

Out Line for review of a Knowledge Base

1. Definitions
2. Classic Questions
3. Contemporary issues
4. How do the question and issues relate to religious education?
5. Prominent theories
 - A. Theorists
 - B. Theological Critique of the theories
6. Seminal books
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Outline for a Review of Character Education

1. **Definition of Character Education:** The cognitive, affective, and behavioral aspects of morality. Good character consists of knowing the good, desiring the good, and doing the good. Schools must help children understand the core values, adapt and commit to them and then act upon them in their own lives (Lickona, 1993).
 - A. Even though a universal definition of character education cannot be given, London, (1987) emphasized that it is more important to identify attributes that are associated with good character.
 - B. Lists of traits are often as numerous as definitions of Character education, Several traits are frequently cited by different authors. Among the traits are: responsibility (Bennett, 1993; Lickona, 1998; Tigner, 1993), honesty (Bennett, 1993; Elam, Rose & Gallup, 1993), respect (Lickona, 1993; Moody & Mckay, 1993), fairness (Edison Project, 1994; Lickona, 1988), Justice (Edison Project, 1994; Moody & Mckay, 1993), caring (Brandt, 1989; Lickona, 1988), justice (Edison Project, 1994; Moody & Mckay, 1993), civic virtue (Licon, 1993), kindness (wynne, 1988), empathy (Brandt, 1989), self-respect (Edison Project, 1994), self-discipline (Bennett, 1993), and courage (Bennett, 1993; Edison Project, 1994). responsibility (Bennett, 1993; Lidkona, 1998; Tigner, 1993).
 - C. Character is and intrinsic attitude or belief system that determines a person's behavior in relationship to other people and in relation to self (Bulach, 2001).
 - D. In a narrow sense, character education denotes a particular style of moral training, one that promotes instruction and indoctrination of specific values (Kohn, 1996,p.429).
 - E. At its root, character is defined as moral excellence and firmness.

Integrity, refers to soundness or a firm adherence to a code of moral values. This is the aim of character education (Anderson, 2000).

2. **Classic questions:**

- A. Whose values are to be taught in character education (Hymowitz, 2003)?
- B. How are these values to be taught (Milson, 2002)?
- C. How do we clarify values (Kirschenbaum, 1977)?
- D. How should schools go about planning a character education program (Etzioni, 1993)?
- E. Should character education focus on the individual or on the community?
- F. What is the view of human nature?
- G. What is the ultimate goal of character education?

3. **Contemporary Issues:**

- A. Who should teach character education?
- B. How can character be measured accurately (Bulach, 2002)?
- C. Does character reside in the individual, or does it reside in the norms and patterns of the group context (Schapp & Williams, 1999).
- D. Morality is a private matter and should be taught by the family, not the school.
- E. Many educators lack the character or competence to nurture morality in students (Schaps & Williams, 1999).
- F. The time necessary to teach character will come at the expense of what is most essential, the academic subjects.

4. **How do the question and issues relate to religious education?**

- A. The teacher as a caregiver, moral model, and moral mentor, the quality of the teachers' relationship with students is the foundation of

of everything else a teacher may wish to do in character education. The teacher creates a caring classroom community. The teacher creates a moral classroom community. Students learn morality by living it. Moral discipline, if it is to serve character development, it must be more than crowd control. It must help students develop moral reasoning. Teach values through the curriculum. There is morally rich content in academic subjects like; literature, history, science, art, as a vehicle to teach values (Thomas, 1997).

- B. Character education like religious education focus on achieving a balance between the cognitive, affective and behavioral domains at the different stages of child development (Williams, 2000). Character education is more holistic and comprehensive, similar to religious education.
- C. According to Lickona (1993), The *cognitive* side of character includes at least six moral qualities:
one, awareness of moral dimension, two, knowing moral values, three, perspective taking, four, moral reasoning, five, thoughtful decision-making, six, moral self-knowledge.

He also states the *emotional* side of character education includes the following Qualities:

Conscience (felt obligation to do what one judges to be Right), self-respect, empathy, loving the good, self-control, and humility (Willingness to both recognize and correct our moral failings).

Finally he states the behavioral aspects of character education: at times, we know what we should do, feel strongly that we should do it, yet still choose the wrong. Moral character education is to translate moral Judgment and feeling into effective moral behavior. Moral action, the third part of character draws upon three additional moral qualities: competence (skills such as listening, communicating, and cooperating), will (which mobilizes our judgment and energy), and moral habit (a reliable inner disposition to respond to situations in a morally good way).

Teaching strategies emphasized by different proponents include

1. Consensus building
2. Cooperative learning
3. Literature integration
4. Discussing and engaging students in moral reasoning
5. Service learning

5. Prominent theories: The 3 c's in character education: *Culture*, society must protect and nurture aspects within itself that sustain traditional relationships and values. character education is as a way of teaching children to respect these values and relationships. *Constructivism*, the extent and degree to which curricula, instruction, and school organization need to be teacher-centered, and student-centered. Constructivism stress self-determination and the child's ability to construct meaning in each learning situation. The reductionistic approach stresses self-control, and the importance of adults teaching children to control their impulses and thereby discipline themselves to be productive learners and good people. *Connectedness*, a final issue in character education is that it must be connected to issues and problems in the community, or to other influences on the moral development of youth, namely, family, friends, others in community (Collins, Henjum, 1999).

The 1970s saw a return of values education. Value clarification and Kohlberg's moral dilemma discussions. Most of the theories tended to express the individualistic spirit of the age. Character education express itself in new form. Don't impose values; help student choose their values freely. Kohlberg said, develop student' powers of moral reasoning so they can judge which values are better than others (Lickona, 1993).

- A. **Prominent Theorists.** Aristotle, believed in a philosophy of direct instruction. He advocated inculcating the young with virtues of society. Aristotle believed that character is developed through practice and indoctrination. (Lickona, 1991).
1. Some theorists emphasize developing a person's moral reasoning and Reflection. Others emphasize the practice of virtuous behavior until it becomes habitual (Williams & Schaps, 1999).
 2. Some theorists focus on indirect instruction. The indirect paradigm focuses on building a child's understanding (Kohlberg,) and socio-Moral development (Piaget), which in turn emphasizes interpersonal interactions of peers under the guidance of caring adults (DeVries, Lickona, Watson, Berkowitz).
 3. Community building paradigm focuses on the environment, and caring relationships, and on building moral communities (Noddings, 1992).
 4. Diamond (1998) has provided research showing that an enriched

environment for children will influence the brain's growth and learning. Therefore she argues for curriculum to meet specific purposes. She believes a different way of instruction must emerge in character education.

- B. Many critics see character education as Plato's concepts. "Knowing the good, loving the good, and doing the good" (Ryan & Bohlin, 1999). Plato did conceptualize the indwelling Spirit of God in the process of transformation.
 - 1. Citizen education is another term under the umbrella of character education. This concept evokes the idea of service learning, and law related education. Its emphasis is horizontal in scope, to develop good citizens here and now. Character formation and functional behavior in this life is the goal. Character education is extremely humanistic in its origin; it attributes inherent good qualities to all people. This is fundamentally against the Bible: "man is born in sin and shaped in iniquity" (Psalms, 53:5).
 - 2. One of the most fundamental traits of a person of good character is that they treat people the way they want to be treated. "Love your neighbor as you love yourself" (Lev 19:18,34).

6. **Seminal books:**

- A. King, E. M. (1931). *Fifty Hints and helps in character education*. Plainesville, Ohio: Educational Supply Company.
- B. Kohlberg, L. (1984). *Essays on Moral Development: The Psychology Of Moral Development*. New York: Harper and Row. (Vol 2).
- C. Kohlberg, L. (1976). *The Cognitive-Developmental Approach to Moral Education*. In *Social Studies Strategies: Theories Into Practice*, edited by P. H. Martorella. New York: Harper and Row.
- D. Lickona, T. (1991). *Educating for Character: How our Schools Can Teach Respect and Responsibility*. New York. Bantam Books.
- E. Dewey, J. (1916). *Democracy in Education. An Introduction to the Philosophy of Education*. New York, Macmillan Company.

- F. Havighurst, R. J. (1953). *Human Development and Education*. New York: Longman.
- G. Piaget, J. (1954). *The Construction of Reality In the Child*. New York: Basic Books.
- H. Coe, George, A. (1908). What is Pragmatism? *The Methodist Quarterly Review*, April. Vol 57, 211-2119.

7. Current books:

- A. Bennett William, J. (1993). *The Book of Virtues: A Treasury of Great Moral Stories*. New York: Simon and Schuster.
- B. Kilpatrick, William K. (1999). *Why Johnny Can't Tell right from wrong; Moral Illiteracy and the Case for Character Education*. New York, Simon and Schuster.
- C. Lockwood, A. T. (1997). *Character Education: Controversy and Consensus*. Thousand Oaks, CA. Corwin Press.
- D. Kohn Alfie, How Not to Teach Values, *Phi Delta Kappan*, February 1997, Vol. 78, PP. 429-39.
- E. Rath, L. Hamin M. Simon, S. B. (1996). *Values and Teaching*. Columbus: Merrill.
- F. William, M. M., Schaps, E. (1999). *Character Education: The Foundation for Teacher Education*. Washington, DC: Character Education Partnership.
- G. Wiley, L. S. (1998). *Comprehensive Character-building Classroom: A Hand Book for Teachers*. DeBarry. Fl: Longwood Communications.

4. How do the questions and issues relate to religious education?
 - a. Religious education is concerned with focusing on integration.
 - b. Religious education is interested in the process of restoring the image of God.
 - c. One of the tasks is to critique the assumption of worldviews.
 - d. The christianization of the curriculum
 - e. What role can the teacher play in spiritual development?

5. Prominent Theorists:

- a. Gaebelein: Integration in Christian Education
- b. Holmes:
- c. George Akers

Learning Theorists:

- a. Theorists : Thorndyke, Pavlov , Watson, Skinner - Behavioral
: Piaget, Gagne, Bloom - Cognitive
: Rogers, Mazlow - Humanists

b. Theological critique of the theories: (Learning)

- i. God is creator.
- ii. God's incarnation in Christ
- iii. The fall of man and his need for Christ
- iv. The Holy Spirit's role in man's redemption
- v. Sanctification

6. Seminal books:

- a. The Pattern Of God's Truth, 1977
- b. The Idea of a Christian College, 2000
- c. The Theology of Christian Education,
- d. The Christian Mind, 1978
- e. Jean Piaget, Psychology of Intelligence, 1947
- f. Skinner, About Behaviorism
- g. Mezirow, Transformative Dimension of Adult Learning
- h. Mazlow, Towards A Psychology of Being Human,

7. Current Books:

- a. Anthony, Michael J. Evangelical Dictionary of Christian Education
- b. Arthur F, Holmes The Idea of a Christian College, 2000
- c. Gaebelein, The Pattern of God's Truth, 1977
- d. Knight, George R. Issues and Alternatives in Educational Philosophy, 1998
- e. Dudley-Smith, Timothy. Authentic Christianity, 1996
- f. Moreland, J.P. Love your God with All Your Mind, 1997

Important Areas, Proponents and Approaches of Human Development

I. Definition of Human Development

"Human development is the science that seeks to understand how and why people change, and how and why they remain the same, as they grow older. In pursuing this goal, the researcher examines whatever kind of change is found, simple growth, radical transformation, improvement, and decline or whatever element stays the same, providing continuity from day to day, year to year, or generation to generation. This science not only includes all periods of life but also takes a life-span perspective on all phases of life, including childhood (Berger, 2001).

Development is defined as the expected growth of a person over time (Anthony, 2001). Development therefore, is multidimensional, with various pathways, which have both individual and social dimensions that are constantly changing.

II. Some researchers see six domains of human development

- A. Physical
- B. Cognitive
- C. Social
- D. Affective
- E. Moral
- F. Spiritual

Some other see three domains of human development

- A. Biosocial
- B. Cognitive
- C. Psychosocial

III. Physical, biological Development

The physical development has been seen as stages of growth. These are as follows:

Stage 1: *Infant and Toddler (Ages 0 -2)*. During the first twelve to eighteen months of life, changes in physical growth and motor development are rapid. The infant's birth-weight doubles by the fourth or fifth month and length will increase ten to twelve inches by age one. By age 2 the toddler already half of the height he/she will be as an adult.

Stage 2: *Preschool (Ages 3-6)*. Growth remains fairly constant during this period. Neuromuscular development is becoming more coordinated and when not sleeping, preschoolers are constantly running, climbing, and jumping.

Stage 3: *Primary/Middler (Ages 6-9)*. Growth is slow and steady until the next spurt between the ages of 10 and 12. As the shape of the body changes to assume a more adult-like contour, girls tend to be almost two years ahead of boys in height and weight. Children are increasing in strength and in the coordination of fine motor skills.

Stage 4: Junior/Preteen, Early Adolescence (Ages 10-12). Depending on the onset of puberty, this stage of development could exhibit almost no growth or rapid growth in the extreme. Puberty brings growth spurts for girls sometimes between 10 and 12 years of age. (Anthony, p.123, 124).

Stage 5: Adolescence (Ages 12 to mid-twenties). Adolescence experience is marked by overwhelming transitions. The onset of puberty affects students physically, socially, emotionally, mentally and spiritually. There are a lot of hormonal changes that affect not only the physical development but also the entire developmental process (Anthony, 2001, p.24)

Stage 6: Adult. Experts dispute the point at which adulthood begins. Cyril Houle (1976) defines an adult in the learning enterprise as "a person (man or woman) who has achieved full physical development and who expects to have the right to participate as a responsible homemaker, worker, and member of society (Anthony, 2001)

IV. Cognitive/ Perceptual Development

Jean Piaget (1896–1980) is considered the authority of this theory. "A genius for empathy with children, together with true intellectual genius, has made him the outstanding child psychologist in the world today." He made discoveries of children's implicit philosophies, the construction of reality by the infant and the stages of mental development have altered our ways of thinking about human intelligence. It is by the 1950 s that his ideas are integrated into the American psychology.

He proposes that intelligence – adaptive thinking and action – develops in a sequence of stages that is related to age. Each stage sees the elaboration of new mental abilities which set the limits and determine the character of what can be learned during that period (Kilbride, 1976).

Piaget's Stages of Development of Intelligence

Stage 1: Sensory-motor period (0 – 2 years of age)

It is concerned with the evolution of the abilities necessary to construct and reconstruct objects. The reasoning during this time is accomplished without the aid of language and by means of mental images.

Stage 2: The preoperational stage (2 – 7 years of age)

In this stage the child develops the ability to give meaning to symbols. The presence of new ability is shown by the gradual acquisition of language. During this time occurs the first indication of dreams and night terrors. By the end of this period the child can clearly distinguish between words and symbols and what they represent.

Stage 3: Concrete operational (7 – 11 years of age)

The child can now do "in his head" what before he would have had to accomplish through real actions. The child now can think about things. Abstract thinking is starting to develop in their minds.

Thinking about Piaget

Stage 4: (last) Formal operational (12 – 15 years of age)

In this stage it permits adolescents to think about their thoughts, construct ideals and to reason realistically about the future. Formal operations also enable young people to reason about contrary-to-fact propositions. No new mental systems emerge after the formal operations, which are the common coin of adult thought. After adolescence, mental growth takes the form – it is hoped – of a gradual increase in wisdom.

Piaget's goal of education:

"The principal goal of education," he once said, "is to create men who are capable of doing new things, not simply of repeating what other generations have done—men who are creative, inventive and discoverers. The second goal of education is to form minds which can be critical, can verify, and not accept everything they are offered. The great danger today is of slogans, collective opinions, ready-made trends of thought. We have to be able to resist individually, to criticize, to distinguish between what is proven and what is not. So we need pupils who are active, who learn early to find out by themselves, partly by their own spontaneous activity and partly through materials we set up for them; who learn early to tell what is verifiable and what is simply the first idea to come to them."

V. Social and Emotional Development

Stages of Psychological Development According to Erik Erikson (1902 – 1994)

For Erikson babies are born with some basic capabilities and distinct temperaments. But they go through dramatic changes on the way to adulthood, and while growing old. According to psychologist Erik Erikson, each individual passes through eight developmental stages (Erikson calls them "psychosocial stages"). Each stage is characterized by a different psychological "crisis", which must be resolved by the individual before the individual can move on to the next stage. If the person copes with a particular crisis in a maladaptive manner, the outcome will be more struggles with that issue later in life. To Erikson, the sequence of the stages are set by nature. It is within the set limits that nurture works its ways.

Stage 1: Infancy -- Age 0 to 1

Crisis: Trust vs. Mistrust

Description: In the first year of life, infants depend on others for food, warmth, and affection, and therefore must be able to blindly trust the parents (or caregivers) for providing those.

Positive outcome: If their needs are met consistently and responsively by the parents, infants not only will develop a secure attachment with the parents, but will learn to trust their environment in general as well.

Negative outcome: If not, infant will develop mistrust towards people and things in their environment, even towards themselves.

Stage 2: Toddler -- Age 1 to 2

Crisis: Autonomy (Independence) vs. Doubt (or Shame)

Description: Toddlers learn to walk, talk, use toilets, and do things for themselves. Their self-control and self-confidence begin to develop at this stage.

Positive outcome: If parents encourage their child's use of initiative and reassure her when she makes mistakes, the child will develop the confidence needed to cope with future situations that require choice, control, and independence.

Negative outcome: If parents are overprotective, or disapproving of the child's acts of independence, she may begin to feel ashamed of her behavior, or have too much doubt of her abilities.

Stage 3: Early Childhood -- Age 2 to 6

Crisis: Initiative vs. Guilt

Description: Children have newfound power at this stage as they have developed motor skills and become more and more engaged in social interaction with people around them. They now must learn to achieve a balance between eagerness for more adventure and more responsibility, and learning to control impulses and childish fantasies.

Positive outcome: If parents are encouraging, but consistent in discipline, children will learn to accept without guilt, that certain things are not allowed, but at the same time will not feel shame when using their imagination and engaging in make-believe role plays.

Negative outcome: If not, children may develop a sense of guilt and may come to believe that it is wrong to be independent.

Stage 4: Elementary and Middle School Years -- Age 6 to 12

Crisis: Competence ("Industry") vs. Inferiority

Description: School is the important event at this stage. Children learn to make things, use tools, and acquire the skills to be a worker and a potential provider. And they do all these while making the transition from the world of home into the world of peers.

Positive outcome: If children can discover pleasure in intellectual stimulation, being productive, seeking success, they will develop a sense of competence.

Negative outcome: If not, they will develop a sense of inferiority.

Stage 5: Adolescence -- Age 12 to 18

Crisis: Identity vs. Role Confusion

Description: This is the time when we ask the question "Who am I?" To successfully answer this question, Erikson suggests, the adolescent must integrate the healthy resolution of all earlier conflicts. Did we develop the basic sense of trust? Do we have a strong sense of independence, competence, and feel in control of our lives? Adolescents who have successfully dealt with earlier conflicts are

ready for the "Identity Crisis", which is considered by Erikson as the single most significant conflict a person must face.

Positive outcome: If the adolescent solves this conflict successfully, he will come out of this stage with a strong identity, and ready to plan for the future.

Negative outcome: If not, the adolescent will sink into confusion, unable to make decisions and choices, especially about vocation, sexual orientation, and his role in life in general.

Stage 6: Young Adulthood -- Age 19 to 40

Crisis: Intimacy vs. Isolation

Description: In this stage, the most important events are love relationships. No matter how successful you are with your work, said Erikson, you are not developmentally complete until you are capable of intimacy. An individual who has not developed a sense of identity usually will fear a committed relationship and may retreat into isolation.

Positive outcome: Adult individuals can form close relationships and share with others if they have achieved a sense of identity.

Negative outcome: If not, they will fear commitment, feel isolated and unable to depend on anybody in the world.

Stage 7: Middle Adulthood -- Age 40 to 65

Crisis: Generativity vs. Stagnation

Description: By "generativity" Erikson refers to the adult's ability to look outside oneself and care for others, through parenting, for instance. Erikson suggested that adults need children as much as children need adults, and that this stage reflects the need to create a living legacy.

Positive outcome: People can solve this crisis by having and nurturing children, or helping the next generation in other ways.

Negative outcome: If this crisis is not successfully resolved, the person will remain self-centered and experience stagnation later in life.

Stage 8: Late Adulthood -- Age 65 to death

Crisis: Integrity vs. Despair Important

Description: Old age is a time for reflecting upon one's own life and its role in the big scheme of things, and seeing it filled with pleasure and satisfaction or disappointments and failures.

Positive outcome: If the adult has achieved a sense of fulfillment about life and a sense of unity within himself and with others, he will accept death with a sense of integrity. Just as the healthy child will not fear life, said Erikson, the healthy adult will not fear death.

Negative outcome: If not, the individual will despair and fear death.

(<http://psychology.about.com/library/weekly/aa091500b.htm>)

VI. Moral Development

Kohlberg was the director of the Center for Moral Education, graduate School of Education at Harvard University.

A. Moral Stages

“A moral choice involves choosing between two (or more) values as they *conflict* in concrete situations of choice.

“Moral judgment is defined as:

- 1) What he finds valuable in each of these moral issues (life, law)
- 2) Why he finds it valuable, the reasons he gives for valuing it.

“The aim of education is growth or *development*, both intellectual and moral. Ethical and psychological principles can aid the school in the *greatest of all constructions – the building of a free and powerful character*. Only knowledge of the *order and connection of the stages in psychological development can insure this*. Education is the work of *supplying the conditions* which will enable the psychological functions to mature in the freest and fullest manner. (Kilbride, 77, p.157)

Dewey’s thinking about moral stages was theoretical. He built upon his prior studies of cognitive stages of **Jean Piaget** who made the first effort to define stages of moral reasoning in children through actual interviews and through observation of children.

Dewey postulated three levels of moral development:

- 1) the *pre-moral or pre-conventional* level of behavior.
- 2) the *conventional* level of behavior.
- 3) the *autonomous* level of behavior.

Kohlberg’s 6 Moral stages are based on Piaget’s and Dewey’s Moral Stages

A. Pre-conventional level

Stage 1: *The punishment-and-obedience orientation*. The physical consequences of action determine its goodness or badness, regardless of the human meaning or value of these consequences.

Stage 2: *The instrumental-relativist orientation*. Right action consists of that which instrumentally satisfies one’s own needs and occasionally the needs of others. Reciprocity is a matter of “you scratch my back and I’ll scratch yours,” not of loyalty, gratitude, or justice.

B. Conventional level

Stage 3: *The interpersonal concordance or “good boy – nice girl” orientation*. Good behavior is that which pleases or helps others and is approved by them. Behavior is frequently judged by intention – “he means well” becomes important for the first time. One earns approval by being “nice.”

Stage 4: *The “law and order” orientation*. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of

doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

C. Post-conventional, autonomous, or principled level

Stage 5: *The social-contract, legalistic orientation.* Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society.

Stage 6: *The universal-ethical-principle orientation.* Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons ("From is to Ought," pp.164, 165).

The reasoning of moral values or issues of concern to persons in these moral dilemmas:

1. Punishment
2. Property
3. Roles and concerns of affection
4. Roles and concerns of authority
5. Law
6. Life
7. Liberty
8. Distributive justice
9. Truth
10. Sex

VII. Spiritual Aspect of human development

Fowler's research on the "**stages of faith**" appeared in a little book published by Word in 1978 called *Life Maps: Conversations on the Journey of Faith*. To support his theory Fowler makes reference to the works of Daniel Levinson, and his seasons of life, Carol Gilligan and her dimensions of moral growth, Erickson and his developmental stages, and finally Kohlberg and his moral development. He concludes that none of the above deals with the role of faith and faith development in our life cycle.

For Fowler faith doesn't necessarily have the same meaning as for us Christians. For him faith is a human universal, which means that we have similar dimensions of struggles and awareness, such as: awareness of death, choices under conditions of uncertainty and risk, and finally awareness that our life longs for meaning. There are secular forms and objects of faith, as there are secular communities of faith.

These are the stages that he proposes:

First Stage: *Primal stage:* Faith is compared to the baby's relationship of maternal and paternal presence during his first year of life having dependence, bonding and

primal
now

attachment. To put in Erick Erickson's words: "the basic trust versus basic mistrust". He also presents Paul Tillich's "Ontological Anxiety" of dependable realities, which go away but can be trusted to return.

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Second stage: is called *Intuitive Projective of Faith*: Language emerges to mediate the relationship with others. The child also learns to walk, explore and question everything in his daily encounter with novelties and newness. There is an awakening to a world of reality beyond, around and penetrating the every day of life.

Third stage: is the *Mythic-literal Faith*. In Piaget's terminology this is the "Concrete operational thinking" stage. Faith becomes a matter of reliance on the stories, rules, and implicit values of the family or community that give meaning. It involves valuing the stories, practices, and beliefs of that tradition. The person speaks out from the midst of the flowing stream of his/her life without stepping out onto the bank of reflection on his overall direction or meaning.

Fourth stage: is *Synthetic conventional faith*: this is related to early adolescence. Therefore, it implies significant alterations in the structures of one's knowing and valuing things. The spiritual adolescent becomes an "eleven years-old atheist", the person comes to terms with the feelings of anguish, struggle and possible guilt and grief. Now thinking begins to construct all sorts of ideas possibilities and hypothetical consideration. Now the person becomes a problem to him, herself, because there is an identity crisis that must be defined.

It is this very same Crisis that takes the person to the next stage:

Fourth stage: *Individually-reflective Faith*. There are two basic movements at the heart of this transition: 1. There must be a shift in the sense of grounding and orientation of the self. 2. There must be an objectification and critical choosing of ones beliefs, values, commitments, life style, social choices, etc. The author considers this the stage of 30 to 40 years old.

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Fifth stage; *Conjunctive Faith*. This is the transition a regular person in midlife. Its name was first used by Nicholas of Cusa (1401-1464). For him it meant "the coincidence of opposites." It is the attempt to reconcile the opposites, there is a new sense of reality and the power of death: Hallmarks of this conjunctive faith are: a. Awareness of tensions between polarities of being young and old. b. The perception of truth as multi-dimensional cherishes paradoxes of apparent contradictions. c. It creates conceptual meaning of things. d. A genuine openness to truths of traditions and communities other than one's own. e.

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The image of human completion presented here by faith development theory is not a state to be attained or a stage to be realized. Rather it is a way of being and moving, it is a pilgrimage. The faith development perspective, that Fowler presents, depends on the persons or community experiences. This universalizing faith which is the last stage is not for everyone and doesn't have to be reached by everyone either.

VIII. Contemporary View of Human Development (Three complex domains)

(According to Kathleen Stassen Berger in *"The Developing Person through the Life Span"*)

A. Biosocial Development

Includes all the growth and change that occur in a person's body, and the genetic, nutritional, and health factors that affect that growth and change.

Motor skills - everything from grasping a rattle to driving a car - are also part of the biosocial domain.

Social and cultural factors that affect these areas, such as duration of breastfeeding, education of children with special needs, and attitudes about ideal body shape, are also part of biosocial development.

B. Cognitive Development

Includes all the mental processes that are used to obtain knowledge or to become aware of the environment.

Cognition - encompasses perception, imagination, judgment, memory, and language, which is the processes people use to think, decide, and learn.

Education - including the formal curriculum within schools, informal tutoring by family and friends, and the results of individual curiosity and creativity, is also part of this domain.

C. Psychosocial

Includes development of emotions, temperament, and social skills.

Influences - of family, friends, the community, the culture, and the larger society are particularly central to the psychosocial domain.

Cultural differences - in the value accorded children, or ideas about "appropriate" sex roles, or in what is regarded as the ideal family structure are considered part of this domain.

IX. Implications for the religious educator

The Bible recognizes the human development when it describes Jesus at the age of 12 (Lc. 2:40, 52). "And the child was growing and strengthened, and was filled with wisdom; and the grace of God was over him." "And Jesus was growing in wisdom and stature, and in grace toward God and men." These passages let me know that God wants for me a harmonious growth process, because Jesus had a harmonious growth process or development as a human being. The place he was raised had an impact for the rest of his life, because he was called "Jesus of Nazareth." Therefore, God cares for the different aspects that affect our growing experience and the religious educator should too.

A true religious educator is a consistent learner, seeking for better ways to convey God's truth to the ever changing human beings. It is very important, or even critical we, religious educators, make God relevant to every stage that we may be going through. In the Abraham's experience in Genesis 15 shows me that it does not matter what stage in life you may be in, full of darkness or too much light, God can still walk into your life and help you see life from a different perspective. God's simple phrase was "look at the stars." The interesting aspect is that it was mid-day. This teaches me that God can be relevant in every stage of our lives.

As we have been able to see human conduct and development are very complex. To overlook this fact is to step into a stage of ignorance voluntarily, denying the reality and complexity of life that is before us. Knowing our own development will permit us to walk into people's lives with more understanding and capable of being more empathic about their development, sufferings or different struggles.

The knowledge of human development helps the religious educator to "scratch where it itches." We come to understand better the learning, emotional, social, physical process in the individuals. We also come to understand the importance of not only giving information, but also to be God's instruments in the development of character in people. This information helps me to know that certain stages have certain characteristics. Thus, we will not see adolescents as rebellious kids who normally do ridiculous actions, and who should be avoided at all cost, but as fragile kids, maybe going through the worst emotional struggle that they will ever have, and who are desperately hungry for love, direction and acceptance.

This information helps us to be much more efficient in the designing of our church life and school programs.

May God help us all to be competent religious educators.

Other areas of interest in human development

Sex differences

Intelligence and creativity

Language

Cross Cultural Perspectives

Genetic Influence

Social/environmental issues in raising a child

Congenital disorders

Identity issues in youth

Autism, etc.

Learning Disability

Attention disorder

Middle age crisis in man

Menopause in women

Maturity and old age

Teenage pregnancy

At-risk behavior

Others

Resources for human development:

Childhood:

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Ratcliff, D. (1998), *Handbook of Preschool Religious Education*.

Rice, R. P. (1992), *Human Development: A Life-span Approach*.

Richards, L. O. (1983), *Children's Ministry*.

Wadsworth, B. J. (1977), *Piaget's Theory of Cognitive Development*.

Habenicht, D. J., (1994). *How to Help Your Child really Love Jesus*.

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Early Adolescence:

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