



Foundations of Christian Education

Course Outline by Rev Francis Burgula (Ph.D.)

Foundations

9/11/2011 - Biblical-Theological Foundations of Christian Education

9/18/2011 - Theory of Human motivation: Maslow (By Pastor Peter)

9/25/2011 - Blooms taxonomy – six levels of thinking

Developmental perspectives

10/02/2011 - Life Span Development: Erikson

10/09/2011 - Stages of Cognitive Development: Piaget

10/16/2011 - Models of moral development: Kohlberg's stages

10/23/2011 - Stages of Faith Development: Fowler & Gillespie

Teaching and Learning process

10/30/2011 - Understanding teaching/ learning process and curriculum design (Edge Chp 2)

11/06/2011 - Learning styles & creative methods

11/13/2011 - Teaching Children

11/20/2011 - Teaching Youth

11/27/2011 - Teaching Adults

12/04/2011 - Jesus the Master teacher

Introduction & Theological Foundations

Definition and forms of Education

Education in general refers to the process of acquiring information, learning and developing skills. Any act or experience that has a formative effect on our mind, physical ability or character could be considered education. Technically speaking, education is the process by which society deliberately transmits its accumulated knowledge, skills, and values from one generation to another.

Learning takes place in human life in three basic ways: Formal, Non-formal and Informal. Formal Education is highly institutionalized, hierarchically structured (Primary school to University), tested, graded and often certified. Example: Schools, colleges and Universities. Non-formal education is any organized, systematic, educational activity outside the formal setting to provide selected types of learning, it focuses on practical skills and knowledge while schools often focus on information which may have delayed application. Non-formal education has less structure and is more flexible than schools. Example: Missions Trip, small groups, service projects...etc. Informal education is the lifelong process by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment - at home, at work, at play, listening to music, watching TV...etc. Informal education is unorganized and often unsystematic but that is the largest part of our education.

Brief History of Education

Education is essential to the survival of any social group, since a community secures its continued existence and development only through the transmission of its accumulated knowledge, derived power, and ideological aims to the next generation. Transmitting knowledge, skills, values to younger generations has been practiced since the beginning of human life, because we care and want the best for our children and their society mankind has always been intentional in passing on knowledge or teaching skills. In pre-literate societies this was achieved orally and through imitation, parents taught children their trade secrets, their food habits, culture...etc. Story telling continued from one generation to the next, once the oral language developed and written symbols emerged knowledge and skills were preserved in tablets and papyrus. With the invention of books the depth and breadth of knowledge that could be preserved and passed soon increased exponentially. Subjects like communication, trading, gathering food, cultural values, religious beliefs and practices all became part of formal education and schooling. It is estimated that formal schools came into existence sometime between 1500 BC and 500 BC in Egypt.

Education in the Bible

The OT provides a wide variety of examples of teaching and learning within the faith community. In Deuteronomy 6 Moses exhorts the people of Israel to remember and to teach. The context for this teaching is the home, in which persons learn to relate their faith in God to all of life; Fathers were to teach their children God's law and also a trade to earn a living. In Deuteronomy 30 – 32 Moses teaches the nation of Israel about the choice of life and death God placed in their hands, the importance of reading and hearing God's law, how to facilitate worship...etc. In Old Testament times, the family was the primary setting for education. The efforts of the family were supplemented and complemented by the instruction in the community of faith as it gathered. The Levites served as priests who lead the nation in celebrating the various rites, feasts, acts of worship and by instruction of God's laws.

While Israel was in captivity, since they were away from homeland they understood the importance of God' law, the Torah, scribes and religious leaders like Nehemiah and Ezra taught the law to the people. Following the exile, synagogues where the scriptures could be read and explained were established. Education was highly valued and the teacher (Rabbi) was held in highest esteem within Jewish culture. By the time Jesus arrived in human history, there were many schools where teachers were trained and different schools of thoughts existed. Jesus himself spent a lot of his time teaching both is disciples and also the crowds. In his great commission he commanded his followers to be teachers of the gospel to the ends of the world.

The book of Acts shows how Christ's disciples lived out the great commission, preaching and teaching the gospel. The apostles gave themselves to the task of teaching and delegated other ministries to other gifted men. Paul writes to Timothy that the ability to teach was one of the criteria to select a church leader (1 Tim 3:2) and in 2 Tim 2:2 he emphasizes the importance of entrusting this teaching responsibility to men who will also be qualified to teach others. Thus throughout the Bible we see the importance of teaching and training teachers who will continue to teach the truth and build God's people for kingdom work.

Education Vs Christian Education

In general the focus of secular education is to train or help the student with skills that can prepare the student to survive and thrive in a given field. In general education the focus is on behavior or doing things. In Christian education the focus starts with the being and impacts the doing. We not only train the mind and body, but we train and focus on Character building or spiritual formation. Christian education is at the very heart of the church. In the educational process the Spirit of God encounters people of all ages so that they are nurtured in faith, grow in knowledge and experience, and are inspired and empowered to live as disciples of Jesus Christ. This call to discipleship compels us to share our faith and serve others in the home, the community, and in God's world.

“The English word educate can be traced back to the Latin word educere “to lead out”. This etymology reminds us that education is the process of leading students from where they are to a place where they can see the world – including the spiritual and the natural dimensions – in a more accurate way. To lead students to a more Christian view of life and the world, the Christian educator must understand students as they are, the goals they should be guided toward, and the best means to achieve these goals... Christian education is dedicated to helping people discover God’s meaning for life.” – Jim Wilhoit

Theological Foundations of Christian Education

1. The priesthood of all believers
2. The call to maturity Eph 4:11-16
3. The call to serve each other and build up the body of Christ

The priesthood of all believers

The doctrine of the priesthood of all believers can be called the Magna Carta of Christian Education. This doctrine mandates and gives the theological foundation for Christian Education. Luther and other reformers recognized that Christians are called to be far more than just passive receivers of God’s blessings. The pastor or the priest is not the only person in the parish who is to study the Scriptures and minister to others. All Christians are called to worship God, utilize their gifts, and minister to others according to our calling as Royal priesthood (1 Pet 2:9). The correct understanding of the priesthood of all believers will affirm the personal spiritual responsibility of all Christians, their right and duty to minister in Christ’s name, and the truth that one does not abide in Christ apart from abiding in the body of Christ, the Church. Without an emphasis on laypersons teaching other laypersons, modern Christian Education would not have developed.

The task of Christian Education can never fall entirely upon professionals, for a church could never afford to hire all the personnel necessary to staff an adequate Christian-Education program. Christians must recognize, then, that their pastor is not solely responsible for their personal religious training; their own priesthood entails various responsibilities in this area.

We should note here that the consumer emphasis in modern American religion is diametrically opposed to the Reformation concept of the believer-priest. The educational ministry of a church will never be fully effective if people come to the church simply to consume spiritual benefits in exchange for their money and loyalty. By contrast, equipping means training people “to do”. In the church, people must be trained for responsible priestly service. This means that we cannot be content simply to exhort people to pray, but we must teach them how to pray. And we must not merely talk about evangelism, but we must train people to share their faith and use their spiritual gifts in edifying the body of Christ.

The call to maturity (Eph 4:11-16)

Apostles, prophets, evangelists and pastor-teachers possess the equipping or support gifts; the role of the pastor-teacher is to equip the saints unto the work of service; and the saints are called to build up the body of Christ. The reason these diverse gifts are given, and the goal for the

proper functioning of the body, is that it might grow and be built up. In other words, the goal of diversity is maturity. Here Paul uses the metaphors of building and growing to make his point. What does it mean for a Christian to be mature? Three phrases define Christian maturity: "the unity of the faith and of the knowledge of the Son of God"; "a mature man"; "the measure of the stature which belongs to the fullness of Christ." These phrases all point to the same thing: we grow up to the fullness of Christ, to the adult representation of Jesus, to be his body.

Notice that this call to maturity is not made to just individual believers. Paul uses the words "we all." All of us together, corporately, are growing to maturity. This is the goal for the Church. It is not how much is given in the offering, nor is it the number of people coming on Sunday morning. The goal is not to elect Christian politicians, either.

The goal is not even evangelism *per se*. We must be evangelistic in our outlook, of course, but that is not our ultimate goal. The goal is to present every man and woman complete in Christ. We enter the Church as babes in Christ. We are joined to one another by the Spirit. We feed together on the Word. We develop and use our spiritual gifts. And we grow together into the fullness of Christ.

Heb 6:1: Therefore let us leave the elementary teachings about Christ and go on to maturity..

1 Cor 14:20: Brothers, do not be children in your thinking...but in your thinking be mature.

Heb 5:12-14: For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food...But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

Eph 4:14 – no longer be infants tossed by every wave....

The call to serve each other and build up the body of Christ

1 Pet 4:10: As each has received a gift, use it to serve one another, as good stewards...

Rom 12:6-7: Having gifts that differ according to the grace given to us, let us use them...

I Cor 12:24 – 26: But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

Eph 4:16 - From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, **as each part does its work.**

Three Key ideas about being the body of Christ: Connection, consumption, contribution – the result is growth and maturity.

Theory of Human motivation: Maslow

“If you deliberately plan on being less than you are capable of being, then I warn you that you’ll be unhappy for the rest of your life” – Abraham Maslow (1908 – 1970)

An essential factor involved in meeting these goals is motivation. If students are unmotivated in one way or another, it is likely that little learning will take place, or if by chance some learning should take place, it is probable that it will not be retained.

Psychologist Abraham Maslow first introduced his concept of a hierarchy of needs in his 1943 paper "A Theory of Human Motivation"¹ and his subsequent book, *Motivation and Personality*.² This hierarchy suggests that people are motivated to fulfill basic needs before moving on to other needs. Maslow’s hierarchy of needs is most often displayed as a pyramid. The lowest levels of the pyramid are made up of the most basic needs, while the more complex needs are located at the top of the pyramid. Needs at the bottom of the pyramid are basic physical requirements including the need for food, water, sleep and warmth. Once these lower-level needs have been met, people can move on to the next level of needs, which are for safety and security. Soon, the need for love, friendship and intimacy become important. Further up the pyramid, the need for personal esteem and feelings of accomplishment take priority. Maslow emphasized the importance of self-actualization, which is a process of growing and developing as a person to achieve individual potential.

Types of Needs

Maslow believed that these needs are similar to instincts and play a major role in motivating behavior. Physiological, security, social, and esteem needs are **deficiency needs** (also known as *D-needs*), meaning that these needs arise due to deprivation. Satisfying these lower-level needs is important in order to avoid unpleasant feelings or consequences. Maslow termed the highest-level of the pyramid as **growth needs** (also known as *being needs* or *B-needs*). Growth needs do not stem from a lack of something, but rather from a desire to grow as a person.

Five Levels of the Hierarchy of Needs

Physiological Needs: These are the most basic needs that are vital to survival, such as the need for water, air, food and sleep. Maslow believed that these needs are the most basic and instinctive needs in the hierarchy because all needs become secondary until these physiological needs are met.

Security Needs: These include needs for safety and security. Security needs are important for survival, but they are not as demanding as the physiological needs. Once physiological needs are

met, one's attention turns to safety and security in order to be free from the threat of physical and emotional harm. According to the Maslow hierarchy, if a person feels threatened, needs further up the pyramid will not receive attention until that need has been resolved. Examples of security needs include a desire for steady employment, health insurance, safe neighborhoods and shelter from the environment.

Social Needs: Once a person has met the lower level physiological and safety needs, higher level motivators awaken. The first level of higher level needs are social needs. Social needs are those related to interaction with others and may include needs for belonging, love and affection. Maslow considered these needs to be less basic than physiological and security needs. Relationships such as friendships, romantic attachments and families help fulfill this need for companionship and acceptance, as does involvement in social, community or religious groups.

Esteem Needs: After the first three needs have been satisfied, esteem needs becomes increasingly important. These include the need for things that reflect on self-esteem, personal worth, social recognition and accomplishment. Esteem needs can be categorized as external motivators and internal motivators. Internally motivating esteem needs are those such as self-esteem, accomplishment, and self respect. External esteem needs are those such as reputation and recognition.

Self-actualizing Needs: This is the highest level of Maslow's hierarchy of needs. Self-actualizing people are self-aware, concerned with personal growth, less concerned with the opinions of others and are interested in fulfilling their potential.

Self-actualization is the summit of Maslow's motivation theory. It is about the quest of reaching one's full potential as a person. Unlike lower level needs, this need is never fully satisfied; as one grows psychologically there are always new opportunities to continue to grow. Self-actualized persons have frequent occurrences of *peak experiences*, which are energized moments of profound happiness and harmony. According to Maslow, only a small percentage of the population reaches the level of self-actualization.

Physiological needs are at the bottom of the hierarchy, followed in ascending order by safety, belongingness and love, esteem, and self-actualization needs. This order reflects differences in the relative strength of each need. The lower a need is in the hierarchy, the greater is its strength because when a lower-level need is activated (as in the case of extreme hunger or fear for one's physical safety), people will stop trying to satisfy a higher-level need (such as esteem or self-actualization) and focus on satisfying the currently active lower-level need (Maslow, 1987).

Abraham Maslow created the original five level Hierarchy of Needs model, and for many this remains entirely adequate for its purpose. The seven and eight level 'hierarchy of needs' models are later adaptations by others, based on Maslow's work. Arguably, the original five-level model

includes the later additional sixth, seventh and eighth ('Cognitive', 'Aesthetic', and 'Transcendence') levels within the original 'Self-Actualization' level 5, since each one of the 'new' motivators concerns an area of self-development and self-fulfilment that is rooted in self-actualization 'growth', and is distinctly different to any of the previous 1-4 level 'deficiency' motivators. For many people, self-actualizing commonly involves each and every one of the newly added drivers. As such, the original five-level Hierarchy of Needs model remains a definitive classical representation of human motivation; and the later adaptations perhaps serve best to illustrate aspects of self-actualization.

Revised Model:

1. **Biological and Physiological needs** - air, food, drink, shelter, warmth, sex, sleep, etc.
2. **Safety needs** - protection from elements, security, order, law, limits, stability, etc.
3. **Belongingness and Love needs** - work group, family, affection, relationships, etc.
4. **Esteem needs** - self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility, etc.
5. **Cognitive needs** - knowledge, meaning, etc.
6. **Aesthetic needs** - appreciation and search for beauty, balance, form, etc.
7. **Self-Actualization needs** - realizing personal potential, self-fulfillment, seeking personal growth and peak experiences.
8. **Transcendence needs** - helping others to achieve self actualization.

To maximize the effectiveness of the learning and teaching process, the teachers must consider student needs and their hierarchical order. For instance, if a student has not had her breakfast before she comes to school, she will not be concentrating on learning; she will be preoccupied with the need for food. Similarly you cannot motivate someone to achieve a sales target (Level 4) when they're having problems with their marriage (level 3). You cannot expect someone to work as a team member (level 3) when they're having their house re-possessed (level 2).

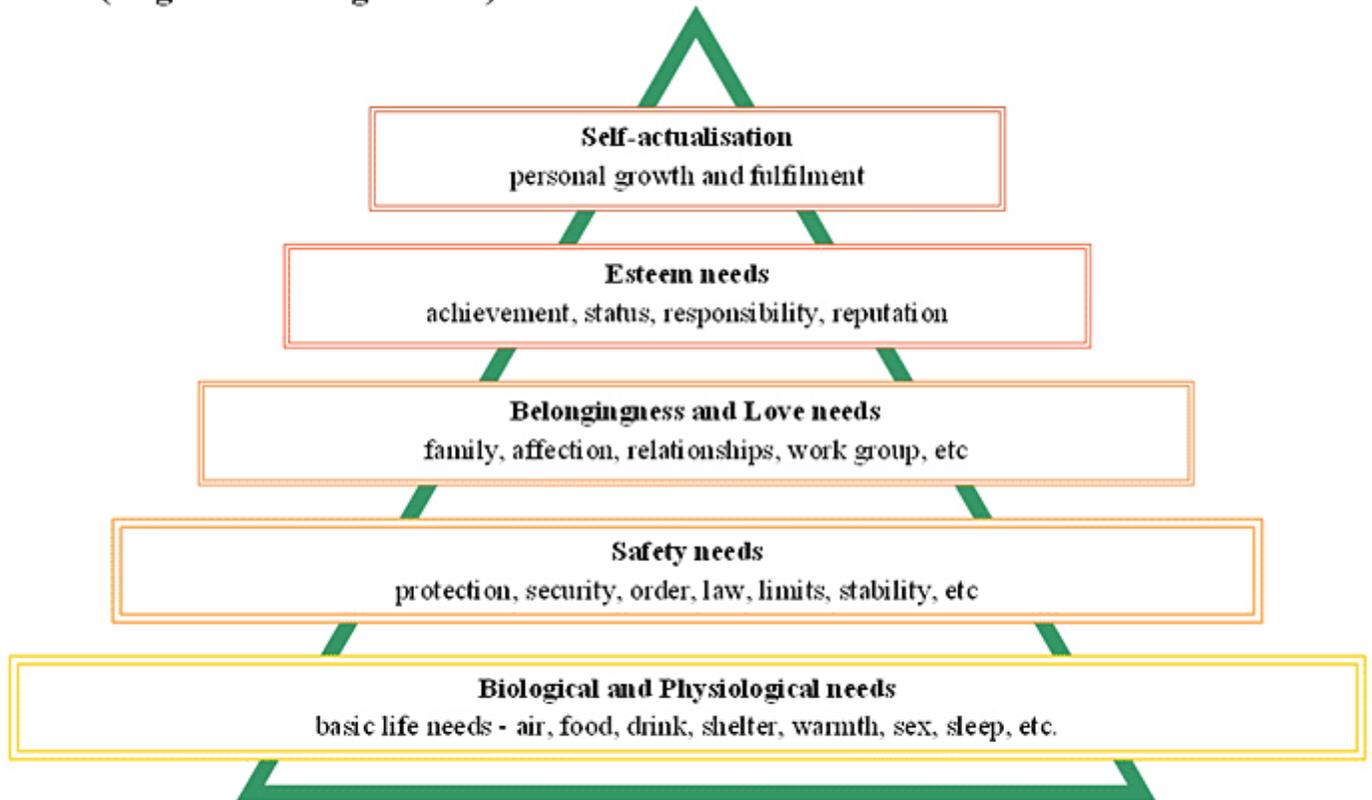
Three main lessons about motivation:

1. Motivation is a prerequisite for learning (as a teacher we need to constantly ask the question why people do what they do?).
2. One person cannot directly motivate another for a long time, since motivation that is persistent comes from within a person, as a teacher we can try to create the circumstances that influence students and trigger their inner motivations.
3. As a teacher it is our duty to constantly encourage our students to strive for higher needs, move up on the pyramid instead of being stuck with our base needs.

Many of the students' needs arise from problems outside the classroom, and it may be difficult for teachers to deal with these apparently extraneous problems (Bullying in the neighborhood, constant financial threat, abusive relationships...etc). There are three basic strategies for dealing with needs whose origin lies outside the classroom:

1. Understand that each student brings his/her own unique background to the classroom. A student's readiness to learn is not solely dependent upon existing knowledge and skills. We must develop a relationship with the student in order to determine their current readiness level. Once determined, we must develop a strategy to address current needs as well as the needs in the next level. In a church context, it is very important for the teacher to have a one on one relationship with all the students, at least once in a quarter or semester the teacher should sit alone with each kid or student to understand the context of the student's life outside of the class room or Church.
2. Create a safe classroom environment. Develop rules and procedures which provide a structured environment rich in routine and shared expectations. Develop and enforce rules prohibiting sarcastic, degrading, and berating remarks and comments by students directed at other students. For example, if a teacher or school system can make the classroom a truly safe and secure place, then a child who has sincere and serious concerns about his safety outside the school can still have his safety needs temporarily satisfied within the walls of the school and be motivated by higher needs while in school.
3. *Show how learning the subject matter of school can help satisfy the learner's needs.* Let students know that you care about them and their growth. Although many of us assume our students know this, it's not necessarily the case. Let the students know that you want them to succeed and move on to meet higher needs of life.

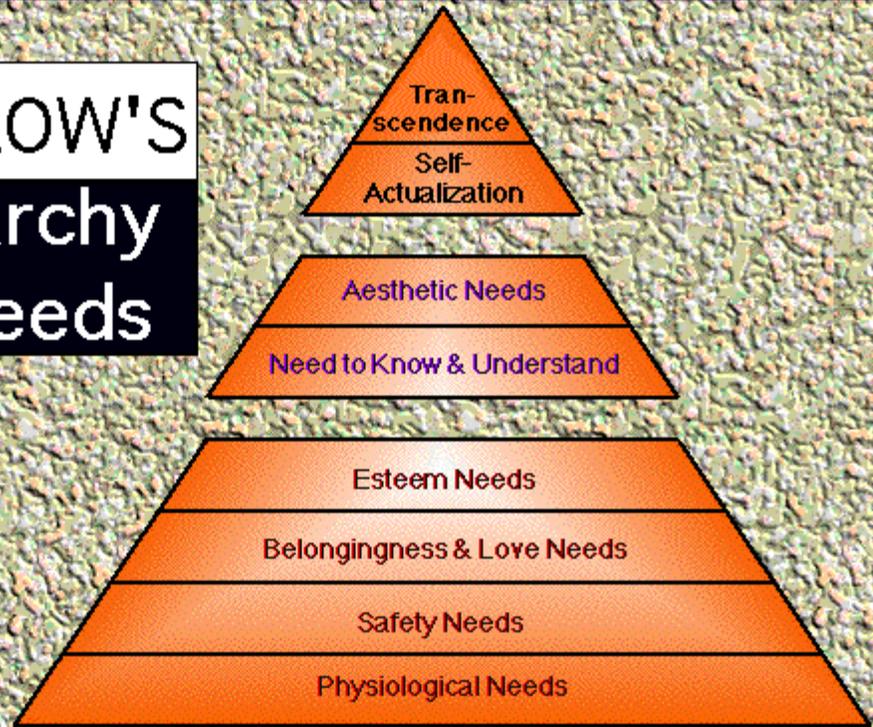
Maslow's Hierarchy of Needs (original five-stage model)



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MASLOW'S Hierarchy of Needs



Hierarchy of Needs (1990's eight-stage model based on Maslow)



Foundations of Christian Education - Class 3 Notes

Blooms Taxonomy

Benjamin Samuel Bloom, one of the greatest minds to influence the field of education, was born on February 21, 1913 in Lansford, Pennsylvania. Bloom was a distinguished Professor at the University of Chicago. His best work is known as Bloom's taxonomy, a multi-tiered model of levels of thinking, six cognitive levels of complexity. "Taxonomy" simply means "classification", domain or 'category' so the well-known taxonomy of learning objectives is an attempt to classify forms and levels of learning. Throughout the years, the levels have often been depicted as a stairway, leading many teachers to encourage their students to "climb to a higher (level of) thought." The lowest three levels are: knowledge, comprehension, and application. The highest three levels are: analysis, synthesis, and evaluation. "The taxonomy is hierarchical; In other words, a student functioning at the 'application' level has also mastered the material at the 'knowledge' and 'comprehension' levels."

Summary of Blooms taxonomy from "Classroom teaching skills" by Cooper J. M:

The first level, **knowledge**, requires the students to remember, recall, or recognize factual information, students often complain that exams require them to "spit back" information they have memorized. However, remembering information is absolutely critical to the ability to function at all of the other levels of thinking. To say that the knowledge level is the lowest does not mean that it is the least important of the cognitive processes. On the contrary, it is the most essential, though not the ultimate level. Without basic knowledge one has nothing with which to comprehend, analyze, apply or evaluate. Knowledge gives a good foundation on which the other levels can be build. Key words: List, label, match, name, recall, facts who, what, when, where...?

Comprehension is the second level of Bloom's taxonomy. Questions on this level require students to demonstrate that they have enough understanding to organize and arrange material. They must show that they have the grasp of the information by rephrasing, putting it in their own words, identifying the main idea, summarizing or giving an example. Key words: Restate, summarize, explain, translate, describe...

Application questions require students to apply previously learned information in another similar situation. The student is asked to use prior knowledge and understanding in order to solve a problem. Key words: Demonstrate, solve, construct, show, teach.

Analysis require students to think critically. These questions ask students to identify motives, reason and make generalizations. This requires critical thinking, the student has to do a lot of original thinking. Key words: Compare, differentiate, classify, contrast.

Synthesis require students to produce inventive outcomes, make predictions, and solve problems in which several answers are possible. Students are asked to think outside the box and come up with creative solutions to the given problem. Too often teachers avoid analysis and synthesis questions because they are time consuming and difficult to evaluate, they are very individualistic and there is often no right or wrong answer to such questions. Key words: Imagine, Hypothesize, create, predict, forecast, design.

Evaluation questions do not have a single correct answer. They require students to judge the merit of an idea, evaluate solutions to problems, express an opinion, take a position and defend it logically or with reason. Key words: Decide, verify, assess, judge, rate.

As teachers we tend to ask questions in the "knowledge" category 80% to 90% of the time. These questions are not bad, but using them all the time is. Try to utilize higher order level of questions. These questions require much more "brain power" and a more extensive and elaborate answer.

- Bloom's taxonomy helps teachers to move from theory to practice, content to performance, learning for life, not just to reproduce in the exam.
- Bloom's taxonomy guides teachers to develop higher levels of thinking process for critical thinking or creative thinking. A good education prepares a person to function in a changing environment that brings new and challenging problems.
- As teachers we should make sure the students have a solid foundation (subject knowledge), but should not leave the student at that level, we should make sure the student is able to apply the learning in his/her life and also push them to think and evaluate so that they can apply this learning for other life situations.

Knowledge of the word of God is foundational to Christian education, but the goal is to become like Christ. As Christians we should always be growing in the knowledge of the word of God so that we can understand it and apply it to our daily situations. Christian thinking requires being "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). Understanding, applying and Integrating Scripture and Scriptural principles in every area of our life is essential. We should encourage students to not only apply the truth to their personal lives, but also to evaluate the secular teachings and practices in the light of God's word. Ask students to contrast secular ideas in the light of God's word and to evaluate the outcomes of both choices, ask them to judge the long term consequences of the secular or popular ideas that are prevalent in the society. The goal is to stretch their ability to think, understand and apply the truth to every situation they can potentially face in real life.

Life Span Development: Erik Erikson - Class 4 Notes

Erik Erikson was born on June 15th, 1902 to Danish parents near Frankfurt, Germany. In 1927, Erikson went to Vienna to teach children, he was influenced by Sigmund Freud's teaching during this time. In 1929 he married Joan Serson an American/Canadian and came to Boston in 1933 and worked as a child analyst. In 1936 he was a professor at Yale, and in 1939 he moved to U C Berkeley where he did most of his research and initial writings.

Some theories of human development taught that the human personality is a result of either nature or nurture. Erikson believed that the human personality is the result of a variety of factors and influences and the personality is never simply the result of past experiences or single influences. Erikson describes human development as the dialectical interaction of *soma*, *psyche*, and *ethos*; *Soma* refers to the body capabilities that influence who we become, *psyche* implies the sense of self, our unique personality traits, *ethos* implies the cultural setting in which the personality develops, that is why his theory is called psychosocial development theory. Erikson believed that personality develops in a series of stages and describes the impact of social experience across the whole lifespan. According to Erikson, our ego identity is constantly changing due to new experience and information we acquire in our daily interactions with others. He asserts that there are eight stages in life and at each stage we experience conflict that serves as a turning point in development. In his view, these conflicts are just part of the developmental process and how we handle them will give us a sense of mastery or inadequacy. The conflicts in life create the opportunity or the potential for personal growth or inadequacies.

Basic assumptions and beliefs:

1. This is a study of how people go through the stages, not if they will. Fixation at a stage is not possible in this theory; persons will encounter the stages as long as they live.
2. The stages are building blocks; the earlier stages provide either strength or weakness for persons to negotiate later stages. When a crisis is favorably negotiated, then a strength or virtue in the personality arises, if the crisis is not handled well a weakness in the personality results.
3. He describes the radius of significant others that affect the developing person. For the infant, it is often the mother/ father, for the play age child, a few friends...the radius extends as the individual develops and grows.

Stage 1: Infancy (Birth to 18 Months)

Conflict: Trust vs. Mistrust

Erikson also referred to infancy as the Oral Sensory Stage (as anyone might who watches a baby put everything in her mouth) where the major emphasis is on the mother's positive and loving care for the child, with a big emphasis on visual contact and touch. If we pass successfully through this period of life, we will learn to **trust** that life is basically okay and have basic confidence in the future. If we fail to experience trust and are constantly frustrated because our needs are not met, we may end up with a deep-seated feeling of worthlessness and a **mistrust** of the world in general. Failure to develop trust will result in fear and a belief that the world is

inconsistent and unpredictable. Not surprisingly, the most significant relationship is with the maternal parent, or whoever is our most significant and constant caregiver.

Basic strength: Trust and Hope,

Basic weakness: fear and suspicion

Stage 2: Early Childhood (18 Months to 3 Years)

Conflict: Autonomy vs. Shame

During this stage we learn to master skills for ourselves. Not only do we learn to walk, talk and feed ourselves, we are learning finer motor development as well as the much appreciated toilet training. Here we have the opportunity to build self-esteem and **autonomy** as we gain more control over our bodies and acquire new skills, learning right from wrong. And one of our skills during the "Terrible Two's" is our ability to use the powerful word "NO!" It may be pain for parents, but it develops important skills of the will.

It is also during this stage, however, that we can be very vulnerable. If we're shamed in the process of toilet training or in learning other important skills, we may feel great **shame and doubt** of our capabilities and suffer low self-esteem as a result.

The most significant relationships are with parents and siblings.

Basic Strengths: Self-control, Courage, and Will,

Basic weakness: shame, doubt, low self-esteem.

Stage 3: Play Age (3 to 5 Years)

Conflict: Initiative vs. Guilt

During this period children extend their borders to include friends and preschool teachers. They experience a desire to copy the adults around them and take **initiative** in creating play situations. They make up stories with Barbie's and Ken's, toy phones and miniature cars, playing out roles in a trial universe, experimenting with the blueprint for what they believe it means to be an adult. They also begin to use that wonderful word for exploring the world—"WHY?" if they play the roles successfully they will develop initiative for future actions, however if they often face criticism, correction or rejection they will experience guilt and withdraw from taking initiative.

The most significant relationship is with the basic family and a few friends.

Basic Strength: Purpose, initiative, self-starter,

Basic weakness: withdrawal, guilt, passive.

Stage 4: School Age (6 to 12 Years)

Conflict: Industry vs. Inferiority

This stage covers the early school years, through social interactions; children begin to develop a sense of pride in their accomplishments and abilities. Children who are encouraged and commended by parents and teachers develop a feeling of competence and belief in their skills. Those who receive little or no encouragement from parents, teachers, or peers will doubt their ability to be successful.

During this stage, we are capable of learning, creating and accomplishing numerous new skills and knowledge, thus developing a sense of **industry**. This is also a very social stage of development and if we experience unresolved feelings of inadequacy and **inferiority** among our peers, we can have serious problems in terms of competence and self-esteem. As the world expands a bit, our most significant relationship is with the school and neighborhood. Parents are no longer the complete authorities they once were, although they are still important.

Basic Strengths: Method and Competence,
Basic weaknesses: Inadequacy, inferiority, low self-esteem

Stage 5: Adolescence (12 to 18 Years)

Conflict: Identity vs. Role Confusion

Up to this stage, according to Erikson, development mostly depends upon **what is done to us**. From here on out, development depends primarily upon **what we do**. And while adolescence is a stage at which we are neither a child nor an adult, life is definitely getting more complex as we attempt to find our own **identity**, struggle with social interactions, and grapple with moral issues. In adolescence, we are attempting to discover our sense of self or identity, we ask "who am I? what do I believe or value? Who are my people?"...etc.

Our task is to discover who we are as individuals separate from our family of origin and as members of a wider society. Unfortunately for those around us, in this process many of us go into a period of withdrawing from responsibilities, which Erikson called a "moratorium." And if we are unsuccessful in navigating this stage, we will experience **role confusion**.

A significant task for us is to establish a philosophy of life and in this process we tend to think in terms of ideals, which are conflict free, rather than reality, which is not. The problem is that we don't have much experience and find it easy to substitute ideals for experience. However, we can also develop strong devotion to friends and causes.

It is no surprise that our most significant relationships are with peer groups.

Basic Strengths: Independence, control, recognizes one's uniqueness,
Basic weaknesses: Confusion and insecurity.

Stage 6: Young adulthood (18 to 35)

Conflict: Intimacy and Solidarity vs. Isolation

As young adults emerge from adolescence with a sense of identity, we now face the issue of giving that self away in a loving, caring and intimate relationship. In the initial stage of being an adult we seek one or more companions and love. As we try to find mutually satisfying relationships, primarily through marriage and friends, we generally also begin to start a family, though this age has been pushed back for many couples who today don't start their families until their late thirties. If negotiating this stage is successful, we can experience **intimacy** on a deep level. If we're not successful, **isolation** and distance from others may occur. And when we don't find it easy to create satisfying relationships, our world can begin to shrink as, in defense, we can feel superior to others. Our significant relationships are with marital partners and friends.

Basic Strengths: Affiliation, intimacy and ability to make commitments,
Basic weaknesses: isolation, superficial relationships, lack of social involvement.

Stage 7: Middle Adulthood (35 to 55 or 65)

Conflict: Generativity vs. Self absorption or Stagnation

In this stage of life, work is most crucial. Erikson observed that middle-age is when we tend to be occupied with creative and meaningful work and with issues surrounding our family. Also, middle adulthood is when we can expect to "be in charge," the role we've longer envied.

The significant task is to perpetuate culture and transmit values of the culture through the family and working to establish a stable environment. Strength comes through care of others and production of something that contributes to the betterment of society, which Erikson calls

generativity, so when we're in this stage we often fear inactivity and meaninglessness. Erikson coined the term "identity crisis".

As our children leave home, or our relationships or goals change, we may be faced with major life changes—the mid-life crisis—and struggle with finding new meanings and purposes. If we don't get through this stage successfully, we can become **self-absorbed** and **stagnate**.

Significant relationships are within the workplace, the community and the family.

Basic Strengths: Production and Care for family and others,

Basic weaknesses: stagnation, concern for self, act in selfish ways.

Stage 8: Late Adulthood (55 or 65 to Death)

Conflict: Integrity vs. Despair

Erikson felt that much of life is preparing for the middle adulthood stage and the last stage is recovering from it. Perhaps that is because as older adults we can often look back on our lives with happiness and are content, feeling fulfilled with a deep sense that life has meaning and we've made a contribution to life, a feeling Erikson calls **integrity**. Our strength comes from a wisdom that the world is very large and we now have a detached concern for the whole of life, accepting death as the completion of life.

On the other hand, some adults may reach this stage and **despair** at their experiences and perceived failures. They may fear death as they struggle to find a purpose to their lives, wondering "Was the trip worth it?" Alternatively, they may feel they have all the answers (not unlike going back to adolescence) and end with a strong dogmatism that only their view has been correct.

People who can look back and laugh at their failures and be proud of their successes have a sense of peace and hope. They are perceived as wise people who can teach us much about life. Others, however, are not able to be at rest with their lives and live in despair, unable to change the past and unable to face the future. These individuals tend to live bitter, frantic lives void of wisdom and full of dread.

The significant relationship is with all of mankind—"my-kind."

Basic Strengths: Wisdom, peace, hope, sense of fulfillment,

Basic Weaknesses: Dissatisfaction, bitterness, emptiness, fear.

Educational Implications of this theory:

1. Life is full of crisis or conflicts, so instead of trying to avoid them, we should help the students to face them positively so that they will develop virtues and healthy personality.
2. Growth and development take place in all stages of life, therefore we should continue to be good students. As Christian educators we believe that God can forgive our past sins and inadequacies, so instead of trying to avoid them, we should help the students to deal with their past with God's grace.
3. The theory also helps us understand the struggle of people who had a painful past, since we cannot ignore the past, we have to identify the past failures and help the student to resolve it as much as possible.

4. This theory helps parents and teachers to nurture and facilitate healthy emotional and cognitive development, since we know the consequences of failure at each stage of life, we as teachers and parents can help the student to successfully manage the crisis of each stage of life.

PS: Most of this notes is taken from different websites and Christian education books, this is just for your reading and understanding of the concept, please do not quote or reproduce this material outside of the class.

STAGES OF INTELLECTUAL DEVELOPMENT – Jean Piaget - Class 5 Note

Overview of Piaget's Theory

Jean Piaget was born in Neuchâtel (Switzerland) on August 9, 1896. He died in Geneva on September 16, 1980. He was the oldest child of Arthur Piaget, who was a professor. His interest in cognitive development came from his training in the natural sciences and his interest in epistemology. Piaget was very interested in knowledge and how children come to know their world. He developed his cognitive theory by actually observing children (some of whom were his own children). Using a standard question or set of questions as a starting point, he followed the child's train of thought and allowed the questioning to be flexible. Piaget believed that children's spontaneous comments provided valuable clues to understanding their thinking. He was not interested in a right or wrong answer, but rather what forms of logic and reasoning the child used (Singer, 1978).

Piaget has described the strategies used by children to make sense of their world. The mind at birth is not a passive blank slate, but has built-in structures or schemata for organizing information. The child takes in information from the surrounding environment and puts that information in a mental file folder. Piaget calls this process assimilation. Children transform or re-write the information to fit existing mental categories. But not all the information a child receives seems to fit the existing file folders. Learning as defined by Piaget is not solely an inner or outer process, but is the interaction of the inner thinking of the child with the outer world. People tend to grow and develop as they struggle with problems in a social setting. Interestingly, people tend to make the most progress in learning when things don't make sense!

HOW CHILDREN LEARN

A central component of Piaget's developmental theory of learning and thinking is that both involve the participation of the learner. Knowledge is not merely transmitted verbally but must be constructed and reconstructed by the learner. Piaget asserted that for a child to know and construct knowledge of the world the child must act on objects and it is this action which provides knowledge of those objects (Sigel, 1977); the mind organizes reality and acts upon it. The learner must be active; he is not a vessel to be filled with facts. Piaget's approach to learning is a readiness approach. Readiness approaches in developmental psychology emphasize that children cannot learn something until maturation gives them certain prerequisites (Brainerd, 1978). The ability to learn any cognitive content is always related to their stage of intellectual development. Children who are at a certain stage cannot be taught the concepts of a higher stage.

Intellectual growth involves three fundamental processes: assimilation, accommodation, and equilibration. Assimilation involves the incorporation of new events into preexisting cognitive structures. Accommodation means existing structures change to accommodate to the new information. This dual process, assimilation-accommodation, enables the child to form schema. Equilibration involves the person striking a balance between himself and the environment, between assimilation and accommodation. When a child experiences a new event, disequilibrium sets in until he is able to assimilate and accommodate the new information and thus attain equilibrium. There are many types of equilibrium between assimilation and accommodation that

vary with the levels of development and the problems to be solved. For Piaget, equilibration is the major factor in explaining why some children advance more quickly in the development of logical intelligence than do others (Lavatelli, 40).

When the parent reads to the child about dogs, the child constructs a schema about dogs. Later, the child sees a dog in the park; through the process of assimilation the child expands his/her understanding of what a dog is. When the dog barks, the child experiences disequilibrium because the child's schema did not include barking. Then the child discovers the dog is furry, and it licks the child's hand. Again, the child experiences disequilibrium. By adding the newly discovered information to the existing schema the child is actively constructing meaning. At this point the child seeks reinforcement from the parent. The parent affirms and reinforces the new information. Through assimilation of the new information the child returns to a state of equilibrium.

The process of accommodation occurs when the child sees a cat in the park. A new schema must be formed, because the cat has many traits of the dog, but because the cat meows and then climbs a tree the child begins to actively construct new meaning. Again the parent reinforces that this is a cat to resolve the child's disequilibrium. A new schema about cats is then formed and the child returns to a state of equilibrium.

Stages of Growth

Piaget believed that everyone passed through an invariant sequence of four qualitatively distinct stages. Invariant means that a person cannot skip stages or reorder them. Although every normal child passes through the stages in exactly the same order, there is some variability in the ages at which children attain each stage. The four stages are:

1. Sensorimotor stage (ages 0-2). The sensorimotor infant makes sense of the world primarily through physical observations - by seeing, hearing, and touching. If a baby is playing with a balloon and the balloon should fall from sight, the baby will not look for it. For babies, objects seem to cease to exist when they are out of sight. In some ways, the sensorimotor age is the most complex of the developmental stages. Piaget discovered at least six sub-stages in infants. At birth children react entirely with their reflexes, and by the time children reach two years of age they have begun mastery of language and have discovered how to perform experiments with concrete objects. For young children each day produces dozens of miracles (wonderland).

2. Preoperational stage (approximately ages 2-7). At this stage there is the new capacity to make sense of the world through language and fantasy. Preschoolers learn through intuition rather than through systematic logic, and they have a creative imagination. In some ways preoperational or intuitive thinking is the most interesting and creative stage. Children may have difficulty seeing the perspective of a parent or another child, and thus have difficulty with cooperative play. Since they are not burdened with abstract logic, cars can fly, animals can talk...etc. Children are logical thinkers but their rules of logic are just based on different ways of knowing the world. Though they don't think like adults, they can feel like adults, that is why it is important to love and respect their feelings without insulting them for their lack of understanding.

3. Concrete operational stage (approximately ages 7-11). The elementary school-age child has the new capacity to use mental logic but is limited to situations that are real and observable. Children at this stage learn facts easily, are very literal, and see social issues in terms of black and white, right and wrong. They love the Guinness Book of World Records and have numerous collections of rocks, stamps, and sports cards.

4. Formal operations stage (often 12 and up). In adolescence and adulthood an important way of making sense of the world is through abstract thinking. Now there is the ability to solve hypothetical problems with logical thinking. Many principles of Scripture cannot be fully understood from the perspective of concrete operational thinking. But complex concepts such as the atonement take on deeper understanding when adults are able to see the abstract conflict between justice and mercy. In one important sense people can have a faith at any level of cognitive development, but for a more adequate understanding of Scripture formal operational thinking is probably needed.

Implications of Piaget's theory:

Piaget suggests that we encourage young people to struggle with problems rather than give them easy answers. He would also suggest we give children plenty of opportunity to explore for themselves and to interact with other children.

Piaget believes in an *active* discovery learning environments in our schools. Intelligence grows through the twin processes of assimilation and accommodation; therefore, experiences should be planned to allow opportunities for assimilation and accommodation. Instead of going to a class with readymade knowledge, Piaget encourages teachers to help the student to discover the truth for themselves as a result of some activities. Piaget says "to understand is to discover, or reconstruct by rediscovery"...in active learning, the teacher must have confidence in the child's ability to learn on his own.

He saw teachers as facilitators of knowledge - they are there to guide and stimulate the students. Allow children to make mistakes and learn from them. Learning is much more meaningful if the child is allowed to experiment on his own rather than listening to the teacher lecture.

We should not rush children to adult like thinking, because this could result into premature cognitive development. Instead of rushing them to jump from one stage to the other, we should help them grow from one stage to the other (Santa Clause is not real).

Piaget helps us see that learning is a social activity. Good education must involve the body of believers, the Church. People develop as they interact with other people. People don't learn the most important things in life by sitting in a pew taking notes from one-way communication.

Piaget helps us to see that learning is a disequilibrating and re-equilibrating process. We grow as we wrestle with the problems of life in light of the Word of God. Life is filled with frustrations and challenges. There will always be tension between the way we live and the way we should live. The good news of the Gospel must always be the answer for the bad news of our human situation. The purpose of knowledge, even knowledge of the Bible, is that it be a tool for helping us to resolve the deepest dilemmas of being human.

Adults also grow as they explore tensions and create new categories. This process is enhanced through interaction with other adults. This means that small groups can provide an ideal setting for healthy growth. For example, when a Presbyterian and a Pentecostal think together over a passage in the book of Acts, it's very possible that interesting "disequilibration" will take place. As they explore the tensions of their differences in interpretation, both will see things they never saw before in that passage. Interaction with people who have different perspectives can be a powerful stimulus to growth.

KOHLBERG'S Stages of Moral Development – Class 6 Notes, Oct.16, 2011

Kohlberg was a Jewish American born in 1927, grew up in Bronxville, New York. He was just out of high school when he was faced with moral decisions that involved helping Jewish refugees after World War II. After being frustrated in what he felt was his inability to make good judgments, he pursued a doctoral degree in clinical psychology. From his research he identified six stages of moral reasoning, or the way people decide between right and wrong. Kohlberg was influenced by Piaget, but he did not limit his study with children, he covered the entire life span and their moral development. Kohlberg believes his stages of moral development are sequential and universal, one cannot skip stages. In other words, everyone goes through the stages sequentially without skipping any stage. However, movement through these stages is not natural, that is people do not automatically move from one stage to the next as they mature or grow older. In stage development, movement is effected when a person notices inadequacies in his or her present way of coping with a given moral dilemma.

Kohlberg explained “What I believe to be right or wrong is the content of moral judgment. Why I believe something is right or wrong reflects the structure of my judgment.” Content may change, expand, or remain the same, but structures undergo development, the answers to the question why change as we develop in moral judgment. Three persons may say it is wrong to steal (content) but all give different reasons for their judgment (structure). One may say “Stealing is wrong because you’ll get punished for doing so.” Another claims “Stealing is wrong because the law says so.” A third might say “I would not want someone to steal my things, and it is wrong for me to do to others what I would not want them to do to me.” Kohlberg is not really interested in whether the subject says "yes" or "no" to the dilemma but in the reasoning behind the answer. Kohlberg identified three levels of moral reasoning, each with two stages.

Pre-conventional morality: (usually 0 – 9 years of age) children at this stage do not really understand the conventions or norms of the society; it is a self-focused morality, just thinks about punishment and personal benefits. Behavior is motivated by anticipation of pleasure or pain.

Conventional morality: (9 to 16/18) people at this stage conform to the conventions / rules of a society, Behavior motivated by the acceptance of the standards of one’s group and rules of the society. It is other’s focused morality; they just want to be accepted and live in peace.

Post-conventional morality: (Adulthood) people at this stage understand the principles that underline the conventions, rules of a society and value the principles more than the specific laws or rules. It is focused on higher principles of life; they are more driven by their conscience. They not only know the rules, but also know the exceptions when not to apply the rules.

Pre-conventional morality

Stage 1: Obedience and Punishment

Make moral decisions strictly on the basis of self-interests. Morality is defined as obeying rules and avoiding negative consequences. Children in this stage see rules set, typically by parents, as defining moral law. They could disobey rules if they can do so without getting caught.

Possible Stage 1 responses to Heinz Dilemma:

- Heinz should not steal the drug because he might be caught and sent to jail.
- Heinz should steal the drug because if he doesn't then his wife might scold him.

Stage 2: Individualism and Exchange

At this stage, an agent is not worried so much about obedience to one's superiors but more so how to get rewards from one's superiors. Perhaps the rationale, once again a pre-moral rationale, is best stated by the aphorism "If you scratch my back, I'll scratch yours" and justice is "Do unto others as they do unto you." At stage two, a moral agent values people solely in terms of their utility and revenge is viewed as a moral duty (You hit me, so I hit you....etc).

Possible Stage 2 responses to Heinz Dilemma:

- It is right for Heinz to steal the drug because it can cure his wife and then she can cook for him.
- The doctor/scientist had spent lots of money and many years of his life to develop the cure so it's not fair to him if Heinz stole the drug.

Conventional morality

Stage 3: Interpersonal Relationships

Make decisions on the basis of what will please others. Concerned about maintaining interpersonal relations, Children begin to understand what is expected of them by their parents, teacher, etc. Often referred to as the "good boy-good girl" orientation, this stage of moral development is focused on living up to social expectations and roles. There is an emphasis on conformity to stereotypical images of majority "Everybody is doing it", being "nice," and consideration of how choices influence relationships.

Possible Stage 3 responses to Heinz Dilemma:

- Yes, Heinz should steal the drug. He probably will go to jail for a short time for stealing but his in-laws will think he is a good husband.
- Brown, the police officer should report that he saw Heinz behaving suspiciously and running away from the laboratory because his boss would be pleased.
- Officer Brown should not report what he saw because his friend Heinz would be pleased.

Stage 4: Maintaining Social Order

At this stage of moral development, people begin to consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one's duty and respecting authority. A moral agent's responsibility is directed toward the welfare of others by upholding the status quo. Right behavior consists of maintaining the social order, authority figures are seldom questioned because, the moral agent asserts, "He must be right. After all, he's the President, Pastor, and Judge....etc. This is the "member of society" perspective in which one is moral by fulfilling the actual duties defining one's social responsibilities. Obeying the law is seen as necessary in order to maintain the system of laws which protect everyone.

Possible Stage 4 responses to Heinz Dilemma:

- As her husband, Heinz has a duty to save his wife's life so he should steal the drug. But it's wrong to steal, so Heinz should be prepared to accept the penalty for breaking the law.
- The judge should sentence Heinz to jail. Stealing is against the law! He should not make any exceptions even though Heinz' wife is dying. If the judge does not sentence Heinz to jail then others may think it's right to steal and there will be chaos in the society.

Post-conventional morality

Stage 5: Social Contract and Individual Rights

An action is judged to be right if it brings about “the greatest good for the greatest number of people”. Authority is not obeyed just because it is the authority but because people have mutually agreed that the laws will benefit most people. The rights of the individual are important and not to be discarded, at this stage of reasoning, civil disobedience is acceptable if it is necessary to help others. While rules are needed to maintain social order, they should not be blindly obeyed but should be set up (even changed) by social contract for the greater good of society. Right action is one that protects the rights of the individual according to rules agreed upon by the whole society.

Possible Stage 5 responses to Heinz Dilemma:

- Heinz should steal the drug because everyone has the right to life regardless of the law against stealing. Should Heinz be caught and prosecuted for stealing then the law (against stealing) needs to be reinterpreted because a person's life is at stake.
- The doctor/scientist's decision is despicable but his right to fair compensation (for his discovery) must be maintained. Therefore, Heinz should not steal the drug.

Stage 6: Universal Principles

Kohlberg's final level of moral reasoning is based upon universal ethical principles and abstract reasoning. At this stage, people follow these internalized principles of justice, even if they conflict with laws and rules. They consider the existing social rules, but are directed by the conscience. Action is controlled by internalized ideals that exert a pressure to act accordingly regardless of the reactions of others in the immediate environment. They believe principles differ from rules and laws, principles are the overriding guidelines by which rules and laws are made. At this stage the person would consistently live by these principles even if he does not directly benefit from them.

Possible Stage 6 response to Heinz Dilemma: Heinz should steal the drug to save his wife because preserving human life is a higher moral obligation than preserving property.

Inadequacy of Stage 6 reasoning: Our conscience is not an infallible guide to behavior because it works according to the principles we have adopted.

Sample Case Study

Moral dilemma

Scenario 1

Ken, a twelve-year-old boy wanted to attend a music concert with his friends. His mother said that he may go if he could save enough to buy a ticket to the concert. A ticket costs \$45. A few days before the concert, Ken managed to save \$50 from his allowance. However, his mother changed her mind and told Ken that they needed the money for buying his school uniform for the new academic year. Ken was disappointed.

What should Ken do in this situation? Why?

Scenario 2

Ken decided to go to the concert. He bought a ticket and told his mother that he had only been able to save \$5. That Saturday, he went to the concert with his friends but told his mother that he was spending the day with a classmate to work on a school project. A week later, someone told Lucy (Ken's elder sister) that she saw Ken at the concert. When Lucy asked Ken about it, Ken begged her not to tell mother.

Should Lucy tell mother that Ken lied about the money or should she keep quiet about the whole matter? Why?

Scenario 3

Lucy told mother what Ken did. Mother confronted Ken. He protested, "But you promised that I could go if I saved enough for the concert!"

Should mother punish Ken for lying? Why or why not?

The Heinz Dilemma

Scenario 1

A woman was near death from a unique kind of cancer. There is a drug that might save her. The drug costs \$4,000 per dosage. The sick woman's husband, Heinz, went to everyone he knew to borrow the money and tried every legal means, but he could only get together about \$2,000. He asked the doctor scientist who discovered the drug for a discount or let him pay later. But the doctor scientist refused.

Should Heinz break into the laboratory to steal the drug for his wife? Why or why not?

Scenario 2

Heinz broke into the laboratory and stole the drug. The next day, the newspapers reported the break-in and theft. Brown, a police officer and a friend of Heinz remembered seeing Heinz last evening, behaving suspiciously near the laboratory. Later that night, he saw Heinz running away from the laboratory.

Should Brown report what he saw? Why or why not?

Scenario 3

Officer Brown reported what he saw. Heinz was arrested and brought to court. If convicted, he faces up to two years' jail. Heinz was found guilty.

Should the judge sentence Heinz to prison? Why or why not?

Faith Development Theories – Class 7 Notes, Oct. 23, 2011

Biblical faith is a complex activity made up of three elements: 1. The intellectual element is concerned with the knowledge of faith. When a person comes to Christ it is with some fundamental knowledge about the object of that faith. 2. The emotional element involves the acceptance of the validity of the knowledge of this faith with an active embracing of it. 3. The volitional element of faith is the choice of the will to respond and act on what is believed. Obedience is stressed because the person is changed by this faith.

Romans 12:3, Romans 10:17, Hebrews 5:12-14.

John Westerhoff

A simple model of faith development was offered by John Westerhoff in his 1976 book, *Will Our Children Have Faith?* Westerhoff compared faith development to the growth of a tree, where the outer bark continues to expand but the previous rings are still present in the core. Therefore Westerhoff offers a tree analogy and proposes four rings which are involved in the growth process:

EXPERIENCED FAITH (pre-school & early childhood)—“This is what ‘we’ do. This is how ‘we’ act.” It is a time of imitation...a child prays the Lord’s Prayer without understanding the meaning of all the words.

AFFILIATIVE FAITH (childhood & early adolescent years)—“This is what ‘we’ believe and do. This is ‘our’ group/church. It is a time of belonging to a group...still a time which centers around the imitation of what the group does.

SEARCHING FAITH (late adolescence)—“Is this what ‘I’ believe?” This is a time of asking questions...not blindly accepting what others have said. This stage of faith is adding the ‘head’ to the ‘heart’ of the earlier states.

OWNED FAITH (early adulthood)—“This is what ‘I’ believe.” This stage only comes through the searching stage. This is the strong, personal faith that one witnesses to and one is willing to die for.

Bailey Gillespie

Bailey Gillespie in his book, *The Experience of Faith*, describes seven situations rather than stages of faith, which he links with age and experience.

Borrowed Faith (early childhood): Since a child younger than three has not developed cognitive thinking, they are strongly influenced by parents; they develop attitudes, feelings and practices by imitating or borrowing faith from parents.

Reflected Faith (Middle Childhood): The child starts to reflect the faith of others he encounters in the family and faith community, children develop a complete trust in God, since they have a vivid imagination they can easily jump into Bible stories and pray for help in passing a test...etc.

Personalized Faith (Early adolescence): During early adolescence the individual begins questioning and examining her life, she is in the process of finding a faith she can own. Since they are exposed to many others who have different belief systems, she starts recognizing the difference between others faith and her faith.

Established Faith (Later youth): At this stage they are more concerned about the present, so they ask the question of relevance of faith to their daily life; they display a complex personal perception. This is when the individual is in the process of forming an identity with God through the questioning process. They want to know how to put their faith into action in the world in which they live.

Reordered Faith (Young adult): Between the years of 20 – 30 most adults reinterpret their beliefs. During this time of life she often deals with doctrinal issues in a cognitive way. The individual wants to feel God's presence in her life as well as intellectually understand her faith. During this stage there are some major changes in their personal life that drive this reordering process, choosing a mate, birth of a baby, or beginning a professional life.

Reflective Faith (Middle Adult): In this stage the individual begins to realize that time is finite, they often look back, evaluate and make judgments, they also form strong opinions about things and find it hard to change their belief system. They find comfort in their system and often settle in their faith.

Resolute Faith (Older Adult): The senior years bring powerful changes and an interesting variety of religious feelings. The older adult bases faith on wisdom that is both cognitive and affective. The past cannot be changed, however they have a better perspective of life. Resolute faith finds hope in the future that is filled with unknowns; this hope brings the motivation of empathetic caring and reaching out to others. Instead of dwelling too much on life's achievements, they enjoy the small things and experience deep trust in God.

James Fowler

For Fowler, faith is a normal human experience and not a particular Christian activity. His definition is existential (experience orientated) and relativistic (not rooted in the absolutes of Scripture). He suggests a dynamic triad of self, others and shared centres of value and power that make faith something that is evolving, existential and relative. It has to do with how we see ourselves, others and the ultimate values that we hold in common. He builds on the work of Jean Piaget, Erik Erikson and Lawrence Kohlberg in order to define six stages in faith's development.

Stage 1: Intuitive-Projective Faith (3-7 Years Old)

Children get their ideas about God and religion from adults, so faith is formulated by watching and listening to their parents. No one tells them to use this approach, it is intuitive. Usually children get their first impression of God by projecting their impressions of their mother or father onto God. Fantasy plays a big role in the thinking of the child. They are highly imaginative and can be strongly influenced by the examples and stories of adult's faith.

Stage 2: Mythic-Literal Faith (8-12 Years Old)

Here children are beginning to give attention to the rest of the world and to distinguish between what is real and what is fantasy. While children are still threatened by the uncertainties of the world, their faith in God gives them a sense of security. Children move back and forth between concrete and abstract thinking. Their belief, attitudes and rules are interpreted literally. Children in this stage of development are both reflective and able to understand other's perspectives. They have simply accept their spiritual heritage and ask no questions. During this stage God is perceived in human form somewhere in the sky.

Stage 3: Synthetic-Conventional Faith (Adolescence)

This is the most common faith structure found among adolescents. Their world begins to expand far beyond the limits of the family. Friends, school, work, church youth group, sports teams and the media all demand their attention. Their faith must provide coherence and meaning to these new experiences. It is synthetic, in that it is shaped by interpersonal relationships. This interpersonal orientation is geared to bring a sense of unity to the individual, as they try to integrate their own religious views with the incompatible views of others. It is conventional in that it is shaped by the attitudes of those that one is with at any given time. The great danger here is that people settle for a faith that is second-hand. Young people tend to compartmentalize their faith so that Sunday's commitment does not impact Monday's lifestyle.

Stage 4: Individuative-Reflective Faith (Young Adulthood)

As identity develops, and decisions made conflict with the surrounding environment, the person begins to differentiate from the value system and perceptions of others. Individuals move into stage 4 when they accept personal responsibility for their own beliefs, actions, attitudes and values and they develop a first-hand faith. It is individuative in that it is a faith of their own, and it is reflective in the sense that those who move into this stage have taken time to reflect on what they actually and personally believe. People at stage 4 have engaged in critical self-reflection and examination of their beliefs and values.

Stage 5: Conjunctive Faith (Middle Life)

During this stage the individual recognizes thoughts, impulses, feelings and memories that have been previously suppressed and as they uncover and work through their past they begin to recognize the parental, social, ethnic and religious influences that have affected their development. While stage 4 helped the individual to set boundaries to identify self as separate from the world, stage 5 helps these boundaries become less fixed and rigid. Faith here is conjunctive in that ironies and paradoxes are allowed in the person's concept of truth and reality, this is because absolutes are seen as more relative.

Stage 6: Universalising Faith (Later Life)

This stage is rarely seen, but when it is, these individuals make a significant impact on society. They are absolutely committed to the task of universalizing the concepts of unconditional love and absolute justice. They have a broad focus that leaves them undaunted by threats to themselves or their loved ones. They are satisfied with nothing short of the ultimate good of all humanity. Often they are viewed as potentially dangerous to the existing political or religious structures. Examples include: Gandhi, Martin Luther King, Jr., Mother Theresa and the ultimate example of development: Jesus Christ.

The Critical Journey: Stages in the Life of Faith

In *The Critical Journey: Stages in the Life of Faith*, authors Janet Hagberg and Robert Guelich offer a model to help understand and navigate growth in the Christian life. This is a helpful model because it incorporates insights from the last two thousand years of Christian spiritual tradition. The authors do not try to give formulas for spiritual growth, but are describing various phases of our spiritual journey. The stages on the journey are very fluid. We move back and forth between them regularly, and we can experience more than one stage at the same time.

The First Three Stages: The External Journey

The critical journey is composed of six stages. The first three are primarily external; the second three, internal. In the first three stages, our faith or our spirituality takes its expression most frequently in ways that are prescribed by external standards, whether by the Church, a specific spiritual leader, a book, or a set of principles... Stages 4 through 6 represent a difficult personal transformation and reemerging that require a rediscovery on a different level of what faith and spirituality are all about. These are inner healing stages (spiritually and psychologically) for which the journey cannot be prescribed.

Stage 1 "is the discovery and recognition of God" . Accepting the reality of God can begin while one is young, or it can occur later through a religious experience or conversion. This conversion can be instantaneous or can occur over a long period of time. Our first experience of God is wonderful and refreshing in its newness. Regardless of our age, however, it seems true that most begin the journey in a childlike way. We come to it with an innocence, a freshness.

Stage 2 is "a time of learning and belonging" labeled "the life of discipleship" . It primarily involves learning in a community setting from spiritual leaders or religious writings. "Now, we stumble upon a set of ideas, a belief system or a group of people who show us the light and answer our questions. It is such a big relief and feels so safe and secure - like a haven in a storm. And for now, that is what we need."

Stage 3 is "the productive life" and involves consciously serving God through one's spiritual gifts. The truths learned at stage 2 find an outlet in service at stage 3. Most evangelical models of Christian growth stop here. The implication is that the pinnacle of Christian maturity is faithful, committed service (usually in the context of a church). The most committed people serve professionally in the church. However, it is obvious that a person can arrive at this stage and still be self-serving, legalistic, immature, and inwardly unhealed. Christian service is not the best determiner of spiritual maturity. "the productive life" is important, but it is not the goal. Indeed, on the map of the Christian journey, those at this stage are only half-way there!

Stage 4: The Journey Inward

Stage 4 is "the journey inward" - "a deep and very personal inward journey" that "almost always comes as an unsettling experience yet results in healing for those who continue through it" . In this stage, our former views of God are radically challenged. The disruption can be so great that we feel like we are losing our faith or betraying loyalties. It's a mode of questioning, exploring, falling apart, doubting, dancing around the real issues, sinking in uncertainty, and indulging in self-centeredness. We often look hopeless to those around us.

Often a crisis in our life or in the lives of someone who we care can cause this uncertainty. The crisis "shakes our strongly held beliefs or assumptions and we feel adrift on a restless sea, fending for ourselves. Our sense of God is shaken and we can find no new direction, only more questions" The crisis shocks our system. We lose comfort and question our convictions as our previous faith-supports crumble before our very eyes. For the first time, our faith does not seem to work. We feel remote, immobilized, unsuccessful, hurt, ashamed, or reprehensible. Neither our faith nor God provides what we need to sooth us, heal us, answer our prayers, fulfill our wishes, change our circumstances, or solve our problems. Our formula of faith, whatever that may have been, does not work any more, or so it appears.

The end of stage 4 involves an experience of "the Wall" - "a face-to-face experience with God and with our own will" . It is impossible to go over, around, or under the Wall. One can only go

through it. "The Wall experience is the place where... psychology and spirituality converge. At the Wall, we become "aware of all the lies we have accepted about ourselves" . We are forced to "face the truth" in order to move forward. "The Wall invites us to integrate our spiritual selves with the rest of us. And that involves facing our own and others' demons. We must face that which we fear the most, only through self-acceptance and surrender to God's will can one go "through" the Wall to deeper levels of spiritual growth. "The power behind the transformation at the Wall is this: learn to embrace your whole story with loving, forgiving detachment" . We must accept ourselves with all our wounds and imperfections. We must experience God's love and acceptance of us as we are in all our weakness and humanness. And then we must fully and completely surrender to God's will, even though we remain in the dark.

The Journey Outward Again: Stage Five and Stage Six

Stage 5 is "the journey outward" where our "focus is outward, but from a new, grounded center of ourselves". At this stage, "we surrender to God's will to fully direct our lives, but with our eyes wide open, aware but unafraid of the consequences" . We possess a new-found confidence that God loves us fully, just as we are. "There is a human tendency to think that if God really knew us God would not love us... At stage 5 we grow into the full awareness that God truly loves us even though we are never fully whole. God loves us in our humanness" .With newfound inward resources, we "venture outside our self-interests to others" . We are weak, but whole. Aware of our faults, we are confident that God will work through us. At stage 5 we are not as oriented toward productivity with outward signs or products. Consequently, we appear less productive and slightly isolated. We are in fact quite active. But we have a tendency to do things behind the scenes or on a one-to-one basis. We never realize that we are hardly noticed. This style can be very confusing and even frustrating for those who want us to be leaders in the more traditional way.

Stage 6 is "the life of love" where God's love is demonstrated through us "to others in the world more clearly and consistently than we ever thought possible" . By losing ourselves, we find ourselves. God's presence is experienced in all relationships. Our times alone with God come during the quiet times away as well as in the everyday, unceasing conversations. We have little ambition for being well known, rich, successful, noteworthy, goal-oriented, or "spiritual"... We are Spirit-filled but in a quiet, unassuming way. We love with great compassion modeled after God's love. We live with less and delight in doing menial tasks. At stage 6 we become aware that the more of God we have, the less of everything else we need. We do not renounce material possession. We simply learn to need them less; Having shed the false self - a self rooted in possessions, accomplishments, and human acceptance - we embrace our true self, that of being eternally and fully loved by God.

Does your faith cost you anything?

It cost Abraham the yielding up of his son,

It cost Daniel to be cast in the lion's den.

It cost Stephen death by stoning,

It cost Peter a martyr's death.

It cost Jesus His life,

Does your faith cost you anything? Anonymous