

STMA 561: PSYCHO-SPIRITUAL DEVELOPMENT

Syllabus for Winter Quarter 2012

COURSE INFORMATION

Prerequisites: STMM 500 & 12 hours at STMM level
Dates: Tuesdays, January 10 through March 6, 2012
Time: 1:30-4:20 PM
Location: Hunthausen 100

FACULTY

Gretchen Gundrum, Ph.D.

Office: 2401.5 Tenth Avenue E, Seattle 98102
Hours: By Appointment
Phone: 206-322-1366
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COURSE DESCRIPTION

Psycho-Spiritual Development examines the growth of the human person psychologically, emotionally, and spiritually through various stages of the lifespan. Several theoretical models of psychological and spiritual development are introduced, which students will be required to analyze, discuss, and evaluate in light of their own life experiences. Three autobiographical papers are required. Students will work in small groups to: deepen their awareness of how various cultural influences shape individual growth; and, to increase their respect and compassion for the struggles all face on the human journey to find meaning. The search for meaning is the deepest spiritual quest of the human heart; world religions see this search ending in the Ultimate Mystery, which we call God. Meaning and understanding evolve throughout the lifespan, inviting individuals to deeper insight and collaboration with the energy and design of the Universe. These ideas will be explored from psychological and spiritual frameworks.

Changes may be made to this syllabus and to class process at the discretion of the instructor.

STM LEARNING OUTCOMES

Although this course is required of all students pursuing the MATS, MAPC, and MATL degrees, students from other degree programs are welcome to take it as well. It is designed to assist students in meeting the following STM learning outcomes:

- 1) Knowledge of the interaction of religious/spiritual experience and culture in their ecumenical and multicultural dimensions
 - ◆ Students read about and reflect upon the nature of culture and its diverse influences on human development with specific examples from different cultures.
 - ◆ Students read and discuss texts on psychological and spiritual development written by men and women of different faith traditions and cultures (see bibliography).

- ◆ Students participate in stable working sub-groups with the greatest variety of faith traditions and cultures possible.
 - ◆ Students examine the ways their faith traditions and cultures have shaped their self-understanding and their understandings of God.
 - ◆ Students reflect upon the way contemporary culture affects spiritual growth and development.
 - ◆ Students evaluate theories of psychological and spiritual development in light of particular social and cultural contexts, personal narratives, and the experience of other class participants.
- 2) Ability to articulate one's relationship with God, as it is informed by theological reflection in one's social context
- ◆ Students write three papers in which they articulate how their relationship with God has affected or been affected by identity-forming life experiences at three stages of life.
- 3) Ability to articulate and live from an understanding of self as human, minister, and leader
- ◆ Students become familiar with particular theories of psychological and spiritual development that shed light on their sense of self and other as human.
 - ◆ Students explore, articulate, and synthesize their own psycho-spiritual development through reading, reflection, discussion, and writing.
 - ◆ Students explore the relevance and consequences of psycho-spiritual development for past, present, and future ministries.
- 4) Ability to be a responsive, discerning listener who can enter another's worldview
- ◆ Students act as responsive listeners for other class participants through active, attentive listening in both large and small groups.
 - ◆ Students' capacity for compassion is expanded through an awareness of difference, grace, and opportunity operative in others' lives.

APPOINTMENTS

Students may contact instructor by phone (206-322-1366) or email (ggundrum@comcast.net) if they would like to set up an appointment. My office is located nearby on Capitol Hill: 2401.4 Tenth Avenue E, Seattle, 98102. Arrangements may also be made to meet on campus—time, space, and mutual convenience permitting.

SPECIAL NEEDS

If you have or think you may have a disability (including an “invisible disability” such as a learning disability, a chronic health problem, or a mental health condition) that would interfere with your performance as a student in this class, you are encouraged to discuss your needs and arrange support services and/or accommodations through Disabilities Services staff in the SU Learning Center, Loyola 100, 206-296-5740.

REQUIREMENTS

1. Attendance at all classes and participation in small and large group discussions and exercises.
2. Required readings as listed below.
3. Three papers. Requirements listed below; grading rubric provided in syllabus.
4. Photos of yourself as a child, adolescent, and young adult. (If your photos reside at your parents' home in Minneapolis (or wherever!) please ask them to loan them to you for the duration of this class.)

GRADING

Each paper is worth 25% of your grade (75% total); another 25% derives from class participation. Please review the grading rubric for papers on page 10 of this syllabus.

Your participation and active engagement contributes to the life of the class. Please do not enroll in this course if you will be absent for more than one three-hour period or if you must miss the first class session.

GUIDELINES FOR PAPERS

Papers are to be typed, double-spaced, on one side of regulation-size, white paper. Please use proper sentence structure, diction, spelling, grammar, etc. If you have difficulties with any of these areas of composition, please have someone proofread your paper so that you can correct it before submission. Relying only on spell-check may not be enough.

When referring to course readings in papers, use either the footnote citation format of the *Chicago Manual of Style*, latest edition, or the parenthetical style of *The Publication Manual of the American Psychological Association*. **MAPC students are required to use APA style.**

- ◆ If you use the footnote format of *The Chicago Manual of Style*, you do not need to add a bibliography. MATS and students from other degree programs will find that STM theological faculty often prefers this style.
- ◆ If you use the parenthetical style of *The Publication Manual of the APA*, you need to include a bibliography at the end of the paper.

A copy of either style manual may be purchased in the SU bookstore. Both are also found in the *Simon & Schuster Handbook for Writers* (9th Edition) by Troyka & Hesse. Students may also refer to the STM Writing Guidelines included in this syllabus (p.11-12).

Papers are to be 5-6 pages in length with a font size of 12, and 1" margins. No more than 6 pages will be read. Students' grades will be negatively affected if papers are late without prior consultation with faculty. *Please speak with me if you need time adjustments for a serious reason.*

The first paper is due January 31; the second is due February 14; and the final paper is due March 6, 2012, the last day of class. Final grades will be posted on March 21, 2012.

Because of their pivotal importance to developmental theory, students must incorporate the theories of Erik Erikson and Robert Kegan at some point in their papers.

PAPER ONE: DUE JANUARY 31

From the period of childhood, briefly describe your social location and the familial culture you were embedded in, including ethnic or racial aspects, if they were influential on your sense of self. Choose one event, person, place, or time you believe to be particularly formative of your psycho-spiritual development. This might be a place of early wounding, a time of triumph or deep joy, a significant loss or trauma, or your earliest memory of God. How did this experience influence your psychological and spiritual growth? How is this experience different from or similar to the movement of childhood as described by Piaget, Erikson, Kegan, or Rizzuto? Apply the work of two theorists comparing and contrasting their insights to your experience. Describe aspects of your spirituality or your awareness of God at this time in your life.

PAPER TWO: DUE FEBRUARY 14

From the period of adolescence **or** young adulthood, choose one event, person, place, or time you believe to be particularly formative of your psycho-spiritual development. How did this experience influence your psychological and spiritual growth? How is your experience similar to and/or different from the movements of adolescence or young adulthood we have studied, or from the developmental theories described in Nydam, Cushing & McGoldrick, and Kegan? If your background culturally is from a minority group, reflect on how your experience meshes with or departs from the insights expressed in Rogoff, Wimberly, Roseborough, Sue *et al*, or Herring. Compare and contrast the insights of two theorists to your experience. Describe aspects of your spirituality or your awareness of God at this time in your life.

PAPER THREE: DUE MARCH 6

From the period of mid-life **or** older years, choose one event, person, place, or time you believe to be particularly formative of your psycho-spiritual development. How did this experience influence your psychological and spiritual growth? How is your experience similar to and/or different from the movements of life described in the Whiteheads, Jung, Fowler, Rohr, or Slee? If your cultural background derives from a minority group, reflect on how your experience meshes with or departs from the insights expressed by theorists noted above. Describe aspects of your spirituality or your awareness of God at this time in your life.

Or:

If you have not yet entered mid-life, write a paper on a particular aspect of your development about which you have not yet written and reflected in relation to theorists cited.

GRADING CRITERIA FOR EACH PAPER (see rubric, page 10)

1. Evidence of authentic expression of experience
2. Evidence of significant understanding of the work of at least two theorists
3. Articulation of impact upon **both** psychological and spiritual development
4. Clarity of writing, which includes:
 - a. Clearly articulated thoughts and feelings
 - b. Accurate structure, grammar, and spelling
 - c. Accurate citations

Those who wish their final papers mailed back will need to submit a stamped, self-addressed envelope and sufficient postage with their final paper. Otherwise, students can retrieve them later at the STM front desk.

ACADEMIC HONESTY

The School of Theology and Ministry strictly adheres to the Academic Policy concerning honesty as published in the *Seattle University Student Handbook* (see the SU website).

CLASS PROCESS

Because we will be dealing with personal material, class safety and confidentiality are important. Students are expected to arrive on time and return from breaks promptly, out of consideration for all.

1:30-2:40	General Overview of Topic of Day
2:40-2:50	Break
2:50-3:20	Small Group Discussion (in permanent working sub-groups as assigned)
3:30-4:20	Large Group Discussion of Readings/Group Experience

REQUIRED READING

Gundrum, Gretchen. (2012). *Reader for STMA 561: Psycho-Spiritual Development, Winter*. Articles as assigned in syllabus (see pp. 6-9).

Kelcourse, Felicity B., Ed. (2004). *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*. St. Louis, MO: Chalice Press. [ISBN 0-8272-1442-1]

Rohr, Richard. (2011). *Falling Upward: A Spirituality for the Two Halves of Life*. San Francisco: Jossey-Bass. [ISBN 978-0-470-90775-7]

Roseborough, David J. (2006). Coming Out Stories Framed as Faith Narratives or Stories of Spiritual Growth. [Electronic version.] In *Pastoral Psychology*, 55:47-59. To access from campus use: <http://dx.doi.org/10.1007/s11089-006-0031-4>. For off-campus access use: <http://www.seattleu.edu/library/services/offcampus/>.

Schachter-Shalomi, Zalman and Ronald S. Miller. (1997). *From Age-ing to Sage-ing: A Profound New Vision of Growing Older*. New York: Grand Central Publishing, 52-135. [ISBN 0-446-67177-0]

Slee, Nicola. (2004). *Women's Faith Development: Patterns and Processes*. Burlington, VT: Ashgate, 81-161. [ISBN 0-7546-0886-7]

Whitehead, Evelyn Eaton and James D. Whitehead. (1993). *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life*. New York: Crossroad, 6-203. [ISBN 0-8245-1154-9]

SCHEDULE OF CLASSES AND ASSIGNED READINGS

JANUARY 10

Introduction to Psycho-Spiritual Development

Safety, Confidentiality, Emotions, and Group Process
Overview of Theories and Process of the Course
Cultural Relativity of Developmental Theories

- Personal information sheet to be filled out
- Formation of groups for on-going discussion
- Clarification of syllabus, assignments, etc.

January 17

Childhood: Skinned Knees, Bad Dreams, Joyful Hearts

Developmental Theory of Jean Piaget
Object Relations Theory and the Development of the God Image
Ana-Maria Rizzuto: God as a Special Transitional Object

Please bring a photo of yourself as a young child and photos of your parents to class.

Required Reading:

Kelcourse, Felicity. (2004) *Human Development and Faith*. (2004). St. Louis: Chalice Press, 1-19; 23-58; 91-110; 129-164; 183-204.

Rogoff, Barbara. (2003). Orienting Concepts and Ways of Understanding the Cultural Nature of Human Development, chap. 1 in *The Cultural Nature of Human Development*. New York: Oxford University Press, 3-29. In READER.

St. Clair, Michael. (1994). The Internal Image of God, chap. 2 in *Human Relationships and the Experience of God*. New York: Paulist Press, 19-30. In READER.

January 24

Adolescence & Identity Formation: Why Did You Dye Your Hair Blue?

Psychological Issues in Adolescent Development
The Work of Erik Erikson
Multicultural Identity
Implications for Faith Development

Please bring a photo of yourself as teenager to class.

Required Reading:

Graham, Alice (2004). Identity in Middle and Late Adolescence, chap. 10 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse. St. Louis, MO: Chalice Press, 223-235.

Herring, Roger (1994). Native American Indian Identity: A People of Many Peoples, chap. 8 in *Race, Ethnicity, and Self*, eds. Elizabeth P. Salett and Diane R. Koslow. Washington, D.C.: National Multicultural Institute, 170-193. In READER.

- Kelcourse, Felicity. (2004). Finding Faith: Life-Cycle Stages in Body, Mind, and Soul, chap. 2 in *Human Development and Faith*. St. Louis: Chalice Press, 59-90.
- Nydam, Ronald. (2004). Early Adolescence: Venturing toward a Different World, chap. 9 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse. St. Louis, MO: Chalice Press, 205-222.
- Roseborough, David J. (2006). Coming Out Stories Framed as Faith Narratives or Stories of Spiritual Growth. [Electronic version.] In *Pastoral Psychology*, 55:47-59. To access from campus use: <http://dx.doi.org/10.1007/s11089-006-0031-4>. For off-campus access use: <http://www.seattleu.edu/library/services/offcampus/>.
- Sue, Derald Wing et al. (1998). Understanding Racial/Ethnic Minority Views, chap. 6 in *Multicultural Counseling Competencies: Individual and Organizational Development*. Thousand Oaks, CA: SAGE Publications, 67-79. In READER.
- Wimberly, Edward. (2004). The Family Context of Development: African American Families, chap. 4 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse. St. Louis, MO: Chalice Press, 111-125.

January 31 ***Growing in Wisdom, Age, and Grace ~ An Evolutionary Perspective***

Robert Kegan's Constructive-Development Approach

Required Reading:

Conn, Joann Wolski. (1989). Comprehensive Development: Robert Kegan, chap. 3 in *Spirituality and Personal Maturity*. New York/Mahwah, NJ: Paulist Press, 50-65. In READER.

Eriksen, Karen. (2006). The Constructive Developmental Theory of Robert Kegan, in *The Family Journal: Counseling & Therapy for Couples & Families*, Vol 14, No. 3, July, 290-298. In READER.

First paper on childhood is due today.

February 7 ***Young Adulthood: FACEBOOK, Anyone?***

*Psycho-Spiritual Tasks of Young Adulthood:
Sexual Identity & Vocation
Implications for Faith Development*

Required Reading:

Conn, Joann Wolski. (1989). Comprehensive Development: Its Significance for Pastoral Counseling, chap. 4 in *Spirituality and Personal Maturity*. Mahwah, NJ: Paulist Press, 66-90. In READER.

Cushing, Bonnie and McGoldrick, Monica. (2004). The Differentiation of Self and Faith in Young Adulthood: Launching, Coupling, and Becoming Parents, chap. 11 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse. St. Louis, MO: Chalice Press, 236-250.

February 14

Adulthood: It's Harder than It Looks

Patterns of Growth Through Crisis and Change

Please bring two photos of yourself after age 21.

Required Reading:

Whitehead, Evelyn E. and Whitehead, James D. (1993). *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life*, New York: Crossroad.

Slee, Nicola. (2004). *Women's Faith Development: Patterns and Processes, Explorations in Practical, Pastoral and Empirical Theology Series*. Burlington, VT: Ashgate, 81-95.

Davis, Russell Haden. (2004). The Middle Years, chap. 12 in *Human Development and Faith: Life-Cycle Stages of Body, Mind, and Soul*, ed. Felicity B. Kelcourse. St. Louis, MO: Chalice Press, 251-268.

Second paper on adolescence/young adulthood is due today.

February 21

C.G. Jung's Contribution to Mid-Life Adult Spirituality

Overview of Jung & His Theory

Shadow Integration

Falling Upward!

Required Reading:

Hendrix, Harville. (1991). Creating the False Self, in *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, eds. Connie Zweig and Jeremiah Abrams. Los Angeles: Jeremy Tarcher, 49-52. In READER, 185-192.

Jung, Carl G. (1954). The Aims of Psychotherapy, in *The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects*, 2nd ed. Bollinger Series XX. Trans. R.F.C. Hull. New York: Pantheon Books, 1954, 36-52. (Originally published in 1931.) In READER, 157-173.

Rohr, Richard. (2011). *Falling Upward: A Spirituality for the Two Halves of Life*. San Francisco: Jossey-Bass.

Sanford, John. (1991). Parenting and Your Child's Shadow, in *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, eds. Connie Zweig and Jeremiah Abrams. Los Angeles: Jeremy Tarcher, 58-60. In READER, 189-191.

Connie Zweig and Jeremiah Abrams, "Introduction: The Shadow Side of Everyday Life" in *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, eds. Connie Zweig and Jeremiah Abrams. Los Angeles: Jeremy Tarcher, 1991, xvi-xxv. In READER, 175-184.

February 28

Getting Older Isn't for Sissies

The Suffering Involved in the Aging Process
Completion of Life's Tasks
Preparing for Death

Required Reading:

Helen K. Black, "Elders' Narratives of Suffering," in vol. 2 of *Aging, Spirituality, and Religion: A Handbook*, eds. Melvin A. Kimble and Susan H. McFadden (Minneapolis, MN: Fortress Press, 2003), 268-85. In *READER*, 193-207.

Zalman Schachter-Shalomi and Ronald S. Miller. (1995). *From Age-ing to Sage-ing: A Profound New Vision of Growing Older*. New York: Grand Central Publishing, 52-135.

March 6

Dying And Rising

Tying up Loose Ends
Our Journey in the Universe: An Evolutionary Perspective

Please bring a symbol of your spirituality that serves to ground and comfort you.

Final paper is due today, along with your suggested grade for the course (see p. 14.)

RUBRIC FOR ASSIGNED PAPERS

STMA 561: Psycho-Spiritual Development

STUDENT: _____ DATE _____ PAPER NO. _____

AUTHENTIC EXPRESSION OF EXPERIENCE				COMMENT
<ul style="list-style-type: none"> • Depicts experience at specified stage of life • Describes meaningful, substantive experience • Communicates with honesty and transparency • Engages reader's attention 	Meets criteria at high level; clearly delineates significant experience	Meets some criteria; uneven	Meets few criteria; fails to give reader clear picture of life experience	
PRESENTATION OF THEORIST'S POSITION—ONE				COMMENT
<ul style="list-style-type: none"> • Demonstrates clear understanding of theorist's framework or concepts • Uses theory with sufficient complexity, subtlety, and insight • Uses theory to shed light on and affirm experience, or • Differentiates experience of self from theorist's concepts of development 	Meets criteria at high level; clear, good sense of complexity; appropriate utilization	Meets some criteria; uneven or has some lapses in clarity; less complex	Meets few criteria; often unclear, inappropriate utilization; too superficial or thin	
PRESENTATION OF THEORIST'S POSITION—TWO				COMMENT
<ul style="list-style-type: none"> • Demonstrates clear understanding of theorist's framework or concepts • Uses theory with sufficient complexity, subtlety, & insight • Uses theory to shed light on and affirm experience, or • Differentiates experience of self from theorist's concepts of development 	Meets criteria at high level; clear, good sense of complexity, appropriate utilization	Meets some criteria; uneven or has some lapses in clarity; less complex	Meets few criteria; often unclear, inappropriate utilization; too superficial or thin	
IMPACT ON PSYCHOLOGICAL DEVELOPMENT				COMMENT
<ul style="list-style-type: none"> • Demonstrates impact of experience on thoughts, feelings, and behaviors • Describes impact of experience on sense of identity • Describes impact of experience on relationships 	Meets criteria at high level; clear, broad sense of impact on psychological development	Meets some criteria; uneven or has some lapses in clarity; less breadth	Meets few criteria; often unclear, little sense of impact on psychological development	
IMPACT ON SPIRITUAL DEVELOPMENT				COMMENT
<ul style="list-style-type: none"> • Describes impact of experience on relationship with God or Ultimate Mystery • Describes impact of experience on God images and belief systems • Describes impact of experience on lived experience of faith 	Meets criteria at high level; clear, broad sense of impact on spiritual development	Meets some criteria; uneven or has some lapses in clarity; less breadth	Meets few criteria; often unclear, little sense of impact on spiritual development	
CLARITY OF WRITING				COMMENT
<ul style="list-style-type: none"> • Has a well organized, easy-to-follow structure • Each paragraph develops one idea clearly • Is free from errors in grammar, punctuation, usage, or spelling • Properly formats, punctuates, and cites: quotations, paraphrases, and summaries of other authors' ideas 	Meets criteria at high level	Meets some criteria; uneven	Meets few criteria	

Student Writing Expectations

Style Manuals and Writing Assistance

Students at the School of Theology and Ministry generally submit papers with footnote and bibliographical citations in one of two forms. Students in the Pastoral Counseling Degree submit papers with citations in APA (American Psychological Association) format delineated by the *Publication Manual of the American Psychological Association*. Other students submit papers with citations in CMS (Chicago Manual of Style) format delineated by *The Chicago Manual of Style: The Essential Guide for Writers, Editors, and Publishers*. The basic rules for these style formats may be found at the following websites:

APA

<http://bcs.bedfordstmartins.com/resdoc5e/>

(Diana Hacker website – under social sciences)

CMS

<http://bcs.bedfordstmartins.com/resdoc5e/>

(Diana Hacker website – under history)

or

http://www.chicagomanualofstyle.org/tools_citationguide.html

(CMS website)

At times students need assistance with the writing process itself. In addition to face-to-face assistance offered by Seattle University's Writing Center (McGoldrick Learning Commons 2nd Floor), two websites offer online assistance with writing. These sites assist the writer in conceiving the project, developing a thesis statement, creating an outline, writing a paragraph, employing appropriate grammar and sentence structure, and so forth. They also provide resources for those for whom English is a second language. For online assistance with the writing process, consult:

- **Seattle University Writing Center**
<http://www.seattleu.edu/writingcenter/>
(under Resources)
- **Purdue Writing Center**
<http://owl.english.purdue.edu/owl/>

Types of Writing Used in STM Papers

Reflective

The center of attention in this kind of writing is your own experience. It seeks out significant moments, tries to find the narrative thread that holds such experiences together, looks for personal insights into that experience, and relates your reflection on your experience to the themes of the course for which you are writing the paper.

Research

The center of attention in this type of writing is historical events, biographical narrative, the development and cohesion of lines of thought of significant thinkers. Your reflections on this are not the key. What you want to present is an accurate account of what objectively happened. Your professor may ask for your reflections on the material, but that should come only after you have clearly presented the objective material.

Synthesis

The center of attention in this type of writing is the thought of another person or group of people (a school of thought). Like a research paper the emphasis is on the objective presentation of their thought. But as a writer, you begin to enter the picture by summarizing their thought, pointing out the central ideas, showing the development in their thinking, and offering a critique (positive and negative) of their thought

Constructive

The center of attention in this type of writing is your own developing thought on a topic. Given the nature of STM, the topic would probably be in an area of theology or spirituality. Your thought should be rooted in experience, your own and that of others, so that it might provide insight into that experience. You might use and even quote other significant thinkers, but in this type of paper you dialogue with their thinking in order to develop your own thought on the matter.

Clinical/pastoral

The center of attention in attention in this type of writing is professional skill. It usually calls for a description of a key encounter in a pastoral or clinical setting and then your reflection on how well you used the pastoral and/or clinical skills you are developing in your degree program. You might use and quote the thought of others and reflect theoretically on the situation you relate, but the key to the paper is how you are developing the skills you need to be an effective minister or counselor.

ADDITIONAL READING

- Allport, Gordon W. (1950). *The Individual and His Religion*. New York: The Macmillan Company.
- Bridges, William. (2001). *The Way of Transition*. New York: Perseus Publishing.
- Cannato, Judy. (2006). *Radical Amazement: Contemplative Lessons from Black Holes, Supernovas, and Other Wonders of the Universe*. Notre Dame, IN: Sorin Books.
- Chodron, Pema. (1997). *When Things Fall Apart: Heart Advice for Difficult Times*. Boston: Shambhala.
- Coles, Robert. (1990). *The Spiritual Life of Children*. Boston: Houghton Mifflin Company.
- Crowley, Vivianne. (1998). *Principles of Jungian Spirituality*. London: Thorsons.
- Empereur, James L. (1999). *Spiritual Direction and the Gay Person*. New York: Continuum.
- Fowler, James W. (1995). *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. New York: HarperCollins.
- Howell, Patrick. (1996). *A Spiritguide: As Sure as the Dawn through Times of Darkness*. Kansas, City, MO: Sheed and Ward.
- Kegan, Robert. (1982). *The Evolving Self: Problem and Process in Human Development*. Cambridge, MA: Harvard University Press.
- Kroger, Jane. (2000). *Identity Development: Adolescence through Adulthood*. Thousand Oaks, CA: Sage Publications.
- Liebert, Elizabeth. (1992). *Changing Life Patterns: Adult Development in Spiritual Direction*. Mahwah, NJ: Paulist Press.
- Linn, Matthew, Sheila Fabricant, and Dennis Linn. (1998). *Healing the Eight Stages of Life*. Mahwah, NJ: Paulist Press.
- Moseley, Romney M. (1991). *Becoming a Self before God: Critical Transformations*. Nashville: Abingdon Press.
- Muller, Wayne. (1992). *Legacy of the Heart: The Spiritual Advantages of a Painful Childhood*. New York: Fireside.
- Rizzuto, Ana-Maria. (1979). *The Birth of the Living God: A Psychoanalytic Study*. Chicago: University of Chicago Press.
- Stern, Daniel M. (1985). *The Interpersonal World of the Infant: A View from Psychoanalysis and Developmental Psychology*. New York: Basic Books.
- Taylor, Barbara Brown. (2009). *An Altar in the World: A Geography of Faith*. New York: HarperCollins Publishers.
- Valliant, George E. (2008). *Spiritual Evolution: How We Are Wired for Faith, Hope, and Love*. New York: Broadway Books.

Please attach to your final paper, a short paragraph describing the grade you think you deserve for the work you did in this course, and your rationale for that grade. I will take your assessment into consideration as I process the grade I think you earned for the course.

~ Thank you.