

TABLE OF CONTENTS

| | |
|---|-----------|
| PREFACE | 5 |
| LIST OF FIGURES | 10 |
| 0. INTRODUCTION | 11 |
| PART ONE: THE HERMENEUTICS OF FAITH DEVELOPMENT THEORY - A CHARACTERIZATION OF FOWLER'S THEORY | 17 |
| 1. THE CONCEPT OF 'FAITH' AND 'FAITH DEVELOPMENT' | 19 |
| 1.1. The Demarcation of the Definition: 'Faith' and 'Belief' | 22 |
| 1.1.1. The 'Faith'-'Belief' Distinction in FOWLER's Work | 23 |
| 1.1.2. Interpretation and Evaluation of FOWLER's 'Faith'-'Belief' Distinction | 26 |
| 1.2 The Key Definition: 'Faith' as "Constitutive-Knowing" | 30 |
| 1.3. The Multi-Dimensionality of 'Faith' | 36 |
| 1.3.1. Seven Aspects of 'Faith' | 36 |
| 1.3.2. The Three Dimensions of 'Faith' | 38 |
| 1.3.3. Four Patterns of Interaction | 41 |
| 1.3.4. Six Components of the Dynamics of Adult 'Faith' | 41 |
| 1.3.5. Concluding Remark | 43 |
| 2. 'FAITH,' 'FAITH DEVELOPMENT,' AND THE STRUCTURING POWER OF CONTENT | 45 |
| 2.1. The Significance of Images, Symbols, and Narratives for 'Faith' and 'Faith Development' | 45 |
| 2.2. The "Tension" between Structure and Content | 53 |
| 3. HERMENEUTICS AND METHODOLOGY IN FAITH DEVELOPMENT RESEARCH | 59 |
| 3.1. Interviewing & Coding as "an Exercise in Hermeneutics" | 59 |
| 3.1.1 Reconstruction and Multi-Dimensionality in Faith Development Research | 60 |
| 3.1.2 Structural Reconstruction and the Contents in Faith Development Research | 62 |
| 3.1.3 Taking the Narrative Coherence of the Life History in Faith into Account | 65 |
| 3.2. The Rootedness of Faith Development Research in the Hermeneutics of Developmental Psychology | 67 |

| | |
|--|------------|
| 4. THEOLOGICAL HERMENEUTICS IN FAITH DEVELOPMENT THEORY | 79 |
| 4.1. Faith Development Theory's Rootedness in Theological Hermeneutics and the Symbolic Character of 'Faith' | 79 |
| 4.2. Re-interpretation of Faith Development Theory in Terms of Theological Hermeneutics | 85 |
| 4.3. Conclusion and Synopsis | 88 |
| PART TWO: RICOEUR'S HERMENEUTICAL PERSPECTIVE - IN REGARD TO ITS CONTRIBUTION TO FAITH DEVELOPMENT THEORY | 93 |
| 5. SELF-UNDERSTANDING, PERSONHOOD AND OUR DEPENDENCE ON MEDIATION | 97 |
| 5.1. The Insufficiency of the Subject and the 'Detour' | 97 |
| 5.2. Mediation to the 'World,' to Truth, to Reality | 100 |
| 5.2.1. Mediation through Language | 102 |
| 5.2.2. Symbol, Symbolic Truth and Naiveté | 103 |
| 5.2.3. Metaphor, Metaphorical Truth and the 'World of the Text' | 106 |
| 5.2.4. Narrative and Narrative Truth | 108 |
| 6. THE GIFT OF THE TEXT AND THE CONSTITUTION OF THE PERSON | 113 |
| 6.1. Self-Understanding as Gift | 113 |
| 6.1.1. The Ontological Signification of Hermeneutics | 113 |
| 6.1.2. Assimilation and Decentration | 114 |
| 6.1.3. Receptivity and Person-Constitution | 116 |
| 6.1.4. 'Listening' and the Constitution of Faith | 118 |
| 6.2. Does RICOEUR Propose a Model of Development? | 119 |
| 6.2.1. The Model of the Text and the Idea of Development | 119 |
| 6.2.2. Life History as "a Cloth Woven of Stories Told" | 122 |
| 7. THE PROPOSAL FOR SOCIAL SCIENTIFIC METHODOLOGY: THE MODEL OF THE TEXT | 125 |
| 7.1. RICOEUR's Acceptance of the Hermeneutical Turn: Agreement with and Difference from HABERMAS | 125 |
| 7.1.1. Surpassing DILTHEY's Aporetic Dichotomy | 125 |
| 7.1.2. The Multi-Dimensionality of Interpretation | 128 |
| 7.2. The Plurivocity of Meanings | 131 |
| 7.3. Fixation and Reconstruction | 132 |
| 7.4. A Method of Reading: From Understanding to Explanation | 136 |
| 7.5. A Method of Reading: From Explanation to Understanding | 138 |

| | |
|--|-----|
| PART TREE: TOWARD A CON-TEXT-UALIST MODEL FOR FAITH DEVELOPMENT THEORY | 141 |
| Introduction: The Limits and Strengths of both FOWLER and RICOEUR | 142 |
| 8. TOWARD A CON-TEXT-UALIST MODEL OF FAITH | 145 |
| 8.1. Metaphor, Symbol, Narrative and the Constitution of Faith | 147 |
| 8.1.1 'Listening' to Symbolic Representations as the Ground of Faith | 147 |
| 8.1.2 The Narrative Constitution of Faith | 152 |
| 8.2. The Concept of Faith Between Constitutive-Knowing and Symbolic-Narrative Constitution - Faith Development Theory Reconsidered | 158 |
| 8.2.1. The Structural-Developmental Paradigm: Valuable, but Insufficient | 159 |
| 8.2.2. Con-text-ualist "Growing Edges" in Faith Development Theory | 166 |
| 8.2.3. Contours and Dimensions of Further Developments | 170 |
| 9. TOWARD A CON-TEXT-UALIST MODEL OF FAITH DEVELOPMENT | 175 |
| 9.1 Development as Multi-Dimensional Interplay of Contexts: A Hermeneutical Perspective | 176 |
| 9.2. The Structural-Developmental Paradigm: Valuable, but Insufficient | 180 |
| 9.3. Between Structural-Developmental Paradigm and Structuring Power of the Contents: Faith Development Theory Reconsidered | 184 |
| 9.4. Faith Development - A Con-text-ualist Model | 191 |
| 9.4.1. Faith Development and the Structuring Power of the Con-texts | 191 |
| 9.4.2. Faith Development and the Structuring Power of the Self-Self Con-text | 193 |
| 9.4.3. Contours and Dimensions of Further Developments | 195 |
| 10. TOWARD A CON-TEXT-UALIST MODEL OF FAITH DEVELOPMENT RESEARCH | 199 |
| 10.1. From Explanation to Understanding: Faith Development Research in the Interpretive Turn | 202 |
| 10.2. A Further Step toward Understanding: Accounting for Contextual Richness, and Responsiveness | 208 |
| 10.3. From Understanding to Explanation: Communicative Reconstruction and Life Narrative | 214 |
| 10.3.1. Communicative Reconstruction | 215 |
| 10.3.2. Reconstruction of Life Narrative | 218 |
| CONCLUSION | 223 |
| REFERENCES | 227 |