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Andrews University

School of Education

THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON FAITH DEVELOPMENT

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Samir Selmanović

May 1996

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ABSTRACT

THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON FAITH DEVELOPMENT

by

Samir Selmanović

Chair: Roy C. Naden

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

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Title: THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON FAITH DEVELOPMENT

Name of researcher: Samir Selmanović

Name and degree of faculty chair: Roy Naden, Ed.D.

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Problem

Professional and lay leaders in the Seventh-day Adventist church need to be sensitive to the dynamics of faith development as it interfaces with human development over the life span, and with its practical implications. Currently, there is no curriculum available, empirically developed or otherwise, to explore this issue.

Method

The underlining philosophy of the approach to curriculum design utilized in this study is that curriculum is likely to be more effective when it is developed in a cooperative spirit between an instructor and learners rather than written in isolation, and when there is emphasis on both the cognitive and affective domains of the learning process.

The product was empirically developed through 10 systematic steps. They included establishing the need for the product, formulation of behavioral objectives, design of the pre- and post-tests for each session, and the process of trial and revision of the instruction and all supplemental materials. General mastery for cognitive domain was established at the 80% level; that is, at least 80% of the subjects would need to achieve the specified mastery of the criteria established for each of the 24 behavioral objectives.

The test for the affective domain was administered and analyzed before and after the series of lectures. In order to complement the objectives of the curriculum in the cognitive and affective domains, a process objective was formulated and outcomes were discussed.

After the sessions with a small number of learners, the curriculum was modified. This process was repeated with increasing numbers of learners until mastery was achieved at the predetermined level.

Results

The development included four trials of the curriculum with four groups of subjects. The last group of 35 subjects achieved cognitive mastery at the specified levels for each of the objectives, achieved statistically significant modification of affect as measured by the instrument of affect, and realized the process objective.

Conclusions

This empirically developed curriculum on faith development provided an insight into the role of the curriculum developer in the process of empirical development. The product is ready for adaptation by qualified instructors in the Seventh-day Adventist church in North America, or, in an appropriately modified version, with other audiences.

Dedicated to

Nikola Vojinović
my friend and mentor

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CHAPTER 1

INTRODUCTION

Background of the Problem

Research conducted at Andrews University (Naden & Ewing, 1994), one of the three universities in the North American Division of Seventh-day Adventists, indicates a significant gap between the two life spheres of college students: one is the context of church, church school, and its supporting entities, the other is the student's everyday life with friends on and beyond the campus setting. Students perceive themselves as being split between these two worlds. They live in a dichotomy between doctrinal beliefs and behavioral standards of the church on one hand, and what is often characterized as the "real world" on the other. Since faith is believed to be the integrating motivator in a person's life, the research findings suggest there may be something fundamentally inadequate in the approach to teaching and modeling faith and faith development in the present Adventist educational system.

The authors of the Project Affirmation study defined faith as "both an affair of the heart and a commitment of the mind," a "framework that forms our view of the world and provides our fundamental view of life," a "gift from God" that "opens our life to God's guidance" (Thomsen, 1990, p. 11).

The Project Affirmation study identified five critical issues facing the Seventh-day Adventist (SDA) church. According to the authors of the study, all five are closely related to faith development (pp. 12-21): (1) Creating a climate in which faith develops, (2) Establishing a grace orientation, (3) Encouraging the factors that promote faith maturity, (4) Focusing on core values, and (5) Renewing professional and lay youth ministry.

Scores on a Faith Maturity scale administered as a part of the Valuegenesis study showed a tendency of decline over the grades (Benson & Donahue, 1990; Rice & Gillespie, 1992). On the 7-point scale, the mean score of seventh-grade students was 4.62 while 12th-grade students obtained a mean score of 4.45. Dudley observed:

> We find reason for concern in the fact that our adolescents are only moderate in their faith maturity and that nearly half possess a faith that must be regarded as undeveloped. We are especially troubled that indices of faith and commitment have a tendency to decline between the sixth and twelfth grades because we would expect to see an increase as a result of our extensive program of Christian education and nurture. (Dudley, 1992, pp. 78-79)

The Mature Faith Scale has been repeatedly criticized as inadequate for SDA church members (Furst, 1990; Naden, 1991; Thayer, 1992). Thayer (1993) constructed a "denomination specific" 15-item scale by extensive statistical analysis of the 38-item Mature Faith Scale and selected items. Although the overall mean on the scale was higher, it also showed a decline from 4.90 for seventh-grade students to 4.69 for 12th-grade students (p. 110).

To compare the scores between younger and older subjects, Dudley (1994) administered the Faith Maturity Scale to 887 subjects from across the United States and Canada. The scale was administered as a part of a 10-year longitudinal study.

This was the fifth year of the study and the subjects were 19-21-years old. On a Mature Faith Scale they scored significantly less on 34 of 38 items than the subjects in the Valuegenesis study. Moreover, says Dudley, "these respondents are the 58% of the original sample who have chosen to remain in the study; they probably are more dedicated than those who have discontinued it" (p. 41). While 22% of the subjects on the Valuegenesis study had "mature faith" as measured by the Mature Faith Scale, only 5.4% of the older subjects from Dudley's study had it (p. 44).

In addition, Dudley analyzed the scores of the same subjects on Thayer's scale and compared them with the scores on the same scale from the Valuegenesis study. While, according to Thayer's scale, 41% of the subjects on the Valuegenesis study had "mature faith," only 26.2% of the older subjects from Dudley's study had it (Dudley, 1994, p. 44).

Daily's summary (1994), from unpublished Valuegenesis research data further depicts the intensity of the problem (p. 2). Seventh-day Adventist high-school seniors found their church to be a much less stimulating environment for growth than seniors in other Protestant churches (see Table 1).

Daily also reported (pp. 8-9) another difference between the SDA church and other denominations, concluding that only a minority of SDA young people agree that they can "be themselves" at church (see Table 2).

Table 1

Percentage of Students Responding "True" or "Very True" Concerning the Thinking Climate in Their Respective Congregations/Denominations

Thinking Climate	*Seventh-day Adventists*	*Mainline Protestants*	*Southern Baptist Convention*
Challenges my thinking	22%	46%	61%
Encourages me to ask questions	22%	41%	62%
I learn a lot	24%	48%	72%

Table 2

Percentage of Youth Responding "True" or "Very True" to the Statement "I Can Be Myself" at Church by Grade and Affiliation

Grade	*Seventh-day Adventists*	*Mainline Protestants*	*Southern Baptist Convention*
7th-8th	48%	70%	81%
9th-10th	43%	79%	85%
11th-12th	41%	78%	92%

The perceived relevance of Adventism by its youth is that church programs are neither exciting nor interesting and do not meet their needs (p. 13). Adventist youth are significantly less prepared to rate church programs as being interesting than other Protestant youth. These negative perceptions increase as Adventist youth grow older (see Table 3).

Table 3

Percentage of Youth Responding "True" or "Very True" to the Statement "Church Programs Are Interesting" by Grade and Affiliation

Grade	*Seventh-day Adventists*	*Mainline Protestants*	*Southern Baptist Convention*
7th-8th	39%	69%	82%
9th-10th	30%	66%	79%
11th-12th	24%	67%	70%

Why does the SDA church fail to challenge the thinking of its youth, encourage them to ask questions, and fail to succeed in teaching in ways perceived to be relevant? Why does the church fail to convey a sense of acceptance to its young people? Why are church programs uninteresting and often irrelevant to its youth? Why does the situation erode through ascending grade levels? Although there are obviously no simple answers to these questions, all of these issues suggest the need for practical knowledge and applications of the dynamics of faith development during the life span among both professionals and laity involved in the nurture of Adventist youth.

Valuegenesis findings suggest that insight in the dynamics of faith development may be absent or limited among the professionals working with Adventist youth. The Seventh-day Adventist Theological Seminary's curriculum, for example, offers only one elective course in youth ministry that partially deals with the issue. The vast majority of seminarians leave without being exposed to research and theory of faith development (*SDA Theological Seminary 1994-95 Bulletin*, 1994).

The School of Education dealt systematically with the issue from 1984-1994 in the introductory course in the Religious Education program. The course was built around the topic (*School of Education 1992-1993 Bulletin*, 1992). Recently, the School of Education issued more formal statements about faith development in the description of the program (*School of Education 1994-1995 Bulletin*, 1994). Although the trend in the School of Education is toward more integration and faith development, no course addresses the issue in depth. Present Religious Education majors as well as future teachers, pastors, school administrators, and counselors would benefit from the opportunity to systematically explore this theme from a developmental perspective through empirically developed instruction. And one might assume the same need exists among lay leaders, parents, and church administrators.

According to the data regarding members who have left the SDA church worldwide in the last 10 years, the lack of nurture in faith is evident not only among North American SDA youth but also worldwide among the general church membership. Naden (1993) described the vast losses as "the scandal of apostasy." He reported that, for example, between the General Conference sessions in Vienna in 1975 and in Dallas in 1980, the SDA church lost a half million members to apostasy. This was equivalent to losing almost all the members from the East Africa Division at that time. Between the General Conference sessions in Dallas and New Orleans in 1985, the loss was one third of a million to apostasy, equivalent to the entire Trans-

European, Southern Asia, and South Pacific divisions. Moreover, Naden pointed out that these data are probably considerably under-reported, especially in third-world countries (p. 2). In the SDA church as a whole, according to these data, the importance of church member accessions seems to outweigh the importance of faith nurture and development.

The lack of emphasis on faith development is not confined to Adventism. One of the major conclusions of the research on North American Protestant denominations that dealt with the issue of faith is that "only a minority of Protestant adults evidence the kind of integrated, vibrant, and life-encompassing faith," and that "for most adults, faith is under-developed, lacking some of the key elements necessary for faith maturity" (Benson & Eklin, 1990, p. 3).

The greatest concern among Christian religious educators today is the question of the integration of life and faith (Badley, 1994; Holmes, 1975, 1985, 1994; Ringenberg, 1984; Sire, 1990; Webster, 1982). In 1982, Webster observed that

> there is an acutely serious separation of theory and practice in religious education. There is little or no resemblance between the theory of religious education explored and debated in the classrooms of our seminaries and colleges of Christian education and the practice of religious education in the majority of our local churches and schools. (p. 123)

Over the years, the growing awareness and articulation of the need for integration has become a cry in Christian education (Badley, 1994; Holmes, 1994). How do we integrate Christian faith with everyday experiences and choices? How do we integrate thinking and feeling? How do we educate the whole person? In his definition of "student integration," Arthur Holmes (1994), a notable spokesperson of integration in the last 20 years, linked the problem of integration among college students with a "lack of internalization" that characterizes the synthetic conventional stage of James Fowler's theory of faith development (p. 3).

James Fowler, a professor at Emory University in Atlanta, authored a faith development theory based on the developmental theories of Erikson, Piaget, and Kohlberg. Based on empirical research, Fowler's theory has dominated the field for the last two decades. Many authors characterized Fowler's approach to faith as a significant contribution to the dialogue, research, and understanding of the faith development phenomena (Astley & Francis, 1992; Dykstra & Parks, 1986; Fowler, Nipkow, & Schweitzer, 1991). Parks (1992) contended that the value of Fowler's approach to faith is that it offers a way of speaking of faith by utilizing and affirming traditional religious symbols, stories, and rituals, and it does it in a way that makes space for dialogue about ultimate values and commitments in an increasingly pluralistic atmosphere. She also praised the fact that Fowler's approach "manifests the conviction that even faith--the centering ground of human trust--can change, undergo transition and transformation, and yet retain its integrity" (p. 7). In addition, Parks (1992) emphasized the fact that Piaget's paradigm focused not upon the person alone but upon the relation of people to their environment. Parks credited the faith development theory with advancement "beyond [the] one-to-one clinical model which currently dominates the healing professions" and "toward a psycho-*social* conviction" (p. 96).

Statement of the Problem

Professional and lay leaders in the SDA church need to be sensitive to the dynamics of faith development as it interfaces with human development over the life span in order to assist young people develop mature lives in which faith is the integrating factor. This sensitivity is also important to assist adults grow deeper in their commitment and understanding of their Christian faith. The work of Fowler and other authors in the field of developmental psychology and the psychology of religion provide the framework for exploring this key issue. Fowler's theory of faith development currently is the most widely discussed theory because of its developmental perspective, considerable empirical research, and its evaluation by professionals in the field during the last decade. However, currently, there is no empirically developed curriculum to explore the issue of faith development in the developmental context for students in SDA colleges and universities.

Purpose of the Study

The purpose of this study was to produce a curriculum as a pedagogical tool for teaching the phenomenon of faith development from the perspective of human development over the life span. The aim of the curriculum is to create mutual understanding and tolerance, courage for change, and informed decision making at different levels and contexts of personal and church life. It is intended first to help Adventist religious educators, including pastors and teachers, professional and lay, to explore, understand, and apply faith development dynamics in their work with groups and individuals. Second, the curriculum is intended to assist the learners with their own self-understanding and spiritual growth. In addition, a curriculum would be of use to all Christian workers concerned with the problem of the integration of faith and life.

Limitations of the Study

The curriculum was developed in the classrooms of SDA students in religion and education at Andrews University. Although it is assumed that all expressed views and facts about the faith development theory are supported by the related literature, the adequacy of the presentation of the phenomenon of faith development is not the primary focus of the study. Rather, the focus of the study is the process of curricularization and the final product developed through the empirical approach.

Organization of the Study

The study consists of five chapters and 11 appendices. Chapter 1 provides an introduction to the issues related to the study of faith development in the context of the SDA church, a rationale for the study, and a discussion of the needs that are sought to be met by this study.

Chapter 2 is a review and a discussion of the literature related to the research on faith development, including the theories of developmental psychology and the work of James Fowler and his theory of faith development.

Chapter 3 presents a description of the methodology used in this study. It gives the historical context of the empirical development of the curriculum and its problems and advantages. It also provides all the behavioral objectives.

Chapter 4 is an analysis of the process of the empirical development and an evaluation of the results. It seeks to present the dynamics of the process of empirical development of a curriculum including testing, feedback, decision making, and the importance of the change in the affective domain.

Chapter 5 presents summaries, recommendations, and areas for further study.

Appendices contain all the relevant material that were used or are a product of the process of curriculum development. A diary of the process describes a personal subjective reflection on the process and is designed to complement chapter 4. The cognitive instrument, criteria for evaluation, and the instrument for the modification of affect were used in the process to assess the effectiveness of the curriculum. A summary of the answers on the post-test open-ended questions, selection of the answers on the process objective, summary of the scores in the cognitive instrument, and the statistics for the items on the instrument for modification of affect are given as another supplement to chapter 4 and seek to summarize the personal reactions of the subjects. Instructor's notes, participant's note-taking sheets, and overhead transparencies together constitute the instructional product of the study, a prototype curriculum ready for adaptation by qualified instructors.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

The review of the literature on faith development is presented in three sections. First is an historical review of the main attempts to integrate the disciplines of human development in general with religious development in particular. Here, major works that have addressed the interaction between developmental psychology and theology are reviewed including the emergence and development of the faith development theory of James Fowler. Second, since Fowler built his theory on earlier research findings, especially on the cognitive developmental theory of Jean Piaget, the moral developmental theory of Lawrence Kohlberg, and the psychosocial theory of Erik Erikson, attention is given to those theories that significantly informed and shaped Fowler's work. Third, Fowler's work is discussed in the light of two issues that have received the most attention from his critics: his definition of faith and his Universalizing Stage of faith development (Astley & Francis, 1992; Dykstra & Parks, 1986; Parks, 1991).

Integrating Developmental Psychology and Theology

Historically, pedagogical approaches to faith development have mainly been theological or philosophical in orientation and presented in courses dealing with such themes as the doctrine of sanctification, the relationship between faith and reason, or epistemology (Hellwig, 1990; Lee, 1990; Osmer, 1990a; Rice, 1991). Nevertheless, an awareness of the development of the child and its implications for religious education appeared in educational thinking within the Protestant church of the 16th and 17th centuries. From the educational writings of authors such as Luther, Comenius, and Francke, it can be discerned that although they did not hold religious development as a central or organizing principle of religious education, they had some awareness of the importance of changes in the learning process during the early years and a tacit knowledge about the gradual development of a child's cognitive and emotional capacities (Schweitzer, 1991).

In the 18th century, Rousseau suggested a form of religious education based on his understanding of the development of a child. Boys, Rousseau held, should not have any religious education before the age of 14 in order not to allow them to form a low, idolatrous, and anthropomorphic conception of deity. Supposedly, after age 14, they would be able to form a more adequate understanding of deity. Girls, in contrast, should be introduced to religion earlier. With girls, according to Rousseau, there is no need to wait because they are incapable of deciding about religion for themselves and should accept the views of their parents or husbands (Boyd, 1911; Rousseau, 1989). It was John Locke who at the end of the 18th century first considered systematically the limited capacity of a child's religious understanding. He made an attempt to select materials and content that matched a child's development (Adamson, 1922; Locke, 1823).

After the 18th century, a more extensive educational discussion began that was elicited by a diversity of works and authors (Schweitzer, 1991). Pestalozzi emphasized the importance of the experience of trust in the family and anticipated psychoanalytic tradition in the understanding of religion. Salzman, the main representative of the rationalist approach to religious education, attempted to design an educational introduction to religion by teaching children the truths rooted in natural religion and use revelation to confirm what has been learned. Schleiermacher, who insisted on intuitive and emotional qualities or religion, emphasized a child's "religious potential" in its own right, independently coexisting with rationality. Criticizing Rousseau's neglect of the important early days for religious education, Paul carried Schleiermacher's "romanticist model" to the extreme, considering the child's religion as the truest form of religion. According to Schweitzer (1991, p. 77), the romanticist model neglected the role of reason and its conflictual nature in religious development and was therefore as one-sided as its precursor, the rationalist model. The second half of the 19th century was marked by the "scholastic model," whose leading theorist Ziller attempted to design a comprehensive curriculum to guide the child's development. The scholastic model was criticized for the reduction of religious development to "a certain mind-set or way of thinking" that results in a "scholastic version of religion" separated from all experience in life, "meaningful only with the special plausibility structure of the school" (Schweitzer, 1991, p. 78).

Modern attempts to integrate developmental psychology and religious development exploited emerging theories of Freud, Erikson, Piaget, Kohlberg, and subsequent works of other developmentalists. In the 70s and 80s, studies in faith development were stimulated by research and theory in the fields of developmental psychology and the psychology of religion. The work of James Fowler began at this time and was heralded in the works of such notable psychologists and religious educators such as L. J. Sherrill, R. Goldman, T. Droege, D. Capps, E. E. and J. D. Whitehead, and T. Sparkman.

In *The Struggle of the Soul* (1959), Sherrill pioneered the theological appropriation of the insights of developmental psychology addressing how people encounter God in various stages of human development. Speaking of three ways that one can look at life--as treadmill, saga, or pilgrimage--Sherrill offered a helpful discussion on integration of the biblical notion of faith with a developmental perspective of psychology. With a perceptiveness in both disciplines, Sherrill argued that each stage of the life cycle presented people with a choice. He contended:

> The dynamic self . . . encounters God at the various stages of human life and responds perhaps by outgoing faith; or perhaps by shrinking back in a self-protecting compromise, or even in full rejection; or perhaps by passing on without knowing it has met God at all. (p. 3)

According to Sherrill, in the predictable crises of life God confronts us with a challenge from which we either grow in faith or "shrink back" (p. 10). Sherrill contributed several important insights for future investigation. In his statement, "When the infant encounters love he encounters God" (p. 42), Sherrill suggested that a child's basic orientation toward God is significantly influenced during early childhood by the character of parental love. Also, pointing out that the task of adolescence is not merely to "find oneself" but to find one's self in relation to the love and purpose of God, Sherrill contributed to the understanding of identity formation in adolescence by linking it to the search for a relationship with God. In addition, Sherrill's orientation toward the "eternal" mode of life, as a mode available even in this life, suggested to him the view that the last stage of life is not "death," but "life in transition" (p. 150), thus seeing those at the end of their earthly "pilgrimage" as approaching completeness.

Based on Piaget's theory of cognitive development, in the 1960s, Ronald Goldman conducted research with children in an attempt to relate Piaget's theory to religious thinking. He investigated whether Piaget's stages of cognitive development held true for the religious domain. In his books *Religious Thinking from Childhood to Adolescence* (1964) and *Readiness for Religion* (1965), Goldman formulated three stages of religious development based on his research. He described pre-school children as intuitive in their religious thinking, and appropriate religious education as experience-oriented. Children in late childhood understand religious concepts in more logical and concrete terms when religious education should concentrate on facts of religion. Finally, adolescents are able to apply their formal thinking to religious thinking when religious education should deal with great themes of religion, not details. Goldman's work has been foundational and spurred additional research on the relationship between cognitive development and different aspects of religious development (Long, Elkind, & Spilka, 1967; Peatling, 1977).

Another author who charted a course for an understanding of the relationship between Christian faith and developmental psychology was Thomas Droege. In his dissertation *A Developmental View of Faith* (1966), Droege linked Tillich's theology with Erikson's psychosocial theory of human development, arguing that a major aspect of faith development occurs in the process of passing through the life cycle. He held that it is possible to isolate the component parts of faith theologically, and demonstrated that each has a primary time of ascendancy, for example, trust in infancy, obedience in early childhood, and commitment in adolescence. By the end of the 1960s, Erik Erikson had become a major developmental psychologist exploited by religious educators (Capps, 1983; Gleason, 1975; Whitehead & Whitehead, 1979).

In his books *Pastoral Care: A Thematic Approach* (1979) and *Life Cycle Theory and Pastoral Care* (1983), Donald Capps clarified the purposes and goals of pastoral care. According to him, pastoral care is an endeavor to nurture a person's sense of continuity and orientation in the ongoing process of change in human life. He translated Erikson's psychodynamic terms into aspects of sin. Capps developed a schedule of vices (gluttony, anger, greed, envy, pride, lust, indifference, and melancholy) to correspond to Erikson's schedule of virtues (hope, will, purpose, competence, fidelity, love, care, and wisdom) (1983, pp. 33-53). Capps used this framework in defining the role of a pastor as a moral counselor and ritual coordinator of faith life.

Drawing on the work of Erikson and the Roman Catholic theological framework, Evelyn E. Whitehead and James D. Whitehead, in their book *Christian Life Patterns* (1979), described the relationship between spiritual growth and adult development. They viewed grace as working within and transforming each stage of human development. According to them, grace expands the patterns of human growth, enabling a deeper relationship with God during the life cycle.

In portraying the process of salvation and nurture in the context of the church, Temp Sparkman (1983), a Southern Baptist, correlated his theological assumptions with the insights of developmental psychology. He used Erikson's construct for understanding personality development and Piaget's insights about cognitive development. Sparkman claimed that theology provides the substance of salvation while developmental psychology describes how the process unfolds (p. 36). Thus, while maintaining that human development is best understood in the context of God's creative activity, Sparkman allows the developmental sequence to predict a schedule for key religious turning points (pp. 24-27).

The above authors offered a description of the sometimes hazy boundaries between theology and developmental psychology. They employed psychological and sociological constructs to describe human development, but maintained theology to illuminate the meaning of that development. Although their work left many unanswered questions about the interaction of the two, their insights helped set the stage for future research.

There are several other authors who contributed to the discussion. Craig Dykstra (1981) gave a critique of Kohlberg's approach to moral development. Kenneth Stokes (1982, 1989) led the project "Faith development in the adult life cycle" that gathered a number of authors around the issue of faith development. Gabriel Moran (1983) formulated a critique of developmental approaches and proposed his own approach from a more theological position. Also less dependent on developmental theories was John H. Westerhoff (1983), who asserted that faith is a verb and developed his "styles of faithing." Sharon Parks (1986) expanded Fowler's theory by incorporating a stage of young adults between Fowler's Stages 3 and 4. John Gleason (1975) attempted to describe a developmental psychology of religion by focusing on particular doctrines and their importance for each of Erikson's stages of psychosocial development. In addition, Romney Moseley (1991), Robert Kegan (1980, 1982), David Elkind (1979, 1981), Bruce Powers (1982), and Richard Osmer (1990a, 1990b) made important contributions to the ongoing dialogue.

James Fowler and Stages of Faith Development

In the 1970s and 1980s, James Fowler emerged as the most influential author in the faith development field. In the book coauthored with Sam Keen, *Life Maps: Conversations on the Journey of Faith* (1978), Fowler described his comprehensive construct of faith development. His most articulate and elaborate work on faith development, *Stages of Faith: A Psychology of Human Development and the Quest for Meaning*, was published in 1981 followed by works that have applied faith development theory to the Christian context. In *Becoming Adult, Becoming Christian:*

Adult Development and Christian Faith (1984) Fowler discussed the ideas of covenant and vocation as ideals for responsible, mature, Christian selfhood. In *Faith Development and Pastoral Care* (1987), Fowler extended his theory of faith development into the area of practical theology and applied it to pastoral nurture and suggested a somewhat radical definition of the community of faith as a "public church." In his last work, *Weaving the New Creation: Stages of Faith and the Public Church* published in 1991, Fowler further developed the notion of "public church" for the future (Fowler, 1991b). His work has generated extensive research and provided insights into human growth and transformation as they relate to the concept of faith and meaning in life. The influence of his faith development theory has been particularly strong among religious educators (Cronin, 1982; Drovdahl, 1992; Dykstra, 1986a; Moran, 1982; Osmer, 1990a; Stokes, 1982, 1989). Fowler is the first author to provide an empirically based understanding, language, and categories for the faith development phenomena.

With the publications of Fowler, research and literature on faith development have blossomed. Since Fowler's study was interdisciplinary, involving the philosophical, theological, psychological, and sociological dimensions, and since it attempted to investigate the concept of faith as a human universal, it has attracted a broad spectrum of commentators (Astley & Francis, 1992; Dykstra & Parks, 1986; Fowler et al., 1991; Malony, 1990; Steele, 1990; Stokes, 1982; Yeatts, 1992).

Throughout the 20 years of the development of the theory and in numerous journal articles and books, Fowler has welcomed critique and dialogue and sought to define the limits of his construct (1982, 1986a, 1986b, 1991a, 1992). While some of his critics were concerned primarily with how the theory fit with their own constructs, traditions, or theologies, other criticism facilitated the development of the theory by clarifying its limitations and providing suggestions for its further development (Astley & Francis, 1992; Dykstra & Parks, 1986; Fowler et al., 1991; Hennessy, 1976; Lamport, 1986; Moran, 1982, 1983).

While the work of theologians Richard H. Niebuhr and Paul Tillich, and comparative religionist Wilfred Cantwell Smith, provided a theological foundation for Fowler's understanding of faith, and while the work of Jean Piaget, Lawrence Kohlberg, and Erik Erikson informed and served as a cognitive, moral, and psychosocial development background to faith development theory, it is the extensive empirical research of Fowler and others that finally gave the theory credence. Semi-clinical interviews, Fowler's qualitative research method, are a sophisticated methodology in the field of social science. Initially, it brought strong criticism, but it survived the intense scrutiny of many years. The database now contains more than 500 interviews and is supported by inter-rater reliability tests that measure the degree to which different raters of interview transcripts vary (Astley & Francis, 1992; Moseley, Jarvis, Fowler, & DeNicola, 1993).

Although, according to Fowler, faith is conceived as a structured whole, the developmental structures of meaning-making that underlie, ground, and organize the thematic content are not directly observable and must be deduced from the ways in which a subject "'operates' on specific content areas" (Moseley et al., 1993, p. 21).

Fowler (1981) operationalized his theoretical construct through seven aspects or "windows" to faith that are integrated and reintegrated through successive levels of development. Each interviewee is scored in each of the seven aspects, and the average score is taken as a direct indicator of the person's stage of faith development (Moseley et al., 1993).

Descriptions of the three aspects, *Form of Logic*, *Social Perspective Taking*, and *Form of Moral Judgment*, build upon the constructs of Piaget, Selman, and Kohlberg, respectively. Fowler constructed the other four operational aspects, *Bounds of Social Awareness*, *Locus of Authority*, *Form of World Coherence*, and *Symbolic Function*, on the basis of his own theoretical framework (Fowler, 1981, 1986b).

He argued for six sequential, invariant, and hierarchical stages of faith development. Following is a summary of the six stages and a pre-stage (Fowler, 1981). In addition, names used in this study are supplied.

Pre-stage: Undifferentiated Faith (age 0-2/3) (Primal Faith). In this period the seeds of trust, courage, hope, and love are fused in an undifferentiated way and contend with sensed threats of abandonment, inconsistencies, and deprivations in an infant's environment. The emergent strength of faith is the fund of basic trust and relational experience of mutuality with primary caretakers (p. 121).

Stage 1: Intuitive-Projective Faith (age 2/3-6/7) (Fantasy Faith). This is a fantasy-filled, imitative phase marked by a relative fluidity of thought patterns.

imagination is unrestrained by logical thought. In this stage of first self-awareness, long-lasting images and feelings are formed (pp. 133-134).

Stage 2: Mythic-Literal Faith (age 6/7-11/12, and some adults) (Ordering Faith). In this period, beliefs are appropriated with literal interpretations and symbols are taken as one-dimensional and literal in meaning. The episodic quality of the previous stage gives way to a more linear, narrative construction of coherence and meaning (pp. 149-150).

Stage 3: Synthetic-Conventional Faith (age 11/12-17/18, and many adults) (Conformity Faith). Synthesizing values and information, and providing a basis for identity and outlook, faith begins to provide a coherent orientation in the midst of the complex range of involvements. The ultimate environment is structured in interpersonal terms. Although beliefs and values are deeply felt, typically they are tacitly held (pp. 172-173).

Stage 4: Individuative-Reflective Faith (age: from 17/18 onwards, or from 30s or 40s onwards) (Personalized Faith). In this stage, the self, previously sustained in its identity and faith compositions by an interpersonal circle of significant others, now claims an identity no longer defined by the composite of one's roles and meanings to others. To sustain that new identity, it composes a meaning frame conscious of its own boundaries and inner connections (pp. 182-183).

Stage 5: Conjunctive Faith (age: rare before 30s) (Paradoxical Faith). The person recognizes his or her own social unconscious that includes myths, ideal images, and prejudices built deeply into the self-system. What the previous stage struggled to clarify in terms of the boundaries of self and outlook, this stage now makes porous and permeable. While rooted in an explicit and defined faith system, the person is prepared to live with contradictions and paradoxes and is able to maintain "vulnerability to the strange truths of those who are 'others'" (pp. 197-198).

Stage 6: Universalizing Faith (rare). This way of being in faith is essentially a relinquishing and transcending of the self. Penetrating through obsession with survival, security, and significance, and shaking society's criteria of normalcy, these people go out to transform the world with strategies that involve nonviolent suffering, ultimate respect for being, and often martyrdom for the visions they incarnate (pp. 199-201).

A comprehensive bibliography, detailed descriptions of the six stages and seven aspects of faith development, guidelines for conducting the interviews, and a step-by-step description of the process of scoring are published in the revised edition of *Manual for Faith Development Research* (Moseley et al., 1993).

Developmental Theories of Piaget, Kohlberg, and Erikson

Developmental psychologists have established a solid empirical base for their work and have described the major points of crisis and change in the context of the continuity of human life. Their theories explained the flow of life from a non-theological perspective but in such a compelling way as to attract theologians to deal with the issue of faith in the developmental context. It became an imperative for theologians dealing with the issue of faith to consider it developmentally. It became clear that faith is not a static phenomenon, but, as everything else in human development, changes over the course of the life span. The theories of Piaget, Kohlberg, and Erikson each contributed to the work of Fowler in a major way. Fowler stated: "I have read and learned from many other theorists of human development, but as regards the timbers and foundations of my own work these three keep proving most fundamental" (1981, p. 39).

Following is a review of the work of each author and a discussion of its relationship to the work of Fowler.

Jean Piaget and Stages of Cognitive Development

Three broad theoretical perspectives had a major impact on the science of human development: the psychoanalytic theory of Sigmund Freud, the learning theories of B.F. Skinner and Albert Bandura, and the cognitive-developmental theory of Jean Piaget (Bukatko & Daehler, 1992; Shaffer, 1993).

Unlike the psychoanalytic theory that describes human development as driven by undesirable instincts (Freud, 1964), or the learning theory that perceives human development as a process of "molding" by environmental influences (Bandura, 1977; Skinner, 1971), Jean Piaget and his followers viewed human development primarily as a process of interaction between the environment and the cognitive structures of the mind. Promoted by biological maturation, this interaction resulted in qualitative developmental changes in the "cognitive structures" of the intellect (Piaget, 1967, 1971a).

Jean Piaget (1896-1980), a Swiss scholar, began to study intellectual development during the 1920s. Interested in biology and epistemology, he integrated these two fields in his structural-functional approach to the cognitive development of children. In the first quarter of this century, the prevailing view of children's cognitive activity was that it was similar to adult cognitive activity, only less efficient. His notion that a baby thought and learned in a radically different way from an adult was revolutionary (Gingsburg & Opper, 1988).

For the English-speaking world, the Piagetan revolution began only in the 1960s following the translation into English of several of his works. These included *The Psychology of Intelligence* (1950), *The Child's Conception of Number* (1952a), *The Origins of Intelligence in Children* (1952b), *The Child's Construction of Reality* (1954), *Six Psychological Studies* (1967), and other works.

Although many aspects of Piaget's theory have become controversial in recent years (Modgil & Modgil, 1982; Sutherland, 1992), it is still the most detailed and systematic statement on human intellectual growth available (Beilin & Pufall, 1992; Siegler, 1991; Sutherland, 1992). Most authors hold that a familiarity with Piaget's work is necessary to understand cognitive development (Bjorklund, 1989; Shaffer, 1993).

Piaget viewed children as *constructivists*; curious, active explorers who respond to the environment according to their understanding of its essential features, constantly creating and recreating their own models of reality. Piaget (1950) held that intelligence is a basic life function that facilitates adaptation to the environment. According to him, intellectual activity is motivated by a desire to establish ***equilibrium***, a balanced or harmonious relationship between stability and change in one's thought processes. Any disequilibrium between the environment and the child's mode of thinking prompts the child to make mental adjustments. In order to explain this process of mental adjustments, Piaget introduced a number of new terms and concepts including "schemata," "organization," and "adaptation" (Flavell, 1963; Maier, 1978; Phillips, 1969).

Arguing for a "genetic epistemology" (Piaget, 1971a, 1971b), a timetable established by nature for the development of the child's ability to think, Piaget traced four major periods of cognitive development: the sensorimotor stage (birth to 2 years), the preoperational stage (2 to 7 years), the stage of concrete operations (7 to 11 years), and the stage of formal operations (11 years and beyond). These stages of intellectual growth represent qualitatively different levels of cognitive functioning, and form a universal and invariant developmental sequence.

Piaget's goal was primarily to identify the sequence. Flavell (1963), the most influential interpreter of Piaget's work in the English-speaking world, pointed out that

> the series of stages form an ordinal but not an interval scale. . . . [Piaget] cautions against an overliteral identification of *stage* with *age* and asserts that his own findings give rough estimates at best of the mean ages at which various stages are achieved in the cultural milieu from which his subjects were drawn. (p. 20)

Following is a brief description of the stages of cognitive development:

Sensorimotor Stage. The dominant cognitive structures in the sensorimotor stage are behavioral schemata evolving from the child's coordination of "sensory" input and "motor" responses. In this stage of initial cognitive structuring, Piaget discerned and described six substages in the child's gradual transition from *a reflexive* to *a reflective* organism. In the process, a child achieves the ability to distinguish self from environment, and learns about the properties of different objects and their relation to each other.

Preoperational Stage. Piaget's description of the preoperational period focused mainly on the limitations and deficiencies of children's thinking. He (1950) divided this period into two substages: the preconceptual period (2-4 years of age) and the intuitive period (4-7 years).

During the preconceptual period, children form symbolic schemata by which they become capable of thinking of and comparing objects that are no longer present. However, for the preoperational child, it is difficult to distinguish appearance from reality. One of Piaget's claims was that young children will often rely on their own perspectives and thus fail to make accurate judgments about other people's motives, desires, and intentions.

The intuitive period is little more than an extension of preconceptual thought. Although children become less egocentric in their thinking and more proficient at classifying objects, their thinking is still centered on the way things appear to be rather than on logical or rational thought processes.

Concrete-operational Stage. Overcoming the centered thinking of preoperational stage, children are able to operate on the objects of their thought. According to Piaget, a concrete-operational child is capable of producing cognitive maps, and constructing accurate mental representations of a complex series of actions. While it may seem that concrete operations are a set of skills that appear quickly over a brief period of time, Flavell (1963) pointed out that this is not Piaget's view. Piaget always maintained that operational abilities evolved gradually and sequentially.

Even though concrete-operational children can operate on their objects of thought, they can apply their operational schemata only to objects or events that are real or imaginable. A concrete-operational child finds it impossible to think about abstract ideas or hypothetical propositions that violate his or her conceptions of reality.

Formal Operational Stage. Formal operational children are able to perform mental operations on ideas and propositions. Their approach to problem solving becomes increasingly systematic and abstract, and resembles the hypothetical-deductive reasoning of a scientist. For example, while concrete operators approach problem solving by a trial-and-error approach, and are inclined to show "premature closure" by accepting the first solution they generate, formal operators use a systematic approach seeking multiple solutions to problems.

Piaget's Theory of Moral Development

Piaget's views on morality and moral development are contained almost entirely in a single source, *The Moral Judgment of the Child*, published in French in 1932 and in an English translation the same year. His study of moral thinking evolved into a field of its own. Basing his empirical work on a study of the rules of games among young children, Piaget proposed a stage theory to explain his findings.

Similar to his theory of intellectual development, Piaget assumed that moral development progresses through an invariant sequence of stages. Each stage is a consistent way of thinking about moral issues that differs qualitatively from the stage preceding or following it. According to Piaget, moral development includes a premoral period and two moral stages (Piaget, 1932).

Piaget observed that premoral children (up to age 4 or 5) do not play systematically with the intent of winning, and they tend to make up their own rules for the sake of having fun rather than as a cooperative agreement about how to play a game.

In the stage of heteronomous morality or moral realism (between ages 5 and 10) a child develops a strong respect for rules and a belief that they must be obeyed at all times. Rules are moral absolutes, assumed to be laid down by authority figures and are accepted as sacred and unalterable. Younger children believe that there is a "right" and "wrong" side to every issue, and that right always means following the rules.

According to Piaget, heteronomous children tend to judge an act by its objective consequences rather than the actor's intent. They also favor expiatory punishment, punishment for its own sake unrelated to the nature of the forbidden act. In addition, heteronomous children believe in immanent justice, the idea that violations of social rules will inevitably be punished in one way or another. "Life for heteronomous child is fair and just" (Shaffer, 1993, p. 552).

The stage of autonomous morality or moral relativism is reached in most children by age 11. By that age children realize that social rules are arbitrary agreements that are made and that can be changed with the consent of the people who govern, or violated in the service of human needs. Autonomous children begin to judge right from wrong, taking into consideration such factors as the actor's intent to deceive or violate social rules. They also favor reciprocal punishment, a notion that the treatment of the transgressor should fit the crime. Finally, witnessing violations of social rules that go undetected or unpunished, autonomous children cease to believe in immanent justice (Piaget, 1932).

Piaget's theory of moral development emphasizes cognitive development as a foundation of moral development. Moral development is understood as moral "reasoning." These initial insights of Piaget's work were developed by Lawrence Kohlberg into a more elaborate and compact theory of moral development (Kohlberg, 1987).

Piaget and Fowler

Fowler noted that, originally, he thought of developing his stages of faith on the construct of Erik Erikson. However, becoming more familiar with structural-developmental theories he decided also to utilize the research of Piaget and Kohlberg. He incorporated their theories into the main body of his theory of faith development (Fowler, 1981). Over the years Piaget's construct, concepts, and assumptions proved to be the most important foundations of Fowler's work.

Both structural-developmental theories and Fowler's appropriation of them reflect a strong philosophical influence from the Kantian tradition. According to Kant, we shape the objective world according to internal categories of knowing. Kant conceptualized the distinction between the content of experience and the structure of experience. Piaget was the first theorist to argue that there is a developmental history to the acquisition of these categories of knowing (Osmer, 1990a). Building on Piaget's construct, Kohlberg and Fowler inherited the same assumption.

In addition, one of the seven "windows" to faith that Fowler used to score the interviews and determine the stage of faith corresponds to Piaget's stages of cognitive development. However, Fowler expanded the formal operational stage into four substages: early, dichotomizing, dialectical, and synthetic. Through these substages, the form of logic progressively develops from an early, crude form to increasingly complex and versatile capacities for reasoning and judgment (Fowler, 1981; Moseley et al., 1993).

According to Fowler, Piaget's theory provides a "necessary but not sufficient" foundation for his theory (Fowler, 1986b, p. 33). Although the structural-developmental perspective of Jean Piaget has made many contributions to faith development theory (including its epistemological focus, interactional approach, and its normative directions of development), it has manifested some important limitations (Fowler, 1976a, 1981, 1986b).

A primary limitation is the conceptual separation of cognition from affect. Fowler attempted to overcome this limitation in his structural-developmental approach to faith development by conceptualizing and distinguishing between the "logic of rational certainty" espoused by Piaget and Kohlberg and involving only a cognitive dimension of knowing, and the more inclusive "logic of conviction," the knowing that involves freedom, risk, passion, and subjectivity.

Knowing, according to Fowler, is not just a matter of cognition (rational), but the process in which content influences the knower (conviction). "Logic" is here broadly understood as the designation of two kinds of structuring activity. Fowler (1986b) explained:

> [The] relationship between these two "logics" is not one of choice between alternatives. A logic of conviction does not negate a logic of rational certainty. But the former, being more inclusive, does contextualize, qualify, and anchor the latter. Recognition of a more comprehensive "logic of conviction" does lead us to see that the logic of rational certainty is part of a larger epistemological structuring activity. (p. 23)

Fowler claimed to overcome the deficiency of the strictly cognitive orientation of Piaget and Kohlberg by conceptualizing this holistic concept of knowing (Fowler, 1986b).

Lawrence Kohlberg and Stages of Moral Development

Kohlberg's stage theory (1987) of the development of moral thought has been described by some commentators as "more Piagetan than Piaget" (Sutherland, 1992, p. 176). Kohlberg refined and extended Piaget's theory of moral development by carrying out interviews similar to Piaget, that is by posing moral dilemmas to children, adolescents, and adults (1963, 1984). He hypothesized six stages of moral development, proposing that his stages should be understood and, with some qualifications, aligned with Piagetan stages of cognitive development (Kohlberg & Gilligan, 1974). Following Piaget, Kohlberg focused on moral reasoning as the central issue in moral development, and took "his cue from Piaget in concentrating on moral judgment in the domain of justice" (Crittenden, 1990, p. 74).

Kohlberg held that moral reasoning progresses through an invariant sequence of three moral levels, each of which is composed of two distinct moral stages. He based much of his thinking on an intensive longitudinal study of 50 male subjects that began in 1958 and continues to the present. By posing a set of standard moral dilemmas and scoring the responses, Kohlberg sought for a particular perspective or method of thinking about the posed dilemma rather than a particular moral decision. According to Kohlberg, moral reasoning develops in early childhood with preconventional judgment and culminates in post-conventional thought during middle age. The following is a summary of Kohlberg's stages of moral development:

Level 1: Preconventional Morality. A child uses strictly external and physical realities such as pleasure and pain to make decisions about right and wrong. Because at this level rules are truly external to the self rather than internalized, the child conforms to the rules imposed by authority figures to avoid punishment or to obtain personal rewards. "Morality is self-serving: what is right is what one can get away with or what is personally satisfying" (Shaffer, 1993, p. 556).

Stage 1: Punishment-and-obedience Orientation. Behavior is simply a response to stimuli. What is right is set by rules that the child obeys to avoid punishment. The rules are set by an absolute external authority and the child does not consider an act "wrong" if it is not detected and punished. "There is no consideration of other people in their own right: only as authority figures" (Sutherland, 1992, p. 177).

Stage 2: Instrumental Exchange or Naive Hedonism. The person is now aware of others and their points of view, but other-oriented behaviors are ultimately motivated by the hope of benefit in return. "Good is instrumental, it's what achieves a purpose or serves the interest of the self or others close to self" (Kohlberg, 1987, p. 22). If cooperating with others helps one obtain desirable possessions, one does so.

Level 2: Conventional Morality. Moral standards at this stage do not rest on fear of punishment. The person now strives to obey rules and social norms in order to win others' approval or to maintain social order. The perspectives of other people are clearly recognized. Avoidance of blame and social praise now replace tangible rewards and punishments as motivators of moral actions.

Stage 3: Interpersonal Conformity. "The core of Stage 3 is the ability to put yourself in the other person's place and see things from the other's point of view. . . . Fairness is the Golden Rule" (Kohlberg, 1987, p. 22). The primary objective is to be thought of as a "good" person. What is right and good is related to the expectations of the people with whom one associates.

Stage 4: Social-order-maintaining Morality. What is right is what conforms to the rules of legitimate authority. Emphasis is on the law that upholds social order and maintains its welfare. The person considers perspectives of the "generalized other" to be reflected in the law. The reason for conforming is not a fear of punishment but a belief that laws always transcend special interests.

Level 3: Postconventional Morality. Adult experience seems to be necessary for moral development beyond conventional morality. Kohlberg (1973) found that not one of the subjects in his longitudinal study appeared to achieve postconventional thought before the age of 23, and that at age 30 not one was predominantly functioning at the highest stages (Stages 5 or 6).

A person with postconventional moral reasoning defines right and wrong in terms of broad principles of justice that could conflict with written laws or with the dictates of authority figures. For the person at this level, "morally right and legally proper are not one and the same" (Shaffer, 1993, p. 558).

The shift from Stage 4 to Stage 5 requires that one develop a personal set of moral principles that is essentially free of cultural bias. According to Kohlberg, John Stuart Mill's "utilitarian principle" which states that what is morally best is what maximizes human happiness, and Kant's "principle of justice" which states that what is morally right is respect for individual rights and dignity, are components of truly mature judgment (Kohlberg, 1986).

Stage 5: Stage of Social Contract and Individual Rights. A person becomes aware that a purpose of the law is to further human values. Reasoning is guided by universal abstract principles, many of which can be found in the works of great thinkers. Laws that are worthy of being obeyed are negotiated and must not compromise human rights and dignity. Commitment is to the laws that are based on social contract with a view to the welfare and protection of the rights of all. The person accepts this negotiated contract as binding.

Stage 6: Morality of Individual Principles of Conscience. The person defines right and wrong on the basis of self-chosen ethical principles. These abstract moral guidelines, or principles of universal justice, transcend any law or social contract that conflicts with them. People do what they believe to be right regardless of the cost to themselves. Kohlberg held that Stage-6 thinking involves the ability to take the perspective of each person who could be affected by a decision and arrive at a solution that would be regarded as "just" by all (1981).

Thus, according to Kohlberg, the bases for justifying moral decisions develop from avoidance of punishment and seeking of pleasure, to avoidance of adult disapproval and seeking of approval, to avoidance of internal guilt and the objective of integrity.

Critique by Carol Gilligan

Carol Gilligan (1977, 1982) generated a major criticism of Kohlberg's theory. She was disturbed by the fact that Kohlberg's stages were based exclusively on interviews with males and that, in several studies, women were portrayed as morally inferior to men. She argued that females have an inherently divergent but equally tenable moral development process. Gilligan claimed that Kohlberg's dilemmas often seemed unrealistic and irrelevant to women's moral sense. According to Gilligan, a boy's upbringing encourages the consideration of moral dilemmas as inevitable conflicts of interest between individuals, thus promoting the "morality of justice" that resembles Kohlberg's Stage 4. In contrast, girls are brought up in a way that promotes building and maintaining interpersonal relationships, thus promoting a "morality of care" that resembles Stage 3 in Kohlberg's construct.

Although Gilligan's ideas about gender differences in moral reasoning have not been consistently supported by research, her work brought to the scholarly community the awareness that there is more to morality than the concern with justice and that "reasoning based on compassionate concerns and interpersonal responsibility can be just as 'principled', and hence mature, as the 'justice' orientation that Kohlberg emphasized" (Fowler, 1984; Shaffer, 1993; Stevens-Long & Commons, 1992). Gilligan's work stimulated Kohlberg to reframe Stage 6 to include the integration of both orientations (Stevens-Long & Commons, 1992).

Kohlberg and Fowler

Although Kohlberg's work was criticized for a too narrow understanding of morality, Fowler used Kohlberg's study as another "window to faith" called "the form of moral judgment." Except for Fowler's Primal Stage, Fowler's and Kohlberg's stages are parallel. It helped Fowler to move a step beyond the strictly cognitive orientation of Piaget's construct and stress the importance of the individual as a decision-making agent.

Explaining the relationship between the stages of moral development and stages of faith development, Kohlberg contended that there would be close parallels between moral judgment stages and faith stages, and that moral development operates in a larger context that includes faith development, and that moral judgment making and moral development could be addressed separately from any religious context or faith (Kohlberg & Power, 1981).

Although agreeing with these perspectives, Fowler held that there are significant theoretical and conceptual differences (1976a, 1976b). He argued that "it is a mistake to assume that faith is or must be an *a posteriori* derivative of or justification for morality" (Fowler, 1976b, p. 209). On the contrary, Fowler said that

> every moral perspective is, at whatever level of development, anchored in a broader system of beliefs and loyalties. Every principle of moral action serves some center or centers of value. Even the appeals to autonomy, rationality and universality as justifications for Stage Six morality are not made prior to faith. Rather they are expressions of faith--expressions of trust in and loyalty to the valued attributes of autonomy and rationality. (p. 209)

Furthermore, Fowler pointed out that there is a difference between Kohlberg's and his own concepts of morality. While Kohlberg focused more on moral reasoning in life's moral dilemmas and the search for just solutions, Fowler focused more on a relationship with one's self, others, and the "ultimate environment" (Dykstra, 1981). Fowler contended:

> Both [Piaget and Kohlberg] . . . have approached the task of identifying the forms of reason and logic characteristic of different "stages" in human thought without making a critically important distinction: They have not attended to the differences between constitutive-knowing in which *the identity or worth of the person is not directly at stake* and constitutive-knowing in which it is. This has meant that Kohlberg has avoided developing a theory of the moral self, of character, or of conscience. Strictly speaking, his stages describe a succession of integrated structures of moral logic. He has given little attention to the fact that we "build" ourselves through choices and moral (self-defining) commitments. (1986b, p. 22)

In *Becoming Adult, Becoming Christian* (1984) Fowler critically discussed Gilligan's work emphasizing Gilligan's contribution for more adequate understanding of the images of moral maturity. Fowler contended that morally mature men and morally mature women must face the relevance of two kinds of ethics, the "ethics of responsibility" as well as the "ethics of rights and duties" in the process of development to wholeness and completion. According to Fowler, the route of the development through either of these two ethics comes to the point of maturation where the "strengths of each of these positions approach each other and can be integrated" (p. 45). Fowler (1984) contended that the trajectory of a woman's moral development means

> learning to balance the rights of persons, including their own rights, over against the claims of the welfare of groups or persons for whom they feel responsible. It means developing a more detached capacity for employing rules and principles to determine just outcomes, when no action can be taken that will not harm someone. (p. 46)

On the other hand, Fowler pointed out that a man's trajectory toward moral wholeness means

> learning to think and feel more holistically, to overcome excessive detachment, and to learn to see persons in relationships and in the context of shared histories and mutual responsibilities. It means, for men, strengthening the ability to take responsibility and effective care of ongoing communities and webs of relationships. (p. 46)

Parks (1991) criticized Fowler for failing to include this conclusion in any substantial manner into his subsequent descriptions of the stages. More recently, exploration of the role of gender in faith development theory has been the issue of several doctoral dissertations and other writings (Cowden, 1992; Devor, 1989; Farcasin, 1992; Stonehouse, 1992).

Erik Erikson and Stages of Psychosocial Development

Erik Erikson, the best-known neo-Freudian scholar, developed a psychosocial theory of human development. Departing from classical psychoanalytic theory, Erikson stressed that children are active, adaptive explorers who seek to control their environments rather than passive creatures driven by instincts and molded by parents (1950/1963, 1972). According to Erikson, we are largely products of our society, rather than our sex instincts. The psychosocial theory of human development has three clearly articulated and integrated features: it describes human development across the whole life span, it emphasizes the involvement of people in their own development, and it takes into account the active contribution of culture to individual growth (Newman & Newman, 1991).

Being an ego psychologist, Erikson believed that an individual must first understand the "realities" of the social world (an ego function) in order to adapt successfully and show a normal pattern of growth. He held that human beings are basically rational creatures whose thoughts, actions, and feelings are largely controlled by ego (1950/1963).

His classic, *Childhood and Society* (1950/1963), grew out of Erikson's own life experiences of traveling and searching for identity. His work was soon amplified and further illustrated in a series of other books, concluding with his two later books *The Life Cycle Completed: A Review* (1982) and (with J. Erikson and Kivnick) *Vital Involvement in Old Age* (1986).

The major concept of Erikson's reconstruction of psychoanalysis is the principle of epigenesis. According to Erikson, the psychological growth of the individual proceeds analogously with the development of fetal organ systems. Just as each organ has its own time to arise (if it is to develop fully and become a part of the functioning whole), so also do psychological potentialities of the growing individual. As the disturbance in the development of one organ threatens the remaining hierarchy of development, the analogous disturbance threatens in the psychological sphere (Erikson, 1982, pp. 27-28).

Another organizing concept of Erikson's theory is "psychosocial crisis" (1950/1963). It stems from the necessity of making psychological efforts to adjust to the demands of the environment at each stage of development. Here, crisis refers to a normal set of strains and stresses that is the product of the tension between society's demands and an effort to choose between these demands in personally satisfying ways. Each stage of development has a specific crisis that needs to be resolved.

Erikson (1978) postulated "prime adaptive ego qualities" that develop as a result of the positive resolution of the psychological crisis. A positive resolution at each stage provides resources and foundation for the coming psychosocial crisis of the next stage. A counterpart of each potential ego strength is a "potential core pathology," which is a negative resolution of a psychosocial crisis (Erikson, 1982). Potential core pathology tends to prevent further exploration of the interpersonal world and stands in the way of the resolution of subsequent psychosocial crises.

Erikson (1950/1963) proposed eight stages of psychosocial development, each characterized by its main psychological ego conflict. However, each stage of the development involves some form of the conflicts that are not currently focal. Commenting on his chart of human development Erikson said:

> The epigenetic chart also rightly suggests that the individual is never struggling only with the tension that is focal at the time. Rather, at every successive

> developmental stage, the individual is also increasingly engaged in the anticipation of tensions that have yet to become focal and in reexperiencing those tensions that were inadequately integrated when they were focal; similarly engaged are those whose age-appropriate integration was then, but is no longer, adequate. (Erikson, Erikson, & Kivnick, 1986, p. 39)

Following is a summary of Erikson's stages of psychosocial development:

Stage 1: Basic Trust Versus Basic Mistrust (Birth to 1 year). Infants must rely on others to care for their basic needs. Caring and dependable caregivers induce the infant's sense of security and the predictability of nurture, while rejecting and inconsistent caregivers induce anxiety and suspicion. Infants come to view the world as a secure and warm place or as a dangerous place filled with untrustworthy or unreliable people. In the "process of mutuality" with the caregiver, the child gradually acquires some limited rudimentary capacity to delay gratification and manifests freedom in the interaction with people and environment. The prime adaptive ego quality that develops is "hope," and the core pathology is "withdrawal." Erikson held that trust is more fundamental than religion. "There are many who profess faith, yet in practice breathe mistrust both of life and man" (Erikson, 1950/1963, p. 251).

Stage 2: Autonomy Versus Shame and Doubt (1 to 3 years). Children must learn to be "autonomous," to acquire a sense of personhood, independence, and separatedness. It includes feeding, dressing, and caring for personal hygiene. Positive results of their persistence lead to positive resolution of the psychosocial conflict, and a strong sense emerges of themselves as unique individuals. Failure to achieve self-control leads to doubt about the child's own abilities, and feelings of shame. Experiences of shame often come from social ridicule and criticism. Experiencing permission to make choices, children develop the prime adaptive ego quality of the "will." A core pathology is a feeling of "compulsion."

Stage 3: Initiative Versus Guilt (3 to 6 years). In this stage children shift the focus from themselves to the external environment and, as in themselves, they attempt to discover the same kind of stability, strength, and regularity. Children must develop courage to risk and pursue goals uninhibited by guilt and fear of punishment. Attempting to act grown up, children try to accept responsibilities that are beyond their capacities to handle. Their goals and activities often conflict with those of family members and these conflicts may produce guilt. The child must retain the sense of initiative while at the same time taking into consideration the rights and privileges of others. The prime adaptive ego quality is a "sense of purpose," and a potential core pathology is "inhibition."

Stage 4: Industry Versus Inferiority (6 to 12 years). Coming to see that there is no workable future within the womb of the family, children establish the need to master important social and academic skills in order to achieve success. These skills are those that are considered important by the group and are different in every culture. Children start to compare themselves with peers. Sufficiently persistent and industrious children gain a sense of satisfaction and feel self-assured. A negative resolution of this conflict leads to sense of frustration, inadequacy, and inferiority. The prime adaptive ego quality is a "sense of competence," and a core pathology is "inertia."

Stage 5: Identity Versus Identity Confusion (12 to 20 years). This stage is the crossroad between childhood and maturity. Intense physical, cognitive, emotional, and social changes culminate in the search for the answer to the question: "Who am I?" In the context of peer pressure and role experimentation, adolescents must establish their basic social and occupational identities. Since identity formation is such hard work, some adolescents try to avoid it. If not positively resolved, this conflict results in confusion about their role as adults. The prime adaptive ego quality is "fidelity," a sustained loyalty to a set of values and the capacity to be trustworthy. A core pathology is "isolation and role confusion."

Stage 6: Intimacy Versus Isolation (20 to 40 years). After the adolescent work of establishing an identity, one comes to see the need for interdependence with others. The task of this stage is to make commitments, establish strong friendships, and to achieve a sense of affiliation and love. The major dynamic is achieving a sense of companionship or shared identity with another person. At this stage, one acquires the ability to meet another person's needs, and to accept each other's weaknesses. If one is afraid to take chances in sharing intimacy, being vulnerable, and appreciating others as they are, the psychosocial conflict will be negatively resolved and it will result in feelings of loneliness and isolation. The prime adaptive ego quality is "love," and the core pathology is "exclusivity."

Stage 7: Generativity Versus Stagnation (40 to 65 years). Middle-aged adults face the task of raising their families and taking care of both younger and older generations. The standards of "generativity" are defined by a particular culture and are often expressed in the productivity of one's work. In the search for meaningfulness in life, people at this stage attempt to go beyond a few immediate relationships established in young adulthood and to become concerned with the next generation and humanity in a broader sense. The persons who are either unable or unwilling to assume these responsibilities or devote their energies and skills to the sole end of self-aggrandizement and personal satisfaction become stagnant and self-centered. The prime adaptive ego quality is "care," and the core pathology is "rejectivity."

Stage 8: Ego Integrity Versus Despair. This stage is a culmination of the successful resolution to the seven previous crises. In the process of introspection, the older adult looks back at life and views it as either a productive and meaningful experience or as a major disappointment full of unfulfilled promises and unrealized goals. The outcome of this final crisis will be determined by the experiences of the whole life and social support in old age. Considerable thought about the meaning of one's life and self-evaluation result in the acceptance of one's life, readiness to face death without regret, and in the manifestation of the prime adaptive ego quality, "wisdom." Regret about one's past and a continuous, haunting desire to be able to do things differently result in the core pathology of "disdain."

Erikson and Fowler

While insights into the structural-developmental approach provided Fowler and his researchers with a framework for constructing their stages of faith, Erikson's work served as a valuable background against which Fowler and his researchers heard and analyzed the life stories of the subjects who participated in their research (Fowler, 1981). In *Stages of Faith* (1981) Fowler said of Erikson's influence on his work:

> I have found it easier to put on paper the influence of Piaget and Kohlberg on our work than I have that of Erikson. I believe this is because Erikson's influence on me has been both more pervasive and more subtle; it has touched me at convictional depths that the structural developmentalists have not addressed. As unsystematic and unsatisfactory as it may seem, I simply have to say that Erikson's work has become part of the interpretative mind-set I bring to research on faith development. (p. 110)

Psychosocial theory helped Fowler and his colleagues to incorporate the functional aspects of faith, the predictable crises, and the existential issues frequently correlated with or precipitating structural operations of faith (Fowler, 1981).

The influence of Erikson's ego-development theory is evident throughout Fowler's work. Fowler based his analysis of Primal faith almost completely on Erikson's first stage of ego development. Another example is Fowler's Stage 3 which is described as the time when beliefs are held tacitly and are not critically examined. An adolescent still has an ego defined by relationships with significant others and not by a self-chosen system. Erikson's "identity crisis" is closely linked with the transition from Fowler's Stage 3 to Stage 4.

The way Fowler used Erikson's theory changed over the years. His first construct of faith development followed the stages of Erikson's theory. Fowler structured each stage around the bipolarities between strengths and dangers. However, after considering the structural-developmental psychology of Kohlberg and Piaget, Fowler accepted their more rigorous framework for delineating his stages of faith development. Although Erikson's work does not represent another "window to faith" in Fowler's theory, it has retained an all-pervasive influence.

Critique of Fowler

Fowler employed several broad theological categories based on his own theological assumptions. Regarding the criticisms of his assumptions, he stated unapologetically:

> Normative visions deriving from particular philosophical commitments and traditions . . . can . . . be philosophically argued for and explicated. But they have not been--and cannot be--empirically established as most developed, most true, or most adequate by strictly value-free procedures or inquiry. . . . We could not establish the normative qualities of the most developed stage by mere open-ended, "value-free" empirical research. (Fowler, 1991a, pp. 35-36)

Two foundational assumptions, Fowler's definition of faith and the normative end point of faith development described in the Universalizing Stage, became the most controversial issues discussed by Fowler's critics (Parks, 1991).

Fowler's Definition of Faith

Fowler's phenomenological understanding and definition of faith grew from his early provisional and tentative definition espoused in late 1970s to an increasingly nuanced and sophisticated statement in 1980s (Fowler, 1976a, 1980, 1981; Fowler & Keen, 1978). Between 1976 and 1982 his definition of faith underwent major formulation, adjustment, and the maturation process.

In an essay published in 1976, Fowler presented major features of his definition of faith. He defined faith as "a dynamic set of operations, more or less integrated, by which a person construes his/her ultimate environment" (Fowler, 1976a, p. 192). According to Fowler, in the context of human development in general and under the pressure of environmental stimuli, this set of operations undergoes accomodatory transformations that are uniform and in the direction of greater differentiation, comprehensiveness, and integration.

Fowler broadened his definition of faith in his *Life-Maps* written with Keen (1978). This and subsequent writings show Fowler's reliance on Niebuhr's theology. Here, without giving less importance to the operations, Fowler presents the understanding of faith as a universal feature of human living. He describes it as "an active mode-of-being-in-relation" to others and implying investment of one's love, loyalty, and trust (p. 18). Involving more than interpersonal relationships, faith implies one's shared commitment to the centers of supraordinate value and power, meaning that each person is bound to another person or a group by shared trust and loyalty to shared centers of value and power.

In his essay *Faith and the Structuring of Meaning* (1980), Fowler described the kind of knowing that faith involves. Differentiating between the "logic of rational certainty" and the "logic of conviction," he described faith-knowing as having convictional logic and thus including affect, images, and symbols.

In *Stages of Faith* (1981), Fowler gives the most comprehensive treatment of the subject. According to his view, faith is a broad concept not always religious in content or context. It is "our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives, . . . it is a person's or group's way of moving into the force field of life" (Fowler, 1981, p. 4). It is a presupposition of Fowler's research that faith is a human universal. He assumes that we are all born with "nascent capacities for faith" (p. xii). Accordingly, human life requires meaning, purpose, priorities, and the "big picture" in order to be human. Explicit and examined, or implicit and tacit, all human beings have a faith that gives coherence to their lives. In *Stages of Faith*, Fowler defined faith as:

> People's evolved and evolving ways
> of experiencing self, others and world
> (as they construct them)
>
> as related to and affected by the
> ultimate conditions of existence
> (as they construct them)
>
> and of shaping their lives' purposes and meanings,
> trusts and loyalties, in light of the
> character of being, value and power
> determining the ultimate conditions
> of existence (as grasped in their
> operative images--conscious and
> unconscious--of them)
> [literary form by author] (pp. 92-93).

Fowler admits that this definition seems formidable in its formalism but calls for the consideration of its virtues. According to him, all essential features of his understanding of faith, its universality and depth, are preserved. He invites us not to forget his emphasis of faith as social and relational and to "give flesh to those definitional bones" from our own experience and the experience of other persons and groups (p. 93).

Fowler's view of faith was informed by the writings of Paul Tillich (1957) and Richard Niebuhr (1960, 1989). From Tillich, he absorbed the concept of "ultimate concern" or "god values," the notion that whatever we worship is our object of ultimate concern. Our faith may center on our ego or its extensions, such as work, prestige, recognition, power, influence, and wealth. Thus, stepping aside from the identification of faith with a religion, belief, creed, or set of doctrinal propositions, Tillich pointed to our life wagers, investments, loves, and loyalties as indicators of our "god values."

Analogously, Niebuhr (1957) saw faith as forming in our relationships with those who provide care in infancy. Experiences of trust and fidelity, or mistrust and betrayal, are the context of the growth of generic faith. He also saw faith as forming in the context of shared vision and values that hold human groups together. To Niebuhr, faith develops in the process of "the search for an overarching, integrating and grounding trust in a center of value and power sufficiently worthy to give our lives unity and meaning" (Fowler, 1981, p. 5).

In addition, foundational to Fowler's definition of faith is Niebuhr's discussion of radical monotheism (Niebuhr, 1960). Building on Niebuhr's distinction between polytheism, henotheism, and monotheism (none limited to religious contexts) Fowler accepted the notion of monotheism as "loyalty to the principle of being and to the source and center of all value and power," thus not restricting monotheism to religious usage. Such monotheism does not imply "negation of less universal or less transcendent centers of value and power, but it does mean their relativization and ordering" (Fowler, 1981, p. 23).

Fowler's view of faith was further developed by the work of comparative religionist Wilfred Cantwell Smith. From Smith (1963) Fowler accepted the notion of faith as the most fundamental category in the human quest for transcendence. It is a generic, universal feature of human living, "recognizably similar everywhere despite the remarkable variety of forms and contents of religious practice and belief" (Fowler, 1981, p. 14). Drawing from Smith's distinction between faith and belief (Smith, 1977, 1979), Fowler understood faith as a fundamental quality rather than a separate dimension of life or a distinctive compartment of a person. It is an orientation of the total person that gives a purpose and goal to one's hopes and strivings, thoughts and actions, normed by one's vision of transcendent value and power.

Over the years, Fowler's foundational concept of faith came under criticism. As Harvey Cox put it: "There is something in this definition of faith to offend everyone" (Fowler, 1981, p. 92).

A major critique was that Fowler's understanding of faith fails to fully comprehend all that is at stake in the religious lives of human beings, particularly from the perspective of the biblical tradition (McDargh, 1984).

James E. Loder (1982) attempted to articulate this objection. He contrasted Fowler's understanding of faith with that of Gerhard Ebeling's study of the nature of faith in the synoptic tradition. While Loder correctly contended that Fowler's definition of faith does not capture all the aspects of biblical faith as, for example, the notion that biblical faith "brings about the future" and that it is salvific, he fails to demonstrate that Fowler's view of faith is incompatible or antithetical to the understanding of faith in the biblical tradition (pp. 135-136). Loder's critique made a clarification of Fowler's broad structural understanding of faith. In fact, it can be argued that if complemented with biblical content together with its master story and centers of value and power, Fowler's construct would result in a concept of faith that would include all the nuances of the synoptic tradition.

Some of Fowler's critics hold that Fowler has described some religiously relevant psychological processes, but they have a primary concern about Fowler's choice of the word "faith" to describe them. Loder contended that Fowler's study describes the development of the "ego's competence in structuring meaning" (Loder, 1982). Robert Wutnow (1982) described Fowler's work as a description of the dynamics of cognitive reasoning in processing "religious information and symbolism about basic values and life concerns" (p. 209). Ellis Nelson describes Fowler's view of faith as "the whole socialization process" including acceptance of a worldview, acquisition of cultural values, and a formation of a self-image in relation to others in society (Nelson, 1992, p. 71).

Authors who are resistant to Fowler's definition of faith perceive that traditional definitions of faith are at stake. They claim faith to be an indigenously Christian category and that it owes its proper understanding to the Reformers and their stress on faith as a gift of God through Jesus Christ. Their counterparts, critics seeking to protect clear concepts in psychology, also have criticized Fowler's understanding of faith as too broad and inclusive but for different reasons (Fowler, 1981, pp. 91-92). They preferred to keep faith as a strictly religious term dealing with the "transcendent," and asked for different term.

Without denying the truth of the critics' claims, Fowler simply argued for the appropriateness of the broadness and inclusiveness of his formal definition of faith:

> There simply is no other concept that holds together those various interrelated dimensions of human knowing, valuing, committing and acting that must be considered together if we want to understand the making and maintaining of human meaning. (Fowler, 1981, p. 92)

Perceptively describing the dialogue, Parks (1992) wrote:

> [Those representing a more traditional stance] are those whose religious conviction defines faith in terms of a gift to which the human is simply receptive, a phenomenon beyond human control but also beyond human responsibility. This is faith sometimes understood as so radically transcendent as to just "happen" (Huebner, 1986, p. 516). . . . Those representing a more secular stance sometimes reflect an equal investment in retaining faith as exclusively transcendent and, therefore, likewise resist an understanding of faith which is integral to the experience of all human beings. While the first group seems to have a stake in defending the *agency* of God, this second group seems to have a stake in insuring the *irrelevancy* of God. The first would prefer to confine a discussion of faith to the subject of "grace." The latter would prefer to confine faith to religious categories safely deposited on the margins of society. (p. 98)

Dykstra (1986b) argued that faith should be conceived more as a response to God or as a gift, "rather than as an achievement or as the development of our own capacities and structures" (p. 57). He, for example, poses the problem of how to account for the biblical notion of "unfaithfulness" that implies "disobedience" rather than the failure of a person to engage in "meaning making." In his critique, Dykstra fails to take into consideration that the biblical notion of faith *implies* specific content. Dykstra ignores Fowler's insistence on the "structuring power" of the content of faith. Fowler repeatedly stated that "the formal structuring of faith--describable by the stages--provides a very incomplete picture of a person's or group's faith if it is separated from the stories, symbols, beliefs, and practice which make it determinative" (Fowler, 1986a, p. 285).

Since critics often ignored Fowler's distinction between the structure and content of faith, Fowler repeatedly voiced his qualification (Fowler, 1992, p. 17):

> Faith development is a larger matter than faith development theory. From well before the writing of Stages and through all my work on the theory, I have insisted that the formally describable stages of faith . . . are at best *half* of the picture.

Fowler used Niebuhr's metaphor of a cube to describe the nature of faith. From any one angle of vision, as Niebuhr pointed out, the observer can see and describe at least three sides of the cube. But the cube has its back and bottom sides as well as insides (Fowler, 1981, p. 32). In the article *Where Is Faith? Searching for the Core of the Cube* (1986), Fernhout formulated a critique of Fowler's definition of faith by making his own analytic distinctions between three levels of faith: faith as trust and commitment, faith as a person's worldview, and faith as "one's way of life." He argued that "Fowler has given a lot of attention to the sides of the cube, but has not thoroughly dealt with the substance of its center" (p. 65).

Fernhout contended that Fowler's definition of faith lacks clarification on which a central element exerts ordering power on all the other dimensions of faith. Particularly, Fernhout lamented Fowler's failure to make the level of faith as trust and commitment a core of the definition. In response, Fowler pointed to the reason of his essentially metaphorical and evocative way of talking about faith:

> Faith exhibits the qualities Gabriel Marcel associates with *mystery*. Faith, and our inquiry into it, is confounding because we are internal to the phenomenon under investigation. "Objectivity" about faith inevitably involves our

> "subjectivity." While I have tried at various points to pull definitions of faith together, I have never sought to oversystematize it into a manageable concept. Rather, I have tried to evoke a complex image and experience of faith in my reader's minds and then operationalize it for research purposes. (Fowler, 1986a, p. 281)

Fowler characterized Fernhout's critique as influenced by a linguistic-analytic philosophy that would require more crispness than Fowler's approach aims for. Fowler further objected to Fernhout's understanding of the centering power of faith as a structural feature. As the major objection to Fernhout's criticism, Fowler pointed out that the principle of integration in faith is not to be found in any formal or structural center, but in the content or substance of faith.

Another critique was directed at Fowler's attention to the various natural human capacities that undergird the process of faith development. Some critics suggested that the developmental perspective on faith grounded in psychology makes salvation a natural pattern of human growth, an inevitable and natural way of development. This would mean that "natural" human development is a necessary *condition* for receiving grace. Critics pointed out that, contrary to the theory, God's grace breaks into human life from beyond, saving fallen humanity (Keen, 1978; Lamport, 1986; Nelson, 1992; Osmer, 1990a, 1990b). Fowler's response was summarized in this statement:

> I believe that grace, as the presence and power of creative spirit working for human wholeness, is given and operative in creation from the beginning. In that sense, I agree with that theological tradition that argues that the "natural" or a "state of nature" are fictional concepts, corresponding to nothing in history or the present. Human development toward wholeness is, I believe, always the product of a certain synergy between human potentials, given in creation, and the

> presence and activity of Spirit as mediated through many channels. (Fowler, 1984, p. 74)

According to Fowler, there is not only a difference between the two aspects of faith development (the content that is Jesus Christ--the incarnation of grace--and the process that corresponds with natural human development) but the process itself is a gift from God.

It is the view of some critics that a crisis pattern is more adequate to describe Christian life, that is, the pattern in which grace is portrayed as "intersecting human life in a series of transformational moments" (Osmer, 1990a, p. 253). Osmer calls it "occasionalism," a view that fails to acknowledge God's ongoing relationship with a person.

Some critics, especially those from Lutheran and Reformed traditions, dwell, in one way or another, on the problem that the concept of faith being progressive and growing has an inherent tendency towards "works righteousness." According to this interpretation, the theory implicitly requires a person to attain a certain stage in order to be saved (Osmer, 1990a). Avery (1990), a Lutheran, offered an adjustment of the common interpretation of the theory and argued that Fowler's "stages of faith" can be understood as "different ways of living in one's baptism" (p. 69). Thus, irrespective of the stage, one lives under the grace mediated through one's infant baptism. Avery separated growth through the stages of faith, describing it as the natural pattern of human development, from the work of grace which is the source of one's salvation. The notion of separating the life in grace from the development in faith reflects

Fowler's distinction between the process and the content of faith. Explaining the relationship between salvation and faith-stage theory Fowler (1992) contended:

> It often comes as a challenge for persons to understand that stages of faith are *not* stages in *salvation*, at least if salvation is understood as the assurance of eternal life with God in heaven. These are not stages in soteriology: there is not an "X" stage one must "attain" in order to be in a right relation with God. In fact, one can be "in Christ" or stand in a saving relation to God while being operationally described by *any* of the faith stages. Similarly, one can exhibit a relatively high stage of faith development and be marked by doubt, alienation, and anxious absorption in self-preservation. (p. 19)

Fowler's view bears a striking resemblance to the biblical one which maintains that we are not saved by our faith, but by Christ, the epitome of God's saving grace.

Universalizing Stage

A second major critique of Fowler's work has been the description of Stage 6 of his paradigm. Different authors, including Fowler himself, have pointed to weaknesses in its formulation.

Some authors have raised questions regarding the shift in methodology that occurs at Stage 6 (Broughton, 1986; Moran, 1983). They have pointed out that while each of the earlier stages is firmly rooted in the empirical research method, Stage 6 is composed on the basis of theological insights and the biographies of well-known historical figures such as Mother Teresa, Dietrich Bonhoeffer, Thomas Merton, Abraham Heschel, and Mahatma Gandhi. Fowler claimed only one interview in which Stage 6 appeared (Fowler, 1981). This scant interview data cast substantial doubts on the empirical validity of Stage 6. It is argued that Stage 6 does not evolve from the development of psychosocial structures described in Stages 1 through 5. Broughton (1986) contended that

> the empirical rarity of stage 6 and the particular kinds of individuals who exhibit such a structure suggest that there may be a discontinuity between the highest level of faith and the previous levels. . . . The stage 6 accolade seems to be ascribed only on the basis of retrospective biography . . . while the other stages are ascribed on the basis of retrospective autobiography. (p. 96)

Several authors pointed to the fascination with Stage 6 as a possible detraction of attention from the need for further research for those aging beyond middle adulthood (Parks, 1991). They have suggested that Fowler's description of faith development should stop with Stage 5, leaving the future open to further research, which would remain in continuity with the methodology employed in the first five stages.

In *Stages* (1981) Fowler expressed his conviction that

> persons who come to embody Universalizing faith are drawn into those patterns of commitment and leadership by the providence of God and the exigencies of history. It is as though they are selected by the great Blacksmith of history, heated in the fires of turmoil and trouble, and then hammered into usable shape on the hard anvil of conflict and struggle. (p. 202)

Moran (1983) suggested defining Stage 5 as more inclusive and leaving Stage 6 to be expressed in the particularity of a specific content tradition. He also pointed out that a more inclusive Stage 5 would suggest that "the most spiritually or religiously developed are not necessarily famous people in the newspaper; it might be they 'who lived faithfully a hidden life, and rest in unvisited tombs'" (pp. 120-121).

The strongest critique has been directed at the content of Stage 6. It has been argued that Fowler's description of Stage 6 heavily relied on Christian and Judaic imagery of the kingdom and the sovereignty of God. Furthermore, the choice of the representatives of Stage 6 seemed rather typical. Most were males, gave their lives for the larger good, almost all stand within the Western Christian tradition, and almost all had reflective, theoretical, and rhetorical capacities. Critics point out that the definition of Stage 6 is an affront to the pluralism that the rest of the theory fosters (Hoehn, 1983; Parks, 1991).

Another criticism of Stage 6 was directed against the social feasibility of Stage-6 individuals. This pragmatic dilemma stems from doubt about the desirability of having many Stage-6 individuals around (Moran, 1983; Parks, 1992).

In conclusion, in *Becoming Adult* (1984) Fowler summarized these criticisms in three reasons why Conjunctive faith can be an adequate end point of his faith development sequence. First, Conjunctive faith can be functional in an interdependent, pluralistic, and global world. Second, having Stage 5 as a culmination makes methodological sense because it has continuity with the progression of psychosocial structures of earlier stages. And third, since it does not require religious orientation as does Stage 6, the Conjunctive Stage may be more universal than Stage 6.

Summary and Conclusions

Christian attempts to integrate developmental psychology and theology stemmed from the works of theologians, philosophers, and educators of the 17th and 18th centuries. Diverse approaches of the 19th century were followed by the foundational works of Freud and Piaget. Subsequently, their works initiated more focused attempts at the integration of developmental psychology and theology. In the 1970s and 1980s, James Fowler emerged as the most influential author in the faith development field and his theory of faith development gained credence by extensive empirical research.

The theology of Niebuhr and Tillich, and the developmental theories of Piaget, Kohlberg, and Erikson provided the framework, categories, criteria, and background for Fowler's construct. Major criticisms of Fowler's work focused on his definition of faith and his description of Stage 6 of his paradigm.

Assessed by the developments in religious education in the last 20 years, Fowler's theory illuminates an important aspect of the mystery of faith, which has great potential when thoughtfully applied to the practical work of Christian nurture. Although theological debate and clarification will continue, it is clear that faith development theory has considerable potential to assist religious educators in Christian churches to explore, understand, and apply faith development dynamics in their ministries. Every person, at some point, must recognize the differences across the life span that characterize faith in human beings. Osmer (1990a) noted that even conservative groups "recognize that [the] proclamation of the gospel to children and youth is somewhat different than to adults" (p. 253).

Warning that "faith development is a larger matter than faith development theory," Fowler urges educators to use his theory with the awareness of the mysterious nature of faith and of the limitations of his work (Fowler, 1992, p. 17).

CHAPTER 3

METHODOLOGY

Introduction

The "Instructional Product Development" method of Baker and Schutz (1971) was developed as an extension of the "technological production model" that became a trend to curriculum development in the 1960s (Molnar & Zahorik, 1977; Tanner & Tanner, 1995). Curriculum development became increasingly systematic and utilitarian. The seminal work of Franklin Bobbitt, *The Curriculum* (1918), and Tyler's classic *Basic Principles of Curriculum and Instruction* (1949) offered a basic systematic approach to curriculum development such as the design of educational objectives and learning experiences to attain them, organization of learning experiences to increase their cumulative effect, and the evaluation of effectiveness (Tyler, 1949, p. 1). Several curriculum theorists attempted to improve Tyler's method and make the steps of curriculum development more explicit (Baker & Schutz, 1971; Gagne & Briggs, 1974; Glaser, 1962; Popham & Baker, 1970).

Popham and Baker (1970) defined curriculum as planned learning outcomes or the ends of instruction. Making a distinction between ends and means in learning, Popham and Baker took the end product as a measurable behavior and the criteria that described it as the essence of the planned curriculum.

This behavioral focus from a major proponent, James Popham, was widely shared in education during the 1970s but gradually subsided over the next 2 decades. The major criticism of the approach was that it led to the legitimization of only those end products that can be measured quantitatively (Pratt, 1994; Tanner & Tanner, 1995). The rise and decline can be effectively observed by the frequency of the publications of papers and articles on the methodology. For example, the appearance of the term "behavioral objectives" as a major descriptor of articles or papers listed by Educational Resources Information Center (ERIC) has declined sharply over the years (see Table 4).

Table 4

Number of Articles or Papers Listed by ERIC and Having the Phrase "Behavioral Objectives" as One of the Main Descriptors in 5-year Periods

5-year periods	*Number of articles or papers*
1966-1970	317
1971-1975	1,281
1976-1980	527
1981-1985	269
1986-1990	152
1991-1995	37

Probably, the decline came for two reasons. First, over the years "behavioral objectives" typically became highly specific and each curriculum tended to contain hundreds or even thousands of objectives, resulting in a system that began to collapse under its own weight (Eraut, 1991). Popham (1990) wrote:

> Perhaps the most serious shortcoming of behavioral objectives, however, was not widely recognized. . . . That shortcoming stems from the common tendency to frame behavioral objectives so that they focus on increasingly smaller and more specific segments of learner post-instructional behavior. The net effect of such hyper-specificity is that the objectives formulator ends up with a plethora of picayune outcomes. (p. 190)

A second reason for the decline was the reality that teachers were reluctant to state any objective that could not be assessed by the limited measurement techniques readily available to them. Such concerns especially applied in the affective domain. Then, too, it was often assumed that by stating behavioral objectives the curriculum developer would only sample from the universe of possible behaviors and make the inference about the overall state. However, such samples were often inadvertedly elevated into the purpose of education (Pratt, 1994).

Nevertheless, the developmental model of Baker and Schutz (1971) had several indisputable advantages. It focused all components of a curriculum on a small number of specific goals of paramount importance and in this way called the designers and instructors to full instructional accountability. In 1967 Glaser observed:

> The fear of many educators that the detailed specification of objectives forces us to work with only simple behaviors which can be forced into measurable and observable terms is, indeed, an incorrect notion. The situation rather is, that if we do not attempt to specify the complex processes we want to see in the student, then we are in danger of omitting them and following the path of least effort toward teaching more easily observable and trivial behavior. (p. 2)

Defining measurable educational outcomes allows curriculum to be exposed to the representative sample of subjects and to empirical validation.

An additional advantage of the developmental model of Baker and Schutz (1971) was that they conceptualized curriculum as "developed" rather than "dispensed" (p. xv). There were three fundamental characteristics of the process of the empirical development of an instructional product. First, a cycle of trial and revision continued until defined performance criteria were attained, thus not limiting the development of an instructional experience to a one-time enterprise. Second, the process involved a team of a teacher and learners rather than a single individual. Third, the trial and revision cycle was based on feedback from the designated learners through a demonstration of the mastery of the objectives as well as through verbal, behavioral, and affective cues during the process of development. This empirical developmental process of an instructional product resulted in a "user-oriented" rather than "knowledge-oriented" product of maximum utility.

In order to adequately meet the objectives of this study, the empirical development of an instructional product according to the method of Baker and Schutz was considered. However, after using and supervising the utilization of the method over a period of 15 years, Naden (1992) revised the method of Baker and Schutz. The revision incorporated all the original elements of the method but attempted to enhance their clarity. In this present study, attempts were made to avoid some of the potential pitfalls discussed above by:

1. Using a limited number of behavioral objectives

2. Using of a variety of cognitive educational objectives from Bloom's taxonomy in the cognitive domain (knowledge, comprehension, application, analysis, synthesis, and evaluation) (Bloom, Max, Furst, Hill, & Krathwohl, 1956)

3. Measuring change in the affective domain

4. Incorporation of a process objective.

Population and Sample

The target population was Seventh-day Adventist (SDA) graduate students in religion, behavioral and social sciences, and education in North America.

The final sample group consisted of 15 Master of Divinity students from the SDA Theological Seminary and 20 students from the School of Education at Andrews University.

Empirical Development of an Instructional Product

Naden's Ten-Step Model for the Empirical Development of an Instructional Product (1992) based on the Baker/Schutz Model was followed in this study.

Step 1: Identification of the Learners

The first step in the process of empirically developing the instructional product is to identify the learners with considerable specificity. This often-neglected work is foundational since it provides focus for all steps that follow. It provides the curriculum developer with the constant awareness of the target audience and with descriptors that make the curriculum learner specific. These descriptors may specify the level of cognitive, emotional, and social maturity of the learners, their vocabulary, concrete and abstract conceptualization, applicability of illustrations, and methods of teaching that are appropriate for their background and experience.

The learners for this study were defined as graduate students in religion or education. It is assumed that the majority of the graduate students have the ability to grasp the abstract concepts of faith development theory and to be able to reflect on the events of their lives and on the experiences of others. It was also assumed that the majority of the students have passed through the major facets of their identity crisis and are able to reflect on it.

Step 2: Selection of the Topic

There are two criteria for selecting the topic. First, the product must be needed and adequate instructional products unavailable to meet that need. In addition, the need must be of sufficient importance to justify the envisioned developmental investment of resources.

The topic for this study was chosen for the reasons described in chapters 1 and 2. In chapter 1, the clear need was established for a faith development curriculum designed for professionals and laity in the SDA church. In chapter 2, the faith development theory of James Fowler was considered as the most complete among alternatives and the only theory of faith development based on empirical research, which displays no major cognitive dissonance with the broad strands of Adventist theology. Moreover, there is at this time no curriculum for graduate students for the study of faith development theory empirically developed or otherwise.

The second criteria for choosing the topic is expertise in the content area by the curriculum developer. Expertise is necessary for the choice and formulation of the requirements for mastery. It provides freedom of expression in designing and modifying the instruction and allows for effective handling of the questions and needs of the individual learners. The topic for this study was chosen and developed within the context of the researcher's education, the review of the related literature, and personal experience.

Step 3: Formulation of Behavioral Objectives

Behavioral objectives must be non-ambiguous, measurable, and stated in terms of the learner's post-instructional behavior. Use of testable, measurable verbs ensures precise guidelines for the further steps in the process of the empirical development of the curriculum.

Each behavioral objective must specify the standard that constitutes mastery. The standard varies from objective to objective based on the goals of the instruction, relative importance of the objective, the complexity of the construct being presented, and the amount of time available for presentation and discussion. Also, the conditions under which the demonstration of mastery will take place must be specified. Finally, all the objectives should be constructed in the context of promoting the modification of affect.

The behavioral objectives were divided into 11 groups, each group corresponding to 1 of the 11 sessions. In the behavioral objectives below, the stated percentage required for mastery by 80% of the learners is the minimum achievement level for the empirical development process to be considered complete. The 24 behavioral objectives were as follows:

Behavioral Objective 1 states: The learner will list three obstacles to faith development in the current practice of religious education in the Seventh-day Adventist church that were presented in class and, in a paragraph of approximately 50 words, give personal evaluation of them, with 80% accuracy.

Behavioral Objective 2 states: The learner will identify four key elements of childhood experience that satisfy their needs in psychosocial development, as presented in class, with 80% accuracy.

Behavioral Objective 3 states: The learner will describe in a paragraph of approximately 50 words what can be done in a local church in order to effectively teach the Bible to children, as discussed in the class, with 80% accuracy.

Behavioral Objective 4 states: The learner will identify the last four of Erikson's eight psychosocial crises, both issues and polarities, as presented in class, given the names and age brackets of every life stage, with 75% accuracy.

Behavioral Objective 5 states: The learner will identify a present psychosocial crisis and the behaviors that illustrate it for him/herself and for another person in a different life-span stage from their own, with 80% accuracy.

Behavioral Objective 6 states: The learner will write a paragraph of approximately 50 words describing at least two different ways in which the gospel message and the community of believers can help people rework their unresolved psychosocial conflicts from the past, based on the class discussion, with 80% accuracy.

Behavioral Objective 7 states: The learner will identify the characteristics of cognitive ability at each of the five stages of the life span by providing key words as presented in class, with 80% accuracy.

Behavioral Objective 8 states: The learner will write four examples of stage-appropriate statements or questions for each of the four stages of the life span given the topic, according to the class discussions, with 75% accuracy.

Behavioral Objective 9 states: The learner will write a one-sentence description of each of the five stages of moral reasoning, given the names of the three levels of moral reasoning, names of the five stages and approximate age brackets for each stage, as presented in class, with 80% accuracy.

Behavioral Objective 10 states: The learner will identify how Kohlberg's theory can be used in a Christian context, given three statements about the construct, and an application example from the class, with 80% accuracy.

Behavioral Objective 11 states: The learner will identify the characteristics of faith as described by Fowler by supplying the key elements of the definition and by discussing two inadequate statements about faith, given the statements, with 70% accuracy.

Behavioral Objective 12 states: The learner will name two major dynamics of faith development in the stage of Primal Faith, as presented in class, with 80% accuracy.

Behavioral Objective 13 states: The learner will describe three characteristics of Fantasy Faith in approximately 10 words for each, according to the class presentation, with 80% accuracy.

Behavioral Objective 14 states: The learner will list three characteristics of the images discussed in class, with 80% accuracy.

Behavioral Objective 15 states: The learner will describe five ways to facilitate development of faith at pre-school age, as discussed in class, in approximately 15 words each, with 70% accuracy.

Behavioral Objective 16 states: The learner will describe the three characteristics of Ordering Faith in approximately 10 words for each, given the characteristics, according to the class presentation, with 80% accuracy.

Behavioral Objective 17 states: The learner will identify the two broad ways to facilitate faith development for school-age children (6/7- to 11/12-year-olds) that were discussed in class, and in specific terms describe an idea that might be implemented in his/her church, with 80% accuracy.

Behavioral Objective 18 states: The learner will describe in approximately 30 words the adult version of Ordering Faith, as presented in class, with 80% accuracy.

Behavioral Objective 19 states: The learner will identify the characteristics of Conformity Faith in adolescence, according to the class presentation, with 80% accuracy.

Behavioral Objective 20 states: The learner will identify the needs of adolescents in Conformity Faith as discussed in the class, with 80% accuracy.

Behavioral Objective 21 states: The learner will, in a paragraph of approximately 50 words, describe the dynamics of Conformity Faith in adults, according to the class discussion, with 60% accuracy.

Behavioral Objective 22 states: The learner will identify the characteristics of Personalized Faith according to the class presentation, with 80% accuracy.

Behavioral Objective 23 states: The learner will in three paragraphs of approximately 20 words each describe two out of three needs of the persons in Personalized Faith and ways to help them, according to the class discussion, with 75% accuracy.

Behavioral Objective 24 states: The learner will identify the characteristics of Paradoxical Faith, according to the class presentation, with 80% accuracy.

Step 4: Design of the Pre- and Post-tests

In order to assess cognitive mastery at the entry level and modification produced by the instruction, a pre- and post-test must be developed for every lecture. The prototype items need to match the specific behaviors described in the objectives. The tests for the cognitive domain for this study are listed in the Appendix B.

Step 5: Specification of the Criteria

Criteria must specify all pertinent, testable details of the curriculum. First, this will give focus to the content of the instruction and, second, will ensure objectivity in evaluation. The criteria for each objective in this study are listed in Appendix C.

Step 6: Formulation of Lecture Outlines

Outlines for each presentation must be based on the objectives and the criteria by which they will be evaluated. Main headings should correspond to the main substance of each test item, while the subheadings should correspond to the substance of each criteria on which the learner will be evaluated.

Step 7: Testing the Product

At this point, the content in outline form is presented to a small number of representatives of the target population (usually two). The instructor seeks immediate feedback, uses pre- and post-test results to check the effectiveness of each teaching component, inquires of the learners regarding the effectiveness of the exercises, and checks the accuracy of the learner's notes.

Step 8: Revision

Based on learner responses, a first revision process begins, which may include major modifications of the content and/or process of instruction. Objectivity is of crucial importance, and it is recommended that someone other than the researcher who develops the product be present to participate in post-instructional dialogue. At this point the first draft of the learner's manual is developed.

Step 9: Trial and Revision Process

With increased number of subjects (usually three to five), the product is tested, results reviewed, materials adjusted, and instruction modified. If desired levels of success are not achieved, the instructor should seek to maintain the objectives, but with considerable flexibility try alternative approaches in the instruction and the test items until mastery of the objectives is achieved. Thus, Step 9 may be repeated multiple times.

Step 10: Final Trial and Analysis

A final trial is conducted with the final versions of all materials, with the number of learners sufficient to demonstrate statistically significant modification of cognition by 80% of the learners. That is, at least 80 % of the learners must achieve mastery at the level specified in each objective.

Besides attaining mastery in the cognitive domain, there was an assessment of modification in the affective domain through use of the instrument in Appendix E. In addition, the diary describing the experience of the researcher during the developmental trials of the product can be found in Appendix A.

Modification of Affect

Baker and Schutz (1971) and Naden (1992) insisted on promoting and measuring modification in the affective domain, based on the notion that further study is far more likely to occur if interest in the subject is significantly increased. At the beginning and conclusion of the third and fourth tryout of lectures an instrument utilizing a 5-point Likert scale was administered. The instrument was developed by creating a pool of 30 statements that assessed: (1) a personal sense of understanding of the dynamics of development over the life span, (2) attitudes toward one's life faith journey, (3) attitudes toward learning about faith development, and (4) attitudes toward the concept of "faith development."

After the pilot administration, these statements were submitted to three expert judges for input and evaluation. Nine statements were deleted and several others modified. The pre- and post-test in the affective domain for the final tryout were analyzed to assess modification in the affective domain. "A sense of understanding" scale was created by averaging the scores for questions 1, 5, 7, 10, and 12. Questions 2, 8, 11, and 14 formulated the "attitude toward faith journey" scale. Questions 3, 6, 9, and 13 formulated the "attitudes toward learning" scale. The "attitudes toward the concept of faith development" scale was created by averaging the scores on questions 4 and 15a to 15g.

In order to allow learners to express the attitudes that were not specified in the Likert-scale questions, three additional open-ended questions were asked, one in the pre-test, and two in the post-test. The question on the pre-test asked for learners' expectations for the class. The data were used to aid the instructor in the design of the learning experience. Two open-ended questions on the post-test dealt with the attitudes and feelings toward course material, instructor, and learning experience. Pre- and post-tests in the affective domain were anonymous to enhance the validity of the instrument. Subjects were asked to write their birth date on pre- and post-tests in order to allow for matching of the pre- and post-tests for each subject. The answers on the two open-ended questions on the post-test for the affective domain were analyzed and categorized into six categories from complete dissatisfaction and explicit or strong negative emotions to complete satisfaction and explicit or strong positive emotions with personal testimony about the impact on one's personal life.

In order to assess the modification of affect, five dependent *t*-tests were carried out, one for the total score on the Likert-scale questions and one for each of the four scales. Five experimental hypotheses, one for each aspect of the affective domain and one for all questions, were non-directional and the criterion for rejecting the null hypotheses was 0.05.

In addition, frequencies of categorized answers on the post-test open-ended questions were analyzed and a summary of the answers is given in Appendix F.

Process Objective

Some activities may produce diverse results that cannot be predicted, controlled, or, sometimes, accurately measured. Process is "an instructional activity considered educative but without predetermined outcomes" (Pratt, 1994, p. 79). According to Doll (cited in Pratt; 1994, p. 87), all specified learning objectives happen in the broader context of the process, and everything the student learns is "but turning points in a larger process frame." A process objective does not specify the behavior the student is to master. Eisner (1969, p.15) used the term "expressive objective" to describe the objective that does not specify the behavior the student is to acquire. He insisted that the expressive objective describes an "educational encounter" that provides "an invitation to explore, defer, or focus on issues that are of peculiar interest or import to the inquirer" and has the power of integrating, expanding, elaborating, or making idiosyncratic the skills and understandings learned earlier (p. 16). According to Eisner, the aim of the expressive objective is "not homogeneity of response among students but diversity" (p. 16).

Although the empirical development of an instructional product may include numerous process objectives for the instructional sequence, this study included a specific process objective at the end of the last session. Diversity of responses was expected. This process objective was designed to facilitate the reflection of each student on his or her own faith journey. The answers were analyzed and samples of representative answers are found in Appendix H.

The process objective states: The learner will reflect on his/her own faith journey and describe it in written form.

Final Product

The empirical development of an instructional product is the process of formulating, modifying, and fine-tuning educational materials that are field tested on a large group of the representatives of a specified target population. The final product is a prototype curriculum ready for adaptation and use by qualified instructors with the target population. The final product consists of three components located in the Appendices: (1) Instructor's Notes (Appendix I), (2) Note-taking Sheets (Appendix J), and (3) Overhead Transparencies (Appendix K).

CHAPTER 4

RESULTS

Introduction

The instructional product in this study was empirically developed according to Naden's Ten-Step Model for the Empirical Development of an Instructional Product (1992). The development of the instructional product is discussed below according to the 10 steps described in chapter 3. Additional comments on the outcome of the process of empirical development can be found in the Diary in Appendix A, and scores measured by the instrument in the cognitive domain are found in Appendix D.

Empirical Development of the Instructional Product

Step 1: Identification of the Learners

The learners were defined as Seventh-day Adventist (SDA) graduate students in religion, behavioral and social sciences, and education in North America. The subjects for each of the four experimental groups were students from the School of Education and the SDA Theological Seminary at Andrews University. The final sample of 35 subjects consisted of 15 Seminary students in the Master of Divinity program, and 20 students from various academic programs from the School of Education. All learners had at least an introductory undergraduate or graduate course in psychology but had never been exposed to faith development theory in any substantial manner.

It was assumed that the majority of the students had passed through the major challenges of the identity crisis of adolescence and that they were able to understand, discuss, and reflect upon the abstract concepts espoused in the curriculum. It was also assumed that they, as adult learners, had a high regard for their own past personal experiences, had a need and interest to discuss their own views and opinions, would be attracted to make applications of the material to their lives, would need time to adjust to a new learning experience, and had a variety of learning styles, preferences, perspectives, and proficiency (Galvin & Veerman, 1993).

Step 2: Selection of the Topic

The first criterion for the selection of the topic was a need for an empirically developed curriculum for the graduate students in the institutions of higher learning of the SDA church. The need for a faith-development curriculum designed for future professionals and the laity in the SDA church was discussed and established in chapter 1 of this study. In chapter 2, the faith development theory of James Fowler was considered as more adequate and comprehensive than the alternatives. Its major strengths were that it was based on empirical research, had strong theoretical foundations in developmental psychology, and displayed no major conflict with SDA theology. No curriculum on faith development has ever been published by the SDA church.

The selection of the topic was not only based on the established need for the curriculum, but also on the personal experience and interest of the curriculum developer. The element of passion in a developer is an important facilitator of quality in a curriculum. However, this subjective personal element had to be guarded and balanced by the second criterion. A curriculum developer needs substantial expertise in the content area. Thus, the topic for this study was chosen and developed within the context of the researcher's education, the review of the related literature, and personal experience.

Step 3: Formulation of Behavioral Objectives

The foundational task in the curriculum development was to formulate non-ambiguous and measurable objectives. There is always a tension between these two characteristics of behavioral objectives. First, there was the need for sufficient specificity in the behavioral objectives to focus the curriculum. Thus, they had to be stated in terms of the learner's post-instructional behavior. However, the other need was for the objectives to be comprehensive in scope, yet broad enough to avoid teaching only these measurable behaviors.

Emphasis was placed on a variety of cognitive educational objectives as described in Bloom's taxonomy in the cognitive domain (knowledge, comprehension, application, analysis, and synthesis) (Bloom et al., 1956). The behavioral objectives also included the standards that would be required to demonstrate mastery of each objective. These standards were established by the curriculum developer and included consideration of the amount of instruction time, the relative importance of each objective, and the specific needs of the learners. Also, the conditions under which the testing took place were specified in each objective.

Special attention was given to construct a sequence for the objectives that would have a cumulative effect in the process of learning. Most importantly, all behavioral objectives were chosen and constructed within the over-arching goal of facilitating modification in the affective domain. They were developed and evaluated in consultation with experts in both content and methodological domains. The behavioral objectives are found in chapter 3.

Step 4: Design of the Pre- and Post-tests

Pre- and post-tests that match the specific behaviors described in the objectives were developed for each lecture. They were used to assess the degree of mastery at the entry level and the modification produced by the instruction. Test items were constructed in a variety of forms that would measure the educational objectives in cognitive domain, such as comprehension, application of the concepts, and synthesis of the knowledge. Pre- and post-tests for this study are found in Appendix B.

Step 5: Specification of the Criteria

In this empirical study, the criteria were used to compare in an objective manner entry-level knowledge of the subjects and the outcomes of the learning experience. It specified all pertinent and testable details of the curriculum and, thus, gave focus to the content of the instruction. The criteria for each objective in this study are found in Appendix C.

Step 6: Formulation of Lecture Outlines

Outlines of each presentation were based on behavioral objectives, test items, and the criteria. Main headings corresponded to the main substance of each test item, while subheadings corresponded to the substance of each of the criteria. Exceptions to or modification of this pattern were allowed only when a part of a lecture was used to review previous material or promote the modification of affect.

Step 7: Testing the Product

Ten lessons in their original outline form were presented to two students, one student from the SDA Theological Seminary and one student from the School of Education; one male, one female. For the scores on all pre- and post-tests of this study see Appendix D. The results on the cognitive pre-tests for the first tryout are shown in Appendix D (see Table 8).

Mean scores were significantly higher for behavioral objectives 2, 10, 19, 22, and 24 than for the other pre-test mean scores. One reason for this was that these are "multiple choice" and "true and false" questions and students guessed at the answers. The other reason, pointed out in subsequent discussion by the learners, was that several questions were leading.

Mean scores for the post-test ranged between 38% and 93%. Mean scores for a number of the behavioral objectives on the cognitive post-tests were significantly lower than the means required for mastery (see Table 9 in Appendix D).

The instruction for behavioral objective 1 was not sufficiently focused on the criteria. Learners reported material to be "insightful and interesting" but the average score was only 50%. More focused instruction was needed. This was also true for objectives 13 and 16, which had post-test mean scores of 42% and 39% respectively.

Further, there was a time management problem in most of the lectures. This problem was particularly evident in sessions 2 and 3. Far too little time was left for the material at the end of the session. Points were briefly mentioned, and the classes were concluded. Consequently, the mean scores on behavioral objectives 3 and 6 were 38% and 50% respectively.

Instruction for behavioral objective 10 was not well paced. Several crucial points were not adequately taught and the learners reported a lack of clarity in the multiple choice questions. Behavioral objective 15 was encumbered with too many points. Behavioral objective 21 was too complex for the time available.

In summary, the instruction of the first tryout of the instructional product was not focused enough on mastery of the objectives, time was mismanaged, transitions in the instruction were not always logical, and most test items needed revision to enhance clarity.

Step 8: Revision

All components of the instructional product went through major revisions. Revisions were attempted on the basis of pre- and post-test results, 15-20 minutes of feedback and discussion with the learners after each session, a review of the learner's notes, the instructor's personal experience and observation of the instructional process, and post-instruction discussions of the experience with the experts in the field of empirical development of the curriculum.

Although it is desirable for behavioral objectives to remain in their original form, the results of the first tryout were so unsatisfactory that several behavioral objectives needed revision. Behavioral objectives 1, 2, 6, 11, 15, and 21 were revised in order to state the goals of the instruction with more clarity. There were three major considerations in the revision of the behavioral objectives. First, revised behavioral objectives needed to remain true to the initial idea behind them and the level of mastery envisioned when they were first conceptualized by the instructor. Second, the specificity needed to be enhanced in order to focus the instruction. Third, behavioral objectives needed to be comprehensive and flexible enough to incorporate the changes required in the test items. The tension between the second and third considerations proved especially challenging.

One of the major deficiencies of the first tryout was incomplete and insufficiently organized note-taking sheets and transparencies. Thus they were revised and expanded as required by the flow of the instructional material

A majority of the test items were also revised for clarity and better correspondence with the behavioral objectives. Test items for behavioral objectives 19, 22, and 24 that were "leading" were corrected.

The most comprehensive revision was done in the domain of the instruction itself. In many instances there was too much material on one objective and too little for another. Approximately 60% of the material was either removed, relocated, or substituted. Feedback from the learners was crucial in the choice of the illustrations and the introduction of transitions and organizing remarks at different points of each session.

Step 9: Trial and Revision Process

The trial and revision process went through two more cycles. A second tryout was conducted with two graduate students from the Theological Seminary and one graduate student from the School of Education; two males and one female. The results of the pre-test for the second tryout are found in Appendix D (see Table 10).

Although "true and false" and "multiple choice" test items for behavioral objectives 2, 10, 19, 22, and 24 had been revised, only pre-test scores on objectives 2, 10, and 19 were lower than on the pre-test on the first tryout. Mean scores on behavioral objectives 22 and 24 were slightly higher than on the first tryout. Although test items for objectives 19, 22, and 24 could be guessed, it was much easier for students to guess on the test item for behavioral objective 22 because they were familiar with the characteristics of Personalized Faith from the previous session. The same was true for the test item on behavioral objective 24 where students were familiar with the characteristics of Paradoxical Faith from the previous session.

The results on the cognitive post-test for the second tryout are shown in Table 11 (Appendix D). Mean post-test scores ranged between 42% and 93%. Compared with the first tryout, post-test results showed substantial improvement. However, mean scores for several objectives still remained significantly below the percentage required for mastery. For example, the score for behavioral objective 1 rose from 50% to 67%. This low improvement was attributed to the failure of the instructor to allow enough time for the learners to process the material through questions and comments.

Mean scores for behavioral objectives 13 and 16 rose from 42% and 39% respectively to only 56%. Instruction for these two objectives was not sufficiently focused on teaching what was specified by the behavioral objectives. The answers reflected the instruction, but the instruction did not sufficiently reflect the criteria.

A low improvement from 40% to 47% of the mean score for behavioral objective 15 was attributed to inadequate instruction. A closer look at the answers on the tests and the feedback from the learners led to the conclusion that the learners had gained the impression that they were being asked for merely the recall of facts rather than an understanding of the concept. However, the only way to recall the information was to think in terms of how to apply the knowledge. Instruction, in fact, did not teach the learners what was intended by the behavioral objectives.

The mean score for behavioral objective 20 was 67%, which was even lower than the score of 70% from the previous tryout. Although an excessive amount of instruction time was devoted to this behavioral objective, the failure to improve the score was attributed to an inadequately conceptualized test item.

The mean score for behavioral objective 21 rose from 38% in the previous tryout to only 42%. This was highly abstract material and required significantly more time for instruction. Students attempted to remember the points of the answer, but again, they did not understand the dynamics described in the instruction.

A sharp decline from 75% to 50% in the mean score for behavioral objective 8 was attributed to a lack of clarity in the test item. One of the three learners did not understand the question and consequently got a score of 0. There were three more mean scores below the required mastery level. Behavioral objective 3 had a mean score of 77%, objective 6 a score of 75%, and objective 19 a score of 78%.

Test results and feedback sessions emphasized the inadequacy of the note-taking sheets. Also, the number of transparencies was small and did not include much of the relevant material that could have been included. Overall, although the second tryout showed considerable improvement over the first, a number of revisions still needed to be made. No behavioral objectives were modified after this second tryout.

It was concluded that it would be better to administer the pre-tests for sessions 9, 10, and 11 at the beginning of session 9, before any of the material was presented. This would assess the entry level of learners' knowledge more adequately, because it would be more difficult for students to guess on the pre-test on items for behavioral objectives 22 and 24.

For behavioral objective 1, the instructor decided to give more time to the discussion and processing of the information presented. Instruction for behavioral objectives 13, 15, and 16 was revised in order to strictly focus on the teaching of the material covered by the behavioral objectives.

The test item for behavioral objective 20 was completely revised in order to be more straightforward. The instruction was revised in order to give less time to the instruction for behavioral objective 20 and to increase time for the instruction of behavioral objective 21. Also, the test item for objective 8 was clarified.

Note-taking sheets went through extensive revision and much material was added to the transparencies. All instruction was updated where indicated by the feedback discussions after each session and by the judgment of the instructor. Major improvement was achieved in helping learners to be oriented in the lectures by introducing transparencies that gave all the material of an objective "at a glance."

The third tryout was conducted with two students from the SDA Theological Seminary and four students from the School of Education; four males and two females. The pre-test results are found in Table 12 (Appendix D).

Scores on the pre-test for behavioral objectives 19, 22, and 24 dropped significantly. It was much more difficult for the learners to guess the answers when the pre-tests for sessions 9, 10, and 11 were administered at the same time.

Post-test results for most post-test scores improved significantly. The mean post-test scores for behavioral objectives 1, 3, 6, 8, 15, 19, 20, and 21 rose above the specified mastery levels. Scores on the post-test for the third tryout are found in Appendix D (see Table 13).

The mean scores for behavioral objectives 13 and 16 were 78% and 79% respectively. Although these two scores improved 22% and 23% respectively from the previous tryout, they were still not satisfactory. The most important revisions after this tryout were on the instruction for these behavioral objectives. More focused explanations, more appropriate illustrations, and two additional transparencies were employed.

All tests, note-taking sheets, transparencies, and instruction were revised according to the test results and feedback from the learners. Major revisions included the introduction of 15 new transparencies to help the learners to be oriented during the lectures, and to give them clear directions for the discussions.

Having only six learners at the session made the interpretation of the percentages of the subjects who achieved mastery for each behavioral objective rather tentative. The percentage of the learners who mastered objectives 3, 5, 8, 13, 16, 18, and 21 was below 80%. However, on the basis of the tests in the cognitive and affective domains, consultation with the experts in the process of empirical development, and revisions, the decision was made to administer the final tryout of the product to a number of students that would make possible the statistical analysis of test results with the expectation that mastery at the predetermined levels would be attained.

Step 10: Final Trial and Analysis

The final tryout was administered to two groups of students. The first group was comprised of 15 Seminary students, and the instruction was given as one of the elective intensive seminars between September 25 and 27. The students were required to choose one seminar. The second group was 20 students from the School of Education. The instruction was given as an advertised seminar at Andrews University on November 3 and 5. The students from the second group received credit from the teachers of their respective classes toward their final grade for attending the seminar. Altogether, the combined final group was comprised of 35 students that attended all 11 sessions: 22 males and 13 females. The instruction and instructional materials were identical for the two groups.

The mean scores on the pre-test were minimal, ranging from 0% to 11% for most of the behavioral objectives. The exceptions were behavioral objectives 19, 22, and 24 that had mean scores 30%, 23%, and 20% respectively. These were multiple choice questions and therefore susceptible to guessing. These results suggested that the learners were not significantly acquainted with the material of any of the behavioral objectives. The results of the pre-test in the cognitive domain are shown in Appendix D (see Table 14).

The cognitive post-test scores are shown in Appendix D (Table 15). The percentage of the learners that achieved mastery on an objective ranged from 80% to 100%. The mean scores of the post-test results ranged from 74% to 99%. Thus, required mastery was achieved for all behavioral objectives. The difference between pre- and post-test results ranged from 53% to 98%.

Modification of Affect

The test for the modification of affect was developed as described in chapter 3 and introduced at the third tryout. After the third tryout the test went through the final revision on the basis of the feedback from the learners and discussion with experts in the empirical development of the curriculum. On the final tryout, the test was administered before and after the series of 11 sessions. The tests were anonymous and matched by birth dates.

The small number of cases did not allow for the meaningful use of factor analysis and other complex statistical procedures. Nevertheless, the reliability analysis was performed and it yielded significant alpha coefficients for the four scales (see Table 5).

Table 5

Reliability Coefficients for the Four Scales Measuring Affective Domain

Scale	*Alpha*
"A sense of understanding"	0.7030
"Attitude toward personal faith journey"	0.6541
"Attitudes toward learning"	0.7743
"Attitudes toward the concept"	0.9496

Five dependent *t*-tests were conducted in order to assess modification in the affective domain before and after the instruction. The results are shown in Table 6.

Table 6

Results of the Dependent t-tests for the Test in the Affective Domain

Scale/Questions	*Test*	*Mean*	*df*	*2-tail Significance*
"A sense of understanding" /1, 5, 7, 10, & 12	pre-test	3.3609	31	< 0.001
	post-test	4.0250		
"Attitude toward personal faith journey" /2, 8, 11, & 14	pre-test	3.9766	31	< 0.001
	post-test	4.2891		
"Attitudes toward learning" /3, 6, 9, & 13	pre-test	3.6641	31	< 0.001
	post-test	4.1953		
"Attitudes toward the concept" /4, 15a to 15g	pre-test	4.2773	31	< 0.010
	post-test	4.5765		
All questions	pre-test	3.8845	31	< 0.001
	post-test	4.3164		

One of the problems in measuring attitudes was the fact that some of the students wanted to "motivate" the instructor by selecting only maximum scores for each question on the pre-test. This was especially true for the second and fourth scale. On the fourth scale, several students selected only maximum numbers on the Likert scale. Despite this disadvantage, the difference between the scores on all five dependent *t*-tests was significant beyond .01 for all 2-tailed tests. Means, standard deviations, and differences of the scores for each item on the test in the affective domain are found in Appendix G. It seems that negatively stated questions 4 and 10 confused the learners. For future study, a larger number of subjects and revision of these items would increase the usefulness of the instrument.

Since Likert-scale questions are not open-ended, students were not able to express emotions and attitudes on the issues that they find important. Thus, the results on the two open-ended questions were more meaningful in assessing modification in the affective domain. The two answers were considered as one for the purpose of the assessment. The analysis of their answers was twofold. First, the answers were categorized into six categories and frequencies were calculated (see Table 7). Second, an overview of the answers was discussed in specific terms and the review is found in Appendix F.

Table 7

Frequencies of the Categories Assigned to the Answers to Open-ended Questions From the Post-test in the Affective Domain

Category	*Frequency*	*%*	*Cum. %*
1 (very negative)	0	0.0	0.0
2 (negative)	1	2.6	2.6
3 (neutral)	2	5.1	7.7
4 (positive)	6	15.4	23.1
5 (very positive)	14	35.9	59.0
6 (very positive/testimony)	16	41.0	100.0

The six categories were defined as following:

Category 1: Complete dissatisfaction and explicit or strong negative emotions

Category 2: Overall dissatisfaction and negative emotions

Category 3: Neutral in expressing satisfaction and emotions

Category 4: Overall satisfaction and positive emotions

Category 5: Complete satisfaction and explicit or strong positive emotions

Category 6: Complete satisfaction and explicit or strong positive emotions with specific personal testimony about the impact on personal life.

The percentage of the learners who had a positive attitude change was 15.4% and those who had very positive attitude change was 35.9%. The most frequent attitude (41.0%) was Category 6 that characterized the answers describing very positive attitudes and giving personal testimony about the positive impact of the experience.

Process Objective

The goal of the process objective was to allow students to explore and express the issues of faith development important or peculiar to each of them. Although students responded with diverse answers, the majority of the answers were interwoven with the insights from the course, especially referring to the stages of faith.

Many of the responses dealt with the individual's positive and negative past experiences in life as they related to their faith journey and the ways they grew out of them. There were two most-often described struggles. First, students expressed their private struggles over the years to rectify the damage they experienced in the church and family in their childhood when they experienced prejudice, inconsistencies, and authoritarianism. At that time they did not have knowledge and experience to look critically at the issues and make conclusions about these inconsistencies in their lives. They expressed the struggle of reworking these problems while growing in Personalized Faith. Second, they expressed their struggle to grow out of Conformity Faith, a process that involved the anxiety of standing alone for their beliefs. Many responses dealt with the process of consolidating Personalized Faith. In addition to an in-depth assessment of where they were on the journey of faith, many learners expressed goals for the future.

Several learners considered themselves to be in the transition to Paradoxical Faith and dwelt heavily on the struggle between them and those perceived to be in Personalized Faith and who, to them, seem stuck there. They expressed the challenge of learning to tolerate, deal with, and accept such people.

Two of the learners did not make any reference to the faith development theory but discussed their struggles with school, work, and family issues and how they relate to faith.

According to the instructor's judgment, a few of the learners were in Conformity Faith and therefore were not able to reflect on their own faith development in a systematic manner. They made comments mainly in interpersonal terms about significant others in their journey of faith.

The learners mentioned various concerns that were discussed in the class such as: concern for the experience, object of faith, tolerance for ambiguity, differences between Stage 3 and quasi Stage 5, etc. A representative selection of seven complete answers can be found in Appendix H.

Final Product

The goal of this study was to design a product that would effectively teach the dynamics of faith development and to apply other pertinent constructs from developmental psychology to the development of faith. The process consisted of formulating, modifying, and fine-tuning educational material through multiple field tests with representatives of the target population.

The mastery of the final product was achieved on 35 learners from the target population. This prototype curriculum is ready to be adapted and used by any instructor with adequate expertise in the content area and skills to personalize numerous illustrations and examples utilized throughout the instruction. The product consists of the three components located in Appendices: (1) Instructor's Notes (Appendix I), (2) Note-taking Sheets (Appendix J), and (3) Overhead Transparencies (Appendix K).

CHAPTER 5

SUMMARY AND CONCLUSIONS

The Problem and the Purpose of the Study

Faith development has become an area of critical importance to the Seventh-day Adventist (SDA) church in North America (Thomsen, 1990). Scores on the Faith Maturity scale showed a decline between 6th and 12th grades, even when the scale was adjusted for the Adventist population (Thayer, 1993). The research of Dudley (1994) extended the conclusions of this finding to the 19-21-year-old youth. In addition, the Valuegenesis study found that, compared with other Protestant churches, SDA youth perceive the church as significantly less challenging to their thinking, much less accepting of them, and having much less interesting programs for the youth (Daily, 1994).

Further, statistics about apostasy in the world SDA church in the last 10 years demonstrate that the lack of focus on the developmental aspects of faith is evident not only among North American SDA youth but also worldwide among church membership in general (Naden, 1993). According to the rates of apostasy for the SDA church as a whole, the importance of church member accessions outweighs the importance of faith nurture and development of church members.

The problem is by no means confined to Adventism. Research among North American Protestant denominations found that only a minority of Protestant adults give evidence of vibrant and life-encompassing faith. For most Protestants, faith is "under-developed" (Benson & Eklin, 1990, p. 3). Contemporary Christian religious educators are especially concerned with the question of the integration of life and faith, which has become a movement in Christian education today (Badley, 1994; Holmes, 1994).

However, professional and lay leaders in the church are not exposed to the contemporary theory and research on faith development in any substantial way. The insights into the dynamics of faith development appear to be confined to a comparatively small number of professionals and lay leaders. The purpose of this study was to design a pedagogical tool that would explore this key issue. The content of this curriculum taught the phenomenon of faith development from the perspective of human development over the life span. The primary focus of the study was the process of the empirical development of a curriculum as the result of team work between the instructor and the learners rather than information written in isolation, and that gave emphasis to both the cognitive and affective domains of the learning process.

Literature Review Summary

The integration of the science of human development into Christian education has been repeatedly attempted in the diverse works of theologians, philosophers, and educators of the last four centuries. In the 20th century, the foundational works of

Freud, Piaget, and other authors in the expanding field of developmental psychology initiated more comprehensive and focused attempts at the integration of developmental psychology and theology (Schweitzer, 1991).

Stimulated by research and theory in the fields of developmental psychology and the psychology of religion, authors such as Sherrill (1959), Goldman (1964, 1965), Droege (1966), Capps (1979, 1983), E. E. and J. D. Whitehead (1979), and Sparkman (1983) offered their accounts of the integration of developmental psychology with Christian theology. On one hand, they employed psychological and sociological constructs to describe the process and the dynamics of human development, while on the other, they used Christian theology to interpret the meaning of that development. Their works left many unanswered questions about the relationship between developmental psychology and theology, but their insights set the stage for further research.

In the 1970s and 1980s, James Fowler emerged as the most influential author in the faith-development field, and his theory of faith development gained credence because, in part, of its extensive empirical research. Fowler and his associates utilized semi-clinical interviews with 500 subjects, and scored the transcripts according to standardized procedures (Moseley et al., 1993). According to Fowler, although a person's content of faith may stay constant over the years, the way a person believes evolves throughout the life span. Over the years Fowler has developed and refined his construct and articulated six sequential, invariant, and hierarchical stages of faith development. According to Fowler's theoretical framework, each stage has its own integrity and potential for wholeness at different stages of the life span.

While the work of theologians Richard H. Niebuhr and Paul Tillich, and comparative religionist Wilfred C. Smith, provided theological categories and assumptions for Fowler's approach to faith, Fowler's work was deeply rooted in the work of developmental psychologists. The theories of cognitive, moral, and psychosocial development of Piaget, Kohlberg, and Erikson provided the framework, categories, criteria, and background to Fowler's theory of faith development (Fowler, 1981).

The structural-developmental theory of Piaget was foundational for the works of Fowler as well as Kohlberg. Piaget (1967) viewed cognitive development as the interaction of the human mind and the environment, resulting in qualitative developmental changes in the cognitive structures of the intellect. On this basis he hypothesized four stages of cognitive development. Not only did Fowler's theory inherit a number of assumptions and conclusions from Piaget's theory of cognitive development, but Fowler also expanded Piaget's construct and included it as one of the "windows" to faith development (Fowler, 1981; Moseley et al., 1993). However, Fowler faulted Piaget's theory for the separation of cognition from affect and attempted to overcome this limitation in his structural-developmental approach to faith development (Fowler, 1976a, 1981, 1986b).

Building on Piaget's initial work on moral development, Kohlberg focused on moral reasoning as the central issue in moral development and hypothesized six stages of moral development. Fowler used Kohlberg's construct as another "window to faith" (Fowler, 1981; Moseley et al., 1993). It helped Fowler to move a step beyond the strictly cognitive orientation of Piaget's initial construct and to emphasize the importance of the individual as a decision-making agent. However, Fowler maintained that moral development is "anchored in a broader system of beliefs and loyalties" and that, in fact, morality is only an "expression of faith" (Fowler, 1976b, p. 209).

Fowler (1981) professed the pervasive and subtle influence of Erikson's work on his faith development theory. Although Fowler did not include Erikson's construct as one of the "windows" to faith, he acknowledged the influence of Erikson's work on his conceptualization and analysis of the interviews. The strong influence of Erikson's work was evident in Fowler's description of Primal Faith, his description of the structure of faith in adolescence, and the transition from his Stage 3 to 4 that is illuminated by Erikson's description of "identity crisis."

Major criticisms of Fowler's work have focused on his definition of faith and his description of the normative end point of faith development described in Stage 6 of his paradigm. According to Fowler, faith is a broad concept that is not always religious in content or context; it is "our way of finding coherence and giving meaning to the multiple forces and relations that make up our lives" (Fowler, 1981, p. 4). The criticisms of his definition of faith came from different standpoints and with different assumptions (Dykstra, 1986b; Fernhout, 1986; Keen, 1978; Lamport, 1986; Loder, 1982; Nelson, 1992; Wutnow, 1982). In one way or another, they all alleged that Fowler's definition of faith fails to fully comprehend all of the aspects of religious lives of human beings. Asserting that faith is basically a mystery, Fowler agreed that there are limitations to his definition, but argued for the adequacy of the term in capturing the structural-developmental quality of faith (1992).

Fowler's response to the critique of Stage 6 of faith development was less assertive and compact. He argued that the normative end point of any theory cannot be obtained by open-ended value-free empirical research (1991a). He admits the strong influence of his own assumptions in defining Stage 6, and suggested that Stage 5 be the adequate end point of his faith development sequence. This would leave the description of Stage 6 open to further research. Cautioning that "faith development is a larger matter than faith development theory," Fowler advised educators to use his theory with the awareness of the mysterious nature of faith and of the limitations of his work (Fowler, 1992, p. 17).

Summary of Methodology

The "Instructional Product Development" of Baker and Schutz (1971) was developed as a part of the trend in curriculum development in the 1960s (Molnar & Zahorik, 1977; Tanner & Tanner, 1995) in which curriculum development became more systematic, emphasizing the accountability of curriculum developers and instructors in the learning process. Over the following 2 decades, as evident in the number of articles and papers published on the methodology, the popularity of the approach declined, probably for two reasons. First, behavioral objectives typically became highly specific and too numerous (Eraut, 1991). Second, instructors were reluctant to state any objective that could not be assessed by the limited measurement techniques readily available to them (Pratt, 1994). However, the method of Baker and Schutz (1971) had some definite advantages such as insistence on the full instructional accountability to the designers and instructors, and the conceptualization of the curriculum as *developed* by a team including the learners, rather than *dispensed*.

Two modifications of the model of Baker and Schutz were introduced in this study. First, Naden's 10-step model of the empirical curriculum was used (1992). Naden revised the Baker and Schutz's method in order to enhance its clarity while incorporating most of the original elements of the method. Second, the pitfalls of the "technological production model" popular in the 1960s and 1970s were partially circumvented by the use of a manageable number of comprehensive behavioral objectives from different levels of Bloom's taxonomy in the cognitive domain, by measuring change in the affective domain, and by incorporating a process objective.

Naden's 10-step model included:

1. Identification of the learners with considerable specificity in order to provide the curriculum developer with the focus and reference point in the numerous choices that need to be made during the process of curriculum development

2. Selection of a topic that is needed by the specified learners and that is a content area within the developer's expertise

3. Formulation of non-ambiguous and measurable behavioral objectives

4. Design of pre- and post-tests that match the behaviors described in the behavioral objectives (These tests assessed the degree of mastery at the entry level and the modification in the cognitive domain accomplished by the learning experience.)

5. Specification of criteria used to compare in an objective manner the entry-level knowledge of the subjects and the outcomes of the instruction

6. Formulation of lecture outlines based on the objectives and their criteria for evaluation

7. Testing of the product on a small group of representatives from the target population

8. Revision of the content and process of the instruction, and all supplemental materials, according to the pre- and post-test results and feedback from subjects

9. A trial and revision process with increasing number of subjects that is repeated multiple times

10. Final trial and analysis with the final version of all materials and with a sufficient number of learners to demonstrate modification of cognition to be statistically significant, and with mastery by the learners at the 80% level. At least 80% of the learners must achieve specified mastery of the criteria for each objective.

Modification of affect was measured by the two identical sets of 5-point Likert-scale questions administered to the learners before and after the series of lectures and by the analysis of the two open-ended questions after the series. Likert-scale questions were divided into four scales measuring the change in different aspects of the affective domain, and open-ended questions were analyzed and categorized into one of six categories. The process objective was constructed in order to allow the learners to reflect on the dynamics of faith development in their own lives.

Summary of Findings

The learners were SDA graduate students in religion, behavioral and social sciences, and education at Andrews University. At the time of writing there was no curriculum for the study of faith development theory empirically developed or otherwise. The topic for this study was chosen and developed within the context of the researcher's education, the review of the related literature, and personal experience.

Twenty-four objectives were written for this study along with standards for mastery and conditions under which mastery would be demonstrated. The objectives were constructed to accomplish a cumulative effect in the process of learning in eleven sessions and with the over-arching goal of facilitating modification in the affective domain.

There were four trials of the curriculum with 2, 3, 6, and 35 subjects respectively. The first tryout proved the instruction to be insufficiently focused on the criteria by which responses were evaluated, significant time management problems were revealed, and inadequate transition points in the instruction. In addition, a number of test items lacked clarity. On the basis of pre- and post-test results, feedback discussions with the learners after each session, and post-instruction discussion of the experience with experts in the field of the empirical development of curriculum, major revisions in the instruction and teaching supplements were attempted. Several behavioral objectives, much of the instruction, and a number of test items were revised.

The trial and revision process also prompted numerous changes, adjustments, cuts, and expansions of portions of the instruction, note-taking sheets, test items, and overhead transparencies. However, no behavioral objectives were substantially modified after the first tryout and revision cycle. The test in the affective domain was first introduced in the third tryout. On the basis of the results of the tests in both the cognitive and affective domains in the third tryout, the decision was made to conduct the final trial of the product.

On the cognitive pre-test, in the final trial none of the 35 participants achieved mastery on any of the 24 behavioral objectives, which confirmed the assumption that the learners were not familiar with the theory of faith development. On the cognitive post-test, on the last tryout at least 80% of the participants achieved mastery for each behavioral objective at the preset levels.

One of the important findings at the first tryout was that the curriculum in its present form did not allow enough time for reflection, processing, and integration of the material. Learners repeatedly complained about the intensive format of the lectures and expressed a preference for a one-lecture-per-week format. The conclusion was that the value of the curriculum would be greatly enhanced by extending the length of the lectures and using additional time for exercises, small group activities, and personal reflections.

The personal experience and emotional involvement of the instructor combined with the rigorous process of empirical development resulted in several findings relevant to the effectiveness of the learning process. First, the most important goal, change in the affective domain that develops a passion for learning in the learners, occurs prominently in the interrelationship between instructor and learner. Not only is information communicated, but the students seem to be influenced by the passion of the instructor for the content being communicated. Second, instructors need to define their personal relationship with the learners. The boundaries that define teacher-learner relationship in the learning process can be varied, but must be defined. Only when instructors define that relationship will the learners be able to enter into the learning experience and environment with confidence, authenticity, and vulnerability. Third, the "pulse" and the feedback from the learners should be taken often and in a way that allows the learners to fully express their feelings toward different aspects of the learning process. Their input is the occasion for the most important advances in learning. A diary of the process that describes instructor's personal experience of the process and elaborates on these findings is found in Appendix A.

Change in the affective domain was achieved as measured by 5-point Likert-scale questions, and post-test, open-ended questions. Although the number of participants does not provide opportunity for a variety of statistical procedures, the significant change of affect was evident in the differences of the scores between the pre- and post-test for the affective domain for the four scales measuring different aspects of affect, and on the total score for all questions. The four scales were designed to measure (1) a personal sense of understanding of the dynamics of development over the life span, (2) attitudes toward one's life faith journey, (3) attitudes toward learning about faith development, and (4) attitudes toward the concept of "faith development." On the *t*-test for paired samples, differences were found on all five scales. The answers to the open-ended questions were analyzed and grouped into six categories according to the emotions and attitudes expressed in the answers. Answers of 92.3% of the subjects of the last experimental group were scored as expressing overall positive attitudes and emotions toward the experience.

The process objective yielded a variety of responses. They ranged from answers that dealt with a thorough analysis of the learner's past religious experience to reflections on the personal struggles of the learners in their contemporary faith journeys.

Besides quantitative analysis and the findings of the results, this study provided an insight into the dynamics of the teaching process and curriculum design. The empirical development of the instructional product was a complex process involving not only rigorous testing of the product and supplemental material, but also the personal attitudes and perceptions of the instructor. Therefore, the contribution of this study is twofold. First is a finished product ready to be adapted for use by a competent instructor in this content area with the defined learners, and second is a description of the intricate process in which personal teaching experience, emotions toward the subject, and interaction with learners are interwoven with a rigorous analysis of the results.

This study offered an insight into the twofold role of the instructor, a role of an artist and the role of a scientist. Although these two roles are complementary, there is a tension between them that should not be eased by avoiding thorough involvement in any of the two roles during the process.

Recommendations

1. It is recommended that this empirically developed curriculum on faith development be made available for adaptation and use to instructors in Seventh-day Adventist graduate programs in the areas of ministry, religion, education, religious education, school and church administration, curriculum design, and leadership in North America.

2. It is recommended that this instructional product be considered for modification and presentation in a seminar format according to the specific needs of other target audiences such as undergraduate students, lay workers and teachers in the church, professional ministers, youth leaders, and the groups outside of North America.

The test items developed for the instructional product on faith development were for the specific purpose of measuring student mastery of key concepts within a 50-minute lesson timeframe. Thus, the modification of this instructional product for regular classroom applications would require the development of test items of a different nature from those found in this study. Especially in graduate settings, it would be assumed that essay-style questions would dominate and that additional issues would be explored based on teacher-designed class assignments and reading out of class.

Suggestions for Further Study

The primary concern of this study was the development of a product that would facilitate learning about the dynamics of faith development from the psychological perspective by the professionals and laity in the SDA church. However, this study brought to light several other needs that were not specifically addressed. Therefore, several areas for further study are suggested.

1. A study to critically examine this product and suggest improvements

2. Further development of the curriculum on faith development that would give more emphasis to the experiential dimension of learning by giving more time for class discussions, exercises, reflection, homework assignments, and the discussion of gender differences

3. Further development of the curriculum on faith development that would include an expanded biblical treatment of the subject along the one presented in this study

4. A study to explore the relationship between the effectiveness of the instruction and the attitudes and emotions of the instructor for classes in the area of religion and religious education

5. A study to determine the effectiveness of this curriculum with the target audience in the various areas of denominational life and with sufficient numbers of subjects to allow full statistical analysis

6. A study to focus on theoretical and practical aspects of faith development theory for specific periods of the life span or for the specific issues in the life of the SDA church such as leadership, education, family, youth ministry, and pastoral nurture

7. A study to further systematize the process of the empirical development of the curriculum and integrate various polarities of the process such as change in the cognitive and affective domains, the role of curriculum developer as an artist and a scientist, and behavioral objectives that would specify measurable behaviors but would focus the instruction to produce the broad range of the responses from the learner.

APPENDIX

APPENDIX A

DIARY OF THE PROCESS

DIARY OF THE PROCESS

Introduction

In the development of the instructional product, personal perceptions related to the empirical process are of profound importance. Subjective factors are an integral part of the process and they inevitably influence the development of a curriculum. This diary describes my personal experience of the process. It is intended to help the reader of this dissertation to have a look at what was happening "behind the scene" during the process of the empirical development.

The idea for this curriculum was born during my doctoral studies at Andrews University in the spring of 1994. The decision to write about faith development was strongly tied to my life experiences: conversion to a Christian faith in my late teens, a struggle to maintain my faith in a hostile environment, observing the dynamics of faith development of different people, and learning about faith development theory from professor Roy Naden. I recognized the passion I had for the topic as well as the need for the work that would bring the research closer to people.

My main reason for choosing the methodology was personal. Aware of my inexperience in teaching, I wanted to study how to design an effective curriculum. The empirical method attracted me because of its realistic, pragmatic approach to design. It did not allow for shortcuts, and is supposed to be done as a team with the learners. In addition, the end result was a concrete tool that would become available to others.

Behavioral objectives were foundational for the whole process of instructional development. The process of choosing the material that needed to be included or cut out, establishing the order of the teaching units, and designing the behavioral objectives was a painstaking work of decision making. At this point, I became aware that I could include only half of the material I planned to put into ten sessions. Although I added one more session, I was forced to exclude such important contents as a session on gender differences and their impact on faith development, group activities after each instructional unit, significant time for self-reflection by the learners, and a final session discussing the personal observations of the learners and practical implications of faith development theory for their future work.

Initially, modification in the affective domain was just one of many important considerations in the curriculum design. However, Dr. Shirley Freed, one of my dissertation committee members, insisted on its pervasive importance in the process of learning, and underscored change in the affective domain as a principal goal of the teaching, especially in the content area that I planned to pursue. Initially, I did not understand her insistence and asked myself "Why is she so hung up on the affect?" "The affect will change when they get the information," I thought. I gradually came to the deep conviction that the change of affect is what counts, not just information, and that positive affect makes people learn the content as well. In fact, unless I was "hung up on affect," I could just as well give people printed material, let them read it, and test them. I came to understand that the grandeur of teaching of any material is not in giving the content to the students, but in infecting the learners with a passion for the material. It is a person-to-person contact. Instruction is not merely a meeting point of the information and the learner, it is an "I and Thou" affair.

One of the major personal concerns that I had was my relatively young age. I did not feel adequate to teach a subject that deals with faith development over the whole life span. Being younger than many of my learners, I was wrapped up with the personal issues of young adulthood. How could I, for example, who have never had a child, speak with authority about raising children to people who do have children? There were many other things from faith development theory that I have never experienced, and I needed to instruct the people who had experienced more than I. In other words, I could not find a standpoint from which to approach the learners. After much anxiety over this challenge, discussions with my colleagues, and reflection, I came up with a paradigm for my relationship to the learners and material: The learners and I are peers in the exploration of faith development theory. This simple concept gave me the freedom to be who I am, not an "educated professor." It made it easier to approach the learners where they are and with more vulnerability. It also made my assertions more tentative and less "ex-cathedra."

In the fall of 1994, I had two phone conversations with James Fowler that were of great help to me in the early phase of curriculum development. He did not know of any project similar to the one that I was proposing, and he recommended several resources that could be of help in my work. He also described the way that he approaches teaching the faith development theory to his students.

There were four tryouts of the instruction. The first one was with 2 learners, the second one with 3, the third one with 6, and the fourth and final one was done with 35 learners. The following is a description of personal concerns during each of the four tryouts of curriculum development. Specific information on the results of each tryout is reported in chapter 4.

First Tryout -- June 16 to August 1, 1995

The first two learners were my close friends, one male graduate student from the Seminary, and one female graduate student from the School of Education. They had an introductory knowledge of psychology. The sessions were conducted each working day for two weeks. Every lecture began with a cognitive pre-test and concluded with a cognitive post-test. After each session a 15-minute feedback discussion was conducted.

I was tense during the first session, spoke too fast, and was not able to identify with the learners and their situation. During the feedback after the first lecture, students reported not being sure whether they could interrupt and ask questions. They suggested stopping after every point and giving them a chance to ask questions or give comments. One of the learners reported not being able to give an overall title to the lecture. He knew what I was lecturing about, but could not grasp the "big picture."

They perceived the lecture as relevant, engaging, well illustrated, but lacking that big picture. They suggested giving an outline of the whole course in the first session. I did the revision the same evening, took some material out, and added material to give the big picture and orientation.

After the second and third sessions, I felt discouraged. I had attempted to cover far more material than they were able to assimilate. The tests were far too long, taking almost 20 minutes of class time.

In session 2, the students were really excited about the applications and suggested that more time be spent on it. However, they complained that session 2 was ambiguous to the learners because of numerous new concepts and words. They suggested a more familiar vocabulary. They also suggested I deal with research methods with infants in order to enhance the credibility of Erikson's theory.

A time-management problem became especially acute in session 3 when I was forced to finish the session without giving a substantial amount of the instruction. Feedback from the students was ample and of great help. I was surprised at how patient and willing they were to help when they realized that feedback was welcomed.

Session 4 was a major disappointment. There was way too much material, as though I had not learned anything from the previous three sessions! After the fourth lecture, I realized the major problem: I had two broad goals with my first five lectures that deal with the theories of human development and it is very difficult to accomplish both. The first was to establish the theoretical framework of Fowler, the second was to give practical applications of the theories. I preferred the first goal, but it seemed that the learners were more interested in seeing the fruits of the study immediately. My learners are volunteering in order to acquire practical knowledge. They were very much attracted by the practical implications of the theories.

Session 5 had the same problem as sessions 2, 3, and 4: too much material. This time I decided to give the whole lecture and it took 1.5 hours, twice the time allotted for the lecture. I received very helpful, bold, but humbling, feedback. The learners complained that while explaining the stages of moral development, I did not go deeper, but wider. I was advised to go straight to the point and go on. After the discussion, the learners suggested that the same problem applied to the other lectures as well. I realized I was trying to establish the authority of the developmental theorists, to "prove" their constructs were valid. There was simply no time to defend the theories. Why should I? I should let theories speak for themselves, and rely on the critical judgment of the learners.

Instruction in sessions 6-10 was more organized. There were fewer points to cover, and time for more depth was available for each of the points. Although the design of the transparencies, note-taking sheets, and test items were disastrous, and although the post-test results were worse than I expected, I became more optimistic for the whole project. The groundwork from the previous lectures bore fruit. The learners were fascinated with the material, and instead of using the feedback time to discuss the learning experience, I was forced to use it to answer the learners' questions about faith development and to discuss more deeply the issues presented in the class.

Overall, my first tryout was a humbling experience. I learned how difficult it is to design an instructional product that will do what was intended by the instructor. Tests and feedback showed me that I should have done the first tryout at a much earlier time. I had invested a lot of unnecessary work preparing the lectures for the first tryout, naively believing that I knew what students can learn. An earlier tryout would have helped me focus my work better from the beginning.

After the first tryout, major revisions were attempted on the instruction itself with special emphasis on transitions and organizers. Test items, note-taking sheets, and transparencies were thoroughly revised and expanded. Major sections of material were cut from the instruction, and more time was allowed to focus and go into depth with teaching the behavioral objectives.

One major decision was to modify some behavioral objectives. According to the ten-step method of empirical development, behavioral objectives are rarely changed once the tryouts start. However, although I had invested much time and effort to the formulation of the objectives, I was not able to organize and craft them adequately without going through the sobering experience of trying them out. After this revision, they were not changed in any substantial manner.

Second Tryout - August 8 - 11, 1995

The second tryout of the product was administered as one of the numerous seminars of the Family Life International '95 conference, with three students attending all 11 sessions. Two were male Seminary students at the end of their Master of Divinity program, and the other was a female student at the end of her

Master of Arts program in Community Counseling. Two students from the Seminary had introductory knowledge in psychology and the student from the School of Education had more extensive knowledge in human development. The sessions were conducted in 1 week.

Since these learners were not my close friends as in the first tryout, I worried how to introduce the request for them to write 24 tests for me. I described my project, asked for their cooperation, invited them to discontinue the seminar whenever they wanted, and promised to give a book from James Fowler to each person who attended all the lectures. Initially they accepted the idea of the tests, but over time they grew weary of them.

At the beginning of the week, I felt inadequate to teach this course. Again, I was haunted by the thought that the learners were more experienced than I, and that I needed to rely on my scholarly preparation in order to establish my authority and right to teach this subject matter. After the first day, I was so discouraged that I resorted to calling one of the learners in order to get feedback, and was hoping for some encouraging words. She responded favorably on my first two lectures, and expressed her commitment and interest to continue attending.

After the second day, the gap between the learners and me began to close. I started to "come down to earth" and to feel like a peer with them. By the third day, we were together in the enterprise of exploring the dynamics of faith development. By the end of the week, we shared much about ourselves and became much closer.

All three learners expressed their appreciation for what they had learned and by the end of the seminar were captivated by the material.

There were two major breakthroughs at this tryout. The first was an experience of accepting the learners as peers and to be a peer with them. I saw that it is possible, although rather difficult at first, to maintain the tension between being an authoritative instructor and a vulnerable colleague during the learning experience. I gained freedom from the urge to earn my authority by performance in front of the learners. It was not I, a knowledgeable instructor, who presented the material to the "ignorant," but it was we, colleagues, who were in the search of understanding, exploring the faith development theory. I entered the "same camp" as the learners, and I was thrilled.

The second breakthrough was the realization that it is pointless to teach the learners what they can learn from books, that is, sheer information. The time of instruction is too precious merely to deal with information. My major goal became to impart excitement, insight, and to challenge the learners to explore more. Accordingly, I made numerous changes in the instruction, note-taking sheets, transparencies, and test items. Instead of asking them to remember the information for the post-test, I began to focus more intensely on understanding and reflection. I dwelled on the information only insofar as it was necessary for mastery at higher levels of the taxonomy, or if it was absolutely crucial for following the instruction at subsequent sessions.

One thing that became obvious was the need for additional time after each lecture for personal processing of the material. The learners repeatedly suggested that for future learners it would be better to have one session per week, in order for them to process this dense and challenging material. They said that after each session numerous questions came to their minds that they would like to discuss with the instructor and the class. They felt the need for small group time, exercises, and longer discussions after each presentation.

Third Tryout - September 5 - 10, 1995

The third tryout was administered to eight students, six of whom attended all 11 sessions. Of these, four were graduate students from the School of Education and two were graduate students from the Seminary. Four were male, and two were female.

I started this tryout by questioning myself whether the topic will be relevant to the audience, since I asked these people to help me out with my project. Their interest grew over the lectures and peaked at the end.

The problem that surfaced during this tryout was the difference between the two groups: one that had substantial coursework in psychology, and the other that did not. The difference was acute only for sessions 2 through 5. The other sessions dealt with material that was new to the majority of both groups.

What helped those learners with a substantial background in psychology to persist was an increased emphasis on the practical applications of the theories of human development. I had decided to revise the instruction for lectures 2 through 5 by providing even more practical illustrations and discussion time.

The decision to attempt the final tryout hung on whether I could improve the instruction for behavioral objectives 13 and 16 enough for students to achieve mastery.

At this tryout I tested for the affective domain for the first time and the results were encouraging. The test was revised and additional open-ended questions were added.

Two of the students were rather knowledgeable in the methodology that I was using, and their feedback was of tremendous help to me. I realized the importance of transparencies and note-taking sheets, something for learners to rely on while following the instruction. I made a thorough revision of the note-taking sheets and transparencies to enhance the flow of the lectures, synchronized the information that the learners were exposed to, and provided the learners with "sign-posts" and a constant awareness of the big picture of what we were learning.

Fourth Tryout, First Part - September 25 - 27, 1995

The first part of the fourth and last tryout was administered to 15 Master of Divinity students. For most of them, this was their last quarter at the Seminary.

Even after three tryouts, I felt inept at starting the class. These people were my age, accustomed to older teachers with extensive knowledge and experience. I worried again that I might come across as too young to teach this material and wondered whether my illustrations would be effective for them. Many of these students had years of pastoral experience. I was also afraid that they would be argumentative and defensive toward material that deals with the issues of faith from a perspective that sometimes questions an exclusively theological approach. However, that was not the case. The experience was very positive. Although, I was warned by several educators that Seminary students tend to be defensive and argumentative, I did not experience it. They were friendly, cooperative, and accepting of the new ideas. The majority participated, gave positive comments, and asked for clarifications.

The course started with my personal introduction, an explanation of the procedures, and the affective pre-test. I made clear to them that their results on the test would have nothing to do with whether they would pass the course or not. I told them at the first class that the tests were for the purpose of evaluating my instruction, rather than their performance. As a gesture of thankfulness for their endeavors, I promised a book by James Fowler to all who would attend all lectures promptly and do their best on the tests.

During, before, and after each class session I was approached by students for conversation. I felt inadequate, unprepared to be cast in the role of "professor." At some moments I was so aware of this situation and so self-conscientious that it paralyzed my thinking during the conversations.

In spite of their eagerness to be of help to my project and their growing interest in the topic, they were exhausted by all the testing.

Half way through the class they all expressed an interest in obtaining the materials from the course. I promised each a diskette with the course material, after the dissertation was completed. This was a great mistake. I immediately noticed that they became laxer in taking notes. Later, they said to me that when they heard that they were going to get the material later, they went into "cruise control."

Fourth Tryout, Second Part - November 3 and 5, 1995

The second part of the last tryout was administered to 20 students who attended the advertised seminar under the title "How Faith Grows: Faith Development Over the Stages of Life Span." There was no fee for the seminar. Most were current students from the School of Education. There were several former students from the same School, and several undergraduate senior students. The sessions were conducted in an intensive two-day format on a Friday and a Sunday. The room and other technical aspects were excellent. Since the results from the first part of the final tryout were satisfactory, I felt more confident than at any previous tryout. By this time, I also had learned to approach the learners as peers and in a relaxed manner, and to give them enough time to express themselves.

Since the rhythm of the lectures in this intensive format would be exhausting, and since the learners would have to work hard to complete 24 tests, I made sure to arrange everything in a way that would make this learning experience as easy as possible for them. I involved my wife and a close friend to be constant helping hands for me. On Friday and Sunday, morning and afternoon, we served refreshments for all who attended the seminar. It made a break in the routine and allowed for an exchange of impressions, ideas, and comments between the learners and instructor, as well as between the learners themselves. Refreshments were welcomed by the students, and some of them brought food from their own kitchens on Sunday to share with the rest of the students.

The atmosphere at the beginning of the seminar was one of mutual observation and adjustment between the learners and myself. The learners needed to "enter" the learning situation that I had set up. I made sure to give the learners time to adjust and to process their initial concerns and anxieties. I showed high regard for their past personal experiences and to the best of my ability held discussions close to their real-life issues and concerns. On the previous tryouts, I tended to speak rather fast, thinking that the more I said the better attention they would have. That way, I did not have enough time nor concentration to take notice of class dynamics. This time, I tried to speak, as Dr. Roy Naden had advised me, "slowly and with enthusiasm." It took courage to slow down, but it made a great deal of difference.

The lectures exhausted me. At almost every break I was approached by students to discuss some of the issues and to answer questions. I felt less self-conscientious than on the previous tryouts.

The interest of the learners steadily grew and peaked on Sunday afternoon when most of the students verbally expressed their appreciation for what they learned and asked for references for further study of the subject. I considered it a victory when after the last session I saw all students copying the references for future study I had written on the blackboard. Conversations with the learners continued for weeks after the seminar was over. Many of the learners had class presentations in their respective classes and had decided to write papers on certain aspects of the Seminar.

The major learning for me was to experience the paradox "the more I teach, the less they learn." The more I tried to cover, the more shallow it became. After several tryouts, I came to the conviction that it is better to teach less material with more depth than to cover a mass of material. To accomplish this, the instructor has to have a passion for the topic, an in-depth expertise of the content, an ability to manage the comments and discussions in a constructive way, and the courage to be authentic and vulnerable toward the students.

The major regret I had at the conclusion of the last tryout was to have 11 content-packed 50-minute sessions of an intensive course. A better use of this material would be to retain the same amount of material but to extend the sessions to 80 minutes, using the extra time for additional discussion, reflection, exercises, and group activities.

APPENDIX B

COGNITIVE INSTRUMENT

COGNITIVE INSTRUMENT

Pre / Post TEST 1 Date:______________ Name:____________________

1. Identify three obstacles to faith development in the current practice of religious education in the Seventh-day Adventist church that were presented in class.

1) ____

2) ____

3) ____

2. In a paragraph of approximately 50 words (3 to 4 sentences) evaluate the content of the class presentation and discussion. What do you agree or disagree with? Why?

Pre / Post TEST 2 Date:______________ Name:____________________

1. In the spaces provided, identify four experiences that would satisfy children's needs in their psychosocial development as discussed in class.

Each child needs to experience:

1) ______________________

2) ______________________

3) ______________________

4) ______________________

2. If the statements below are true write T in the space provided. If they are false, write F in the spaces provided.

___ Attachment to adults prompts young children to venture into the unknown.

___ Toddlers (2-4 year olds) need continual correction of their inappropriate behavior.

___ Rewards from the adults always enhance children's motivation.

___ Verbally affirming children's about their worth is the best method to alleviate "learned helplessness."

3. Based on the class presentation and discussion, in a paragraph of approximately 50 words (3 to 4 sentences) describe what can be done in a local church in order to effectively teach the Bible to children.

Pre / Post TEST 3 Date:______________ Name:____________________

1. In the space provided identify the last four of Erikson's psychosocial crises, both in terms of a basic issue and its polarity, as discussed in the class.

Stage 5: Adolescence (12 to 20 years) ____________ vs. ____________

Stage 6: Young Adulthood (20 to 35) ____________ vs. ____________

Stage 7: Middle Adulthood (35 to 60) ____________ vs. ____________

Stage 8: Mature Adulthood (60 or more) ____________ vs. ____________

2. Identify the psychosocial crisis that is currently central to you and describe some of your concerns and behaviors that demonstrate it. In addition, do the same for one of your family members, friends, or another close person from a different stage of the life span from your own.

Person	Psychosocial Crisis	Concerns/Behaviors
Myself	_________ vs. _________	____________________ ____________________ ____________________
_______	_________ vs. _________	____________________ ____________________ ____________________

3. In a paragraph of approximately 40 words (3 to 4 sentences) identify two of the needs that stem from unresolved psychosocial conflicts in the past and describe ways the gospel message and/or church community can help people to rework them.

Pre / Post TEST 4 Date:________________ Name:____________________

1. Write the appropriate words on the lines provided based on the class discussions.

An infant "thinks" through the _____________ and _____________.

A pre-school child can _____________ the world mentally, but cannot grasp the _____________ of others.

A school-age child's thinking is _____________, but limited to the _____________.

An adolescent's thinking is _____________, but limited by _____________.

Adult thinking is increasingly _____________.

2. Suppose you are going to talk to a group of people on the topic of obedience to God's law. What opening statement or/and question would be appropriate for their level of cognitive ability and thus likely to capture their attention?

a. Pre-school children

____

____

b. School-age children

____

____

c. Adolescents

____

____

d. Mature adults

____

____

Pre / Post TEST 5 Date:________________Name:____________________

1. In the space provided write a sentence that would describe moral reasoning at each stage.

	Stage	*Description of Moral Reasoning*
Pre-conventional Morality	Stage 1: (age 5-8) Punishment-and-Obedience Orientation	
	Stage 2: (age 8-13) Instrumental Exchange	
Conventional Morality	Stage 3: (adolescence) Interpersonal Conformity	
	Stage 4: (young adulthood) Law and Order Orientation	
Post-conventional Morality	Stage 5: (middle age) Social Contract Orientation	

2. Read each of the statements below and circle the letter in front of the phrase that would most appropriately reflect the discussion in class.

1) According to Kohlberg, what should be examined in order to differentiate between the stages of moral development is:

a) a person's beliefs about right and wrong

b) a person's behavior

c) a person's reasons for the choices

2) Some Christians have problems relating Kohlberg's Stage 5 of moral reasoning to Christian beliefs. The response to this critique, discussed in class, is based on the notion that:

a) Christian maturity is manifested in embracing God's law personally

b) God's law should be the Christian's ultimate authority

c) faith should underline obedience to God's law

3) In order to facilitate moral development of children and youth most effectively, according to Kohlberg, one should:

a) teach them the principles of the highest stage

b) expose them to the reasoning of the next stage

c) discuss the inadequacy of their current stage of moral development

3. What would be the "bottom line" answers that Christians at each stage of moral reasoning would give to the question "Why do you obey God?"

Stage 1: ______________________________

Stage 2: ______________________________

Stage 3: ______________________________

Stage 4: ______________________________

Stage 5: ______________________________

Pre / Post TEST 6 Date:_______________ Name:____________________

1. One of the greatest contributions of Fowler's work is his definition of faith. In the statements below, fill in the blanks according to the discussion in the class.

Faith is our way giving _______________ and _______________ to our lives.

Faith is directed toward the objects of our _______________ concern.

Faith is not equal to _______________.

Faith is not equal to _______________.

_______________ of value and power, and _______________ stories describe the "what" aspect of our faith.

_______________ describe the "how" aspect of our faith.

2. Describe what is incomplete in each of the following understandings of faith, in a paragraph of approximately 30 words (2 to 3 sentences) for each statement.

a) "I don't have faith because the church is not important to me."

b) "Faith is a complete belief in correct doctrines."

3. Name the two dynamics of faith development during the pre-stage called Primal Faith (Infancy).

a) ____

b) ____

Pre / Post TEST 7 Date:________________ Name:____________________

1. What is meant by saying that faith of a pre-school child (Fantasy Faith) is fused, self-oriented, and built on images? Give one sentence description (approximately 10 words) for each of the three characteristics.

Fused: ____

____

Self-oriented: ____________________________________

____

Built on images: __________________________________

____

2. Identify three characteristics of the images discussed in the class.

Images: 1) Have an ______________________
2) Are ______________________
3) Are ______________________

3. Below are listed some of the ways adults can facilitate children's faith development. In approximately 15 words (a sentence or two) for each, describe what each of the them provides for the child's faith development.

Family:____

____

Rituals:____

____

Prayer:____

____

Nature:____

____

Time capsules:______________________________________

____

Pre / Post TEST 8 Date:________________ Name:______________________

1. What is meant by saying that the faith of a school-age child (6/7 to 11/12 years old) is literal, reciprocal and built on stories? Give one sentence (approximately 10 words) description for each of the three characteristics.

Literal: ____

____

Reciprocal: ____

____

Built on stories: ____

____

2. Identify the two broad ways to facilitate faith development of school-age children that were discussed in the class. Then, in specific terms describe an idea that might be implemented in your church.

a. __________________________

b. __________________________

Description of an idea:

____

____

____

____

3. In approximately 30 words (a sentence or two) describe the adult version of Ordering Faith.

Pre / Post TEST 9 Date:______________ Name:____________________

1. Below are statements about Conformity Faith in adolescence. If the statement is true, write T on the space provided. If the statement is false, write F on the space provided.

___ Awareness of the inner life of people is a major developmental change that precipitates the emergence of Conformity Faith in adolescence.

___ For a person in Conformity Faith, the world is seen in interpersonal terms.

___ Adolescents in Conformity Faith desire to feel a personal relationship with God.

___ People in Conformity Faith often display creativity in the discussion of faith.

___ A member of a rebellious teenage group is an example of Conformity Faith.

___ Adolescents in Conformity Faith have superficial feelings about their beliefs.

___ People in Conformity Faith can readily explain why they believe what they believe.

___ People in Conformity Faith can reflect on their own system of beliefs.

___ Conformity Faith is strongly influenced by authority figures.

2. Finish the five statements describing adolescent's needs in the Conformity Faith stage.

The needs to be met are:

1) group to ________________
2) adults to ________________
3) safety to ________________
4) authentic leaders to ________________
5) personal religion to ________________

3. In a paragraph of approximately 50 words (4 or 5 sentences) describe the four dynamics of Conformity Faith in adults. (USE THE OTHER SIDE OF THE PAGE IF NEEDED)

Pre / Post TEST 10 Date:________________Name:______________________

1. Below are statements about Personalized Faith. If the statement is true, write T on the space provided. If the statement is false, write F on the space provided.

___ Teaching the doctrines coupled with training on how to witness is an effective approach to evangelism.

___ The transition from Conformity Faith to Personalized Faith takes place when people start to scrutinize the beliefs of their group.

___ A person with a Personalized Faith likes to rely on the opinion of experts in matters of faith.

___ A person with a Personalized Faith likes to define as clearly as possible what is truth and what is error.

___ A person with a Personalized Faith is uncomfortable with mysteries in their belief system.

___ A person with Personalized Faith finds a deeper mystical experience through symbols and rituals.

___ A person with Personalized Faith is conscious of their own and other faith systems

___ A person with Personalized Faith seeks common ground with people of different beliefs.

___ A person with a Personalized Faith usually holds a sympathetic view of other people's faith.

___ A person with a Personalized Faith relies primarily on reason in the matters of faith.

2. In a paragraph of approximately 20 words (2 to 3 sentences) for each question, answer two out of three questions below, according to the discussion in class.

1) What are important needs of the people in their *transition* to Personalized Faith and how can a community of believers help them in the transition?

2) What kinds of experience would help people deal with the *challenges and problems* of Personalized Faith? How would those experiences help?

3) Why people in Personalized Faith have problem with their *self-management* and how can a community of believers help them?

Pre / Post TEST 11 Date:________________ Name:______________________

1. Below are statements about Paradoxical Faith. If the statement is true, write T on the space provided. If the statement is false, write F on the space provided.

___ People with Paradoxical Faith are distressed by paradoxes and uncertainties in their belief system.

___ People with Paradoxical Faith strive to integrate different domains of their lives.

___ A person with Paradoxical Faith maintains vulnerability to the people who believe differently.

___ People with Paradoxical Faith have impenetrable boundaries of their own faith system.

___ Paradoxical Faith is firmly rooted in one's own belief system.

___ A person with Paradoxical Faith accepts that truth is a mystery.

___ People with Paradoxical Faith have an intellectual approach to the symbols, stories, and liturgy of their faith tradition.

___ Regarding the matters of their common belief system, a person with Paradoxical Faith often appears subversive to Stage 4 people.

___ In Christian churches today, people with Paradoxical Faith are often asked to be leaders.

___ Persons with Paradoxical Faith can tolerate ambiguity in their own faith system.

___ One of the most effective ways to help people grow in their faith is to teach them about faith development theory.

2. In a paragraph of approximately 50 words (3 to 4 sentences) write down your thoughts about your own faith journey. Where you are at the present time? What led you to that conclusion? What do you anticipate in the future?

APPENDIX C

CRITERIA FOR COGNITIVE INSTRUMENT

CRITERIA FOR COGNITIVE INSTRUMENT

The following are the criteria for the tests in the cognitive domain. There are 11 groups of behavioral objectives, 1 group for each session. In the parentheses, following the criteria for each objective, are a number of points that can be given to the answer, along with classification according to Bloom's taxonomy in the cognitive domain (knowledge, comprehension, application, analysis, synthesis, and evaluation) (Bloom, Max, Furst, Hill, & Krathwohl, 1956).

SESSION 1

BEHAVIORAL OBJECTIVE 1 *(80% accuracy)*

1. 1) Division of life between secular and sacred
   2) Disregard for religious experience
   3) Deficient view of Christian maturity

   (60 points, 3 x 20, knowledge)

2. *For maximum points, the answer must contain complete thoughts demonstrating an understanding of the issues discussed in the class. It must also contain the reasoning for either criticism or affirmation of at least one issue. Each person's answer can be different.*

   (40 points, evaluation)

SESSION 2

BEHAVIORAL OBJECTIVE 2 *(80% accuracy)*

1. 1) Care

2) Personhood
3) Initiative
4) Success

(60 points, 4 x 15, knowledge)

2. T, F, F, F

(20 points, 4 x 5, comprehension)

BEHAVIORAL OBJECTIVE 3 (80% accuracy)

3. *Answer that reflects class discussion and applies at least two principles presented during the instruction.*

An example: No chairs and rows; activities not centered on the teacher; different activity centers; children able to initiate their own learning and experience success; teachers serve as facilitators, buddies, and counselors; expressing of emotions facilitated; well staffed; education of staff.

(20 points, application)

SESSION 3

BEHAVIORAL OBJECTIVE 4 (75% accuracy)

1. Identity vs. Identity Confusion
Intimacy vs. Isolation
Generativity vs. Stagnation
Integrity vs. Despair

(80 points, 8 x10, knowledge)

BEHAVIORAL OBJECTIVE 5 (80% accuracy)

2. *Concerns and behaviors should correspond to the each of the two stages*

(20 points, 2 x 10, application)

BEHAVIORAL OBJECTIVE 6 *(80% accuracy)*

3. Conversion and nurture in the church can help people rework their past.

   Two of the following 8 ways must be identified:

   1. *trust* (experiencing consistent and adequate care)
   2. *personhood* (allowed to make choices)
   3. *initiative* (freedom to get excited and to explore)
   4. *success* (experiencing success, spiritual gifts)
   5. *identity* (a missionary for God)
   6. *intimacy* (brotherhood, spouse)
   7. *generativity* (make the difference in the world and in the church)
   8. *integrity* (assurance of salvation, cross-generational contact)

   Any alternative examples from the class discussion are acceptable

   (20 points, 2 x 10, synthesis)

SESSION 4

BEHAVIORAL OBJECTIVE 7 *(80% accuracy)*

1. senses, movements
   represent, perspectives
   logical, concrete
   flexible, inexperience
   dialectical

   (64 points, knowledge)

   1 correct = 0 points
   2 correct = 8 points
   3 correct = 16 points
   4 correct = 24 points
   5 correct = 32 points
   6 correct = 40 points
   7 correct = 48 points
   8 correct = 56 points
   9 correct = 64 points

BEHAVIORAL OBJECTIVE 8 *(75% accuracy)*

2. *Any appropriate answer is acceptable.*

Examples:

a. What do policemen do?
b. What are the rules in your family?
c. When is disobedience better than obedience?
d. Would you lie to save a life? Why or why not?

(36 points, 4 x 9, application)

SESSION 5

BEHAVIORAL OBJECTIVE 9 *(80% accuracy)*

Examples:

1. Motivated by fear of punishment.
Motivated by the hope of benefit.
Motivated by expectations of others.
Motivated by responsibility to the system.
Motivated by personal, abstract principles.

(50 points, 5 x 10, comprehension)

BEHAVIORAL OBJECTIVE 10 *(80% accuracy)*

2. c, a, b

(30 points, 3 x 10, comprehension)

3. He will punish those who disobey
I will have eternal life
I want to be perceived as a good Christian/person
His law is a foundation for order in the Universe and church
God is the source of all good and I have chosen to obey him even if it conflicts with the norms of society or my church

Any other answer that would adequately grasp the characteristics of the stage is acceptable.

(20 points, 5 x 4, application)

SESSION 6

BEHAVIORAL OBJECTIVE 11 *(70% accuracy)*

1. meaning, coherence
   ultimate
   religion
   belief
   Centers, master
   Stages of faith

   (knowledge)

2. *Any meaningful answer that is in accordance with the class discussion is acceptable*

   Examples:

   a) Faith is not a "religious issue." Faith is not just a part of life, a matter of "church". Person who does not attend any church is nevertheless already involved with the issue of faith.

   b) Faith is not just subscribing to a set of beliefs. Faith is more than mental assent. It involves our emotions, trusts, loyalties, whole being.

   (100 points, 10 x 10, questions 1 and 2 are scored together, analysis)

BEHAVIORAL OBJECTIVE 12 *(80% accuracy)*

3. a) Development of basic trust and hope
   b) Development of one's first images of God

   (20 points, 2 x 10, knowledge)

SESSION 7

BEHAVIORAL OBJECTIVE 13 (80% accuracy)

1. Fantasy, facts, and feelings of a child are not differentiated. They are fused together.

   The child cannot grasp the perspectives of others and cannot experience God as central.

   The child learns through images. They are building blocks of child's inner life. The world is episodic and impressionistic--like a scrap book.

   (30 points, 3 x 10, comprehension)

BEHAVIORAL OBJECTIVE 14 (80% accuracy)

2. 1) Have an ordering function
   2) Are deeply felt
   3) Are long-lasting

   (30 points, 3 x 10, knowledge)

BEHAVIORAL OBJECTIVE 15 (70% accuracy)

3. 1) Family life: rich exposure to images in the everyday context and with emotionally significant others

   2) Rituals: provide images on which child can feed and an experience of God before an understanding of Him

   3) Prayer: provides deeply felt images of God's presence in a variety of life situations

   4) Nature: rich resource of images for object lessons and wondering together with a child

   5) Time capsules: provide an opportunity to reflect on the images from the past, reinterpret them, and thus promote growth

   (50 points, 5 x 10, application)

SESSION 8

BEHAVIORAL OBJECTIVE 16 *(80% accuracy)*

1. *Literal:* Unable to conceptualize figuratively. Needs concrete, tangible, or imaginable interpretations of the beliefs.

   Reciprocal: Children do things to get things. This exchange is seen as a basis of the law of the Universe and the character of God.

   Built on stories: Children use narration to reflect on everything. Meanings are contained in stories. Children cannot step out of them and reflect on them, but can experience their power.

   Any answer that has different wording but conveys the correct meaning is acceptable

   (45 points, 3 x 15, comprehension)

BEHAVIORAL OBJECTIVE 17 *(80% accuracy)*

2. action
   stories of belonging

   For the description of the idea, a variety of responses is expected. Each response must reflect either children's need for action, stories of belonging, or both

   (35 points, 10 + 10 + 15, knowledge and application)

BEHAVIORAL OBJECTIVE 18 *(80% accuracy)*

3. Some adults take this stage as a final destination and base their relationship with God on "balancing the books". Based on reciprocity, it is a barter faith.

   (20 points, knowledge)

SESSION 9

BEHAVIORAL OBJECTIVE 19 *(80% accuracy)*

1. T, T, T, F, T, F, F, F, T

(45 points, 9 x 5, comprehension)

BEHAVIORAL OBJECTIVE 20 *(80% accuracy)*

2.
1) belong to
2) affirm them
3) explore
4) imitate
5) practice

(30 points, 5 x 6, knowledge)

BEHAVIORAL OBJECTIVE 21 *(60% accuracy)*

3. (1) The person avoids disagreements at all costs in order to be included in the group. (2) The person is afraid to examine his/her own beliefs. (3) One releases the pressure by relinquishing the responsibility for personal beliefs to authority figures. (4) The group reinforces conformity by communicating that "acceptance is based on agreement".

Any answer that includes the notion of any three of the four dynamics is acceptable

(40 points, 4 x 10, comprehension)

SESSION 10

BEHAVIORAL OBJECTIVE 22 *(80% accuracy)*

1. F, T, F, T, T, F, T, F, F, T

(60 points, 10 x 6, comprehension)

BEHAVIORAL OBJECTIVE 23 *(75% accuracy)*

2. *These answers may be worded differently by different learners, and according to the class discussion*

Examples:

1) Their struggle is against the tide, often hard-won. They need approval, affirmation, and the celebration of their self-authorization.

2) They can be exposed to authentic faith and the worldviews of others in a non-threatening environment.

3) They are exhausted with orchestration and the management of self. Provide a space where they can deal with their repressed messiness, emotions, and problems.

(60 points, 2 x 20, synthesis)

SESSION 11

BEHAVIORAL OBJECTIVE 24 *(80% accuracy)*

1. F, T, T, F, T, T, F, T, F, T, F

(60 points, comprehension)

1 correct = 0 points
2 correct = 6 points
3 correct = 12 points
4 correct = 18 points
5 correct = 24 points
6 correct = 30 points
7 correct = 36 points
8 correct = 42 points
9 correct = 48 points
10 correct = 54 points
11 correct = 60 points

APPENDIX D

SCORES ON THE COGNITIVE INSTRUMENT

SCORES ON THE COGNITIVE INSTRUMENT

Presented in this section are tables with the scores of all participants on each pre- and post-test. There were four tryouts with two tables for each tryout, one for pre-test and one for post-test. The results are discussed in chapter 4. The last four lines in each table with the post-test results are as follows:

1. Percentage of subjects who achieved specified level of mastery for each of the behavioral objectives
2. Mean scores on the post-test required for mastery for each objective shown as a percentage of the total of each objective
3. Mean scores on the post-test for each objective shown as a percentage of the total of each objective
4. Difference between mean pre- and post-test scores for each objective shown as a percentage of the total of each objective.

Table 8

Cognitive Pre-test Scores of 2 Participants (First Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	0	15	0	0	0	0	0	0	0	10	0	0
2	0	20	0	20	0	0	0	0	0	30	0	0
Mean % Pre-test	0%	22%	0%	13%	0%	0%	0%	0%	0%	40%	0%	0%

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	0	0	0	0	0	0	25	0	0	36	0	42
2	0	0	0	0	0	0	20	0	0	30	0	30
Mean % Pre-test	0%	0%	0%	0%	0%	0%	50%	0%	0%	55%	0%	60%

Table 9

Cognitive Post-test Scores of 2 Participants (First Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	40	50	10	50	10	10	40	18	30	20	70	20
2	60	55	5	60	20	10	48	36	50	30	60	10
% Mastered	0%	0%	0%	50%	50%	0%	0%	50%	50%	0%	50%	50%
Mean % Required	80%	80%	80%	75%	80%	80%	80%	75%	80%	80%	70%	80%
Mean % Post-test	50%	66%	38%	69%	75%	50%	69%	75%	80%	50%	65%	75%
Pre-Post Diff %	50%	44%	38%	56%	75%	50%	69%	75%	80%	10%	65%	75%

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	10	20	20	15	35	20	35	24	20	48	20	42
2	15	30	20	20	30	10	30	18	10	42	20	36
% Mastered	0%	50%	0%	0%	100%	50%	50%	50%	0%	50%	0%	0%
Mean % Required	80%	80%	70%	80%	80%	80%	80%	80%	60%	80%	75%	80%
Mean % Post-test	42%	83%	40%	39%	93%	75%	72%	70%	38%	75%	50%	65%
Pre-Post Diff %	42%	83%	40%	39%	93%	75%	22%	70%	38%	20%	50%	5%

Table 10

Cognitive Pre-test Scores of 3 Participants (Second Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	20	10	0	0	0	0	0	0	0	10	20	0
2	0	0	0	0	0	0	0	0	10	0	0	0
3	0	15	0	30	0	0	8	0	20	20	0	0
Mean % Pre-test	7%	10%	0%	13%	0%	0%	4%	0%	20%	20%	7%	0%

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	0	0	0	0	0	0	10	0	0	42	0	36
2	0	0	0	0	15	0	20	0	0	30	0	36
3	0	0	10	0	0	0	25	0	0	36	0	42
Mean % Pre-test	0%	0%	7%	0%	14%	0%	41%	0%	0%	60%	0%	63%

Table 11

Cognitive Post-test Scores of 3 Participants (Second Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	60	60	20	60	15	20	64	18	50	46	60	20
2	80	75	16	70	20	16	56	36	40	46	80	10
3	60	70	10	50	15	10	56	0	50	40	70	20
% Mastered	33%	67%	67%	67%	33%	67%	100%	33%	100%	100%	67%	67%
Mean % Required	80%	80%	80%	75%	80%	80%	80%	75%	80%	80%	70%	80%
Mean % Post-test	67%	88%	77%	75%	83%	75%	92%	50%	93%	88%	70%	83%
Pre-Post Diff %	60%	78%	77%	62%	83%	75%	88%	50%	73%	68%	63%	83%

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	10	30	20	15	30	20	30	18	20	48	20	42
2	20	20	30	30	20	20	35	18	20	48	35	60
3	20	30	20	30	35	10	40	24	10	48	30	48
% Mastered	0%	67%	0%	0%	67%	67%	67%	33%	0%	100%	67%	67%
Mean % Required	80%	80%	70%	80%	80%	80%	80%	80%	60%	80%	75%	80%
Mean % Post-test	56%	89%	47%	56%	81%	83%	78%	67%	42%	80%	71%	83%
Pre-Post Diff %	56%	89%	40%	56%	67%	83%	37%	67%	42%	20%	71%	20%

Table 12

Cognitive Pre-test Scores of 6 Participants (Third Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	0	0	0	0	0	0	0	0	0	0	0	0
2	20	10	0	0	0	0	0	0	0	20	20	0
3	0	15	0	0	0	0	0	0	0	0	0	0
4	0	5	0	0	0	0	0	0	0	0	0	0
5	0	15	0	40	0	0	0	0	10	10	0	0
6	0	0	0	20	0	0	0	0	10	20	0	10
Mean % Pre-test	3%	9%	0%	13%	0%	0%	0%	0%	7%	17%	3%	8%

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	0	0	0	0	0	0	10	0	0	6	0	12
2	0	0	0	0	0	0	25	0	0	24	0	24
3	0	0	10	0	0	0	20	0	0	30	0	24
4	0	0	0	0	0	0	0	0	0	0	0	0
5	0	0	0	0	10	0	20	0	0	18	0	30
6	0	0	0	0	0	0	20	0	0	24	0	6
Mean % Pre-test	0%	0%	3%	0%	5%	0%	35%	0%	0%	28%	0%	27%

Table 13

Cognitive Post-test Scores of 6 Participants (Third Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	90	75	20	70	20	16	64	36	50	46	90	18
2	60	65	16	60	10	16	48	18	50	40	70	16
3	100	80	16	70	18	20	56	36	40	42	80	20
4	80	70	14	80	10	10	64	27	50	40	100	12
5	80	60	14	60	18	20	64	36	50	46	90	20
6	90	75	16	80	20	20	56	18	40	46	80	20
% Mastered	83%	83%	67%	100%	67%	83%	83%	67%	100%	100%	100%	83%
Mean % Required	80%	80%	80%	75%	80%	80%	80%	75%	80%	80%	70%	80%
Mean % Post-test	83%	89%	80%	88%	80%	85%	92%	79%	93%	87%	85%	89%
Pre-Post Diff %	80%	80%	80%	75%	80%	85%	92%	79%	86%	70%	82%	81%

Table 13, *continued*

Cognitive Post-test Scores of 6 Participants (Third Tryout)

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	25	30	40	36	35	20	40	30	20	60	40	54
2	20	25	35	30	35	20	35	24	20	48	10	48
3	30	30	35	40	20	14	45	30	20	54	30	54
4	20	20	35	40	35	10	40	30	25	54	30	60
5	20	30	20	36	35	20	35	30	30	54	35	54
6	25	30	50	30	30	20	45	30	40	48	40	54
% Mastered	50%	83%	83%	67%	83%	67%	100%	100%	50%	100%	83%	100%
Mean % Required	80%	80%	70%	80%	80%	80%	80%	80%	60%	80%	75%	80%
Mean % Post-test	78%	92%	72%	79%	90%	87%	89%	97%	65%	88%	77%	90%
Pre-Post Diff %	78%	92%	69%	79%	85%	87%	54%	97%	65%	60%	77%	63%

Table 14

Cognitive Pre-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	10	0	0	0	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0	0	0	0	0
3	0	0	0	0	0	0	0	0	0	0	0	0
4	0	5	0	0	0	0	0	0	0	0	0	0
5	0	0	0	0	0	0	0	0	0	0	20	0
6	0	0	0	0	0	0	0	0	0	0	0	0
7	0	0	0	0	0	0	0	0	0	0	0	0
8	0	0	0	0	0	0	0	0	0	0	0	0
9	0	0	0	0	0	0	0	0	0	0	0	0
10	0	20	0	0	0	0	0	0	0	0	40	10
11	0	10	0	0	0	0	0	0	0	30	0	0
12	0	15	0	0	0	0	0	0	0	34	10	0
13	0	0	0	0	0	0	0	0	0	20	0	0
14	0	0	0	0	0	0	0	0	0	10	20	0
15	0	10	0	0	0	0	0	0	0	0	0	0
16	0	20	0	40	0	0	0	0	0	0	0	0
17	0	15	0	0	0	0	0	0	0	0	0	10
18	0	0	0	0	0	0	0	0	0	0	20	0

Table 14, *continued*

Cognitive Pre-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
19	0	0	0	0	0	0	0	0	0	20	30	0
20	0	15	0	30	0	0	0	0	0	0	0	0
21	20	15	0	0	0	0	0	0	10	0	0	0
22	0	0	0	0	0	0	0	0	0	0	0	0
23	0	25	0	0	0	0	0	0	0	0	0	0
24	0	10	0	0	0	0	0	0	0	0	0	0
25	0	0	0	0	0	0	0	0	0	0	0	0
26	0	15	0	70	0	0	0	0	20	24	10	0
27	0	0	0	0	0	0	0	0	0	0	0	0
28	0	10	0	0	0	0	0	0	0	0	0	10
29	0	15	0	0	0	0	0	0	0	10	0	0
30	0	15	5	60	5	0	0	0	0	0	20	0
31	0	5	0	0	0	0	0	0	0	20	0	0
32	0	10	0	0	0	0	0	0	0	0	20	0
33	0	5	0	0	0	0	0	0	0	0	0	0
34	0	0	0	0	0	0	0	0	0	30	0	0
35	0	0	0	0	0	0	0	0	0	0	0	0
Mean % Pre-test	1%	8%	1%	7%	1%	0%	0%	0%	2%	11%	5%	4%

Table 14, *continued*

Cognitive Pre-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	0	0	0	0	0	0	20	0	0	42	0	6
2	0	5	0	0	0	0	0	0	0	0	0	0
3	0	0	0	0	0	0	15	0	0	0	0	0
4	0	0	0	0	0	0	20	0	0	36	0	36
5	0	0	0	0	0	0	0	0	0	12	0	0
6	0	0	0	0	0	0	30	0	0	30	0	0
7	0	0	0	0	0	0	15	0	0	30	0	36
8	0	0	0	0	0	0	20	0	0	0	0	0
9	0	0	0	0	0	0	0	0	0	0	0	0
10	0	0	0	0	0	0	0	0	0	0	0	0
11	0	0	0	0	0	0	0	0	0	0	0	0
12	0	0	0	10	0	0	10	0	0	30	0	24
13	0	0	0	0	0	0	30	0	0	18	0	24
14	0	0	0	0	0	0	0	0	0	30	0	36
15	0	0	0	0	0	0	0	0	0	0	0	0
16	0	0	0	0	0	0	25	0	0	30	0	0
17	0	0	0	0	0	0	30	0	0	30	0	0
18	0	0	0	0	0	0	0	0	0	0	0	0

Table 14, *continued*

Cognitive Pre-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
19	0	10	0	0	0	0	25	0	0	24	0	0
20	0	0	0	0	0	0	15	0	0	0	0	36
21	0	0	0	0	0	0	0	0	0	0	0	0
22	0	0	0	0	0	0	25	0	0	18	0	0
23	0	0	0	0	0	0	20	12	0	30	5	36
24	0	0	0	0	0	0	0	0	0	0	0	0
25	0	0	0	0	0	0	30	0	0	0	0	0
26	0	0	0	0	0	0	10	0	0	30	0	24
27	0	0	0	0	0	0	25	0	0	0	0	18
28	0	0	0	0	0	0	0	0	0	0	0	36
29	0	0	0	0	0	0	20	0	0	18	0	24
30	0	0	0	0	0	0	0	0	0	0	0	0
31	0	0	0	0	0	0	5	0	0	0	0	0
32	0	0	0	0	0	0	10	0	0	54	0	0
33	0	0	0	0	0	0	20	0	0	0	10	24
34	0	0	0	0	0	0	0	0	0	6	0	36
35	0	0	0	0	0	0	0	0	0	18	0	18
Mean % Pre-test	0%	1%	0%	1%	0%	0%	30%	1%	0%	23%	1%	20%

Table 15

Cognitive Post-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
1	80	75	20	70	20	20	64	27	50	50	80	20
2	100	80	20	70	18	16	64	36	50	50	80	20
3	90	75	18	60	18	0	56	36	50	34	80	20
4	80	80	20	70	20	10	64	36	40	46	100	20
5	85	75	20	60	20	20	64	36	50	50	85	20
6	60	75	16	70	16	10	64	22	50	46	65	20
7	85	80	20	60	20	20	56	36	50	40	90	20
8	85	75	20	80	20	10	64	0	50	22	85	10
9	95	80	20	70	20	20	64	36	50	50	90	20
10	80	80	16	60	0	20	40	36	50	46	90	20
11	90	80	20	70	10	20	64	27	50	50	90	20
12	100	80	20	80	20	20	64	27	50	50	100	20
13	70	75	0	60	20	20	40	36	40	50	85	10
14	80	60	18	80	18	20	64	27	50	50	90	10
15	100	75	20	80	20	10	56	36	50	40	90	20
16	90	80	20	70	16	20	56	27	45	40	100	16
17	90	75	10	70	20	16	64	36	50	50	80	20
18	100	80	20	70	20	20	64	36	50	40	90	20

Table 15, *continued*

Cognitive Post-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2		3			4		5		6	
100% Score	100	80	20	80	20	20	64	36	50	50	100	20
Mastery Score	80	64	16	60	16	16	52	27	40	40	70	16
Subjects												
19	100	75	20	70	16	20	64	36	40	50	90	10
20	90	75	20	70	16	20	64	27	50	22	90	20
21	95	75	20	80	16	20	56	0	50	26	80	20
22	100	80	20	80	20	0	56	27	40	50	90	5
23	80	80	20	70	0	20	64	36	45	30	90	18
24	90	80	20	70	20	20	64	36	50	36	85	20
25	50	75	5	70	10	20	32	36	40	46	80	16
26	90	80	20	70	20	20	64	27	50	50	90	18
27	100	75	20	80	20	20	64	27	45	30	80	20
28	80	75	20	70	20	20	64	36	50	40	100	20
29	100	80	16	80	0	20	64	36	45	46	100	20
30	80	80	20	80	20	20	64	36	50	40	85	16
31	85	70	20	60	16	20	64	36	45	50	100	16
32	80	70	0	70	20	20	40	27	45	28	80	0
33	80	75	20	80	0	16	56	36	40	40	80	18
34	90	80	20	80	20	16	64	27	50	50	80	16
35	100	75	18	70	18	20	64	36	50	50	80	18
% Mastered	91%	97%	89%	100%	83%	83%	89%	91%	100%	80%	97%	83%
Mean % Required	80%	80%	80%	75%	80%	80%	80%	75%	80%	80%	70%	80%
Mean % Post-test	87%	96%	88%	89%	81%	86%	93%	85%	95%	85%	87%	85%
Pre-Post Diff %	86%	88%	87%	82%	80%	86%	93%	85%	93%	74%	82%	81%

Table 15, *continued*

Cognitive Post-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
1	25	5	40	20	35	20	40	30	5	54	30	60
2	25	30	50	40	30	20	45	30	40	48	35	54
3	30	25	40	40	25	20	45	30	40	18	30	48
4	30	30	40	45	35	20	45	30	40	60	35	60
5	15	30	50	20	25	20	30	30	30	48	0	60
6	10	30	50	40	35	16	40	30	35	48	35	48
7	30	30	40	40	35	20	45	30	25	60	35	60
8	10	30	20	36	30	20	40	30	20	42	20	60
9	30	30	50	45	35	20	45	30	10	54	40	54
10	30	20	40	45	35	10	45	30	35	48	40	60
11	30	30	40	40	35	20	40	30	30	60	35	60
12	25	30	40	45	35	20	40	30	30	60	35	60
13	25	30	25	40	15	16	35	18	25	42	30	60
14	25	25	40	25	35	5	40	30	30	60	30	60
15	30	30	35	45	30	18	45	30	20	48	30	48
16	30	30	40	45	28	20	40	30	30	60	30	60
17	30	30	50	45	28	16	40	30	30	48	35	60
18	30	30	50	40	35	20	45	30	40	60	40	60

Table 15, *continued*

Cognitive Post-test Scores of 35 Participants (Fourth Tryout)

Beh. Obj.	13	14	15	16	17	18	19	20	21	22	23	24
Session	7			8			9			10		11
100% Score	30	30	50	45	35	20	45	30	40	60	40	60
Mastery Score	24	24	35	36	28	16	35	24	24	48	30	48
Subjects												
19	25	30	40	45	25	20	45	30	30	60	40	54
20	24	30	35	36	28	16	35	30	15	60	10	60
21	20	30	15	36	20	18	40	30	30	54	30	48
22	15	20	40	45	35	20	45	30	35	48	30	54
23	30	30	40	45	35	20	45	30	35	60	40	60
24	30	30	50	45	35	16	40	30	40	60	40	54
25	15	10	35	36	35	18	45	30	20	42	35	54
26	30	30	40	45	35	20	40	30	30	60	40	60
27	25	30	40	45	30	16	40	30	30	48	30	54
28	30	30	40	45	30	5	40	30	24	48	35	60
29	30	30	50	45	35	10	45	30	35	48	30	60
30	30	20	50	36	30	20	40	30	35	60	30	54
31	25	30	35	40	35	20	40	30	30	48	30	54
32	30	30	40	40	30	0	45	30	25	36	35	36
33	30	30	40	45	35	20	40	30	30	48	40	54
34	15	30	25	40	20	16	45	30	30	36	30	60
35	30	30	40	45	35	15	45	30	40	42	35	60
% Mastered	80%	86%	89%	91%	83%	83%	97%	97%	83%	80%	91%	100%
Mean % Required	80%	80%	70%	80%	80%	80%	80%	80%	60%	80%	75%	80%
Mean % Post-test	85%	92%	80%	90%	89%	84%	83%	99%	74%	85%	81%	94%
Pre-Post Diff %	85%	91%	80%	89%	89%	84%	53%	98%	74%	62%	80%	74%

APPENDIX E

INSTRUMENT FOR MODIFICATION OF AFFECT

PRE-TEST Today's Date:_________ Birth date (month/day/year): __________

This test is anonymous. There are no right or wrong answers.

Circle the number that best describes your response to the following statements:

1. I readily understand people from different stages of the life span.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

2. I think of my life is an exciting journey.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

3. I enjoy learning about people at different stages of the life span.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

4. "Faith development" is not a useful idea.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

5. The reasons for cross-generational conflicts in the family and church are clear to me.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

6. I plan to read more about faith development in the next few months.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

7. I understand the dynamics of faith development over the life span.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

8. I know where I am in my faith development.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

9. I intend to buy a book about faith development.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

10. I have a hard time understanding young children.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

11. I see plenty of opportunities to grow in my relationship with God.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

12. I am aware of the specific concerns of people from different stages of the life span.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

13. I enjoy sharing with others my understanding of the dynamics of faith development.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

14. I look forward to mentoring others in their personal faith development.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

15. Circle one of the numbers for each pair of words describing your attitude toward the subject of faith development:

boring 1 2 3 4 5 fascinating

useless 1 2 3 4 5 useful

trivial 1 2 3 4 5 essential

tiring 1 2 3 4 5 stimulating

needless 1 2 3 4 5 indispensable

unimportant 1 2 3 4 5 important

discouraging 1 2 3 4 5 inspiring

16. Please, describe your expectations for this class.

THANK YOU.

POST-TEST Today's Date:__________ Birth date (month/day/year): ___________

This test is anonymous. There are no right or wrong answers.

Circle the number that best describes your response to the following statements:

1. I readily understand people from different stages of the life span.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

2. I think of my life is an exciting journey.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

3. I enjoy learning about people at different stages of the life span.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

4. "Faith development" is not a useful idea.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

5. The reasons for cross-generational conflicts in the family and church are clear to me.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

6. I plan to read more about faith development in the next few months.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

7. I understand the dynamics of faith development over the life span.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

8. I know where I am in my faith development.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

9. I intend to buy a book about faith development.

   Strongly Disagree 1 2 3 4 5 Strongly Agree

10. I have a hard time understanding young children.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

11. I see plenty of opportunities to grow in my relationship with God.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

12. I am aware of the specific concerns of people from different stages of the life span.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

13. I enjoy sharing with others my understanding of the dynamics of faith development.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

14. I look forward to mentoring others in their personal faith development.

    Strongly Disagree 1 2 3 4 5 Strongly Agree

15. Circle one of the numbers for each pair of words describing your attitude toward the subject of faith development:

boring	1	2	3	4	5	fascinating
useless	1	2	3	4	5	useful
trivial	1	2	3	4	5	essential
tiring	1	2	3	4	5	stimulating
needless	1	2	3	4	5	indispensable
unimportant	1	2	3	4	5	important
discouraging	1	2	3	4	5	inspiring

PLEASE, TURN TO THE NEXT PAGE.

16. Did this class fall short of, meet, or exceed your expectations for it? Have your feelings toward the subject studied changed? If so, how? Describe your personal impressions about the course material and your present attitudes towards it.

17. Write down any other comments that you would like to make about the course, instructor, or this learning experience.

THANK YOU.

APPENDIX F

SUMMARY OF ANSWERS ON THE POST-TEST OPEN-ENDED QUESTIONS FROM THE INSTRUMENT FOR MODIFICATION OF AFFECT

SUMMARY OF ANSWERS ON THE POST-TEST OPEN-ENDED QUESTIONS FROM THE INSTRUMENT FOR MODIFICATION OF AFFECT

Introduction

The empirical development of the curriculum included tests in the affective domain. The test consisted of 21 questions with a Likert scale and 3 open-ended questions. The following are excerpts from answers on open-ended questions under each of the categories described in chapters 3 and 4. One excerpt is given for each of the 35 learners. The excerpts are followed by the complete lists of comments about the instructor and suggestions for improvement.

Excerpts From Their Respective Categories

CATEGORY 1 (none)

CATEGORY 2 (1 learner)

> This class just seemed to cover faith development in the context of SDA church. It would be interesting if we discussed faith development in all religions. (This is a complete comment. Likert scale responses were mostly negative.)

CATEGORY 3 (2 learners)

> I've learned we have to go through the each stage to raise our faith.
>
> I am interested in this subject and want to hear more information.

CATEGORY 4 (6 learners)

It met my expectations. This is needed for ministry to be effective and relevant. The learning experience was worthwhile.

Well done.

I've been overwhelmed with all the information that was presented, but, it was well-prepared and useful information.

The course material was very clear to follow. Good instruction, humor, time-management, and food. I enjoyed [it] a lot.

I personally think I have learned something from this seminar and that is, how to tolerate others and understand people's acts.

The class was very stimulating and interesting. The research was very well done.

CATEGORY 5 (14 learners)

I feel it's excellent, practical material for personal and professional growth.

It has exceeded my expectations. The class was practical and in a way scientific.

The material was fascinating and the presentation was very personal and interesting.

This class has exceeded any of my expectations.

Very effective learning experience.

The course material was excellent. I believe this course is essential for M. Div students and should be taught more often.

I was very impressed.

The course material impressed me with its correlation between psychological and faith development. My attitude toward it is very positive.

I enjoyed the presentation very much and found it very rewarding.

Excellent! It definitely exceeded my expectations!

Showed good movement, energy, variety, and candid sharing.

This class definitely exceeded my expectations. The part about children was especially intriguing.

The material was fascinating and very interesting for us students.

This is the application from a Christian perspective of all I've learned before about human development! I want more! I'm hungrier now than ever for more!

CATEGORY 6 (16 learners, similar answers as in Category 5 but with the following additional personal testimonies about the impact of the experience)

I did not think this class would have much to offer. I figured, how much can you say on the issue? How far you can develop the subject? But the class and the instructor proved me wrong on both counts. I was helped by the information which was presented in a very down-to-earth manner and I learned much about myself.

I was curious, but now I am anxious to learn and explore more. What I learned helped me relax, accept my inner conflict as normal.

My understanding and perception of myself and others is much greater than before. Before this class I looked at people and their faith journey more as an educational, generational, and cultural thing. I also took into consideration the difference in personalities and spiritual gifts. Today I have another tool to work with which is very important and . . . I have retained enough to stimulate my interest in knowing more.

The course made me think about how faith is necessary in all of life, secular and sacred. It also helped me understand the different attitudes of Christians in the life span. It also helped me to understand my standing in my faith.

It makes me more secure knowing that what I'm feeling and experiencing has been experienced by others also and that I'm still growing in faith. This was eye-opening.

I thought this class might be really boring and made it my last choice, but I had taken every other seminar. I think now after this brief encounter, it was my best option.

I was able to relate it to my life . . . and . . . now I understand why there is such a difference in the church. Now, I may see the people as they are and can understand better people and the reasons they act the way they do. . . . If I had time to go again I would.

Thank you for awakening a new spirit of wonder in me. The material touched many of my heartfelt concerns about others. Thank you for the challenge.

This class allowed me to realize where I am in the stages of faith development and allowed me to feel comfortable to the fact that I am not perfect, that I don't know everything I need to know, and that there are going to be things that I will never know. Although I didn't understand everything, I truly learned a lot and I am anxious to share with others my findings.
My feelings toward the subject were intensified. I knew it was important to know these stages, now I am assured that it is. I can't wait to share this information with my church.

The material is very insightful and helps me to better understand people and their reason for their actions. I appreciated the class very much, and know it will (and has) made an impression on my own life.

Not only did I get the answers, but I also got the tools for helping myself and others mature. My feelings toward the subject changed from inquisitiveness to dynamic desire to explore . . . and [to] learn to care for the people in the ways that will help them mature in Christ. . . . I have learned a lot of practical things that I wasn't aware [of] before. My eyes have been opened.

I identified different stages in my life. For example, how conformity is very important in stage 3 and remembering how I felt. I am very pleased with what I have learned and am confident that my future growth will be greatly aided by what I have listened to these two days.

I feel much better about my own personal experience, but I am not sure where I go from here. This has been a delightful experience for me, validating my spiritual experience.

I think this seminar has been most helpful in that I see I am not alone, others have documented and studied the journey I am on and I can know somewhat where I am and what I might expect to see in the future.

My understanding . . . of faith development has grown dramatically. I feel thankful that I had the opportunity to learn what I did. It is something so very practical for myself, family, and others.

This class helped me in my search for understanding why sometimes conflicts arise between others and me. I have learned practical aspects, more than theoretical ones.

Comments About the Instructor (Complete List)

The instructor showed great care and concern for our comprehension. He knows the material.

The instructor really knew this stuff, but was rushed by time.

You are very pleasant, interesting and an enjoyable speaker to listen to.

The instructor was very knowledgeable and experienced. Congratulations for this course.

Teacher was very helpful.

You are an intriguing and funny guy!

Thanks for being patient with us.

The instructor has an excellent teaching style that is warm and welcoming.

Course and instructor are great.

I would like to thank you for your interest and response to my needs as a new student at AU.

I personally like your teaching style and as a foreign student myself, I commend you for a great job!

The instructor was well-prepared and knowledgeable and excited about the subject.

The instructor worked us hard!

I think the Lord is really using you, and I'll be keeping you in my prayers.

Suggestions for Improvement (Complete List)

A few printed summaries to give a big picture would have been good.

More concrete examples and suggestions on implementation would be helpful.

Don't tell us that we'll have the disk with the info on it latter. It encourage us to go into cruise control.

At times, I felt more like I was taking quizzes for [the] instructor rather than for myself.

The only thing that was tiresome was the amount of quizzes to take in this short period of time.

I believe this presentation was too intense. Give people a chance to contemplate and be reflective.

Adding more biblical examples, characters, and stories would heighten my interest further.

More detailed notes on note-taking sheets, because all of this is new for most of us and in listening and writing sometimes we fall behind.

I think a little more discussion by class members would help class process information faster.

Oh, looking at the title, I think we're lacking prayer at end or beginning of each session.

. . . material was concentrated in a short time.

If you give us a lot of materials it will be so helpful to us.

Presentations were at very intense rate. I didn't have enough time between the lectures to think about what was being presented (This is the learner from the two-day intensive).

APPENDIX G

ITEM STATISTICS FOR THE INSTRUMENT FOR MODIFICATION OF AFFECT

ITEM STATISTICS FOR THE INSTRUMENT FOR MODIFICATION OF AFFECT

Table 16

Item Statistics for the Instrument for Modification of Affect

Item	*Pre-test Mean*	*Pre-test Stand. Dev.*	*Post-test Mean*	*Post-test Stand. Dev.*	*Mean Differ.*	*N*
1	3.47	.90	4.00	.73	.53	32
2	4.24	.78	4.38	.75	.09	32
3	4.32	.88	4.64	.54	.25	32
4	4.48	.80	4.54	1.12	-.03	31
5	3.09	1.00	3.92	.81	.88	32
6	3.41	1.13	4.15	1.04	.56	32
7	2.71	.87	4.23	.54	1.50	32
8	3.29	.87	3.92	.87	.66	32
9	3.00	1.18	3.85	1.14	.84	32
10	3.94	.98	3.82	1.12	-.28	32
11	4.38	.82	4.56	.85	.16	32
12	3.45	.75	4.21	.66	.71	31
13	3.74	1.05	4.36	.78	.47	32
14	3.91	1.00	4.31	.92	.34	32
15a	3.91	.90	4.59	.64	.59	32
15b	4.44	.61	4.69	.61	.19	32
15c	4.41	.86	4.72	.94	.34	32
15d	3.97	.76	4.54	.68	.47	32
15e	4.09	.79	4.36	.74	.25	32
15f	4.47	.71	4.64	.71	.13	32
15g	4.24	.70	4.62	.59	.28	32

APPENDIX H

SELECTION OF THE ANSWERS ON THE PROCESS OBJECTIVE

SELECTION OF THE ANSWERS ON THE PROCESS OBJECTIVE

The following is a repesentative selection of seven complete answers to the process objective. Some changes were made to ensure the confidentiality of subjects. A short summary of all answers can be found in chapter 4.

1. I think I have just come out or half way out of the Conformity Stage--but almost to the extreme of not taking anyone who "belonged to my upbringing" seriously. For example, if my mom tells me "my advice for you is this and this," I don't really take it seriously. But if a teacher (with professional and logical explanation) comes along and tells me the same advice "I accept!" Then I say, "Why?" to myself.

I think I am in a Stage 4 because I am very analytical (within myself) and try to find clear-cut boundaries on what is "right and wrong." I hate being confused! Or not having a stand! To tell you the truth this stage is PAINFUL and I hope I will get out of it soon. I know that I will stay here until I find some solid ground to stand first (some essential truths that cannot be shaken). I think this is what you mean when you say a Stage 5 person is deeply rooted. I think they can be vulnerable because they have found at least a solid rock (or piece of it) to stand firm.

2. The most radical shift occurred for me during college.

From 8th grade to high school, my faith was easily explained, very logical, and clearly the only truth. College introduced various points of view, held by sincere people, which each made sense.

This was a time of very painful analysis of my faith and relation to the church. Previously, I was in the church because it seemed [to be] the only church that made logical sense. Now, it is clear that all questions could not be clearly answered. I struggled whether to stay with a system that wasn't perfect (i.e. having some troubling questions).

The most freeing thing was the realization that I could live with unanswered questions. I was finally comfortable with unanswered questions in my life, and was willing to say "I don't know." My identity was no longer in having all the right answers.

I expect in the future to become more tolerant of others. I find myself fairly tolerant of ideas, but not always so tolerant of aggressively dogmatic people.

3. I am in Stage 4, in the process of entering Stage 5. I have, for the last 10-15 years of my life, had answers to everything; I defended my rational views, although I was a more open-minded Stage 4 person in my outward appearance.

I always knew people have different stages of growth and I have accepted mistakes of people under me. But I had many conflicts with my superiors indicating that I was, until recently, fully in Stage 4. But I have tasted Stage 5, and my whole being is opening up to a new reality.

Many times in the past I heard the "theory" of the stages. But it never hit home like it did last weekend. I was attending a school workers convention and was frustrated to death with the majority of our system. I knew I was different and didn't fit in. Out of nowhere the thought hit me like a ton bricks: we might be at different stages. I value relationships, they don't. They fired my close friend who was a pastor without even talking to him because his wife left him. They had a rule: a man without a wife cannot be a good pastor. They placed that rule above their relationship with the man.

I have seen this happen many times during this last year--and it clicked! We are at different stages! And then I began to accept them with their mistakes. God has allowed me to love them now and be more open to all people I meet.

4. Not until I began college was I hit with the realization that accepting my parents' beliefs were not good enough for me. I could argue till I was blue in the face, giving all the reasons why I believed, lived, and acted the way I did. However, it wasn't a heart-felt desire.

The response wasn't from soul searching, but rather a pre-wired information given. I'm very thankful for realizing my own need, of what God means to me. I don't have all the answers yet, but God is the main reason I can find for living in this world. If God could find a reason for living on this sin-filled earth, I know he has a purpose for me.

As I travel, I trust him to reveal more to me as I stay close to Him and keep my mind open to the Holy Spirit.

5. Considering what I learned in this seminar, I realize that for a long time I was stuck in Stage 3. I was close-minded and wouldn't even listen to [what] someone who believed otherwise had to say. However, I have realized that there are faithful people in other denominational structures who are loyal to God and [who] will be saved.

I am currently involved with a Korean non-Adventist woman, and since we have been involved, I have been "feeding" her with our beliefs and the Sabbath, although I have been telling myself that I am witnessing. This seminar has opened my eyes to a great deal of information. I will now listen to what she has to say, and together we will discuss our beliefs, and ask God's spirit to lead us. We are contemplating marriage, but I know to consider this prematurely, will lead to a disaster, seeing that we are both at Stage 4.

6. I am so grateful for the opportunity of attending this seminar. I have been struggling with my faith for at least 10 years. I was raised by strictly "authoritarian" style with much control, no support, and no permission to even become a person. Dad was God and I HATED him. Then this person fell through in all areas of life and my faith was shattered. I had to reevaluate every single belief I ever had, and I came out different. Even yesterday I was struggling with the concept of prayer and accepting the blood of Jesus for my life.

I have been an intellectual Christian but not a personal Christian. Just recently, I struggled with the question of if I can ever call myself a Christian. Do I love Jesus? I'm struggling with the congruence between belief and faith. After this seminar I am assured I am a Stage 5 Christian now. But, the road has been so tough.

I know that there is an eternity of things to learn. I am comfortable just giving my life to Jesus and saying: "You know where I live. You have been a person. You know my motives and you know the longings of my heart. I trust you with my person and I know you will judge me according to your love. Give me strength to just live today--one more day."

I am grateful for the removal of hatred and the inner peace of knowing I belong to Him. The seminar was great. Thanx.

7. After completing my internship program just a few weeks ago, I can see that I'm probably still in Stage 3 struggling to go on. What I mean by this is that I struggled with sharing my religious beliefs for fear I wouldn't be accepted by non-Adventists. I'm also learning to accept ambiguities in my faith and trying to tolerate myself and other people more and not be so afraid of judgment from God toward me and others.

APPENDIX I

INSTRUCTOR'S NOTES

SESSION 1

OBSTACLES TO CONFRONT

Behavioral Objective 1 states: The learner will list three obstacles to faith development in the current practice of religious education in the Seventh-day Adventist church that were presented in class and, in a paragraph of approximately 50 words, give personal evaluation of them, with 80% accuracy.

Note-taking sheets: (see page 342)

Cognitive instrument: (see page 130)

Introduction

Transparency 1-1: A Proverb. Leave it on the screen while learners are coming in. Keep it on until the next transparency.

When all learners are seated, start to build a rapport with them. Welcome them and introduce yourself in terms of your personal interest in this subject and motives to teach this course.

Each of us is part of the experience of faith. We are all peers in this enterprise. Feel free to accept, reject, or modify whatever we say here according to your needs. Call upon your experience and subject these theories of developmental psychology to the test of the gospel.

Discussion of the Course Outline

Transparency 1-2: Course Outline.

Here is the outline of the topics we are going to cover. We will draw on theories from Developmental Psychology. Our goal is to better understand people and their needs.

We develop physically and experience challenges such as the growth of first teeth in childhood and clumsiness after the growth spurt in puberty. We develop psychologically and experience challenges such as forming our own identity in adolescence and learning to share ourselves in marriage. The growth of faith is a dynamic process as well, with many turns, challenges, and even growth pangs.

Learning about these dynamic processes of faith development will prepare us for more fruitful teaching, nurture, leadership, and counseling of people at different stages of the life span.

Describe briefly Transparency 1-2 and remove it.

Facing the Challenge

Now, let's turn our attention to the challenges that we face in our attempt to foster people's faith in the context of the Seventh-day Adventist church.

I had the privilege to assist Dr. Roger Dudley in his research on the retention of church youth. It is the largest research of its kind ever done in any denomination. It involves surveying 1500 young people annually for 10 years. At the end of the survey each year, the youth of our church are asked to write a comment about their religion and church. I read several hundred of their letters this the 8th year of the study. Here is a typical one:

> What's up? I'm surprised to be hearing from you still! I'm still around, working hard, barely surviving, and living with my dad and stepmother. Two-and-a-half-year relationship (heterosexual) is in shambles. So I'm looking for love (yes, in all the wrong places). I haven't been to church in years. I just don't feel [like] dealing with the social aspect. There are just too many darky,
>
> backward, fat, poor people trying to tell me how to live . . . . Till next year . . .

Many of our members or former members say, "Till next year . . . " Faith development is the work of a lifetime, but it seems these young people never come to see that it's worthwhile to struggle for their faith.

Here are some numbers to illustrate how widespread the problem is.

Transparency 1-3: Statistics About World Apostasies. Describe the transparency.

This information is hard to get. I went through painstaking efforts to add together reported apostasies from all the church's conferences world-wide for a ten-year span. In our circles, this is subject is avoided at almost any cost. Half of the conferences outside of North America have not reported any apostasies in several years. It is just not "in" to report them. Rather, the information is repressed.

We prefer to leave an impression of unmitigated strength and progress. North Americans do report apostasies, but on average, SDA churches in the United States have only half of their members attending. Vast number of people are drifting out of the church.

Maybe an obsession with numbers is what makes the numbers fall. In our attempts to boost numbers we are often tempted to apply quick fixes or shortcuts such as "hit and run crusades," "Sabbath for friends" events, etc. We do not have the guts to face the fact that prospective members simply do not buy into our quick fixes and shortcuts.

There are no shortcuts in faith development. Development implies time, resources, problems and patience. It is a process, not an event. Understanding how people develop their faith will be a powerful information to tackle many obstacles on the journey of faith. And, as we learned from the Monk in the picture and hopefully from personal experience, avoiding obstacles and reaching for shortcuts leads us nowhere.

Let's name and sharpen the focus on three obstacles to faith development. As we go along, think about whether you can identify with any of these in your experience.

First Obstacle: Division of Life Between Secular and Sacred

Transparency 1-4: Three Obstacles. Show the point Number 1.

The division of life between "secular" and "sacred" is based on the belief that it is possible to separate the "spiritual" from the rest of life. It is an attempt to shrink religion to a separate compartment of life. It is a belief that "there is a specific time, place, and way to be 'religious.'"

In 1994, qualitative research was conducted at Andrews University in order to assess the most important concerns of Andrews University students. One issue surfaced as the most important among students. Students felt split between two life spheres, between church life and it's entities on one side and everyday life on the other; between doctrinal beliefs and church standards, and the "real world" with its sexuality, dating, friendships, Saturday nights, and other concerns. There was a felt gap between these two worlds, even a different vocabulary for "religious" and "regular" communication. The two worlds were not integrated, each was lived independently of the another.

What I would like you to remember here is this, "*Faith deals with the 'stuff of life.'*" If our religion does not address the 'stuff of life', if it can't speak to and guide us in handling everyday life, it is useless.

The biblical model is that all life is sacred. Such basics as eating bread is a sacred activity. Not only the Sabbath, a one seventh of time, and one tenth of resources are sacred. All time, all resources, and all life are sacred. We never step out of God's presence.

Everything from school to baseball, from sex to the mortgage is connected with the center core of faith. In fact, to talk of religious life, is to talk about life itself.

Does anyone want to comment on this issue?

Let the learners respond, comment, and/or reflect.

Second Obstacle: Disregard for Religious Experience

Transparency 1-4: Three Obstacles. Show the point Number 2.

Ted Ewing, a Christian researcher and religious educator, and an expert in youth ministry, has conducted several research projects in the context of our denomination. He has the insightful comments of someone looking at us from the "outside." His assessment of religious education in our church was succinct, "Adventist children are information rich and experience poor."

Transparency 1-5: Quotes From Ted Ewing. Read them.

He points out that, of all Christian churches, Adventists are those who believe that body and soul are a unit, that we are beings with all aspects of life united and ordained by God. How come then, that we neglect to take religious experience as an integral part of our religion?

One of the reasons is that we are locked into a church environment. With our "castle mentality," over the years we have developed strong boundaries between "us" and "them." Think about it. How many close non-Adventist friends, or non-Christian friends do you have?

Jesus spent his life outside the in-group. Paul did the same. Being with people that are not "us," can be a first-class religious experience. We often deprive ourselves and others of it.

One of my friends told me, "Seventh-day Adventism is an IQ religion.'" It made me think. What he meant by IQ religion is that our faith is, by and large, an exercise in intelligence. The more intelligent you are, the more doctrine you can understand and harmonize. But how about religious *experience*?

Do we place emphasis on experience in our 27 fundamental beliefs? Is there plenty of space for prayer and meditation? Or service, or small groups?

What about worship? I attended a worship service at the GO '92 mission conference at Andrews University where I dared to stand, sing, clap, and move. I thought, "Wow, I am actually expressing my emotions to God!" I felt awkward doing this, but I thought it was great and I was excited about it. After the song service, Christian sociologist Dr. Anthony Campolo stood up to speak and the first thing he said was, "I have been to many youth gatherings in my life, but I have never been to one as dead as this one." Huh! It is as if we do not accept emotion as legitimate in religion.

However, we do not want just to "know *about* God", we want to "know God," to experience him, to acknowledge our emotions in some way.

Without experience, even the best theology is barren. Here is another letter from the research on youth retention that I mentioned earlier:

> In desperation, I reach out to other denominations to feed me spiritually. Then, I can go back and encourage and build up my own church. "You shouldn't do that ," someone said, "it makes it look like we don't feed you." "You don't," was my quiet, honest answer.

We are tempted to circumvent religious experience, to avoid dealing with it when we disciple people. It is much easier to keep talking "the truth" than to guide people in their discovery of the feelings that grow in them. We fear to let people have an experience. Maybe it is because the person with a personal religious experience is hard to control. Everything is so much more manageable if we stick just to the intellectual level.

Any comments on this issue?

Let the learners respond, comment, and/or reflect.

Third Obstacle: A Deficient View of Christian Maturity

Transparency 1-4: Three Obstacles. Show the point Number 3.

The third obstacle to faith development is deficient view of Christian maturity. What do we have in mind when we say, "a mature Christian." What is our vision of where we need to lead people?

Transparency 1-6: Valuegenesis Data. Review them.

What is surprising from this data is the extent of denominational loyalty by the youth, despite the discontent. "We are turned off by Adventism, but we will stay." They accept Adventism as a lifestyle. In fact, it's often an unquestioning loyalty. It seems that they have learned that thinking and being themselves is simply not in the package deal of being a Seventh-day Adventist.

Let's think about it. What are the common expectations of a good Adventist? What is a common, ideal image of an Adventist? First and foremost, we must believe all the right doctrines. Second, we strive for impeccable behavior, no mistakes, no blunders. Let's imagine such a person: Someone that believes right things, and does no wrong things. Can we call this person a mature Christian? Does this define maturity, or we should ask for something more?

In the opening words of the book *Education* Ellen White writes, "Our ideas of education take a too narrow and too low a range . . ." (p. 13).

Transparency 1-7: Quotes from E.G. White on Maturity. Read them.

What we read here is a plea for individuality, uniqueness, creativity. We are each made to be different from all other Christians. Somehow we came to the idea that two mature Christians should not only believe alike, but behave alike and look alike as well. We over-define how Christian life and mission are supposed to look, and we standardize our expectations.

Christian maturity is this: To be what God wants me to be, what Christ wants me to be, not what other Christians want me to be. God has a different dream and purpose for each person. Capitalizing on our individuality and differences is glorifying God. Every mature Christian is different from every other mature Christian.

Any comments on this?

Let the learners respond, comment, and/or reflect.

Conclusion and Review

Transparency 1-4: Three Obstacles. Leave it on until the end of the session.

Here is another letter:

> Currently, my generation is struggling to be independent of our parents' dogmatic E.G. White phase and attempting to learn on our own and developing our own interpretations. We have the capacity to love and the intellect to know. I want to know what my church believes and what the Bible says and stop hearing sermons about God is loving me no matter what. I know that!!! Make me uncomfortable with a challenge to get off my butt and serve rather than focusing how good and forgivable I am!

Three cries can be heard from this letter. First, "We want to get out, we want to be unlocked from the church environment, and exercise our faith in the world." Second, "We are tired of just talking about faith. First we were *talked at* about the importance of the law. Now we are *talked at* about God's grace and love. Both are just talking. We want experience, even if it is uncomfortable!" Third, "We want to think for ourselves. We want to have space to be different, to be unique."

During this course we will make every attempt to face seriously these three issues of integration, experience, and uniqueness. Faith development theory is not a shortcut or an easy fix.

Thank you for your participation. In the next session we are going to look closely at the needs of children.

SESSION 2

WHAT ARE CHILDREN REALLY ABOUT

Behavioral Objective 2 states: The learner will identify four key elements of childhood experience that satisfy their needs in psychosocial development, as presented in class, with 80% accuracy.

Behavioral Objective 3 states: The learner will describe in a paragraph of approximately 50 words what can be done in a local church in order to effectively teach the Bible to children, as discussed in the class, with 80% accuracy.

Note-taking sheets: (see page 343)

Cognitive instrument: (see page 130)

Introduction

Transparency 2-1: Boy and the Church. Leave it on the screen while learners are coming in. Keep it on until the next transparency.

A major part of this course will be a discussion about the faith development theory of James Fowler. However, Fowler's theory did not come from a vacuum. It was founded on the work of developmental psychologists in the previous decades.

Transparency 2-2: The House.

We will spend the first half of the course preparing the groundwork for an understanding of Fowler's theory. We will look at the constructs of each of these authors (because they are the foundations of the faith development theory) and then apply them. That will prepare us for the second part of the course in which we will explore the theory of faith development. Let's turn first to Erik Erikson.

Erik Erikson and the Stages of Psychosocial Development

Erik Erikson was a neo-Freudian psychologist who did not finish any formal university degree. He spent his prolonged adolescence as an artist wandering around Europe. That was a formative experience for himself and for his theory. He went through training in psychoanalysis with Anna Freud, daughter of Sigmund Freud. He spent most of his productive years in the United States working among Indians and holding appointments and conducting research in several prestigious universities.

Erikson disagreed with Freud on the notion that we are driven by inner sexual instincts. He focused on the social aspect of our development and argued that development is psycho-*social*, rather than psycho-*sexual*. One of the fruits of his work was the identification of eight stages of psychosocial development.

Transparency 2-3: Psychosocial Stages. Describe the table.

Erikson argued that a person is "always in the making." Every human being goes through these eight stages over the life span. Each stage has a central crisis that needs to be resolved. A "crisis" or "conflict" in this theory does not mean a catastrophe, but a turning point, an opportunity for growth.

Each stage has its own crisis. Each crisis is the most strongly experienced in the particular stage of the life span. But each crisis is also present in some form before that critical time, and each may be reworked at later stage. This is shown by these arrows.

Each stage has a polarity. For example, young adulthood has a crisis: Intimacy vs. Isolation, two opposites. Healthy development is a preponderance of the positive pole. Everyone has some of both.

We will utilize Erikson's theory in this and the next session in order to explore the concerns and needs that are central to people at different times of their lives. This session we are going to talk about the first four stages, the childhood stages.

Transparency 2-4: Dialogue With Katrina. Read the dialogue.

What are children really about? Playing? Learning words? Learning numbers? Learning how to behave? According to Erikson, much more is happening than is apparent to the eye.

Infancy (birth to 2 years) Basic Trust vs. Basic Mistrust

Transparency 2-5: Stages of Childhood. Show the title of the first stage.

According to Erikson, very young children are in the business of developing basic trust. How does an adult develops trust? Is it not through a relationship? Trust is a result of experience. We make ourselves vulnerable, we show our needs. If the other person responds positively and consistently, we develop trust.

With children, these dynamics are happening to the "n"th degree. Children are in total dependency, always vulnerable. They can't take food by themselves, clean themselves, warm themselves. So how the environment responds to their needs will make a difference whether they develop trust or mistrust as a pattern in their lives.

When my daughter was born, I hovered for an entire night over this precious being. At one point, she cried until she became blue in the face. I was about to activate the alarm system of the hospital so all the doctors would come. A nurse with the face of a woman who knows what she is doing came to me and said, "Relax. She is talking to you. She needs something." She wrapped the baby in a warm blanket and immediately the baby stopped crying.

Children ask the question, "Can I trust the world? Does anybody care?" Basic trust feels like, "All is in order. When I need something somebody is there. The universe is OK. Good will happen!" According to Erikson, this trust is *basic* because it influences the future stance toward life and others, especially when we feel hurt, tired, alone, afraid, or oppressed. Erikson said that the attitude the child develops is one of hope. "There is always an open door, or at least an open window."

With basic mistrust, the world is perceived as dangerous, a person becomes suspicious and anxious.

What kind of experiences can we provide for a child in order to help them resolve the crisis positively?

Wait for the answer. Someone will inevitably say "love."

Most people think of love as the answer. However, the word love, because of overuse has come to signify everything and nothing. Let's break it down to something more concrete. While it is true that children need love at all stages of childhood, it is the experience of "care" that is of utmost importance at this stage.

Transparency 2-5: Stages of Childhood. Show the line.

This care needs to be not only consistent and adequate, it needs to include an emotional component. Since it would be senseless to experiment with children to find out how a lack of care would influence them, researchers in the past were quick to act when some kind of neglect was discovered, for example with institutionalized children in orphanages in countries with political or economic turmoil.

One study involved two groups of children in an orphanage. One group was fed better than the other, but the one with less food had some limited emotional care such as cuddling and talking to them. The group with more physical but with less emotional care grew at a slower rate than the emotionally nurtured group (Widdowson, 1951). Another study found that institutionalized children without emotional care had a 50% death rate within first year of life, and that survivors suffered psychological damage (Droege, 1983, p. 66)

"Deprivation dwarfism", and "failure to thrive syndrome" are two severe developmental dysfunctions attributed to inadequate emotional care.

For infants, love is communicated through care: adequate, consistent, and emotional. Infants do not develop by default. It involves time, resources and patience. But the care we give is repaid very quickly.

Consistent and adequate care builds a strong emotional attachment. Children attach to their caretakers with a special bond. This attachment provides a secure environment for the child. The more the child is attached to an adult, the more freedom of exploration and interaction with the world that child has. It is as if the security of the attachment prompts and encourages a child to explore the unknown.

You can see a classic scene in a waiting room. A child leaves its mother, who is a "secure base," and gradually explores the environment with more and more courage, going to other parts of the waiting room, and finally to run in the hallway, but always checking to see whether mom is still there. This is a securely attached child. An insecurely attached child is anxious and inhibited and tends either to cling to the mom or to wander around without ever referring to her.

Research has reported several long-term correlates with secure attachment: more creativity, better social skills, more sensitivity to the needs and feelings of others, eagerness to learn, and self-directedness--all stable over the life span.

This attachment to an adult can later be transferred to a secure attachment to God. The more we are attached to God, the more trust we will have toward life in general, and the more freedom we will have for creativity and to venture into the unknown.

Early Childhood (2 to 4 years) Autonomy vs. Shame and Doubt

Transparency 2-5: Stages of Childhood. Show the title of the second stage.

With a "secure base," and improved mental and motor ability, children venture to begin to act independently. Up to this age, all that happened, happened *to* the child. Now, the child is mature enough to start to act independently and to begin to determine some of its own behaviors. According to Erikson, the child develops a sense of autonomy, a sense of being a person.

Shame and doubt are the opposite of autonomy. We say, "I wish the floor would open up so I could fall through." We are embarrassed about ourselves. To acquire a sense of autonomy, or to acquire a sense of shame and doubt about self--that's the crisis at this second stage.

According to this construct of Erik Erikson, what is an important way to communicate love to a child at this stage? We let children experience their own personhood.

Transparency 2-5: Stages of Childhood. Show the line.

"Terrible twos" for parents, are "amazing twos" for the child. A child of this age is delighted by the opportunity to determine its own behavior. "No! Mine! No! Mine! Wow! I am a person!"

In a way a child asks the question, "Can I be a person separate from you. Can I have my own will? Can I make decisions?" If we let them experience their personhood within clearly defined limits, they will emerge with a strong sense of themselves as unique individuals.

The child is old enough to act, but too young to readily understand our reasoning. A child cannot grasp our adult categories of a clean and nice room, and no-crackers-on-the-carpet rule. They are simply too busy celebrating their personhood. We are sometimes tempted to continually correct their inappropriate behaviors. Disciplining the child needs creativity and patience more than anything else. Far better than continual correction is to rearrange the living space and move from reach the things we want to protect. We can also divert their attention and use other creative methods. We can even designate one thing in a child's reach as forbidden for the child to touch. Whatever we employ as our disciplining methods, we want to let the child keep experiencing its own personhood.

Some parents think that frequent and continual correction of a child's mistakes at this age is the best way to discipline the child for its own good. I know some parents that would argue that "breaking the will of the child" at this age is one of the best ways to teach a child obedience. Nothing can be farther from the truth. According to Erikson, a quality that develops at this age is a quality of will. Here are two comments from E.G. White.

Transparency 2-6: Quotes From E.G. White on Discipline. Read them.

The goal is to build children up, not to tear them down. They will inevitably learn that there are boundaries, walls that they cannot climb, objects they cannot touch. We do not need to "discipline" them in a way that breaks down their sense of personhood. The message the child needs to get is, "Yes, you make mistakes, but you are not a mistake."

Pre-school (4 to 6 years) Initiative vs. Guilt

Transparency 2-5: Stages of Childhood. Show the title of the third stage.

In the pre-school period, the child feels more powerful than ever. The child uses all its abilities in play and imagination. In the previous period, children find stability and strength in themselves. Now, they venture out to find the same kind of stability, strength, and regularity in the external world.

They ask the question, "Can I strive for something? Can I get excited about the world?" According to Erik Erikson, they need to experience initiative. They need to be allowed to take initiative.

Transparency 2-5: Stages of Childhood. Show the line.

Curiosity ranges from physical to metaphysical. They take toys apart. They explore dark corners of the neighborhood. They explore their bodies. Do you remember the two little lions from the Lion King movie, Zimba and his girlfriend? Did you notice the characteristic excitement of that age, exploring the forbidden Elephant Valley? I remember when I was a kid, being told "do you know that in that house right beyond the abandoned factory lives a witch? She goes out of the house once a year! Let's go and see!"

At this age children explore their bodies and can be seen with their pants down, "What do you have?" "Nothing. What do you have?" They question the purpose of hair, and the origin of God. They probe to see what makes parents and teachers angry.

They are better starters than finishers. They have little time for guilt caused by mistakes and uncompleted tasks. However, if they get the message "My play is silly, my questions are dumb, my fears are stupid, and the exploration of my body is evil," they develop feelings of guilt.

Children of this age usually think that there must be a reason for everything, and their logic is not developed enough to guard them from wrong conclusions. After the Oklahoma city bombing, I heard a radio show where a child psychologist from the University of Chicago explained how many children that had seen the aftermath of the bombing on TV would attempt to find fault in themselves for the problem. They could reason it was caused by the red shirt that mother did not want them to wear, or because they did something naughty. If corrected too often, and experience constant put downs, children will begin to think they are responsible for many problems, such as the unhappiness of their parents, or their divorce, or for other difficulties in everyday life.

One clarification. What is the difference between guilt and shame? Shame and doubt from the previous stage are closer to the core of the person than guilt. Guilt deals with "What I do," while shame deals with "Who I am."

According to Erikson, a child at this age develops a quality of purpose and the ability to be a self-starter. The child develops the motivation to tackle life. The issue of motivation is of great concern to parents and educators. How do we enhance children's motivation? We watch for the desired behavior and then give a ... (wait for the learners to respond) reward!"

A question is in order. Do rewards always enhance children's motivation? Do they always foster initiative? Can external rewards sometimes negatively affect internal motivation?

An experiment by Lepper, Greene, and Nisbett (1973) involved three groups of children aged 3-5 that showed interest in drawing with colored felt pens. All three groups engaged in the activity. The first group was given a promise of a reward before the play and a reward after the task was completed. The second group was given no promise and no reward, and the third group was given an unexpected reward when the task was completed. In order to determine the effect, 7-14 days later the children were observed during the play time in which they could choose the activity. Can you predict what happened? Which children do you think spent more of their free play time drawing with the pens? The group that did not get any reward and the group that got the unexpected reward were significantly more involved with the coloring than the group that was promised and given a reward. The results of this experiment indicated that when the children believed they were drawing *in order to obtain a reward*, their internal motivation decreased.

Among many experiments reported by Alfie Kohn (1993) in his book *Punished by Rewards*, one involved a group of children playing math-related games for 12 days. Some children were consistently rewarded for some of the games, while other children were rewarded for different games. After 12 days all rewards were discontinued. What happened was that children continued to play only the games which they were *not* rewarded. Once rewards ceased, their interest in the games that were rewarded disappeared as well. By the way, research has explored these dynamics among adults and found a similar pattern.

We can reduce motivation for what people do for the sheer joy of doing it, by "paying" them to do it. If something has the potential for being enjoyable in itself, we risk turning children off by giving them an external reward.

Transparency 2-7: Quotes by Kohn. Read them.

What about teaching children about the Christian life, the joy of giving, helping, serving, learning, coming to worship, practicing? External rewards often signal that something painful, or uncomfortable is being performed. Rewards often decrease the value of an activity by associating it with something painful. Every once in a while, small children knock on my door and ask to take out our garbage for a quarter. I gladly give it to them, even if I need to create some garbage for them to take out. But the garbage is often heavy and stinks. Let's suppose the parents of this child give him or her a quarter for learning a Bible verse. What would the child think about learning the verses? It's like taking the garbage out. "I am paid to endure the weight and smell of garbage, and I am paid to memorize Bible verses because it's a drag!"

What we learn from Erikson is that this period of life is a time for the child to develop an awe for life and to explore it, and to develop an inner system of motivation to pursue things. This intrinsic motivation to explore the Christian life, not payments from God, is one of the core values we want our children to learn.

I will never forget a prayer I heard from a brand-new Christian coming to our church, "I want *You* Lord, not your gifts."

School age (6 to 12 years) Industry vs. Inferiority

Transparency 2-5: Stages of Childhood. Show the title of the fourth stage.

According to Erikson, the conflict of the fourth stage is Industry vs. Inferiority. Children need to master skills and perform meaningful work. These skills differ in different cultures. Eskimo children learn how to hunt, while we learn math, reading, and writing. Children yearn to have a sense of accomplishment, as if they were saying, "I have what it takes to accomplish a given task." This is the sense of industry.

Inferiority, on the other hand, feels like, "I can't do what's required. I can't meet the challenges of the world."

How do we communicate love here? What experience should we facilitate for the child?

Transparency 2-5: Stages of Childhood. Show the line.

Without the opportunity to learn skills and to experience success, even the best entertained child feels unfulfilled. Children who do not experience success have a sense of frustration and inadequacy.

One problem in the social environment is that all action is not rewarded equally. Reading is more rewarded than tinkering with broken machine engines. For many children, it is extremely difficult to meet the narrowly defined expectations of society.

Every child can experience success because every child can do *something* well. It is the job of adults to be creative, patient, and persistent in their attempt to uncover their natural talents.

A term often used in developmental psychology is "learned helplessness." It is a state of apathy, in which people perceive little or no connection between their actions and the outcomes. For example, researchers (Seligman, 1975, 1978) conducted research on two groups of dogs. Both groups of dogs were placed in individual cages and subjected to mild but unpleasant electrical shocks through the floor. There was a rubber mat on one part of the floor of the cage so that they could get on it and escape the shocks. One group of dogs were harnessed so they could not reach the mat, while the other group was free to walk onto the rubber mat. After giving several electrical shocks to those that were harnessed, the experimenters released them from the harness and continued the electrical shocks. The dogs did not even attempt to get on the mat, while those that have never been harnessed would always jump to the mat. The group that had been harnessed got the message that straining to jump would not help, so they stayed were they were even if they didn't have to.

This "learned helplessness" is also apparent among some of the poor who, even when they get the opportunity to break the cycle and do something, often do nothing, because they have tried to escape many times before, and it did no good. It is also apparent in schools, politics, and family dynamics. However it is most pronounced in school-age children, when expectations are high, and when children become increasingly aware that they need to make their own way through life.

Some degree of inferiority is inevitable. Children need to accept their inadequacy in some domain, no doubt about that. However, what we, as adults need to provide for them is an experience of success, so that they can, as Erikson put it, feel a sense of competence.

Will verbally affirming children about their worth effectively alleviate learned helplessness? Verbal affirmation is, of course, needed, but it is not enough. The *experience* of success is imperative. "You can't do any of these math problems. You don't know how to spell. You always loose the ball in basketball. You don't do anything right. But you are somebody very important and valuable." A child will not buy this. It's empty talk. Learned helplessness cannot be talked away. Children must experience success.

Application

A child needs to experience love. But what does that mean in concrete terms for a child. It means to experience care, a sense of personhood, the option to take initiative, and to experience success.

Transparency 2-8: Application Question. Write down their answers whenever someone gives the comment.

How can we teach the Bible effectively to children in the Sabbath school and church? The answer is, "To make it a part of what children really care about!" They are in the process of developing trust and attachment to others, exercising their personhood, testing their ability to make decisions, taking initiative and developing an awe towards life, and they should be experiencing success in some areas of their lives.

First what we can do in Sabbath school in terms of space, programs and staff?

Let the learners answer the questions and write them down on the transparency. Participate with your own ideas.

A pioneer in the field of religious education, Horace Bushnell, emphasized that a two-day retreat can do more for the spiritual development of a child than a year of Sunday school lessons. Why? What happens at the retreats?

Develop a discussion and write the ideas on the transparency.

Thank you for your participation. In the next session we are going to discuss the needs and the concerns of adolescents and adults.

SESSION 3

WHAT ARE ADULTS REALLY ABOUT

Behavioral Objective 4 states: The learner will identify the last four of Erikson's eight psychosocial crises, both issues and polarities, as presented in class, given the names and age brackets of every life stage, with 75% accuracy.

Behavioral Objective 5 states: The learner will identify a present psychosocial crisis and the behaviors that illustrate it for him/herself and for another person in a different life-span stage from their own, with 80% accuracy.

Behavioral Objective 6 states: The learner will write a paragraph of approximately 50 words describing at least two different ways in which the gospel message and the community of believers can help people rework their unresolved psychosocial conflicts from the past, based on the class discussion, with 80% accuracy.

Note-taking sheets: (see page 345)

Cognitive instrument: (see page 132)

Introduction

Transparency 3-1: Boy With a Walkman. Leave it on the screen while learners are coming in. Keep it on until the next transparency.

In the last session we explored what children are about, and we have seen that there are many things happening in a child's life that are not apparent at first sight.

Transparency 3-2: Psychosocial Stages.

In this session we are going to deal with the last four stages of the life span: adolescence, young adulthood, middle adulthood, and mature adulthood. As we did with the childhood stages, we will use Erikson's work to describe the issues, needs, and concerns of people during the adult periods of their lives.

Adolescence (12 to 20 years)

Transparency 3-3: Stages of Adulthood. Show the title of the fifth stage (Adolescence).

What happens to the child at about age 12 and continues for several years? They are faced with radical change in all areas of their lives. When they step in front of the mirror, they ask, "What is happening to me?" Concerned with their social life, they ask the question, "Where do I fit?" Spiritually, they are asking, "Where am I going? Is this faith my faith?" Erikson summarized their quest in one question, "Who am I?"

Transparency 3-3: Stages of Adulthood. Show the line.

According to Erikson, adolescents are in the business of forming their identity. For this intense transitional period from childhood to adulthood, from dependence to independence, Erikson coined the term "identity crisis."

First of all, they use the skills acquired in previous stages to explore different roles. They explore groups, commitments, and relationships. They explore who they are and who they want to become. They try a variety of experiences to "see if the shoe fits."

Do your remember the transparency from the beginning of the class, the guy with a Walkman? The most direct way to form an identity is to separate ourselves from others.

Adolescents use their parents and other peer groups to do this. They may say, "I am not like my parents!" I remember my parents going with me down the school hall and all my peers watching. I didn't want to be seen with them, or for my peers to think I was like my parents. Among my peers, I wanted to be accepted as an adult, and here I was mama's and papa's boy. To distance myself from my parents was a way to assert my adulthood.

Again, to do something opposite from our parents is a way of distancing ourselves. I remember coloring my hair turquoise, piercing my ear with an earring, and hating middle-class life.

Parents are frightened by this development and tempted to hold their adolescents in a tight grip. Parents are sometimes advised to relax like in the "eye of the storm." It's hard to be relaxed in these years. But the values of the parents bring stability to the child in this time of turmoil. And parental limits must be gradually widened. Very soon the child will be an adult and make all decisions. So it is crucial to teach a child how to make decisions and how to accept responsibility for them. It is better to widen the boundaries gradually over the course of childhood, than to hold to them tightly and release all restrictions simultaneously. It helps to explore roles with the adolescents themselves, and to help them reflect on their choices and learn from their mistakes.

Another way to grow an identity is to identify with one group and to distance oneself from the other peer groups. This is exploring one's personal identity in the context of the shared identity of the group. "Our group is cool. We have baggy pants, watch such-and-such movies, read such-and-such books, and hang out at such-and-such places. The other group has sleek pants, and they are all geeks." Not only does the adolescent find identity in one group in contrast with another group but, in addition, the peers in that group serve as a sounding board for the exploration of each member's identity. For example, Erikson argued that long phone conversations with a girl or boy has little to do with "falling in love." It is time of "mirroring" or exploring oneself through the reactions of another person. It is less a process of "falling in love" than it is a process of self-discovery.

Eventually, adolescents accept their parents as people and free themselves from peer groups in order to become themselves. Think of your own friends from this period. Do you still see each other every day. At that time I thought about my buddies as "friends forever." We would say, "We will always have colored hair, an earring on the left ear, and drink beer together. We will grow old together." Today, I don't have a clue where these people are. Everything was like a play in the theater of life after which we parted and went our ways.

What do you think, what does research say, which influence is more powerful in adolescents' decisions, parents or peers? Parents for important life decisions such as school, future career, and important values. Peers have a stronger influence on such superficial things as fashion, music, and image.

If a personal identity is not formed, identity confusion develops. Sometimes, foreclosure happens. Foreclosure means "closure before the time." The problem develops if an adolescent accepts one identity, forms commitments, and chooses values without a prior crisis and personal searching. It is the impulsive acceptance of an identity that is given to a person by others, such as parents, teachers, and pastors. All are impressed and reinforce this early "maturity," but an unfinished job in adolescence often shows up in strange behaviors later in life, especially in marriage. One major implication of this is that many of the problems and struggles of adolescence are OK. In fact, to a certain point, they are symptoms of a healthy development!

So, what are adolescents really about? They are about the hard work of achieving identity.

Young Adulthood (20 to 35 years)

Transparency 3-3: Stages of Adulthood. Show the title of the sixth stage (Young Adulthood).

What are young adults about? What are their concerns at this time of life? First of all, a partner. People of this age spend considerable amounts of time in finding a partner and learning how to relate and live together. Second, our view of friendship undergoes major redefinition. With identity formed, and peer groups of adolescence more or less disbanded, we need to relearn how to make friendships and to define how deep and involved they are going to be. Will it be the, "Hi, how are you doing" type, or something more meaningful? Third, we dream about a life work and make preparations for it. At this stage we decide how closely we want to follow our dream of doing something special, something that gives us wings, or we may decide to just go with the flow, day in and day out.

Erikson summarized these concerns and the work of young adulthood in the word "intimacy." They ask the question, "What is love?"

Transparency 3-3: Stages of Adulthood. Show the line.

Psychosocial conflict at this stage is one of Intimacy vs. Isolation.

Transparency 3-4: Definition of Intimacy. Read it.

Intimacy involves the ability to differentiate. It is the ability to share myself with another person without loosing my identity. It is the ability to be close but not to melt into one. It involves courage to be real, to live without masks. The identity of a person who has learned to be intimate is not threatened when another person comes "close."

Adolescents cannot live without masks. They *are* masks. But young adults with formed identities can risk being themselves. They can learn to be vulnerable, learn to experience inadequacy, and graciously handle conflicts. It is the time of learning in terms of "we" rather than "I."

Intimacy is not romance. Although romance is a necessary ingredient to a warm relationship for a couple, intimacy is more than that. Romance weakens in the presence of reality. The more I know about you, the less romantic I become.

Intimacy thrives in the presence of reality. The more I know about you, the more I love you.

You must have your identity formed before you can experience real intimacy. However, some people marry in order to "find themselves by finding another."

For example, take a 22-year-old that has controlling parents that decided where he would study and how to behave. Finally, he wants to break free from the grip of his parents, so he marries. In his wife, he finds his new identity. But in all probability the marriage will only perpetuate his dependence because he has never learned to be anything else but dependent.

Transparency 3-5: Erikson's Quote on Intimacy and Identity. Read it.

As we said, intimacy is also achieved in friendships. "Will I be open and real with people? Will I risk being vulnerable with people?"

And in terms of a personal commitment to a lifework. "Will I get excited about what I do? Do I dare to go after my dream?"

Isolation results if one is not willing to risk. "I can't take the chances of having anybody come too close or to give myself to a cause because I may wind up rejected or hurt." Such isolation may take the form of stereotyped interpersonal relationships. The person may wind up alienated and self-absorbed.

Childhood was a time of dependence. At the beginning we couldn't even burp without the help of our parents. Adolescence is a time of building and asserting our independence. Young adulthood is a time of reconnecting with others and building interdependence. Interdependence is the confession of a maturing person that we need others in order to live fully.

Middle Adulthood (35 to 60 years)

Transparency 3-3: Stages of Adulthood. Show the title of the seventh stage (Middle Adulthood).

What is going on with middle-age adults? Much of great importance. They take care of their "children," their aging parents, and hold responsible positions at work.

Although the middle aged are now the pillars of society, in their aging parents they face the inevitability of death. Half of life is over. It is a time for a serious inventory. In fact, this is the last chance, the last train, to make any significant changes in how one lives. Some return to college, some divorce and remarry.

According to Erikson, this is the crisis of meaningfulness. Middle-age adults ask the question, "What difference does my life make?"

Transparency 3-3: Stages of Adulthood. Show the line.

The conflict is one of Generativity vs. Stagnation. Generativity comes from "generating something." It is marked by the concern for the next generation and by a desire to make a contribution to the future, a desire to leave a private or public legacy.

We often dramatize the dependence of children on adults. However, middle-age adults are very much in need of younger generations. They have a strong need to be needed.

Generativity includes creativity. For many, creativity blossoms in middle age. Creativity in middle age can be achieved if one is willing to abandon old forms or patterns of doing things in favor of new ways. Middle-age adult needs to step away from trying to maintain control over all aspects of their environment, they need to relax the grip and be flexible.

For middle-age adults, contact with young people and their worldview is crucial. Without it, middle-age adults become isolated from the continuum of life.

Stagnation comes from the attitude, "I am going to separate myself from the turmoil of life and be secure. I am responsible only for my own life." Stagnating individuals devote their energy and skills to the sole end of self security, self-aggrandizement, and personal satisfaction. For example, when you see a middle-age adult withdrawing to a big house with high walls in the suburbs saying, "I am going to be secure here, and have peace," you see stagnation. To spend twenty or thirty of one's most productive years exclusively on one's own peace and security is stagnation. Another example are the voluntary homeless you can encounter in Europe, especially in Paris. Many of these people are disgusted with the world as it is, and do not want to perpetuate it, so they decide to spend the rest of their lives in denial. They would rather spend life "cursing the darkness than lighting a candle." That is stagnation, contributing nothing to the solution or to others.

Stagnating adults have difficulty looking beyond their own needs and perspectives on life, or experiencing satisfaction in taking care of others. In fact, if we say that the hard work of adolescence is to achieve identity, and that the hard work of young adulthood is to achieve intimacy, we could say that the hard work of middle adulthood is to learn to be genuinely concerned and "happy about other people's happiness."

Will I spend 30 years of my life being involved with others and making a difference, or will I take it easy? That is the question.

Some middle-age adults are paralyzed by a Messiah complex. They need to find a balance between the desire for legacy and a sense that very few decisions really alter the course of human affairs. Middle-age people must develop a philosophy of life that gives significance to daily activities. Three man were laying bricks in a wall of a church. When asked what they are doing, one said, "I am laying bricks." Another one said, "I am building a wall." The third one said, "I am building the house of God."

Mature Adulthood (60 to death)

Transparency 3-3: Stages of Adulthood. Show the title of the eight stage (Mature Adulthood).

Mature adulthood. I remember attending a class on aging and we were all given five pieces of paper from the instructor. On each of them we were asked to write something that we value in our lives. We wrote things like family, friendships, education, work, health, etc. Then we were asked to choose the one that was least important to us and toss it into a basket. It was hard to choose. Then we were asked to choose another, and another. Finally, we were asked to throw away the last one. This is similar to the experience of aging. It is a time of winding down. Friends die.

health deteriorates. Social contacts become more and more limited. Achievements are not as numerous or important as they used to be.

According to Erikson, this is a time of introspection and asking the question, "What sense did my life make?"

Transparency 3-3: Stages of Adulthood. Show the line.

This stage is the culmination of all previous stages. Integrity comes from the word "integration," or putting one's life together. It is marked by an ability to accept one's life as it was lived and to face death without regret or excessive fear. It is accepting one's life with all of it's past actions, loves, mistakes, joy, and sorrows.

This integration is possible only after considerable thought and self-evaluation. The final outcome of this evaluation is not counting positive and negative events. Those who have experienced trauma, or suffering, or chronicle illness or handicap can often resolve this positively while those with a relatively conflict-free life can have feelings of emptiness and resentment. The question is, "What did I do with what I had?"

Despair. Despair comes with regrets about one's past, and a continuous haunting desire to be able to do things differently. One speculates about the past. Despair plays on the feeling that time is too short to try new roads to integrity. For example, "After 40 years of an authoritarian attitude, it is simply too late to build a relationship with my children."

Erikson held that the quality that develops from this period is the capability to distill wisdom from the events of one's life.

Erikson conceptualized his eight stages as a cycle of life. Achievement of integrity in later adulthood inspires younger age groups to continue to struggle with the challenges of their lives. "If I can achieve the integrity and wisdom that this person has achieved, I am prepared to work hard on it." When we become Christians, we usually have several crucial events that lead us to a decision. I really hated religious people. They were too sweet in their pretending. I was in the Yugoslavian People's Army at that time and decided to visit church with one of my friends who was a Christian hoping to get some wholesome vegetarian meal, since I was a vegetarian. Selfish motive, I admit. But we all come to God with some selfish motives. I expected their pastor to open the door of his home with "Hi! How are you doing? Nice to see you!" and other sugary phrases. However, he opened his door in short sleeves, with a bunch of tattoos on his hands. He said, "Listen guys, I don't have time right now for you. Why don't you go to the living room and wait?" I said to myself, "All right! This is a normal person!" My friend left with the pastor and I entered a living room. There she was, a 95-year-old women, friend, waiting for the pastor just as I was. So, there were the two of us. Two worlds. How could I, a city slicker, an opinionated adolescent, possibly talk to a 95-year old women from a farm. She asked me something like, "What do you think about this and that . . . ?" I readily went into a demonstration of my worldview, its compactness, and of course, seasoned as I thought with deep insight. She listened carefully, looking at me with her glasses thick as the bottom of old family Coca-Cola bottle. When I finished my talk, she said, "Interesting, I've never thought of that the way you do." Then she went on to comment on what I said, and asked more questions. "Wow," I said to myself. She is 95 years old and she does not think she has it all. In fact, she is ready to learn from me, an nineteen year old kid, more than I am from her. An open-minded, lively, and wise old rural women. "She is a Christian," the thought flashed through my mind, "If I can be the same when I become old, I am ready to consider Christianity."

This is true. Youth in the church, and people who come to the church, look at old people, realizing that if they continue as members of this church, they will one day become the same kind of people as these old people are. By demonstrating the fruits of their long Christian life, old people can inspire or repel younger generations to persevere on their journeys of life and faith.

To catch a glimpse of the integrity of old age, let me read you some words written by an 85-year-old women from Louisville, Kentucky.

> If I had my life to live over, I'd dare to make more mistakes next time. I'd relax. I'd limber up. I'd be sillier than I've been this trip. I'd take fewer things seriously. I'd take more chances. I'd take more trips. I'd climb more mountains and swim more rivers. I would do more walking and looking. I'd eat more ice cream and less beans. I'd perhaps have more troubles, but I'd have fewer imaginary ones.
>
> . . . Oh, I've had moments, and if I had to do it over again, I'd have more of them. In fact, I'd try to have nothing else. Just moments, one after another, instead of living so many years ahead of each day. I've been one of those persons who never goes anywhere without a thermometer, a hot water bottle, a raincoat, aspirin, and a parachute. If I had to do it over again, I would travel lighter than I have.

> If I had my life to live over, I would start barefoot earlier in the spring and stay that way later in the fall. I wouldn't make such good grades, I would ride more merry-go-rounds, I would pick more daisies.

Application

Transparency 3-6: Church, a Place of Healing.

Erikson argued that all unresolved psychosocial conflicts from the past can be resolved later. They can be reworked. The church should help such people because these issues are "stuff of their life." The church should be a place to help people, a place of restoration where we can deal with our burdens, scars, and unfinished business. I believe that the gospel and the community of believers can restore people.

How can the gospel message and church community help people to rework their unresolved social conflicts from the past? Let's name some of the needs that people have according to what we have learned in this and previous sessions.

Transparency 3-7: Application Question. Write down their answers. Aim for their original insights, but if you see it fit, lead them to consider following "psychosocial conflicts/needs and helps to rework them" by asking them questions:

trust (experiencing prolonged, consistent and adequate care)

personhood (allowed to make choices, respect of their decisions)

initiative (getting excited about projects and freedom to explore and pursue their options)

success (experiencing success, destined to experience success in their spiritual gifts)

identity (a child of God, a missionary for God, a warrior for God)

continued . . .

intimacy (experience of brotherhood, deep friendships, vulnerability, finding a spouse)

generativity (make difference in the world and in the church, not just trivial work in the church)

integrity (assurance of salvation, cross-generational contact)

Wrap up the discussion and summarize all the answers you have recorded on the transparency.

SESSION 4

HOW OUR UNDERSTANDING GROWS

Behavioral Objective 7 states: The learner will identify the characteristics of cognitive ability at each of the five stages of the life span by providing key words as presented in class, with 80% accuracy.

Behavioral Objective 8 states: The learner will write four examples of stage-appropriate statements or questions for each of the four stages of the life span given the topic, according to the class discussions, with 75% accuracy.

Note-taking sheets: (see page 347)

Cognitive instrument: (see page 133)

Introduction

Transparency 4-1: Squirrel or Jesus? When all learners are seated put the transparency on and read it.

We often limit Christian education to learning the appropriate content, or the ability to recall it. We assume that knowing information will somehow produce religious maturity.

Why study cognitive development? Simply because faith has to do with understanding, with our ability to think and construct our knowledge. Appropriate understanding is necessary if we want children and adults to respond to God with trust.

Jean Piaget and the Stages of Cognitive development

Transparency 4-2: The House.

Now we come to our second block of foundations: Piaget's theory of cognitive development. It is hard to assess the impact of Piaget on developmental psychology. One author said, "It would be like assessing the impact of Shakespeare on English literature, or a car on American society."

Piaget was an exceptional man. He published his first scientific journal article at age 11 and got his doctorate at age 21. He set out to find out how human thinking develops. He dispelled the myth of "children as stupid adults." Children are not less intelligent than adults. They think in completely different ways. The difference between a younger and older child is not to be measured quantitatively but qualitatively.

Erikson's work was more theoretical in nature. It is hard to scientifically define and measure "autonomy" or "stagnation." But Piaget's work is based on thousands of observations, experiments, and clinical interviews with children.

Piaget proposed four different stages of cognitive development. For our purpose I have summarized their descriptions in four simple statements that capture the gist of each stage.

Infancy (birth to 2 years) - Sensori-motor period

Transparency 4-3: Stages of Cognitive Development. Show the title for the first stage (Infancy).

Infancy is a stage of explosive development. The child's nervous system is rapidly developing. I have a daughter that is two months old, and every day is a day of miracles. The development is so dynamic that Piaget divided it into 6 substages.

At this age, a child is discovering the basic rules of existence. There are no memories from the past nor plans for the future, all is present. At first, the world is perceived as an extension of the child and child is not able to differentiate between its own hand, crib, and mom. All are one. When my daughter's own hand passes in front of her eyes, she is surprised and looks at it like an unknown object. At times, she pulls her hair and cries at the same time. She can feel that she is pulling something, and she can feel the pain, but she can't put the two things together.

Transparency 4-3: Stages of Cognitive Development. Show the statement for the first stage (Infancy). Read the statement.

That's what Sensori-motor means. They are born with innate reflexes such as sucking, crying, swallowing, rooting, Moro reflex, and others. They exercise these reflexes until they gradually realize that they can repeat some of the actions voluntarily like putting one's hand into one's mouth. They enjoy doing these repetitive actions and start to perform them on objects other than their own bodies. This leads to the first sense of cause and effect. Throwing the spoon on the floor will cause a sound and mom will pick it up. "I can make things happen! Wow!"

This period ends with the development of intentional behavior that correlates with what Erikson said about the development of "autonomy." Also there comes a capacity of "object permanence." Object permanence refers to an awareness that things exist even when they cannot be seen. This can cause anxiety when the caregiver is not present. The capacity of object permanence is a revelation to a child. That's why peek-a-boo is so popular for the children of this age.

In infancy, a child thinks through senses and movements, and by the end of the second year the full capacity for object permanence is established.

Pre-school child (2 - 7 years) - Pre-operational period

Transparency 4-3: Stages of Cognitive Development. Show the title for the second stage (Pre-school children).

"Pre-" means before, and "operational" means "logical operations." In short, "before logic."

Transparency 4-3: Stages of Cognitive Development. Show the statement for the second stage (Pre-school children). Read the statement.

A capacity of object permanence allows a child to start to think in terms of symbols. For example, each word is a symbol for something. The magical question of a child is:

Transparency 4-4: Whatzat?

They match words and objects. Children of this age are delighted by their new ability to mentally represent things and people by words, and to manipulate the reality in their minds. It opens up a new universe to them.

However, they cannot grasp the perspectives of others. They have a so-called "egocentric perspective." For example, if a child is looking at this overhead transparency screen from the side and can't see what is on the screen, if asked what do you (the audience) see, he would argue that you see what he sees. If you change places, he would argue the same. Children of this age simply think that there is only one perspective for everything, and that perspective is the child's perspective. This is so for feelings and thoughts as well.

Here is an illustration of this "egocentric perspective" from the kind of play that two five-year-olds play. This is called parallel monologue.

Transparency 4-5: Parallel Monologue. Read it.

Children play together, but each is wrapped up in his or her own business.

Here is one more illustration of pre-operational thinking that relies primarily on one's own perspective of seeing things.

Transparency 4-6: Boy's Perceptions of an Airplane. Read it.

School child (7 - 11 years) - Concrete-operational period

Transparency 4-3: Stages of Cognitive Development. Show the title for the third stage (School-age children).

A major breakthrough in children's thinking happens at age six or seven.

Transparency 4-3: Stages of Cognitive Development. Show the statement for the third stage (School-age children). Read the statement.

Thinking becomes logical and the child is ready for school. Children gradually become somewhat free from the egocentric perspective and check reasonableness instead of relying only on perception. Here is an example of the reasoning of the previous period. This is one of the Piaget's experiments.

Transparency 4-7: Experiment With Pencils.

An older, concrete-operational child is able to reverse the action in his mind and give a logical answer.

However, the thinking of a seven-to-eleven years old child is limited to the concrete, the tangible and the imaginable. The child is only able to think in terms of something that he has seen or can imagine. This thinking is orderly and linear. He is not able to think abstractly. The thinking is concrete or inflexible.

Transparency 4-8: Nobody has Three Eyes. Read it.

The child thinks that only things that are tangible and imaginable makes sense. In this case the teacher asked the students to do it anyway. Reluctantly they did it (Shaffer, 1993, p. 261).

Transparency 4-9: One-eye Assignment.

Here we have three pictures from children. One is from a concrete-operational child and two are from older children. Could you identify which one is from the younger child? The first one. The younger child placed the third eye where the others are, the only logical place for an eye. The older, however, were more creative. The child who made the picture in the middle, said, "I want to be able to see behind me." The one who made the picture on the right said, "I put it on the palm so I can see which is the best cookie in a cookie jar." This leads us to the characteristics of adolescent thinking.

Adolescent (11 years and beyond) - Formal operational period

Transparency 4-3: Stages of Cognitive Development. Show the title for the fourth stage (Adolescents).

Transparency 4-3: Stages of Cognitive Development. Show the statement for the fourth stage (Adolescent). Read the statement.

By flexible, we mean not limited by the concrete. First of all, adolescents have the new ability to think abstractly. They can begin to unpack words such as "freedom," "pride," and "trust." They can manipulate abstract concepts, they can think about thinking.

However, they are limited by inexperience. For example, they tend to think that talking about great moral principles is virtually the same as attaining them. For example, they could conceive the importance of a clean environment and organize a rally to raise the money. On the rally, however, they might litter so much, that all of the raised money would not be enough to cover the cost of cleaning! They think that understanding the idea of a clean environment is what counts. Thus, they often are inconsistent. They are infatuated with ideas, abstractions, and absolutes. They simply do not have enough life experience to understand that the idea is just an idea, and that it needs years of hard work to move on with it. They are not able to take into account the practical considerations.

The flexibility of adolescent thinking is also manifested in an ability to think hypothetically. They can imagine "what might happen if . . ." I remember how disturbed I was at about age fourteen, thinking hypothetically about my dreams. When we dream, we think we are in real life, we don't know we are dreaming. While in a dream, the dream world is a real world for us. When we are awake, we think the same about the real world. Now, who is to say that the dream world is not actually the real one, and that this so-called real world is unreal. Or even more frightening, *what if* what we now consider real life is just a dream period of another life that we are not aware of. This is hypothetical reasoning.

Although this ability opens a whole new world of thinking, such as thinking about infinity, of God, and the universe, an adolescent is again limited by inexperience. "What might happen if . . ." thinking is, again, colored by idealism. An adolescent thinks that if it is possible to conceive of the ideal parent, teacher, or country, everybody should be that ideal. This quantum leap from reality to ideal sometimes results in rebelliousness.

Formal thinking can be refined and these limitations can be overcome in adulthood.

Adult (20s and beyond) - Post-formal period

Transparency 4-3: Stages of Cognitive Development. Show the title for the fifth stage (Adulthood).

Piaget didn't go beyond formal operational thinking. However, many researchers over the years have attempted to describe the structure of thinking beyond adolescence. They have proposed several theories that differ one from another. However, they all agree on one thing.

Transparency 4-3: Stages of Cognitive Development. Show the statement for the fourth stage (Adulthood). Read the statement.

Dialectical thinking is an ability to hold two view-points in tension while considering the validity of each and acknowledging that there might be more than one right answer.

While adolescents and young adults are infatuated with ideas, abstractions, and absolutes, mature-adult thinking reconnects reason with emotional and social reality. Over the years, mature adults learn to cope with contradictions and the inevitability of compromises.

In other words, adolescent thinking is more dichotomous, black and white, while mature adults see shades of grey everywhere and realize the complexity of reality.

Application

Transparency 4-10: Children's Sabbath School. Keep it on until the next transparency.

A friend of mine who grew up in the church told me once, "Sometimes I wish I had never been taught the Bible in Sabbath school. Yes, I learned hundreds of phrases and Bible events, but I don't have any emotional response to them as I have to other things in life. I learned them without understanding them. I would like to be able to taste the Word for another first time."

Ronald Goldman is a researcher and religious educator who extensively explored the relationship between children's cognitive development and religious maturity. He came to the conclusion that we give children "too much, too soon."

Transparency 4-11: Ronald Goldman's Comments. Read them.

We are tempted to put words into a child's mouth that are not yet comprehended by the heart. Developmental psychology says that timing is important. A child can respond only with what is there, only with the cognitive ability they have.

Now let's apply what we've learned to one specific example. Suppose you are going to talk to a group of people on the topic of obedience to God's law. What opening statement or question would be appropriate for their level of cognitive ability and thus likely to capture their attention? Let's start with pre-school children.

continued . . .

What would you say to them that would likely capture their attention? Preschool children can represent the world mentally, but cannot grasp the perspectives of others.

You should primarily look for their answers. Maintain the brain-storming by prompts in the form of questions and clarifications.

Here are some of the prompts that the instructor can use:

-use nouns from the child's environment such as: mom, dad, food, toys, pets, home, etc (the only shepherd they have know may be the German shepherd down the street)

-base it on their perspective (seeing, thinking, feeling)

-be specific, not "God loves everybody," "God takes care of us", "God made everything"

-do not use abstract words

Here are some of the examples of the answer that the instructor wants to get:

What happens when you obey mom and dad?

What is the job of the police?

Did you ever hit a boy or girl? What happened then?

continued . . .

What about school-age children? Their thinking is logical, but limited to the concrete.

Maintain the same format of the discussion as for previous stage.

Prompts:

-fascinated with patterned, orderly, and linear world (puzzles, logical problems, lists, skills, knowledge

-ask for concrete information, reasons, and effects

-experiences and issues from their every-day contact with the world, something that they have seen, touched, heard about, or can imagine exists

-do not use abstract concepts

Examples:

What are the rules in a football game? How would the game look without one of these rules?

What are the rules in your home? Why does your family have them?

List the ten commandments backwards.

continued . . .

What if your audience are adolescents? Their thinking is flexible, but limited by inexperience.

Maintain the same format of the discussion as for previous stages.

Prompts:

-able to unpack abstract concepts

-can think hypothetically ("If you could . . ." statements)

-can imagine ideals

-likes absolutes and great ideas, but cannot think dialectically

Examples:

If you have the power to change the laws, what would you change?

Do you obey all laws equally? Why or why not?

When is disobedience better than obedience?

continued . . .

What about adults? Their thinking is increasingly dialectical.

Maintain the same format of the discussion as for previous stages.

Prompts:

-interested in applications and practical problem solving

-contradictions, dilemmas

-involvement, active participation

-connect to what they already know and their experience

-consideration of the realities of life

Examples:

The 10 commandments and Sermon on the Mount are two presentations of God's law. What is the difference between them?

Describe the personal characteristics of God derived from the 10 commandments.

What are the differences between rules and principles? Why do we need both?

If you are in the situation where you can save a person's life by lying, what would you do? Why? What might be some valid reasons to act otherwise?

SESSION 5

HOW OUR UNDERSTANDING OF RIGHT AND WRONG GROWS

Behavioral Objective 9 states: The learner will write a one-sentence description of each of the five stages of moral reasoning, given the names of the three levels of moral reasoning, names of the five stages and approximate age brackets for each stage, as presented in class, with 80% accuracy.

Behavioral Objective 10 states: The learner will identify how Kohlberg's theory can be used in a Christian context, given three statements about the construct, and an application example from the class, with 80% accuracy.

Note-taking sheets: (see page 349)

Cognitive instrument: (see page 134)

Introduction

Transparency 5-1: Wonderful News. Read it.

Can a three-year-old comprehend what it means to do something deserving of death? Sometimes we accomplish the opposite effect from what we intend. Much depends on the age of the person. Again, what we learn from developmental psychology is that timing is of crucial importance. People can only grasp the concepts their mental development allow.

The question we would like to answer in this session is, "How does our understanding of morality, of right and wrong, grow?"

Transparency 5-2: Two Motives.

How much attention have we paid to an individual's reasons for accepting certain rules or principles of life?

"Pre-marital sex is wrong." Some may abstain from the fear of sexually transmitted diseases, others may abstain because of their understanding of true intimacy, love of God, and respect for human beings. Same behavior, different reasons.

Suppose you lived in Germany during World War II. Let's suppose you are hiding a Jewish family in your apartment. The Gestapo is banging on your door searching for them. What are you going to say? Will you lie or tell the truth? Some people argue that our job is to obey God's law, that is not to lie, no matter what. You do your part and God will take care of the consequences. This answer is rather simplistic because it portrays God as One whose only interest is blind obedience. without regard for motives. I can do the "lawful" thing for the wrong reasons. For example, I can tell the truth to the Gestapo officer in order to protect myself from getting in trouble. Or, I can do the "unlawful" thing, lie with the right motives. For example, I can lie with the deep awareness that I am risking my life (earthly or eternal) for others. I believe our motives matter to God.

The point is that people often can do the right things for wrong reasons, and reasons matter immensely.

Kohlberg's Work

Jean Piaget conducted experiments with children in an attempt to find the reasoning behind their "moral" choices. He would spend days playing marbles with children asking about the rules, where they come from, who can change them. His work was the foundation for the comprehensive work of another man.

It was Lawrence Kohlberg from the University of Chicago who built his research on moral development over the life span on the assumption that moral reasoning is the basis for moral development.

Kohlberg's work and the work of many researchers that tested his theory was based on moral dilemmas similar to the one we mentioned earlier about the Jews in World War II.

The famous story that Kohlberg used was Heinz's dilemma. In Europe, there was a man called Heinz who had a wife who had a rare form of cancer and was about to die. There was a cure for the cancer that a pharmacist from his town had discovered. Although the cost of the medicine was only $100, the pharmacist charged $2000. Heinz did not have that money and went to all the people he knew to borrow the money. He couldn't get more than $1000. In despair he considered breaking into the store and stealing the medicine. What was the "right" or moral thing to do?

These researchers confronted their subjects with the dilemmas over a wide range of moral issues. The dilemmas were designed to create a tension and force a decision. The researchers were not interested in the choices the subjects made. They were only interested in the reasons for the choices.

On the basis of this research, Kohlberg postulated 6 stages of moral development. They are in a hierarchical sequence, people cannot skip any of the stages, and he suggested they were valid for people in all cultures. The age brackets given here are rough approximations. Actually, adults can be found in any of the stages.

Transparency 5-3: Table of Kohlberg's Stages. Cover the descriptions of moral reasoning.

There are three levels of moral reasoning. Pre-conventional, Conventional, and Post-conventional. Conventional means "regular, standard, expected by society." Each of these three levels has two stages. We will not consider the sixth stage which is based on philosophical assumptions and speculations, rather than empirical research.

In Pre-conventional morality, a child judges actions by the expected consequences. Some actions bring pain, some actions bring pleasure.

Stage 1: Punishment-and-Obedience Orientation

In the first stage, a child obeys rules in order to avoid punishment. "I should do what I am told to stay out of trouble." The moral action is motivated by fear of punishment.

Transparency 5-3: Table of Kohlberg's Stages. Uncover the descriptions of moral reasoning for the Stage 1.

In Heinz's case, the basis for deciding what Heinz should do is based on the assessment of the negative consequences for Heinz. "Will Heinz be punished for stealing? Can Heinz live without his wife?"

For a young child, moral reasoning is straightforward.

Transparency 5-4: Two Situations. Read them.

We would like a child to move swiftly from this stage, but a person motivated by fear is easy for parents or others to control.

Stage 2: Instrumental Exchange

Stage 2 is called Instrumental Exchange. A child becomes aware that everyone has his own interests. So, in order to get something, one needs to give something. It is a slightly different view of the universe than the Stage 1 child. Here, a child (or a person) is motivated by the expectation of benefit.

Transparency 5-3: Table of Kohlberg's Stages. Uncover the descriptions of moral reasoning for Stage 2.

Human relations are seen as those in the market place. There needs to be order. Nobody can just take things. You care for your own interest and you pay for what you get.

For Heinz's dilemma, a child would argue, "If he cares about his wife, it is natural to steal the drug", meaning if he wants her he should do it. "If he does not care, then he probably would not take a risk. Why bother?"

This kind of reasoning can often be seen in the importance of fairness to children at this stage. Nothing is more unjust or immoral than not getting the fair share. If, for example, one is hit during play in the school hall, it is right, if not a duty, to hit back. Teachers cannot convince children otherwise. Anything else would be unfair. Every hit must be returned with a hit. If one is hit very hard, the same amount of hurt must be returned.

While a Stage 1 child is motivated by fear of punishment, a Stage 2 child is motivated by the hope of benefit. Instrumental exchange means "using exchange as an instrument or a way to get something."

Transparency 5-5: Nonsense for a Pre-conventional Child. Read it.

Here, a mother is saying something that it is impossible for a child to understand. For a child, it is *always* better to receive than to give.

Stage 3: Interpersonal Conformity

Conventional morality starts with the realization that we are all in the same boat. But we all look out only for our own interests, we will not be able to function as a group. Sacrifice is needed from everyone in the group in order for the group to function and survive.

The third stage of moral reasoning is called Interpersonal Conformity and its onset is usually in early adolescence. At this time approval of others becomes the most important consideration. "What will my friends think of me? What will my teacher think of me?" For them, "being good" means being thought of as a "good person," having good motives and showing concern about others. In short, a person is motivated by the expectations of others.

Transparency 5-3: Table of Kohlberg's Stages. Uncover the descriptions of moral reasoning for Stage 3.

Although persons at this stage understand the necessity of sacrifice, the egoism of the previous stages is not gone. Only the rewards have changed. They are now concerned with what others think of them.

In the case of Heinz, they would argue, "Wouldn't a good husband be expected to do all he could to save his wife?" or "How would you live among people who were criminals?"

This stage eventually becomes inadequate. A person realizes that "being thought of as a good person" does not mean that one is necessarily doing the right thing.

Stage 4: Law and Order Orientation

Stage 4 is called Law and Order Orientation. In Stage 3, a person identifies with a group. In Stage 4, a person identifies with a system, a system that is seen as over-arching and adequate. A person is motivated by a responsibility to the system.

Transparency 5-3: Table of Kohlberg's Stages. Uncover the descriptions of moral reasoning for Stage 4.

A person at this stage obeys the law to maintain social order. It is based on the realization that the law exists to protect each person in the system. The law is valued because it makes society and life orderly and predictable.

For this person, the group loyalty of Stage 3 is not enough, and the good intentions of Stage 3 are not enough. Society cannot function without law. "If we allow for exceptions, everyone will break the law." There is no egoism here, no promise of reward. It is an insistence upon the notion that no man or group is above the law, no one can have special treatment.

A Stage 4 person is not driven by the approval of the group. The real hero of Stage 4 is a person who upholds the law, even when everyone else is cursing him for doing so.

How would this person comment on Heinz's dilemma? "Can a society survive if it allows its members to break the law in special situations?" For Stage 4, Heinz's dilemma is the hardest, because a Stage 4 person is aware of the sacredness of human life.

Stage 3 takes the perspective of the immediate group, while Stage 4 takes the perspective of the whole social system. For the sake of illustrating the difference between the Stages 3 and 4, let's imagine a youth camp with several youth groups. Each group has a student leader and the camp is run by a mature adult. Camp has been rather spiritually rewarding for one of the groups, and as the end of the camp comes closer, the group feels that one night outside of camp would enhance their group experience and seal the spiritual commitments they made during the camp. So, the group approaches the leader of the camp with the idea of spending one night in the forest outside the camp. After thinking it through, the leader decides not to allow the group to separate for one night.

Teenagers, usually in Stage 3, think the decision is not right. "The leader knows that we are not out to make trouble. He is simply a bad guy." The leader, on the other hand, sees the perspective of the whole camp organization, parents' expectations of security, and a real possibility that this may create a precedent and that other, not-so-good-intentioned groups, may request similar exceptions with unhappy results. Young adolescents, on the other hand, cannot see beyond their group. They cannot grasp the leader's perspective and they perceive the decision as unfair. The leader is ready to go through the rejection of youth because of his responsibility to all involved.

Stage 5: Social Contract Orientation

Eventually, Stage 4 might become inadequate. Here is an analogy[1]. Imagine a primitive society with no contact with the outside world. The society has a highly organized system of rules and taboos. The rules are enforced with sanctions. Suppose one of the rules is to attend religious rituals at specified periods of time. Suppose also that the tribe believes that not attending the ritual makes a member infectious to other members. They ostracize such a member for a period of a month, thus never verifying the existence of mysterious infectious powers.

Now, let's imagine a man violated the taboo and is ostracized. In the period of a month, he wanders far beyond the mountains and encounters another tribe with practices he has never encountered before. They require no mandatory attendance of rituals and there is no assumption of infection. They perform practices forbidden in his tribe, and forbid those that are perfectly normal in his tribe. He left his valley absolutely convinced that the rules of his tribe were universal. Now, what would this experience do to him? Let's further suppose that he takes another route on his way back and encounters yet another tribe that has practices different from the other two tribes. What would he think?

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[1] Adapted from Duska and Whelan (1975, pp. 70-71).

Now let's make an application. Why do we consider Adventism to be the best "tribe?" Have we ever stepped out and investigated other tribes? Are we the only tribe that has absolute truth? Or, let's think of a social application. Why do some consider capitalism be the best social system? I can testify about the goodness of some facets of Communism that people in the United States have vilified, but never experienced. In order to be mature, one needs to reconsider the values of one's own microcosmos and make personal choices.

Transparency 5-6: A Quote on Stages of Moral Reasoning. Read it.

Stage 5 is called the Social Contract Orientation. A person at Stage 5 understands that there is a "law behind the law." All societies and systems are based on the interpretation of the law that is an instrument of man. Therefore, all values and rule are relative to the group.

Stage 5 people start to work out their own moral principles. In Stage 5 they are motivated by adherence to personal, abstract principles.

Transparency 5-3: Table of Kohlberg's Stages. Uncover the descriptions of moral reasoning for Stage 5.

He follows only the laws that are worthy of being obeyed.

Christian Evaluation of Kohlberg's Post-Conventional Morality

Post-conventional morality has been criticized by some Christians something like this, "If there is an objective order of right and wrong, then how can there be a stage of moral reasoning above it? If we talk about higher abstract principles, don't we in fact, negate the law of God? Humanity's task is to find out what the law asks and to obey it."

This position is plausible if one views God as a kind of cosmic commander. However, the lawgiver can work as a commander or as a father. Is God a commander that expects unquestioning obedience? Or is He interested in our motives and ready to tolerate our learning through mistakes?

In Jer 31:33, we read "I will put my law in their minds and write it on their hearts." God wants us like David, to meditate upon, love, and discover the beauty of his law. No doubt, there is more to Law than unthinking robot-like obedience.

Moreover, God's law is broader than a church's interpretation of it. No church can claim to be the ultimate interpreter of God's law. It is up to every Christian to personally face it, meditate upon it, interpret, and apply it in everyday life. It is up to every believer to make personal commitments. Christian maturity is manifested in embracing God's law personally.

The Christian use of Kohlberg's work

We may agree or disagree with Kohlberg on different points of his theory, but we probably agree with him that the mind develops in an orderly fashion, not haphazardly. People's minds are not simply empty jars waiting to be filled with knowledge. They are ever developing, assimilating, and restructuring information.

Kohlberg's description of the stages of moral development describe the structure of moral reasoning, not its content. When asked, "Why be moral?" Kohlberg answered, "Because it is the right thing to do." It is circular reasoning. He admitted that it is a question of religion, not of a psychology. Indeed, the Christian perspective provides a content for the formal structure that Kohlberg identified. Christianity provides spiritual reasons for our moral beliefs.

For example, let's consider one of the questions about Christian content. "Why do we obey God?" Let's consider some "bottom line" answers that people at different stages might give.

Transparency 5-7: "Bottom Line" Answers.

The instructor should wait for the learners to give the answers, and as they give their examples, the instructor can uncover one by one of the answers from the transparency.

After reading the answer for each of the stages, the instructor can make the following comments:

Stage 1:

Each person can understand the reasoning one stage above one's own. A child at Stage 1 can understand Stage 2 reasoning. We can move him from conceiving God as all-powerful punisher to conceiving God as Someone who does things to make him happy which is Stage 2 reasoning.

An adult version of this stage can be seen in comments like, "Boy, if I didn't believe in God, I would have a ball," where God is viewed as the moral enforcer.

continued . . .

Stage 2:

"What's in it for me?" thinking. A strictly utilitarian approach to religion.

Stage 3:

A child is excited to maintain the expectations of church members and enjoys their approval.

The adult is concerned with the opinion of others and their affirmation.

Stage 4:

These are often loyal Christians, standing for the law and church standards, even if the heavens were to fall.

Stage 5:

Meditating upon and personally embracing the law of God. Based on a personal relationship with God.

Conclusion

The Bible addresses people at all stages. People at every stage will find an appropriate message for them, and leave ideas that are hard to understand until later.

A final point. How can we facilitate people's growth in moral reasoning? Moving from one stage to another happens in the context of everyday life, involving numerous aspects of moral reasoning. However, it is possible to create an experience where people can reevaluate their current moral reasoning and consider the adequacy of a higher stage.

How can you do it? People do not skip stages. First, we should assess their stage, then introduce a dilemma and a discussion that will expose the inadequacy of their stage reasoning. That will create so called disequilibrium, or "mess up their logic" of moral reasoning. Then we expose them to the reasoning of the next stage. First, assess their stage, second, create disequilibrium, and third, expose them to the reasoning of the next stage. It is their work to think, reconsider, and adapt a higher stage of moral reasoning through dilemmas and every-day decision-making processes.

What does not work? Lecturing, pointing out faults, protecting people from the experience, appealing to the stages below, or thinking for them.

Any comments or questions on Kohlberg's theory of moral development and its implications?

Instructor should expect a variety of questions at this point.

SESSION 6

AN HONEST LOOK AT FAITH

Behavioral Objective 11 states: The learner will identify the characteristics of faith as described by Fowler by supplying the key elements of the definition and by discussing two inadequate statements about faith, given the statements, with 70% accuracy.

Behavioral Objective 12 states: The learner will name two major dynamics of faith development in the stage of Primal Faith, as presented in class, with 80% accuracy.

Note-taking sheets: (see page 351)

Cognitive instrument: (see page 136)

Introduction

Transparency 6-1: Bible Worshipers. Leave it on the screen while learners are coming in. Keep it on until the next transparency.

I commend you for your persistence and hard work in mastering the foundations of the faith development theory of James Fowler. Here is what we have gone through so far.

Transparency 6-2: The House.

The last component of our foundations is a "definition of faith" by James Fowler. James Fowler, a professor from the Emory University in Atlanta has devoted 15 years of research to investigating the patterns of faith development. The major tool of his research was a three-hour interview with his subjects. The interview is about people's life story, worldview, meaning of life, authorities, important people and events in life, religion, etc. The interviews were transcribed and scored by trained staff. There is a data bank in existence of about 500 interviews conducted by Fowler, his associates, and subsequent researchers.

What is faith? Faith is one of those overused words that has come to mean everything and nothing. Faith has many facets. Richard Niebuhr, a well-known American theologian has said that, "Faith is like a cube." Looking at it, you can see three sides at best. No matter from which angle you look, there are always three sides on the back and a whole interior that is not visible at the same time.

At this session we will look at Fowler's definition of what faith is. We want to be clear about what he means by faith. Once we understand it, we will be able to see the great depth as well as the restrictions of his faith development theory. We will be able to use it responsibly.

Fowler's definition of faith

Transparency 6-3: Fowler's Formal Definition of Faith. Read it somewhat rapidly.

This definition is formidable in its formality. It is a definition that allows researchers to operationalize its components for the purpose of the research. Here is one of Fowler's attempts to grasp what faith is that I find particularly helpful.

Transparency 6-4: Fowler's Informal Definition of Faith. Read it.

Everybody alive has some kind of faith, faith in something. It does not have to be religious. According to Fowler, the questions such as, "What are your real life wagers? What are your deepest loves? What are your most costly commitments? What are your central concerns?" are actually questions about faith. . Here are two vignettes describing the lives of two different people.

Transparency 6-5a: Vignette 1. Transparency 6-5b: Vignette 2. Read them.

Although these descriptions of people's lives are very limited and it is difficult to make judgments about them, we can see how Jane and Martin have discernible meanings, commitments and loyalties in their lives. They both live by faith in something or someone.

Characteristics of faith

Here are several characteristics of faith that will help us grasp better what Fowler (and the theologians he draws on such as Paul Tillich and Richard Niebuhr) meant by "faith."

Transparency 6-6: Characteristics of Faith. Uncover the first statement. Read it.

Faith is our way of giving meaning and coherence to our lives. Meaning. Only humans bear the glory and burden to search for meaning in their lives. We do not live by bread alone, by sex alone, by success alone, or by instinct alone. We require meaning, purpose, a big picture of life. Faith has to do with the meaning of our lives.

Coherence. Our faith holds our lives together. It is the glue for everything else. Faith is not a separate dimension of life, a compartment, or a specialty. Faith is an orientation of the total person, giving purpose and unity to everything else, to all our strivings, thoughts, and actions.

Transparency 6-6: Characteristics of Faith. Uncover the second statement. Read it.

Fowler calls for an honest look at ourselves and the ways we live. We often define the object of our faith as it *should* be. Fowler calls for naming the object of our faith as it *is*.

Identifying where we invest our time, resources, emotions, and hopes will tell us what is the real object of our faith. Objects of our ultimate concern are, actually, our "god values." Our "god values" are not those that we profess or those that are "supposed to be." Our "god values" are those things or persons in life that we are ultimately concerned about. Our ultimate concern can be centered on our ego through work, prestige and recognition, power and influence, wealth, sex, a loved partner, family, school, nation, or church.

Transparency 6-6: Characteristics of Faith. Uncover the third statement. Read it.

Religion is a "cumulative tradition." It is an expression of the faith of people in the past. There is a dynamic relationship between faith and religion. Religion is selectively renewed by present faith, and our faith is awakened and informed by religion.

Transparency 6-7: Quote by W. C. Smith. Read it.

Transparency 6-6: Characteristics of Faith. Uncover the fourth statement. Read it.

Belief is holding certain ideas to be true. Belief is an attempt to translate faith into propositions. One can believe that certain statements are true, but one does not have faith in propositions or concepts.

When we want to learn more about a person's faith we usually ask the question, "What do you believe?" The better question would be, "On what or whom do you set your heart? What hopes make you alive and gives shape to your life?"

If believing certain doctrines is called faith, then the more weird things we believe to be true, the more faith we would have.

Belief is only one way that faith expresses itself.

Transparency 6-8: Two Aspects of Faith. Uncover gradually as you explain.

Fowler made a difference between the content and the structure of faith, between "what" we believe and "how" we believe it. Two people can believe the same thing, but for two different reasons. We can both profess Christianity, but it can be with two completely different motives.

The "what" aspect of our faith is the content of our faith. It describes what we believe. The "how" aspect of our faith is the structure of our faith. It describes how we believe.

Let's dwell for a while on the "what" aspect of our faith. Fowler argued that the content of our faith can be described by our "centers of value and power" and by our "master stories."

Transparency 6-6: Characteristics of Faith. Uncover the fifth statement. Read it.

Each one of us has some centers of value and power. Centers of value are the things in our lives that give worth to our lives and to what we do. One of the examples of the centers of value is education. We can cling to it to give ourselves worth, we can rely on it to make our lives worthwhile and meaningful. Another example is relationships. We can value our relationships with others more than anything else and get from them a sense of fulfillment that is more valuable to us than any material security, respect, or influence.

We also have centers or images of power. These are the things that promise to sustain us in a dangerous world and in a crisis. We cling to them in the time of danger or crisis. It can be an institution, wealth, relationships, or something else.

Jesus spoke about these centers of value and power when he said, "Where your treasure is, there will your heart be also."

These centers or "god values" can be multiple, and that is called polytheism. In this case there is no single object of faith in a person's life to focus the self, and to give life purpose, unity, and a transcendent perspective.

There can also be one center that is not all-important. That is called henotheism, a loyalty to a tribal god. It is a profession of loyalty to one god, but that god is not believed to be the only or transcendent one. A surgeon was once asked, "Who are you when you are not a surgeon?" He answered, "I don't know. I am always a surgeon." That is a form of idolatry. Tribal gods have the noble forms of nationhood, political parties, movements, institutions.

Finally, there is a radical monotheism, a loyalty to the one and only God, who is transcendent, and who is not an extension of self or a finite cause. Radical monotheism does not negate all other centers of value and power but gives them proper and adequate places in our lives.

Transparency 6-9: Quote on Radical Monotheistic Faith. Read it.

A pastor, doctrine, rituals, church community, church institution, Bible, all of these things exist to mediate and facilitate our faith in the one and only God. What Fowler is saying is that we often allow our faith to rest on the things that represent God, but are not God himself. We find it easy to downgrade God for various reasons.

How about the SDA church? Can it be an idol, an ultimate center or value and power having the upper hand over family, children, friendships, God himself? We can claim it to be faith "in God," but we sometimes deceive ourselves.

No matter how religious our centers of value and power may look, they can be disguised idols. The transparency that you have seen at the beginning depicts a Bible, and two worshipers worshiping it as God. We have the Bible on CD, we have the Bible on cassettes, we have 22 different specialized study editions of the Bible at home, and we have one in top grade, $70 leather for church. We can revere it, without reading it, without knowing the Master of it, winding up worshiping leather and paper instead of our Creator. It becomes our little petty god that we can take under our arm and carry with us, and leave it on the shelf when we feel like it.

The content, or "what" aspect of our faith can be described by our centers of value and power and by our "master stories."

Transparency 6-6: Characteristics of Faith. Uncover the fifth statement again. Read it.

Every person has an underlying master story of life. A master story is a life script that people choose or make for themselves. It discloses the ultimate meaning of our lives. It is a person's answer to questions such as, "Why are we on this earth? Where did we come from and where are we going? What's happening in the universe?" All people live in accordance with their master stories regardless of whether we are aware of the master stories or not.

Here is one example of a master story that Fowler uses: "The way I see it, if we have any purpose on this earth, it is just to keep things going. We can stir the pot while we are here and try to keep things interesting. Beyond that everything runs down: your marriage runs down, your body runs down, your faith runs down. We can only try to make it interesting." It seems that this person's faith has more absolutes than a religious person.

Here are some more examples. Fowler reports the research that 60% of tattooed prisoners have the phrase "Born to loose" or something equivalent tattooed on their skin. What about, "Life is what you do while waiting to die." This is repulsive to hear but is a master story of many people. What about this master story, "There is something of God in every man." It reveals a potential and passion for life.

Here is a very common one, "Enjoy life the best you can and let others enjoy it too." Can you see how this master story would affect all aspects of a person's life? Hakuna matata, or worry-free philosophy, was so expressively illustrated in the movie the Lion King.

In contrast, what would be a master story that would take into consideration the Great Controversy? The universe is not floating still. There is a drama going on, and each individual is involved. I am called to make a difference to the best of my ability.

Do you have any more examples of master stories or comments?

Let the learners discuss and clarify the material that was presented.

So, centers of value and power and master stories describe the content or "what" aspect of our faith.

Common inadequate understandings of faith

Let's apply what we have learned about faith.

Transparency 6-10: Examples of Misunderstandings of Faith.

Here are two examples of the notion of faith that people may have. What is inadequate or incomplete in each of them?

"I don't have faith because the church is not important to me."

Let learners answer, affirm their answers and wrap them up.

Here, faith is seen as a "religious" or "church" issue. People tend to think of faith only in religious jargon and attach faith to human tradition. Most people do not automatically connect faith with the whole of life. Some people use this labeling of faith in religious terms to avoid dealing with the meaning of their lives. However, from Fowler we have learned that people not attending church are already involved with the issues of faith.

"Faith is a complete belief in correct doctrines." What is inadequate about this definition?

Let learners answer, affirm their answers and wrap them up.

Here faith is determined by the cognitive aspect of religion. It is conceived as an assent to something written. It does not deal with emotions, motives, trust, commitments or any other dimension of human life. Faith involves much more than just an assent to information.

Fowler's stages of faith

Transparency 6-8: Two Aspects of Faith.

Stages of faith constructed on the basis of the research conducted by James Fowler and his associates describe the structure of what we believe. They are an attempt to shed light on "how" we believe. Stages of faith describe the "how" aspect of our faith.

Transparency 6-11: Quotes From Fowler on Stages of Faith. Reveal and read the first quote.

We don't use Fowler's construct in order to make judgments on people. Fowler warns that a stage is not a box in which a person can be placed.

Transparency 6-11: Quotes From Fowler on Stages of Faith. Reveal and read the second quote.

Another important comment that needs to be made is that stages of faith are not stages in salvation. A person can be "in Christ" in *any* of the stages. Content can be the same while the way we believe can change over time. The relationship between the structure and content is parallel to the relationship between the pictures and frame at an exhibition. The same content can have different frames or forms.

In discussing the stages of faith we will apply them to Christian content. We will discuss the dynamics of *Christian* faith and its development over the life span. Fowler himself is a Christian and has written several books applying the theory to Christian faith.

Here is the list of stages of faith that you can encounter in the literature.

Transparency 6-12: List of the Stages of Faith.

There are six possible stages of faith development over the life span and one pre-stage for infancy. The formal names of the stages are tongue-breaking. Different interpreters of Fowler have used different names for these stages. We will use some of the more user-friendly ones.

Primal Faith

We will finish this session by briefly considering a pre-stage. Although in his later works, Fowler includes it as a full-fledged stage, Primal Faith is not available for the empirical research that was used for all other stages. No doubt, however, this is a stage of critical importance in human life.

Transparency 6-13: Two Major Dynamics of Primal Faith. Reveal the title and age brackets.

What did we learn about cognitive development in infancy? A child thinks through senses and movements. This is also a time of increasing separation. The child starts life with the notion that everything is one: child, parents, crib, past, present, future. Over time, all these separate and children start to understand that they are separate entities from everything else and that things exist even when they are out of sight.

This growing sense of separation creates anxiety in the child. The child wants to be "central" in the world of others. That's why we emphasized the importance of emotional care when we talked about Erikson's stages of psychosocial development.

There are two major dynamics in the psychology of the child that are of direct importance to faith development. The first dynamic is the development of basic trust and hope.

Transparency 6-13: Two Major Dynamics of Primal Faith. Reveal the first dynamic.

The experience of coming into the world is rough. We are literally squeezed into life, and we gasp for air. We feel cold and heat for the first time. We feel hungry and thirsty. We feel bowel movements and pain. We realize that the world is a rough place in which to live.

As we emphasized earlier in the course, this is the time when a child builds a stance toward life, a trust, and a hope that all will be all right, that he will be taken care of.

Transparency 6-14: Quotes From Erikson on Trust. Read them.

In infancy, all development is religious, because all experience is connected with the rise of trust and hope.

Transparency 6-13: Two Major Dynamics of Primal Faith. Reveal the second dynamic.

A second major dynamic is the development of one's first images of God. These images are the images of the child's parents or caregivers.

For the child, parents are all-powerful figures. The child is not able to say where parents stop and where God begins. They are present from first consciousness, parents are those who first "knew" us.

I went to the Ellen White CD ROM to search on this topic and found hundreds of references to this issue. According to Ellen, the first faces a child sees over the edge of a crib are, for the child, the faces of God.

For each of the stages, Fowler has made a drawing, a symbol that depicts so-called "ultimate environment" (Fowler, 1981). Here is the symbol for the pre-stage.

Tra Transparency: Fowler's Symbol of Primal Faith.

The ultimate environment for the infant is the atmosphere of care represented by its mother. As we learned in our second session, an infant needs to experience care.

Conclusion

Any comments or questions about what we have learned today?

Let learners went out their opinions, experiences, etc.

We have five more sessions to go. Each session will be devoted to one of the five stages of faith development.

SESSION 7

FAITH IN EARLY CHILDHOOD: IMAGES IN THE MAKING

Behavioral Objective 13 states: The learner will describe three characteristics of Fantasy Faith in approximately 10 words for each, according to the class presentation, with 80% accuracy.

Behavioral Objective 14 states: The learner will list three characteristics of the images discussed in class, with 80% accuracy.

Behavioral Objective 15 states: The learner will describe five ways to facilitate development of faith at pre-school age, as discussed in class, in approximately 15 words each, with 70% accuracy.

Note-taking sheets: (see page 353)

Cognitive instrument: (see page 137)

Introduction

Early childhood, ages 2 - 7. Although faith in childhood is beautiful and deep, and although Jesus insisted that children could approach Him personally and experience a relationship with Him, childhood is often substantially neglected in religious education.

Children are too young to discuss theological formulations. They are too young to be of use in result oriented mission activities. Churches are generally product-oriented and children require long-term investments of time and resources.

Some parents become interested in the religious life of their children at 5-9 years of age, which is exactly 5-9 years too late (Gillespie, 1988; p. 90).

Here are some letters that children have written to God (adapted from Marshall & Hample, 1966, 1967).

Transparencies 7-1a, 7-1b, 7-1c, and 7-1d: Children's Letters to God (Early Childhood). Read them to help learners enter the children's world. .

Let's discuss the faith of early childhood. It is a time of play and imagination.

Characteristics of Fantasy Faith - pre-school children (2/3 - 6/7 years)

There are three main characteristics or descriptors of what Roy Naden calls Fantasy Faith. Fantasy Faith is fused, self-oriented, and built on images.

Transparency 7-2: Characteristics of Fantasy Faith. Reveal the first characteristic.

By fused, we mean merged, melted together, or fluid. What is fused? Three Fs: Transparency and feelings.

Transparency 7-3: Fantasy vs. Ordering Faith.

Fantasy, facts, and feelings are fused together. A child cannot readily distinguish between the three. They are melted together, undifferentiated. Thinking processes are magical, intuitive, immediate, and unreasoned.

A child expects to see a lion around the corner, Santa Claus up the chimney, or Jesus looking at him in a dark room.

Transparency 7-2: Characteristics of Fantasy Faith. Reveal the second characteristic.

When we talked about cognitive development, we learned that a child cannot grasp the perspectives of others. Because they are not able to grasp the perspectives of others, for them the world is "I," "me," "mine" oriented. "The sun sets because we need a night to sleep. A marble roles down the hill because it wants to come to me." Self is the center of faith as well. There is only one perspective of reality and that is the child's. It is the only way it can be.

Therefore, a child is not able to experience God as central, or have an objective perspective on everything. It is simply too complex an idea. We could say that a child lives in a child-centered universe. Children spontaneously expresses their wishes and expect fulfillment. In the evening children pray to Jesus for a dog, a ball, and a candy bar, and expect to find them in the room the next morning.

The third characteristic of Fantasy Faith is that it is built on images.

Transparency 7-2: Characteristics of Fantasy Faith. Reveal the third characteristic.

Traditional programs in children's Sabbath school are cognitive in nature. Factual material is given and memorization is expected. However, as we learned from cognitive development, conceptual learning and logical thinking is not yet possible. At the same time, we know that children of this age learn at a rapid rate. How do they learn?

Young children learn through images. At the end of infancy, a child becomes fascinated with words and symbols. In fact, the pre-school child lives in a world of symbols and images.

Transparency 7-4: Fowler's Symbol of Fantasy Faith.

Piaget said the child perceives the world like adults but with a slow motion camera. In another words, a child dwells longer on each image that captures his mind or emotions. The world is like a scrapbook, a series of slides, episodic, or impressionistic.

This is Fowler's symbol of Fantasy Faith. This cloud with different pictures represents a fused, magical world, or the ultimate environment of a child's faith, filled with powerful images of all kinds. For the child, images are units or blocks by which the child constructs an inner life.

The term "image" here is meant in a broad sense. Images from the street where one plays, images of faces and manners of grandparents, images of events like shopping with dad every year to buy a birthday gift for mom, church images of warmth or maybe of gloom, images of David with his slingshot, images of Jesus mingling with the sick. These images include all five senses.

So, what do we mean by saying that Fantasy Faith is built on images? The child's world is episodic and impressionistic, and these impressions, or images are units or blocks by which the child constructs an inner life.

Characteristics of the images

There are three characteristics of these images.

Transparency 7-5: Three Characteristics of Images. Reveal the first characteristic.

Images have an ordering function. Ordering here does not mean ranking but rather "giving order or harmony." Children use images to give order to their emotions.

One example is the skill of "social referencing" that develops rather early in childhood. When a stranger enters the room, a child immediately knows whether this stranger is OK or not. The child makes this conclusion by watching the reaction of the mother. Her face and countenance speak a thousand words to the child

More importantly, a child uses images to express and externalize emotions. "What things make you afraid?" A child answers, "Lions, tigers, bears, and monsters." "Have you seen any of them in the neighborhood?" "No." "So, what things make you afraid?" "Lions, tigers, bears, and monsters."

These images, for example, are equated with an emotion of fear. Images serve as "hooks" on which a child can hang the emotions and bring order. This has become a function of Halloween. It is a time when taboos of fear and horror can be talked about and processed in a protected context and in a non-threatening form.

Processing in a protected environment is crucial for the child's inner life. Stories, fantasies, and fables involve real fears, anxieties, joys and sorrows but they are played out in a context where good triumphs over evil.

Fowler rightly argues that it is a mistake to present children with only the sunny side of life. This is where the realism of the biblical narratives has importance for children. An evil army drowns in the sea, David holds Goliath's bloody head, and there are stories of sickness, hunger, and wars. These images can be used by children to externalize their inner anxieties, to connect them or hook them on various images. All of this is in the context of good triumphing over evil and the security of the relationship between the child and trusted adult.

A second characteristic of the images is that they are deeply felt.

Transparency 7-5: Three Characteristics of Images. Reveal the second characteristic.

Although images may produce vague impulses, they are nevertheless powerful. Although Christian images that children receive can be life-opening, love sustaining, and courage and faith building, they can also be abused.

I once listened to a sermon on the love of God, and how He gave His only Son so that we could live, in which the preacher used the following illustration. A man worked as a regulator of trains at a train station. To avoid a major catastrophe of two trains in a head-on collision, the supervisor decided to save the train by switching the rails and sending the train down the rails where his son was playing. The train killed the boy. I remember squirming during the sermon imagining the train station and the blood and pieces of the child's body splattered about. A child in the audience, listening to this sermon, is simply not able to understand the complex theological concept behind this trite illustration but is deeply impressed with the picture of a boy his age being hit and killed by a train. Children understand in terms of images, not in our adult abstract concepts.

Here is one more example of the power of the images.

Transparency 7-6: Faith Interview Excerpt With Freddy. Read it.

The image of death is strong for Freddy, and even knowing that Jesus rose from death is not powerful enough to overcome the image of death.

Adults have the responsibility for the quality of the images and stories we provide for our children's fertile imaginations.

We must create an atmosphere in which a children can freely express, verbally or non-verbally, the images they are forming, . This sharing must be with trusted adults that will not blame or reject the child. The child must be taken seriously and help must be provided in dealing with crippling, distorted, or destructive images.

The third characteristic of the images is that they are long-lasting.

Transparency 7-5: Three Characteristics of Images. Reveal the third characteristic.

We all have these images from the past that shaped our lives more than we consciously realize. And they keep on coming back. Recently, I passed by a school and picked up the scent of sandwiches and fruit juices. The smell reminded me of my school days, especially class trips when we would all have sandwiches and juice.

Everything came back to me. It was a class trip one winter. She was the most beautiful being I had ever seen. I longed to be close to her. She was fascinated with another guy and I was dumped. I spent the whole trip playing soccer with the guys, pretending nothing was happening. Just one scent evoked a whole world of emotions hidden within me.

Images from childhood awaken and shape our convictions. We rely on these images throughout life. They are anchors in times of stress and crisis when no logic can help. For example it may be the image of a powerful but protecting God embracing us, an image of Abba.

When I became a Christian, it was a big shock to my family. They argued that it happened because of the Bible stories that I heard as a child from my grandmother, a black sheep of the family, who was a Christian. I argued with my family that it was not true, that I had chosen to be a Christian only on the basis of thoughtful and logical reasoning. Now, after many years of thinking about it, I realize that they were right too. I remember the stories from my grandma, and I remember the feeling of the awesomeness of God, and the awe I felt about the world of Bible times. When I heard about the Bible and what's written in it as an adult, this awe toward JHVH was awakened.

The images are long-lasting. They are impressed on us. Later, we can reorder and sort them out with more stable self-reflection and thinking.

Ways to facilitate faith development at this stage

How can we facilitate faith development at this stage? First of all, create an atmosphere and experiences for the child. Experience is more important than teaching. Children learn more from what they see and experience than from what we tell them. From their experience, they pick up images and process them. They don't accumulate and systematically work on the vast quantities of information we provide.

Transparency 7-7: Facilitating Faith Development in Early Childhood. Reveal the title.

Here are five examples of ways to facilitate faith development in early childhood. These five examples are intended to show you how the principles we have discussed can be applied. The first example is family life.

Transparency 7-7: Facilitating Faith Development in Early Childhood. Reveal the first example.

Family life is the day-in and day-out environment of the child. It is the primary place of a child's development. Images from family life are picked up constantly in the context of everyday life.

How would watching parents pray in a time of a crisis facilitate the growth of faith? Seeing father on his knees when fired from his job? I've read about the mother who hugged all her children when they came home and told them, "God loves you like that." Children pick up what they experience.

It is of crucial importance to genuinely nurture our own spiritual lives because children learn about faith from who we are, more than from what we say. Here are some examples.

Transparency 7-8: Discrepancies in Family Life. Read them.

What will children learn in these instances? The child will retain images rather than what they were told.

Another dynamic that makes the images experienced in a family powerful is the presence of emotionally significant others. A family is not *just* an everyday situation. The people who mean the most to a child are in the midst of it.

Children are attached to their parents and caregivers and provide the first ideas of what God may be like. They are impressed by seeing parents addressing God with respectful devotion, "There is someone bigger than my mom and dad? Wow!"

The presence of emotionally significant others is powerful. Young children experience God as they experience the faith life of adults who are important to them. In that sense, Fantasy Faith is "founded on" the authentic faith life of adults.

Transparency 7-7: Facilitating Faith Development in Early Childhood. Reveal the second example.

A second example of how to facilitate faith development in early childhood is a through rituals. They provide repeated images on which a child can feed. Besides reinforcing the images, repetition gives a child a sense of predictability, security, and continuity.

Rituals also provide the experience of God before understanding the theology behind it. Again, the goal is to create an experience and atmosphere, because a child's learning is more attitudinal and intuitive than cognitive. A child is taking a stance toward life, church, and God.

You often hear adults say, "I remember how . . . ," and then recall events from church. Weddings, potlucks, Holy Supper, commencements and endings of Sabbath. These are all rituals repeated over time.

Rituals are what keep people together and give them a sense of security and belonging. I witnessed how one SDA family commences the Sabbath similarly to our Jewish brothers. The menorah, a seven-branch candlestick is lighted. Jewish music with a fast tempo and in minor keys is played. Red grape juice is used only at that time of the week, and fresh Jewish "challah" bread served on the table. Queen Sabbath has arrived. Father prays over his family putting a hand over his son and asking God to bless him as He did Isaac, Jacob, and David, and then he puts his hand over his daughter and asks God to bless her as he did Rebecca, Rachel, and Esther. And than each person in the family says one positive thing or experience that has happened in the past week, or offers thanksgiving to another person in the family. Then mother prays over her family, and father sings or recites a song about virtuous women to his wife. And then they all sit and talk for hours. This happens *every* Sabbath!

What about the Holy Supper? Is this ritual for children? Some will argue that it isn't because the Bible says that "one needs to understand it before one participates."

Do you mean children cannot understand? Sure they can, according to their mental development. They can certainly understand the most important aspects of it. Adults will never have a full grasp of the mystery either! Before God, we are all on the same level, and only called to understand to the best of our ability. We are too wrapped up in "adult theology." We read the Bible with adult eyes and think that it is the only way it can be. We can tell a child that, "we are having dinner with Jesus!" and they will take it solemnly, and over the years ask questions about the symbols, and we will have an opportunity to continuously explain.

What does rejection from participation communicate to the children sitting in the pews? We let people from the street come in and participate. Children get the message that in order to participate in the dinner with Jesus, you need to accomplish something first. Apparently love and promise are not valid for all! They are told they need to be converted, whatever that means for them, before they can participate. The disciples were not converted during the first Holy Supper either. But they participated in the promise anyway, and Jesus welcomed them, as He did the children that came to Him.

Rituals are rich. With repetition they give children an experience of the awesomeness of God before cognitive understanding develops.

Transparency 7-7: Facilitating Faith Development in Early Childhood. Reveal the third example.

Prayer is the next example. Prayer is being in the presence of God. It is a direct awareness of the reality, power, and holiness of God. It is time for processing joy, suffering, gratitude, doubts, and all other feelings in the presence of God. Prayer is an opportunity for a child to build deeply felt images of God's presence.

Moreover, prayer allows this direct experience of God's presence in a variety of life situations. This is of great importance. Let's think of some examples. Suppose we pray with our children once a day, always in the room before sleeping, always keeping quiet, closing our eyes, and holding still. If we do not depart from this pattern, we may inadvertently teach the child what we do not intend. The first thing that the child may pick up is that God does not allow movement. Second, that prayer time is basically boring. Prayers are to appease God. God is unfriendly. Children do not derive abstract truth from action, they learn "in action," by images and experience. These prayers are good and needed but not if they are the only ones to which the child is exposed.

Instead of "kneeling lessons" we can touch our children when we pray, hold them, sing with them. We can walk with our children and talk to God. We can pray while driving a car or a bicycle. We can teach them conversational prayer and meditation upon Scripture, nature, and the events of life. We can teach them to pray in different ways and at different places. One day a child might say, "You know, one thing I will never forget was when my father stopped on the middle of the street in downtown, took me into his arms, closed his eyes, and prayed to God. People were passing by, and my dad didn't care. It was as though there were just three of us, the Lord, my dad, and I."

The message that they need to get is that we can invite God to all places, at all times, and share with Him all thoughts and all feelings.

Transparency 7-7: Facilitating Faith Development in Early Childhood. Reveal the fourth example.

Nature is a rich resource of images for object lessons. Rain falls to feed the land. Ants work hard. Seed grows slowly and patiently. They are occasions to tell a spiritual truth and the advantage is that it can be recalled later in life whenever a certain image is encountered.

Nature invades all five senses, and the beauty of the creation is a time when we can "wonder" together with children. When you go beneath a huge waterfall, and water roars with constant power, and small droplets fall on your body, and we breath the fresh air, gasping in awe, we can talk to the child later and share our thoughts like, "God's love is as big, and powerful, and refreshing as a waterfall."

My neighbor has a little son who would come out on the doorstep during the hot summer days with a bucket of water and several beautiful stones in it. "What are you doing?" I asked once. "Playing with stones," he answered with an Australian accent. "How do you play with them?" "This blue one is from Australia. That's where my father is from." "Where is this brown one from?" "From the beach at Lake Michigan." This guy had several stones, all meaning something to him.

Nature is an inexhaustible source for creativity, object lessons, and for "wondering together."

Transparency 7-7: Facilitating Faith Development in Early Childhood. Reveal the fifth example.

The fifth example is called "time capsules." Time capsules are artifacts such as pictures, recordings, and drawings from the child that we save for a long time. Suppose you write a letter to your child every birthday and seal and save them in a safe place. In the letters you explain what your life was about that past year, you express your wishes to your child, and prayers, and thoughts, and emotions. When your child is eighteen, or maybe twenty one, or maybe getting married, or baptized, you give this bunch of letters to your child. Would you like to receive something like that from your father? Reflecting on your own life from the perspective of your parents would give you an opportunity to better understand your parents, yourself, and God. This would provide an opportunity to reflect upon images from the past, reinterpret them, and thus grow. To enter the motives, emotions, thoughts, and events from the past, and count the blessings, helps us deal with life with new depth and understanding.

Conclusion

The faith of a pre-school child is a wonderful faith to see, and there are many ways we can facilitate faith development at this age. Does anybody have a comment, a reflection, or an example to share?

Encourage the learners to share and wait for their responses.

SESSION 8

FAITH IN LATE CHILDHOOD: WITHIN THE STORY

Behavioral Objective 16 states: The learner will describe the three characteristics of Ordering Faith in approximately 10 words for each, given the characteristics, according to the class presentation, with 80% accuracy.

Behavioral Objective 17 states: The learner will identify the two broad ways to facilitate faith development for school-age children (6/7 to 11/12-year-olds) that were discussed in class, and in specific terms describe an idea that might be implemented in his/her church, with 80% accuracy.

Behavioral Objective 18 states: The learner will describe in approximately 30 words the adult version of Ordering Faith, as presented in class, with 80% accuracy.

Note-taking sheets: (see page 355)

Cognitive instrument: (see page 138)

Introduction

Last session we discussed the characteristics of Fantasy Faith.

Transparency 8-1: Fantasy vs. Ordering Faith.

We learned that a child in Fantasy Faith has a hard time differentiating between fantasy, facts, and feelings. The next stage in the course of faith development I call Ordering Faith. The child slowly sorts out the chaos of a Stage 1 worldview.

Here are three main characteristics of Ordering Faith. Ordering Faith is literal, reciprocal, and built on stories.

Characteristics of Ordering Faith - school age (6/7 to 11/12)

Transparency 8-2: Characteristics of Ordering Faith. Reveal the first characteristic.

We have learned from Erikson that children in late childhood are in the business of mastering skills, getting a sense of competence, and have the need to experience success. We have learned from Piaget that children of this age are concrete thinkers. They are fascinated with an orderly, linear, patterned, and predictable world.

Transparency 8-3: Fowler's Symbol of Ordering Faith.

This is the Fowler's symbol of Ordering Faith. The child is sorting out the real from make believe. "Santa Claus and Easter bunny are only pretends." They limit magical thinking to play time, and they are delighted to find the logic of real life.

A child needs concrete, tangible, or imaginable interpretations of beliefs. An eleven-year-old boy comes home from Sunday school. His mom asks him what he learned at church. "We learned about Moses and the Jews crossing the Red sea." "What did you learn about it," asks his mom. "They came to this huge water and were surrounded by the army. American marines came to the rescue with helicopters and pontoon bridges, so all the Jews escaped Pharaoh's army." "Did they teach you that in the Sunday school?" "No, but you wouldn't believe what they taught us in Sunday school."

Some authors call children of this stage "little atheists" because they are hungry for concrete, tangible, or imaginable interpretations of beliefs.

Although they are able to think logically and orderly, they are still not thinking abstractly. They cannot conceptualize figuratively. Christian communication is overloaded with figurative speech. Morris Venden once observed that we say that people need to "Reach for the hand of Jesus." "How?" they ask. And we exhort them to "cling to the lamb!"

Children of this age are immune to understanding this kind of phraseology or slogans. They cannot conceptualize figuratively. If we say to them "Reach out for the hand of Jesus," we should immediately anticipate the concrete question that is on their minds, "Where is His hand?"

Transparency 8-2: Characteristics of Ordering Faith. Reveal the second -- characteristic.

Ordering Faith is reciprocal.

Transparency 8-4: Reciprocity Cartoon. Read it.

According to the research of Kohlberg, instrumental exchange is seen as the basis for moral decisions. The world functions as a market place. You need to give in order to receive. Children at this stage are convinced that it is right to do things to get things. That's what's fair!

Transparency 8-5: Logic and Reciprocity Dialogue. Read it.

This interview highlights, first, the need to interpret beliefs, and second, the reciprocity of Ordering Faith.

God is seen as stern, powerful, but a just parent or ruler. God rewards people when they do right. God punishes people when they do wrong. Exchange is seen as the basis of the law of the Universe and the character of God.

It is a "good guys--bad guys" view of the world. It is the easiest way to understand and deal with the world. Good guys always win, bad guys always loose.

The third characteristic of Ordering Faith is that it is built on stories or narratives.

Transparency 8-2: Characteristics of Ordering Faith. Reveal the third characteristic.

If you talk to younger and older child about the same movie that they have seen in the movie theater, what would be the difference in their response? The younger one would talk in terms of the images that fascinated him, "There was a lion king in the movie. He was very strong. And there were three hyenas in the movie. They were funny. And there was a bad lion." The explanation would look more like a series of slides than a movie with a plot.

Older child would go into the plot with a passion, "The lion king ruled all the animals and he had a brother who wanted to be a king. And then, he managed to get the king killed. And then he accused his son of killing his father and the little lion was exiled for many years. And then he returned and fought the bad lion and then, and then . . ." They can talk for two hours about the movie that actually took only an hour and a half. They are fascinated with the ability to "narratize" experience. They use stories to express everything.

Imagine a nine-year old coming home upset from school. If you asked about his feelings, he would not give an adult answer such us, "I feel angry because I found out that my friend Tom is a selfish idiot." They cannot reflect that way on their experience, but they can powerfully relive and recount the experience in order to explain how they feel, "We went on this class trip to the museum. We went with a bus. I took the back sit first and reserved one for Tom. On our way back from the trip, I didn't get on the bus first and he gave my seat to somebody else. And then I went to the teacher, and the teacher seated me in the front. It's not fair." The feelings of anger and disappointment are hidden in the story.

The title of this session is "Faith in late childhood: *Within* the story." Adults can step back from the stories and reflect on them. A child cannot step out and reflect on them. If we say that a story is like a river, an adult would be a person on the shore watching the story. A child is in the midst of the stream, busy experiencing it. Fowler uses the phrase that "meanings are *trapped* in the narrative."

Although children cannot step out of the stories and reflect on them, they can experience their power. Emotionally, they are much closer to the action and the experience of the characters than adults.

Let's see how this plays out in an interview with a real ten-year-old Millie who plays the viola, loves singing and acting, and hates math.

Transparency 8-6: The Interview About the World, God, and Satan. Read it.

Do you see how the world is constructed in the terms of a story, all logically connected.

So, faith in late childhood is literal, reciprocal, and built on stories, or even better, *within* the stories. Here are some more letters of children to God (adapted from Marshall & Hample, 1966, 1967). They are quite different from the letters of younger ones we read before. Try to discern the characteristics of Ordering Faith in them.

Transparencies 8-7a, 8-7b, 8-7c, 8-7d, and 8-7e: Children's Letters to God (Late Childhood). Read them and discuss the characteristics of Ordering Faith as you see appropriate.

Two broad ways to facilitate faith development

There are two broad ways to facilitate faith development at this stage. The first one is simply "action."

Transparency 8-8: Facilitating Faith Development in Late Childhood. Reveal the first half.

Children of this age think and talk in terms of what is happening and they learn by doing. A child learns about and judges the Christian life in terms of what is happening in the church, family, and school. "The Christian life is what Christians do." For them, being involved in action is being within the Christian story. They do not learn a lot by reflecting on Christianity, they learn about it from within, by hands-on experiences with it.

We often feed them cognitive material because it is easier for us. It is easier to tell them what they should know than to have patience and wait for them to discover it for themselves. Being involved in a hands-on experience of the Christian life such as community work, caring for the homeless, refugees, elderly, and other victims will better facilitate faith development than many words. Again, for children, experience comes before understanding.

One of the ways to involve children in action is to nurture the spirit of adventure. We claim the Christian life is full of excitement, risks, and challenges. And in fact, that's the claim of the Bible. Early Christianity radically challenged the status quo. Paul's life was more exciting and meaningful than Indiana Jones'.

The Christian life includes all of life: baseball, biking, parties, worship, art, skills, service: everything in life all the time. The secular activities are a part of the "stuff of life," and the stuff of life is what God is about. I attended the camp-meeting of a church group for several years. Camp-meeting was the same each year. Opening on Friday night with singing and a sermon, all Saturday packed with talking. At the end of worship on Saturday evening every year, the pastor would say the same sentence, "Now, we are finished with the spiritual part of the program. Everybody is invited to join different social activities." For youth, it was a time of relief from "spirituality." They did not have to be "nice" any more. Now they could go after their own stuff unobstructed by religion. They received the message that God doesn't enter the gym with the youth, or their rooms where they watch videos, or cars where they sit and talk and feel part of a gang, or shady corners where couples walk and hold hands, as though God is chained to the pulpit.

A friend told me about what he and his buddies used to do when they were kids. They would get up at night, gather outside, go to a bridge over a nearby river, and jump from the bridge. It was a forbidden, dangerous, but exciting thing to do. What I liked about his story is that before they jumped, they would have a prayer together on the bridge! I would never like my son to jump from the bridge into the river during the night, but if it happens without my knowledge and approval, I would like my son to be able to pray with his buddies when they do that stuff. I would like to know that my son invites God into all aspects of his life.

The church models life with God. Hands-on experience, adventure, and various activities in the context of Christian fellowship are better than loads of theological exposition. Action shows children what it is like to have faith and live by grace.

The second broad area of facilitating faith development in late childhood is called Stories of Belonging.

Transparency 8-8: Facilitating Faith Development in Late Childhood. Reveal the second half.

Children of this age are fascinated with the stories of events that happened in the past. They can relive the past through the stories. They serve as an extension of the child's experience and understanding of life. They are particularly attentive to the stories that conserve the origins and formative experience of the family and community to which they belong. They like to hear the stories that describe how their group came into existence.

What stories could we tell them that would do that? First they need to identify with God's people from the Bible. They need to relive the narratives about biblical heroes and heroines. The relatively static images from Fantasy Faith are not enough. They need the plot, action, and examples of courage and love of the people of God in the past.

This is the time to talk about the historical Jesus. We can present the historical data, artifacts, reports, and other "proofs" that Jesus was a real historical person and that he had a special mission. He must be distinguished from Santa Claus and Easter Bunny. As we learned before, children are fascinated with the real thing.

They also enjoy exciting stories from the history of the Christian church, about the Waldenses, about Luther, about the Anabaptists, about Puritans, about Methodists, about all God's people in the past. Since this period of the life span is a time of differentiating "those like us" from "those different from us" this is particularly potent time to form prejudices in children. Through stories of belonging they form attitudes toward other groups. Learning about these groups, God's leadership in their past, and exposure to authentic Christians from other denominations will effectively safeguard children from unhealthy prejudices against other Christians.

The history of the SDA church is another example of Stories of Belonging: the life and spiritual quest of William Miller, the story of the great disappointment and the church that rose from the ashes of the disappointment, and the story of the spread of Three Angel's message around the world. I heard that many children were fascinated with how many nations were represented at the General Conference session at Utrecht. It gave them a sense of awe to belong to a world body of believers.

Does anybody have any concrete idea or example of what we can do to facilitate faith development at this stage? Why don't we brainstorm for a while on what activities, trips, or other experiences we can create for children of this age?

Wait patiently for the learners to think about it and respond. Encourage participation by affirming their ideas and letting other expanding on the ideas that were outlined in the session. Take enough time for this part.

We have come to the end of the discussion about faith development in early and late childhood. What we need to remember from this is that children are different from adults. We do not take that seriously enough. When we envision and prepare anything for them we should always keep in mind who they are, how they think, their world, and what is important to them.

One example of what we can change is the way we prepare our messages or sermons for children. Exegesis means explaining the Scripture. It is a process of bridging from the Bible text to the reality of today's world. We dig into the text to find its true meaning and than we present it to contemporary listeners. The false assumption that we almost always make is that all listeners are adults. We always approach the text with the mind-set and needs of an adult and prepare the message for an adult listener. Even when we prepare the message for children we do adult-like exegesis and than modify the already-finished adult product for the child's needs. What some authors propose is to do a cross-eyed exegesis with one eye on the child's world and the other on the Scripture. It makes a great difference whether we approach the Scripture with the eyes and mind of a child or just modify our adult understanding of Scripture to "fit" children. Jesus urged people to let children come *directly* to Him.

Ordering Faith in adults

Transparency 8-9: Ordering Faith in Adults.

Ordering Faith has an adult version. Some people remain "stuck" in Ordering Faith way into adulthood.

This adult version is what Roy Naden calls Barter Faith. The person puts something in and waits for something to come out. A relationship with God is seen as balancing the books. I can, so to speak, indebt God to owe me salvation.

Faith and religion are seen as an insurance policy. Fowler and his researchers found some adults that function at this rigid stage in their religious or family life, while in other aspects of life such as their business, they think and act on higher levels. They are grownups in business, but children in their religious life.

Here is one expression of the many forms of Ordering Faith for an adult. Although this is an interview with a Roman Catholic woman, it is by no means limited to that communion.

Transparency 8-10: Excerpt From the Interview With Mrs. W. Read it.

It is OK for children to balance the books, but we hope that adults will grow out of that into a deeper and more personal relationship with God.

Questions, answers, examples, and experiences

The next three lectures will hit closer to home. We will talk about the three stages that include most adults.

I would like to spend the remaining time of the session today addressing some of the questions that you have asked me personally after each of the sessions and those that you want to ask now about what we have learned so far in the course. You are also invited to share some of the experiences from your churches, schools, families, and personal lives that deal with any aspect of what we have talked up to this point.

By this time of the course, the will learners have approached the instructor in private conversations between the lectures and asked questions, and shared examples and experiences from their own churches and families. At this time the instructor can address some of the questions from any of the sessions. To use experiences shared with the instructor, the instructor must secure permission in advance. The instructor must provide an atmosphere where people can share their ideas and experiences and not have their trust betrayed.

SESSION 9

FAITH IN ADOLESCENCE: RELATIONSHIPS IMPERATIVE

Behavioral Objective 19 states: The learner will identify the characteristics of Conformity Faith in adolescence, according to the class presentation, with 80% accuracy.

Behavioral Objective 20 states: The learner will identify the needs of adolescents in Conformity Faith as discussed in the class, with 80% accuracy.

Behavioral Objective 21 states: The learner will, in a paragraph of approximately 50 words, describe the dynamics of Conformity Faith in adults, according to the class discussion, with 60% accuracy.

Note-taking sheets: (see page 357)

Cognitive instrument: (see page 139)

Introduction

We have discussed the characteristic of adolescence several times during this course. Let's summarize what we've learned so far and expand it further.

Transparency 9-1: Emergence of Conformity Faith.

Erikson described adolescence as a time of identity crisis, as a time of seeking an answer to the question "Who am I?" Piaget described adolescent thinking as flexible, capable of thinking abstractly, systematically, and hypothetically. Kohlberg gave another dimension to it by characterizing adolescent moral reasoning as motivated by the expectations of significant others. Fowler emphasized another characteristic which is an increasing awareness of the inner life of self and others.

A pre-school child is not able to grasp the perspectives of others. In late childhood, the child becomes aware that other people have different points of view. In adolescence, the skill of perspective taking becomes much more complex. The adolescent is capable of "mutual interpersonal perspective taking." To illustrate this, Fowler came up with a couplet.

Transparency 9-2: Fowler's Couplet on Mutual Interpersonal Perspective Taking. Reveal and read the first half.

Teenagers become acutely aware that other people are able to form opinions about them. They become terribly concerned that what others see is OK. This dynamic of adolescence is called "hyper self-consciousness." Teenagers have an unrealistic belief that everybody is watching them. Teenagers live with an imaginary audience and act as though they are always "on stage." This sense of vulnerability produces intense stress. However, the sense of control in a teenager's life is balanced with another dynamic.

Transparency 9-2: Fowler's Couplet on Mutual Interpersonal Perspective Taking. Reveal and read the second half.

The adolescent senses that other people have the same concerns about themselves.

This new awareness of the complex inner life of people is a revolutionary capability. They can see themselves as others see them and are able to understand the "interiority" of persons.

Five characteristics of Conformity Faith

There are five major characteristics of what Roy Naden has called Conformity Faith. The first and most important one is that Conformity Faith is built on relationships.

Transparency 9-3: Conformity Faith Built on Relationships.

If we say that faith in early childhood is built on images, and that the faith of late childhood is built on stories, we can conceptualize faith in adolescence as built on relationships.

What counts is relationships.

Transparency 9-4: Fowler's Symbol of Conformity Faith.

In the middle of this circle is our adolescent. "This person [show one of them] here is singer Bob Dylan. He is super cool. I have his posters on the wall of my room, and I often think about the words of his songs. I feel his music deeply inside. This person here is my girlfriend. She is gentle and understanding. I have never met a person like her. This person here is my literature teacher at school. He is the most interesting person I have ever met. He makes life an adventure, a passionate and worthwhile experience. This person here is my best friend. I can rely on him, and he can rely on me no matter what."

The adolescent sees and experiences the world in interpersonal terms. The so-called "executive ego" that holds these relationships in perspective and control is not yet developed. "I am my roles. I am my relationships." The self lives in significant social ties.

Even the differences between groups are perceived in interpersonal terms. They do not see that all groups are social, cultural, and historical systems. They see them as an aggregate of individuals. For example, a person in Conformity Faith would vote for a president on the basis of personal characteristics rather than on the basis of his goals, philosophy, or the political system behind him.

The need for relationships in their lives correlates with the desire of the person in Conformity Faith to feel a personal relationship with God. This is the second characteristic of Conformity Faith.

Ordering Faith has an anthropomorphic understanding of God. God has a beard, He stands and watches the planets, he is similar to humans, but much more powerful. But this child does not perceive of God as Someone who knows him or her deeply.

In contrast, a person in Conformity Faith likes to think about God as comforter, a friend, a person, inexhaustibly deep, the one who knows us better than we know ourselves. He accepts and confirms the self.

Another characteristic of Conformity Faith is that it is conventional. The name Conformity Faith comes from "being conformed." Since relationships are the most important thing, the basic unrelenting question is, "What would the gang say? What would the coach expect? What would *they* say?"

Although adolescents have flexible thinking, their creativity and ingenuity is conformed to the expectations of the group. A person in Conformity Faith does not display much creativity in the discussion of faith. There are no independent questions. There are no independent answers. Being in agreement with the group is of utmost importance.

When we say that Conformity Faith is conventional, we must distinguish between the content and structure. Is a member of a rebellious teenage group or a punk an example of Conformity Faith?

Wait for the learners to respond and ask for the reasons of their response.

Yes, it is. There is conformity to rebellion. Although he may give the impression of somebody challenging society, he cannot even challenge his own group. He must be rebellious. He cannot come to them, stand on his own, and say, "I was thinking about my future and came to the conclusion that I should stop hanging out every evening and study more for school."

The central concern in Conformity Faith is inclusion as a form of intimacy with others. It is a time of going with a particular "faith-current" or "faith-crowd." This is a good thing. It is a first step in the personalization of faith.

Let's move on. Persons in Conformity Faith have deep feelings about their beliefs. They feel deeply about what they believe. However, while beliefs and values are deeply felt, they are typically tacitly held. The fourth characteristic of Conformity Faith is that it is tacit. Tacit means unexamined, assumed, implicit. They are not able to analyze their system of beliefs and give reasons why they hold them. They have difficulty explaining why they believe what they believe.

They cannot see how they have created their world-views. Their system of beliefs exists, but is non-analytical. It is a loose aggregate collection of opinions and convictions. We can say that a person has an ideology but is unaware of having it. It is a situation analogous to the life of fish. They cannot move outside the water. They cannot make their own system of beliefs an object of reflection. It can also be compared to riding a bicycle. They are busy experiencing their faith and are not able to step down and reflect on the ride at the same time.

The fifth characteristic of Conformity Faith is that it is strongly influenced by authority figures. As the symbol of Conformity Faith shows, there are a lot of vectors of expectations from significant others. It is a juggling act, hard work. The expectations of the chosen authorities help focus us at that time. Somehow they sum up the values that we hold dear. They serve as models for us. They help us to stay compact in the fragmented world of adolescence.

Authorities cannot be assigned to adolescents. They choose their own authorities. It can be a youth pastor, a teacher, a parent, a brother, a rock star, anybody that can serve the purpose of focusing self. Adolescents cannot live without these authorities. They need them, but in order to form their own identities they need to break away for them. It is dependance and resentment at the same time. Developmental psychologists call it the "tyranny of they."

Transparency 9-5: Interview With Linda. Read it. Apply and discuss the interview in light of all the characteristics of Conformity Faith.

Needs to be met in Conformity Faith

The effective way to facilitate faith development at this stage is to meet the needs of the adolescents.

Transparency 9-6: Needs to be Met in Conformity Faith. Reveal the first one.

They need a group to belong to. They come to church for fellowship. They feel a special gladness thinking of church as an inter-generational community bound together in shared experience and friendship.

Conflicts in the church are disturbing to them. Bickering among pastors, for example, is very painful to them. Anything that ruptures the web of relationships in the group is painful to them.

This feeling of belonging to any of the groups in the church can be used positively. Peer pressure can be reversed. An example of reverse peer pressure would be a general attitude in the youth group that "it is uncool not to stand for Jesus."

They need a group to belong to.

They also need adults to affirm them.

Transparency 9-6: Needs to be Met in Conformity Faith. Reveal the second one.

Often, when riding a bus or a trolley in my home town, a group of teenagers would come in talking very loudly, making sure that all the passengers could hear what they were saying. The real message was, "I am an adult! I can speak my mind!" The more insecure they felt, the louder they talked to compensate.

That's why they need adults to affirm them. We should never tease them, but affirm them. They are cruel enough to each other. We shouldn't add to that.

They need affirmation for qualities other than those accepted by the group, which are usually physical.

We are tempted to take control and to try and change them. However, our job is to affirm them while God changes them.

I remember attending a youth camp meeting one year. There were youth from 25 different churches and from a dozen Christian denominations. Every evening there was a major program and it always started with a song service. The song leader was a soft guy, with a soft voice, and a soft acoustic guitar. The audience was a group of diverse, noisy, fidgety, and unleashed youth. When he came to the microphone the first evening, nobody paid attention. Some were standing in groups with their backs to the stage, some were laughing. I thought to myself, "This guy is a disaster. They will chop him into pieces by the end of the camp-meeting." He tried a few introductory jokes, but many were not paying attention. There was one particular group standing in a circle talking and laughing. What I had previously seen in situations like this, the leader would speak about discipline and rules in order to establish authority, remind them to behave and state the consequences of bad behavior. He would "put them in their place," by stating something corny like, "Christianity is fun, but it doesn't mean we can make fun of Christianity." By the time he finished, the youth would be quiet, but dead.

This guy didn't do any of these things. He walked to the noisy, laughing group, all the while singing quietly, while others watched what was going to happen. He leaned his head into the circle, nodded his head as though he came to understand what was happening in the group, came back to the mic and said, "Joe wet the floor." The audience broke up laughing and the noise totally distracted the small group from what they were doing. In a few minutes, all the audience, including the small group, sang and clapped their hands with enthusiasm. By the end of the camp-meeting, the soft-spoken song leader would come on the stage, and all audience would be seated, waiting with the excitement for the song service to begin. This soft guy established his authority without one severe or loud word, without any putdowns, without demanding order. He just affirmed them for who they were, and they thrived with his leadership.

The need for affirmation is always needed. From sermons they expect emotional confirmation of their personhood. They are looking for a sense of warmth and connectedness with the pastor.

Adolescents in Conformity Faith also need permission and safety to explore.

Transparency 9-6: Needs to be Met in Conformity Faith. Reveal the third one.

They are in the business of exploring and discovering who they are. Experience is crucial for their development. In a quest like this, risk is always involved. They are prone to risk more than adults because of their belief in a "personal fable." A personal fable means that their experience is unique. "I think no one in the world is in love like I am with Jolene," or, "The injustice that I suffer in the school, nobody has ever experienced." Belief in a personal fable gives them the courage to risk for it. And when they risk in their quest for self they inevitably make mistakes and blunders. They go places and do things that they later regret.

What they need is a safe place where they can come after they make a wrong choice. They need an environment that will be a safety net for them. This is a hard pill for adults to swallow. Parents have peer pressure to keep their children "perfect." At the same time, they ask their children to withstand the peer pressure of other teenagers. This dynamic can readily be seen in pastor's families where children need to behave in a certain way in order to maintain the image of a father who is the pastor.

Pastors are also afraid to be tolerant and accepting toward erring youth in the church. This intolerance results from the fact that the pastor is not available for teens when they need help the most. One pastor asked a drug dealer, "How come kids always come to you with their problems and not to me?" The dealer said, "Because I am there when they need me. Your house is closed in the middle of the night."

They also need safety to explore their beliefs, to challenge them, to doubt, to seek answers. They need a safe place to deal with their doubts and questions without being ridiculed, put down, or blamed. Questions are signs of engagement with faith, and therefore, signs of growth. Their thinking threatens us because we want them to accept faith on our terms. In many cases, we allow them to ask only those questions that we know the answers for, and we make others irrelevant.

They also need authentic leaders to imitate.

Transparency 9-6: Needs to be Met in Conformity Faith. Reveal the fourth one.

Being preoccupied with and tuned into relationships, adolescents are incredibly sensitive to phonies. They have the nose to detect who is genuine and who is a fake in a very short time. An inauthentic person is doomed for failure. "I am going to be a youth minister. I learned everything about their development. I learned all the best techniques of how to turn them on. I am ready to be successful. They will love me." We can learn and use the best techniques in youth ministry to be accepted and effective with kids. But there is the real possibility that it will not work. The main prerequisite for youth ministry is genuine love and concern for the youth, their needs, their world, their problems, their success.

How can you be an authentic leader that they can look up to, follow, and imitate? By being impeccable? By being perfect? That's fake. We are authentic when we are who we are. They need realistic, believable models that they can identify with. Can they learn how to live the real everyday Christian life from the person who never falls down, who is never angry, sad, doubting or depressed, who always has all the answers? They don't need a picture of "perfection" in the leader. They need a picture of commitment to the Lord Jesus Christ in the leader. Imperfect but genuine, "warrior" not "saint." They need authentic leaders to *imitate*, not a plastic saint to *admire*.

The last need that we want to discuss is a need for personal religion to practice.

Transparency 9-6: Needs to be Met in Conformity Faith. Reveal the fifth one.

They need "how to" religion, not just "shoulds." Most sermons that I have heard on the topic, How to be spiritual, have the same three points. "To be spiritual, you should do three things. You should study the Bible. You should pray. And you should witness." Three "shoulds." "OK," says the young man coming from the youth camp-meeting with this message, "I am going to do these three things." First, he starts with Bible study. He can't find a place to be interrupted, he doesn't have a plan to proceed. He can't make sense of it. He doesn't know how to make it a fruitful experience. He is lost in the endless lists of names, lists of rituals, uninterpreted symbols, phrases that he has heard so many times but never understood, that he winds up with more questions than answers. He persists for some time blaming himself for failing to be excited about it, and then gives up, until the next camp meeting and a new guilt trip that makes him try again. After several years, he gives up trying altogether.

He also tries prayer. He attempts to imitate what he has seen in the church. He starts with "chosen" holy words, appropriate for prayer. However, these words are often inadequate to describe the real stuff of life. "Dear Father, yours is the glory . . . Gloria from class is beautiful, should I ask her for a date, . . . glory be to you, and honor . . . Honors project! I am late with the paper. I must start with it right away. . . . Honor be to you and praise . . . Praise songs, I hate those sugary praise songs in the church. . . . Amen!" So, the mind wonders between the two worlds. He simply does not know how to do it.

Then witnessing. "I must witness. I will force myself to do it. I will force myself to share my gladness in being a Christian." The witness becomes a burden of sharing what one doesn't have or feel.

"Shoulds" do not help. Practical, step-by-step learning and reflecting on the experience is what helps. There are effective ways to study the Scripture fruitfully. It takes some guided practice, as does any other worthwhile thing in life. The same thing with prayer. There are a dozen ways to mediate and pray effectively. We somehow convey the idea to youth that these things come naturally. Even the apostles asked Jesus to teach them how to pray.

And witnessing. Our view of witnessing is usually too narrow, limited to persuasion, a pain-in-the-neck kind of a job. They need to be unleashed with the understanding that evangelism is a way of life, an authentic sharing of who we are with others, rather than a particular technique.

Adolescents need to learn these skills to equip them to search and experience God and truth for themselves. They need these "tools" to build up their Christian identity for themselves. These habits will equip them to explore the Bible and spirituality for themselves.

Dynamics of Conformity Faith in adults

There is also an adult version of Conformity Faith. Although Conformity Faith is inadequate for adults, many adults are stuck in it. According to Fowler, Conformity Faith describes a large group of people in Christian denominations in North America.

People in Conformity Faith are relationship oriented, and that's good, and needed. However, the group mentality of people in Conformity Faith is often dysfunctional.

There are four dynamics that happen in the group of adult people in Conformity Faith.

Transparency 9-7: Four Dynamics of Conformity Faith in Adults. Reveal and read the first one.

Disagreements are disturbing to them. Disagreements are threatening to group unity. They don't want to come into disagreement because they risk being severed from the group and to be severed from the group is to loose identity. The members of the group talk in terms of "We believe," not in terms of "I believe." When asked, "What do *you* believe about so and so," they answer "We believe . . . "

Because they are afraid to be in disagreement with the group they are afraid to examine their own beliefs.

Transparency 9-7: Four Dynamics of Conformity Faith in Adults. Reveal and read the second one.

They cannot voice and deal with their doubts and questions. They have them, but for the sake of the group, they never put them on the table to work on. They leave them unanswered, and pretty soon give up the hope of ever tackling the huge pile of unanswered personal questions again.

They accept as mystery the beliefs that they have not mastered. The most important thing is to be in the agreement with the group. "I believe what church believes. I believe all 27! Every bit of it. No problem. Even 28 if necessary. You say it, I believe it!" They cannot give personal explanation about the doctrines. They would rather accept than be challenged.

Since such a person cannot handle a mass of unexamined doctrine, they need to rely on someone outside of self to sustain their faith.

Transparency 9-7: Four Dynamics of Conformity Faith in Adults. Reveal and read the third one.

They accept that authority figures are the only ones qualified to do the work. "They know Greek, Hebrew, and Aramaic. I go by King James." The mystery of the authority figure is accepted and the person feels safe. It is not that the person is saying "I don't know," but worse, the person is saying, "I can't know."

The person in Conformity Faith always accepts the definitions of others. There are groups of followers behind each of the authority figures in Adventism. George

Knight, Jack Sequeira, Raoul Dederen, Morris Venden. Some resolve their doubts and anxiety by "giving responsibility" for their beliefs, so to speak, to a chosen authority.

Although the beliefs remain personally unexamined, the people in Conformity Faith feel deeply about these beliefs. "After all, they make us who we are." This results in powerful pressure on those who might disturb the group.

Transparency 9-7: Four Dynamics of Conformity Faith in Adults. Reveal and read the fourth one.

"Don't differ because the group may fall apart." Any questioning is perceived as an attack on faith.

A friend of mine grew up in a family that were all pastors. His father was a pastor, his brother was a pastor. He described his religious experience as repressive. Recently he got off the hook from the situation and realized that he hates Adventism. It was shovelled down his throat, and he realized he didn't own any of the beliefs. He didn't give up. He started to explore the faith for the first time in his late twenties. He calls me on the phone sometimes, to ask questions and share his doubts. He says, "I appreciate it when Christians are open to questions. When I was a child, I would come to my father with various questions about faith. Once I asked him how we know there is a God. He looked at me with serious look on his face and said, "Do you know that Satan is in the room now, and he is laughing! How can you ask such a question?" I learned very early not to ask. And then I learned not to care."

These four dynamics form an indoctrination cycle. It is based on social and psychological pressure. "Adventism-as-a-lifestyle" results.

Conclusion

Conformity Faith in adolescence is a time of search and growth. However, we want young adults to grow out of it and make faith their own. We will discuss this process next time.

SESSION 10

FAITH IN YOUNG ADULTHOOD: DIRECT LINE

Behavioral Objective 22 states: The learner will identify the characteristics of Personalized Faith according to the class presentation, with 80% accuracy.

Behavioral Objective 23 states: The learner will in three paragraphs of approximately 20 words each describe two out of three needs of the persons in Personalized Faith and ways to help them, according to the class discussion, with 75% accuracy.

Note-taking sheets: (see page 359)

Cognitive instrument: (see page 140)

Introduction

Most of the things we believe are second hand. We believe physicians know what they are doing to us. We trust biologists in what they say about how to nurture the crop. We rely on second hand information in whatever we do. However, when it comes to the question of meaning, purpose, and death, second-hand information will not do. We cannot survive on second-hand religion and with a second-hand faith in God.

Mature faith grows from personal quest and examination.

The next stage of faith development is what Roy Naden calls Personalized Faith. It is Personalized Faith that makes a difference in the church, especially in evangelism.

Personalized Faith and evangelism

Nobody can share someone else's faith, not the pastor's, not Ellen White's, not the GC's. "It's me, it's me, it's me, Oh Lord, standing in the need of prayer. Not my teacher, not my preacher, not my father, not my sister, not my brother. It's me, Oh Lord!"

No matter how exhorted and urged we are to witness to others, it is impossible to share something we don't have. Training people to witness is the worst job one can do. How can you train a bride and groom to be joyful after the wedding? Teaching the doctrines and training our church members how to witness will not make them real witnesses.

On the other hand, it is impossible not to share what you have and what excites you! When one has personal faith, one can't help but share it.

The world is tired of big-scale on-stage campaigns for the gospel; at least most of the people in Western world. Evangelism that works today, and has worked always, is personal evangelism. People do not buy into any stuff today without seeing it work in individuals. The goal is to be rooted in a Stage 4, not in Stage 3 mentality, being able to speak personally about faith, not reaching for other people's definitions.

Characteristics of Personalized Faith

Feeling pulled from different sides, a person starts to ask questions, like "Who am I when I am not 'in relationships?' What do *I* believe, regardless of the expectations of others?"

Here is one more letter from the research on church retention that I have mentioned before. This one is written by a young man who is making his way through to Personalized Faith.

> I started going to a Sunday church and for the first time in my life, other than the day I came to be baptized, I was able to sit, talk, and cry with God and I truly felt his Spirit come over me. I was not thinking about what people around me might think or say. It was as if no one else was in the room but the Lord and I. For the first time in a long time I felt as if every thing would work out.

The first characteristic of Personalized Faith is that the person is released from the tyranny of others. "Boy, I don't have to be the same as 'they.' I don't have to believe what this group believes." Transition takes place when a person starts to scrutinize the beliefs of the group that were previously unexamined. This scrutiny does not necessarily mean rejection of those beliefs. It means, however, personal investigation and conviction.

Transparency 10-1: Fowler's Symbol of Personalized Faith.

This is Fowler's symbol of Personalized Faith. On this picture, the person is pictured as standing out of the groups that previously sought to define him. Personalized Faith involves psychologically stepping out of the group that forces the individual to conform to it and does not give the space to question and examine the beliefs.

The person starts to ask questions such as, "Where is God in all this? Where is theology in what we are doing? Why do we do what we do?" The place where people ask these and similar questions can be, at least at first, a rather lonely place. The groups are disturbed by such individuals and, as we learned on the last session, exert pressure to conform.

It may appear to some that this person is threatening unity and fellowship. That is true if we define unity as uniformity. However, this person is not a loner. He simply believes that if we all seek for the truth and each of us comes closer to Jesus Christ, we will all be closer to each other. Closer to the center, closer to each other.

The second characteristic of Personalized Faith is that the person gets a direct access to understanding. The Spirit does not come from the GC president, or from St. Mary, but directly. At this stage there is the astounding finding that there is a direct line between the person and God. People get the keen sense of owning their beliefs and actions.

Transparency 10-2: Fowler's Quote on Personalized Faith. Read it.

The person with Personalized Faith does not like to simply accept the opinion of experts in the matters of faith. He does not buy into the notion that there are "masters" who know the "mystery" and that the rest of us are dependent on them. The person with personalized faith wants to "go into the kitchen" with the preacher, and see how to wrestle with the questions. The person with Personalized Faith also likes to define truth and error as clearly as possible, and is uncomfortable with unnecessary mystery and ambiguities in a belief system. The person wants to see substance behind the mysteries and aims for more clarity in life. The question is, "What is truth?"

The third characteristic is that symbols are translated into conceptual meanings. In Conformity Faith, symbols were left unexplained, and any change of established symbols were perceived as adulterating the sacred. A person in Personalized Faith wants to find out what the symbols are *really* about. They want to see the substance behind the symbols. They see Jesus behind the symbols. Baptism is about setting oneself apart for a special purpose on this earth. Health reform is about enhancing the quality of life. Dress code is not for the sake of being different but for honoring God in simplicity and beauty. The form of worship is secondary to the meaning, and therefore can be changed. A person in Personalized Faith always asks the question, "But what does it mean?" He wants to translate the symbols into propositions, definitions, and concepts.

This "demythologization" brings both gains and losses. The analysis of symbols brings better understanding of the principles and concepts that symbols represent. However, their experience of these symbols may lose some of their mystical attraction and power.

Paul Tillich argued that the symbol recognized as a symbol is a reduced, or altered, or broken symbol. Previous "naive" reliance and trust on the sacred is changed. The direction of initiative has reversed. Before, the symbol acted on the person. Now, the person acts on the symbol, exchanging the analytical understanding of it for the mystical experience of it. For example, a Stage 3 person would experience a baptism service primarily as a kind of mystical event of consecration. Stage 4 person, on the other hand, would tend to specify and focus on the theological meanings that are being conveyed.

It is like taking a watch apart. In order to see how it functions, we take a watch apart, and then it does not function any more as a watch. It is one more sense of loss that the person in Personalized Faith experiences. But this watch, or the symbols, will be put together during the next stage of faith development.

The fourth characteristic of Personalized Faith is that the person becomes conscious of their own and other faith systems. The belief system becomes explicit. A person can step outside and look analytically and systematically at his own system of beliefs and seek answers about those beliefs.

They do not look at groups primarily in interpersonal terms like the people in Conformity Faith. They take into consideration that different groups have different system of beliefs that make them who they are. They see that ideologies have histories, and that groups have worldviews. They see that people are shaped by their cultures, institutions, and classes.

Problems and challenges in Personalized Faith

Personalized Faith is rather intense. It is the time of the making of an individual. But, it is also a time of challenges and problems that the person in Personalized Faith needs to deal with and hopefully outgrow.

Transparency 10-3: Fowler's Quote on Dangers of Personalized Faith. Read it.

Since they have an either/or approach to differences, they are in danger of building barriers between themselves and others. Their Personalized Faith is hard-won and they are concerned to protect it. That's why they are concerned to make clear the boundaries of their system of beliefs. In this zeal, they can become disagreeable, argumentative, and defensive, sometimes even obsessed with being different.

One example is our Seventh-day Adventist church. Our history is one of defining our beliefs despite ridicule from others after the disappointment and recovering some biblical teachings from Christendom. For that, we were ostracized by the evangelical community, and in turn we sought to differentiate from them even more. To protect our hard-won faith and theology we were busy building walls between ourselves and other Christian churches. We are obsessed with being different from "them." Similarly, the person in Personalized Faith is not concerned with establishing common ground with others and building bridges.

The second challenge builds on the first one. The person with Personalized Faith tends to approach others as inferiors. The impulse to justify one's own truth may result in distorting and caricaturizing others, either other Christian denominations or other groups within the church. The person attempts to reduce complex realities into clear and distinct ideas.

Such people do not hold a sympathetic view of other people's faith. They approach others with a we-need-to-teach-them attitude: "If we talk about truth, you are the one who should learn and I am the one who can teach you."

Another challenge of Personalized Faith is over-intellectualism. If we say that Stage 3 tends to validate reality and meaning on the basis of feelings, Stage 4 tends to allow thought to dominate feelings. Since the person desires a tidy faith, oversimplifications are a handy way to keep the system of beliefs manageable. Emotional and social realities are often excluded from consideration and the person relies primarily on reason in matters of faith. Reliance on reason makes things clear cut and establishes the criteria for argument. People forget about their own bias from a cultural background, gender, class, and the influence of significant people in the past.

Discussion questions

How do you facilitate faith development at this stage? Here are three questions that we want to tackle. Let's go one by one.

Transparency 10-4: Discussion Questions. Reveal and read the first one. Let the learners respond and give feedback. Keep them focused on the problem of "transition." During the discussion use the opportunity to emphasize that Personalized Faith is hard-won (even involving prison in many parts of the world) and that their transition is a movement against the tide. Most importantly, clarify that they need approval, affirmation, and celebration of their self-authorization.

Now, let's suppose that person has finished the transition to Personalized Faith.

Transparency 10-4: Discussion Questions. Reveal and read the second one. Let the learners respond and give feedback. Keep them focused on the "problems and challenges" of Personalized Faith. During the discussion use the opportunity to point out the benefit of exposing them to the authentic faith of others and providing the experience of learning from those who are different.

Fowler pointed out that people in Personalized Faith may have a problem with self-management because they spend a lot of energy maintaining boundaries. They are often exhausted with the orchestration of their belief system, and with the management of self.

Transparency 10-4: Discussion Questions. Reveal and read the third one. Let the learners respond and give feedback. Keep them focused on the problem of "self-management." During the discussion, use the opportunity to point out their need for periodic relaxation, the need for space and time to deal with their emotions and "repressed messiness."

Here is a quote from the book *Faith development and pastoral care*.

Transparency 10-5: Quote on Needs in Personalized Faith. Read it.

Conclusion

When does Personalized Faith become inadequate? When does transition to the next stage of faith development happen?

Transparency 10-6: Transition From Personalized to Paradoxical Faith 1. Read it.

Any questions or comments?

SESSION 11

FAITH IN MATURE ADULTHOOD: RETURN TO THE TERRITORY

Behavioral Objective 24 states: The learner will identify the characteristics of Paradoxical Faith, according to the class presentation, with 80% accuracy.

Note-taking sheets: (see page 361)

Cognitive instrument: (see page 142)

Introduction

We have come long way in covering the dynamics of faith development from infancy to adulthood. Our last stage to discuss is Stage 5 that Roy Naden calls Paradoxical Faith which is usually not reached before middle age. But stages of faith do not come by default with the passage of time. The majority of people never reach this stage.

Transparency 11-1: Transition From Personalized to Paradoxical Faith 2. Read it.

We can picture a Stage 4 person as one with a map in his hands[2]. He is very concerned about the accuracy of the map. He wants the map to be as true and clear as it can be, with boundaries carefully drawn and everything neatly in place. Stage 5, on the other hand, returns to the territory that the map has charted, the territory being experienced which is the very "stuff" of faith.

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[2] This illustration is adapted from Droege (1983).

A Stage 5 person discovers that a map is incomplete and limited in capturing the depth and beauty of the landscape. Stage 5 attends to life itself by filling in the picture with all its realities and paradoxes.

In order to grasp the complexity of Paradoxical Faith, we are going to single out nine of its characteristics.

Characteristics of Paradoxical Faith

First of all, Stage 5 people are able to tolerate paradoxes and ambiguities. Stage 4 has an either/or approach to truth and its people are distressed by paradoxes and uncertainties in their belief system. Stage 5 people accept them as inevitable. They are able to live with ambiguity.

For example, many Stage 4 people see great importance in clarifying the distinction between faith and works. Some clarify until they collapse. Stage 5 people are concerned with the issue as well, but are able to live with the tension that the ambiguity produces. A Stage 5 person, for example, is able to restfully live in relationship with Christ with the paradox unresolved. Commenting on the great controversy about this issue in 1888, Ellen White said we will never be able to uncover this mystery of salvation completely.

Another characteristic is that Stage 5 people strive to integrate different domains of life. As we read few minutes ago, the person is open to the voices of the "deeper self."

It is a realization that one's conscious ego is not a master in his own house. Stage 5 recognizes the existence and power of one's own myths, ideal images, prejudices, preconceptions. It is a realization that these are deeply built within the person through the nurture within a particular social class, religious tradition, ethnic group, historical moment, and gender. Stage 5 people become deeply aware of their own colored glasses.

Recognizing all of these different influences on self, Stage 5 people strive to integrate them into a coherent whole. One starts to deal with images from childhood, reconciling the conscious and the unconscious. Stage 5 people dwell more on the question "Who I am," than on "What I have, what I know, or what I do." An illustration may help. I spent many class and practice hours learning how to prepare sermons. I learned what I should do step by step. I learned how to choose the relevant topic. I learned how to have an effective introduction and conclusion. I learned how to control my voice. I bought tons of books to aid me in the process. That's what all serious preachers do. I focused on what I know, what I do, and what I have. At the end, I realized that I missed the main thing all the way. I failed to do what counts, work on myself.

Some say that "the preacher is the medium for God's message." I find this to be wrong. The preacher is not the medium for God's message, the preacher *is* the message. I found out that it is possible to preach well-prepared sermon on forgiveness and give people a message of anger. Who we are always pops out, no matter what words are used. Who we are is who we are when we preach or any other time.

This is also true of life. Stage 5 people aim for integration and congruence in their lives. Attention shifts from self-management and maintaining boundaries to the deeper movement of the Spirit. Fowler reported that all Stage 5 people have habits of spiritual discipline such as an intensive prayer life, meditation, journaling, systematic service to others or something else.

Another characteristic of the people in Paradoxical Faith is that they have open eyes to others. They see genuine faith elsewhere. It is similar to the realization that my wife had after playing organ for several years in a different denomination. "No matter who says what," she said one day after coming from church, "The Holy Spirit is with these people during their worship and the message they preach is inspired by God!" She realized that those who differ from us theologically and doctrinally are authentic Christians. Stage 5 people may go even further than this. A Stage 5 person maintains vulnerability to the truths of those who believe differently, to the "strange truth of others." They always leave open the possibility to be taught or even converted to the truth of others. They expect some truth to be disclosed in encounters with others that may correct or complement what they believe.

This vulnerability to the truth of others is an ever-present opportunity for growth. They attend to things as they are, before seeking to modify, control or impose prior categories. They are never condescending about whatever others have to say.

I remember two people that were selling literature door to door that illustrate the opposite of what I am saying here. I invited them in, and I soon found out that they were Christians and that they wanted to share their truth with me. I was glad to hear that, and I explained that I was a Christian too, and that I wanted to share with them. So, first they shared their "strange truth." Then was a time to share my "strange truth" with them, but they were not interested and it was getting late. So, I told them, "I guess we can meet again. I will read one of your books before the next time, and you can read one of mine. Deal?" Pause. They explained that they didn't want to read the literature of other denominations because it is error. I said, "How about you read one of my books, and I read two of yours. Is that fair?" They couldn't do it. So, I said, "I will not read yours either. One day you might stand in front of your God and explain why you let this guy perish in ignorance." I explained to them that the SDA church is not my personal business, and that I am available to truth in any place. I explained to them that reading my book may even help them deal better with my questions. They refused. They had no openness to those who believe differently.

Another characteristic of Paradoxical Faith stems from this vulnerability to the truth of others. The boundaries of their belief system are porous and permeable. Stage 4 people live with great specificity, "This is right, this is wrong, this is in, this is out." Stage 4 has impenetrable boundaries.

Transparency 11-2: Fowler's Symbol of Paradoxical Faith.

This is Fowler's symbol of Paradoxical Faith. The triangle represents the belief system of the Stage 5 person. The circles represent the penetration of different views, beliefs, and influences that make the person in the triangle who he is. A Stage 5 person has a new openness to life. It is like switching from black and white pictures to full-blown color pictures. It is like entering a 3D space after living in 2D space.

To illustrate these porous and permeable boundaries of one's belief system, Fowler describes his experience with the Scripture. He used to think of studying Scripture as a technical work on the text. As Martin Luther put it, "Scripture must be analyzed with all tools, . . . crack them open like a nut." Later, Fowler learned how to meditate upon the Scripture and wrote:

Transparency 11-3: Quote on Studying the Scripture. Read it.

For Stage 5, Scripture must be heard and interpreted in the light of daily life and deeply heard. It is not just a seeking for the objective truth. Stage 5 people let themselves be penetrated by the Bible!

Vulnerability and flexible boundaries do not mean wishy-washy neutrality, nor do they mean superficial exotic fascination with things that are different. The characteristic of Paradoxical Faith is that it is firmly rooted in one's own faith system. The openness and non-defensiveness of a Stage 5 person comes from the great strength, conviction, and depth of one's roots in one's own system of beliefs.

Transparency 11-4: The New Strength of Stage 5. Read it.

Stage 5 people realize that reality overspills your belief system and tradition. Stage 5 people abandon we-need-to-teach-them attitude and adopts we-learn-together attitude. Seventh-day Adventists sometimes have great difficulty with this. "We have the truth! If we are going to talk, it is we who need to teach, and it is you have to learn. Because we have the truth. Yes, we may look miserable, but we still have the truth. You need to accept our truth, although it may look to you that you will become miserable too!" We are often not prepared to learn from others before we teach them. For example, we can learn from others about prayer, our personal relationship with God, and service before we plunge into the study of the Sabbath and the Sanctuary that could benefit them.

Another characteristic of Stage 5 people is that they accept that truth has elements of mystery. They are not disinterested in finding the truth. However, they know that God's revelation is a matter of both disclosure and concealment. Whatever we know, we know dimly, because the truth is multidimensional and more interdependent than most theories can grasp. There is more to truth than any entity can claim. All liturgies, symbols, traditions, and teaching are partial and limited by people. God can never be fully understood.

In the realization that truth is a mystery, a Stage 5 person finds new simplicity in the midst of complexity. Faith in God grows in new dimensions. "Because of the things I do know about God I can trust him for the things I don't know."

Understanding truth as a mystery gives a Stage 5 person new impetus for searching deeper into the truth. Imagine two Stage 5 people encountering each other with their maps. They learn from each other. They compare the maps without prejudgments, make corrections where they seem warranted. If they cannot reconcile differences, they are not judgmental. Each is enriched by the other. We can say that Stage 5 people are majoring in majors and minoring in minors.

What happens at the encounter of two Stage 4 people. They would have a heated argument about which map is right, each becoming more convinced that his view is the only correct one. They separate without any change in their maps, without deepening and growth.

Another characteristic of Paradoxical Faith is the deepening of the experience of symbols. Stage 4 has a more rational approach to the symbols, rituals, and liturgy. As we discussed last session, a Stage 4 person is in control of the symbols of faith. He analyzes a symbol and takes it apart like a watch. He forces symbols to yield their meanings in the form of propositions and concepts. The mystery of the symbol is lost.

A Stage 5 person puts the watch back together. Fowler adopts the term "second naïveté" to describe the desire of a Stage 5 person to resubmit to the power of the symbolic. The person is not satisfied with a purely intellectual approach. While still carrying forward critical analysis and reflection, a Stage 5 person lets the symbol retain its mystery. One is able to feel the joy of holding the cup and taking the bread, and sensing the presence of Christ in the symbols. Every time I put the bread in my mouth and chew it with my teeth, I literally hear the squeaking of the wooden cross when it was being lifted up. And every time I swallow the wine, I feel in a mysterious way the life from Christ entering my bloodstream nourishing every cell in my body.

For a Stage 5 person, hearing gospel stories and participating in worship becomes a more mystical experience. Symbols can communicate in ways that are deeper and more powerful than the most sophisticated descriptive concepts and propositions.

Now, imagine this scenario. It is Sabbath morning and the pastor has asked his members to rededicate themselves to God by coming to the front for special prayer. In the audience we have three people, Stage 3, Stage 4, and Stage 5. The Stage 3 person would decide whether to go or not on the basis of the atmosphere. If he were attracted by the pastor's personality and call, and if other people go, he goes too. He wants to feel close to other church members and to God and this is the situation for him.

The Stage 4 person, on the other hand, analyzes the message and the pastor, asking whether the pastor has the credentials to give the call, whether the message of the sermon was valid, and whether the wording of the call is appropriate. If all is well, Stage 4 person may go, walking proudly, demonstrating conviction.

Stage 5 person may say, "The sermon was not focused, the pastor is a hypocrite, and the call is unclear. But, I am not perfectly focused either in what I do. Besides, God doesn't have anybody but imperfect representatives to call his people to Him. This is His call, not the pastor's. And even though the pastor's call is not clear, I will rededicate myself according to what I understood God calls me to."

Another example. Many pastors and seminarians have professional dysfunction. They can't listen to a sermon without looking at it critically. "His introduction is flat." "This illustration is melodramatic." "His conclusion is endless." How many times I have spoiled a nice sermon for my wife. I take apart the watch crafted by the pastor. A pastor with Paradoxical Faith is able to resubmit himself to the initiative of the sermon, to feel the mystery of God in it, to feel the impulse of the Spirit coming to him.

Another important dynamic of the Paradoxical Faith is that a Stage 4 person has difficulties dealing with Stage 5 people. A Stage 4 person cannot tolerate ambiguities and paradoxes and often perceives a Stage 5 person as subversive of their common belief system. A Stage 5 person is accepting of a Stage 4 person, but not vice versa.

A Stage 4 person often attacks motives, uses labels and names. A Stage 5 person approaches a Stage 4 person with tolerance and interest. When a Stage 5 person states something in a less than dogmatic way, Stage 4 says, "Lost!"

You can probably recall both kinds of people from your own experience. It is often easy and rewarding to talk to a Stage 5 person, and it is often frustrating and exhausting to talk to a Stage 4 person.

The difference between stages can also be observed in family dynamics. Say we have the family of three generations, teenagers in Stage 3, parents in Stage 4, and grandparents in Stage 5. Why, do you think, teenagers often find better confidants in grandparents than in their parents?

Let the learners give some answers.

Stage 4 parents usually have precise boundaries and have figured out what is right and what is wrong. They may force their values on their children. They are hung up on the irrelevant stuff of teenage life. Grandparents, on the other hand, have a bigger picture of life, and have experienced the absurd and paradoxes galore. They have more tolerance for the growth pangs of teenagers, and look at their development in the long run. They have the big picture.

The final characteristic of Paradoxical Faith that I want to mention is that Stage 5 believers are needed but not often appreciated in the church. They have the capacity to understand and relate to all stages, and serve as guarantors and sponsors of faith. They are confidants who can accept others as they are.

But Christian education is too often more accustomed to straight-line argumentation and the narrow focus of concerns and ideas. Stage 5 people are not usually asked to be leaders in the church. They are often feared in the church because they are difficult to control or pigeon hole. They are more open, complex, balanced, and inclusive and that makes them suspect and difficult to categorize. No matter what they believe, their attitudes will appear too liberal for some.

Conclusion

At the end, I would like to discuss an important question that may be on your mind. Piaget labeled it an "American question." "Can we speed up the process of cognitive development through the stages?" In the same vane, we ask the question, "Can we help people grow through the stages of faith?" What do you think? Why?

Let the learners answer and give the reasons.

It seems that we cannot. Even teaching people about faith development theory does not help in any direct way. Faith is about the whole life. It can't be learned in the classroom. Here is what Fowler says about it.

Transparency 11-5: Quote on Development Through the Stages. Read it.

Fowler holds that the best thing each of us can do is to consolidate our current stage and expand it into different areas of our lives. Growth cannot be forced. It is similar to the life of a caterpillar. If we are not patient with the time it spends in the cocoon we can break the cocoon to help the butterfly come out. But the butterfly is not ready yet. Our impatience may kill him rather than advance its development.

When we are ready, the transition will occur. When I heard the faith development theory for the first time, I assessed myself and concluded that I was well under way into the Stage 5. I was thinking, "I approve and aim for these characteristics of Paradoxical Faith and therefore I am on my way." Later, I realized, I grossly overestimated myself. There is a difference between approving something and being someone. Each stage may take years and years. It is the hard work of decades of life to come to Stage 5. It doesn't come without substantial personal struggles and defeats in various aspects of life.

Some people are in a quasi Stage 5. It happens when people from Stage 3 want to take a shortcut to Stage 5 just by accepting the values of Stage 5. However, sheer relativism and disinterested tolerance toward others is not Stage 5. The only way to

Stage 5 is through the personal quest for the truth and deep commitments and rootedness of Stage 4. There is no shortcut.

Transparency 11-6: Scuba Diver.

Some of us want to skip the stage. We want to dive deep before we even wet get our feet wet. We want to be mature Christians without covering the basics of a personal search and involvement with the issues of our faith.

Any comments or questions?

APPENDIX J

NOTE-TAKING SHEETS

NOTE-TAKING SHEETS

HOW FAITH GROWS - Session 1 Date:____________

OBSTACLES TO CONFRONT

(note-taking sheets)

Introduction

3 obstacles to "faith development":

1.______________________________________

2.______________________________________

3.______________________________________

HOW FAITH GROWS - Session 2 Date:____________

WHAT ARE CHILDREN REALLY ABOUT

(note-taking sheets)

Introduction

Stages of psychosocial development (Erik Erikson)

Infancy (birth to 2 years) - Basic trust vs. Basic mistrust

Child needs to experience ___________________ .

Early Childhood (2 to 4 years) - Autonomy vs. Shame/Doubt

Child needs to experience ___________________ .

Pre-school Age (4 to 6 years) - Initiative vs. Guilt

Child needs to experience ____________________ .

School Age (6 to 12 years) - Industry vs. Inferiority

Child needs to experience ____________________ .

Application: How can we effectively teach the Bible to the children in Sabbath School and church?

HOW FAITH GROWS - Session 3 Date:____________

WHAT ARE ADULTS REALLY ABOUT

(note-taking sheets)

Introduction

Stage 5: Adolescence (12 to 20 years)

________________ vs. ________________

Stage 6: Young Adulthood (20 to 35 years)

________________ vs. ________________

Stage 7: Middle Adulthood (35 to 60 years)

________________ vs. ________________

Stage 8: Mature Adulthood (60 years to death)

________________ vs. ________________

How can the gospel message and church community help people to rework their unresolved psychosocial conflicts from the past?

Psychosocial conflicts/needs:	Help to rework them:

HOW FAITH GROWS - Session 4 Date:____________

HOW OUR UNDERSTANDING GROWS

(note-taking sheets)

Introduction (Jean Piaget)

INFANT (birth to 2 years): Sensori-motor period

An infant "thinks" through the ____________ and ____________.

PRE-SCHOOL CHILD (2 to 7 years): Pre-operational period

A pre-school child can ____________ the world mentally, but cannot grasp the ____________ of others.

SCHOOL CHILD (7 to 11 years): Concrete-operational period

A school-age child's thinking is ____________, but limited to the ____________.

ADOLESCENT (11 years and beyond): Formal operational period

An adolescent's thinking is ____________, but limited by ______________.

ADULT (20s and beyond): Post-formal period

Adult thinking is increasingly _____________.

Examples of stage appropriate question/statement (Topic: Obedience to God's Law):

a. Pre-school children

____

____

b. School-age children

____

____

c. Adolescents

____

____

d. Mature adults

____

____

HOW FAITH GROWS - Session 5 Date:____________

HOW OUR UNDERSTANDING OF RIGHT AND WRONG GROWS

(note-taking sheets)

Introduction (Lawrence Kohlberg)

	Stage	*Description of Moral Reasoning*
Pre-conventional Morality	Stage 1: (age 5-8) Punishment-and-Obedience Orientation	
	Stage 2: (age 8-13) Instrumental Exchange	
Conventional Morality	Stage 3: (adolescence) Interpersonal Conformity	
	Stage 4: (young adulthood) Law and Order Orientation	
Post-conventional Morality	Stage 5: (middle age) Social Contract Orientation	

Christian evaluation of Kohlberg's Post-conventional morality

Christian use of the Kohlberg's findings

Example:
Why do you obey God?
("bottom line" answers)

Stage 1: ____________________

Stage 2: ____________________

Stage 3: ____________________

Stage 4: ____________________

Stage 5: ____________________

How to facilitate growth in moral reasoning?

HOW FAITH GROWS - Session 6 Date:__________

AN HONEST LOOK AT "FAITH"

(note-taking sheets)

Introduction (James Fowler)

Faith is our way of giving __________________ and __________________ to our lives.

Faith is directed toward the objects of our __________________ concern.

Faith is not equal to __________________.

Faith is not equal to __________________.

__________________ of value and power, and __________________ stories describe the "what" aspect of our faith.

__________________ describe the "how" aspect of our faith.

Inadequate understandings of faith:

a) "I don't have faith because the church is not important to me."

b) "Faith is a complete belief in correct doctrines."

Two dynamics of Primal Faith (Pre-stage, birth to 2/3 years):

1) ____________________________________

2) ____________________________________

HOW FAITH GROWS - Session 7 Date:____________

FAITH IN EARLY CHILDHOOD: IMAGES IN THE MAKING

(note-taking sheets)

Introduction

Fantasy Faith - pre-school children (2/3 to 6/7 years)

Fantasy Faith is FUSED.

Fantasy Faith is SELF-ORIENTED.

Fantasy Faith is BUILT ON IMAGES.

Images:

1) Have an ____________________

2) Are ____________________

3) Are ____________________

Facilitating faith development for pre-school children:

Family:

____

____

____

____

Rituals:

____

____

____

____

Prayer:

____

____

____

____

Nature:

____

____

____

____

Time capsules:

____

____

____

____

HOW FAITH GROWS - Session 8 Date:____________

FAITH IN LATE CHILDHOOD: WITHIN THE STORY

(note-taking sheets)

Introduction

Ordering Faith - school-age children (6/7 to 11/12 years)

Ordering Faith is LITERAL.

Ordering Faith is RECIPROCAL.

Ordering Faith is BUILT ON STORIES.

2 broad ways to facilitate faith development in late childhood

a. ______________________________

b. ______________________________

Adult version of Ordering Faith

HOW FAITH GROWS - Session 9 Date:____________

FAITH IN ADOLESCENCE: RELATIONSHIPS IMPERATIVE

(note-taking sheets)

Introduction

Developmental changes that precipitate the emergence of Conformity Faith (11/12 - 17/18, and many adults)

Characteristics of Conformity Faith

1) Conformity Faith is built on relationships

2) Conformity Faith strives to feel personal relationship with God

3) Conformity Faith is conventional

4) Conformity Faith is tacit

5) Conformity Faith is strongly influenced by authority

Needs that need to be met

1) Group to ________________ .

2) Adults to ________________ .

3) Safety to ________________ .

4) Authentic leaders to ________________ .

5) Personal religion to ________________ .

Four dynamics of Conformity Faith in adults

HOW FAITH GROWS - Session 10 Date:____________

FAITH IN YOUNG ADULTHOOD: DIRECT LINE

(note-taking sheets)

Introduction

Personalized Faith and Evangelism

Characteristics of Personalized Faith (from 17/18 onwards, any age after adolescence)

1) released from the "tyranny of others"

2) direct access to understanding

3) symbols are translated into conceptual meanings

4) conscious of one's own and other faith systems

Problems and Challenges in Personalized Faith

1) increasing barriers

2) approaching others as inferior

3) over-intellectualism

Discussion:

1) What are important needs of the people in their transition to Personalized Faith and how can a community of believers help them in the transition?

2) What kinds of experience would help people deal with the challenges and problems of Personalized Faith? How would those experiences help?

3) Why people in Personalized Faith have problem with their self-management and how can a community of believers help them?

HOW FAITH GROWS - Session 11 Date:____________

FAITH IN MATURE ADULTHOOD: RETURN TO THE TERRITORY

(note-taking sheets)

Introduction

Characteristics of Paradoxical Faith (usually not before 30s)

1) tolerating paradoxes and ambiguities

2) striving to integrate different domains of life

3) opening eyes to others

4) porous and permeable boundaries

5) tolerable and non-defensive but firmly rooted in one's own faith system

6) accepting that truth is a mystery

7) deepening the experience of symbols

8) often appears subversive to Stage 4 people

9) needed, but not used in church

Conclusions and Discussion

APPENDIX K

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OVERHEAD TRANSPARENCIES

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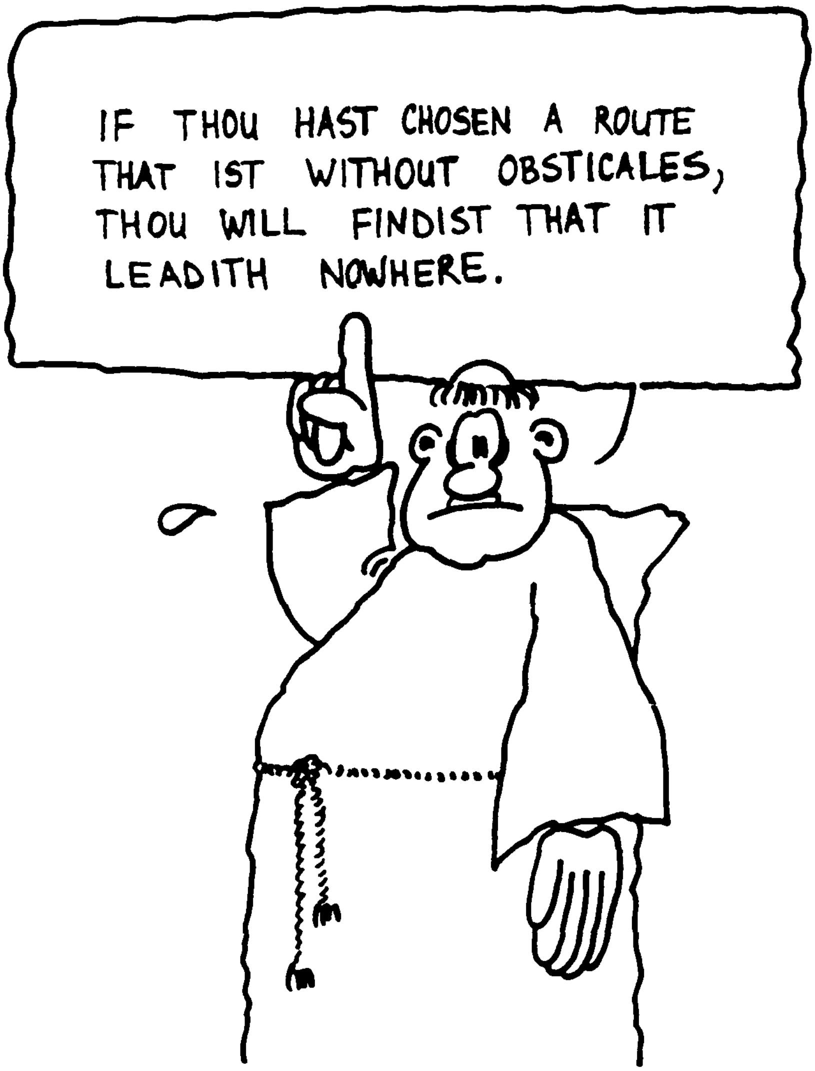
1. Transparency 1-1: A Proverb


IF THOU HAST CHOSEN A ROUTE THAT IST WITHOUT OBSTICALES, THOU WILL FINDIST THAT IT LEADITH NOWHERE.

Lipobar, 1996

2. Transparency 1-2: Course Outline

HOW FAITH GROWS:

FAITH DEVELOPMENT OVER THE STAGES OF LIFE SPAN

11 Sessions:

1. Obstacles to Confront
2. What are Children Really About
3. What are Adults Really About
4. How our Understanding Grows
5. How our Understanding of Right and Wrong Grows
6. An Honest Look at "Faith"
7. Faith in Early Childhood: Images in the Making
8. Faith in Late Childhood: Within the Story
9. Faith in Adolescence: Relationships Imperative
10. Faith in Young Adulthood: Direct Line
11. Faith in Mature Adulthood: Return to the Territory

3. Transparency 1-3: Statistics About World Apostasies

STATISTICS OF APOSTASY IN SDA CHURCH BETWEEN GC SESSIONS

Between Vienna 1975 and Dallas 1980:

1/5 million left the church
equivalent to
Almost all East African Division

Between Dallas 1980 and New Orleans 1985:

1/3 million left the church
equivalent to
Trans-European, Southern Asia,
& South Pacific Division

4 out of 10 divisions in one decade

- vastly underreported
- non-attending membership not included
- no deaths included

(Naden, 1993)

4. Transparency 1-4: Three Obstacles

3 obstacles to "faith development":

1. Division of life between secular and sacred
2. Disregard for religious experience
3. Deficient view of Christian maturity

5. Transparency 1-5: Quotes From Ted Ewing

"If attention is not given to the construction of an experiential learning environment that is congruent with the truths they are taught, students will learn that truth has nothing to do with life as they experience it, and will consequently bifurcate their experience of faith from their knowledge of it."

(T. J. Ewing, personal communication, August 1995)

"Religious education must demonstrate a wholistic view of persons and the maturation process. Given their anthropology, Adventist religious educators should know this better than anyone else."

(T. J. Ewing, personal communication, August 1995)

6. Transparency 1-6: Valuegenesis Data

Thinking Climate in Church

	Seventh-day Adventist	Mainline Protestant	Southern Baptist Convention
"Challenges my thinking"	22%	46%	61%
"Encourages me to ask questions"	22%	41%	62%
"I learn a lot"	24%	48%	72%

"I Can Be Myself" at Church

	Seventh-day Adventist	Mainline Protestant	Southern Baptist Convention
7th-8th grade	48%	70%	81%
9th-10th grade	43%	79%	85%
11th-12th grade	41%	78%	92%

"Church Programs Are Interesting"

	Seventh-day Adventist	Mainline Protestant	Southern Baptist Convention
7th-8th grade	39%	69%	82%
9th-10th grade	30%	66%	79%
11th-12th grade	24%	67%	70%

(Daily, 1993)

Denominational Loyalty

72% say they will be SDA at 40 years of age (Dudley, 1992)

7. Transparency 1-7: Quotes from E.G. White on Maturity

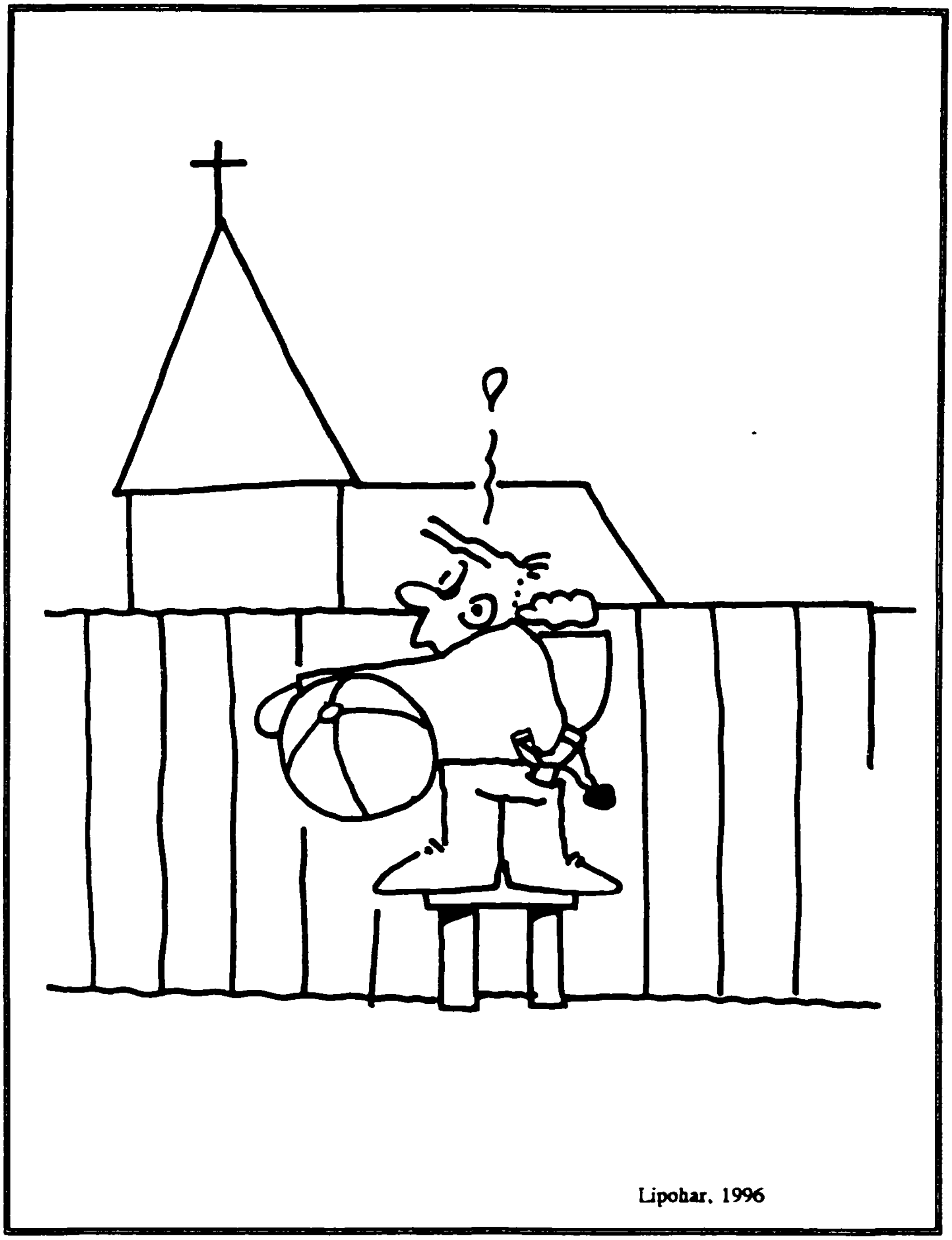
"Every human being, created in the image of God, is endowed with a power akin to that of the Creator--individuality, power to think and to do."

(E.G. White, 1952, p.17)

"It is the work of true education to . . . train youth to be thinkers, and not mere reflectors of other men's thought."

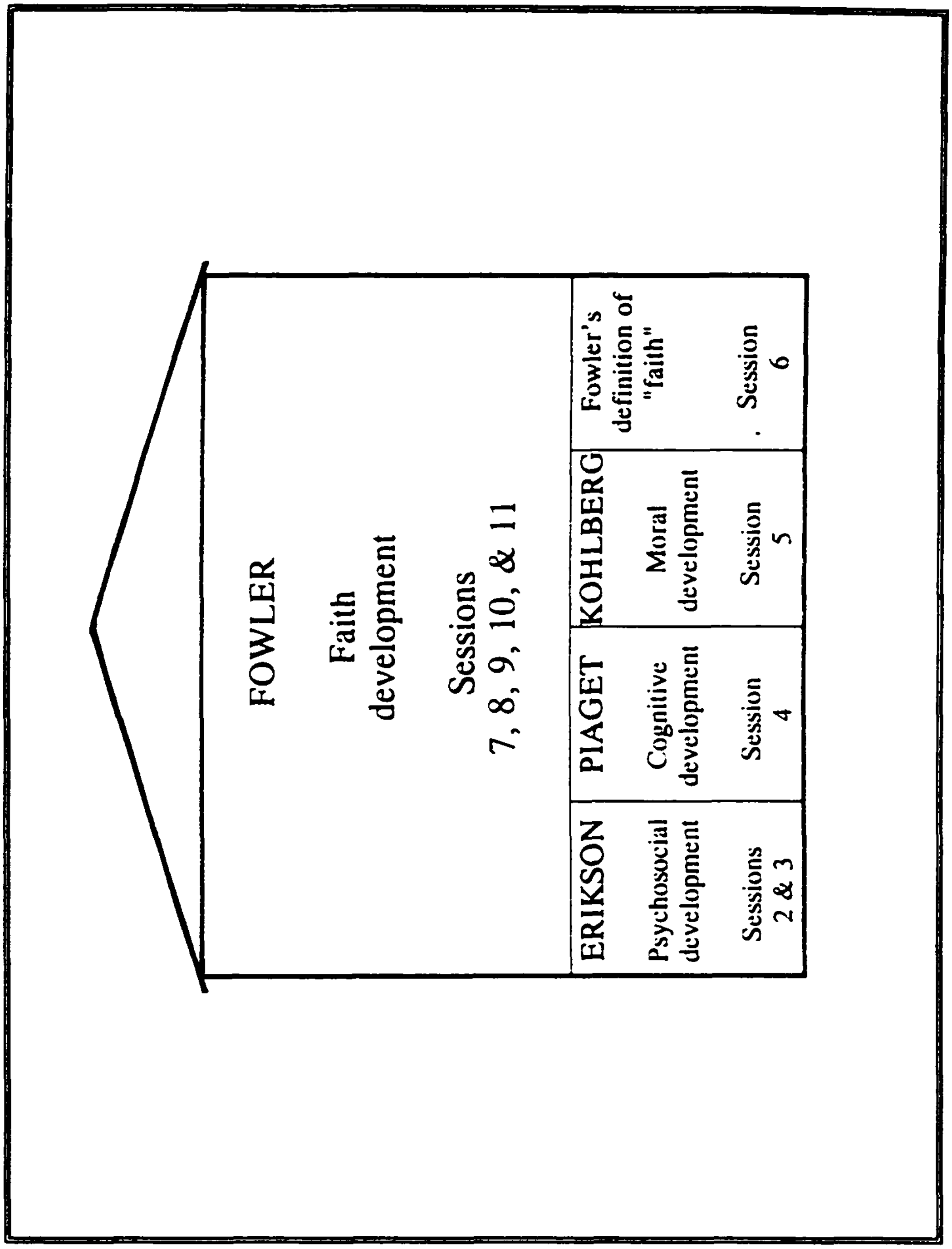
(E.G. White, 1952, p.17)

8. Transparency 2-1: Boy and the Church

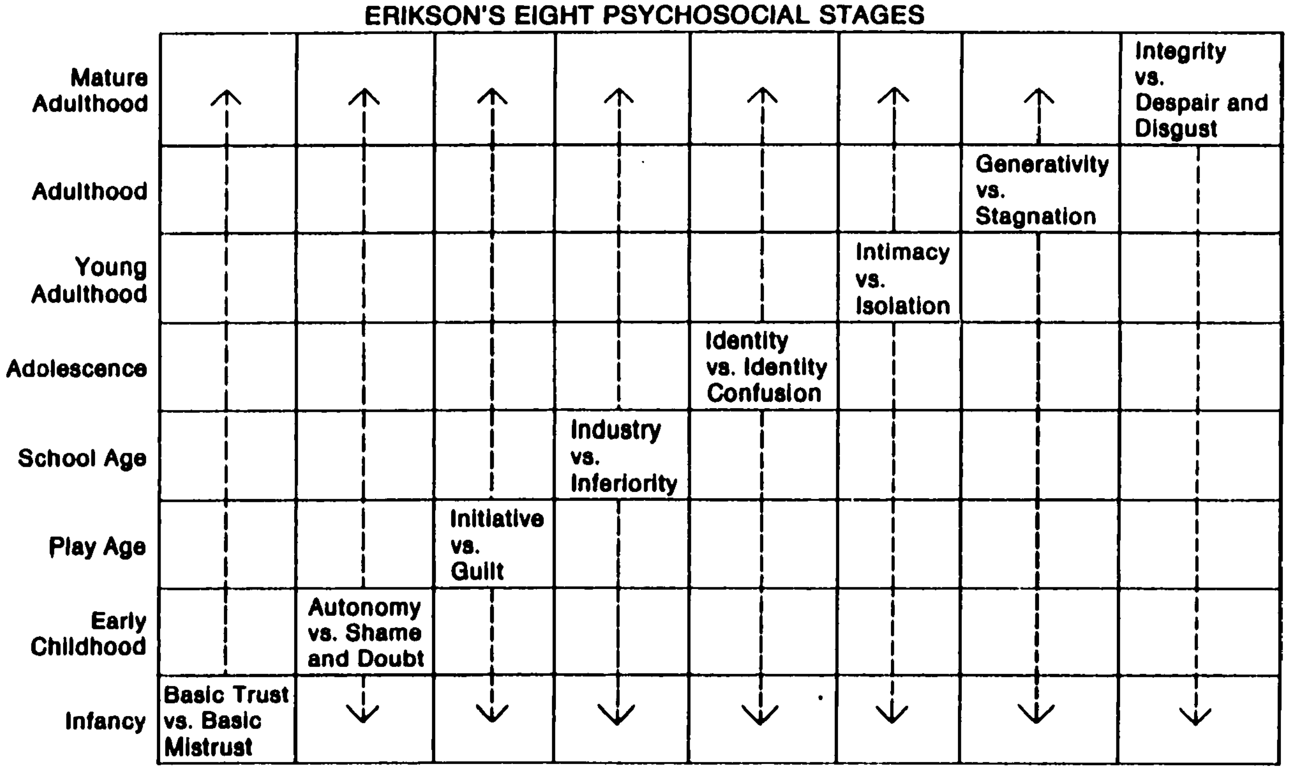


Lipohar, 1996

9. Transparency 2-2: The House


FOWLER
Faith development
Sessions 7, 8, 9, 10, & 11
ERIKSON
Psychosocial development
Sessions 2 & 3
PIAGET
Cognitive development
Session 4
KOHLBERG
Moral development
Session 5
Fowler's definition of "faith"
Session 6

ERIKSON'S EIGHT PSYCHOSOCIAL STAGES



Mature Adulthood								Integrity vs. Despair and Disgust
Adulthood							Generativity vs. Stagnation	
Young Adulthood						Intimacy vs. Isolation		
Adolescence					Identity vs. Identity Confusion			
School Age				Industry vs. Inferiority				
Play Age			Initiative vs. Guilt					
Early Childhood		Autonomy vs. Shame and Doubt						
Infancy	Basic Trust vs. Basic Mistrust							

11. Transparency 2-4: Dialogue With Katrina

Interviewer: How long have you been going to church?

Katrina: Since I was a baby.

Interviewer: How do you like your classes at church?

Katrina: They're too much like school.

Interviewer: How's that?

Katrina: They're boring.

Interviewer: How so?

Katrina: We have to sit in chairs and memorize stuff.

Interviewer: What have you memorized?

Katrina: Verses from the Bible. We get a piece of candy if we come with verses memorized.

Interviewer: Can you say the last verse you got some candy for?

Katrina: I don't remember.

Interviewer: Do you remember any of them?

Katrina: No, I'm sorry.

Interviewer: Well, can you remember what any of them meant?

Katrina: No. I guess I have a bad memory.

Interviewer: Katrina, can you tell me what it takes for a person to get to heaven?

Katrina: Study hard.

(Schultz & Schultz, 1994, pp. 7-8)

12. Transparency 2-5: Stages of Childhood

STAGES OF CHILDHOOD

Infancy (birth to 2 years)

Child needs to experience CARE.

Early Childhood (2 to 4 years)

Child needs to experience PERSONHOOD.

Pre-school Age (4 to 6 years)

Child needs to experience INITIATIVE.

School Age (6 to 12 years)

Child needs to experience SUCCESS.

13. Transparency 2-6: Quotes From E.G. White on Discipline

"To direct the child's development without hindering it by undue control should be the study of both parent and teacher. Too much management is as bad as too little. The effort to 'break the will' of a child is a terrible mistake"

(E. G. White, 1952, p. 288)

"There are many families of children who appear to be well trained, while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting or deciding for themselves. . . . they have no confidence in themselves to move out upon their own judgment, having an opinion of their own."

(E. G. White, 1948, pp. 132-133)

14. Transparency 2-7: Quotes by Kohn

Rewards are often successful at increasing the probability that we will do something. At the same time though, . . . they also change the *way* we do it. They offer one particular reason for doing it, sometimes displacing other possible motivations. And they change the ***attitude*** we take toward the activity.

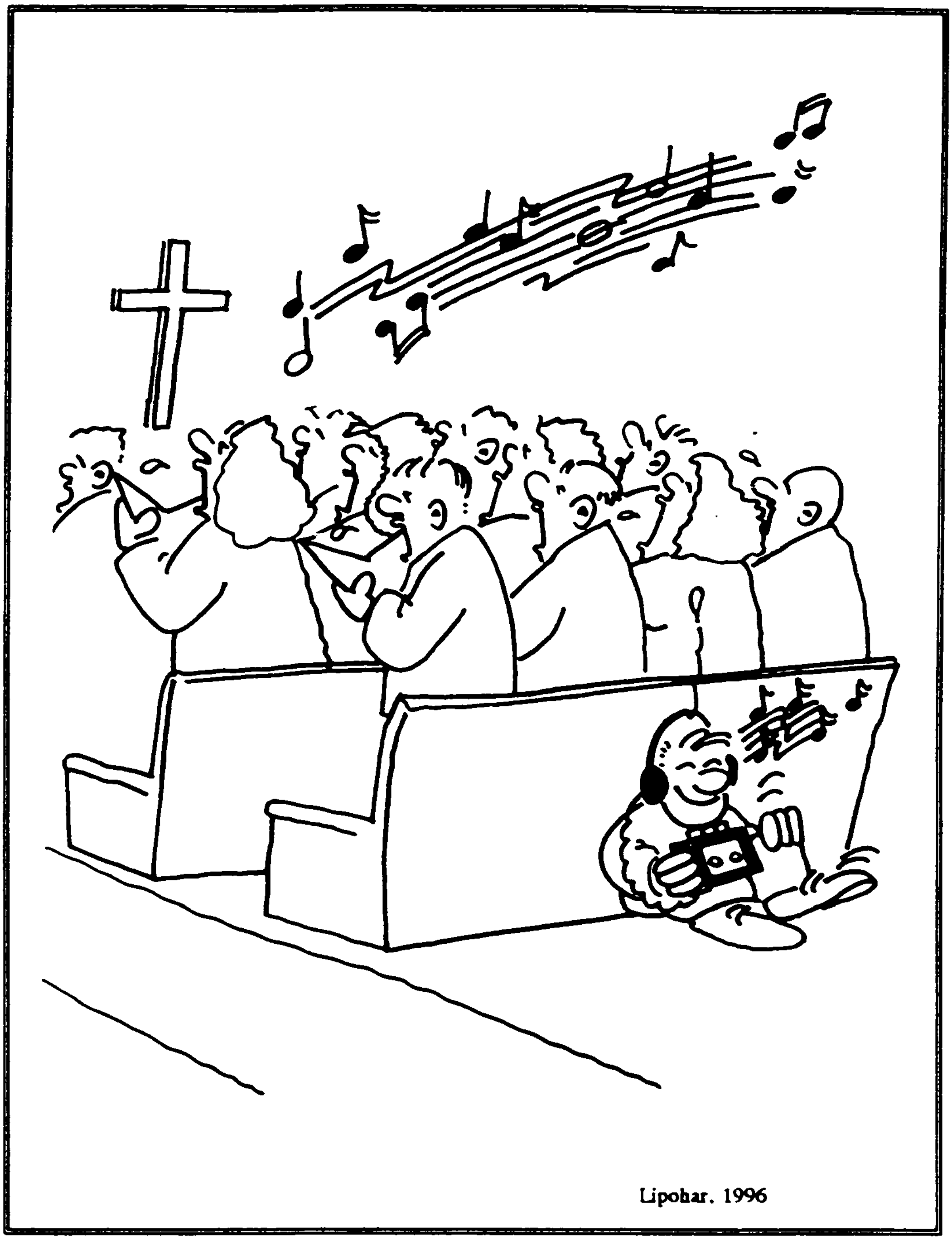
. . . rewards must be judged on whether they lead to lasting change--change that persists when there are no longer goodies to be gained.

(Kohn, 1993)

15. Transparency 2-8: Application Question

How can we effectively teach the Bible to the children in Sabbath School and church?

16. Transparency 3-1: Boy With a Walkman



Lipohar, 1996

17. Transparency 3-2: Psychosocial Stages

ERIKSON'S EIGHT PSYCHOSOCIAL STAGES

Mature Adulthood	↑	↑	↑	↑	↑	↑	↑	**Integrity vs. Despair and Disgust**
Adulthood							**Generativity vs. Stagnation**	
Young Adulthood						**Intimacy vs. Isolation**		
Adolescence					**Identity vs. Identity Confusion**			
School Age				**Industry vs. Inferiority**				
Play Age			**Initiative vs. Guilt**					
Early Childhood		**Autonomy vs. Shame and Doubt**						
Infancy	**Basic Trust vs. Basic Mistrust**	↓	↓	↓	↓	↓	↓	↓

18. Transparency 3-3: Stages of Adulthood

Stage 5: Adolescence (12 to 20 years)

Identity vs. Identity Confusion

Stage 6: Young Adulthood (20 to 35 years)

Intimacy vs. Isolation

Stage 7: Middle Adulthood (35 to 60 years)

Generativity vs. Stagnation

Stage 8: Mature Adulthood (60 years to death)

Integrity vs. Despair

19. Transparency 3-4: Definition of Intimacy

"Intimacy is simply ability to be real, to be who we are--and to let others see us in that unpretentious authenticity."

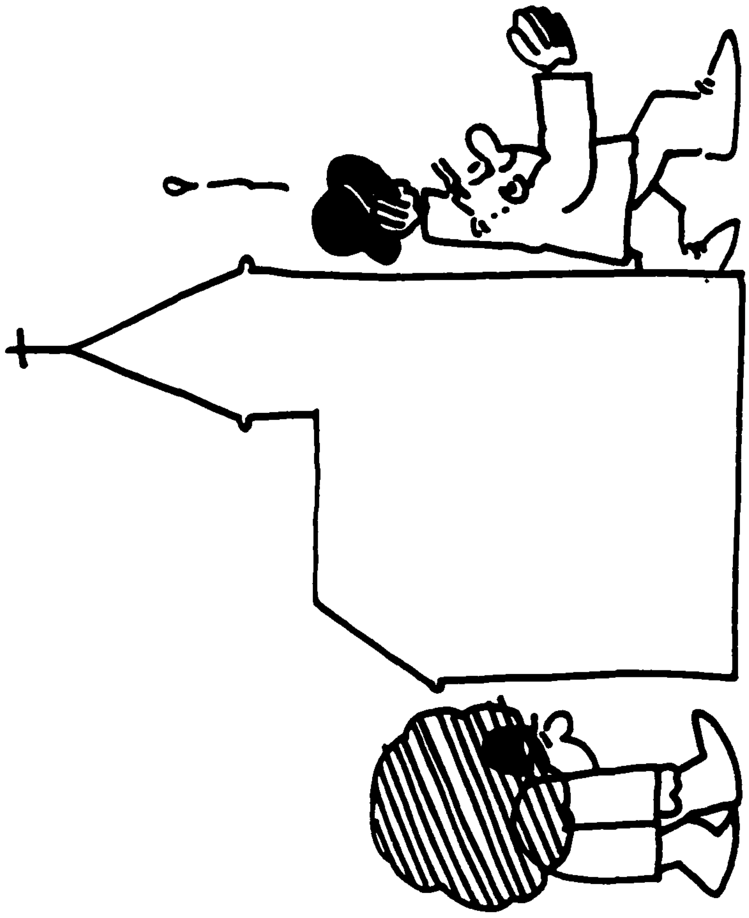
(Taylor & Lawrence, 1995, p. 149)

20. Transparency 3-5: Erikson's Quote on Intimacy and Identity

"The giving of oneself to another, which is the mark of true intimacy, cannot occur until one has self to give."

Erik Erikson

21. Transparency 3-6: Church, a Place of Healing



Lipohar, 1996

22. Transparency 3-7: Application Question

How can the Gospel message and church community help people rework their unresolved psychosocial conflicts from the past?

Psychosocial conflicts/needs:	Help to rework them:

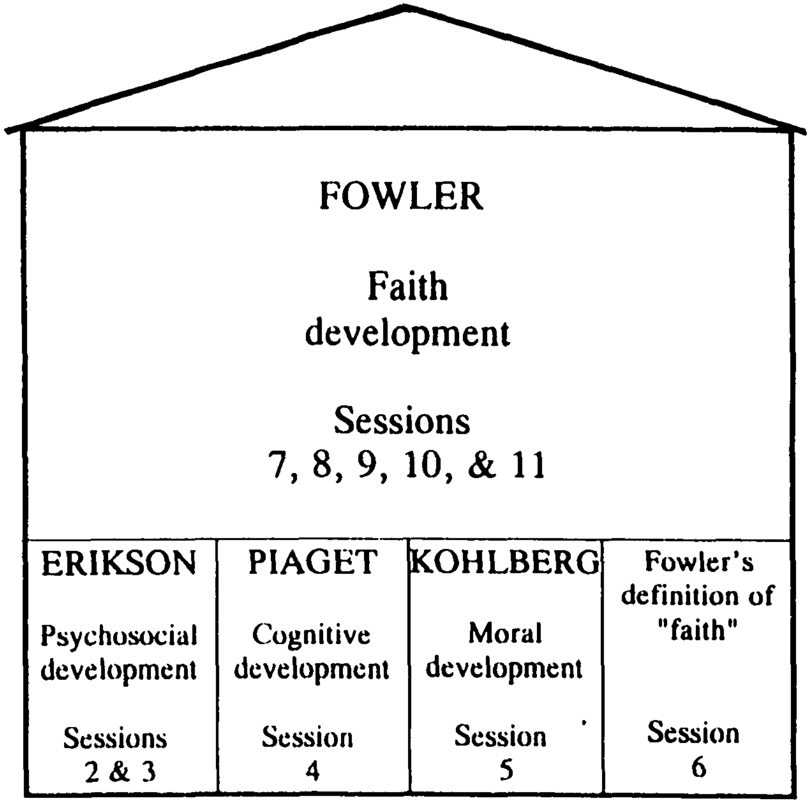
23. Transparency 4-1: Squirrel or Jesus?

Teacher: All right, boys and girls, what's fuzzy, has a bushy tail, and gathers nuts in the fall?

Johnny: Sure sounds like a squirrel to me, but I know the answer must be Jesus.

(Schultz & Schultz, 1994, p. 85)

24. Transparency 4-2: The House



FOWLER

Faith
development

Sessions
7, 8, 9, 10, & 11

ERIKSON

Psychosocial
development

Sessions
2 & 3

PIAGET

Cognitive
development

Session
4

KOHLBERG

Moral
development

Session
5

Fowler's
definition of
"faith"

Session
6

25. Transparency 4-3: Stages of Cognitive Development

INFANT (birth to 2 years)
Sensori-motor period

An infant "thinks" through the **SENSES** and **MOVEMENTS**.

PRE-SCHOOL CHILD (2 to 7 years)
Pre-operational period

A pre-school child can **REPRESENT** the world mentally, but cannot grasp the **PERSPECTIVES** of others.

SCHOOL CHILD (7 to 11 years)
Concrete-operational period

A school-age child's thinking is **LOGICAL**, but limited to the **CONCRETE**.

ADOLESCENT (11 years and beyond)
Formal operational period

An adolescent's thinking is **FLEXIBLE**, but limited by **INEXPERIENCE**.

ADULT (20s and beyond)
Post-formal period

Adult thinking is increasingly **DIALECTICAL**.

26. Transparency 4-4: Whatzat?

Whatzat?

27. Transparency 4-5: Parallel Monologue

Jill: This sure is a neat truck!

Leslie: I think I'll paint the sky a kinda purple.

Jill: I'm gonna be truck driver some day.

Leslie: But if I make the sky kinda purple, what'll I make the trees?

Jill: Maybe I'll drive a milk truck. Broooom!

Leslie: I know, blue.

(Gerow, Brothen, & Newell, 1989, pp. 250-251)

28. Transparency 4-6: Boy's Perceptions of an Airplane

Experimenter: Do airplanes get small when they fly away in the sky?

Jimmy: Yes, they get real tiny.

Experimenter: Do they really get small, or do they just look small?

Jimmy: They really get small.

Experimenter: What happens to the people inside?

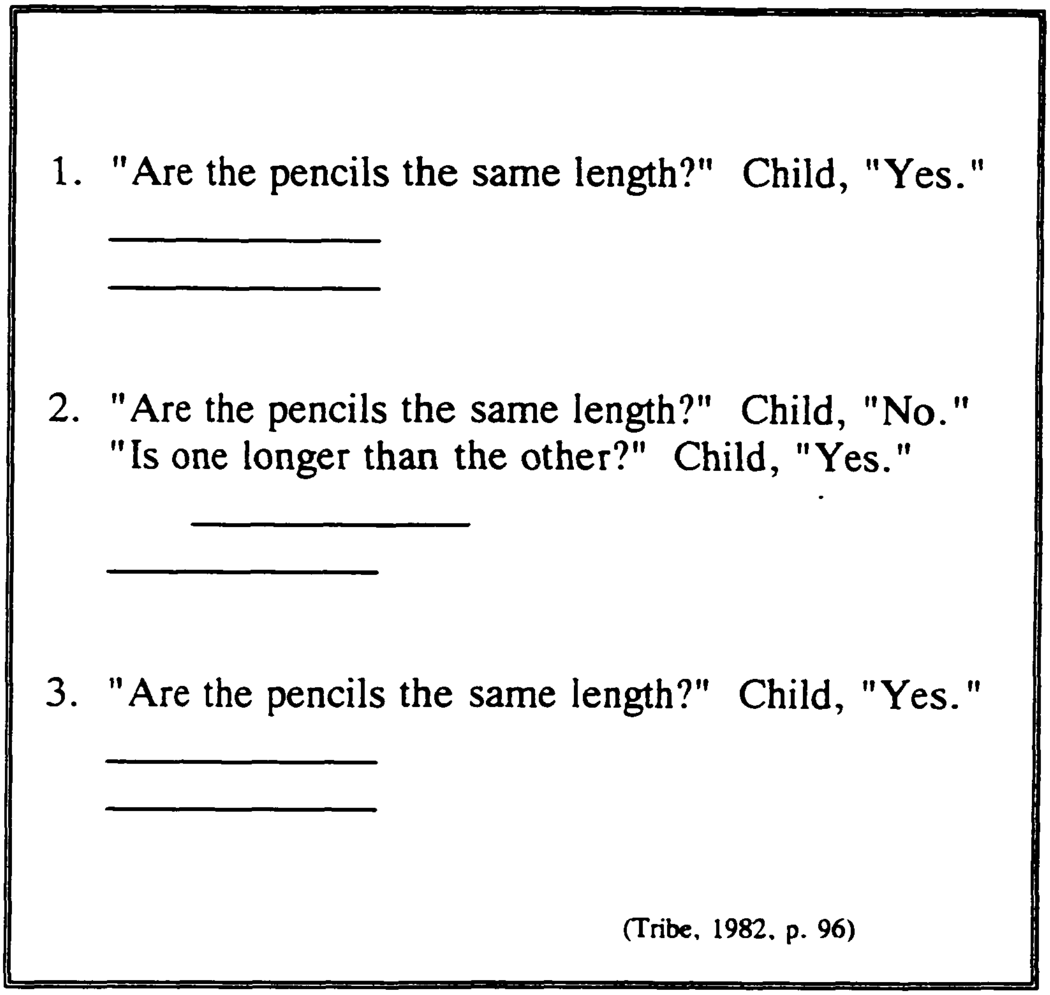
Jimmy: They shrink.

Experimenter: How can they shrink and get small?

Jimmy: They cut their heads off.

(Kohlberg, 1987, p. 31)

29. Transparency 4-7: Experiment With Pencils



1. "Are the pencils the same length?" Child, "Yes."

2. "Are the pencils the same length?" Child, "No."
"Is one longer than the other?" Child, "Yes."

3. "Are the pencils the same length?" Child, "Yes."

(Tribe, 1982, p. 96)

30. Transparency 4-8: Nobody has Three Eyes

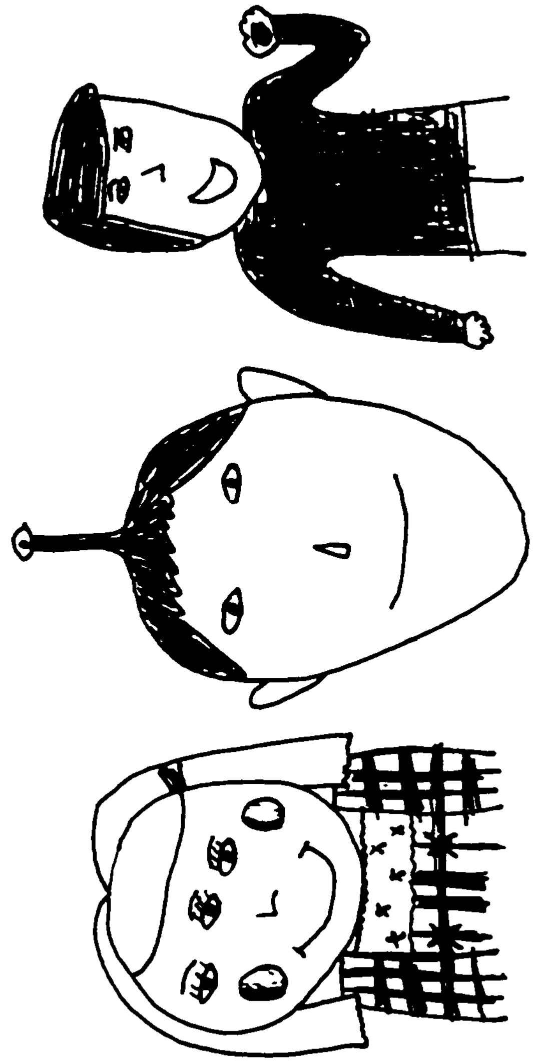
Teacher (to a class of 9-year-olds):

For artwork today, I'd like each of you to draw me a picture of a person who has three eyes.

Billy: How? Nobody has three eyes!

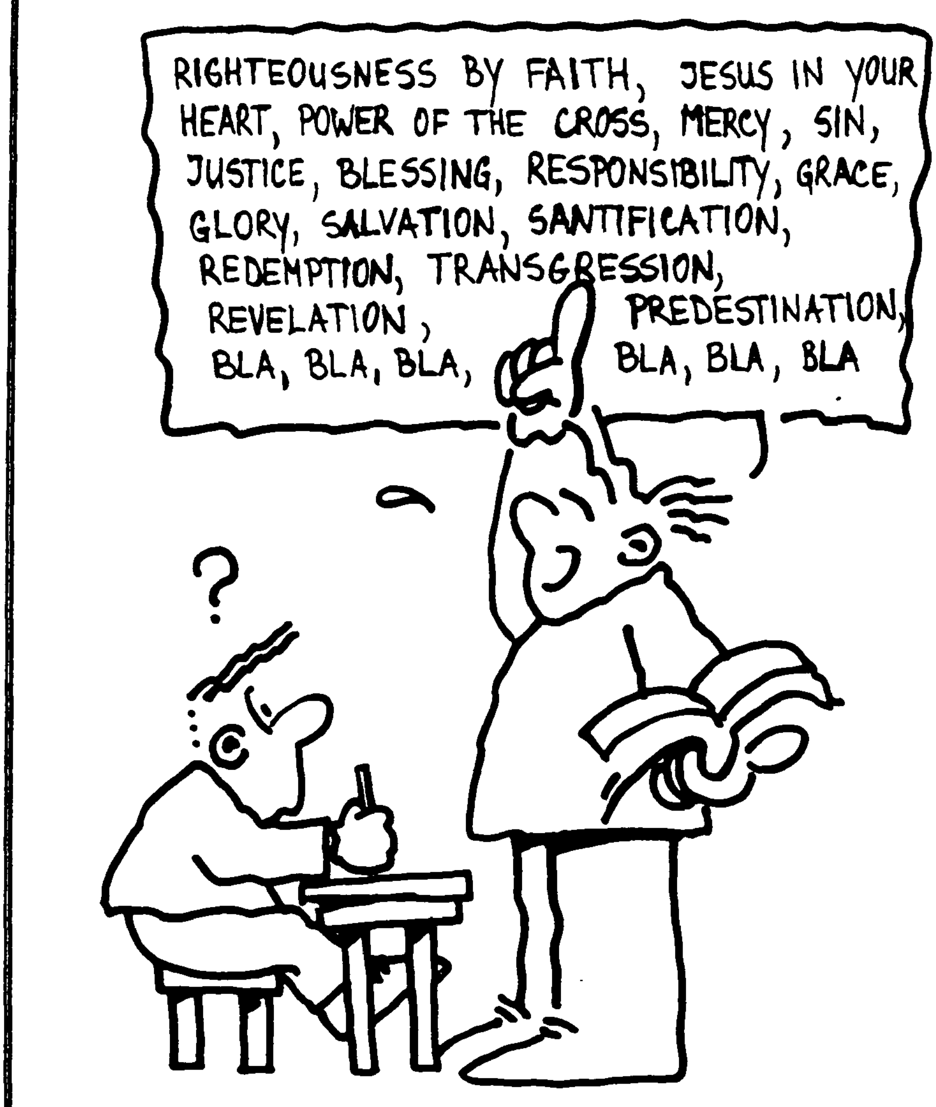
(Shaffer, 1993, p. 261)

31. Transparency 4-9: One-eye Assignment



(adapted from Shaffer, 1993, p. 261)

32. Transparency 4-10: Children's Sabbath School


RIGHTEOUSNESS BY FAITH, JESUS IN YOUR HEART, POWER OF THE CROSS, MERCY, SIN, JUSTICE, BLESSING, RESPONSIBILITY, GRACE, GLORY, SALVATION, SANTIFICATION, REDEMPTION, TRANSGRESSION, REVELATION, PREDESTINATION, BLA, BLA, BLA, BLA, BLA, BLA
?

Lipobar, 1996

33. Transparency 4-11: Ronald Goldman's Comments

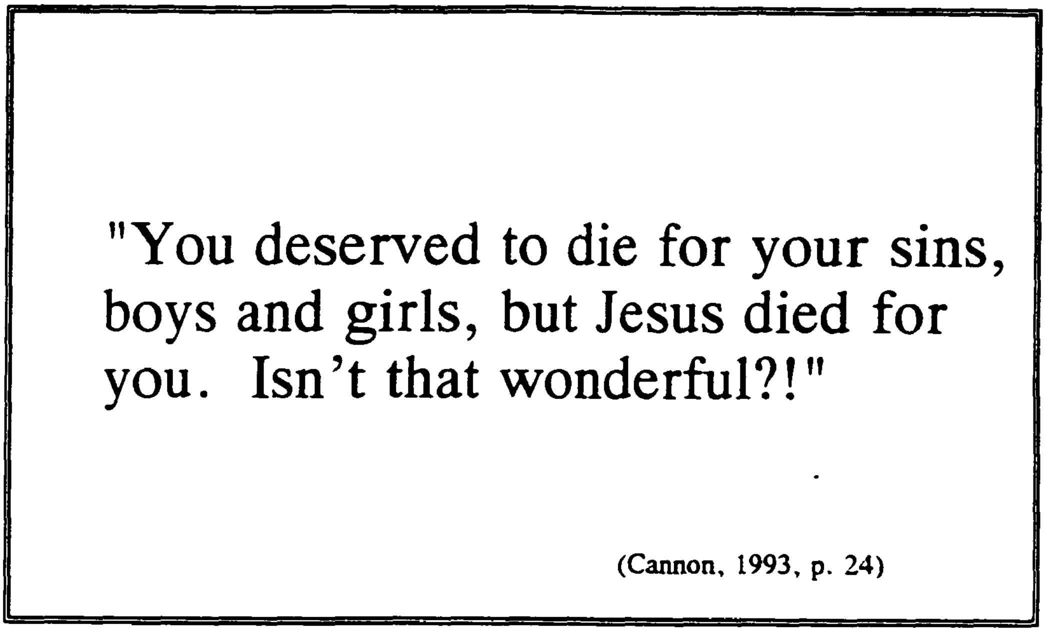
Ronald Goldman:

"We give them too much, too soon."

"A lower stage or religious thinking allows children to be taught to make orthodox religious responses easily without really understanding these responses at all. The unfortunate result of this is that it later becomes a major task for 14- through 17-year-olds to reconceptualize the religious world in such a way as to break down the walls between the world he has built up and the world as he now sees it."

(Gillespie, 1988, p.69)

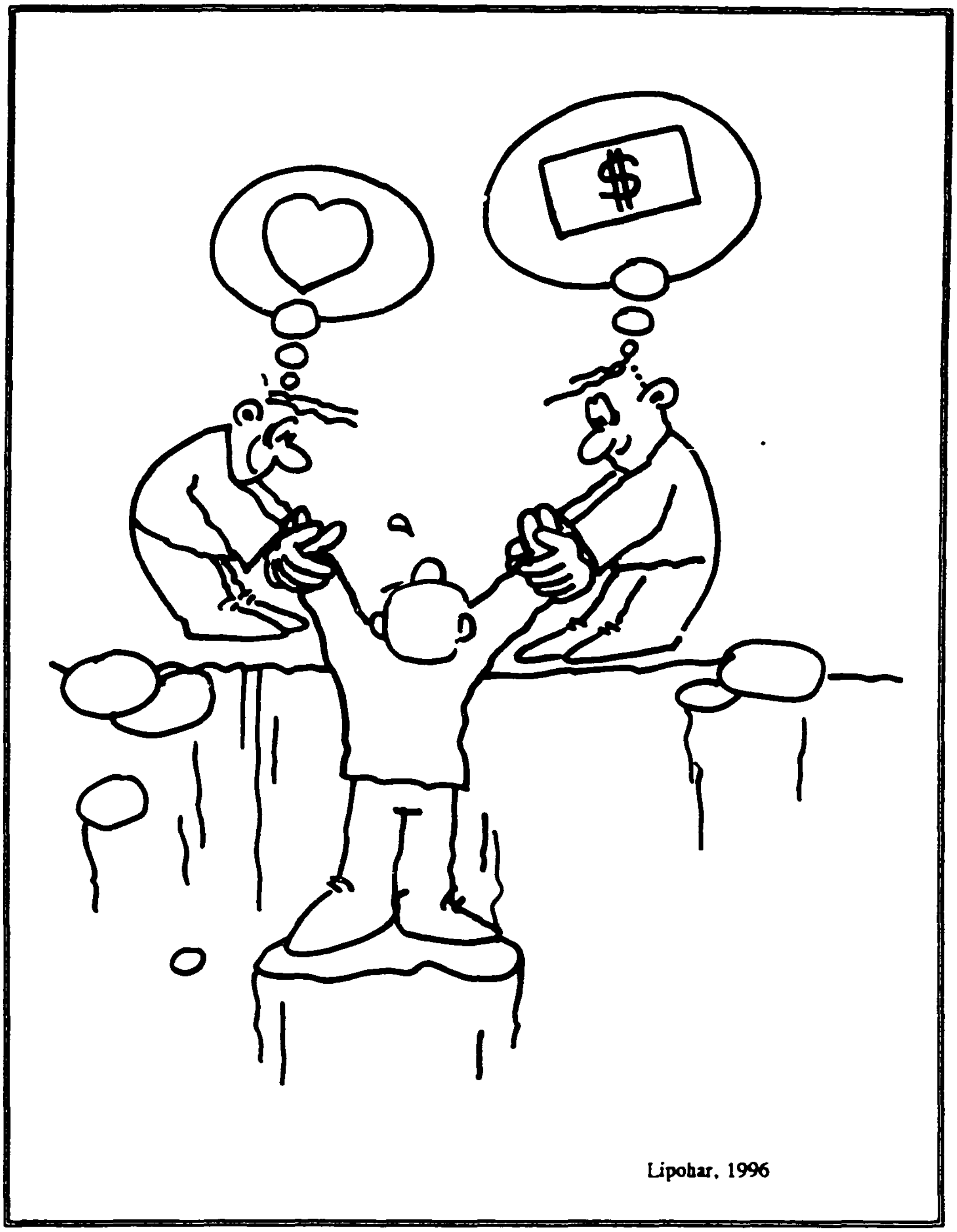
34. Transparency 5-1: Wonderful News



"You deserved to die for your sins, boys and girls, but Jesus died for you. Isn't that wonderful?!"

(Cannon, 1993, p. 24)

35. Transparency 5-2: Two Motives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Lipohar, 1996

36. Transparency 5-3: Table of Kohlberg's Stages

	Stage	*Description of Moral Reasoning*
Pre-conventional Morality	Stage 1: (age 5-8) Punishment-and-Obedience Orientation	**MOTIVATED BY FEAR OF PUNISHMENT**
	Stage 2: (age 8-13) Instrumental Exchange	**MOTIVATED BY THE HOPE OF BENEFIT**
Conventional Morality	Stage 3: (adolescence) Interpersonal Conformity	**MOTIVATED BY EXPECTATIONS OF OTHERS**
	Stage 4: (young adulthood) Law and Order Orientation	**MOTIVATED BY RESPONSIBILITY TO THE SYSTEM**
Post-conventional Morality	Stage 5: (middle age) Social Contract Orientation	**MOTIVATED BY PERSONAL, ABSTRACT PRINCIPLES**

37. Transparency 5-4: Two Situations

Father:	"Lying is wrong."
Child (understands):	"Lying is followed by trouble."
Husband:	"You wouldn't believe how much trouble this man has done to the relationships among people in my office."
Wife:	"It is hard to deal with such a person."
Child (thinks):	"I don't understand. Why don't they beat him up?"

38. Transparency 5-5: Nonsense for a Pre-conventional Child

Mother: "It is better to give than to receive."

Child (thinks): "Why is she keep repeating this nonsense?"

39. Transparency 5-6: A Quote on Stages of Moral Reasoning

"Basically, what the point comes down to is this. If a person spends his whole life doing what he has been told to do by authority, merely because of fear of authority (stage one), or because it will bring him pleasure (stage two), or because it is expected by the group (stage three), or because that is the law, (stage four), he has never really made moral decisions which are his *own* moral decisions. He may be acting in accord with laws, but is he accepting these laws because he is conditioned to accept them, or because he has chosen them as most ideal? . . . One must be one's own person, so to speak, in order to mature fully. . . . It will not do merely to follow what one has been told. . . . No group mind may supplant his own conscience."

(Duska & Whelan, 1975, p. 69)

40. Transparency 5-7: "Bottom Line" Answers

Why do you obey God?
("bottom line" answers)

Stage 1: Because he will punish those who disobey.

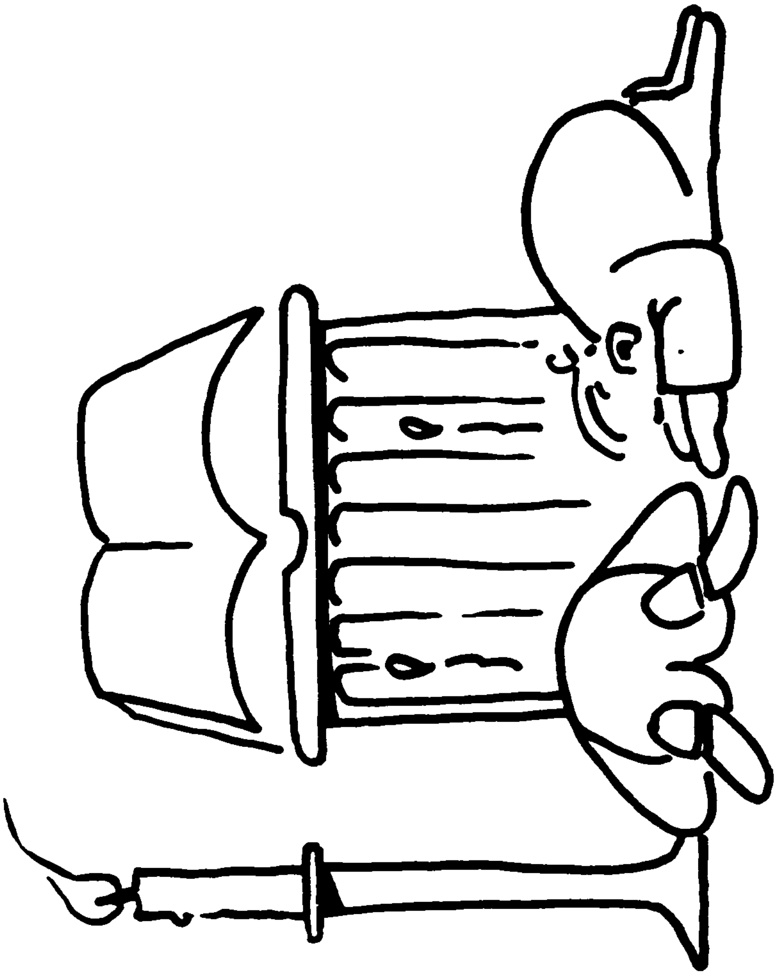
Stage 2: Because if I obey God I will have eternal life.

Stage 3: Because I want to be perceived as a good Christian.

Stage 4: Because obedience to his law is a foundation for order in the Universe and church.

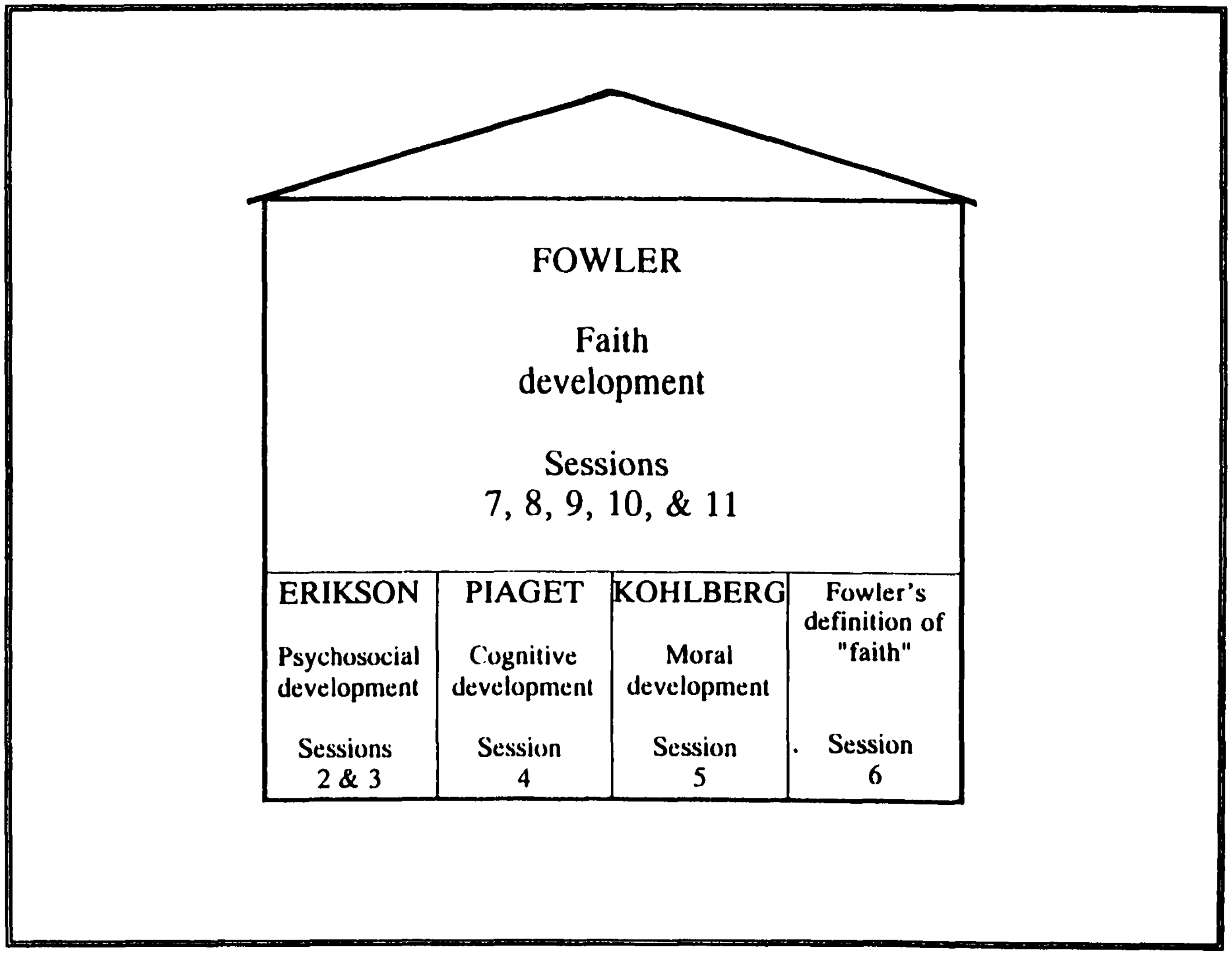
Stage 5: Because God is source of all good and I have chosen to obey Him even if it conflicts with the norms of society or my church.

41. Transparency 6-1: Bible Worshipers



Lipohar, 1996

42. Transparency 6-2: The House



FOWLER

Faith
development

Sessions
7, 8, 9, 10, & 11

ERIKSON	PIAGET	KOHLBERG	Fowler's definition of "faith"
Psychosocial development	Cognitive development	Moral development	
Sessions 2 & 3	Session 4	Session 5	. Session 6

43. Transparency 6-3: Fowler's Formal Definition of Faith

Faith is:

People's evolved and evolving ways
of experiencing self, others and world
(as they construct them)

as related to and affected by the
ultimate conditions of existence
(as they construct them)

and of shaping their lives' purposes and meanings,
trusts and loyalties, in light of the
character of being, value and power
determining the ultimate conditions
of existence (as grasped in their
operative images--conscious and
unconscious--of them)

(Fowler, 1981, pp. 92-93)

44. Transparency 6-4: Fowler's Informal Definition of Faith

"Anyone not about to kill himself lives by faith."

(Fowler & Keen, 1978, p.1)

45. Transparency 6-5a: Vignette 1

Vignette 1

Every Saturday Martin was about his usual Saturday morning custom of helping Mr. Frady with chores and his grocery shopping. At 86 Mr. Frady is rather feeble and has no family nearby. For over three years, Martin has been spending Saturday mornings with Mr. Frady. Sometimes his wife and children go along, but most Saturdays it is just Martin and Mr. Frady. They enjoy each other's company and both admit that they really look forward to Saturdays. About two years ago, Martin was offered a prestigious position within his company. The change would require a great deal of travel and an executive's working breakfast each Saturday. After careful consideration with his family and his boss, Martin declined the offer. Even though his friends thought he was out of his mind, his family is comfortable and happy.

(adapted from L. B. Smith, 1984, p. 79)

46. Transparency 6-5b: Vignette 2

Vignette 2

Jane is pursuing a career in law. She attended a prestigious school and did very well academically. Upon graduation, she was invited to join the premier law firm in her city with the potential of becoming a partner in a few years. Because of the demands of her career, she has decided to delay indefinitely a serious relationship that might lead to marriage. She is doing well financially and is presently purchasing a condominium and a BMW so that she might have a similar standard of living to the clients and associates with whom she works. Her only family is her parents who live fifty miles away and an elderly aunt who lives in her city. Her busy schedule prevents her from seeing her parents more than twice a year; she has never visited her aunt.

(L. B. Smith, 1984, p. 76)

47. Transparency 6-6: Characteristics of Faith

Faith is our way of giving MEANING and COHERENCE to our lives.

Faith is directed toward the objects of our ULTIMATE concern.

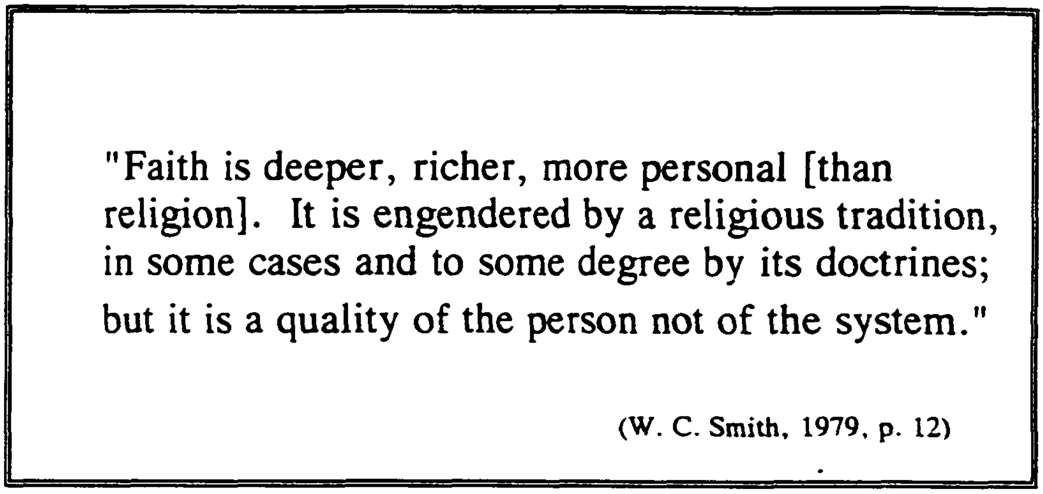
Faith is not equal to RELIGION.

Faith is not equal to BELIEF.

CENTERS of value and power, and MASTER stories describe the "what" aspect of our faith.

STAGES OF FAITH describe the "how" aspect of our faith.

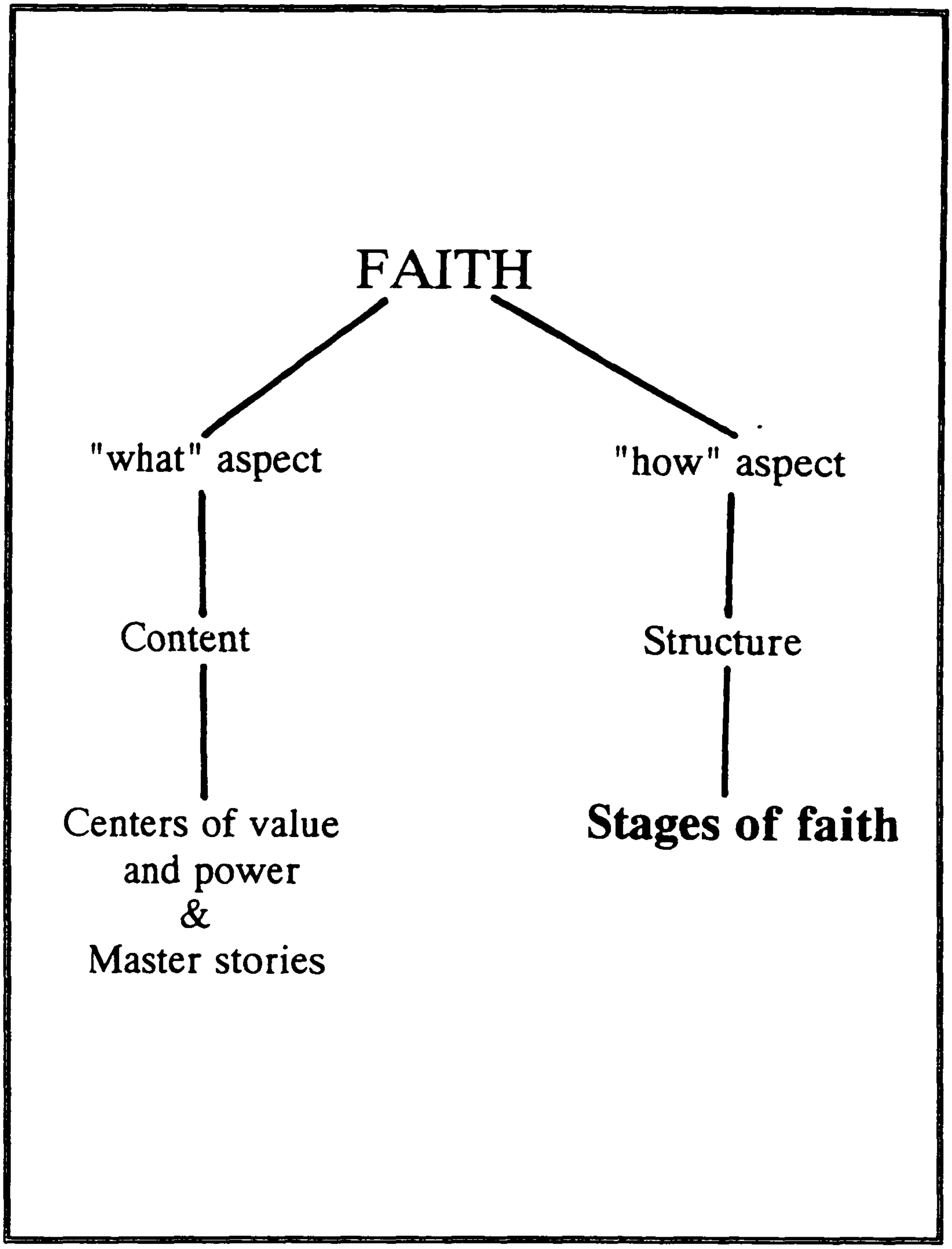
48. Transparency 6-7: Quote by W. C. Smith



"Faith is deeper, richer, more personal [than religion]. It is engendered by a religious tradition, in some cases and to some degree by its doctrines; but it is a quality of the person not of the system."

(W. C. Smith, 1979, p. 12)

49. Transparency 6-8: Two Aspects of Faith



FAITH

"what" aspect

Content

Centers of value
and power
&
Master stories

"how" aspect

Structure

Stages of faith

50. Transparency 6-9: Quote on Radical Monotheistic Faith

"Radical monotheistic faith, as understood here, rarely finds consistent and longlasting actualization in persons and communities. People too easily lapse into a confusion of our representations of a transcendent center of value and power with that reality itself. We continually feel the pull towards henotheistic and polytheistic forms of faith."

(Fowler, 1981, p.23)

51. Transparency 6-10: Examples of Misunderstandings of Faith

"I don't have faith because the church is not important to me."

"Faith is a complete belief in correct doctrines."

52. Transparency 6-11: Quotes From Fowler on Stages of Faith

James Fowler:

"One who becomes Christian in childhood may indeed remain Christian all of his or her life. But one's way of being Christian will need to deepen, expand, and be reconstituted several times in the pilgrimage of faith."

"A stage is not a box in which a person's being and value can be placed. Rather, faith stages are formal descriptions or models by which certain points of a person's valuing, thinking, and acting can be better understood, supported and challenged."

53. Transparency 6-12: List of the Stages of Faith

STAGES OF FAITH DEVELOPMENT

Pre-stage: **Primal Faith**
(age 0-2/3)

Stage 1: **Intuitive-Projective Faith**
(age 2/3-6/7)

Stage 2: **Mythic-Literal Faith**
(age 6/7-11/12, and some adults)

Stage 3: **Synthetic-Conventional Faith**
(age 11/12-17/18, and many adults)

Stage 4: **Individuative-Reflective Faith**
(age: from 17/18 onwards, or from 30s or 40s onwards)

Stage 5: **Conjunctive Faith**
(age: rare before 30s)

Stage 6: **Universalizing Faith**
(very rare)

54. Transparency 6-13: Two Major Dynamics of Primal Faith

PRIMAL FAITH
(Pre-stage, birth to 2/3 years)

Two dynamics:

1) Development of basic trust and hope

2) Development of one's first images of God

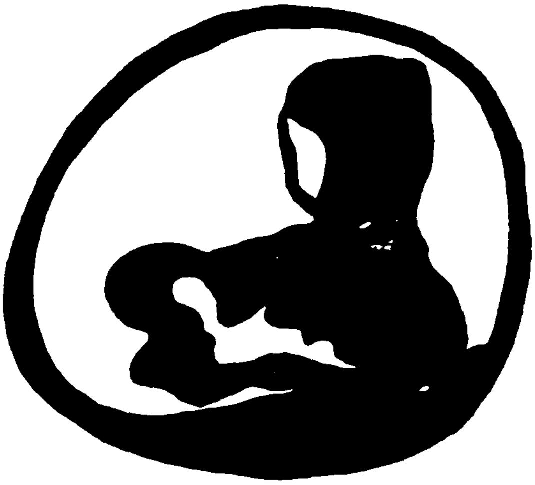
55. Transparency 6-14: Quotes From Erikson on Trust

Erik Erikson:

"This early interaction between mother and child builds a 'cradle of faith' and permits mother to respond to the needs and demands of the baby's body and mind in a way that he learns once and for all to trust her, to trust himself, and to trust the world."

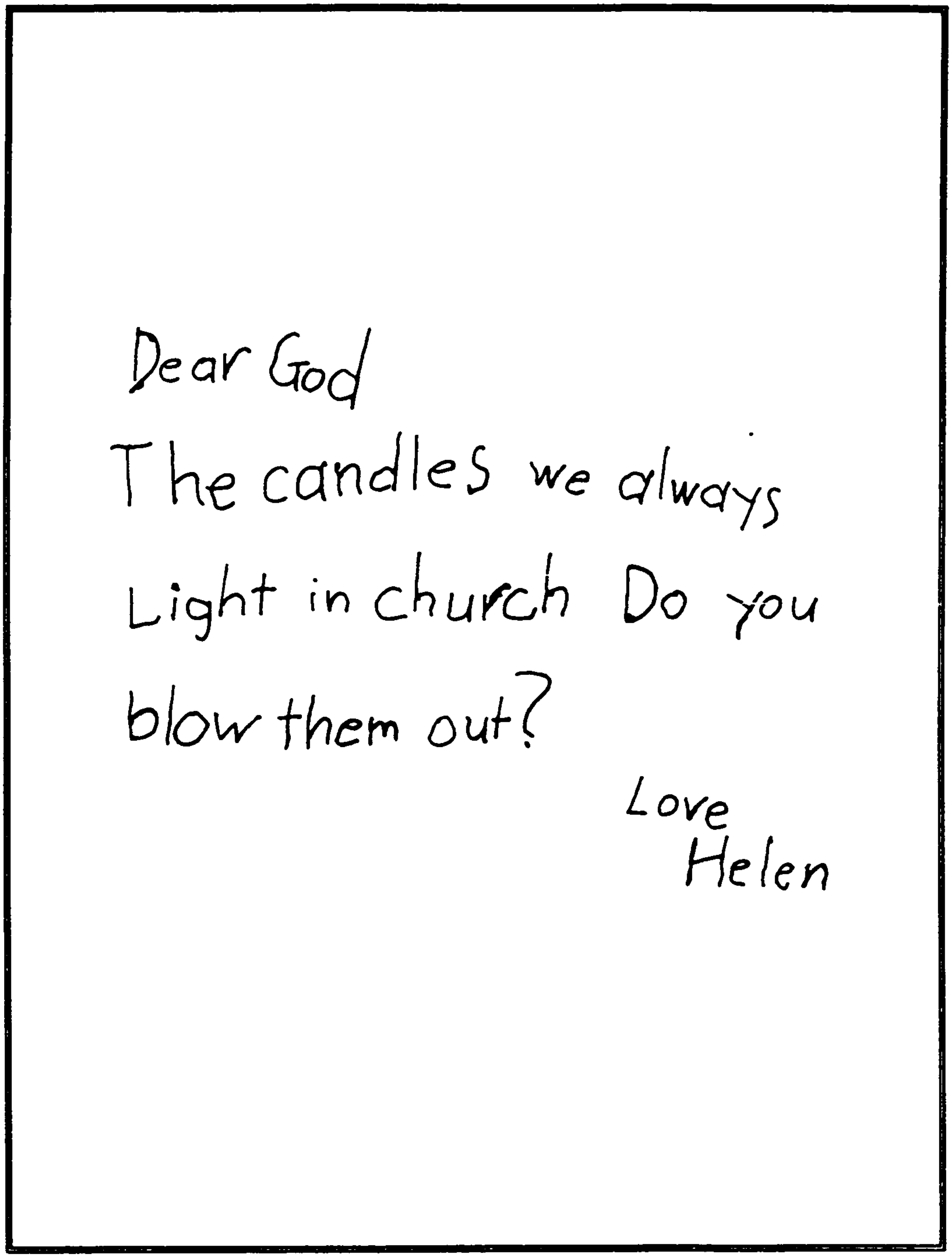
". . . there are many who profess faith, yet in practice breathe mistrust both of life and man."

56. Transparency 6-15: Fowler's Symbol of Primal Faith



(adapted from Fowler, 1981)

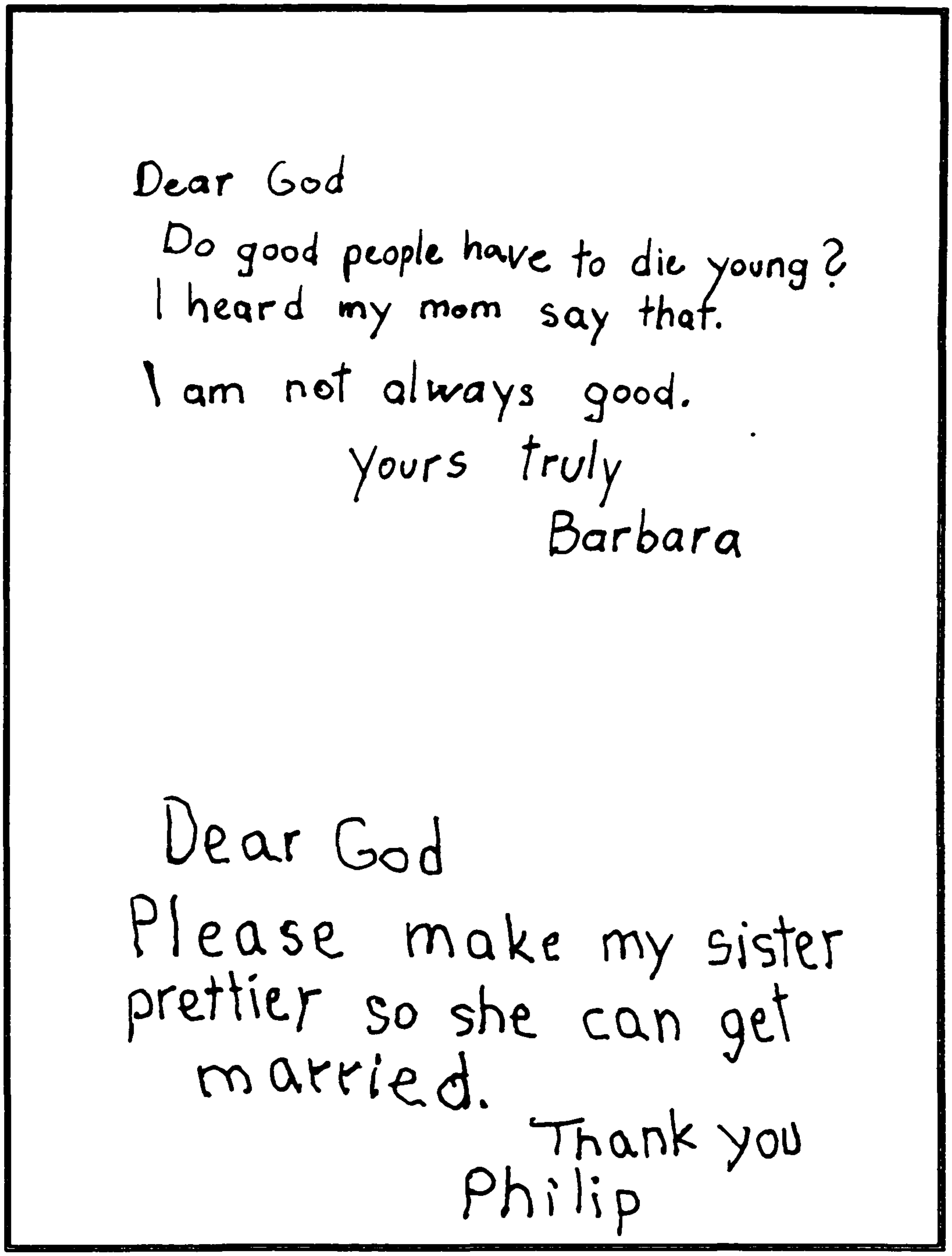
57. Transparency 7-1a: Children's Letters to God (Early Childhood)



Dear God
The candles we always
Light in church Do you
blow them out?

Love
Helen

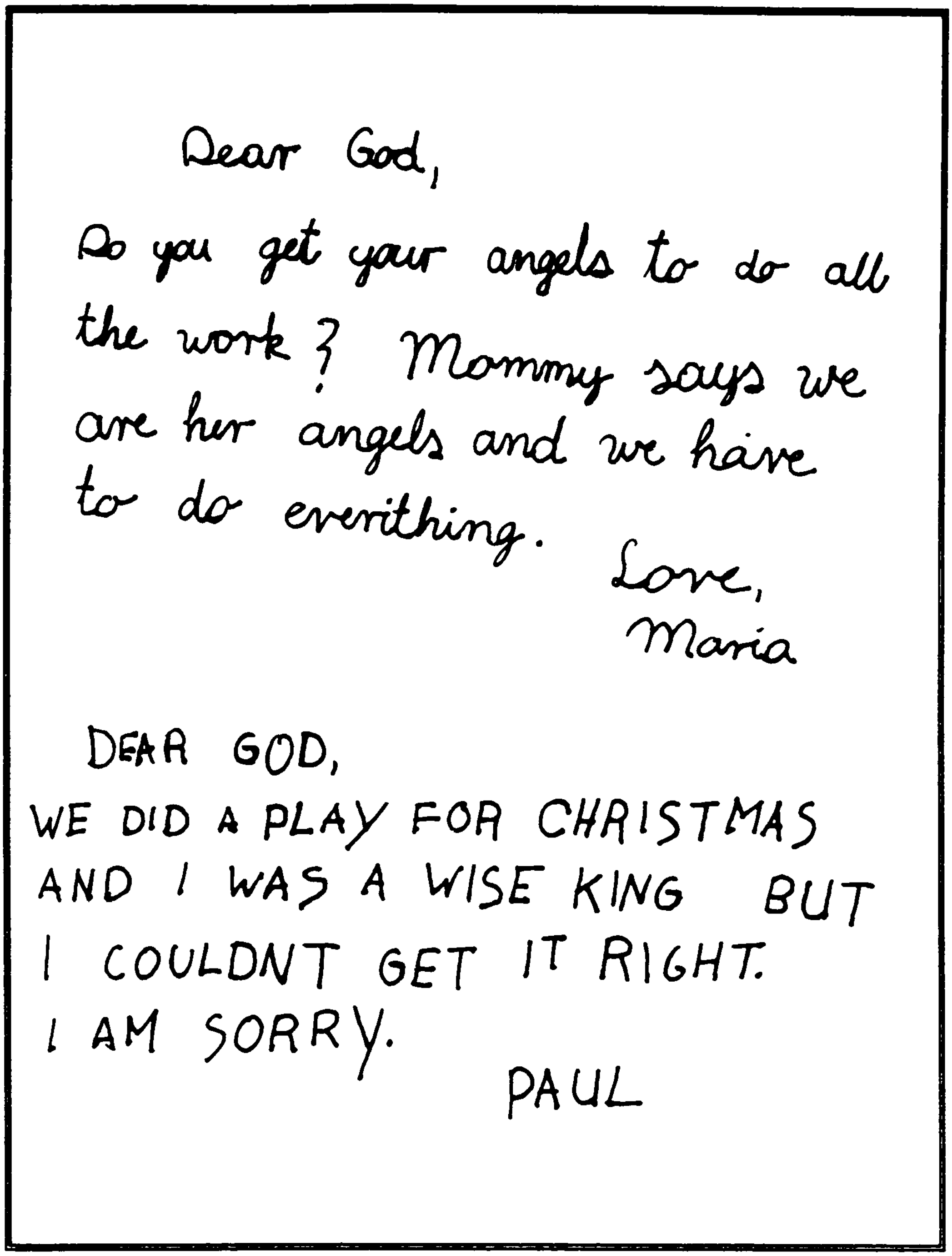
58. Transparency 7-1b: Children's Letters to God (Early Childhood)



Dear God
Do good people have to die young?
I heard my mom say that.
I am not always good.
Yours truly
Barbara

Dear God
Please make my sister
prettier so she can get
married.
Thank you
Philip

59. **Transparency 7-1c: Children's Letters to God (Early Childhood)**



Dear God,

Do you get your angels to do all
the work? Mommy says we
are her angels and we have
to do everithing.

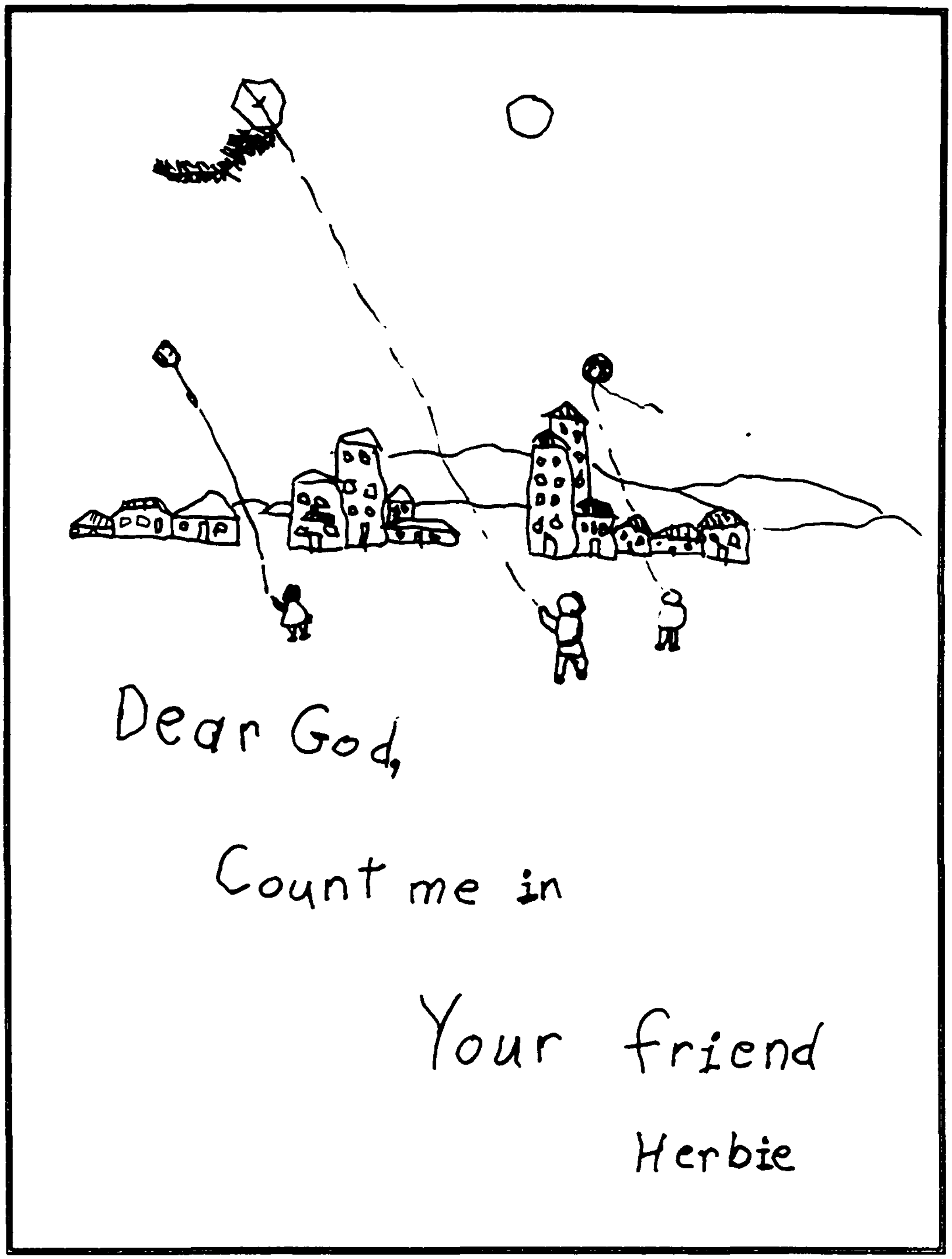
Love,
Maria

DEAR GOD,

WE DID A PLAY FOR CHRISTMAS
AND I WAS A WISE KING BUT
I COULDNT GET IT RIGHT.
I AM SORRY.

PAUL

60. Transparency 7-1d: Children's Letters to God (Early Childhood)



Dear God,

Count me in

Your friend

Herbie

61. Transparency 7-2: Characteristics of Fantasy Faith

Fantasy Faith is FUSED.

* undifferentiated:
fantasy + facts + feelings

* thinking is fluid and magical

Fantasy Faith is SELF-ORIENTED.

* cannot grasp perspective other than one's own

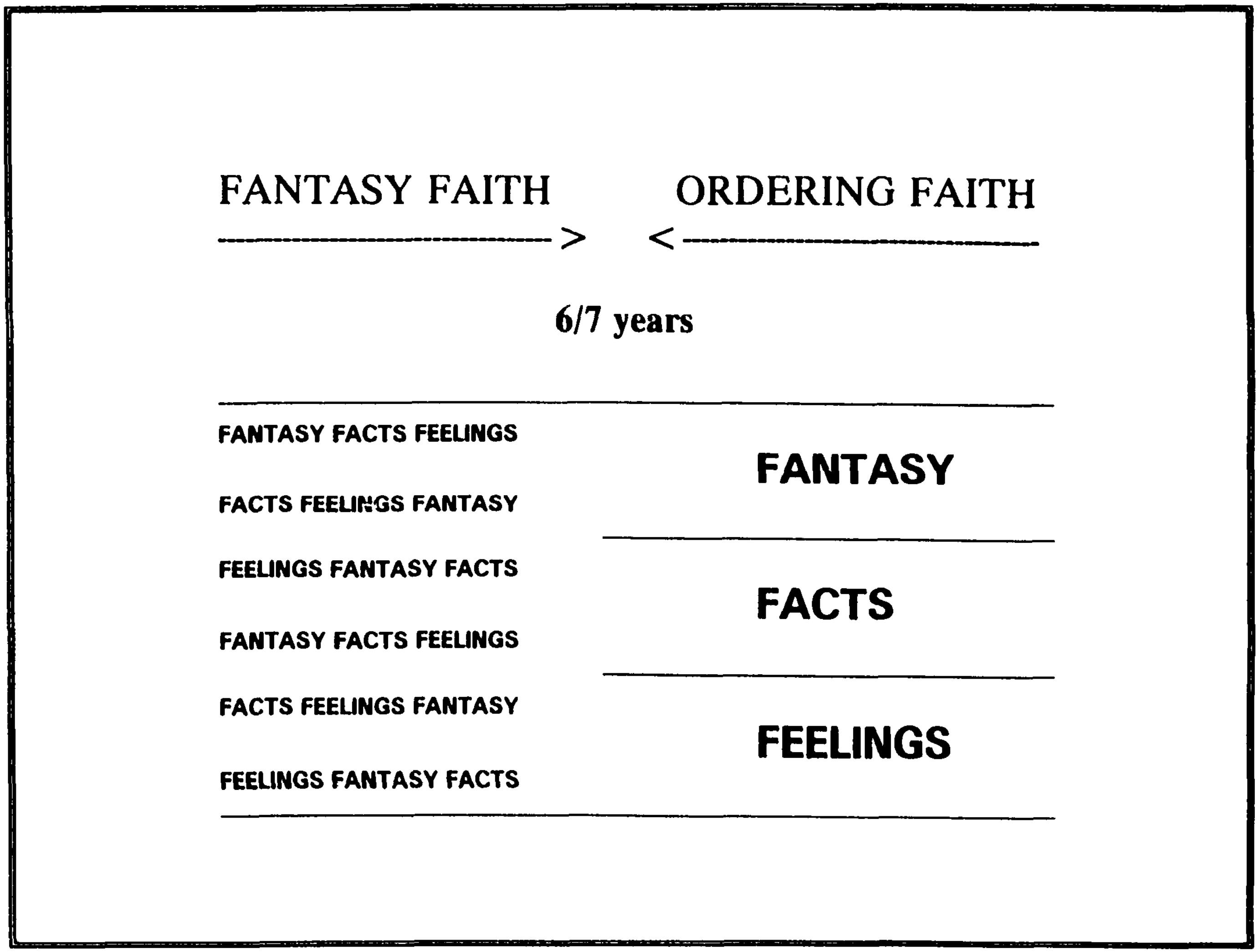
* cannot experience God as central

Fantasy Faith is BUILT ON IMAGES.

* world is episodic and impressionistic

* images are units or blocks by which child constructs his/her inner life

62. Transparency 7-3: Fantasy vs. Ordering Faith



FANTASY FAITH ORDERING FAITH

——————> <——————

6/7 years

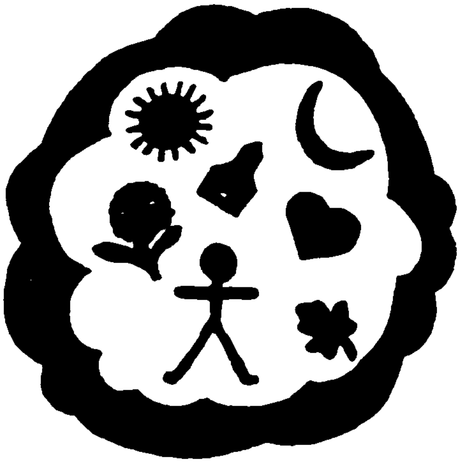
FANTASY FACTS FEELINGS
FACTS FEELINGS FANTASY
FEELINGS FANTASY FACTS
FANTASY FACTS FEELINGS
FACTS FEELINGS FANTASY
FEELINGS FANTASY FACTS

FANTASY

FACTS

FEELINGS

63. Transparency 7-4: Fowler's Symbol of Fantasy Faith



(adapted from Fowler, 1981)

64. Transparency 7-5: Three Characteristics of Images

Images:

1) Have an ORDERING FUNCTION

2) Are DEEPLY FELT .

3) Are LONG-LASTING

65. Transparency 7-6: Faith Interview Excerpt With Freddy

Faith Interview Excerpt

Freddy is shown a picture of a church. The interviewer asks him how the people in the picture feel about going to church.

Freddy: They feel sad.

Interviewer: How come?

Freddy: 'Cause all things about God.

Interviewer: What kind of things about God make them feel sad?

Freddy: Well, God dies. God dies and then he comes back to life. That--coming back to life is good but--

Interviewer: But the other part is sad?

Freddy: Yeah, 'cause when you stay dead. That's all I know about that.

(Fowler, 1981, p.127)

66. Transparency 7-7: Facilitating Faith Development in Early Childhood

Facilitating faith development in early childhood (Pre-school children):

FAMILY LIFE:

-images in the context of everyday life

-presence of emotionally significant others

RITUALS:

-repeated images on which a child can feed

-experience of God before understanding

PRAYER:

-deeply felt images of God's presence

-variety of life situations

NATURE:

-rich resource of images for object lessons

-occasion for "wondering together"

TIME CAPSULES:

-opportunity to reflect upon and to reinterpret images from the past

67. Transparency 7-8: Discrepancies in Family Life

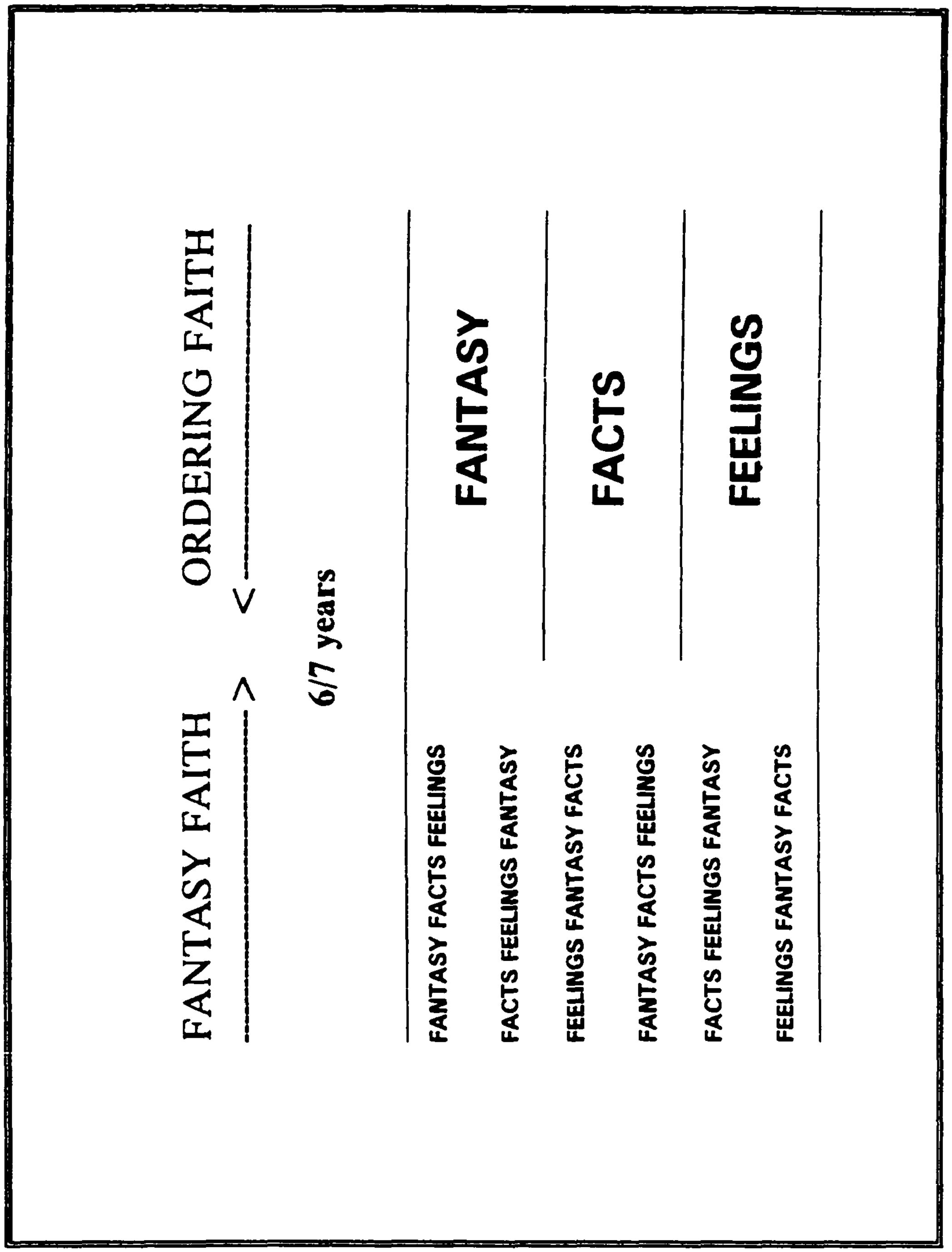
The mother tells her child that we must trust that God will give us strength in all things, yet she is anxious and afraid about what the next day will bring.

The parent tells the child that God forgives any sin we commit. The parent can never forgive and forget the mistakes the child makes.

The father is known at church for his eloquent public prayers. His children never see him pray at home.

(L. B. Smith, 1984, p. 102)

68. Transparency 8-1: Fantasy vs. Ordering Faith



FANTASY FAITH ----------> <---------- ORDERING FAITH

6/7 years

FANTASY FACTS FEELINGS
FACTS FEELINGS FANTASY
FEELINGS FANTASY FACTS
FANTASY FACTS FEELINGS
FACTS FEELINGS FANTASY
FEELINGS FANTASY FACTS

FANTASY

FACTS

FEELINGS

69. Transparency 8-2: Characteristics of Ordering Faith

Ordering Faith is LITERAL.

- needs concrete, tangible, or imaginable interpretations of beliefs
- unable to conceptualize figuratively

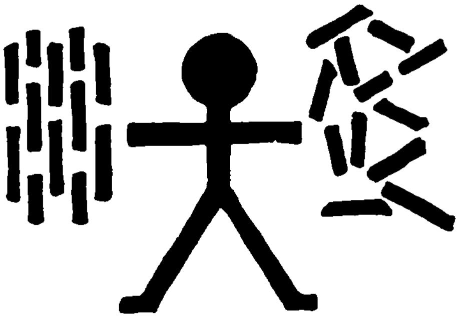
Ordering Faith is RECIPROCAL.

- exchange is seen as a basis of the law of the Universe and the character of God

Ordering Faith is BUILT ON STORIES.

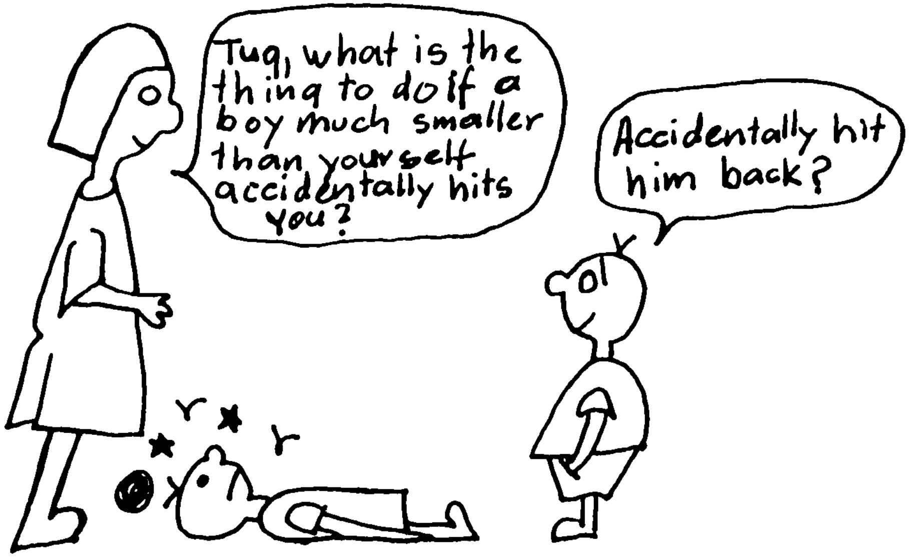
- cannot step out of the story and reflect on its meaning
- can experience the power of a story

70. Transparency 8-3: Fowler's Symbol of Ordering Faith



(adapted from Fowler, 1981)

71. Transparency 8-4: Reciprocity Cartoon


Tug, what is the thing to do if a boy much smaller than yourself accidentally hits you?
Accidentally hit him back?

(adapted from Wadsworth, 1989, p. 87)

72. Transparency 8-5: Logic and Reciprocity Dialogue

Minister: Suppose a person came from another planet and did not know anything about God. What would you tell that person?

Charlie: I'd tell them that he was the creator and everything. He created the universe and all that. And I'd probably show them the Bible.

Minister: Do you think that everyone believes those sorts of things?

Charlie: No, not everybody believes that God created the world. Sometimes I wonder if I even believe it. We've been studying evolution in school, and I can't understand how what we are studying there and what my Sunday school teacher say to me about Adam and Eve can really be true.

Minister: Do you worry about that?

Charlie: Sometimes. I'm afraid if I don't believe then the Spirit of the Lord won't be with me anymore.

(Osmer & Fowler, 1985, pp. 198-201)

73. Transparency 8-6: The Interview About the World, God, and Satan

Interviewer: Well, what if somebody just came up to you and said, I've heard lots about this God. Can you tell me what God is? What would you say to them?

Millie: God is like a saint. He's good and he like--he like rules the world, but in a good way. And--

Interviewer: How does he rule the world?

Millie: Well, he--not really rule the world, but um--let's see, he like--he lives on top of the world and he's always watching over everybody. At least he tries to. And he does what he thinks is right. He does what he thinks is right and tries to do the best and--he lives up in heaven and--

Interviewer: Well can anyone go to heaven?

Millie: If people want to and believe in God then they can go to heaven.

Interviewer: What if people don't want to or don't believe in God? Then what happens to them?

Transparency 8-6: The Interview About the World, God, and Satan, *continued*

Millie: They go just the opposite way.

Interviewer: And where is that?

Millie: Down under the ground where devil lives.

Interviewer: Oh, I see, okay. Can you tell what the devil is?

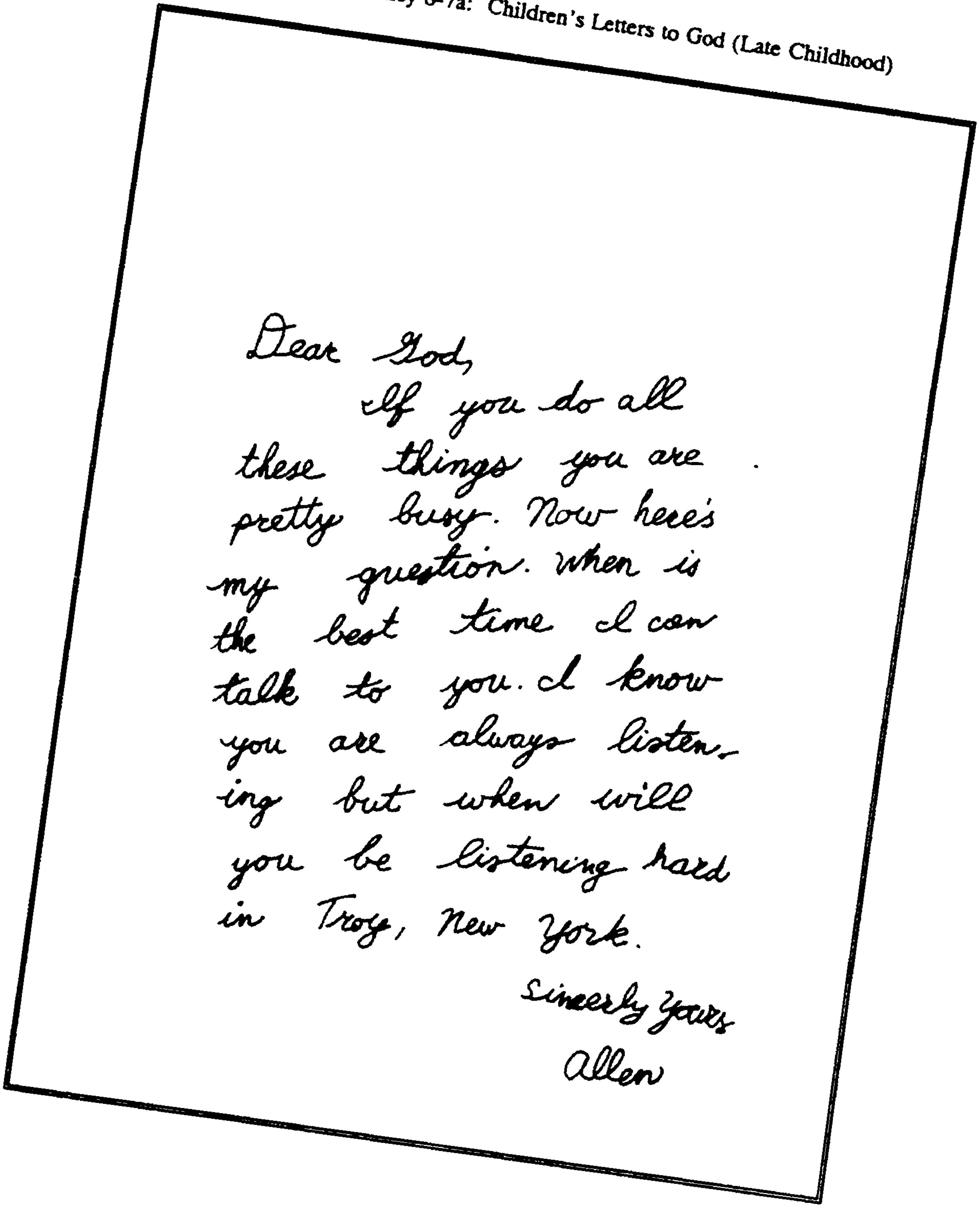
Millie: Devil is a saint too, but he believes in evil and doing things wrong. Just the opposite of God. And he's always doing things that God doesn't want people to be doing.

Interviewer: Does he have power over the world?

Millie: The devil? Well like, no. God--no. I don't think . . . That's a hard question. God doesn't really have power over the world. He just kind of watches it. And the devil's just like a little mouse trying to get cheese. Like he's trying to get into it, but I guess he just doesn't.

(Fowler, 1981, p. 140)

74. Transparency 8-7a: Children's Letters to God (Late Childhood)



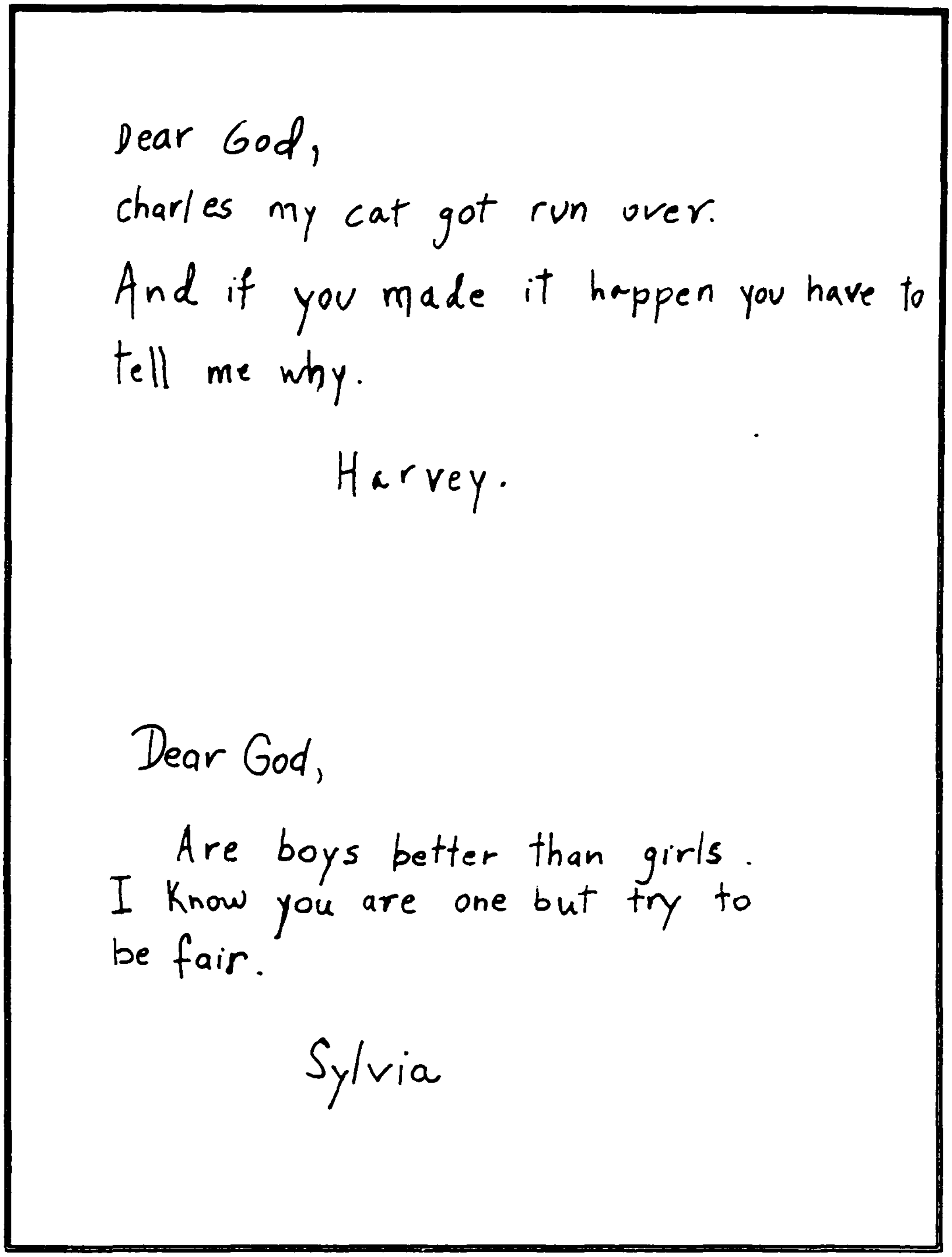
Dear God,

If you do all these things you are pretty busy. Now here's my question. when is the best time I can talk to you. I know you are always listening but when will you be listening hard in Troy, New York.

Sincerly Yours

Allen

75. **Transparency 8-7b: Children's Letters to God (Late Childhood)**



Dear God,
charles my cat got run over.
And if you made it happen you have to
tell me why.

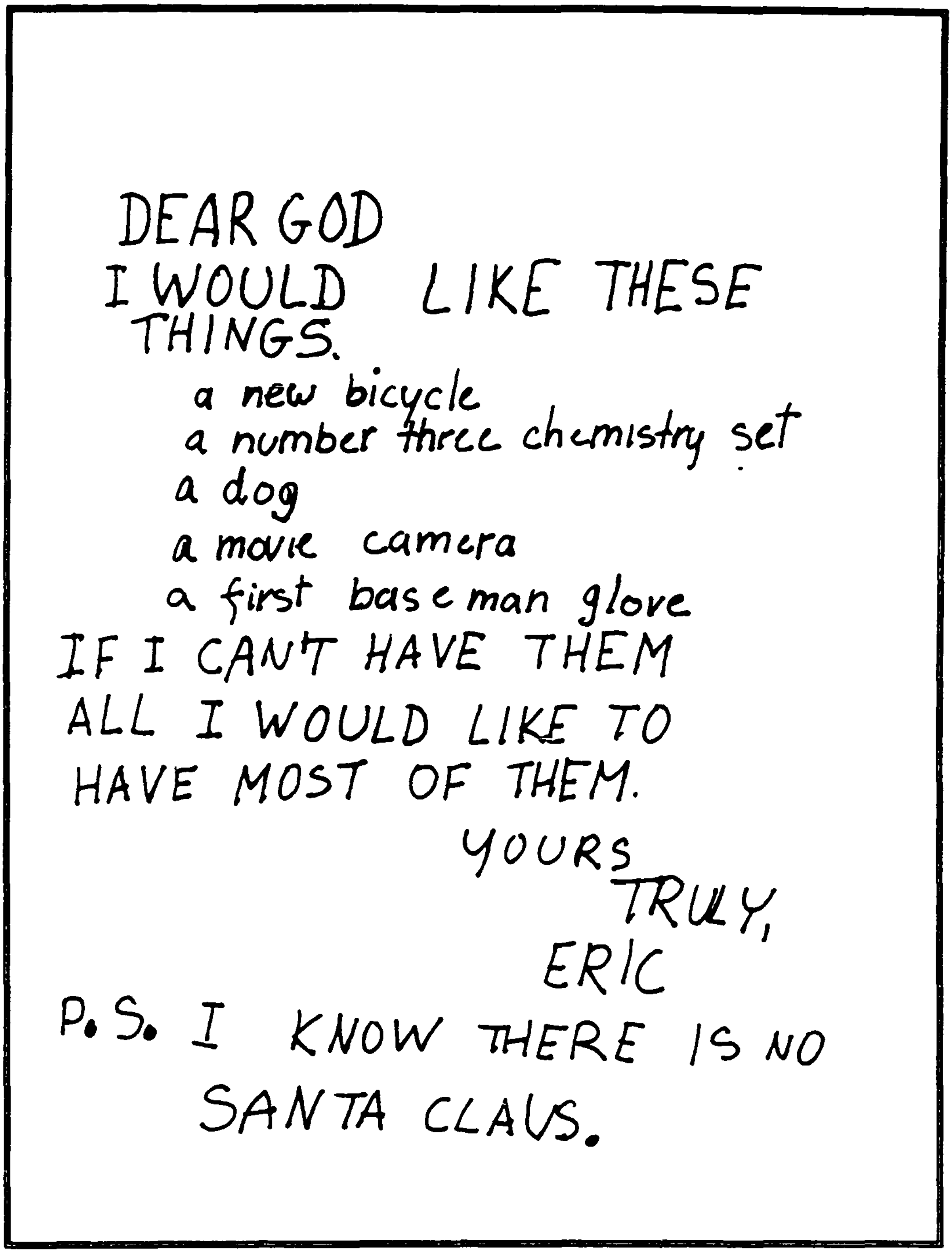
Harvey.

Dear God,

Are boys better than girls.
I Know you are one but try to
be fair.

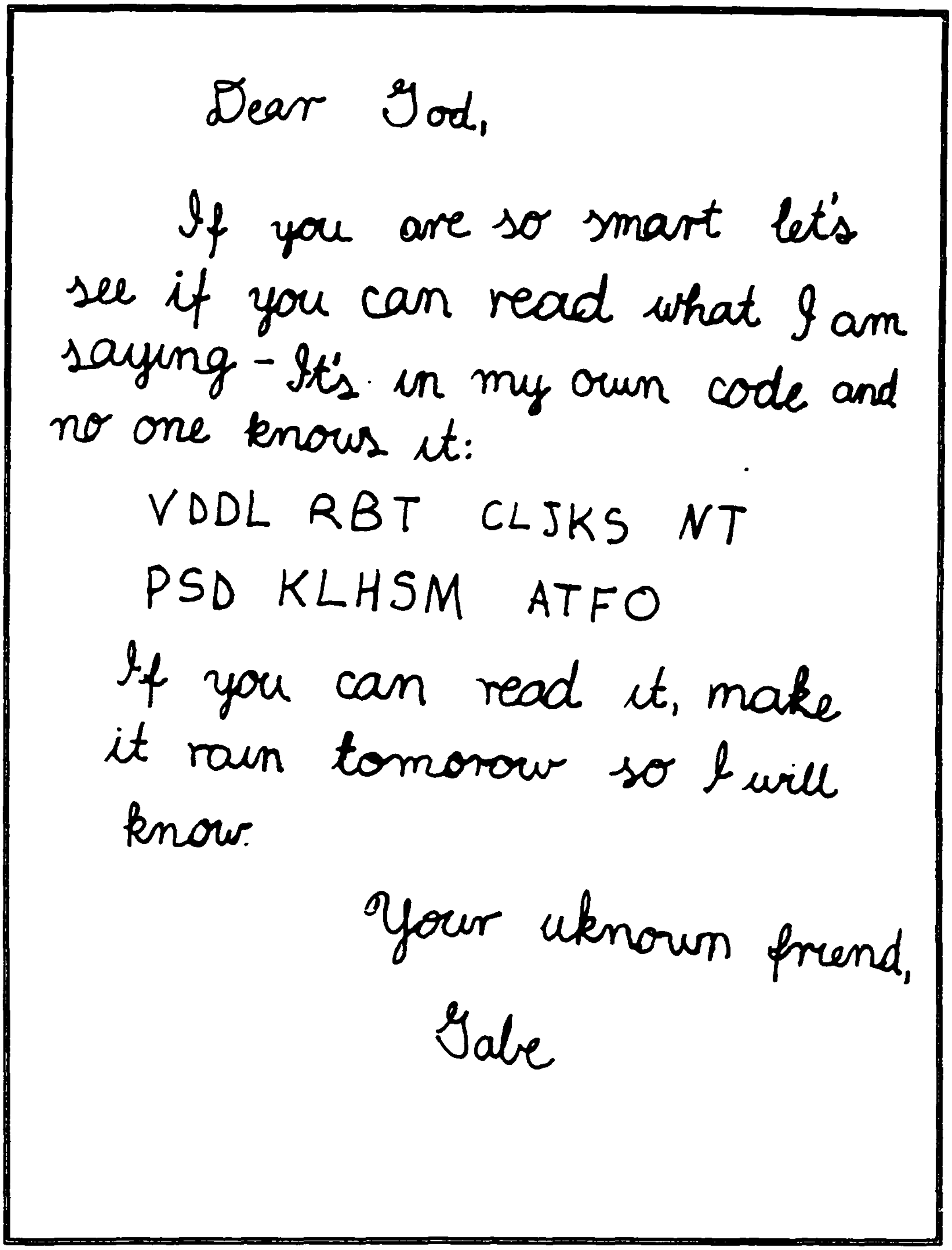
Sylvia

76. Transparency 8-7c: Children's Letters to God (Late Childhood)



DEAR GOD
I WOULD LIKE THESE
THINGS.
a new bicycle
a number three chemistry set
a dog
a movie camera
a first base man glove
IF I CAN'T HAVE THEM
ALL I WOULD LIKE TO
HAVE MOST OF THEM.
YOURS
TRULY,
ERIC
P. S. I KNOW THERE IS NO
SANTA CLAUS.

77. Transparency 8-7d: Children's Letters to God (Late Childhood)



Dear God,

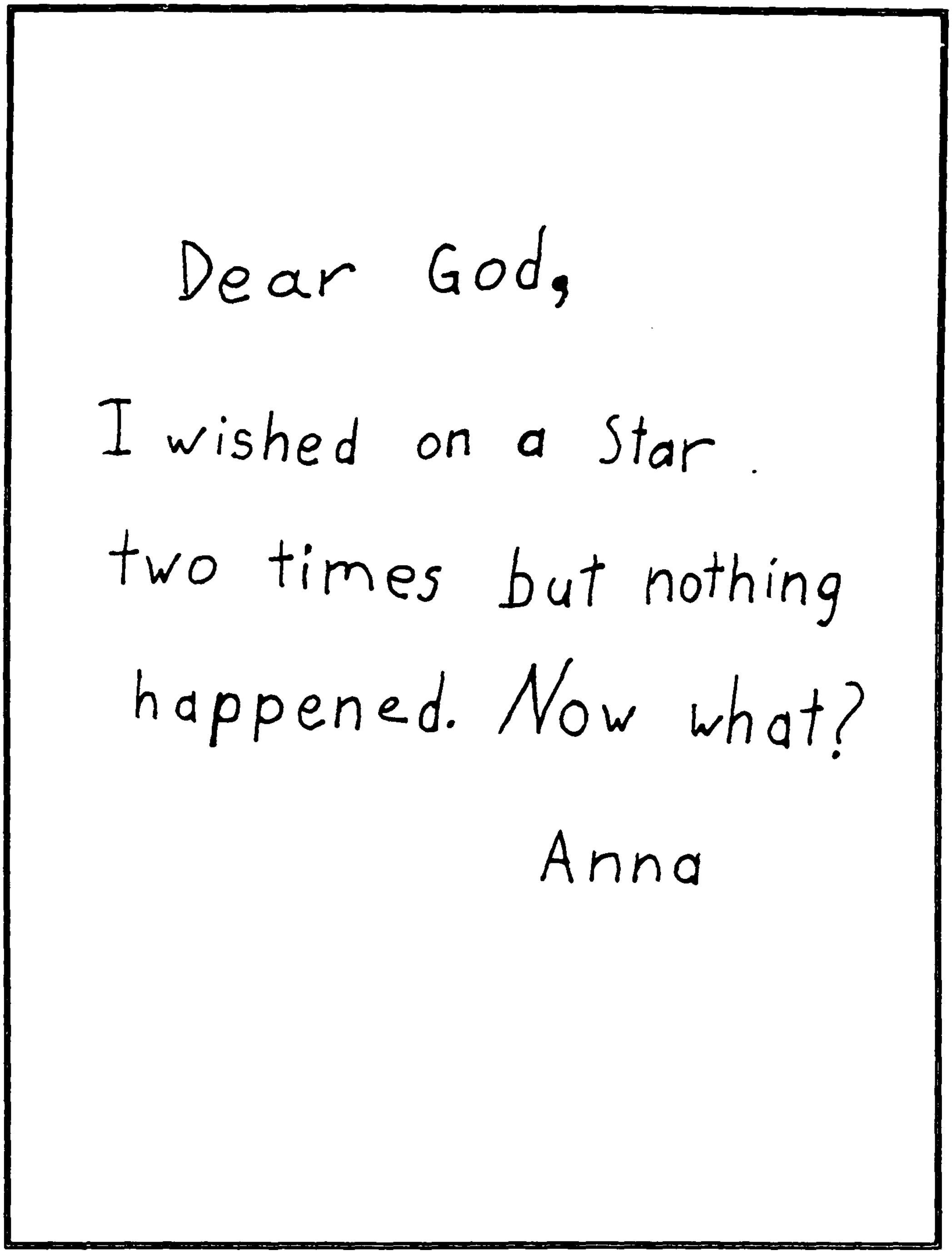
If you are so smart let's see if you can read what I am saying - It's in my own code and no one knows it:

VDDL RBT CLJKS NT
PSD KLHSM ATFO

If you can read it, make it rain tomorow so I will know.

Your uknown friend,
Gabe

78. Transparency 8-7e: Children's Letters to God (Late Childhood)



Dear God,

I wished on a Star.
two times but nothing
happened. Now what?

Anna

79. Transparency 8-8: Facilitating Faith Development in Late Childhood

1. ACTION

A child simply learns about and judges Christian life in terms of what is happening

- provide hands on experience
- nurture adventure
- do "secular" activities in the context of Christian fellowship

2. STORIES OF BELONGING

A child is particularly attentative to the stories that conserve the origins and formation of community to which a child belongs

- biblical heroes and heroines
- historical Jesus
- history of the Christian church
- history of the SDA church

80. Transparency 8-9: Ordering Faith in Adults

ORDERING FAITH IN ADULTS:

- relationship with God based on reciprocity

- religious life seen as an insurance policy

81. Transparency 8-10: Excerpt From the Interview With Mrs. W.

Mrs. W.:

. . . Sometimes you keep doing big things; you think, oh I have to say a whole rosary or any--to say a whole thing. . . . everyday I say a Our Father, a Hail Mary, and a Glory Be to God. And then when I need it, it's in the bank. And now I have my children doing it, when they are walking to class and all, I say, "Build up your bank account." And when you sit in that dentist's chair, and it goes, Oooh! You just say, "open the bank" and out it pours, and it works . . . . Well, it, you just know that if you get in a mess, you have that bank and it will open up and it will help you through the mess.

(Fowler, 1981, pp. 146-147)

82. Transparency 9-1: Emergence of Conformity Faith

Developmental changes that precipitate the emergence of Conformity Faith

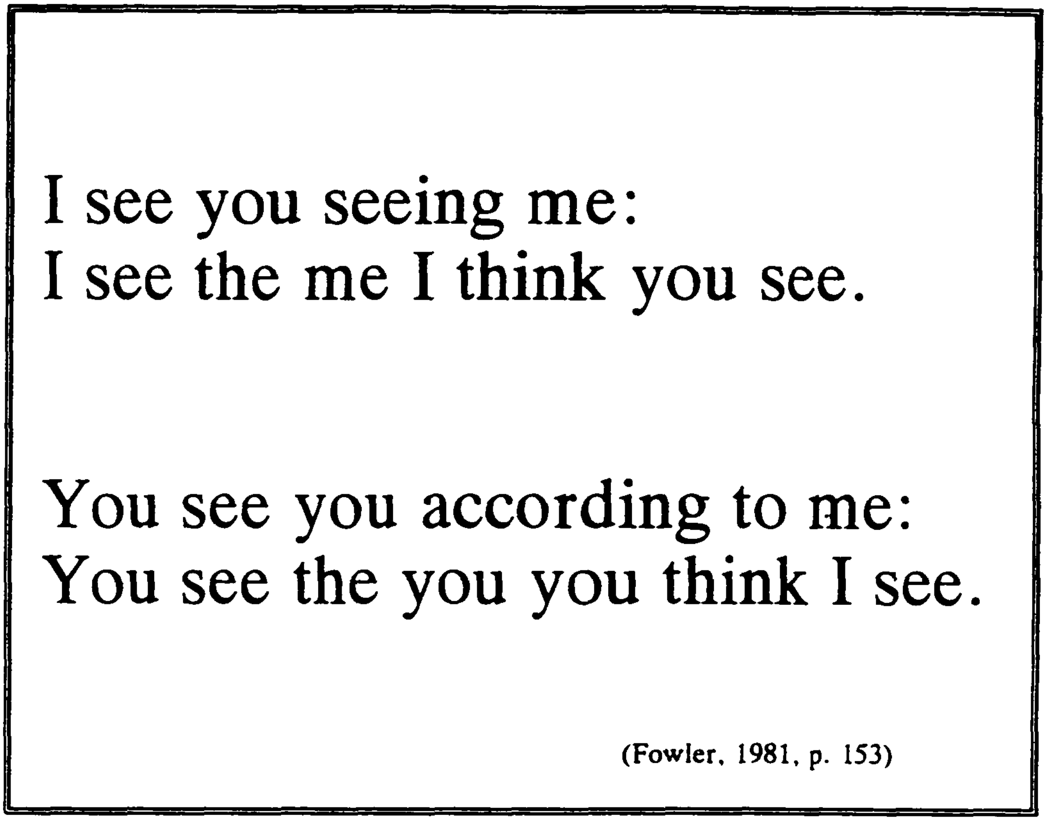
Erikson: Identity crisis

Piaget: Flexible thinking

Kohlberg: Motivated by expectations of others

Fowler: Awareness of inner life of oneself and of others

83. Transparency 9-2: Fowler's Couplet on Mutual Interpersonal Perspective Taking



I see you seeing me:
I see the me I think you see.

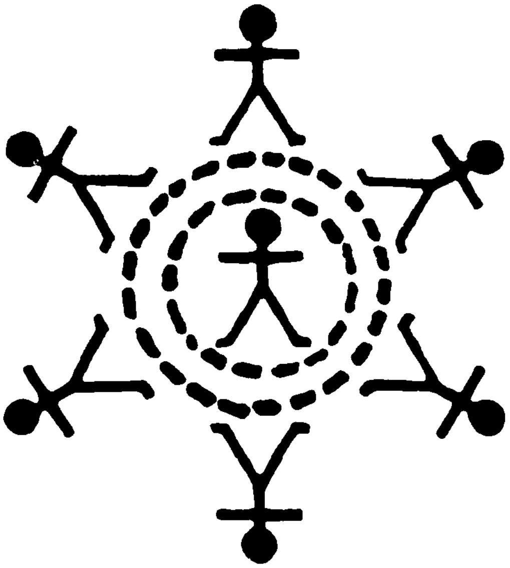
You see you according to me:
You see the you you think I see.

(Fowler, 1981, p. 153)

84. Transparency 9-3: Conformity Faith Built on Relationships

Early Childhood	Late Childhood	Adolescence
IMAGES ~	**STORIES** ~	**RELATIONSHIPS**

85. Transparency 9-4: Fowler's Symbol of Conformity Faith



(adapted from Fowler, 1981)

86. Transparency 9-5: Interview With Linda

Linda: Well, I feel like I'm not afraid of anything now because I know what I believe in and I know what I want to do in life, and nothing could really set me off course. We're not going to move any place now. Before, if we moved (like I told you we did) I got into people, different people, and I sort of changed as the people went. But I have learned that just the best thing is to be yourself.

Interviewer: Linda, when you say you know what you believe in . . . can you try to trace how you came to know what you believe in?

Linda: I guess religion. I've always gone to church and everything. And my parents, they always guided me. . . . They've always taught me that God's always there and, you know, he's the only way that you can really make it. . . . You depend upon him and I really believe in him and, you know how they say God talks in many mysterious ways? Well, in a sense he's told me lots of times . . . I really think that he's led me to where I am today. 'Cause lots of times I've just thought the world is just, you know, I just don't feel anything. But then that morning I'll just have a feeling that . . . I guess there is Somebody, you know?

(Fowler, 1981, p. 155)

87. Transparency 9-6: Needs to be Met in Conformity Faith

Needs that need to be met:

1) Group to **BELONG TO**.

2) Adults to **AFFIRM THEM**.

3) Safety to **EXPLORE**.

4) Authentic leaders to **IMITATE**.

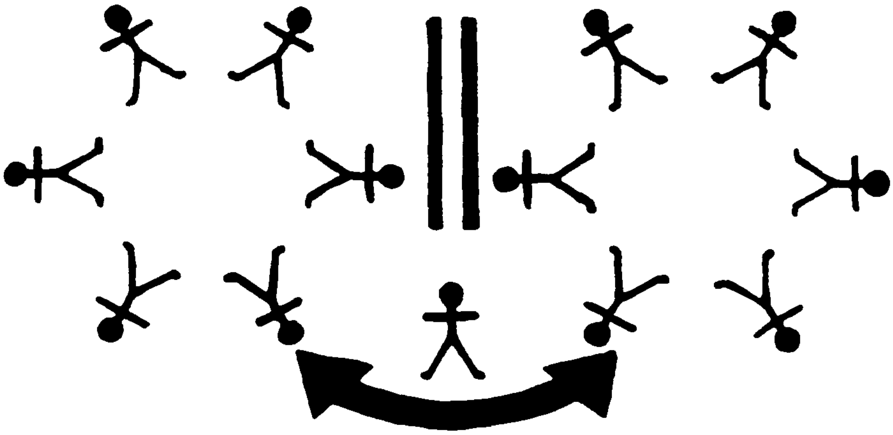
5) Personal religion to **PRACTICE**.

88. Transparency 9-7: Four Dynamics of Conformity Faith in Adults

Four dynamics of an adult in Conformity Faith:

1. avoids disagreements at all costs in order to be included in the group
2. afraid to examine his/her own beliefs
3. relinquishes responsibility for personal beliefs to authority figures
4. reinforced by the group that communicates that "acceptance is based on agreement"

89. Transparency 10-1: Fowler's Symbol of Personalized Faith



(adapted from Fowler, 1981)

90. Transparency 10-2: Fowler's Quote on Personalized Faith

"[Stage 4 person] is impatient with "mystery-mastery" approaches to religious leadership, in which leaders attempt to heighten and perpetuate dependence upon them by accentuating awareness of their special training, their ordination, and the complexity and mystery of the matters of faith. . . . [They] welcome being made partners in inquiry into the sources of faith. They enjoy going "into the kitchen" with the preacher or pastor to join in the struggle of making sense of particular texts or elements in the tradition. They have a preference for a reasoned and reasoning faith. . . . They have capability--and often the interest--to engage in inquiry into the tradition to find new resources for the effort to relate faith to their lives and challenges in the world."

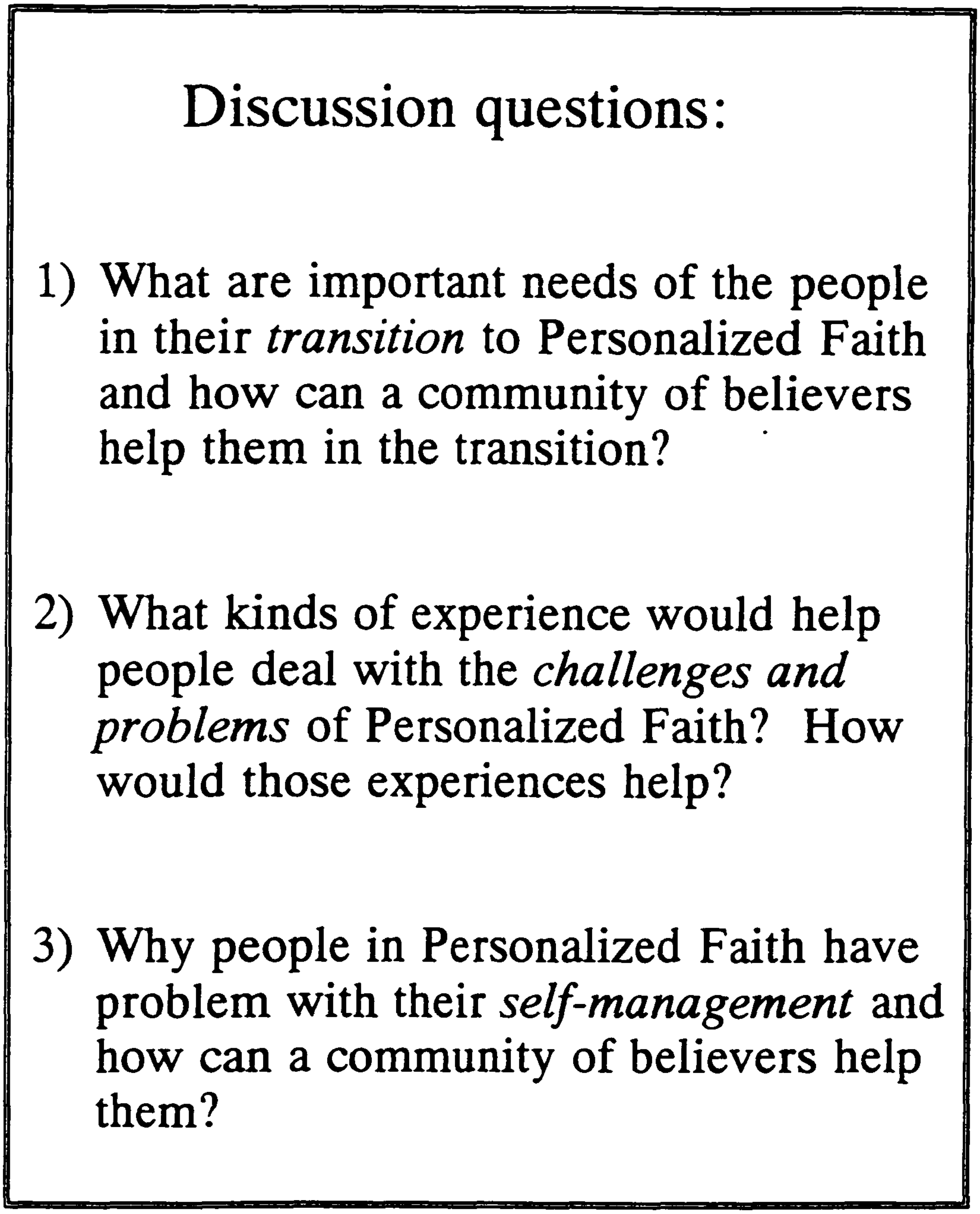
(Fowler, 1987, p. 92)

91. Transparency 10-3: Fowler's Quote on Dangers of Personalized Faith

"Its dangers inhere in its strengths: an excessive confidence in the conscious mind and in critical thought and a kind of second narcissism in which the now clearly bounded, reflective self overassimilates 'reality' and the perspective of others into its own world view."

(Fowler, 1981, pp. 182-183)

92. Transparency 10-4: Discussion Questions



Discussion questions:

1) What are important needs of the people in their *transition* to Personalized Faith and how can a community of believers help them in the transition?

2) What kinds of experience would help people deal with the *challenges and problems* of Personalized Faith? How would those experiences help?

3) Why people in Personalized Faith have problem with their *self-management* and how can a community of believers help them?

93. Transparency 10-5: Quote on Needs in Personalized Faith

"We need to provide circles where the armor of their defenses can be ventilated and where they can stand to submit their images of self to one another--and to the gospel--for correction."

(Fowler, 1987, p. 92)

94. Transparency 10-6: Transition From Personalized to Paradoxical Faith 1

"At Stage 4 there will be a preference for propositions over poetry, for explicit meanings over rich symbols, for abstract knowledge over a sense of mystery. This is as much loss as gain, even for those who are committed to the quest for clear and explicit meanings. Many who have had rich religious experiences that cannot be contained within the neat but sterile categories of a Stage 4 faith grow restless with the flatness of Stage 4 thinking and knowing. It is in the restlessness we see the readiness for a transition to Stage 5."

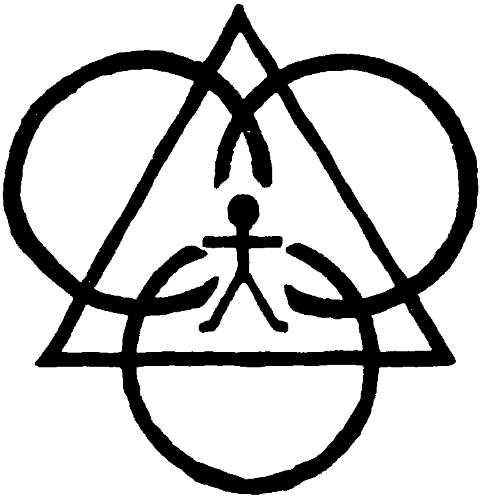
(Droege, 1983, p. 60)

95. Transparency 11-1: Transition From Personalized to Paradoxical Faith 2

"Restless with the self-images and outlook maintained by Stage 4, the person ready for transition finds him- or herself attending to what may feel like anarchic and disturbing inner voices. Elements from a childish past, images and energies from a deeper self, a gnawing sense of the sterility and flatness of the meanings one serves--any or all of these may signal readiness for something new. Stories, symbols, myths and paradoxes from one's own or other traditions may insist on breaking in upon the neatness of the previous faith. Disillusionment with one's compromises and recognition that life is more complex than Stage 4's logic of clear distinctions and abstract concepts can comprehend, press one toward a more dialectical and multileveled approach to life truth."

(Fowler, 1981, p. 183)

96. Transparency 11-2: Fowler's Symbol of Paradoxical Faith



(adapted from Fowler, 1981)

97. Transparency 11-3: Quote on Studying the Scripture

". . . [the new] approach did not require me to give up or negate my critical skills, but it did teach me to supplement them with a method in which I learned to relinquish initiative to the text. Instead of *my reading*, analyzing and extracting meaning of a Biblical text, . . . I began to learn how to let the text *read me* and to let it bring my needs and the Spirit's movements within me to consciousness."

(Fowler, 1981, p. 186)

98. Transparency 11-4: The new Strength of Stage 5

"The new strength of this stage comes in the rise of . . . capacity to see and be in one's or one's group's most powerful meanings, while simultaneously recognizing that they are relative, partial, and inevitably distorting apprehensions of transcendent reality."

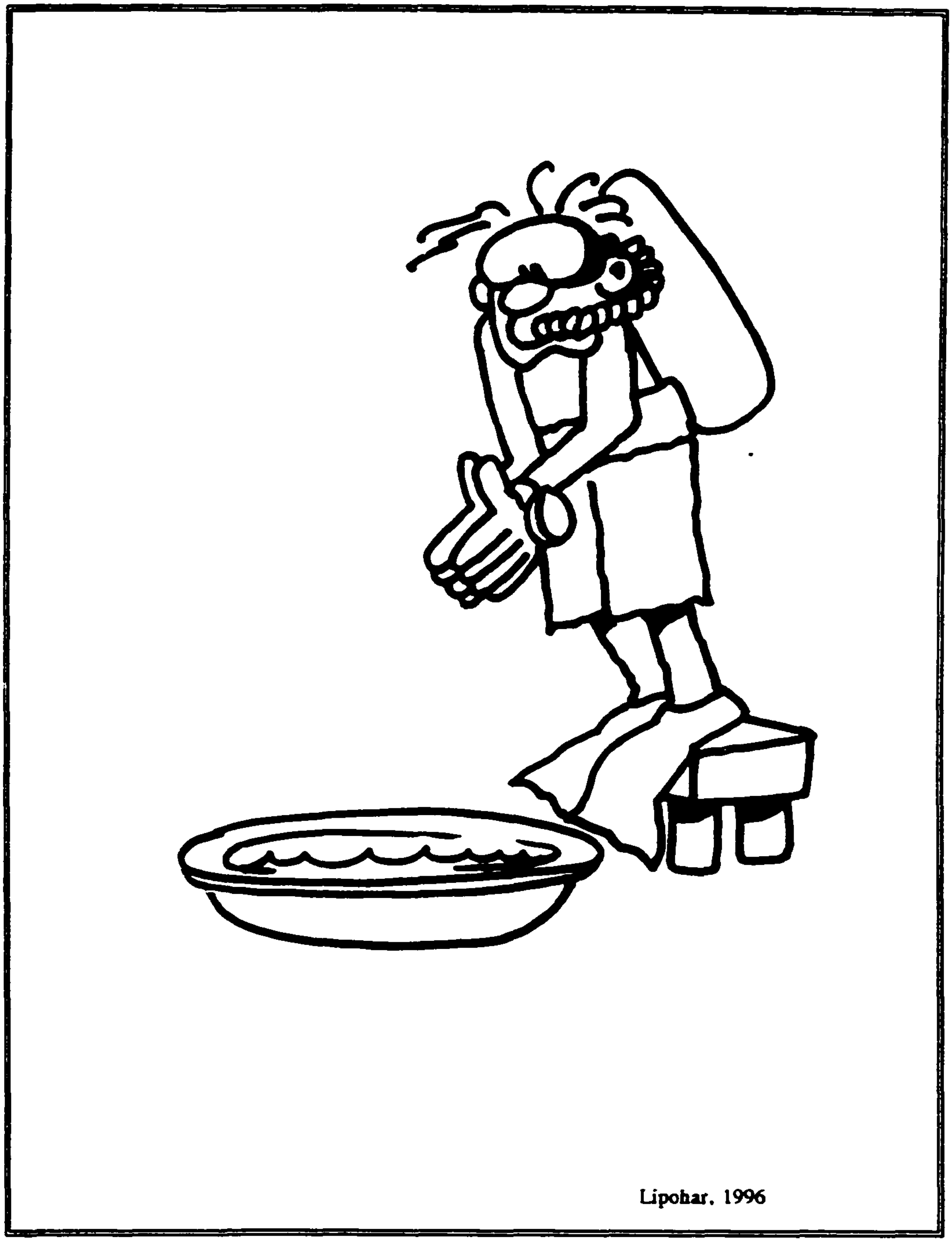
(Fowler, 1981, p. 198)

99. Transparency 11-5: Quote on Development Through the Stages

" . . . I ask you to keep in mind that each stage has its proper time of ascendancy. For persons in a given stage at the right time *for their lives*, the task is the full realization and integration of the strengths and graces of that stage rather than rushing on to the next stage. Each stage has the potential for wholeness, grace and integrity and for strengths sufficient for either life's blows or blessings."

(Fowler, 1981, p. 274)

100. Transparency 11-6: Scuba Diver



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