MANUAL FOR

FAITH DEVELOPMENT RESEARCH

2004 Edition by
James W. Fowler
Heinz Streib
Barbara Keller

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2004 FOREWORD

It is a much valued privilege to write this foreword to the Third Edition of the *Manual for Faith Development Research.* The two previous editions provided important introductions to the structural developmental inquiry into persons' ways of making and construing life grounding patterns of meaning.

In the twelve years since the publication of the Second Edition, faith development theory has undergone wide ranging discussion and criticism. At the same time faith development studies have recruited new researchers and have provoked some very creative and significant advances in research and theory.

The most significant and consistently productive research and theory revision on faith development has been led by Professor Heinz Streib of Bielefeld University and his colleague in research, Dr. Barbara Keller. I am deeply grateful for their prime leadership in this field of study and for the quality and rigor of their work.

The editors' *Introduction* to this volume describes four important ways in which the Third Edition advances beyond its predecessors. First, their method gives more systematic attention to each of the seven aspects that, taken together, describe the structuring characteristics of a faith stage. Aspects, compositely taken, are essentially the cognitive and emotional operations that give pattern to the creative and interpretative composing of persons' account of their faith. In making this innovation Streib and Keller accomplish two important aims: First, methodologically, they insure a more rigorous examination of *each* of the aspects, and second, they acknowledge that faith formation in post-modernity often takes place in much less coherent cultural contexts than previously, and that it also exhibits a widened range of influences and exposures. Their new procedure's care with investigating each of the aspects separately will help us discern both structural and content variations (or absences) in respondents' faith.

Second, their new approach to faith development analysis involves the use of the computer. While evaluating and entering the data is still complex, the rapidity and accuracy of qualitative and quantitative analysis should be both facilitated and made more accurate. It is not difficult to imagine the radically new ways in which claims about "stages" can be evaluated, and the contours of respondents' patterns of values, beliefs and emotions can be more clearly defined and rigorously mapped. And the comparison of valuing and belief patterns between individuals and groups can be studied with much more facility and precision. This is a very promising set of steps.

Third, by taking care to translate the research and analysis tools of faith development research into multiple languages, the Bielefeld leaders in faith development provide strong encouragement toward the international and interfaith extension of faith development studies.

Finally, they have suggested essential readings in faith development theory and research for new students and researchers. They have compiled a comprehensive bibliography with 341 articles that points the international shape and substance of faith development research and debate. Then they have also taken pains to highlight separately a prime set of writings that they estimate to be the most vital and significant contributions to advancing faith development research.

In closing, these immense and generative contributions to the furthering of a field that I helped to generate represent an extraordinarily significant contribution. The Bielefeld leaders in faith development research have their own very promising and innovative research and theory projects. Their generosity and serious contribution to strengthening and furthering the international interest in research in faith development encourages me greatly. It gives confirmation that, in improved forms, efforts to understand, map and strengthen the development of worthy faith on earth is vibrantly alive.

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James W. Fowler
Emory University
Atlanta, Georgia
jfowler@emory.edu

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1993 FOREWORD

This second-generation, revised version of the *Manual for Faith Development Research* builds upon the 1986 volume, while correcting some of its limitations and adding a number of new and augmented features which are described in the Introduction.

Karen Boyd DeNicola has taken the primary leadership in this venture. She has brought insights both from her extensive experience in using and teaching others to use the *Manual*, and her skills as an editor to this task. Her efforts have resulted in a much improved format and a much enriched set of references and bibliography. Her recent work on theory and method in qualitative research provide a helpful new strand in the discussion of faith development research.

We take satisfaction that researchers on every continent are employing the first edition of the *Manual* in conducting research. The growing bibliography generated by this and related research is available from the Center. Appendix G contains an account of dissertations and theses completed or in process that employ faith development perspectives. *Stages of Faith* has now been translated into German, Korean, and Portuguese. Substantial summaries and commentaries on faith development research have appeared in Danish, Swedish, Finnish, and Indonesian. The audience of those who teach and employ structural developmental approaches to faith in their work seems steadily to widen.

A noteworthy advance in the present revision is Karen's report on our dialogue with feminist perspectives and research. We have found special value in bringing our work into dialogue with research of the *Women's Ways of Knowing* collective. Appendix H contains Karen's paper setting forth our provisional insights and revisions, with their implications for interview interpretation, on these matters.

The publication of this revision moves us to remember and honor the contributions of two important and beloved colleagues without whom this research and manual would likely have not appeared at all: Lawrence Kohlberg died January 17, 1987; Romney Moseley died on May 31, 1992.

James W. Fowler

Charles Howard Candler Professor of Theology and Human Development

Director, Center for Research in Faith and Moral Development

Emory University

1986 FOREWORD

I am proud to be able to join with Dr. Romney M. Moseley and Mr. David Jarvis in presenting this limited-publication edition of the MANUAL FOR FAITH DEVELOPMENT RESEARCH. It represents the culmination of five years' work, and advances the social scientific basis of faith development theory considerably. With the mastery of this manual, researchers can become proficient at the administering and analysis of faith development interviews. In the process they will necessarily become proficient at thinking in structural-developmental terms.

Though the title page carries my name as co-author of this volume, both candor and gratitude require that I acknowledge the disproportionate contributions Professor Moseley and Mr. Jarvis have made to the development, testing, and several revisions of this manual. As Associate Director of the Center for Faith Development, Professor Moseley has been the moving force in bringing the manual to completion. Under his direction, and in continuing consultation with us both, Mr. Jarvis played a key role in the difficult task of converting descriptions from various of the published writings on faith development theory into precise, nuanced criteria for judgment in the analysis of structure-indicating passages of faith development interviews. Between them, Professor Moseley and Mr. Jarvis have devised a number of innovations in the interview format. They have tightened and strengthened the correlation between particular questions in the interview and the "aspects" employed in structural analysis. They have developed an improved scoring sheet. They have come a long way toward the development of a computer program which will eventually make possible types of multi-variant analysis which will be new to faith development research.

As later parts of the manual indicate, one needs to use the manual in conjunction with the reading of *Stages of Faith* and *Life Maps*. Mention of those books brings a reminder of the debts of gratitude we owe to students and research assistants, too numerous to name, who contributed many of the interviews we have used across fourteen years to generate the faith development theory. Also anonymous, we must express thanks for the more than 500 persons whose stories and reflections have been generously shared with this project.

Much of the effort to clarify the theoretical foundation of faith development research was undertaken in the weekly Center seminar. We are grateful to Dr. Richard Osmer and several Visiting Fellows of the Center for their contributions to this project.

Earlier drafts of the manual were placed in a computer by James Dycus and Norbert Hahn. We express special appreciation to Mrs. Mary Lou McCrary who produced the final version with great skill and good will. To Emory University and the Candler School of Theology we express gratitude for support, for encouragement, and for the gift of membership in an exciting community of intellectual stimulation and of faith.

James W. Fowler, Director

February 1986

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1   Introduction

It is the aim of this 2004 revision of the Manual for Research in Faith Development, to update the instrument for research in faith development in light of current contributions to the field. Of particular importance are recent discussions in developmental psychology, especially on cognitive development in the Piagetian tradition and the elaboration of life-span developmental psychology – which all have their implications for theory and research in faith development. In our analysis, these perspectives call for a broader perspective and for taking into account the complexity and multidimensionality of faith and its transformations across the life span. The aim has been to integrate these new insights into the procedure of faith development research.

In respect to a considerable number of research projects in faith development (see the list of dissertations in the Appendix of this Manual and Streib's (2003a) summary of research) and, of course, influenced by one author's work on Fowler's faith development *theory* (Streib, 1991; 2001a; 2003b; 2003c), three points of revision in the evaluation strategies of the faith development research design have been suggested (cf. Streib, 2005): First, to attend to cross-domain differences and to structural diversity within one stage or style of faith; second, to explicitly account for content and content diversity; third, to include the dimensions of life history and narrative dynamic. While the inclusion of content analysis and narrative analysis is desirable because it would allow greater attention to the rich material elicited by the faith development interview, it would imply a more extensive revision to incorporate them into this Manual. Thus we decided to leave it at an outlook on these valuable research strategies and concentrate on the explication of the methodological consequences that follow from recent developments in developmental psychology.

The first advancement which we introduce in this new edition of the Manual is a revision of the coding procedure which basically, is a change of emphasis: We suggest to give the *aspects* more importance and we suggest to *give all aspects equal importance*. Transferring this to methodology, we recommend to carry the stage assignments of all single aspects into the final analysis. Further, by mapping aspects by stages, typical overlays may come to our attention that may relate to specific types of faith stories. To make stage-aspect mapping possible, we have designed a new version of the Faith Development Scoring Analysis Sheet and included it in the Appendix. This illustrates the approach and can be used for paper-and-pencil evaluation, or, if preferred, electronically.

The second advancement is the use of computer in evaluation. This does not mean that evaluation with pencil and paper is not possible any more, but the use of the computer has several advantages: Codings can easily be computed; stage assignments can be visualized and plotted; the results can easily be exported for use in statistical programs; inter-rater comparison is made more comfortable.

The third advancement in this manual is mainly found in the appendices. The more we engage in cross-cultural research on a global scale, but also the more faith development research disseminates beyond the English-speaking countries, approved translations of the instruments are essential. Thus we have included in this Manual translations of the Faith Development Interview Questions, the Life Tapestry Sheet and other documents which may be useful in research in non-English-speaking countries. We have collected what we could find and have included our own material which has been checked for consistency by re-translations. We would appreciate your alert for other translations which will be produced in the future or which we have not been aware of upon concluding this edition of the Manual.

We have also updated the references section which now has three parts: Suggested readings in faith development theory and research will help the less experienced reader and researcher to get acquainted before starting research. We also present an update of the faith development bibliography, including research projects and dissertations in faith development. This may support researchers who prepare their own field work and wish to read and reflect on methods used in previous research. Finally, the references to which we have referred in the text of this manual should give a hint to most of the contributions we are seeing as innovative and important for an advancement of faith development research.

The occasion for this third edition of the Manual for Research in Faith Development has been the Bielefeld-based *International Study of Deconversion*. The research design in these projects combines quantitative and qualitative instruments and includes the faith development interview. Evaluation is based on statistical programs for the quantitative part, and the qualitative data, including the faith development results, since they are produced on computer, can be exported and processed with the data from the quantitative part. This way, faith development analysis can be smoothly integrated in the triangulation of methods (Streib, Hood, & Keller, 2002). This we recommend for future research.

Heinz Streib

Barbara Keller

2 Theoretical Foundations of Faith Development Theory

2.1 Theological and Psychological Foundations

James Fowler (1981) has defined faith development as a sequence of stages by which persons shape their relatedness to a transcendent center or centers of value. This identification of faith with meaning-making reflects the influence of H. Richard Niebuhr's (1943) theology of radical monotheism. Also evident is the influence of Piaget's (1970) constructivist epistemology which suggests a framework for determining the genesis and transformation of cognitive structures. All together, these stages indicate that there is an underlying system of transformations by which the self is constituted as it responds to questions of ultimate meaning. This manual is intended as a practical instrument for deciphering the intricate and complex process which we refer to as *faith development*. The criteria or aspects by which the stages are determined reflect the interpenetration of cognition and affect as persons shape their lives around explicit and, in some case, tacit centers of value.

Piagetian structuralism lends a distinctive character to faith development theory. Firstly, structuralism emphasizes that the whole is greater than the sum of its parts. This means that faith is always more than what is empirically derived through interviews and analytical dissection into a sequence of stages. Theologically speaking, a transcendent function is preserved in the structuring of faith. Secondly, structuralism assumes that a structure is an organized system, i.e., the parts of the whole are structurally integrated and thus that the aspects constitute an organized pattern of meaning-making. Even when we reason and should find empirical evidence to doubt that the faith of an interviewee forms a "structural whole" (as we discuss below), the question remains how and to what extent differing aspects are integrated in the meaning-making of one and the same person. Thirdly, structures are dynamic. Faith, structurally defined, is a dynamic process. Fourthly, this dynamic process is developmentally ordered.

From a structuralist view the term "development" implies change that eventuates in increasingly complex structures. Hence, Piaget, in contrast to Gestalt theorists, focused not only on the existence of organized synchronic structures, but also on their diachronic transformational activities. The progression from the simple to the complex has important implications for faith development. A pejorative rendering of the theory would stress its hierarchical ordering and increasing sophistication as evidence of cultural imperialism. The claim that faith is always greater than the accumulation of its stages is not a corrective to such misinterpretation. Nevertheless, it must be emphasized that the objective of faith development research is not to "stage" persons numerically for contrastive or hierarchical purposes. When abstracted from the context of life history such "scores" are meaningless. Human behavior is influenced by the confluence of multiple internal and external forces. Stages of faith, therefore, should not be viewed apart from other capabilities developed by persons as they respond to the world. Thus, stage assignments are not indicative of an increasing capacity for faithfulness or any other human virtue.

What then is the value of a stage theory of faith development? One value is heuristic. More importantly, faith development theory takes seriously the narrative structure of life history. Here is found an unlimited source of data from which persons gain deeper insight into their lives and foster the development of communities of faith. In sum, the stages may be viewed as scaffolding for weaving the tapestry of meaning for one's life. The model for faith development is not a linear scaffolding to expedite vertical mobility, but a flexible spiral of interaction between person and society. Like all scaffolding, the stages provide a framework that enables us to appreciate the aesthetics and mystery of human faith.

2.2 Structure and Function in Faith Development Theory

Piaget's concept of structure as a system of transformations underscores the interdependence of structure and function, both of which are ontogenetically ordered. In his view, functions are the transformational activities, for example, assimilation and accommodation, through which structures emerge. Faith development theory acknowledges the interdependence of structural, functional, and genetic aspects of development. However, faith development theory is not concerned with the construction of *knowledge* but with the construction of *meaning*. The latter is an imaginative activity that cannot be determined simply by identifying an epigenetic sequence of structural stages. We note therefore that the notion of structure in faith development theory is extended beyond the strict mathematico-logical constructs of Piagetian epistemology.

Having argued that structural transformation is an endless process, Piaget restricted the study of cognition to childhood and adolescence. The assumption that cognitive development (not learning) ceases at the acquisition of formal operational logic has not gone unchallenged. In contrast to Piaget's research, the data for faith development research have been gathered from subjects in the adolescent years and across the adult life span. These data suggest that what we have defined as faith involves, but is not limited to the mathematico-logical constructs of formal operational thought. At stage 5, the meaning-making activity of faith is extended to dialectical thinking. Our research, however, is more concerned with reconceptualizing the notion of structure as a *metaphor* for the coherence and orderedness evident in the way persons organize their lives around transcending meaning than with proving the existence of post-formal operational stages (See Alexander & Langer, 1990; Basseches, 1984; Belenky, Clinchy, Goldberger, & Tarule, 1986; Commons, Richards, & Armon, 1984; Kegan, 1982; Looft, 1982; Riegel, 1973).

In departing from a strict logico-mathematical notion of structure as a self-regulating system of transformations, we have not abandoned structural analysis. The key issue for structural analysis is that the phenomenon under examination exhibits stability in the midst of change. In the final analysis, faith development has to do with interpreting the relative stability of human self-understanding in the midst of change. Hence, structural analysis is not inappropriate. However, not all the activity that we observe is structured by cognitive development. Rather than isolate cognitive development from psycho-dynamic development, as is done by Piaget and Kohlberg, we have attempted to integrate these two forms of activity. In so doing, we have heightened aspects of constructivist epistemology ignored or minimized by Piaget, for example, socio-historical conditions and their impact on the narrative structure of self-understanding. Here, the *relational* character of structuralism is brought to the forefront. Kegan (1982) provides a helpful constructivist model of the self. This model sharpens what is recognized by faith development theory as the development of social perspective-taking. Also, the psycho-dynamic dimension is an integral part of faith and faith development. Stages of faith can be correlated with Rizzuto's (Rizzuto, 1979; 1991; 2001) perspective on religious development, especially of God representations (Fowler, 1996; 2001; Streib, 2001a).

Finally, a word about the public and pragmatic components of faith development theory. In a sense, faith *is* what faith *does*. But what faith does is not to be understood simply as internal transformational activity through which structure emerges. In faith development theory, the idea of function is more comprehensive. We are also concerned about the function of faith in human becoming. What is disclosed in a faith development interview is not merely the private language of a particular individual but public testimony of the transformative and disclosive power of the Transcendent. What stage six describes as the *omega* point of faith development must be understood paradoxically as, on the one hand, evidence of what is optimally desirable for humanity, and, on the other hand, an "eschatological proviso" for global interdependence.

2.3 The Integration of Recent Revisions in Developmental Psychology

Faith development theory has a strong Piagetian and Kohlbergian, that means, cognitive foundation. Meanwhile, the priority of the cognitive component as "motor" of faith development has been subject to criticisms (cf. Streib, 2001a; 2003b), and there are efforts to include the affective component of faith development (Fowler, 1996; Miller, 2000; Streib, 2001a). Also, both Piaget's and Kohlberg's conceptualizations of development of cognition and moral reasoning have been criticized and revised in recent years even in textbooks (Harris & Butterworth, 2002; Gerrig & Zimbardo, 2004). Inter- and intra-individual variety and different directions (progress as well as regression or stability) of development are on the agenda of contemporary developmental psychology: While Piaget continues to be acknowledged as pioneer researcher in the field of children's cognitive development, the assumptions about a context-independent, cross-domain invariant sequence of stages which replace each other has been challenged. It has been widely accepted that cognitive changes can occur in different areas of interest and independently of each other (Gerrig et al., 2004) and that social and contextual influences on cognitive development are to be considered. Stages may describe development as evaluated with specific tasks and in specific domains (Bjorklund, 2000: 102f.). Recent studies on children's causal thinking suggest that an animistic stage may not be replaced by a following scientific stage, but that both views persist eventually into adulthood and will continue to be applied in specific areas of life (Subbotsky, 2000).

These recent advancements imply special responsiveness and differentiaton in faith development research: While the perspective that faith development proceeds in a sequence of stages by which persons shape their relatedness to a transcendent center or centers of value is the basic framework of faith development theory and research, the assumption that a stage forms a "structural whole" cannot be postulated a priori and prior to empirical investigation, when, besides cognitive development, the psycho-dynamic and relational-interpersonal dimensions of development, the (changing) relations to self and tradition, are included and when we theoretically allow for coexistence, for regressions to, or revivals of, earlier biographical forms of meaning-making. The latter is suggested by clinical and psychoanalytical observations and conceptions (Ashbrook & Albright, 1999; Masling & Bornstein, 1996; Noam, 1985; 1988; 1990; 1999; Noam, Powers, Kilkenny, & Beedy, 1991; Noam, Recklitis, & Paget, 1991; Rizzuto, 1979; 1991; 1996; Young-Eisendrath & Miller, 2000). Thus, it cannot be excluded that individuals may revert to earlier styles, that elements of different styles are at the disposal of a person at the same time

Taking up and trying to integrate these recent contributions, faith development research accounts for the multidimensionality of faith development, including biographical, psycho-dynamic and social contexts. Such integration redeems even more fully the announcement in earlier editions of this Manual that faith development research highlights the socio-historical conditions and their impact on the narrative structure of self-understanding (Moseley, Jarvis, & Fowler, 1986: 2f.; 1993: 3f.).

Also, while Piaget has neglected cognitive development in adulthood, it has been argued that an account of faith development should address the challenges of development across the life span (Cartwright, 2001). To be sure, faith development theory and research, from its start, has adopted a life span perspective. Pushing the expansion into the development of adult ways of thinking further, post-formal operational stages have been discussed by neo-Piagetian revisionists: They postulate post-formal modes of thinking or a new kind of objectivity that incorporates the subjective (Cartwright, 2001), thus accounting for individual experience and its contexts. While the necessity to transcend the traditional Piagetian approach is accepted, the Neo-Piagetian view maintains the existence of stages, yet with the restriction that stages "are hierarchical only at acquisition" and that "a knower who is capable of using post-formal thought skips in and out of that type of thinking" to use the most adaptive stage of thought in a given situation (Sinnott, 1998).

From functionalist life-span psychology, we derive an even more challenging perspective, but also constructive implications: While Baltes and colleagues find little evidence in support of stage theories in general, they nevertheless grant some limited value to the structuralist search for

higher forms of reasoning, since it is a "search for bodies of factual and procedural knowledge with a high degree of generality and meaning" which is able to "counteract the lifespan tendency toward fragmentation and specialization" (Baltes, 1999: 480). This seems to acknowledge efforts for achieving meaning and integration which make use of, but cannot be reduced to, cognitive capacities.

While the neo-structuralist conception postulates a sequence of stages or styles at *acquisition*, the functionalist perspective attends primarily to interindividual differences, and interindividual malleability of development (cf. Baltes, Lindenberger, & Staudinger, 1998: 1030). Also, since Baltes and colleagues (1998) define development as "selective age-related change in adaptive capacity" – consequently, their model aims at accounting for losses, as well as for gains in development (Baltes, Staudinger, & Lindenberger, 1999: 482) –, they propose that the "capacity to move between levels of knowledge and skills" is crucial for effective individual development. Thus accounting for *cross-domain differences* (multidimensionality) is important in research. Thus, the research strategy we suggest is to empirically explore both issues which these approaches put on the agenda: to explicitly attend to cross-domain differences *and* interindividual diversity of development.

This can be accomplished using the descriptions of aspects of faith, yet in a way which reckons with difference, and not only with concurrence across the aspects. While it has been the assumption in previous faith development research that the seven aspects of faith are at the same level or stage, or not more than one stage apart from each other, future research should pay attention to greater cross-domain diversity, when partial revivals of earlier forms of meaning-making should not be precluded, especially when investigating fundamentalist orientations.

How can this complexity be captured in the evaluation process? Using the rich descriptions of the aspects below, it should be possible to assign a stage score to the passages in the interview which speak to the specific aspect. Such aspect-specific stage assignment is also suggested by the Scoring Analysis Sheet for paper and pencil evaluation (see Appendix 7.4.1). However, instead of calculating an average immediately, the stage assignments of every single aspect are preserved. This procedure not only allows for identification of subjects whose stage assignments differ to great extent, but for relating scores of single aspects to other measures, e.g. personality scales, or scales of self-rated growth. The aspect-specific stage assignments are then combined into, what may be called, a 'stage-aspect-mappings' or 'profiles' (Streib, 2005) which should best be visualized graphically.

Aspect-specific 'profiles' of faith development are of special importance for the analysis of members with fundamentalist orientation. For them, we hypothesize a difference between their "normal" overall stage achievement and the presence of a do-ut-des- or taskmaster deity of Stage One or Two. We may see in an interview, for example, a predominantly 'wordly' focus of those interview passages which fall under the Aspect of 'Form of Logic' or 'Perspective-Taking' and a more existential or religious focus of those interview passages which fall under the Aspects of 'Locus of Authority' or 'Form of World Coherence.' If we keep these Aspects separate, we are able to document a potential aspect-specific difference in the developmental levels. The question addressed in previous research, whether the negative relation between religious fundamentalism and complexity of thought exist for existential content only (Hunsberger, Pratt, & Pancer, 1994; see also Pancer, Jackson, Hunsberger, & Pratt, 1995; and Hunsberger, Alisat, Pancer, & Pratt, 1996) can be reflected in terms of faith development.

3 How to Conduct a Faith Development Interview

Administering and coding the faith development interview is an exercise in hermeneutics. Language, in the form of verbal response to questions, is the observable datum upon which the interviewer/coder bases inferences about the mental and emotional processes of the person being interviewed.[1]

The faith development interview, in the form presented here, is a research interview in that it has a definite agenda and is not completely open-ended. As with all acts of interpretation, there is subjectivity involved in the administering and the coding of it. It is not the purpose of this manual to eliminate that subjectivity. Indeed, this could not be done with an interview of this type, nor would it be necessarily desirable. However, subjective elements, as far as we notice them, should be documented and may be accounted for in the text of a case study.

What we are striving for in this manual is to introduce reliability and consistency to a necessarily subjective process. We wish to do this in two ways: first, by providing a standard form of the interview and instructions for its use, and second, by providing a set of procedures and criteria for persons wishing to interpret the interview.

3.1 Preparing for the Interview

Previous experience suggests that some familiarity with the basic principles of faith development theory and with the stage descriptions of faith development theory in particular, is virtually a necessity not only for conducting the interviews, but also for learning to code and score the faith development interview on one's own. Researchers gain skill in administering the interview if they first score some practice interviews. We highly recommend that researchers practice scoring a few interviews before they begin their own research. Practice in scoring sharpens researchers' understanding of the differences among stages and alerts researchers to probe responses that are ambiguous.[2] This practice will (1) better equip you to ask probe questions at appropriate points during your interview, and (2) let you avoid lowering your inter-rater reliability by using your own interviews as practice.

The open-ended interview form cautions us about the need for care in the way the data is gathered to insure an acceptable level of comparability among individual cases. One of the difficulties stems from the need to treat the seven aspects of faith development as being roughly equal in importance. Thus, although the interview is open-ended, in the sense that it allows the respondent to answer each of the questions in his or her own way, this does not mean that the interviewer is free to ask the questions in any conceivable manner. It is important that all of the questions on the interview schedule be asked in order to elicit data for all of the aspects.

The interviewer must be certain to probe each question, carefully, to elicit data. You want to allow your respondents to answer the questions in their own terms. You should bear in mind that the how and why of a question is what yields codable data, rather than the simple "what." For example,

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[1] To do this in cross-cultural research, as in the Bielefeld-based *International Study of Deconversion*, poses even greater challenges, but also chances. The challenge is achieving maximum consistency in methodology, while respecting the different cultural contexts. The chance is to account for just these differences in our research.

[2] The Center for Research in Faith and Moral Development in Atlanta and the Research Center for Biographical Studies in Contemporary Religion in Bielefeld have some previously validated interviews on hand that you can use for practice; just write and ask. Also, if you are inexperienced at coding and/or interviewing, you should start your own research by completing just two trial interviews. Have them transcribed and arrange to have them analyzed by someone more experienced. We may be able to put you in contact with persons who could provide feedback. You and your trial secondary rater should both attempt to code the interviews, then discuss your findings. This practice should alert you to places that need improvement.

if you were to ask a respondent: "What are your most important relationships at the present time?" and he/she answers, "My mother, my two brothers, and Uncle Harry," the response would be uncodable. You may use a probe to engage the respondent in a meaningful conversation, e.g. "Can you tell me more about that?" or "Can you give me an example?"

The faith development interview has a specific dynamic and this needs time. Normally interviews take one to two hours.[3] Thus, we recommend that you reserve a complete interview session for the faith development interview. If the faith development interview is a component of your research, we recommend that you ask other questions that you may have at another separate interview session; if this is not practical, separate the sessions by a break.

Be sure you have a good tape recorder, and test it before you do your interview. You may also want to bring an extra copy of the interview questions with you to the interview; we have found that it often helps subjects to see the written words as they are being asked the questions.

3.2 The Life Tapestry Exercise

The exercise entitled "The Unfolding Tapestry of My Life" (see Appendix 7.2) was originally developed for use in some of the workshops conducted by the Center for Research in Faith and Moral Development. It draws on the work of Levinson (1978), Progoff (1975; 1980; 1983), and others, as well as faith development theory. The exercise was designed to be worked on by the individual in solitude. Then, in workshop situations, people are invited to share those parts of their tapestries which they wish to share with other members of the group. We feel it best that the same general procedure be followed when using the tapestry in conjunction with the faith development interview. You should give two copies of the tapestry form to your respondent and instruct him or her to fill out one copy for himself or herself, taking as much time as she or he wishes to spend. Ask him or her to prepare a second copy for you to see before the interview begins. This will give the respondent the opportunity to edit portions of the tapestry that she or he might not want to share, without blocking his or her reflective processes. Often people find working on the tapestry to be a very engaging and meaningful experience in itself. It can become the basis for an ongoing journal or other form of disciplined reflection, and you may want to suggest this possibility to the persons you are interviewing.

Subjects may also complete the life tapestry exercise at the time of the interview itself. The interviewer can then assist the respondent in working through the tapestry. If this is done with care not to lead the respondent, it does not seem to bias the interview, and may indeed add a richness to it that would not be present otherwise. We stress, however, that this approach should be exercised with care. It does tend to make for a very long interview session (perhaps three hours), so it is highly preferable to schedule an extra session with the respondent for this purpose. We recommend that you tape the life tapestry exercise session, but recommend then also that you note when you start with the faith development questions.

Although we must stress that the life tapestry exercise is optional and the faith development interview is designed to be used independently, it greatly enriches the interview process. In any case, we recommend to use or not use it consistently throughout your entire research project.

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[3] If, for reasons of time or budget, you decide to work with a shortened form of the interview, it is recommended that you study the aspects and be sure to choose questions from each major section of the interview that will yield data on all of the aspects. Give some thought to the questions that you have decided not to ask, and have them ready if the need should arise in the actual interview situation. We also recommend that you pre-test your selected questions to assure that you will have codable data on all of the aspects, and revise as necessary before proceeding with a large number of interviews. If you proceed in any other way, you run the risk that your interviews will not be codable and your data not comparable. And, be sure that you ask the same questions of each of your respondents. It is never advisable to attempt to mix faith development questions with other themes at the same time. Interviewing time saved by this approach will be quickly lost again when you must sort out these responses and try to code them.

3.3 Conducting the Faith Development Interview: Interview Questions and Probes

The following section presents the Faith Development Interview questions, with instructions for the person administering the interview, including suggested probes and follow-up questions, etc. A one-page guide in different languages that contains the questions only is presented in the Appendix (see Appendix 7.1) and is designed to be used at the interview. Words printed in **bold** are used as prompts on the scoring sheet.

3.3.1 Life Tapestry Exercise or Life Review

Note: The interview questions appear in capital letters. After many of the questions there are further instructions addressed to the interviewer, suggesting possible variations on the question, or possible probes and follow-up questions. A thorough familiarity with the aspects and with scoring procedures in general will greatly assist the interviewer in formulating his or her own probes and follow-up questions in an actual interview situation. Thus it is recommended that the prospective interviewers have read the appropriate sections of this manual. Wherever possible, a list of often used probes and follow-ups has been provided with the questions; however, these will not cover all possible situations. Where there is a string of several questions, do not ask all of them at once. Pause between questions and allow time for the respondent to answer one question before asking the next question.

REFLECTING ON YOUR LIFE, IDENTIFY ITS MAJOR CHAPTERS. WHAT **MARKER EVENTS** STAND OUT AS ESPECIALLY IMPORTANT?

ARE THERE **PAST RELATIONSHIPS** THAT HAVE BEEN IMPORTANT TO YOUR DEVELOPMENT AS A PERSON?

DO YOU RECALL ANY **CHANGES IN RELATIONSHIPS** THAT HAVE HAD A SIGNIFICANT IMPACT ON YOUR LIFE OR YOUR WAY OF THINKING ABOUT THINGS?

HOW HAS YOUR **IMAGE OF GOD** AND RELATION TO GOD CHANGED ACROSS YOUR LIFE'S CHAPTERS? WHO OR WHAT IS GOD TO YOU NOW?

If you have used the Life Tapestry exercise, you can begin the interview by reviewing the respondent's life tapestry and biographical data. This is a good way to get the interview going, and gives you a chance to warm up to your interviewee as well. If you reviewed the respondent's tapestry and biographical data prior to the interview, you have probably formulated some questions that you would like to clarify. This is the best time to ask those questions. Care should be taken, however, to keep this section of the interview as brief as possible. Respondents will sometimes want to expand upon the tapestry in great detail. While this is permissible, you will have to use your judgment as to how much time you want to allow for this first section. Remember that a good interview should take no more than 1 to 1½ hours. Beyond this, both interviewer and respondent begin to tire.

If you have not used the Life Tapestry exercise, the respondent may not have quick answers to these questions. Many people have never reflected on the narrative of their lives in such a focused way, so you should allow your respondent plenty of time to mull over these questions.

Note that important relationships do not necessarily have to be with persons currently living, or with persons whom the respondent has known personally. They could be relationships with writers or thinkers, for example, that the person knows only from books. What is important here is that you get some sense of the way the respondent views these relationships, then and now, and the way in which the respondent thinks about change. This will yield valuable data on how the respondent thinks about other people and groups and about authority.

HAVE YOU EVER HAD MOMENTS OF INTENSE JOY OR **BREAKTHROUGH** EXPERIENCES THAT HAVE AFFIRMED OR CHANGED YOUR SENSE OF LIFE'S MEANING?

HAVE YOU EXPERIENCED TIMES OF **CRISIS** OR SUFFERING IN YOUR LIFE, OR TIMES WHEN YOU FELT PROFOUND DISILLUSIONMENT, OR THAT LIFE HAD NO MEANING? WHAT HAPPENED TO YOU AT THESE TIMES? HOW HAVE THESE EXPERIENCES AFFECTED YOU?

Again, with these questions, you may wish to refer to your notes on the individual's life tapestry and question your respondent about specific experiences to which he/she may have previously referred. Try to elicit the respondent's thinking about what he/she thought was going on during the experience, and how the experience may have affected his or her life and thought. It is also important that these breakthrough experiences may not always be interpreted positively by the respondent--they could be terrifying, demonic, confusing, etc.

3.3.2 Relationships

FOCUSING NOW ON THE PRESENT, HOW WOULD YOU DESCRIBE YOUR **PARENTS** AND YOUR CURRENT RELATIONSHIP TO THEM? HAVE THERE BEEN ANY CHANGES IN YOUR PERCEPTIONS OF YOUR PARENTS OVER THE YEARS? IF SO, WHAT CAUSED THE CHANGE?

This question yields data on the respondent's social perspective taking. It is important for you to get a sense of whether or not your respondent is able to construct the interiority of his/her parents, i.e., has some sense of how they think or feel, and can describe things as they might have seen them, etc. Also, probe to see how the respondent constructs the relation of self to parents. Does he/she have the sense that parents also have an image or impression of him/her? To what extent do parents still function as authority figures for the person, at least in his/her own mind? These questions can be probed by paying particular attention to the respondent's perception of changes in the relationship. What made these changes come about--changes in the parents, changes in the person, or both? It is not necessary that the respondent talk about his/her biological parents if others were primary guardians. The question applies to both.

ARE THERE ANY OTHER CURRENT RELATIONSHIPS THAT SEEM IMPORTANT TO YOU? THIS COULD INCLUDE RELATIONSHIPS WITH PERSONS LIVING OR DEAD.

This question will be analyzed for its perspective taking. You will be investigating the way your subject constructs the self, the other, and the relationship between them; how your subject constructs the interiority of the other; and how your subject's thinking and feeling relates to awareness of their own internal states.

WHAT **GROUPS, INSTITUTIONS, OR CAUSES,** DO YOU IDENTIFY WITH? WHY DO YOU THINK THAT THESE ARE IMPORTANT TO YOU?

In probing this question, there are a number of things you will want to learn from your respondent, related to his/her bounds of social awareness. How is he/she thinking about relationships in general, and in what ways are they important? What is the attitude toward other people? To what extent do others function as authorities for this person? How does this person locate his or her own identity with respect to other persons or groups? How does he/she view their own participation in groups or organizations, etc.?

3.3.3 Present Values and Commitments

DO YOU FEEL THAT YOUR LIFE HAS MEANING AT PRESENT? WHAT MAKES LIFE MEANINGFUL TO YOU?

What you are looking for here is respondents' locus of authority for the meaning of their lives. For example, does the respondents' sense of meaning or meaninglessness center on meeting the

expectations of significant others, whether those expectations make sense or not? Or is meaning guided by some set of principles or a worldview? If the respondent currently questions whether his/her life means anything, you might probe to find out how the sense that life has no meaning came about, when it occurred, etc.

IF YOU COULD CHANGE ONE THING ABOUT YOURSELF OR YOUR LIFE, WHAT WOULD YOU MOST WANT TO CHANGE?

This question explores the respondent's form of logic. Try to discover whether their definition for life's meaning really guides their assessment of themselves and the areas of their lives that warrant change. Also note how they assign responsibility for the future: Do they play a passive role, wishing for the impossible, or wishing that others would make changes for them; or do they focus more on the areas of their lives over which they do have some control and responsibility? Have they balanced their sense of responsibility for determining the trajectory of their lives with the awareness that they can't control everything?

ARE THERE ANY BELIEFS, VALUES, OR COMMITMENTS THAT SEEM IMPORTANT TO YOUR LIFE RIGHT NOW?

WHEN OR WHERE DO YOU FIND YOURSELF MOST IN COMMUNION OR HARMONY WITH GOD OR THE UNIVERSE?

WHAT IS YOUR MODEL (A PERSON OR AN IDEA) OF MATURE FAITH?

Here you will want to learn how beliefs, values, and commitments are held, and also, how they are enacted in a person's life. You are also interested in who or what supports the respondent's beliefs and values, and who or what might oppose them, how they have been derived and, to a lesser extent, how they may have changed. Some possible probes are: "Can you give me an example of how that works for you?" "How did you come to believe that?" Or, "Why do you believe that?"

WHEN YOU HAVE AN IMPORTANT DECISION TO MAKE, HOW DO YOU GENERALLY GO ABOUT MAKING IT? CAN YOU GIVE ME AN EXAMPLE? IF YOU HAVE A VERY DIFFICULT PROBLEM TO SOLVE, TO WHOM OR WHAT WOULD YOU LOOK FOR GUIDANCE?

Here you will want to be sure to probe for a specific example of the person's decision-making process in action. In addition, note who or what functions as authority in an important decision, and where the weight is given--is it an internal or external authority? Note also whose point of view gets considered, and look for evidence, if any, that the respondent is able to think about an important decision from the constructed point of view of others who may be involved or affected by the decision. The response to these questions should provide material indicating the form of logic used to structure the respondent's decisions.

DO YOU THINK THAT ACTIONS CAN BE RIGHT OR WRONG? IF SO, IN YOUR OPINION, WHAT MAKES AN ACTION RIGHT?

ARE THERE CERTAIN ACTIONS OR TYPES OF ACTIONS THAT ARE ALWAYS RIGHT UNDER ANY CIRCUMSTANCES? ARE THERE CERTAIN MORAL OPINIONS THAT YOU THINK EVERYONE SHOULD AGREE ON?

It is important to get some sense of the way in which the respondent is thinking of issues like this. The question "why?" is important. These questions should indicate the respondent's form of moral judgment.

3.3.4 Religion

DO YOU THINK THAT HUMAN LIFE HAS A PURPOSE? IF SO, WHAT DO YOU THINK IT IS? IS THERE A PLAN FOR OUR LIVES, OR ARE WE AFFECTED BY A POWER OR POWERS BEYOND OUR CONTROL?

Note that the responses to this question may or may not be given in religious terms. It is important to try to stay within the context that the respondent sets with this question.

WHAT DOES DEATH MEAN TO YOU? WHAT HAPPENS TO US WHEN WE DIE?

If the response is "I don't know," you may wish to probe it further. You might ask the respondent what he or she would hope for or what they think might be possible. Or you might ask what the respondent thinks other people think, and why they agree or disagree with others' notions about death.

DO YOU CONSIDER YOURSELF A RELIGIOUS PERSON? WHAT DOES THIS MEAN TO YOU? WOULD YOU RATHER DESCRIBE YOURSELF AS SPIRITUAL? AS A BELIEVER?

Note that even when people believe they are not "a religious person," they hold some definition of what it is to be a religious person. Find out what their definition is. Many people prefer the term "spiritual" to "religious." Find out how the two terms are different, according to the respondent's understanding.

ARE THERE ANY RELIGIOUS IDEAS, SYMBOLS OR RITUALS THAT ARE IMPORTANT TO YOU, OR HAVE BEEN IMPORTANT TO YOU? IF SO, WHAT ARE THESE AND WHY ARE THEY IMPORTANT?

In this question you are interested not only in how the respondent thinks about specifically religious symbols, but also how these fit with the respondent's previously stated beliefs and attitudes. It is not necessary that these be presently meaningful. If the initial answer to the question is "no" you may follow by asking if there have ever been meaningful symbols, rituals, or ideas, if this data is not obvious from the Life Tapestry. The question of why the idea, symbol, or ritual is important and what it means to the respondent is crucial, because you are also seeking data on how the respondent interprets symbols. if the respondent cannot recall any religious symbols, you might shift the question and ask if any other ideas, symbols, or rituals are meaningful or sacred. If the response is "no" you can ask the respondent to interpret a common symbol (e.g., the American flag, or the American eagle, etc.)

DO YOU PRAY, MEDITATE, OR PERFORM ANY OTHER SPIRITUAL DISCIPLINE?

It is important to get some sense of what the spiritual exercise means to the respondent. You might ask "What do you think is happening when yo do this?" Or, "Why do you do this?"

WHAT IS SIN, TO YOUR UNDERSTANDING?

HOW DO YOU EXPLAIN THE PRESENCE OF EVIL IN OUR WORLD?

These questions also should be probed. With respect to "sin," explore the respondent's understanding of what behaviors or actions are counted as sinful and why. With respect to "evil," you want to find out how the respondent accounts for suffering in the world--why do bad things happen to good people? Find out what the respondent thinks is the cause of evil, what he/she thinks evil consists of, and how he/she derived his/her present concept of evil.

IF PEOPLE DISAGREE ABOUT A RELIGIOUS ISSUE, HOW CAN SUCH RELIGIOUS CONFLICTS BE RESOLVED?

Look at this question from the aspect of moral development. It is possible that the respondent may answer with a request for a specific example, such as, "That depends on what kind of conflict you mean," etc. In such cases you may suggest a hypothetical example like "There are many different religions in the world and they seem to teach different things, what do you make of this?" In other words, use an example that is fairly general and open-ended. You should explore the respondent's sense of how his or her own perspective on the world relates to that of others. Are some beliefs normative for everyone, universally? What boundaries is he or she willing to consider in resolving a religious dispute? If the question is not meaningful to the respondent when phrased as a question about religious disputes, it may be rephrased as a question about ideas, political views, lifestyle choices, etc.

You should close the interview after the respondent has answered the last question by thanking the respondent, and asking if there is anything further he or she would like to add before you turn off the tape. This is important, as some respondents will want to add to or modify some of their answers to some of the interview questions at this time. It is important to offer the respondent a chance to do this, as it gives a sense of closure to the interview process and avoids the sense of frustration that can come if something is left hanging or not said.

3.4 Transcribing the Faith Development Interview

Plan ahead to have your tapes transcribed. You will need a good transcribing machine, with a foot pedal, and a good transcriptionist. You should calculate that a one-hour tape will take about 5 hours to transcribe, assuming your tape is clear and has little mumbling.

In the Appendix 7.3, we have included the Bielefeld Transcription Guidelines and a sample page from a faith development interview transcript. You might do well to copy that and give it to your transcriber for his/her reference. We also recommend that you create a format template for the word processor your transcriptionist is using;[4] this is especially helpful when you work with more than one transcriptionist. Items to include in the transcript are:

1. Identify the interview with the subject's identification code (and possibly, the pseudonym), the date of the interview, and the interviewer's name.

2. Number the pages. We recommend to insert a running header with the identification code (or pseudonym).

3. Number the responses in sequence (interact counting). Line numbering is optional, but recommended. The purpose of numbering is to provide a way of referring to passages precisely on the scoring sheet or in your computer program.

Once the transcriber is finished, the researcher should listen to the tape and proofread the transcript. Transcribers can miss references to important names or misinterpret what someone has said. The researcher is ultimately responsible for filling in any blanks or correcting any errors left by the transcriber.

Before giving the transcript to another person (e.g. a secondary rater), you should black out any identifying references that would violate the subject's anonymity.

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[4] In the Research Center for Biographical Studies in Contemporary Religion in Bielefeld, we have created a format template for MS Word which we can send upon request.

4 How to Code a Faith Development Interview

4.1 Understanding the Aspects

Administering and coding the faith development interview by the procedures outlined in this manual, as we have said, presumes some knowledge of faith developmental theory. We recommend that the person who intends to administer and code the interview begins by reading chapters one through five, and chapters fifteen through twenty-three of James W. Fowler's *Stages of Faith*. The coding procedure was empirically based on work done by the Faith Development Project from 1972 to 1980. This third edition of the Manual for Research in Faith Development expands on this groundwork, but suggests, as has been outlined above, to pay more attention to the single value of the aspects.

A key point in learning to code a faith development interview is learning how to think in structural terms. For our purposes here, structure can be defined as those patterns of mental operation that operate on content. In the interviewee's responses to the questions of the faith development interview, we are seeking not so much the "what" of content, but the "how" and the "why" that indicates structure. Structures are those patterns of cognitive and affective operation by which content is understood, appropriated, manipulated, expressed and transformed. As such, the structures of meaning-making are not directly manifest, but must be intuited through the analysis of the thought processes produced in the interview responses. Because the meaning-constitutive structures are not directly observable, they must be identified from the ways in which a subject "operates" on specific content areas. The seven aspects of faith thus represent windows on specific content domains for which the meaning-constitutive operations may be different.

Nevertheless, there is a dialectic between seeing faith as a whole, and seeing its constitutive parts. This shows up in interviews when one encounters responses that could be coded under several aspects. How clearly can the aspects be differentiated from each other? The degree to which this is possible may even change across the life span. It has been noted in previous editions of this Manual that this is particularly evident in the later stages, where, because of increasing cognitive and affective integration, the boundaries between the aspects become more difficult to establish, and one may be forced toward a more "gestaltist" interpretation of the later stages of faith when one observes the interpenetration of the various aspects at these stages. Also noted previously have been significant differences of stage assignments across the aspects. It has been observed in earlier studies, for example, that one or more aspects may lead or lag behind the average by a whole stage – which has been interpreted as specific occurrence in 'transitional' interviews. Reported are also a few rare interviews in which clinical patients, under optimal circumstances, are able to approach an almost Stage 5 way of thinking when talking about emotionally distant matters, but they rely on pre-conventional patterns in everyday interpersonal matters. Possible personality differences have also been noted. There may be individual differences in the centrality that the various aspects of faith structuring have in an individual's framing of meaning as a whole. Some persons tend to be more cognitively oriented, for example, either by inclination or by training, and tend to frame their master stories and central meanings in theoretical or metaphoric terms. Others tend to be more interpersonally oriented, while still others tend to orient toward symbols and images. The exact extent to which these differing orientations are characteristics of individuals that are relatively stable throughout portions of the life-cycle, and thus approximate "personality traits," or the extent to which they may be stage-specific and seen to vary developmentally, is still an open question and deserves exploration in future research.

Less balanced and even highly discrepant stage assignments have been seen in cases of mental disorder – yet might not be restricted to pathology, but can be interpreted as uneven developmental trajectory, but also as partial regression. Therefore, only careful attention to the aspects may help us to understand such cases. A new initiative, based on reflections on faith development and fundamentalism (Streib, 2001a; 2001b; 2002; 2003b), is the identification of patterns and specific profiles which are specific to fundamentalist orientations. As noted above,

aspect-specific 'profiles' are of special importance for the analysis of members with fundamentalist orientation. For them, we hypothesize a difference between their "normal" overall stage achievement and the presence of a do-ut-des- or taskmaster deity of Stage One or Two. We may see in an interview, for example, a predominantly 'wordly' focus of those interview passages which fall under the Aspect of 'Form of Logic' or 'Perspective-Taking' and a more existential or religious focus of those interview passages which fall under the Aspects of 'Locus of Authority' or 'Form of World Coherence.' If we keep these Aspects separate, we are able to document a potential aspect-specific difference in developmental levels. In sum, we suggest to leave it to the empirical analysis to discover to what extent the aspects of faith form more complex clusters based on cognitive skills, personality characteristics, motivations, and biographical trajectories.

4.2 Brief Description of the Aspects

We suggest to start with the coding procedure by evaluating each answer in a faith development interview, if possible, according to the assigned key aspect to which the question is supposed to elicit response. Before we go in more detail about the coding process and present the coding criteria, we start with a brief aspect description. As you read through these aspect descriptions, refer to our scoring form in the Appendix 7.4.2. You can see that we have assigned each of the interview questions to an aspect. Here we will discuss those aspects and how the questions relate to them. Also please note: The stage criteria listed here are taken from Table 5.1 (pp. 244-245) of *Stages of Faith*. We recommend that researchers study that section of the book along with the criteria in the manual to become skilled at analyzing responses.

4.2.1 Aspect A: Form of Logic

This aspect describes the characteristic patterns of mental operations the person employs in thinking about the object world. The aspect is based on Piaget's analysis of the development of logical thinking; however, it is limited to the generalized features of this development. Stages 1 through 4 follow Piaget's analysis quite closely. Stage 5, however, employs a dialectical form of reasoning that has been termed "post-formal operational." Dialectical reasoning can be thought of as a qualitative change in the way formal operations are employed. Post-formal operational thinking remains an area that warrants further research.

On the scoring sheet, under the Logic aspect, we have listed some prompts: Decisions, Breakthroughs, Crises, and Changes. These prompts were printed in bold in the interview form. "Decisions" refers to the question, "When you have an important decision to make, how do you generally go about making it?" "Breakthroughs" refers to the question, "Have you ever had moments of intense joy or breakthrough experiences that have affirmed or changed your sense of life's meaning?" And so on. All of the words listed under the aspects on the scoring sheet are keyed in this way.

Begin with the Decisions question. This should tell you how the subject describes his/her decision-making process, with an example of how that works. Assess what form of logic this process takes. Now look at two questions taken from the life review, regarding Breakthroughs and Crises. Either or both of these responses should report some incident in which there was a conflict or turning point. How was the conflict resolved? How does the subject reflect on those times? What functioned as an authority? Whose points of view were weighed? What was accepted as relevant factors to be considered, and how were they evaluated? What kind of logical process was used to resolve the situation? What kind of logical process is currently being used to assess the events in retrospect? Also consider how the answers to these questions compare to the subject's report of Marker Events. Are all these occurrences woven into a coherent life narrative, is the respondent portrayed as agent or does he consistently appear to be the victim of events beyond his/her control? Finally, look at the question, "If you could change one thing about yourself or your life, what would you most want to change?" Consider the subject's framework for self-assessment; are conventional norms accepted without question? Again, what logical process is being used for self-assessment and decision-making?

4.2.2 Aspect B: Social Perspective Taking

This aspect describes the way in which the person constructs the self, the other, and the relationship between them. It looks at how the person is constructing the interiority of another person. It also looks at how the individual is thinking and feeling, and how this relates to the person's knowledge of his or her own internal states. Read the aspect descriptions for perspective-taking for each of the stages, to refresh your memory on the differences between the stages.

The Past Relationships question, taken from the Life Review section of the interview, should tell you how the respondent views those relationships, then and now; how the respondent thinks about other people and their influence on his/her life; and how the person thinks about relationships in general. The other two responses, to the Current Relationships question and the Parents question, are taken from the Relationships section of the interview. Pay particular attention to the respondent's perception of changes in relationships. What made these changes come about--changes in the respondent, changes in the other person, or both? Would the perspective taken on these relationships be best characterized as egocentric rudimentary empathy (stage 1), simple perspective taking (stage 2), mutual interpersonal perspective taking (stage 3), third-person perspective in the form of a system or ideology (stage 4), the consciously conceptually mediated perspective of stage 5, or does it reflect "the absoluteness of the particular" of stage 6?

4.2.3 Aspect C: Form of Moral Judgment

In assessing the form of moral judgment, we are looking at the patterns of a person's thinking about issues of moral significance, including how the person defines what is to be taken as a moral issue and how the person answers the question of why be moral. This aspect answers the question, "What is the nature of the claims that others have on me, and how are these claims to be weighed?" You will notice too that the stages of moral judgment, while similar to Kohlberg's stages of moral reasoning in many ways, also differ in some important ways. In the context of the faith development interview, moral judgment is seen as a complex skill involving not only patterns of reasoning, but grounds of moral justification, the boundaries of social inclusion and exclusion, and social perspective taking. This is due in part to the fact that the faith development interview uses a much different approach to data gathering than the Kohlberg Moral Dilemma Test. We are asking more open-ended questions and requesting the respondent to answer them in his or her own way, rather than presenting the respondent with an already-defined moral problem or dilemma. We feel that this approach has the advantage of allowing respondents to formulate what constitutes moral problems on the basis of their own life experiences. However, when this open-ended approach is used, you do get a wider diversity of content material than you might expect on the Kohlberg instrument.

We have indicated the following questions as likely to provide indicators for form of moral judgment: Right Action, Sin, Evil, and Religious Conflicts. Would the way the respondent makes sense of these issues best be characterized as motivated by a desire to avoid immediate punishment or gain immediate reward (stage 1), reciprocity or tit-for-tat (stage 2), meeting interpersonal expectations (stage 3), societal perspective, reflective relativism or class biased universalism (stage 4), prior-to-society, principled higher law (stage 5), or loyalty to being (stage 6)?

4.2.4 Aspect D: Bounds of Social Awareness

This aspect has several dimensions. The mode of a person's group identification is a central one. It answers the question of how the person is viewing or constructing the group of which he or she is a member. It also includes how the person relates to the group to which he or she belongs. In addition, this aspect answers the question of how wide or inclusive is the social world to which a person will respond. Who is the person willing to include in his or her thinking and who remains alien? This aspect will also show the differences in how persons and groups are treated within a given individual's structure of meaning making. To determine if a given response indicates the bounds of social awareness, ask these questions: Does it show how the person relates to his or her reference group? Does it show how the person views groups other than his or her own? Does it answer the question, "Who has a claim on me and to whom and for whom am I responsible?"

The scoring form prompts the following questions as likely to provide indicators for bounds of social awareness: Marker Events, Groups, and Changes in Relationships. The Marker Events question may elicit a point at which your respondent had realized that the culture or community in which they grew up had some faults or blind spots, compared to the conventions maintained by another culture. Generally, the interviewer should be asking the questions listed in the preceding paragraphs. Are the respondent's boundaries best characterized as extended only to family and primary caretakers (stage 1); to "those like us," in familial, ethnic, racial, class and religious terms (stage 2); to groups in which the subject has emotional bonds and interpersonal relationships (stage 3); to groups that are ideologically compatible (stage 4); or are the boundaries opened to the truths and claims of outgroups and other traditions (stage 5); or is there a general "identification with the species" that discerns between ideological and universal truths?

4.2.5 Aspect E: Locus of Authority

The aspect, locus of authority, looks at three factors: how authorities are selected, how authorities are held in relationship to the individual, and whether the person responds primarily to internal or external authority. A statement may be coded under Locus of Authority if it answers any of the following questions: Does the person locate authority internally or externally? To whom or what does the person look for guidance or approval? To whom or what does the person hold himself or herself responsible? How does the person identify authority?

The questions on Meaning, Beliefs, and the Always Right question should provide material on locus of authority.

4.2.6 Aspect F: Form of World Coherence

This aspect describes how a person constructs the object world, including the sense of the ultimate environment. It answers the questions, "How do things make sense?" or, "How do the various elements of my experience fit together?" The form of world coherence is a type of cosmology, whether explicit or tacit. It includes the person's worldview, but is not limited to that. It also includes the principles by which this worldview is constructed, the logical relations by which elements of the world are held together. Strictly speaking, the form of world coherence can include the individual's construction of the social world. However, in actual interview texts, these elements are often better coded under the aspects of social perspective taking or bounds of social awareness.

The questions on the Purpose of Human Life, Death, and defining a Religious Person or a person of Mature Faith usually provides data indicating the respondent's form of world coherence.

4.2.7 Aspect G: Symbolic Function

This aspect of faith is concerned with how the person understands, appropriates, and utilizes symbols and other aspects of language in the process of meaning-making and locating his or her centers of value and images of power. Any passage which reveals how a person interprets symbolic material, particularly those symbols which are important to the individual, can be coded under this aspect.

Material will be provided by the questions regarding the respondent's Image of God and how it has changed over time, the way the respondent appropriates symbols, and how he or she understands or uses Rituals and/or Spiritual Discipline, and under what circumstances he/she feels in harmony with the universe.

4.3 A Chart of Themes and Aspects

One can see from the above that the aspects of faith are interrelated. In fact, they might be said to form clusters of content areas. Form of Logic, Form of World Coherence, and Symbolic Function express more clearly cognitive content, and thus form one interrelated cluster. Social

Perspective Taking, The Bounds of Social Awareness, and The Form of Moral Judgment represent psychosocial as well as cognitive content, and thus form another interrelated cluster.

We recommend to go through the interview, score the text according to the assigned aspect, if possible. The affiliation of questions/themes with aspects are summarized in the chart below. If scoring according to the assigned aspect seems not possible, make a note "no scoring" and find out, if the text is not scorable or should be assigned to a different aspect. For this possibility, we suggest the label "secondary scoring," which means score according to the aspect that is -- independent of the suggested ascription - addressed in the text. We can then combine this pre-structured scoring with an "overlap" of stage ascriptions. "Secondary scoring" of aspects as we identify them at any possible place in the interview. Thus we can explore the pre-structured procedure, and, at the same time, explore the hypotheses related to possible "overlaps" of stage ascriptions.

Themes / Questions	Aspects
Epochs, Chapters, Marker events	D/Social awareness
Influence of Past relationships	B/Perspective taking
Influence of Changes in relationships	D/Social awareness
Changes in Image of God	G/Symbolic Function
Breakthrough (High points)	A/Form of logic
Crises (Low points)	A/Form of logic
Parents	B/Perspective taking
Other current and past relationships	B/Perspective taking
Groups, Projects	D/Social awareness
Your life meaning	E/Locus of authority
Potential Changes in self	A/Form of logic
Current Beliefs	E/Locus of authority
Harmony	G/Symbolic Function
Mature faith	F/Form of World Coherence
Decisions, Life problems	A/Form of logic
Right action	C/Form of Moral Judgment
Always right, Moral opinions	E/Locus of authority
Purpose of human life, Plan	F/Form of World Coherence
Death, Dying	F/Form of World Coherence
Religious, Spiritual, Believer	F/Form of World Coherence
Spiritual discipline	G/Symbolic Function
Symbols, Rituals	G/Symbolic Function
Sin	C/Form of Moral Judgment
Evil	C/Form of Moral Judgment
Religious conflicts	C/Form of Moral Judgment

Table 1. Association of Faith Development Questions to Aspects

4.4 Steps in the Coding Process

It is worth repeating that we highly recommend that you learn how to score interviews before you even begin conducting your own interviews. This practice will (1) better equip you to ask probe questions at appropriate points during your interview, and (2) let you avoid lowering your inter-rater reliability by using your own interviews as practice. These are the steps to be followed in coding the faith development interview:

4.4.1 Code the Responses.

As you see in the scoring sheet, we begin with the Form of Logic aspect. Look up your subject's response to the "decisions" question, as prompted on the score sheet. In the score sheet column "Interact #," write in the passage number of the response to the decisions question. Since this question is asked more than halfway into the interview, it will probably fall about halfway into the transcript. Using computerized procedures, find the answer to the question and insert your code (For NVivo users, we have described the procedure below in Chapter 6).

If you are new to coding, it is recommended that you check the criteria one stage above and one stage below your initial stage guess. After you have coded several interviews, this should only be necessary when a response appears ambiguous or appears to contain elements of more than one stage.

Let's say you have guessed that an interact in your interview will best be described by stage 3 criteria. You will turn to the manual's section on stage 3 for the respective aspect, e.g. Form of Logic. If the criteria do adequately describe the subject's response, write "3" in the third "Stage" column on the score sheet and make a note of the criteria you are using in the "Scoring Criteria" column on the score sheet. (This might be, for example, "deduces/can't manipulate variables;" or "can't test hypotheses;" or "tacit.thinking--conventional, untested assumptions;" or "can't formulate reasoning process;" or "can report group norms, but is not aware these are human constructs;" or "Self/roles derived from group expectations (Kegan calls this "interpersonally embedded");" or "unsystematic--stereotyping." Using a computer program for coding, you may wish to insert a commentary with these remarks.

In the same way, you may analyze the other three questions under Logic, i.e., Breakthroughs, Crises, and Changes in Self. In the scoring sheet, an additional blank line is provided for other passages that provide structure-indicating material for that aspect. In any case, you should aim to have at least three passages that provide solid evidence for each aspect; five passages are optimal, but not required.

What to do with puzzling passages? There are times when no criteria adequately describe a response. This could be explained in one of three ways:

(1) The response is uncodable; that is, it was not sufficiently probed and so remains ambiguous. In that case, note that on your score sheet (or in a commentary in your computer file), and don't average it in with the other scores on the scoring sheet. But do try to find another passage that does adequately represent structure-indicating material for that aspect. Make sure that you note this as second coding. An aspect score based on fewer than three passages would be suspect.

(2) The response may contain a mixture of two stages next to each other. It has been suggested in earlier Manuals to code such response as midway between the two stages. A mixture of stages 3 and 4 would be coded as 3.5; a mixture of 2 and 3 would be coded as 2.5, etc.. This is a possibility. To account for potential stage/aspect diversity, we recommend, however, to read and interpret carefully whether there may be actually two adjacent stages present; then, you should proceed as follows:

(3) The response may contain a mixture of two stages which are *not* next to each other. Then separate the two parts of the response and assign to each of these parts the most appropriate stage. Then insert both stage assignments in the scoring sheet (or in the computer file) and note your coding

criteria for each of your decisions. This way non-harmonious stages can be visualized – which you may double-check after completing the coding sheet.

(4) The criteria need to be expanded or sharpened. Don't be disheartened to hear that the manual has room for improvement. When you are doing qualitative research of any kind, you should always keep in mind that your assumptions could be in error. Theory should emerge from the data, not vice versa. The best researchers can do is continually "debug" and "upgrade" their protocol for describing and interpreting the categories they use.

Then **Repeat Step 3 for each of the other six aspects.**

4.4.2 Complete and Interpret the Stage-Aspect Map

Look at the stage-aspect mapping columns. (Using a computer program for evaluation, it is very helpful to find a possibility to produce a stage/aspect map. For NVivo users, we have described a procedure of how to produce such stage/aspect map below in Chapter 6.) Ideally you may have a straight vertical line – which would indicate that the interview is harmoniously displaying one stage. When you see an amplitude of more than one stage or virtually two vertical lines, this may indicate that the interview contains two separate stages. To decide this you may count the number of responses which do not fit. When you have observed that there are only a few passages that simply do not fit with the stage codes you have been assigning to other passages, make a note of those at the bottom of the page (or in a commentary in your file), along with any speculations you might have about why this would occur. But when you are convinced that you have two lines, you may have interviewed a person who may operate at different stages.

The observation has been noted in earlier faith development research, for example, that a few clinical patients who have been interviewed under optimal circumstances are able to approach an almost Stage 5 way of thinking when talking about emotionally distant matters, but they rely on pre-conventional patterns in everyday interpersonal matters (see 4.1). They cannot apply the post-conventional perspective to their own reality. In fundamentalist persons, as has been stated above, a similar mix or clash of stages may be expected – presumably due to a revival of earlier stages.

4.4.3 Calculate the average score.

If you have a straight vertical line in the stage-aspect map or a swing with an amplitude of less than one stage, it is easy: Begin by calculating an average for each aspect. You should have three to five stage scores for each aspect. Average those to the nearest one-hundredth. Next, average the seven aspect averages to the nearest one-hundredth, and enter that score at the bottom of the page.

If you see greater amplitude or two lines in the map, then calculate a stage average for each line of stage assignments which you see in the map. Then the interview may have two final stage assignments covering two groups of aspects. This should be documented in your interpretation. In the final interpretations, you may later still decide to assign an average stage for this interview; but this should be explicated as your interpretation. Should such stage amplitude however occur in a significant portion of your interviews, this is a result which is noteworthy and calls for attention and further interpretation.

4.5 Establishing Inter-rater Reliability

It is recommended that each interview be coded by two persons working independently of one another and the results of each compared. If the procedures in this manual are followed correctly, then the results of the two readers should be directly comparable, and points of differences can be clarified.

To determine the sample size, we recommend that 20 or 20%, whichever is greater, of a sample be given secondary scoring. So, if your sample were 10 to 20 interviews (we do not recommend samples smaller than 10), you should have all of them re-scored. If your sample were from 20 to 100 interviews, you should have 20 re-scored. If your sample were greater than 100, you should have 20% of them re-scored. You should choose your cases for reliability scoring by random selection. Of course, you use only transcripts in which you have blacked out any obvious names or references that violate the subject's anonymity.

Analysis and feedback. We recommend that you and your secondary rater score the interviews in the same sequence, and confer frequently, at least in the beginning. An objective third person can be the recipient of your scores, to insure that the scoring was validated by a blinded rater- -that is, someone who does not know what scores the researcher (that is, you) assigned. But once you have both declared your scores, there is nothing wrong with comparing your scores one by one, to compare judgments and sharpen your attention to the criteria and their nuances. However, you cannot change your scores after the judgments have been made. This is why we advise preliminary practice scoring--if you fail to match scores on a small sample, you jeopardize the inter-rater reliability of your research.

An inter-rater reliability rate of 70% is considered good. That is, if you had 20 interviews, you would aim at matching at least 14 of those within one-half stage. For example, if your score for one subject were 3.23 and your secondary rater's score for the same subject were 3.65, then the disagreement between your two scores is .42, which is less than one-half stage, so the score is counted as valid. But if your rater's score had been 3.74, the disagreement is greater than .50 (one-half stage), so the score is not validated.

Reporting the results. We have seen findings reported in a wide variety of ways. Here is one way a report might read: The 20 interviews in this study were scored by a blinded second rater. To assess inter-rater reliability, all 20 of the cases were scored independently by a rater who remained blind to the scores assigned by the primary rater. Comparing the level of agreement between the stage scores, 80% (16 out of the 20) of the cases received scores that agreed within one-half stage and 70% (14 out of the 20) agreed within .25, or one-quarter, stage.

Analyzing the results. Often, researchers want to draw conclusions based on their results. Often those conclusions would be different, dependent on whether they relied on their own scores or the scores of their secondary rater or on the scores of the two raters averaged together. Which scores should be used as the scores bearing the closest approximation to the truth? This is up to the judgment of the researcher. But the researcher should state explicitly which set of scores are being used and why that set, rather than one of the other options, has been deemed more appropriate.

5 Coding Criteria

5.1 Aspect A: Form of Logic

5.1.1 Stage 1

Logic at Stage 1 is what Piaget termed "pre-operational." This means that the person at Stage 1 is not yet able to "operate" on his or her environment in a logical manner, and that the logical connections between events and perceptions will not be present in Stage 1 interview statements. "Operations" such as causality, reversibility and serial order are dimly perceived, if at all, at this Stage. This gives thought at Stage 1 an episodic and seemingly unconnected characteristic.

Stage 1 is also the stage at which language is acquired. With the acquisition of language comes a large number of ready-made categories and names which language contains. Thus the person at Stage 1 can name things and events, and organize experience into meaning units, but does not connect these units together in the logical schemata of the later stages. Logic at Stage 1 is also what Piaget termed "intuitive." By this he meant that the person at this Stage (usually a child aged two to six) is prone to making assertions unsupported by observation and argument. If Piaget is correct, the child at Stage 1 intuitively trusts his or her own perceptions, and questioning oneself develops only later as the internalization of the questions and disbeliefs of others. The child at Stage 1 typically does not distinguish between external reality and his or her perceptions of it. These characteristics combine to make thought at Stage 1 appear "egocentric." Fantasy and reality are blended together, often in the same statement, and no clear distinction is made between the two. Thus inanimate objects are often given human characteristics by the person at Stage 1. That is, the objects are invested with a life-force and purpose of their own.

One of the key structural features of logic at Stage 1 is the fluidity of thought patterns. The absence of logical operations, and the intuitive trust in one's perceptions combine to give thought at Stage 1 a "freewheeling" character. Thinking and the use of language at Stage 1 tend to be "monological" rather than "dialogical." The person at Stage 1 does not carry on conversations proper, nor does s/he construct spatio-temporally coherent narratives, rather, they tend to include others in an ongoing monologue.

Coding Criteria

1. Interview statements at Stage 1 are not connected by logical operations, but instead display an episodic or impressionistic character. Statements which display some logical connections, or some evidence of observation and argument should be checked against Stage 2 criteria.

2. Interview statements which display a tendency toward animism, that is, the investing of objects with a life force or with intentionality, or the blurring of the conventional distinction between animate and inanimate objects are coded Stage 1 in the absence of any evidence of logical derivation.

3. Statements which do not distinguish fantasy from reality, or which blend the two, are coded Stage 1. Evidence of a preponderance of objectively-oriented statements, however, should be checked against Stage 2 criteria for possible coding as 1-2 transitional.

4. Stage 1 statements will not distinguish between reality and the way it is perceived. The world is exactly as it appears.

5. Stage 1 logic is associational. Things and events will appear together and thus be associated with each other, but Stage 1 does not construct any logical relations between them.

6. The person at Stage 1 does not engage in dialogue or conversation proper, rather, he or she will include others in an ongoing monologue.

5.1.2 Stage 2

Logic at Stage 2 is characterized by the emergence of concrete operations. The constancy of objects and the categories of language, which emerged at Stage 1 and gave the developing individual the ability to organize experience into meaning units, are now augmented by the logical operations of causality, reversibility, conservation, seriation and the ability to construct the categories of space and time. Thus the logical ligatures with which to connect the meaning units are now in place. This gives the person at Stage 2 the ability to give order to much of the experience that appeared inchoate at Stage 1. In addition, increasing sophistication in the use of language gives the person at Stage 2 access to an even wider range of ready-made categories and schemata with which to order experience. In interview statements, you will find that logic at Stage 2 is more temporal, orderly and linear than it appeared at Stage 1. The person at Stage 2 can think in terms of processes and can tell stories. The emergence of narrative forms of meaning-making and the ability to construct a series of events are key markers of Stage 2 logic. In Stage 2 interviews, one can also expect to find more interest in distinguishing fantasy from reality than was present at Stage 1. Fantasy is confined to the world of play and there is a conscious effort to keep it in this domain. This does not mean, of course that fantasy disappears, but it is more internalized at Stage 2 and also more directed. Fantasy at Stage 2 often takes the form of imagining what could be, i.e., seeing oneself as a doctor, lawyer or scientist, etc.

Stage 2 is the stage at which classification and inductive reasoning based upon concrete experience prevail. The person at Stage 2 replaces the "intuitive" thought patterns of Stage 1 with an emphasis on observation and reality testing. In fact, the person at Stage 2 can become the "young empiricist." There is generally little formal deductive reasoning at Stage 2. The emergence of early formal operations marks the transition from 2 to 3. However, one can expect to find evidence of generalizations from concrete experience in Stage 2 interview statements.

Coding Criteria

1. Stage 2 is marked by the emergence of concrete operations. In the criteria which follow, several of these operations will be listed. Evidence of any of these is evidence for Stage 2 logic.

2. At Stage 2 the person is able to construct groups and classes and to compare like and unlike things.

3. At Stage 2 the person comprehends concrete cause and effect relationships and is able to describe events in terms of these.

4. The person at Stage 2 is able to comprehend reversibility and conservation. (For example, that 2 + 3 = 5 and that 3 + 2 = 5.)

5. The person at Stage 2 is able to think in terms of space and time and to order objects and events in a series.

6. There is a distancing of self from perceptions at Stage 2. The world is not exactly as it appears to me but has an order and coherence of its own. There is considerable concern at Stage 2 with separating the real from one's perception of it. '

7. Coupled with this is the sense that things can change or appear differently at different times.

8. Language is used in a qualitatively different way at Stage 2 than at Stage 1. For the person at Stage 2 language is central to interaction and communication, and not just incidental to it. The person at Stage 2 is able to engage in conversation and verbal interaction that takes the other into account as a partner, in contrast to Stage 1's "monologues."

9. Stage 2 reasoning is concrete. Statements which give evidence of deduction or formal reasoning should be checked against the criteria for Stage 3. Stage 2, however, is capable of generalizations from concrete particulars.

5.1.3 Stage 3

Logic at Stage 3 is formal-operational; however, this is the stage of early formal operations. This means that formal operations are present, but in a cruder form. The person at Stage 3 can recognize inferences and systems, but generally he or she will not be able to produce such systems spontaneously. This makes Stage 3 the stage of inductive rather than deductive operations. The person at Stage 3 is able to reason from particular facts and events to more general laws and rules, but he or she cannot yet produce the laws or rules by purely abstract processes. To use Piaget's language, the formal operations do not yet function as "anticipatory schemata" at Stage 3, particularly in the years of early adolescence. Examples of this appear in the coding criteria which follow.

Stage 3, however, is able to construct hypothetical entities. This logical skill is a prerequisite to the construction of the interiority of the other and to the ability to take the third-person perspective that characterize Stage 3 under the aspect of social perspective taking. It must be noted, however, that these constructive skills are largely tacit at Stage 3, as is much of Stage 3's thinking. For example, a person at Stage 3 will not generally recognize the "generalized" or "collective" other to be a construction that is abstracted from concrete and particular relationships. In the realm of logic, Stage 3 can often arrive at the answer to a question or the solution to a problem, but be unable to tell you explicitly how he or she got there.

Nevertheless, the person at Stage 3 is able to fabricate stories of some complexity, such as romances and legends and displays a sensitivity to narrative, particularly narrative that deals with emotional events, that goes beyond the relatively straightforward and linear appropriation of narrative that we see at Stage 2. Stage 3 is also able to construct theories and generalizations, provided we do not expect these to be too complex, and to make use of the stories and ideologies that surround him or her. The person at Stage 3 understands and can make use of many of the operations of formal thought, but usually does not subject the theories it constructs to rigorous testing.

The emergence of new mental powers of abstraction and generalization means that the person begins, at Stage 3, to be able to think beyond the present moment or the present set of concerns and to imagine possibilities. When Stage 3 occurs in early adolescence this often leads to an egocentricism that is reminiscent of Stage 1. Taken in by the new power that the mind seems to possess, the adolescent does not distinguish his or her own thoughts about reality, particularly social reality, from the external world. Thus the Stage 3 adolescent also blends fantasy with reality in a sometimes undifferentiated way. (Cf. also the aspect descriptions of world coherence and social perspective taking for this stage.)

Coding Criteria

1. The person at Stage 3 can perform experiments and make deductions from observable results, however, he cannot yet control and manipulate variables with precision. This means that the person at Stage 3 will be able to isolate and manipulate a single variable and get accurate results in a simple experiment, but he or she will not be able to isolate the relevant variables when many are presented in combination.

2. Stage 3 does not understand the concept "all other factors being equal." He or she cannot yet construct systems and subject hypotheses to rigorous testing.

Statements that display evidence of systematic thought should be checked against Stage 4 criteria.

3. Much thinking at Stage 3 is tacit. Stage 3 does not formulate explicit systems. Often Stage 3 will be able to arrive at an answer to a question based on a process of reasoning, but be unable to name the process by which he derived the answer.

4. As a result of 1 and 2 above, Stage 3 often holds ideas in a rather nebulous and undifferentiated way when compared to Stage 4.

5. There is often a blending of fantasy and reality at Stage 3 as we observed at Stage 1. The two stages can be distinguished by a different quality of fantasy, however. Stage 3 fantasy will be more coherent and complex, often displaying the qualities of social idealism and imaging oneself in a role as an agent of social change. Often too, these can be the grandiose fantasies of imagining oneself developing a cure for cancer, or running for president, etc.--in other words, fantasies that facilitate the transition to adult roles.

6. Stage 3 logic does not usually display second-order reflection; i.e., it does not perform operations on thought itself. Stage 3 reflects on life, on concrete experience, but not on the processes of thought itself. Evidence of "second-order" reflection should be checked against Stage 4 criteria.

7. Stage 3 logic displays the ability to construct abstractly the position of the other and, more importantly, of the group. Since construction of collectivities is abstraction, this is a qualitative change from the concrete logic of Stage 2, but there is usually little awareness that there are constructions at Stage 3. This comes with the reflective awareness of Stage 4.

8. Stage 3 logic does not distinguish between self and the systems of meanings of which it is a part. In this sense the construction of "self" is derived and not independent.

9. Stage 3 is not capable of rigorously systematic and critical thought and can often be one-sided or tend toward stereotyping.

5.1.4 Stage 4

Logic at Stage 4 is fully formal operational: the person at Stage 4 can construct systems and analyze multi-dimensional problems. At Stage 4 formal operations function as "anticipatory schema," in that the person at Stage 4 is capable of more rigorous hypothesis testing and deductive prediction. At Stage 4 the self is more closely identified with systems of ideas and systematic thought processes. Its employment of formal thinking, though, is usually straightforward, and will not display the awareness of tension, ambiguity and limits which we find at Stage 5.

Since the explicit concern at Stage 4 is with situating the self in regard to others and their worldviews, logic at Stage 4 often reflects a dichotomizing quality and a concern with system boundaries. Stage 4 logic functions primarily at the conscious level. Persons at Stage 4 are able to reflect and perform operations on thought itself. There is especial concern with thought processes and the logical justification of worldviews and faith commitments. Thought at Stage 4 is thus explicit rather than tacit. There is generally not the awareness of the unconscious or its processes. In fact, Stage 4 thinking may place sole value on conscious logical processes.

Coding Criteria

1. Stage 4 logic is formal operational and explicit. It is reflective and can perform operations on thinking. The differences between explicit and tacit ways of understanding are key criteria for distinguishing Stage 4 from Stage 3 on this aspect.

2. Stage 4 is primarily concerned with system boundaries, definitions, and making distinctions. Often dichotomizing, it tends to set up rigid "either/or" classifications.

3. Stage 4 employment of reason is linear, deductive and tends to be one-dimensional; it actively seeks closure through a selected system or set of concepts or meanings. Hints at openness, the lack of striving for closure, or a multi-dimensional approach to logic and thinking should be checked against Stage 5 criteria for possible Stage 5 or transitional 4-5 coding.

4. Usually dichotomies are not held in tension at Stage 4 as they are at Stage 5. Rather there is an effort to collapse the dichotomy in one direction in order to resolve the tension.

5. Stage 4 logic does not display an explicit process or historical orientation.

6. At Stage 4 there is rarely a concern for the unconscious. If anything, Stage 4 overvalues conscious processes.

5.1.5 Stage 5

Interview statements at Stage 5 will display fully formal-operational logic as at Stage 4. Stage 5 differs, however, in that the employment of logic has a dialectical or dialogical style. Stage 5 is conscious of the limits of formal systems, and is not usually content to limit his or her thinking to any one system or set of ideas. This means that the person at Stage 5 will have the ability to see several aspects of a phenomenon simultaneously and recognize that this means that different modes of analysis may be necessary for a given problem.

Stage 5 logic is characterized by an openness to reality and to different perspectives on it. It looks to the interplay or dialogue between perspectives or approaches to generate insight into a problem or question. The ambiguity of some complex phenomena and the limits of human understanding are noticed clearly at this stage. It may be said that Stage 5 logic has noticed the limits of "explanation" in the formal sense and has ceased to be as concerned with achieving closure around a limited or chosen set of concepts or ideas. It strives instead for insight and understanding of phenomena in their manifest complexity. As such, Stage 5 is less apt to be reductionistic or dichotomizing than Stage 4. It should also be noted that logic at Stage 5 orients toward processes rather than toward systems. It is usually conscious of the historical-temporal nature of phenomena and of its own particularity, that is, its own embeddedness within a history or a tradition.

Coding Criteria

1. Stage 5 logic is formal-operational and explicit. In order to be scored as Stage 5, interview statements should display an awareness of the tensions and polarities inherent in some phenomena and have a sense of thought or analytic approach.

2. In order to be fully Stage 5, the tensions and ambiguities referred to in criterion #1 should be embraced for their potential to yield deeper understandings. Statements that indicate an awareness of ambiguity and tension but which value it negatively may indicate a striving for closure which is more characteristic of Stage 4 or a Stage 4-5 transition.

3. Statements at Stage 5 will be less concerned with system boundaries than those of Stage 4. Instead there will be a sense of the limits of finite systems and a more "open-systems" approach to thinking about reality. There will be a much less pronounced attempt to define system boundaries and to reduce all phenomena to the criteria of the chosen system.

4. Stage 5 thinking tends to be more inclusive and to display less of the dichotomizing tendency that is characteristic of Stage 4.

5. Stage 5 thinking is multi-systemic or multi-dimensional. It will tend to think a problem or question through from a number of different perspectives and/or utilize a series of different modes of analysis.

6. Stage 5 thinking tends to orient one toward process rather than system thought. If anything, Stage 5 will tend to overemphasize process at the expense of system and definition. Care must be taken not to confuse the pluralism and process-historical orientation of Stage 5 with the less differentiated "easy pluralism" of Stage 3.

7. Stage 5 logic will display a greater willingness to hold dichotomies and paradox in tension rather than to try to achieve closure by collapsing a dichotomy or paradox.

8. Although the limits of formal understanding are not always embraced at Stage 5, there should be evidence of greater tolerance for ambiguity than is evident at Stage 4. Alternatively, there may be the attempt to re-define rationality in terms broader than the technological or formal scientific.

9. Statements at Stage 5 will often display a knowledge of or openness to the depth dimension in human beings, i.e., some notion of the unconscious or its equivalent.

5.1.6 Stage 6

The person at Stage 6 is able to use the logical forms of all previous stages, but will not necessarily be limited to any one of them. One might expect statements at stage 6 to display a functional ordering of logical forms; that is, the use of the logic that the individual considers most appropriate to the subject matter involved. Beyond this, however, one would also expect to see the ability to reason "synthetically." This form of reasoning would transcend or resolve the paradoxes and dialectical tensions of stage 5, not through suppression of paradox and difference, but by the apprehension of hidden principles of unity which underlie paradoxes.

Coding Criteria

1. Logic at stage 6 will show the ability to reason synthetically: to find unities beyond diversity and to resolve paradox by finding a deeper level of analysis. Often these instances of synthetic reasoning will display novelty and originality.

2. Logic at stage 6 should evidence an awareness of paradox and dichotomy and be able to resolve these tensions without ignoring or collapsing one pole of the dilemma.

5.2 Aspect B: Social Perspective Taking

5.2.1 Stage 1

The capacity to take the perspective of others or to see oneself as the object of another's perception, which we have called social perspective taking (after (Selman, 1980) is severely limited at Stage 1. While some rudimentary empathy may be present, particularly in older children in this age group, it is usually not consistent, and it is difficult to detect in an interview protocol. This is due to the fact that the person at this stage is operating in an "egocentric" thought mode and does not yet realize that there are other perspectives beside his or her own. (See Aspect A, Form of Logic) Thus the person at this stage does not really have the category of "other."

While the young child at Stage 1 may appear self-centered, or appear not to notice the presence of others, structural theory maintains that the child at this stage has not yet developed a sense of self that is differentiated from others and the world. All is, in a sense, incorporated into the self and self and world are not distinguished. Thus it would be mistaken to compare the "egocentric" behavior of a five-year-old with the types of self-concern older children and adults are capable of.

The five-year-old's egocentricity derives from the fact that he knows only his experience and has not yet developed categories of comparison.

Coding Criteria

1. Persons at Stage 1 do not usually engage the other. Rather, their conversations are more like parallel monologues that include or exclude the other at will.

2. Because the person at Stage 1 lacks perspective taking skills does not mean that he/she will not express empathy and concern for others. The critical indicator here is situational, and it will often be necessary for the interviewer to make a judgment about how much and what kind of perspective taking is going on. Some guidelines are:

3. Stage 1 expressions of empathy will generally be imitative. That is, they will reflect language learning. The person at this stage cannot really construct the interiority of the other in a manner that would yield judgments about another's feelings or thoughts. They will often watch the interviewer for clues as to what is expected. They can, however, often tell you how they would feel in a similar situation.

4. Stage One's responses to another are usually concrete and situation specific, eg. crying when mommy gets angry. They do not usually generalize across situations.

5. Separation from parents or caretakers or being lost or alone are significant anxieties at this stage, both are related to perspective taking and the failure to distinguish self from other.

6. Stage One's perceptions of the other are usually very direct and expressed in terms of the other's effect on the self, eg. fear, suspicion, reward, etc.

7. Stage One's perceptions of others may be highly fantasy charged.

5.2.2 Stage 2

Stage 2's perspective taking is usually based upon concrete imagery, eg. knowing that an object will look different to a person standing on the other side of the room. It is the perspective taking that enables one to write a letter, for example, which requires one to imagine the thoughts and reactions of a person not seen.

There is generally not much attention to the interiority of the other at Stage 2. The person at this stage is usually embedded in his or her own needs and wants and does not see the other as being different from him in this regard. Rather, there is a tendency to see the other as having the same needs and wants as oneself and this provides a basis for instrumental reciprocity. It also means that the person at Stage 2 will tend to view the other in terms of the others ability to satisfy that individual's desires. Perspective taking at Stage 2 will also often display the need to control or manipulate the other. The other is there at Stage 2 in a very concrete way. Stage 2 will engage in conversation and not the inclusive monologue or parallel play of Stage 1.

Coding Criteria

1. The person at Stage 2 can take the perspective of the other to the extent that he or she can recognize that another may have a perspective different than

his or her own, and can construct a hypothetical second individual who is not seen, as in writing a letter, for example, or to engage in conversation.

2. Stage 2 perspective taking is usually concrete. Interview statements scored Stage 2 will not show an explicit awareness of the interiority of the other, i.e., the other's thoughts and feelings, as being different from one's own.

3. Stage 2 perspective taking will make the distinction between fantasy and reality that is characteristic of the stage as a whole. Constructions of the interiority of the other that appear to be fantasy-charged should be checked against both Stage 1 and Stage 2 criteria.

4. At Stage 2, the other is usually objectified in terms of his or her reactions to my needs and wants. This is the attempt at prediction and control applied to social relations. This should be distinguished from Stage 1's concern with the direct effect of the other on the self.

5. Stage 2 is also apt to be harshly judgmental in its characterization of others different from himself.

6. Perspective-taking at Stage 2 is not fully mutual. There is not usually the attempt to see the self from the imagined perspective of the other. There is not a reflective sense of self at this stage. Mutual perspective taking should be checked against the criteria for Stage 3 on this aspect.

5.2.3 Stage 3

At Stage 3 the other person is recognized as having an interiority of his or her own, and is no longer simply the object of prediction and control. Perspective taking at Stage 3 is mutual and interpersonal. There is the ability to construct the interiority of the other person. The question, "How do you think she feels about that?" emerges at Stage 3 and can be answered on the basis of imagined thoughts and feelings of the other without reference to the self. Stage 3 perspective taking, however, is fantasy-charged, much like Stage 1. The interiority of the other can be imagined, but it is not a disciplined imagining. It often blends fantasy and projection with observation. This emphasis on fantasy in interpersonal construction means that Stage 3 will often orient towards feelings, moods and emotional states of the other.

Stage 3 is also the stage at which one begins to construct the "generalized other," George Herbert Mead's term for the composite of social images in which one finds oneself reflected. This construction, the idea of what "they are thinking," is not explicit at Stage 3; that is, Stage 3 is not aware that this remains a tacit and controlling category in the person's consciousness. This form of generalized perspective taking reflects Stage 3's embeddedness in the matrix of social relations of which it is a part. In fact, it may be said that the person at Stage 3 gives more power to the other than to the self, in contrast to both Stages 2 and 4. The person at Stage 3 identifies with his or her relationships and does not construct a self apart from these.

Stage 3 gives over to the other the power to dispute his/her perceptions of things and even his/her opinion of self. It is the realization that one also has the power to dispute the other's perceptions that marks the beginnings of the breakdown of Stage 3 and the emergence of a sense of self that transcends the matrix of social relations. This realization relativises the power of the other and gives the person the ability to call the authority of the "generalized other" into question. When this occurs, there arises the need of a "third person perspective" to mediate between self and other. It is out of this "third person" that the rational and reflective self of Stage 4 is eventually constructed.

Coding Criteria

1. Perspective taking at Stage 3 is mutual and interpersonal. The person at Stage 3 will attempt to understand the interiority of the other, particularly with regards to the other's feelings and emotions, but often can only achieve this in a limited or stereotypical way.

2. At Stage 3, the person is embedded in his or her social relationships. Others, particularly the "generalized other," have the power to determine the "me."

3. Significant others are not usually self-selected at this Stage. Rather, the social context has the initiative in determining which others become salient.

4. Stage 3 perspective taking is not usually critical or systematic except in a stereotypical way. While Stage 3 can be reflective and capable of abstraction, this ability appears limited when compared with the detailed and critical comparisons that Stage 4 is able to make. The person at Stage 3 will often take on the opinions of others without much conscious deliberation or comparison.

5. Interview statements at Stage 3 will display the ability to take the other's motives and intentions into account.

6. Appearances are central to the assessment of both self and other at Stage 3. Appearances give confirmation of who "I" am vis-á-vis significant others.

7. Stage 3 perspective taking will often display an orientation toward meeting the expectations of others, especially the "generalized other." Stage 3 usually displays considerable self-consciousness and concern for what others are thinking.

8. Perspective taking at Stage 3 will tend to locate interpersonal conflicts in the external world, i.e., between the self and others. The other is not incorporated into the self at Stage 3, nor is the other seen very clearly in relation to the self, which is a composite of "others" at this stage. Rather, Stage 3 experiences conflict as the conflicting demands of external other persons or groups, rather than as partially the conflict of its own desires.

9. Interview statements that give evidence that the "interpersonal" perspective taking of Stage 3 is governed by intuitions of rules or laws of relationship or by a theory of relationships, however rudimentary, should be checked against Stage 4 criteria on this aspect.

10. Stage 3 takes the perspective of the other in an individual and concrete way, by "putting himself in the other person's shoes" mentally. The other is not generally seen as part of a more abstract system of relationships. Evidence of "systematic" perspective taking should be checked against Stage 4 criteria on this aspect.

5.2.4 Stage 4

Perspective taking at Stage 4 represents a deepening of the mutuality that emerges at Stage 3. Perspective taking at Stage 4 is more critical, conceptually mediated, and less responsive to emotional concerns. At Stage 4 the individual sees the other not only as one "like me," but also in terms of the other's particular thought system, worldview or history. The person at Stage 4 understands these qualities as marking the other as a unique individual. He or she is also concerned with comparing, justifying and maintaining his or her own worldview with respect to those of others.

Stage 4 perspective taking is formal and systematic in contrast to the more tacit orientation of Stage 3. The interiority of the other is imagined in a conceptually mediated way, according to self-selected rules or principles of relationship, rather than abstracted from concrete social relations. Often the personality of the other will be constructed and explained in terms of a theory of personality or an ideology.

At Stage 4 there is a sense of the "I" that is separate from relationships. At Stage 4 one can say "I have a relationship with person x," or "I choose this relationship." This is not clear at Stage 3. Because this emergent sense of the I is identified with its thought system or worldview, it will also tend to see the other "I's" in the same manner. Stage 4 often seems to "filter" the personality of the

other through its own set of conceptual lenses. The strength of Stage 4 perspective taking is that it can conceptually formulate and analyze its relationships with others, and thus gain some critical distance on its emotional and faith commitments. Its weakness is that it tends to over-objectify, to see the other only in terms of its self-selected system of ideas, thus reducing or ignoring particular qualities of the other.

Coding Criteria

1. Interview statements that are scored Stage 4 will display a systematic approach to perspective taking. Others will be thought of in terms of their ideas, histories and worldviews. Others will be seen as part of larger, generalized systems of relationships. They will be perceived, construed and evaluated through the lenses of the person's self-selected worldview or thought system.

2. The person at Stage 4 will usually be able to consider and to analyze the viewpoint of the other, but often in a defensive manner, with an eye toward maintaining his or her own viewpoint.

3. Stage 4 constructs the other (and the self) in terms of general rules, laws or principles of relationship. The self has a theory of how people should relate to each other.

4. Stage 4 perspective taking will center on the forms of relationship and institutional values, rather than the values of interpersonal harmony and concordance of Stage 3.

5. The person at Stage 4 is not able to construct the full interiority of the other. Rather, his or her view of the other is often limited to a reconstruction of the other's ideas and thought processes. Stage 4 orients the individual toward ideas and worldviews; it is usually not able to accord the other autonomy from the self, to see the other in his or her otherness.

6. Perspective taking that attempts to genuinely see the other as other and that appears not to use conceptual systems or worldviews to evaluate the other should be checked against Stage 5 criteria on this aspect.

5.2.5 Stage 5

The ability of Stage 5 to take multiple perspectives on objects brings to this aspect a heightened ability to construct the perspective of the other in its complexity and along multiple dimensions. Stage 5 perspective taking will attend to affect, history and situation as well as the ideas or world view of the other. Stage 5 will attempt to recognize the other in his or her otherness or autonomy, and is willing to bracket its own thoughts or feelings in the attempt to "see" from the perspective of the other.

This characteristic of openness will give interview statements at Stage 5 a self-critical dimension and an openness to the other that is not usually present at Stage 4. At Stage 5 one is ready to take seriously the attempt to view the self from the perspective of the other and is less invested in defining, maintaining or defending one's own perspective. The experience of the self as being defined by system or ideology has been broken open at Stage 5, often with increasing attention to the emotions and to the possibility of a depth dimension in the self and others. This "re-opening" of the self-other boundary, however, is not uncritical nor does it imply the easy pluralism of Stage 3 or the fusion of earlier stages. Stage 5 is open to the self in the same way and its perspective taking is grounded in critical self-awareness and the knowledge of its own particularity and limits. Stage 5 perspective taking is fully mutual. Stage 5 has a sense of self that stands beyond its ideas, systems and world views. Thus it is able to move between systems and is open to being changed by the other.

Coding Criteria

1. Statements coded Stage 5 should reflect the ability to take the perspective of the other with less concern for the defense of one's own perspective than was evident at Stage 4.

2. Statements at Stage 5 should reflect the perception of what something might mean to the other without the projection of one's own values and beliefs.

3. Stage 5 perspective taking reflects the ability to take and identify with perspectives that may be radically different from one's own, without reducing or suppressing them.

4. Stage 5 is able to grant autonomy to the other and to look at the other from the other's perspective, that is, to construct the ways in which others may be seeing themselves.

5. Perspective taking at Stage 5 is conscious, conceptually mediated, and critically reflective.

6. Stage 5 will often be self-critical, rather than defensive, in its perspective taking. There will often be a conscious bracketing of one's own point of view for the sake of trying to see the world as the other sees it.

7. Stage 5 is usually able to acknowledge and affirm the interiority of the other and recognize that it may be different from one's own.

8. There is often a return to an emphasis on the particular in social perspective taking at Stage 5. The other is valued for his or her uniqueness as an individual, and not only for his or her membership in a class or group.

5.2.6 Stage 6

Social perspective taking at stage 6 is in mutuality with the commonwealth of being. It is important that this quality be more than an abstract tenet. It should be a concrete ability to take the perspective of an actual other, regardless of differences from or similarities to the self. The interviewer/coder may discover in stage 6 responses a radical identification with the perspective of the other and a valuing of the other for his or her role in realizing the potential of being.

Coding Criteria

1. Perspective taking at stage 6 will be concrete. When interviewing, it is wise to probe for concrete examples of the person's ability to understand and identify with others' perspectives. Exclude statements that do not contain concrete examples or that were not probed. If concrete examples of stage 6 perspective taking are found, then the excluded statements can be re-evaluated in light of these responses during the second reading of the interview.

2. Perspective taking at stage 6 can also be expressed as a "felt sense" of solidarity with others—both with individuals and groups—provided that the concreteness criterion (1) above is met.

3. The notion of the "absoluteness of the particular" applies well to perspective taking at stage 6. At this stage persons often identify with the perspective of the other because the perspective of that other is representative of a larger group or of the whole.

4. The felt sense of solidarity or identification with the perspective of others (criterion #2, above) should not be confused with the fusion which can occur at other stages. In order for a statement or an interview to be coded as stage

6, a sense of individual identity should be present. Often this can be established by a review of the interview as a whole.

5.3 Aspect C: Form of Moral Judgment

5.3.1 Stage 1

Stage 1 is, in effect, a "pre-moral" stage. While the person at Stage 1 may be able to articulate notions of right and wrong, good and bad at this stage, these are usually evaluated solely in terms of consequences to the self, usually avoiding punishment. Because Stage 1 is "egocentric" the person at this stage cannot consider the perspectives and interests of others because he or she does not yet know that another's interest can be different from his or her own. Actions are judged on the basis of consequences and these are usually physical consequences. Authority is not clearly defined or differentiated, but it is based upon its power to punish.

Coding Criteria

1. The form of moral judgment at Stage 1 is strictly consequentialist, and is usually oriented toward physical consequences, particularly deprivation or other forms of punishment.

2. Stage 1 does not attend to the intention or motive of an act when determining whether it is right or wrong.

3. Concepts of right and wrong are often not meaningful at this stage. "Good or bad" are better understood.

4. Physical consequences to the self are the most important criteria for determining what is right at Stage 1.

5. There is no sense of the "other" available at Stage 1. This distinguishes Stage 1 from Stage 2 on this aspect, because Stage 2 possesses a sense of reciprocity and an elementary sense of fairness.

5.3.2 Stage 2

The person at Stage 2 makes moral judgments on the basis of instrumental reciprocity, an "I'll do for you what you do for me," type of orientation. Usually, this reciprocity is one-to-one and based on a concrete individualistic perspective that is not yet mediated by group identifications and the concern for the maintenance of interpersonal relationships that we find salient at Stage 3. Stage 2 is the stage of concrete exchange in the service of one's own needs and interests. What is right is what is fair exchange. Stage 2 will follow rules when they are perceived to serve its interests. Persons at this stage will be aware that other people have different interests and that these interests can conflict. Stage 2 attempts to resolve conflicting interests by exchanging favors or services, or by making sure that everyone gets the same amount.

Coding Criteria

1. Moral judgments at Stage 2 are based on instrumental reciprocity and they usually involve concrete consequences.

2. They go beyond the avoidance of punishment of Stage 1 in that they are aware of the other person and will take into consideration what the other might do.

3. Stage 2 moral judgments are usually based on a concrete and simple reciprocity, e.g., it is wrong to hit another child because he might hit you back, etc.

4. The satisfaction of one's needs is the basis of Stage 2 moral judgments. Stage 2 attempts to satisfy its needs by exchange.

5. Interview statements that display more complex reasoning, such as, "it is wrong to hit another child because you want to keep his friendship," etc. should be checked against the criteria of stage 3.

5.3.3 Stage 3

Moral judgments at Stage 3 follow the general structural features of the stage. Because Stage 3's locus of value is in the world of interpersonal relations, its grounds for making moral judgments reflect the values of interpersonal harmony and concordance. Stage 3 is concerned with living up to the expectations of significant others and with fulfilling its role obligations.

The moral universe at Stage 3 consists of one's group, of "those like us." Strangers are often stereotyped in one of two ways: either they are seen to have the same feelings and desires as "we" do, (projection), or they are held to be deviant and thus they do not have moral claim on the Stage 3 individual. While Stage 3 orients toward interpersonal values, it can, at the same time, generate harsh stereotypes of those who are excluded from the scope of its interpersonal awareness.

Moral authority at Stage 3 derives from the person's orientation toward interpersonal relationships. Commitment is given to those values that support the maintenance of interpersonal relationships, such as loyalty, honesty, sincerity and other conventional traits of "good character."

Because Stage 3 faith is common in adults, there appears to be both adolescent and adult versions of moral judgment. It is not unusual to find, in interviews that are largely Stage 3, moral judgments that sound much like Kohlberg's Stage 4, i.e., thinking in terms of law and order and the maintenance of society. It is critical to notice how the notion of society is being constructed, i.e., whether it is seen as an abstract system of rules and relations, or whether it is an assimilation and projection of the values of one's own group or class.

Coding Criteria

1. Moral judgments at Stage 3 will generally display values which are important to the maintenance of interpersonal relationships and harmony and concordance within a group such as loyalty, honesty and integrity, etc.

2. At Stage 3, interpersonal consequences replace the one-to-one instrumentality of Stage 2.

3. Moral judgments at Stage 3 orient toward the feelings and internal states of concrete individuals as a basis for making decisions about the rightness or wrongness of actions.

4. Simple moral relativism, especially when it makes reference to personal feelings of interpersonal values, is often Stage 3 in the absence of further evidence of critical complexity.

5. "Law and order" statements can be Stage 3 or Stage 4. The distinction is made on the basis of the way the statement is used. If the statement is used to defend the maintenance of society or the group as a value in itself, it should be coded Stage 3. If the statement displays the rudiments of a "prior to society" perspective, i.e., if it sees law as representing principles upon which society should be founded, it should be checked against the criteria of Stages 4 and 5.

6. Stage 3 is also distinguished from Stage 4 on the basis of the way in which the notions of society and the moral universe are constructed. If the statement displays an awareness of society as an abstract system of relations that have some power and independence apart from the concrete relationships of which they are comprised, then the statement should be checked against Stage 4 criteria. As in #5 above, it is often helpful to check the criteria for social perspective taking and the bounds of social awareness when assessing statements of moral judgment.

7. Moral judgments at Stage 3 will often be based on a valuing of interpersonal harmony, concordance and consensus.

5.3.4 Stage 4

Stage 4 moral judgments are oriented toward the maintenance of society or the social order and toward doing one's duty for that end. Lawrence Kohlberg has characterized this period as the stage of "Law and Order" reasoning. The maintenance of the social order is consonant with Stage 4's orientation to logic, systems and boundary maintenance. The person at Stage 4 takes the viewpoint of the system or social order. What is right is closely associated with doing one's duty within that system.

While Stage 4 orients persons toward system and law, it does not take a fully "prior to society" perspective. Assessment of the rights and duties of others is usually made from the perspective of their contribution to the maintenance of the social order. Laws are to be obeyed, unless they conflict with principles of social order. At the individual level, the person at Stage 4 thinks in terms of fulfilling obligations and judges actions on the basis of what would happen to the social order if everyone did it.

Coding Criteria

1. Stage 4 moral judgments emphasize laws, rights or duties in terms of their function in maintaining a social system or order.

2. There is a tendency at Stage 4 for moral judgments to reflect the conventional position of the individual's self-chosen class or group; one does not take a truly "prior to society" perspective based on the rules of an ideal social order.

3. Stage 4 moral judgments are explicitly and rationally defended.

4. Stage 4 moral judgments will reflect the values of maintaining the institution or social order over the rights or needs of individuals.

5. Statements which display a "prior to society" perspective--addressing moral judgments in terms of the rules and principles upon which a just social order could be founded--should be checked against Stage 5 criteria.

5.3.5 Stage 5

Moral judgments at Stage 5 can take several distinct forms. They may be based on utilitarian, anthropological, social contract or other modes of justification. It is important, therefore, to attend to the structural features that some of these forms share. The interviewer or coder must attend to the patterns of thought by which a person arrives at a moral judgment, rather than trying to work by classifying the forms themselves.

Moral judgments at Stage 5 will display principled moral reasoning. Stage 5 reasoning takes what Kohlberg has called the "prior to society" perspective. That is, the person will base his moral judgments on principles of justice or fairness upon which a society can be based. Often Stage 5 will also display a dialectical reasoning process whereby competing claims in a situation are held in tension, and a principle is sought which will resolve that tension.

Interviews at Stage 5 will display an awareness that people tend to hold a variety of values and opinions and that these values and opinions can be relative to one's culture, group or historical moment. Where Stage 5 opts for the upholding of these relative rules and opinions, it will usually do so on the grounds that they represent a "social contract" among members of society, or that they uphold or uplift the dignity of human beings. At Stage 5 some rules are thought to be universal and to be upheld in any society. Utilitarian principles, i.e., "the greatest good for the greatest number," inform many Stage 5 moral judgments. Stage 5 will sometimes display a blind spot toward those whose interests are not served or who are excluded from the utilitarian calculus.

At Stage 5 too, there is the possibility of multiple perspective taking in the making of moral judgments. Stage 5 will be able to assume the perspective of several actors in a moral conflict situation, and will be aware that there are multiple points of view that can be taken toward a moral issue, i.e., the legal, the technical, the interpersonal. Often Stage 5 will have difficulty integrating these multiple perspectives, and this is in accord with the conflictual nature of this stage in general.

Coding Criteria

1. Moral judgments at Stage 5 will often display a "prior to society" perspective where principles of right or justice are seen as prior to the upholding of a given social order. In probing questions of moral judgment, interviewers should attempt to learn whether an action is advocated on the grounds of upholding the social order or the principles that underlie a social order.

2. Stage 5 will keep a "critical" distance through espousing principles by which a social order can be criticized.

3. Stage 5 will be capable of taking multiple perspectives on issues of moral concern.

4. Stage 5 moral reasoning is often utilitarian in form. Persons at this stage will attempt to reach moral decision by weighing the competing claims to benefits in a situation according to some principle of distribution.

5. Stage 5 moral judgments will often orient toward the individuals in a situation rather than taking society's or a group's perspective. It will uphold the rights of the individual over and against the society or group.

6. Stage 5 will perceive the relativity of cultural values and norms, but will opt for upholding these when they do not conflict with the above principles.

5.3.6 Stage 6

Moral judgments at stage 6 are principled and universal. Equal regard is extended to all persons in a moral situation and loyalty to the principle of being is used to adjudicate competing claims. Stage six also holds forth the possibility of a "higher morality" which includes the sacrifice of self in the service of humanity or of a vision of human futurity.

At this stage particularly, faith development theory diverges from Kohlberg's characterization of moral judgment.

Coding Criteria

1. The criterion of concreteness applies to moral judgments as well. Be sure to probe for specific examples of how a universalizing moral perspective is or has been enacted in the person's life.

2. Several universalizable moral principles can serve as the formal legitimation of moral judgments at stage 6. In coding, pay particular attention to how inclusive the application of the principle actually is.

5.4 Aspect D: Bounds of Social Awareness

5.4.1 Stage 1

The world of the young child is constituted largely by the family and particularly by the primary caretaker. While there is awareness of others, this awareness is usually mediated by the primary relationships or of secondary importance.

Usually, there is little awareness of how others are related to self and to the family at Stage 1. The person at Stage 1 does not yet construct wider systems of relationships. Stage 1's responses to persons outside the family are idiosyncratic and interactions with others are usually moment-to-moment.

Coding Criteria

1. Stage 1 will display little awareness of relationships outside the family. The ability to articulate knowledge of a wider network of relationships is an indicator of transition to Stage 2 on this aspect.

2. Stage 1 has the ability to recognize others and to name them, but does not have the categories of relationship to classify them.

5.4.2 Stage 2

The bounds of social awareness at Stage 2 are considerably widened to include teachers, friends, school authorities, etc. as well as members of the immediate family. Because classification operations are in place at Stage 2, the person at Stage 2 is able to construct and name different types of social relationships outside the immediate family. She knows, for example, that an uncle is her mother's brother.

The emergence of the peer group as a point of reference begins at Stage 2, at least in our culture. However, the peer group is not the locus of identity at this stage that it becomes at Stage 3. Powerful stereotyping can occur at Stage 2 because the images of others that the person holds are concrete, literal and immediate.

Coding Criteria

1. The primary identification of Stage 2 Bounds of Social Awareness is still with the family or primal group, however, the person at Stage 2 is able to recognize others outside this set of relationships.

2. Stage 2 will refer to appearances in accepting others. He will divide others into "those like us" and those not.

5.4.3 Stage 3

Personal identity at Stage 3 is a derived identity that is constructed on the basis of interpersonal expectation, and the desire to please significant others. This being the case, the bounds of social awareness are not likely to extend beyond the groups in which the person is immediately involved. This includes the family, of course, but at Stage 3 the boundaries of social relations have widened to include the peer group and in our media based culture, this can often have wide boundaries. In addition, the locus of identity at Stage 3 is shifting toward the peer group and away from the family.

The bounds of social awareness at Stage 3 tend to be formed from generalized composite images of these groups. Other groups outside the person's relational network are apt to be seen in

harshly stereotyped terms. Images of groups and their norms are largely tacit at Stage 3. They are constructed at a high level of generality and appropriated uncritically.

Coding Criteria

1. Statements that take the perspective of the person's social group or which express the opinion of that group should be coded Stage 3.

2. Check the boundaries of the social group above. If it appears to be very narrowly constricted or limited to the immediate family or representatives of purely conventional social authority, uncritically appropriated, check the response against stage 2 criteria for this aspect, and the aspect of Social Perspective Taking.

3. Statements that express a mode of valuing that centers on group goals or interpersonal concordance within the membership group and which value the membership group to the exclusion of other groups should be coded Stage 3.

5.4.4 Stage 4

The bounds of social awareness at Stage 4 can be difficult to assess. One must bear in mind two factors: the primary ego concern at Stage 4 is maintaining the system with which the self is identified, and the person at Stage 4 will tend to see others as parts or representatives of systems or social orders, rather than as individuals. Thus the person at Stage 4 often has an oversimplified or reduced view of the members of systems other than the one he or she has selected.

The mode of group participation at Stage 4 is ideological: social inclusion will extend to those persons and communities that have some ideological compatibility with the individual. Those parties who are not ideologically compatible are generally viewed critically from the perspective of one's own ideology or system. Stage 4 will also tend towards dichotomizing the social realm into those who are compatible and those who are not.

Coding Criteria

1. Stage 4 judges who is included and who is alien on the basis of ideological compatibility.

2. Stage 4 tends to see other individuals as part of a system or group, rather than as individuals.

3. Stage 4 can consider a wide range of viewpoints, but usually does so in order to preserve its own perspective.

4. Stage 4 tends to dichotomize: it divides persons and groups into categories of ideologically compatible or incompatible.

5. Pluralism, when it is part of an explicit system, can also reflect Stage 4 attitudes in this aspect.

5.4.5 Stage 5

Statements coded Stage 5 on this aspect should display not only the characteristic expanded awareness of groups and classes other than one's own that occurs at this stage, but an active seeking to include other groups different from one's own for the purpose of comparison. Stage 5 will seek out the opinions of others and show an openness to them. Whereas Stage 4 is seeking closure and tends not to invite dissonance, Stage 5 is apt to give as much weight to the views and opinions of others as to his or her own, and try to reduce dissonance by referring conflict to some inter-group principle. In this Stage 5 is not always successful; hence the conflictual nature of the stage.

At Stage 5 the quality or mode of group identification is principled, i.e., the person at Stage 5 selects groups on the basis of the principles they represent. Stage 5 also typically is interested in the individual qua individual, and not only as a part of a group or system. Stage 5 social awareness, however, contains a paradox. Its sense of who is included and who is excluded is often based on a utilitarian principle. It typically excludes those whose interests are not served by the utilitarian calculus.

Coding Criteria

1. Stage 5 is willing to include persons and groups that are different or unusual in its social awareness.

2. Stage 5 will actively seek contact with groups and persons that are different for the purposes of comparison.

3. Stage 5 affirms pluralism as an enriching phenomenon. Stage 5 also seeks principles upon which pluralism can be workable.

4. Stage 5 will tend to identify with groups or persons on the basis of the principles they represent.

5. Stage 5 displays openness to differences, in contrast to Stage 4's need for closure and boundary maintenance.

5.4.6 Stage 6

The bounds of social awareness at stage 6 are universal. Here loyalty to the principle of being, the central structural feature of this stage, receives its concrete expression in one's identification with the totality of the human species. Each particular individual is cherished as a vessel for, an expression of, the universal principle of being.

The person at stage 6 is able to enter into dialogue with persons at any other faith stage. In addition, the person at stage 6 excludes no one from consideration. The ability to take a universal perspective, however, does not mean that the person at stage 6 cannot make distinctions. Rather, he or she is fully able to exercise critical judgment. The equal regard accorded each human being takes place at a level of universal concern which is beyond that of critical judgment and appraisal. Jesus' injunction to love one's enemies and the ethic of *ahimsa* or harmlessness to all being in the Hindu religion are both examples of this universal concern.

Coding Criteria

1. Examples of a universalizing social awareness will be concrete. Possible examples should be probed during the interview. If there is evidence of systematic exclusion of any classes of persons, stage 6 coding regarding this aspect is questionable.

2. The person at stage 6 does not need to hold his or her perspective in suspension in order to evaluate the perspective of the other. Rather, both are ordered and brought into relationship by one's central loyalty to being itself. (cf. aspect C).

5.5 Aspect E: Locus of Authority

5.5.1 Stage 1

The person at Stage 1 does not possess a notion of authority as such. Authority is external at Stage 1 and is constituted by the relative dependency of the person at Stage 1 on primary caretakers. Thus the central structural feature of this aspect at this stage is attachment. Usually, the acceptance of authority is based on the desire to avoid adverse physical consequences. Persons at this stage will show deference to older children, for example, who are bigger or stronger, but true authority resides in the primary caretakers. The response to authority at Stage 1 is also concrete and situation-specific. In novel situations, the person at Stage 1 will often test authority to see what will be allowed.

Coding Criteria

1. Stage 1 will orient toward size, power or other concrete symbols of authority.

2. Authority is external at Stage 1.

3. Relationship to authority is usually based on the dependency on primary caretakers and the desire to preserve this relationship and avoid punishment.

4. Stage 1 will often test authority in concrete ways.

5.5.2 Stage 2

Stage 2 locus of authority is external, but the person at Stage 2 has begun to move to a more autonomous position with regard to the relationship to authority.

Stage 2 is able to question and negotiate with authority figures.

The person at this stage is aware of his or her needs and desires and these are weighed against the claims of authorities. Stage 2 will negotiate with authorities to obtain the most favorable arrangement. (e.g., "I'll mow the lawn if you let me go out tonight, etc.")

At Stage 2 significant authorities are still largely limited to those who have the power to exert a concrete influence on the individual. However, Stage 2 relates to authority in terms of fulfilling role expectations, and responds to those whom society places in roles of authority and invests with the conventional symbols of authority.

Coding Criteria

1. Stage 2 is able to question authority and ask the reasons for a request or prohibition, thus going beyond the dependency-obedience relationship of Stage 1.

2. At Stage 2, the range of persons who can function as authorities widens to include those persons that society invests in conventional authority roles.

3. Stage 2 locus of authority is external. The immediate family is the most importance source of authority for most of Stage 2. A shift toward the peer group or a more generalized notion of authority marks a transition to Stage 3 on this aspect.

4. Conventional badges and symbols of authority are important to the person at Stage 2.

5. Relations to persons of authority display a concrete component at Stage 2. Personal relatedness increases the salience of an authority figure.

6. Appearance and orthodoxy are criteria for assessing the claims of authorities at Stage 2.

7. Stage 2 evaluates what is proper for a given social role in assessing the claims of authority.

5.5.3 Stage 3

Stage 3 grounds its acceptance of authority in tacit interpersonal values which are consonant with the stage's form of world coherence and its social perspective taking. Group consensus, real or hypothesized, is an important way of legitimating authority at Stage 3. The power of the valued group is tacit and often very strong. Social convention plays an important part in the validation of authority at Stage 3 and the stamp of social approval is often the determinative factor in deciding whether or not a given authority will be accepted by the person in Stage 3. Lacking Stage 4's reflective and principled forms of reasoning, the individual at Stage 3 often selects objects of trust and authority on the basis of whether they seem to be accepted by significant others.

These authority figures are generally accepted on the basis of their displaying some interpersonal virtue that is recognized by others, such as honesty, trust-worthiness, idealism, etc.; in short, a virtue that will contribute to the enhancement of interpersonal relationships. Because the person at Stage 3 is embedded in his/her social relationships, he/she is unable to penetrate completely the interiority of the other, and does not locate the other within a system or order. Thus appearances become the major clue to the other's intentions. Stage 3 thus usually attends to fairly conventional symbols of authority. Personal charisma is also an important legitimator of authority at Stage 3.

Coding Criteria

1. Statements that reflect a trust in socially approved figures and institutions should be coded Stage 3 in the absence of evidence of systematic thinking about these issues.

2. Stage 3 will often select authority figures on the basis of personal charisma.

3. Statements that display the tendency to select authorities on the basis of feelings, appearances, or tacit images and concepts are usually Stage 3.

4. Statements that reflect an accommodation with traditional forms of authority that have not been critically examined or rationally legitimated are usually Stage 3 or lower.

5. Statements that show a tendency to select authority figures on the basis of group consensus or the appearance of approval by significant others are usually Stage 3.

6. Statements which show the attempt to self-select authorities on the basis of rational principles should be checked against the criteria for Stages 4 and 5.

7. Statements which orient toward personalities in the selection of authorities can be Stage 3. These statements should be carefully probed at the time of the interview. If there is evidence that the individual is being separated from the system or institution that he or she represents by critical and rational means, then the statement should be checked against Stage 4 and 5 criteria under this aspect.

5.5.4 Stage 4

At stage 4, authority figures are selected on the basis of rational principles and the claims of authority are accepted or rejected on the basis of whether such claims are compatible with one's self-selected ideology, worldview or outlook.

The Stage 4 relation to authority, however, does not generally reflect the "prior to society" perspective nor the emphasis on subjectivity and pluralism that one finds at Stage 5. Rather, it is based on a more straightforward deduction of the authority's compatibility with one's self-selected ideology or set of principles. An emphasis on rules or law and a sense that authority is derived from these because they function to maintain social order and harmonious relations among people is properly characteristic of Stage 4.

Coding Criteria

1. Explicit authorities for the person at Stage 4 are likely to take many forms--an authority figure, law, tradition or custom.

2. The mode of assessing the claims of authority is always conceptually mediated at Stage 4, usually in terms of compatibility with the self-selected set of ideological or relational principles.

3. The relationship to authority is explicit and rational at Stage 4, in contrast to the tacit fusion that can occur at earlier stages.

4. Stage 4 tends to locate authority in ideas, systems and institutions, rather than in persons. When there is identification with an authority figure, he or she is usually selected for the way he or she represents a system, institution or set of ideas.

5. At Stage 4 there is the ability to stand back from authority relationships and evaluate them from the perspective of a worldview or ideology.

6. Stage 4 authority is internally located, based on a self-ratified, ideological perspective.

5.5.5 Stage 5

The centers of power and authority that appeared at the other stages--laws, cultural norms, traditions, individuals, the opinions of others--can also be present at Stage 5 yet they will be mediated by Stage 5's characteristic multiple perspective taking and tensional or mediated thought. It is unusual to see a reliance on any one form of authority at Stage 5 unless it is the authority of a critically informed individual conscience or the authority of trans-cultural principles such as natural rights or the social contract, which Stage 5 thinks are applicable to all, regardless of the social context. Furthermore, the Stage 5 emphasis on choice, pluralism, and individual responsibility tend to mediate the reliance on any one authority. Authority at Stage 5 is internally located and develops in the dialectic of multiple perspectives.

. Although it is possible to find individual subjectivity functioning as the final arbiter of authority at Stage 5, (as in some existentialist philosophies) it is always a disciplined subjectivity mediated by critical thought that one encounters in Stage 5 statements. It should not be confused with the pre-critical subjectivity and pluralism of Stage 3.

Stage 5 typically accepts or rejects authority on the basis of its conformity with potentially universalizable principles of relationship, rather than with systems or world views. There is a willingness to locate authority in a transcendent dimension at Stage 5 and an increasing emphasis on the sovereignty of the individual conscience.

Coding Criteria

1. The key criteria for classifying a particular statement as Stage 5 in terms of locus of authority are that it display a tensional or mediated approach to any form of authority or authority figure as a result of multiple perspective taking. When one mode of appropriation of authority appears to be absolute, it is more likely to reflect Stage 4 thinking.

2. Stage 5 will judge authority from the perspective of universalizable principles.

5.5.6 Stage 6

At stage 6, authority is internalized and resides in personal judgment; this judgment, however, will often have a transcendent reference. The person at stage 6 will make decisions based upon his or her intuitions of the principle of being. There is a purity of heart present here, in that one's own interests are also ordered by one's intuitions of the universal.

Coding Criteria

1. Statements displaying stage 6 locus of authority may appeal to a principle (such as *ahimsa* or neighbor-love), a personal experience or intuition, scripture or the writings of others. It is important in analyzing a potentially stage 6 interview to assess how these appeals are being made. For example, is scripture the authority or is it being used to illustrate a principle derived in some other way? In order to be coded stage 6, the response should reflect authority as residing in a personal judgment based on a direct and disciplined intuition of the universal. Persons at stage 6 will often display a commitment to humility in this regard; they will engage in "reality testing" of their intuitions and will not have the self-certitude of those at stage 4.

2. Statements that reflect stage 6 will display an internal locus of authority, and often this will challenge conventional authority. One should look for such challenging of convention during the interview, and then weigh this against the life history of the individual, in order to determine, if possible, what type of experience or thought process is behind this challenge to convention. These challenges are, in the person at stage 6, usually balanced by a profound respect for the proper use and function of conventional authority.

3. It is difficult to distinguish stage 6 from stage 5 on this aspect because stage 5 authority may also appeal to universal or transcendent principles. Authority at both stages resides in a personal judgment. Distinctive to persons at stage 6 is their greater inclusiveness and the way they position the self with respect to the universal principle. At stage 5 one would expect some tension between loyalty to self and loyalty to one's construction of the relationship to the principle of being. At stage 6, however, this tension has been transcended and the self too is brought within the all-inclusive loyalty of this relationship.

5.6 Aspect F: Form of World Coherence

5.6.1 Stage 1

The world of the person at Stage 1 is not clearly separated from the self. Thus the world is invested with human meaning (animism) or seen in very concrete human terms. The distinctions that the later stages make between animate and inanimate objects are not clear at Stage 1. Things are often invested with purpose or personality.

To the person at Stage 1, the episodes of life stand out as events separate and complete unto themselves. They are related only by association, because the person at Stage 1 cannot yet construct the categories of space and time or order events in a series.

In addition, the world at this stage is constructed partly in fantasy and partly in reality with no clear distinctions between the two.

Coding Criteria

1. Statements coded Stage 1 will display an episodic character.

2. Stage 1 statements will form a partial, fragmented and impressionistic picture of the world when compared with those of the later stages.

3. Stage 1 statements will often blend fantasy and reality with no distinction between the two.

4. Animistic statements are usually Stage 1, in the absence of evidence of higher thought processes.

5. Storytelling at Stage 1 can be imaginative and prolific, but it is usually episodic and associative in form. Attempts on the part of the interviewee to tie events together in spatio-temporal categories should be checked against Stage 2 criteria.

5.6.2 Stage 2

There are two primary ways by which the world coheres for the person at Stage 2. One is the concrete coherence of the physical world, which emerges with the acquisition of concrete operational thought to tie together objects and events in logical relationships. The other is due to the emergence of narrative or story as a mode of giving coherence to the interpersonal or social world. The ability to generate narrative is based on the concrete operational ability to generate the categories of space and time and to order events in a series. The world thus becomes linear, ordered and coherent at Stage 2, rather than the episodic and associative world that we observe at Stage 1.

The person at Stage 2, however, does not reflect upon story or myth, and, as a general rule, does not separate himself or herself from the story told and attempt to translate it into an abstract or general statement. The story itself is taken concretely and literally at this Stage. Anthropomorphic imagery is present at Stage 2 as it was at Stage 1, however, at Stage 2, this imagery is more coherent, more detailed, and more differentiated.

In addition, Stage 2 orients toward the physical world and has learned to separate fantasy from reality. Stage 2 will display considerable concern with making the distinction with what is real and what is "make believe," and with keeping these two categories of thought separate.

Coding Criteria

1. Statements rated Stage 2 will show the ability to use narrative forms to describe events, to tie events together in terms of time and space.

2. Stage 2 is very conscious of and very interested in the concrete. Stage 2 thinking will tend to be "empirical" and will be able to use the concrete operations of the Stage to describe the logical connections between objects and events.

3. Stage 2 will see physical events in terms of causality.

4. Statements which represent Stage 2 forms of world coherence will often display interest in objects and events from the standpoint of prediction and control.

5. Stage 2 is embedded in the narratives that it constructs. There is no sense of standing back from them, and no real sense that the narrative is a construction. Evidence of this reflective distance should be checked against the criteria of the later stages.

5.6.3 Stage 3

World coherence at Stage 3 forms a tacit rather than an explicit system. In stage 3 interviews, the coder will see that the elements of the thoughts of the interviewee could form a system or parts of a system, but the person at Stage 3 will not be aware of having a system, nor will he or she have reflected on the more generalized implications of his or her thoughts, attitudes and beliefs. Persons in Stage 3 display a synthesis or blending together of the conventional ideas, attitudes, and beliefs of their membership groups or set of significant others. Contradictions in this synthesized world view are usually dealt with by exclusion rather than by explicit reasoning about them and attempts to form a more comprehensive viewpoint.

The Stage 3 interview will often view the world in interpersonal, and often romantic terms, often casting the self in an heroic role. Fantasy and reality are mixed again at Stage 3, although Stage 3 fantasy is, as a whole, more coherent, differentiated, and purposeful than it appears at Stage 1. World coherence at Stage 3 is symbolically mediated, but the symbols tend to be globally held and not critically examined.

The Stage 3 interview is apt to display a judgmental quality that results from the fact that meanings are tacit at this stage and often globally held. There will often be a tendency to project one's own values and attitudes on groups or persons thought to be "like us," and a concomitant attempt to exclude other "different from us" groups and persons from consideration. This results from the unexamined nature of the Stage 3 world view, and the attempt to keep the set of values and meanings homogeneous in the absence of any clear reflective awareness that they have been appropriated from various concrete social relationships and group involvements. The world at Stage 3 is a tacit and impersonal one. Appearances are usually taken at face value and there is often an orientation toward persons and interpersonal values in the construction of one's world picture. Laissez faire pluralism is also an example of a common form of world coherence at Stage 3.

Coding Criteria

1. Stage 3 statements will represent a synthesis of conventional values and attitudes, rather than a critically appropriated system of ideas about reality.

2. Stage 3 will legitimate its world view by appeals to feelings and to external authorities, not by rational reflection per se.

3. Beliefs and concepts exist as tacit value orientations at Stage 3, and not as theories about the world as such.

4. These value orientations often center around interpersonal concerns. Statements which emphasize interpersonal values in the construction of meanings are often Stage 3, but one must be careful to distinguish between structure and content in these statements. Pay particular attention to how the statements are arrived at, and how they are legitimated. If possible, probe these statements at the time of the interview to expose as much of the reasoning behind them as possible.

5. Tacitly held values and belief systems are usually Stage 3. Tacit systems can be distinguished from explicit systems on an interview protocol on the basis of whether the person is aware of "having a system or ideology" and on the basis of whether she or he is able to give arguments for it.

6. Statements which defer to others as authoritative for the acceptance of a view of the world are usually Stage 3 if earlier stages have been rejected.

7. Attempts to deal with dissonant views by exclusion are often Stage 3. Attempts to deal with dissonance by a hierarchical ordering of views are usually Stage 4.

8. Statements which operate from a "consensus" viewpoint or see consensus as the primary criteria of truth are usually Stage 3 in the absence of other mediating forms of reason.

9. Simple and uncritical pluralism is often evidence of a Stage 3 form of world coherence.

10. Romantic or heroic views of self in the world are often Stage 3.

11. There is usually little evidence of reflection or abstraction in Stage 3 world views.

5.6.4 Stage 4

World coherence at Stage 4 will display the ability to critically reflect on one's worldview or faith position. There is at Stage 4 an awareness of one's worldview as an explicit system, and there is a concern that this system be consistent, coherent, and comprehensive. Ideologies can be particularly appealing to the person at Stage 4, and these usually display the quality of having been radically considered and appropriated.

There is an abiding concern with maintaining and defining system boundaries at Stage 4 and this, combined with the knowledge that one's worldview may be different from that of others, often gives Stage 4 thought a dichotomizing quality where differences are sharply recognized to the detriment of similarities. Ideological purity and consistency are major concerns, as is defending one's own ideologically held perspective against the threat of relativity.

Coding Criteria

1. An explicit system, rationally defended and maintained is characteristic of Stage 4 world coherence.

2. A concern with system boundaries and definitions is characteristic of Stage 4 on this aspect.

3. An emphasis on the differences between systems and worldviews, and a tendency to dichotomize are also Stage 4 characteristics.

4. A concern with general rules, laws and norms is explicit at Stage 4.

5. A striving for closure and comprehensiveness in one's worldview, often to the point of reductionism, is characteristic of Stage 4 world coherence.

6. Stage 4 statements will often evidence the collapsing of tensions and paradoxes in one direction in order to maintain the coherence of a system or ideology.

5.6.5 Stage 5

Stage 5 operates within a basically pluralistic framework in its way of making sense of experience. But this is not the simple pluralism that affirms that one belief is as good as another. The Stage 5 view of the world is one of a multi-leveled and complex reality, and Stage 5 finds it necessary to affirm this multi-dimensional reality and to hold its disparate elements in tension in the interest of truth and comprehensiveness. Stage 5 tends to resist the reductionistic moves of Stage 4 that would view the world from within the framework of a single metaphor or system. He or she tends to see reality as complex and to realize that different metaphors or methods can be applied to different aspects of it. Stage 5 will strive to hold these elements in tension, perhaps by some tentative vision of ultimacy or universality.

Stage 5 incorporates both logical and existential polarities in its meaning construction. The stage attempts to hold together concerns for self, the wider community, and its intuitions of universality. It is sensitive to such variables as history and culture in framing its judgments about the world. In addition, Stage 5 is open to the possibility that much that is true remains hidden or unseen. Stage 5 world coherence will often display an openness to mystery and to the uncanny.

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Coding Criteria

1. Statements at Stage 5 will not only show an awareness of ambiguity and complexity in thinking about the world, but will be willing to embrace these to a certain extent. Statements which bemoan complexity or seem nihilistic may be the result of a Stage 4 striving for closure. These should be checked against Stage 4 criteria and are possibly 4-5 transition.

2. Statements at Stage 5 will often place an emphasis on the mediation of different perspectives and methods to yield more complete understanding.

3. Stage 5 seeks "understanding" and displays an openness to experienced complexity rather than seeking "explanation."

4. Stage 5 is generally open to depth phenomena in all of reality, but particularly in human beings, and Stage 5 is aware that much may lie hidden.

5. The worldviews that result from the Stage 5 structures of meaning making are multidimensional and pluralistic. Stage 5 will display some sense of responsibility for holding pluralistic perspectives in tension and will not attempt to collapse the tensions to achieve closure.

5.6.6 Stage 6

The form of world coherence at stage 6 is difficult to describe succinctly because there is a sense in which it apprehends what is beyond language, that to which language (to paraphrase Wittgenstein) can only point the way. Thus it is appropriate to speak of world coherence at stage 6 as a construction of--or "felt sense" of--participation in and loyalty to the principle of being. Metaphor is the usual language in which this felt-sense can be expressed, and the person at stage 6 will often attempt to express his or her universalizing apprehensions in story, parable and poem, as well as by example.

Coding Criteria

1. Statements that display stage 6 world coherence are both universalizing and have a depth dimension. They are attempts to express a felt-sense of the unity of being beyond the diversity of forms. Although they are metaphoric statements that are sometimes simple, sometimes perplexing, they reflect a simplicity that "comes from the other side of complexity." Though statements at stage 6 seek to express a "felt-sense" of world coherence, care should be taken not to confuse these statements with the "tacit system" statements of stage 3. The primary way to distinguish between the two is that stage 6 statements show greater depth and multiplicity of meaning, whereas statements at stage 3 will be one-dimensional.

2. Statements at stage 6 can also be confused with system or "world view" statements that are usually stage 4 because many world view systems contain a normative or teleological image of the goal of human life that is something like that of stage 6. The interviewer/coder must distinguish between these two stages by how the beliefs, attitudes or convictions are held. Generally, stage 6 statements have some experiential basis, above and beyond being part of a system or world view. One should examine the way in which the statements have been arrived at in the respondent's life history. By taking this factor into account, the coder should be able to make an informed judgment about whether an interview statement is possibly stage 6.

5.7 Aspect G: Symbolic Function

5.7.1 Stage 1

The person at Stage 1 does not usually make a distinction between the symbol and what it represents. The blending of fantasy and reality at Stage 1 gives the use and understanding of symbols a global and numinous quality. Fairy tales and myths are not distinguished from reality. Symbols of deity are often anthropomorphic, using ideas like invisibility, soul and air to represent a God who is nevertheless capable of acting in the world.

Coding Criteria

1. Stage 1 symbolization does not make distinctions between fantasy and reality, the real and the make-believe.

2. Stage 1 symbolization does not distinguish between the symbol and the thing symbolized.

3. Stage 1 symbols of the deity are often anthropomorphic.

4. Stage 1 symbolization displays a fluidity and lack of boundaries, in accord with 1-3 above.

5.7.2 Stage 2

The person at Stage 2 is capable of making a clear distinction between fantasy and reality, between the symbol and the thing symbolized. Stage 2 symbolic functioning is based on a literal correspondence between the two. Symbols of the deity are still anthropomorphic but they now have will and intention, and are attentive to the actions of humans. The fluidity of thought patterns has greatly diminished, and the person at Stage 2 is able to order events and create simple but coherent narratives. There is considerable interest in myth and story at this stage, particularly action stories. Stories and myths are taken literally at Stage 2 and the person will often attempt to explain the story in a very literal way.

When the symbol represents an idea or concept, it must be specific and well defined. There is little notion of the power of the symbol to evoke feeling that appears quite strongly at Stage 3. Stage 2 tends to be embedded in its stories and myths and does not have a reflective distance on them. He or she is embedded in the action of the story.

Coding Criteria

1. Stage 2 is able to make the distinction between fantasy and reality, and between the symbol and the thing symbolized.

2. At Stage 2 symbols are usually interpreted literally and in a one-dimensional way.

3. Stage 2 is able to group symbols and events together to create a narrative.

4. Symbols at Stage 2 are not invested with evocative power, as they are characteristically at Stage 3.

5.7.3 Stage 3

The use and appropriation of symbols is more open and multi-leveled at Stage 3 than it was at Stage 2. The literal interpretation of Stage 2 is replaced by a sense of the power of the symbol to evoke an emotional response. There is little critical awareness of this use of symbols, however, on the part of the subject, and in general, rational operations are not performed on the symbols

themselves. Stage 3 is generally content with a rather global and undifferentiated use of symbols. This is the stage of the "first naivete," a pre-critical openness to symbols. This stage does not usually attempt to de-mythologize or to translate the symbol into conceptual meanings. In fact, persons at this stage may even resist the idea of analysis of a symbol.

Coding Criteria

1. Stage 3 will go beyond the one-dimensional literalism of Stage 2 and be open to the multi-leveled nature of symbolization, at least in part.

2. Stage 3 does not usually perform critical analysis of symbols and, in fact, may resist such analysis.

3. Stage 3 orients toward the power of symbols to evoke feeling and emotion, rather than to represent ideas or concepts.

4. At Stage 3, the interpretation and appropriation of symbols is often strongly influenced by trusted authorities and by group or communal norms.

5. Conventional interpretations of religious symbols which orient toward interpersonal qualities but do not appear to be literal translation are often Stage 3 in the absence of other mediating criteria.

5.7.4 Stage 4

Stage 4's mode of symbolic functioning is one of the easier ones to distinguish. In line with Stage 4's concern for explicit and systematic thought, symbols are usually made univocal and translated into explicit conceptual meanings. Thus they are seen as representative of some meaning or cluster of meanings, and are often thought to have only one "true" or real meaning.

Stage 4 is clearly a de-mythologizing period, employing what Paul Ricoeur has termed a "reductive" hermeneutic. Often symbols are reduced to the form of truth of the individual's ideology or world system. Stage 4 often views symbols functionally, in terms of their effect on individuals and groups; it sees symbols as part of some larger system of meaning and action. There is a marked concern for precision in language usage at Stage 4, and ambiguity is viewed as a fault. The emphasis at Stage 4 is often on the knower and how he or she is using the symbol.

Coding Criteria

1. Stage 4 tends to translate symbols into concepts or ideas.

2. Stage 4 appropriations and interpretations of symbols are univocal and reductive, often reducing them to the truth criteria of the self-selected ideology or worldview.

3. Statements which reflect the attempt to place symbols within a systematic framework or worldview are usually indicative of Stage 4 symbolic functioning.

4. Statements which reflect conscious de-mythologizing and the de-bunking of myth are often Stage 4 in the absence of mitigating criteria.

5. Statements which view symbols and myth in terms of their functional impact on social systems and groups are often Stage 4.

5.7.5 Stage 5

Symbolic functioning at Stage 5 represents post-critical fusion of the symbolic and the ideational, similar to what philosopher Paul Ricoeur has termed the "second naivete." Stage 5 is no longer bound by the need to establish firm conceptual boundaries. Thus the relation to symbol at Stage 5 can progress beyond de-mythologizing and the need to translate symbols into concepts toward a new openness to the power of the symbol to evoke, generate and sustain meaning. A new

sensitivity to the multi-valent nature of symbol and its power to compress layers of meaning emerges at Stage 5, along with the ability to tease out the multiple meanings a symbol has to offer by a variety of analytic methods. At Stage 5 there is the potential of a fresh turn toward the symbolic and a new sensitivity to the possible richness of its disclosures.

Although Stage 5 resists reductionism as a hermeneutic, Stage 5 interpretations usually display a post-critical de-mythologizing moment. In Paul Tillich's terms, symbols are taken seriously, but not literally. They afford the possibility of multiple interpretations. Stage 5 recognizes the symbol as symbol, and wherever this happens, de- mythologizing has occurred. Here de-mythologizing differs from Stage 4 in that the symbol is simultaneously re-invested with new meaning. At Stage 5, de-mythologizing occurs to open up new possibilities of meaning in myth and symbol.

Coding Criteria

1. Stage 5 will evidence an increased openness to the evocative power of symbol.

2. Stage 5 is aware of the multivalent nature of symbol. The symbol is not reduced to one meaning.

3. Stage 5 will often take the history of interpretation of a symbol into account.

4. At Stage 5, explicit concepts or ideas are only one of a set of possible meanings for a symbol.

5. Stage 5 is de-mythologizing in the sense that it is aware of the symbol as symbol and of symbolic processes; however, it is not reductive.

6. At Stage 5, the evocative power of symbol and its ideational content are held in tension; one is not reduced to the other.

7. The time and place relativity of symbols and their interpretation is acknowledged at Stage 5.

5.7.6 Stage 6

Metaphor and symbol become the natural mode of expression of stage 6 consciousness. At stage 6, the generative power of symbols is realized, as it was at stage 5. However, at stage 6 there is the additional sense that the symbol or the reality towards which it points may be actualized. Symbols here are the doorways into a transcendent realm. They are the bearers of the image of human futurity toward which the person at stage 6 is inclined. Additionally, the person at stage 6 is able to use symbols in all of the senses indicated in previous stages when appropriate.

Coding Criteria

1. Use of symbols at stage 6 can take many forms. There is often a sense of authority behind the stage 6 use of symbol: that symbol and reality are not and need not be separate. It is important in analyzing symbolic function to look for signs of conscious and disciplined mediation of symbolic realities. Stage 6 persons display "simplicity on the other side of complexity." One should not confuse this "mediated" simplicity with the fusion of symbol and reality that occurs at stage 1 or the literalism of stage 2.

2. When interviewing persons who are thought to be potentially stage 6, it would be advisable to probe statements that show symbolic functioning, in order to discover how symbolic interpretations are constructed. The person's images of the transcendent, images of the goal or purpose of human life, ideas of the process of revelation and images of human nature will be particularly revealing.

3. When compared to the openness of stage 5, symbolic functioning at stage six may seem more literal and univocal due to the greater authority with which symbolic interpretations are held. Unlike that of stages three or four, however, the "literalism" of stage 6 is not the somewhat arbitrary choice of one interpretation among many, but a sensitivity to the multiplicity of meanings that a symbol can generate. The person at stage 6 displays a synthetic style of interpretation that has the potential to incorporate and explain interpretations of a symbol that are different from the one the individual has chosen.

6 Computer-Assisted Data Analysis in Faith Development Research[5]

This chapter is co-authored by Rosina-Martha Csöff

Though a variety of software designed for qualitative analysis could be used for computer-assisted faith development research, we have found QSR NVivo 2 especially helpful to support aspect-stage mapping based on coding of interview text. Also, coding information can be exported to table-based software such as Excel or SPSS for further calculations.

This software is produced by QSR International in Australia. For a demo, the recent price list, and other information, visit their web site at www.qsrinternational.com. Besides the "Getting Started"-guide which comes with the program there are introductions by Bazeley & Richards (2000) and Gibbs (2002). We refer to these books for your general understanding of the program and proceed to illustrate its application for faith development analysis:

We assume that you have installed the program, have read the Faith Development Research Manual so far and had time to get acquainted with the new software. You also have established your first "project", converted your faith development interviews into *.rtf format, read them into NVivo and are familiar with the coding techniques. Coded text in NVivo may look like this:
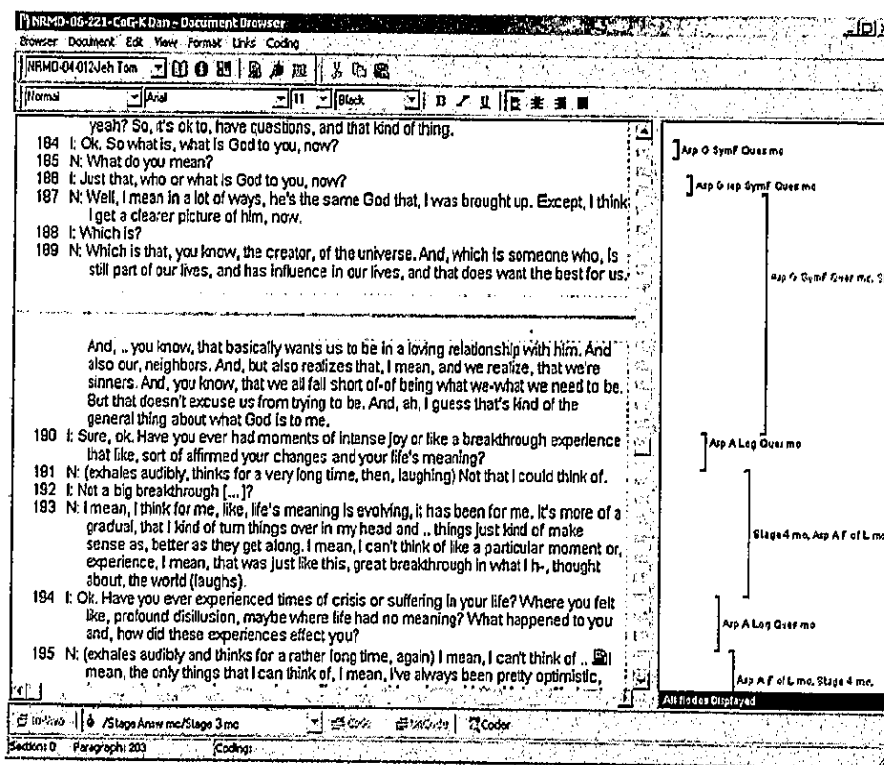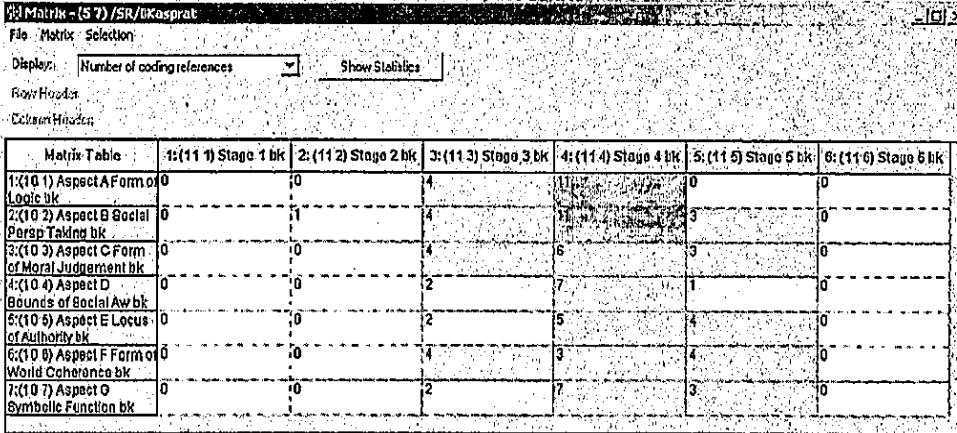
Figure 1. Coding Aspects and Stages in Nvivo

Inter-rater reliability can be explored by comparing two coded copies of the same document with coding stripes displayed. For the coding of the seven aspects of faith development and the rating of stages, we suggest to use separate "tree nodes" (indicated by the stripes right to the coded text above). These tree nodes contain other nodes as subcategories: The "aspects" tree includes the seven aspects as "children", the "stages"-tree holds the six stages. They can be used to build a matrix to visualize aspects by stages (see example in the figure below).

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[5] The Bielefeld Deconversion Study wants to appreciate the generous advice Dr. Patricia Bazeley, Research Support P/L PO Box 2005 Bowral 2757 Australia gave on this issue. Any flaws in the instructions fall into our responsibility.

After you are finished with coding, you may first build a Set of the documents you want to inspect using the matrix functions for aspect-stage-mapping. This set defines the scope of your search in case you want to include one or more particular documents of your project ("all documents" being the default set). Then from the project pad choose "explore documents", make your choice in the menu that offers "recently used", "all", "sets". Choose the document or set you want, then right mouse-click on "search set" or "search document", then in the Search Tool under 'Find': choose 'Boolean', with "Matrix Intersection" as Operator. Then, for the first block, choose the children of the aspects tree from the coding trees, press 'ok', and in the second block choose the children from the stages tree. Then run search. The results are saved by NVivo as search result nodes in the node explorer and can be inspected by right mouse-click 'Inspect matrix table'. Now you can see the relationship between aspects and stages for the documents in your Set. The text for each cell is available at a click of the right mouse button.

NVivo 2 also offers the possibility to visualize frequencies of coding in a matrix with gradual colouring, as you can see in the screen snapshot below.

Figure 2. Matrix of the Stage-Aspect-Mapping for one Faith Development Interview

In the matrix display choose "Number of Coding References" to get the frequencies of the particular ratings for either a document or a choice of documents.

The information displayed in the matrix can be saved as *.txt file and directly exported to other calculation programs e.g. Excel or.SPSS. If you want to export this individual coding information for the data in the cells, as 42 variables, then first make a set of these matrix nodes in the node explorer, e.g. by this procedure: Right click on the Sets icon and choose to Create Set; name the set. Click on the parent node for the matrix intersection search results, then in the right pane of the node explorer, multiple select the child nodes for the matrix and drag them to the newly named set (using copy and paste offered by the "tools"-menu if all else fails).

Then order a coding profile of this set across all the documents you want to include from the document explorer. Right click on your set (we recommend to have a document set, defined previously) choose "profile set's coding" on the menu that opens, then on "number of passages' and then select the relevant set of nodes (i.e. the matrix nodes). Then you will get, for each document in your set, the number of coded passages for each aspect per each stage. You can save this NVivo Coding Table as *.txt file. It can be read into SPSS for further calculations, using the function for entering txt-files. SPSS11 will not accept the long names created by NVivo and will ask you to change the variable names according to the SPSS-format of 8 characters. SPSS12 will accept NVivo's longer variable names, but also offers the possibility to replace variable names.

This is just a short introduction. For questions or recommendations concerning the export of NVivo matrix data into tabular programs for further calculation we want to encourage you to contact our project, Phone: +49 521-106-3363, Fax: +49 521-106-8034 or send an email to project.deconversion@uni-bielefeld.de.

7 Appendices

7.1 Faith Development Interview Questions and its Translations

(For a description of how to conduct a faith development interview, see 3; for interview questions and probes, see 3.3.)

Translation authorship and copyright for each translation

➤ Barbara Keller has translated the German version in 2002. This translation has been controlled through a re-translation into English by Ella Brehm. Copyright for the German translation is with the Research Center for Biographical Studies in Contemporary Religion, Universität Bielefeld, Germany.

➤ Adem Aygün has translated the Turkish version in 2004. This translation has been controlled through re-translation into English. Copyright for the Turkish translation is with the Research Center for Biographical Studies in Contemporary Religion, Universität Bielefeld, Germany.

➤ Eun A. Jung has translated the Korean version in 2004. This translation has not been controlled through re-translation yet. Copyright for the Korean translation is with the Research Center for Biographical Studies in Contemporary Religion, Universität Bielefeld, Germany.

7.1.1 Faith Development Interview Questions in English

LIFE TAPESTRY/LIFE REVIEW

- ☐ Reflecting on your life, identify its major chapters. What marker events stand out as especially important?
- ☐ Are there past relationships that have been important to your development as a person?
- ☐ Do you recall any changes in relationships that have had a significant impact on your life or your way of thinking about things?
- ☐ How has your image of God and relation to God changed across your life's chapters? Who or what is God to you now?
- ☐ Have you ever had moments of intense joy or breakthrough experiences that have affirmed or changed your sense of life's meaning?
- ☐ Have you experienced times of crisis or suffering in your life, or times when you felt profound disillusionment, or that life had no meaning? What happened to you at these times? How have these experiences affected you?

RELATIONSHIPS

- ☐ Focusing now on the present, how would you describe your parents and your current relationship to them? Have there been any changes in your perceptions of your parents over the years? If so, what caused the change?
- ☐ Are there any other current relationships that seem important to you?
- ☐ What groups, institutions, or causes, do you identify with? Why do you think that these are important to you?

PRESENT VALUES AND COMMITMENTS

- ☐ Do you feel that your life has meaning at present? What makes life meaningful to you?
- ☐ If you could change one thing about yourself or your life, what would you most want to change?
- ☐ Are there any beliefs, values, or commitments that seem important to your life right now?
- ☐ When or where do you find yourself most in communion or harmony with God or the universe?
- ☐ What is your image or model (an idea or a person) of mature faith?
- ☐ When you have an important decision to make, how do you generally go about making it? Can you give me an example? If you have a very difficult problem to solve, to whom or what would you look for guidance?
- ☐ Do you think that actions can be right or wrong? If so, what makes an action right in your opinion?
- ☐ Are there certain actions or types of actions that are always right under any circumstances? Are there certain moral opinions that you think everyone should agree on?

RELIGION

- ☐ Do you think that human life has a purpose? If so, what do you think it is? Is there a plan for our lives, or are we affected by a power or powers beyond our control?
- ☐ What does death mean to you? What happens to us when we die?
- ☐ Do you consider yourself a religious person? What does this mean to you?
- ☐ Are there any religious ideas, symbols or rituals that are important to you, or have been important to you? If so, what are these and why are they important?
- ☐ Do you pray, meditate, or perform any other spiritual discipline?
- ☐ What is sin, to your understanding?
- ☐ How do you explain the presence of evil in our world?
- ☐ If people disagree about a religious issue, how can such religious conflicts be resolved?

7.1.2 German Translation of Faith Development Interview Questions

Interview zur Glaubensentwicklung

LEBENSRÜCKBLICK

☐ Wenn Sie über Ihr Leben nachdenken, können Sie es in unterschiedliche Abschnitte einteilen? Angenommen, es wäre ein Buch – welche Kapitel müsste es enthalten? Welche Ereignisse sind rückblickend besonders bedeutsam?

☐ Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre persönliche Entwicklung entscheidend beeinflusst haben?

☐ Erinnern Sie sich an Veränderungen in Beziehungen, die einen entscheidenden Einfluss auf Ihr Leben oder auf Ihre Ansichten hatten?

☐ Wie hat sich Ihr Gottesbild, wie hat sich Ihre Beziehung zu Gott im Verlauf Ihres Lebens, in den unterschiedlichen Phasen Ihres Lebens verändert? Was bedeutet Gott heute für Sie?

☐ Gab es in Ihrem Leben Befreiungserlebnisse oder Durchbrüche, die den Sinn Ihres Lebens gefestigt oder verändert haben?

☐ Haben Sie Krisenzeiten oder Zeiten des Leidens und der Enttäuschung erlebt oder Zeiten, in denen Sie keinen Sinn in Ihrem Leben gesehen haben? Was ist damals mit Ihnen passiert? Welchen Einfluss hatten diese Erfahrungen?

BEZIEHUNGEN

☐ Wenn wir nun die Gegenwart betrachten, wie würden Sie Ihre Eltern beschreiben? Wie ist Ihre Beziehung zu Ihren Eltern jetzt? Hat sich Ihr Bild von Ihren Eltern im Lauf der Jahre verändert? Wenn es solche Veränderungen gegeben hat, woran hat das gelegen?

☐ Gibt es andere Beziehungen, Ihnen bedeutsam erscheinen? (Dies kann sich auf alle wichtigen Menschen beziehen, auch solche, die nicht mehr leben.)

☐ Welche Gruppen, welche Einrichtungen, welche Ideen und Anliegen sind für Sie zentral? Warum sind Ihnen diese wichtig?

WERTE UND VERPFLICHTUNGEN

☐ Spüren Sie, dass Ihr Leben einen Sinn hat? Was gibt Ihrem Leben Sinn?

☐ Wenn es etwas gäbe, was Sie an sich oder an Ihrem Leben ändern könnten, was würden Sie am liebsten ändern?

☐ Gibt es einen Glauben, gibt es Werte oder Verpflichtungen, die Ihnen in Ihrem Leben gerade jetzt besonders wichtig sind?

☐ Wann oder wo haben Sie das Gefühl, mit Gott oder mit dem Kosmos in Einklang zu sein?

☐ Wie sieht Ihr Ideal reifen Glaubens aus? (Gibt es eine Person oder eine Philosophie, an der Sie sich orientieren?)

☐ Wenn Sie eine wichtige Entscheidung zu treffen haben, wie gehen Sie dann gewöhnlich vor?

☐ Können Sie mir ein Beispiel nennen? Wenn Sie ein besonders schwieriges Lebensproblem lösen müssen, an wem oder woran würden Sie sich orientieren?

☐ Glauben Sie, dass Handlungen eindeutig richtig oder falsch sein können? Falls das so ist, wann ist eine Handlung richtig?

☐ Gibt es Handlungen oder Handlungsweisen, die grundsätzlich richtig sind, unabhängig von irgendwelchen Umständen? Gibt es moralische Grundsätze, über die wir uns alle einig sein sollten?

RELIGION

☐ Glauben Sie, dass unser Leben als Menschen einen Sinn hat? Wenn ja, worin, glauben Sie, besteht der? Wird unser Leben von höheren Mächten beeinflusst, oder gar nach einem Plan gelenkt?

☐ Was denken Sie über den Tod? Was passiert mit uns, wenn wir sterben?

☐ Halten Sie sich für religiös? Was bedeutet das für Sie?

☐ Gibt es religiöse Vorstellungen, Symbole oder Rituale, die Ihnen wichtig sind oder die Ihnen wichtig gewesen sind? Wenn ja, welche sind das und warum sind / waren sie wichtig?

☐ Beten Sie, meditieren Sie oder tun Sie auf andere Art etwas für Ihre Spiritualität

☐ Was ist „Sünde"? Was verstehen Sie darunter?

☐ Wie erklären Sie das Böse in der Welt?

☐ Wenn Menschen sich über religiöse Fragen nicht einig sind, wie können solche religiösen Konflikte gelöst werden?

7.1.3 Turkish Translation of Faith Development Interview Questions

İnancın Gelişimi Üzerine Mülakat

Hayatı Şekillendiren Motifler/Hayatın Tekrar Gözden Geçirilmesi

☐ Hayatınızı gözönüne alarak, hayatınızın en önemli ana bölümlerini belirleyiniz. Özellikle hangi önemli olaylar bu dönemde sizin için belirleyici bir dönüm noktası olmuştur?

☐ Şahıs olarak kişiliğinizin gelişiminde etkili olan her hangi bir ilişki sözkonusu mu? Hayat tecrübeleriniz içerisinde, kişiliğiniz ve düşünme biçiminiz üzerinde etkili olan bir değişim hatirliyor musunuz?

☐ Allah tasavvurunuz ve Allah ile ilişkileriniz, hayatınızın bu belirgin dönemleri boyunca nasıl bir degişime uğradı? Şu anda Allah sizin icin kimdir veya nedir?

☐ Hayatın anlamına ilişkin algılayışınızı değiştiren yada bu anlayışınızı pekiştiren yogun manevi ve ruhsal deneyiminiz oldu mu?

☐ Hayatınızda bunalıma girdiğinizde yada acı çektiğinizde, derin bir yanılgıya düşmüşlük hissi yada hayatın anlamsız olduğunu düşündüğünüz anlar oldu mu?

Ilişkiler

☐ Şu anki durumunuzu dikkate alarak anne ve babanızla ilişkilerinizi tarif eder misiniz? Yıllar içerisinde onları algılamada her hangi bir değişiklik oldu mu? Şayet olduysa, bu değişikliğe ne sebep oldu?

☐ Sizin için önemli olup devam etmekte olan başka bir ilişki sözkonusu mu? Bu ilişkiler, hayatta olan veya ölmüş kişilerle ilgili olabilir?

☐ Hangi grupları, kurumları veya unsurları kendinizle ilişkilendiriyorsunuz? Bunların sizin için neden önemli olduğunu düşünüyorsunuz?

Sahip Olduğumuz Değer ve Vazifeler

☐ Hayatınızın bir anlamı olduğunu düşünüyor musunuz? Hayatı size anlamlı kılan şey nedir?

☐ Kendinizde veya hayatınızda değiştirebileceğiniz bir şey olsaydı en çok neyi değiştirmek isterdiniz?

☐ Şu anda hayatınızda sizin için önemli olan her hangi bir inanç, değer ya da yükümlülük var mı?

☐ En çok kendinizi ne zaman ve nerede Allah yakın ve kainatla uyum içerisinde buluyorsunuz?

☐ Olgunlaşmış bir iman modeliniz nedir? (Kişi veya düşünce olarak)

☐ Önemli bir karar vermek istediğinizde bunu genelde nasıl yaparsınız? Bu konuda bana bir örnek verebilir misiniz? Örneğin çözmek zorunda kaldığınız bir problem olduğunda bunu çözmek için kime veya nereye başvurursunuz?

☐ Sizce yapılan iş ve eylemler doğru yada yanlış olarak ayırt edilebilir mi? Şayet ayırt edilebilirse size göre bir davranışı doğru kılan şey nedir?

☐ Her koşulda ve zamanda doğru olarak kabul edilebilecek davranış kalıpları var mıdır? Sizce herkesin üzerinde mutabık olması gereken belirli ahlaki değerler varmıdır?

Din

☐ İnsan hayatının bir gayesi olduğunu düşünüyor musunuz? Düşünüyorsanız bu gaye nedir? Hayatınız için bir plan var mı yada gücünüzün ötesinde bir güç yada güçlerden etkileniyormusunuz?

☐ Ölüm size ne ifade eder? Öldüğümüzde bizlere ne olur?

☐ Kendinizi dindar biri olarak görüyor musunuz? Bu durum size ne ifade ediyor?

☐ Önceden veya şimdi sizin için anlamlı olan her hangi bir dini fikir, sembol ya da ibadet var mıdır? Varsa bunlar nelerdir ve niçin önemlidir?

☐ Ibadet ve Dua ediyor musunuz yada herhangi başka bir ruhsal disiplini uyguluyor musunuz?

☐ Sizce günah nedir?

☐ Dünyada var olan kötülüğü nasil açıklarsınız?

☐ Şayet insanlar dini konularda ihtilafa düşerlerse böylesi ihtilaflar nasıl çözümlenmeli?

7.1.4 Korean Translation of Faith Development Interview Questions

신앙발달에 관한 설문조사

삶에 대한 개관

1. 당신의 삶 중 중요했던 시기들을 생각해 보십시오. 특별히 어떤 중요한 **사건들**이 있었습니까?

2. 당신의 **과거 관계들** 중에 당신의 개인적 발달에 결정적인 역할을 한 관계들이 있습니까?

3. 당신의 삶에, 혹은 당신의 확신에 결정적인 영향을 준 **관계의 어떠한 변화들**을 기억하고 있습니까?

4. 당신이 가지고 있는 **하나님의 형상은**, 그리고 당신의 삶에서 하나님과의 관계는 어떻게 변화 하였습니까? 지금 당신에게 하나님은 누구이며 무엇입니까?

5. 당신의 삶의 의미를 확고하게 했거나, 혹은 변화시켰던, 행복 했던 순간들을, 혹은 **획기적인 변화의 경험들을** 당신은 가지고 있습니까?

6. 당신의 삶에 고통 중에 당신이 깊은 환멸을 느꼈던 **고비**의 시간들이나, 혹은 삶이 무의미했다고 여겼던 경험이 있습니까? 그 당시에 당신에게는 어떤 일이 일어났습니까? 그런 경험들이 당신에게 어떤 영향을 주었습니까?

관계들

7. 당신은 현재 상황에서 당신의 **부모님**을 어떻게 설명 할 수 있으며, 그리고 그 분들과의 관계는 어떻습니까? 부모님에 의해 당신의 생각이 살아가는 동안 변화 되었습니까? 만약 그렇다면, 그 변화의 원인은 무엇 입니까?

8. 당신에게 중요한 의미를 부여한 다른 어떤 **관계들**도 있습니까? 이것은 생존 하거나, 사망한 사람과의 관계를 포함합니다.

9. 당신은 어떤 **모임들**, 장소들, 또는 목적들에 참여 하십니까? 당신은 그것들이 왜 당신에게 중요 하다고 생각 하십니까?

가치들과 의무들

10. 당신은 당신의 삶이 **의미**있다고 느끼고 계십니까? 어떤 것이 당신에게 삶을 의미심장하게 만듭니까?

11. 만약 당신 자신이나, 당신의 삶의 한 가지를 **바꿀** 수 있다면, 어떤 것을 바꾸길 가장 원하십니까?

12. 지금 이 순간 당신의 삶에 중요한 **믿음들**, 가치들, 혹은 의무들이 있습니까?

13. 언제 또는 어디에서 당신은 자신을 찾을 수 있습니까? 단체 안에서, 혹은 하나님과 **동행**할때, 혹은 우주에서

14. **성숙된 믿음**에 속하는 당신의 표본 (사람 또는 이념) 은 어떤 것입니까?

15. 당신이 중요한 **결정**을 해야 할 때, 당신은 보통 어떤 방법으로 결정 합니까? 저에게 한 가지 예를 들어 주실 수 있습니까? 당신이 만약 삶에 특별히 아주 어려운 문제에 부딪쳤다면, 누구와 어떻게 풀어가겠습니까?

16. 행동들이 옳고 그를 수 있다고 당신은 생각하십니까 ? 만약 그렇다면, 당신의 의견으로는, 무엇이 **옳은 행동**을 만듭니까?

17. 어떤 상황에도 얽매이지 않는 **항상 옳은**, 확실한 행동들이나 행동의 타입들이 있습니까? 우리 모두가 동의하는 확실한 도덕적 의견들이 있습니까?

종교

18. 인간의 삶이 **목적**이 있다고 생각하십니까? 만약 그렇다면, 당신은 그것이 무엇이라고 생각하십니까? 그것들이 우리의 삶을 계획할 수 있습니까, 또는 우리는 힘에 의해, 혹은 우리를 억제하지 못하는 힘들에 의해 영향을 받습니까?

19. 당신에게 **죽음**은 무엇을 의미합니까? 우리가 죽으면 우리에게 무슨 일이 일어납니까?

20. 당신은 스스로를 **종교인**이라고 여기십니까? 그것은 당신에게 무엇을 의미 합니까?

21. 당신에게 중요하거나 또는 중요했던 종교적 관념들, **상징들** 혹은 의식들이 있습니까? 만약 있다면, 그것들은 무엇이며, 왜 중요합니까?

22. 기도, 명상 혹은 다른 어떠한 **영적인 훈련**을 행하십니까?

23. 당신 생각에 „죄" 란 무엇입니까?

24. 당신은 세상에 존재하는 „**악**" 에 대해 어떻게 설명하겠습니까?

25. 만약 사람들이 종교적인 문제들에 대해 서로 다른 의견을 가지고 있다면, 당신은 그런 **종교적인 갈등들**을 어떻게 풀어 가겠습니까?

7.2 Life Tapestry Sheet and Translations

(For a description of how to use it, see section 3.2)

7.2.1 Using the Life Tapestry Exercise: Instructions for the Respondent

Take a moment to look over the work sheets that you have in front of you. After you have looked at the chart for a few minutes, turn back to this page for some explanation of the categories at the top of the work sheet.

1. **Calendar Years from Birth.** Starting at the left column of the work sheet, number down the column from the year of your birth to the present year. If there is a substantial number of years in your life, you may wish to number the columns in two, three, or five year intervals.

2. **Age by Year.** This column simply gives you another chronological point of reference. Fill it in with the same intervals you used for calendar years on the left-hand side of the chart.

3. **Place--Geographic and Socioeconomic.** Here you may record your sense of place in several different ways. It could be the physical place you lived in at different times in your life, including the geographic area where you lived, or it could be your sense of your position in society or in the community. Record your sense of place in whatever way it seems most appropriate to you.

4. **Key Relationships.** These can be any types of relationships that you feel had a significant impact on your life at the time. The persons mentioned need not be living presently, and you need not have known them personally. (That is, they could be persons who influenced you through your reading or hearing about them, etc.)

5. **Uses and Directions of the Self.** Here you can record not only how you spent your time but also what you thought you were doing at that time.

6. **Marker Events.** Here you may record the events that you remember which marked turning points in your life--moves, marriages, divorces, etc. Major events occur and things are never the same again.

7. **Events or Conditions in Society.** In this column we ask you to record what you remember of what was going on in the world at various times in your life. Record this as an image or phrase, or a series of images and phrases, that best sums up the period for you.

8. **Images of God.** This is an invitation for you to record briefly, in a phrase or two, what your thoughts or images of God-- positive and negative--were at different times of your life. If you had no image of God or cannot remember one, answer appropriately.

9. **Centers of Value.** What were the persons, objects, institutions, or goals that formed a center for your life at this time? What attracted you, what repelled you, what did you commit your time and energy to, and what did you choose to avoid? Record only the one or two most important ones.

10. **Authorities.** This column asks to whom or what did you look for guidance, or to ratify your decisions and choices at various points in your life.

As you work on the chart, make brief notes to yourself indicating the insights or thoughts you have under each of the columns. It is not necessary to fill out the columns in great detail. You are doing the exercise for yourself, so use shorthand or brief notes. Later you can use the second work sheet to make a copy of your tapestry to bring to the interview.

After you have finished your work with the chart, spend some time thinking about your life as a whole. Try to feel its movement and its flow, its continuities and discontinuities. As you look at the tapestry of your life, let yourself imagine it as a drama or a play. Where would the divisions of it naturally fall? If you were to divide it into chapters or episodes, how would these be titled? When you have a sense of how your life might be divided, draw lines through these areas on the chart and jot down the titles on the reverse side of the work sheet.

This is the unfolding tapestry of your life at this particular time. In the coming days or months you may want to return to it for further reflection, or to add to it things that may come to you later. Some people find that the Unfolding Tapestry exercise is a good beginning for keeping a regular journal or diary. You may find too, that if you come back to this exercise after some time has passed, the chapters and titles in your life will be different as you look at them in light of new experiences. We hope you have enjoyed doing this exercise.

7.2.2 Life Tapestry in English

The Unfolding Tapestry of My Life

Calendar Year	Your Age	,Place', Geographic & Soc-Economic	Key Relationships	Uses & Directions of the Self	Marker Events	Events & Conditions in Society/World	Images of God	Centers of Value & Power	Authorities

7.2.3 Life Tapestry in German

Wie mein Leben sich entfaltet

Welches Jahr?	Welches Alter?	An welchem Ort (geograf.)/ Platz in der Gesellschaft	Wichtige Beziehungen?	Was habe ich damals getan /was habe ich gedacht?	Wichtige Ereignisse?	Ereignisse und Bedingungen in der Gesellschaft/in der Welt?	Gottesbild?	Was war wichtig und wertvoll? (Personen, Gegenstände, Einrichtungen...)	Welche Autoritäten gab es?

Hayatımın Değişmesine Neden Olan Önemli Olaylar

Takvim Yıl									
Yaşınız									
"Yer" Coğrafik& Sosyoekonomik									
Belirleyici İlişkiler									
Kişisel Amaç& Hedefler									
Belirleyici Olaylar									
Toplum/ Dünyadaki Olay& Koşullar									
Tanrı Tasarımları									
Değer&Güç Merkezleri									
Otoriteler									

년도	연령	지리상 & 사회-경제적인 위치	중요한 관계들	자신의 행동들 & 사고들	중요한 사건들	사회/세계의 사건들 & 상황들	하나님의 행적	가치& 지배의 중심들	결합들

내 삶의 전개도

7.3 Transcript Instructions

7.3.1 Guidelines for Transcription

(For a description of how to transcribe your interview, see section 3.4)

Transcription Guidelines

Word Processing: Use Arial 11 pt, space between paragraphs: 6 pts, line numbering, numbering of paragraphs, the paragraph number is followed by an „I.:" for the interviewer resp. by the first letter of the interviewee's (anonymous) name, hanging indention, header information includes: „Interview with <anonym> (Interview#<ID>) – Page Number". A formatted document template is helpful; it is available in Bielefeld).

Transcription Rules:

,	Short break within a statement
..	Short pause
...	Longer pause
prob-	Break-off, interruption
*	Dropping of voice
'	Raising of voice
Mhm	Filler / signal of reception (two syllables)
Noooo	Drawn out, lengthened
definitely	Noticeable emphasis
probably	Drawling, lengthening syllables
no-no	Rapid succession of words
(laughs), (laughing), (serious), (considering choice of words), etc.	Characterization of non-speech events, manner of speaking, intonation The notation precedes the corresponding point in speech and applies until the end of the statement, unless a + signifies the return to normal.
[...]	Incomprehensible
[goes up?]	No longer comprehensible, presumed wording
⌐	Beginning of an overlap, i.e. speaking at the same time
⌐	End of an overlap

399 400 401 402		younger and a brother ten years younger then I am. But, I was always pretty much a loner, in the family. Uhm, my wife left me in 75' and uhm, that was quite a blow because.. I knew that once I got married which I did at age twenty-five or something like that, it was going to be forever.
403	223	I.: Mhm.
404 405	224	T.: And that's what Jehovah's Witnesses believe also, they take the [literal mandate?] very seriously.
406	225	I.: Mhm.
407 408 409 410	226	T.: And she had been raised as one of Jehovah's Witnesses, and we were spiritually strong. So when she left, it was quite a blow. Uhm.. it wasn't until she finally divorced me uhm, that I gave up hope of putting that marriage back together (serious).
411	227	I.: Where you separated for a period before?
412 413 414 415 416 417	228	T.: '75 to '78. Nooo communication. But.. I ah, though I didn't like it, I didn't blame her because, I realized * that I was emotionally unavailable. My heart was just shut down. I had uhm, been pretty numb all my life but at the end of high school as I faced the rest of the world, I said to myself that the only was I was going to be able survive out there was to out think it. ⌊ Mm. ⌋ and emotions could get in the way of that.
418	229	I.: Right.
419	230	T.: Both good and bad emotions, either one.
420	231	I.: Mhm, right.
421 422 423 424 425	232	T.: And so I totally shut down. That lasted about three, three and a half years and when finally realized that I was going in the wrong direction, that I really- feeling is an innate part of me and I need it to ⌊I.: Mhm.⌋ be aware of things. And so since that time in '67 maybe late '66, its just been constant work to open up. Uhm, that job is not done yet.
426	233	I.: Mhm.
427 428	234	T.: But, I was very much a controller, not abusive but I just had to be in control of everything.
429	235	I.: Right.
430 431	236	T.: I had to make sure everything was ok. And so I understood that and knew that there was not point in my getting married again until I resolved that.
432	237	I.: Mm.
433	238	T.: Images of God... the first twenty-one years, no image of God, I was Atheist.
434	239	I.: Right.
435 436	240	T.: Uhm... from the time I began studying the bible up to the present time, I guess I've had a mixed image but its intellectual.
437	241	I.: Mhm.
438 439	242	T.: It's not a heart felt- no I can't say that. I don't feel an intimate relationship with God even at this stage of the game.
440	243	I.: Mhm.
441 442 443	244	T.: I know my whole, the whole arena relationships is sort of a blank for me and that's one of the things that you know, he'll work it out in his own day and time, but its coming.

7.4 Coding on Paper

The Scoring Sheet is the central documentation of your coding and gives an overview of each person's individual codings, showing the aspects with their ascriptions on the left, the the short descriptions of the faith development question which are associated to this Aspect, and the Stages in the right columns. By dividing the Stage assignment in six columns, a Stage/Aspect map emerges when you enter the Stage assignments. For a description of the coding procedure, see section 4, for the steps in the coding process, see 4.4.

While this Scoring Sheet, as was the rule in previous editions of this Manual, can be copied and filled out by hand, a computer version of this Scoring Sheet is more convenient. It offers not only the advantage of being better readable than handwriting, it also opens the possibility of storing all codings together with the entire NVivo-project and easily sharing your work with others when working in teams. An E-version of the Scoring Sheet (for MS Word and Excel – also as template) has been developed in the Research Center for Biographical Studies in Contemporary Religion in Bielefeld.

7.4.1 Faith Development Scoring Analysis Sheet & Stage/Aspect-Mapping

Interview ID: **Pseudonym:**   **Researcher:**

Themes / Interview Questions		Interact #	Scoring Criteria	Stages 1	2	3	4	5	6	Σ
A/Form of logic	Breakthrough									
	Crises									
	Changes in self									
	Decisions									
B/Perspective taking	Current relationships									
	Past relationships									
	Parents									
C/Form of Moral Judgment	Right action									
	Sin									
	Evil									
	Religious conflicts									
D/Social awareness	Marker events									
	Changes in relationships									
	Groups									
E/Locus of authority	Your life meaning									
	Beliefs									
	Always right									
F/Form of World Coherence	Mature faith									
	Purpose of human life									
	Death									
	Religious Person									
G/Symbolic Function	Image of God									
	Harmony									
	Symbols, Rituals									
	Spiritual discipline									

7.4.2 Scoring Analysis Sheet Completed

Themes / Interview Questions	Inter-act #	Scoring Criteria	1	2	3	4	5	6	Σ
A/Form of logic — Breakthrough	42-44	Early formal-operational			3				
A/Form of logic — Crises	52-62	Early formal-operational, few systematic reflecting			3				
A/Form of logic — Changes in self	118-120	See above, tendency of stereotyping			3				
A/Form of logic — Decisions	135-42	Rather complex decision procedure, while orientated at extern authorities			3				
									3
B/Perspective taking — Current relationships	78-90	Important contacts within the 'we-group'			3				
B/Perspective taking — Past relationships	14-20	Conventional, constructing the 'generalised other'			3				
B/Perspective taking — Parents	64-75	Perception mother rather stereotype, father little more differentiated			3				
									3
C/Form of Moral Judgement — Right action	144-148	Multi-perspective attempts, but without systematic elaboration			3				
C/Form of Moral Judgement — Sin	210	based on instrumental reciprocity, involving concrete consequences		2					
C/Form of Moral Judgement — Evil	212-218	based on instrumental reciprocity, involving concrete consequences		2					
C/Form of Moral Judgement — Religious conflicts	220-24	Conventional, based on interpersonal values			3				
									2,5
D/Social awareness — Marker events	2-12	Restricted to in-group			3				
D/Social awareness — Changes in relationships	22-28	Identity derived from in-group-involvement			3				
D/Social awareness — Groups	96-102	Valuing interpersonal relationships and in-group-involvement			3				
									3
E/Locus of authority — Your life meaning	110-116	God as concrete person of authority		2					
E/Locus of authority — Beliefs	122-142	trust in and accommodation with group authority			3				
E/Locus of authority — Always right	150-159	Rather tacit fusion of group-derived and of 'internal' values			3				
									2,66
F/Form of World Coherence — Mature faith	130-134	value orientations centering around interpersonal concerns			3				
F/Form of World Coherence — Purpose of human life	161-177	synthesis of conventional values and of attitudes of the in-group			3				
F/Form of World Coherence — Death	179-81	synthesis of conventional values and of attitudes of the in-group			3				
F/Form of World Coherence — Religious Person	183-185	Embedded in the narrative, from which can derived prediction and control		2					
									2,75
G/Symbolic Function — Image of God	30-40	embedded in its stories and myths without having a reflective distance on them		2					
G/Symbolic Function — Harmony	126	Conventional interpretations of religious symbols which orient toward interpersonal qualities			3				
G/Symbolic Function — Symbols, Rituals	187-199	groups symbols and events together to create a narrative		2					
G/Symbolic Function — Spiritual discipline	201-208	Conventional interpretation of religious symbols which orient toward interpersonal qualities			3				
									2,5
									2,34

8 Literature

8.1 Suggested Readings in Faith Development Theory and Research

8.1.1 Books and Articles by James W. Fowler

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8.1.2 Collection of Essays on Faith Development Theory

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8.2 Bibliography of Dissertations and Research Projects on Faith Development

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