

# **Instructor's Resources for *Development on Purpose: Faith and Human Behavior in the Social Environment (2019)* by Lisa Hosack**

## **Chapter One**

### **Key Concepts and Terms**

**Dualism**—Highly influential and longstanding presumption proposed by Descartes that the human mind and body are two distinct entities that interact with each other to make a person.

**Monism**—Presumption that denies the duality between mind and body and or God and asserts that a variety of existing things can be explained in terms of a single reality or substance.

**Embodied**—to cause to become a body or part of a body

**Agency**—the capacity of individuals to act independently and to make their own free choices. By contrast, structure refers to factors of influence (such as socioeconomic class, gender, ethnicity) that limit an agent and their decisions

**Confirmation bias**-- the tendency to interpret new evidence as confirmation of one's existing beliefs or theories

**In-group bias**—tendency to indiscriminately favor one's own group over others

**Self-serving bias**—any cognitive process that is distorted by the need to maintain and/or enhance self-esteem, or the tendency to perceive one's self in an overly favorable manner

### **Discussion Questions**

1. How does an understanding of the universal nature of sin impact the way we interact with those who are suffering?
2. How does the concept of embodiment impact our work with clients? What examples of prioritizing embodiment can you identify in various areas of social work practice?
3. Many Christians in social work are employed in secular settings. How can one incorporate these biblical themes in settings where they cannot be explicitly discussed or referenced?
4. Do you think scientists will eventually discover a biological origin for every human response? If so, how will this change your understanding of agency?

### **Annotated Bibliography**

Balswick J.O., King, P.E., Reimer, K.S. (2016). *The reciprocating self: human development in theological perspective*. Downers Grove, IL: IVP Academic.

An excellent text for those preparing for helping professions that offers a theologically grounded understanding of the nature of persons. The authors present a model of human development that ranges across all of life's stages: infancy, childhood, adolescence, young adulthood, middle adulthood, and older adulthood. They draw on a biblical model of relationality where the created goal or purpose of human development is to become a *reciprocating self*—fully and securely related to others and God.

Crouch, A. (2013). *Playing god: redeeming the gift of power*. Downers Grove, IL: InterVarsity Press.

In this important book, Andy Crouch draws our attention to the corruptive, abusive, and idolatrous nature of power gone awry, but also to the redemptive and hopeful aspects of biblical power. He suggests power as the means by which we bring life, create possibilities, offer hope, and make human flourishing possible. He refers to such a relationship to power as “playing god” as it is meant to be. Crouch importantly suggest that if we long to do God's work—fight injustice, bring peace, create beauty, and allow the image of God to thrive in those with whom we work—how are we to do these things if not by power?

Grenz, S.J. (1998). *Created for community*. Grand Rapids, MI: Baker Academic.

This is a classic and accessible college-level introduction to theology that presents the core doctrines of the Christian faith, encouraging readers to connect belief with everyday life. The late Stanley Grenz, one of the leading evangelical scholars of his era, constructs a helpful theology that is biblical, historical, and contemporary. The book's easy-to-use format includes discussion questions and connects theological concepts with examples.

Meyers, D.G. & Jeeves, M.A. (1987). *Psychology through the eyes of faith*. Washington, D.C.: Christian College Coalition.

This classic text was the first in a series of supplemental texts sponsored by the Christian College Coalition. Myers and Jeeves offer a rich range of insights from discoveries in cognition and memory to the links between Christianity and mental health. They identify parallels between research on the brain-mind connection, human intuition, the interplay between attitudes and behavior, and the conclusions of biblical and theological scholarship. Though over thirty years old, the book continues to be relevant for students of helping professions.

Moes, P. & Tellinghuisen, D.J. (2014). *Exploring psychology and christian faith: an introductory guide*. Grand Rapids, MI: Baker Academic.

This introductory guide, drawn from more than fifty years of classroom experience, provides students with a coherent framework for considering psychology from a Christian perspective. The authors explore biblical themes of human nature in relation to all major areas of psychology, showing how a Christian understanding of humans can inform the study of psychology. Brief, accessible chapters make this useful for supplemental classroom reading.

Plantinga, C. (2002). *Engaging god's world: a christian vision of faith, learning, and living*. Grand Rapids: Eerdmans.

The Bible admonishes Christians to love God with the mind as well as with the heart. The author links this biblical mandate with the pursuit of academic life, highlighting the role of Christian higher education in intellectual and spiritual formation. Intended as a primer for college students, this book shows how Christian higher education fits inside a biblically-informed vision of the world and of human life. The author writes, "Learning is a spiritual calling; properly done, it

attaches us to God." Plantinga shows that Christ-centered learning teaches people to correctly see the world as God's creation, to see providence in history, to handle secular knowledge critically, to develop good judgment, and to use learning in the service of God's kingdom.

## Chapter Two

### Key Concepts and Terms

**Teleology**—the branch of philosophy that deals with ultimate ends and refers to the idea that there a telos in the world. Teleology suggests that there is an overarching divine purpose that provides guidance and meaning for life.

**Telos**—a purpose or finality in the world

**Shalom**—a Hebrew word lacking a clear English equivalent, but often translated as “peace.” Shalom is a rich concept that exceeds the absence of conflict and implies completely right relationships with a holistic sense of completeness, harmony, and fullness. Relationships of shalom are mutually beneficial, enhancing the well-being of all involved.

### Discussion Questions

1. Make a list of characteristics of relationships of shalom within an organization. Think about the rationale for each of your choices; consider how would each of your characteristics help employees to flourish?
2. Imagine you are the director of a psychiatric group home for adolescents. What characteristics would you encourage within the facility so that all of the members have opportunities for flourishing? What policies you would adopt to support your goals?
3. The chapter indicated that individual and corporate growth are both important. How does this principle apply to the local church? Does your local church emphasize growth in one dimension more than the other? If so, ponder why this is the case.
4. How do we actually grow in our relationship with God? What actions are required on our part?

### Annotated Bibliography

Grenz, S. J. (1994). *Theology for the community of God*. Grand Rapids, MI: Broadman and Holman.

This is an excellent introductory theology book that addresses six key areas: theology (the doctrine of God), anthropology (the doctrine of humanity), Christology (the doctrine of Christ), pneumatology (the doctrine of the Holy Spirit), ecclesiology (the doctrine of the church), and eschatology (the doctrine of last things). While the book is expansive, Grenz writes in an accessible and understandable style that is appropriate for undergraduate and graduate students.

Van Hook, M. P. (2008). *Social Work Practice with Families, Second Edition: A Resiliency-Based Approach*. Chicago, IL: Lyceum Books.

This seminal text adopts a strengths-based perspective that focuses on families' capacity to thrive. The book explores resiliency as the empirically-grounded framework with which to

conduct social work with families. Dr. Van Hook presents a thorough discussion of contemporary treatment models, demonstrating the importance of selecting interventions based on the specifics of each case and context. Using extensive case examples, the author additionally explores family resiliency in the context of diverse cultures, family structures, and life events.

Volf, M. (2011). *Public faith: how followers of Christ should serve the common good*. Grand Rapids, MI: Brazos Baker.

This award-winning book, ideal for faith-based courses in social welfare policy analysis, seeks to flesh out a political theology. Such a task, the author believes, must navigate the extremes of either saturating public life with a single religion (totalitarianism) or excluding all religions from public life (secularism). Pursuing a third way, Volf outlines a public way of life that is undoubtedly Christian. But in doing so, he demonstrates the importance of political pluralism and loving those who believe differently than us.

## **Chapter Three**

### **Key Concepts and Terms**

**Biopsychosocial perspective**—approach that systematically considers biological, psychological, and social factors and their complex interactions in understanding health and illness

**Determinism**—perspective implying that outcomes are simply a response to things that have already occurred

**Developmental assets**—characteristics of individuals and environments that offset risk and optimize development such as clear boundaries and expectations in families, internal social competencies such as decision-making and interpersonal skills, and safe and supportive schools and neighborhoods.

**Developmental cascades**—the “the cumulative consequences for development of the many interactions and transactions occurring in developing systems that result in spreading effects across levels, among domains at the same level, and across different systems or generations” (Masten & Cicchetti, 2010, p. 491). They suggest that environmental inputs and developmental pathways not only impact a person’s life in the present, but can alter the entire course of their life.

**Developmental communities**—communities that embody developmental assets and relationships, creating a rich context for the potential flourishing of all its members, particularly children and adolescents

**Developmental pathways**—the product of the interaction between the person and their environment.

**Developmental relationships**—relationships that facilitate growth through support and empowerment for each individual involved

**Equifinality**—suggests that different environmental inputs can lead to the same outcome. For example, persons from both high-income and high-poverty homes can each achieve the same vocational goal.

**Multifinality**—suggests that persons may start out in similar environments, but end up in entirely different places. Two children, for example, raised in similar faith-based homes, may end up with entirely different views on faith as adults.

**Reciprocal determinism**—perspective stating that the environment and person have a fluid, back-and-forth relationship in which each is changed by the other

**Resilience**—the capacity to adapt successfully in spite of the presence of adversity or high levels of risk

**Risk factor**—“any event, condition, or experience that increases the probability that a problem will be formed, maintained, or exacerbated” (Fraser & Terzian, 2005, p. 51). Cumulative risk factors imply significantly higher risk because they involve multiple risk factors.

**Protective factors**—factors that work to facilitate the building of resiliency. Cumulative protective factors imply significant protection from risk due to the presence of multiple positive influences

**Transactional relationship**—relationship in which parties do things for each other with the expectation of reciprocation

### Discussion Questions

1. How does the biopsychosocial perspective form a useful tool in social work? What are its limitations?
2. What is the relationship between risk factors and individual and systemic sin?
3. Discuss the concept of human resiliency in light of biblical concepts such as the need to depend on God and our human frailty?
4. How is lifespan theory helpful in the study of HBSE? Are there ways the theory limits our understanding of persons?

### Annotated Bibliography

Browne, C. (2014). The strengthening families approach and protective factors framework: branching out and reaching deeper. *Center for the Study of Social Policy*, 1-51.

This report (published by the Center for the Study of Social Policy) synthesizes research from the neurobiological, behavioral, and social sciences that informs the group’s *Strengthening Families Approach and Protective Factors Framework*. This important framework provides practical guidance for building resilience among vulnerable children and families.

Flannigan, K. S., and Hall, S. E. (2014). *Christianity and developmental psychopathology*. Downers Grove, IL: InterVarsity Press.

This book seeks to integrate the framework of developmental psychopathology with a Christian understanding of psychopathology. The essays in this volume provide Christian mental health professionals with a theoretically and empirically sound basis for working with children, adolescents and families. Throughout the book, the authors explore the themes of children as divine gifts and as agents in their own development.

Jenson, J. M., & Fraser, M. W. (2006). *Social policy for children and families: A risk and resilience perspective*. Thousand Oaks, CA: SAGE Publications.

This multidisciplinary text offers new evidence that a public health framework based on principles of risk and resilience is an essential consideration in the formation of social policy. Contributing authors apply the conceptual model across the domains of child welfare, education,

mental health, health, developmental disabilities, substance use, juvenile justice, and poverty.

Luthar, S. S. (2003). *Resilience and vulnerability: Adaptation in the context of childhood adversities*. Cambridge University Press.

This is an important book about childhood resilience, the phenomenon of positive adaptation despite significant life adversities. While interest in resilience has burgeoned in recent years, considerable uncertainty remains regarding what research has revealed about resilience and vulnerability. Chapters in the first half of the book focus on risks emanating from the family and in the second half, on risks stemming from the wider community.

## **Chapter Four**

### **Key Concepts and Terms**

**Amygdala**— almond-shaped group of nuclei located deep within the brain. Plays a primary role in the processing of memory and emotional regulation

**Ceiling effect**—upper limit to the brain's capacity for development

**Critical periods**—limited times during development when the nervous system has heightened sensitivity to environmental stimuli

**Executive functioning**—the ability to differentiate among conflicting thoughts, determine good and bad, predict consequences, and control impulsivity

**Myelination**—the process of developing a myelin sheath around a nerve fiber which is vitally important to healthy central nervous system functioning

**Neurogenesis**—the process of new neurons being generated from neural stem cells. Most active during the prenatal period, neurogenesis is responsible for populating the growing brain with neurons throughout the life cycle

**Neuroplasticity**—the lifelong ability of the brain to reorganize neural pathways based on new experiences

**Ontogeny**—the development of an organism

**Plasticity**—the capacity for continuous alteration of the neural pathways and synapses of the living brain and nervous system in response to experience or injury

**Prefrontal cortex**—the part of the frontal lobes responsible for planning, reasoning, and self-control

**Synapse**—the meeting point between two neurons

**Synaptic gap**—the space between the axon of one neuron and the dendrite of another by which impulses pass through the diffusion of a chemical neurotransmitter

**Synaptic pruning**—the process of the brain reducing the overall number of neurons and synapses, leaving room for more efficient synaptic configurations.

### **Discussion Questions**

1. What problems routinely encountered by social workers might be improved by a rightly ordered understanding of the body?
2. How do you work to rightly order your physical body?
3. How does the medical model contribute to and detract from an understanding of mental health problems?

4. How does the concept of neurogenesis impact the everyday activity of social workers?

### Annotated Bibliography

Matto, H. Strolin-Goltzman, J. & Ballan, M. (Eds.), *Neuroscience for social work: Current research and practice*. New York: Springer.

This clear and accessible guide describes the most current developments in neuroscience and their practical applications for social work in education, child welfare, physical health, mental health, and criminal justice settings. The authors make an expanding body of neuroscientific knowledge easily understandable and practical for those studying HBSE.

Cooper, J. W. (2000). *Body, soul and life everlasting: Biblical anthropology and the monism-dualism debate*. Leicester: Apollos.

This acclaimed study of biblical anthropology engages with theological, philosophical, and scientific discussions on the nature of human persons and their destiny beyond the grave. The author presents a defense of "holistic dualism," a response to the monism-dualism debate. First published in 1989, it is required reading for students interested in the mind-body question.

## Chapter Five

### Key Concepts and Terms

**Psychoanalytic theory**—a theory of personality organization and the dynamics of personality development which was developed by Sigmund Freud in the late 19th century

**Psychodynamic theory**—a theory (developed from psychoanalytic theory) that views human functioning based upon the interaction of drives and forces within the person, particularly unconscious, and between the different structures of the personality

**Object relations theory**—a variation of psychoanalytic theory that suggests that humans are primarily motivated by the need to form relationships. The aim of an object relations therapist, therefore, is to help an individual to uncover early mental images that may contribute to any present difficulties in one's relationships with others and adjust them in ways that improve interpersonal functioning.

**Attachment theory**—a theory suggesting that the ability for an individual to form an emotional and physical bond to another person gives the sense of stability and security necessary to take risks, grow, and develop stable interpersonal relationships

**Psychosocial theory**—a theory developed by Erik Erikson that suggests that personality develops in a predetermined order through eight stages of psychosocial development from infancy to adulthood. During each stage, the person experiences a psychosocial crisis which could have a positive or negative outcome for personality development. These crises are of a psychosocial nature because they involve psychological needs of the individual conflicting with the needs of society.

**Behavioral theory**—a theory concerned with observable stimulus-response actions and which identifies all human actions as learned responses to interaction with the environment

**Positivism**—a philosophical system that holds that every rationally justifiable assertion must be scientifically verified or observable

**Social learning theory**—a theory associated with Albert Bandura that highlights how people learn new behaviors, values, and attitudes through modeling, observation, and imitation

**Assimilation**—a cognitive process of taking new information and experiences and incorporate them into one's pre-existing ideas or worldview

**Accommodation**—a cognitive process whereby new information or experiences cause an individual to modify their existing schemas (patterns of thinking or belief). Rather than make the new information fit into an existing schema, the schema is changed in order to accommodate the new information

**Moral development theory**—a theory developed by Lawrence Kohlberg to explain the manner in which children learn the difference between right and wrong behavior. He believed this learning proceeded in stages and he identified defined three levels of moral development: preconventional, conventional, and postconventional.

**Faith development theory**—a stage theory developed by James Fowler to explain the development of religious faith

### Discussion Questions

- 1) How do moral and faith reasoning interconnect? On the other hand, how is it that highly moral people may have no faith?
- 2) Write a one-sentence slogan for each of the theories covered in the chapter.
- 3) What do you think is taking place when individuals have healthy early attachments, but have considerable relational problems throughout the remainder of their lives?
- 4) In what specific ways does behavior theory play a role in your daily life?
- 5) Fowler and Kohlberg said that few people reach the ultimate stages of their theories. Do you agree with this? Why or why not?

### Annotated Bibliography

Erikson, E. (1963). *Children and society*. New York City, NY: W. W. Norton & Company.

Students of HBSE will benefit from reading this significant original source. Indeed, the ideas of Erik Erikson underlie much of our understanding of human development. His insights into the concepts of identity, growth, and the life cycle have changed the way we perceive ourselves and society. This text is a classic in the study of the social significance of childhood.

Fowler, J. W. (1981). *Stages of faith: the psychology of human development and the quest for meaning*. New York: HarperCollins.

In this original source, James Fowler draws upon interviews about faith and religion to outline his six stages of faith. He defines faith as a person's way of making sense of life. Building on Piaget, Erikson, and Kohlberg, Fowler presents the stages that emerge in working out the meaning of our lives—from the intuitive, imitative faith of childhood to the universalizing, self-transcending faith of full maturity.

Gilligan, C. (1982). *In a different voice: psychological theory and women's development*. Cambridge, MA: Harvard University Press.



In this classic work, Carol Gilligan shares her research related to the ways that gender influence different modes of thinking about relationships. Three longitudinal studies are referred to throughout the book and reflect the central assumption of the author's research—that the way people talk about their lives reveals the world as they view it. Gilligan identifies the aim of her project as providing, in the field of human development, a clearer representation of women's unique development.

Jones, J. W. (1991). *Contemporary psychoanalysis and religion*. New Haven: Yale University Press.

In this important work, the author investigates the ways in which religious beliefs, practices, and experiences reflect the structure of the relational self. Drawing on both theory and practice, he illustrates his thesis with an in-depth discussion of four cases. He concludes by discussing the nature of religion, bringing theologians, philosophers, and psychoanalysts into a multi-disciplinary dialogue. This book can help future practitioners to more fully grasp the role of religion in the human experience.

## **Chapter Six**

### **Key Concepts and Terms**

**Developmental systems theory**—an overarching theoretical perspective on biological development and heredity which emphasizes the shared contributions of genes, environment, and epigenetic (nongenetic influences on gene expression) factors on development

**Ecology**—the study of the relationships of organisms with each other and with their physical surroundings

**Ecological systems theory**—the study of persons within their various systems

**Family development theory**—a theory which focuses on the systematic and patterned changes experienced by families as they move through the life course

**Family systems theory**—a theory introduced by Murray Bowen that suggests that individuals cannot be understood in isolation from one another, but must be understood as a part of the whole family unit

**Holism**—theory that focuses on the interrelationships between humans and their environments and emphasizes the ways in which even the smallest parts form a component of something far larger

**Metatheory**—an overarching approach that integrates a range of theories

**Person-in-environment approach**—a social work concept stating that an individual is so influenced by their contexts that their problems and dynamics cannot be understood without an understanding of influential environment influences

**Social development theory**—a theory developed by Leo Vygotsky that emphasizes how socialization affects the learning processes of an individual. It explains consciousness or awareness as the result of socialization.

### **Discussion Questions**

1. You are the principal of a new school for children with behavioral issues who have been suspended from other schools. What approach will you take in setting policies in your setting?
2. What dynamics contribute to shame? Think about this in relation to families, work places, and churches. Recall a time when you felt shame and ponder the dynamics of the scenario.
3. What are the advantages and disadvantages of family development theory which breaks down family progression into stages?
4. Do you agree or disagree with connecting principles of risk and protection with the dynamics of sin and God's intentions? Why or why not?
5. Write a one-sentence "slogan" that summarizes the ideal social environment for human development.

### Annotated Bibliography

Bowen, M. (1978). *Family therapy in clinical practice*, Northvale, NJ: Jason Aronson, Inc. Students of family systems theory will benefit from this original source. In it, Murray Bowen traces the evolution his theory from his concepts of triangulation, intergenerational conflict, and societal regression to his brilliant exploration of the differentiation of one's self in the family of origin.

Ford, D.L., & Lerner, R.M. (1992). *Developmental systems theory: An integrative approach*. Newbury Park, CA: Sage Publications.

This is another original source that represents a seminal work in the understanding of human development. The authors examine how people interact with the environment and how, in turn, these interactions impact individual biology, psychology and behavior. This volume explores how multiple elements interact and shape people's lives.

Lerner, R. M. (2002). *Concepts and Theories of Human Development* (3rd ed.). Mahwah, NJ: Erlbaum.

This important work traces the philosophical and historical bases of conceptual issues in human development, such as the nature–nurture debate and the dynamic between continuity and discontinuity across the life span. This textbook is appropriate for advanced undergraduate and graduate students.

Vygotsky, L.S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

Another original source, this book outlines Vygotsky's theory of development in a series of essays which have been carefully translated from his native Russian. In this text, Vygotsky applies his theoretical framework to an understanding of perception, attention, memory, language, and play. He additionally examines implications for practical intervention.

## Chapter Seven

### Discussion Questions

1. How are dependency and vulnerability both positive and negative realities in our lives?
2. What implications do the principles from this chapter have for work in child welfare?
3. In terms of Anastasia's future, what are your greatest concerns? What are your greatest hopes for her?
4. Now answer the same questions for her mother, Luisa. What are your greatest concerns and your greatest hopes for her?
5. Think about the model for development—connections with God, ourselves, and others. Now summarize a telos for Anastasia's development in 2-3 sentences.

### Annotated Bibliography

Center on the Developing Child (2013). *Early Childhood Mental Health* (InBrief). Retrieved from [www.developingchild.harvard.edu](http://www.developingchild.harvard.edu).

This influential center at Harvard has a mission of utilizing empirically-based data to achieve breakthrough outcomes for children facing adversity. They research and make policy recommendations related to children and families at risk. Their materials are excellent and easily adaptable to classroom reading and discussion.

Gross, D. (2019). *Infancy: Development from birth to age 3* (3<sup>rd</sup> ed.). Lanham, MD: The Rowan and Littlefield Publishing Group.

This textbook is both a comprehensive and accessible resource for those interested in delving more deeply into early childhood development. The author weaves research and theory together with diversity and culture in a manner that will be helpful to those learning about infant mental health.

Hart, B., & Risley, T. R. (1995). *Meaningful differences in the everyday experience of young American children*. Baltimore, MD: Paul H. Brookes Publishing Company.

This book tells the story of a landmark research study where researchers wanted to know why, despite quality preschool programs, children from low-income homes remained academically behind their economically advantaged peers years later in school. Each month, they recorded an hour of every word spoken at home between parent and child across a range of families. Between the categories of families studied, there was a difference of almost 300 words spoken per hour. Extrapolating this to four years, they determined that some children would have experience with almost 45 million words while other children would hear just 13 million. The authors emphasize the importance of children regularly interacting with adults who teach and model vocabulary, language concepts, and emergent literacy concepts.

Perry, B. D. (1999). *Bonding and attachment in maltreated children: Consequences of emotional neglect in childhood*. CTA Parent and Caregiver Education Series, Volume 1: Issue 3. Child Academy Press.

The work of Bruce Perry is widely known among students and researchers of child trauma. His Child Trauma Academy publishes extensive materials with high relevance to both undergraduate and graduate social work classrooms.

## **Chapter Eight**

### Discussion Questions

1. Discuss developing resiliency in light of children around the world who face considerable adversity. How might a solid understanding of resiliency impact international programs designed to support children?
2. How does an understanding of toxic stress change the way we practice and intervene with children?
3. What are obstacles to the formation of developmental relationships? How do we challenge those obstacles?
4. What are interventions that build the skills of self-regulation, agency, and executive functioning?
5. In 2-3 sentences, summarize a telos or ultimate purpose for Connor's development.

### Annotated Bibliography

Anda, R. (2013). *Adverse childhood experiences: The balance of risk and opportunity*. Retrieved From <https://www.aecf.org/work/child-welfare/jim-casey-youth-opportunities-initiative/>.

The Annie E. Casey Foundation provides a wide range of excellent materials related to children and families at risk including child welfare, juvenile justice, and financial initiatives for low-income families. The Foundation also publishes an annual dataset, Kids Count, which has tracked sixteen areas of child well-being across the four domains of health, education, family and community and economic well-being since 1990. Their policy reports and interactive data maps provide a strong resource for social work policy and HBSE classes.

Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, MA.: Harvard University Press.

This is not an easy read, but this primary text is rewarding for students of ecological theory. Believing that we learn about children through observation in their natural environments, Bronfenbrenner lays out his analysis of institutions, mesosystems, exosystems, and macrosystems of children.

Crouch, A. (2017). *The tech-wise family: everyday steps for putting technology in its proper place*. Grand Rapids, MI: Baker Publishing Group.

Andy Crouch takes a contemporary problem and offers a helpful framework for parents making hard decisions about their children's exposure to technology. He rightly suggests that making good choices about technology is more than just using internet filters and determining screen-time limits. It's about building character, wisdom, and courage rather than accepting technology's

promises of ease and instant gratification. Drawing from original research, the author takes parents beyond the typical questions of what, where, and when to demonstrate that in a world full of devices, there's a way to choose a better life than we often imagine.

## **Chapter Nine**

### Discussion Questions

1. Identify some characteristics of harsh parenting and warm parenting. Now think about factors that influence parents to adopt one general style over the other.
2. Think about adolescents who have a weak sense of agency or internal locus of control. What interventions may specifically target this struggle by empowering young people?
3. How does contemporary North American culture define the good life for adolescents?
4. If you were working with Jamiyah and her family, what would be your primary goals? Identify the rationale for your approach.
5. In 2-3 sentences, identify a telos or purpose for Jamiyah's development.

### Annotated Bibliography

Benson, P. L. (2010). *Parent, teacher, mentor, friend: How every adult can change kids' lives*. Minneapolis, MN: Search Institute.

Detailing daily actions that have a lasting significance on children, this guide demonstrates how positive adult-child relationships are one of the most important factors affecting a young person's development. Rather than focusing on problems, this book takes a positive approach, highlighting hopeful actions adults can use to impact the lives of young people around them. The author rightly invites every adult to be an advocate for children and adolescents, promoting healthier and more successful youth.

Additionally, the Search Institute is a highly valuable resource for anyone teaching HBSE. Their impressive body of research has identified positive traits for development from birth to age 18. The Search Institute understands the power of building resilience among children of all ages and their materials support and foster a proactive approach that social work educators will want to promote.

Lerner, R.M. & Steinberg, L. (Eds.), *Handbook of adolescent psychology: Vol. 2: Contextual influences on adolescent development*. Hoboken, NJ: Wiley.

This excellent *Handbook* focuses, among other things, on interpersonal relationships in adolescence—those with parents, siblings, peers, romantic partners, or mentors. Various authors illustrate how adolescent development involves mutual exchanges between the developing youth and significant others. Indeed, even when the focus of analysis is on the features of the cultural contexts of adolescence, the relationship between the characteristics of the young person and the features of the settings in which they develop form the basic mechanisms of change during this period of life. Relational processes unfold in schools, after-school settings, workplaces, and neighborhoods, and are influenced by various factors including economics, race, ethnicity, mass media, the legal system, and globalization.

Yale Center for Faith and Culture (2018). *Adolescent faith and flourishing*. Retrieved from <https://faith.yale.edu/adolescent-faith-flourishing/adolescent-faith-flourishing>.

The Adolescent Faith and Flourishing Program is a program co-sponsored by scholars at Yale University and practitioners within the Youth Ministry Institute. The program's mission is the deep study of human flourishing in adolescent life. The substantive contributions of this group provide an excellent resource for faith-based social work educators, particularly those teaching HBSE and/or adolescent-specific courses.

## **Chapter Ten**

### Discussion Questions

1. What examples have you observed of a morality of self-fulfillment in, for example, media usage or dating patterns?
2. If you were working with Robert, what would be your primary treatment goal and why?
3. If you were working with Michael, what would be your primary treatment goal and why?
4. What are advantages of emerging adulthood? How can young adults utilize those advantages in healthy ways?
5. We mentioned the church as important institution for reconnecting emerging adults with biblical moral authority and creating an alternate vision of the "good life." What obstacles exist to getting emerging adults engaged in church? What ideas do you have for overcoming these obstacles?

### Annotated Bibliography

Arnett, J. J. (2015). *Emerging adulthood: The winding road from the late teens through the twenties* (2nd ed.). New York: Oxford University Press.

In this book, Jeffrey Arnett, the researcher who coined the term, "emerging adults," identifies and labels this important time period as one of exploration, instability, possibility, self-focus, and a sustained sense of being in limbo. He explores changing cultural factors such as marrying later and the increase in casual sexual relationships. Interestingly, Arnett's research shows that emerging adults skillfully maintain contradictory emotions such as being confident while being wary and maintaining optimism despite uncertainty.

Hobb, J. (2014). *The Short and Tragic Life of Robert Peace*. New York: Scriber.

The case study used in this chapter is loosely based on the character in this nonfictional book, Robert Peace. The case is a troubling one, outlining the story of a highly gifted urban male who gets the opportunity to study at Yale, but takes up drug trafficking during and after his time at Yale. This practice and lifestyle ultimately lead to his tragic murder at thirty years of age. This book provides a tool for deep classroom discussions, especially in HBSE classes, about development, agency, and the power of one's environment.

Setran, D.P., & Kiesling, C.A. (2013). *Spiritual formation in emerging adulthood: A practical theology for college and young adult ministry*. Grand Rapids, MI: Baker Publishing

Group.

This lengthy, but excellent, book is a solid resource for those wishing to more deeply explore spiritual development among emerging adults. The authors' thesis is that cultural and developmental realities have threatened healthy faith formation by encouraging self-absorption and self-sufficiency within emerging adults. However, they argue that despite these limitations, emerging adulthood has the potential to be a positive juncture for spiritual formation when mentors and communities engage in practices that move emerging adults toward grace-filled, costly discipleship.

Smith, C., Christofferson, K., Davidson, H. & Herzog, P.S. (2011). *Lost in transition*. New York: Oxford University Press.

Noteworthy sociologist, Christian Smith, and his colleagues draw upon in-depth interviews with a cross-section of emerging adults to investigate the challenges that they face today. Rampant consumerism, failures in education, hyper-individualism, and moral relativism all contribute to the chaotic terrain of contemporary emerging adulthood. Smith further identifies five problems facing young people: confused moral reasoning, routine intoxication, materialistic life goals, regrettable sexual experiences, and disengagement from civic and political life. The authors argue that the phenomenon actually has its roots in mainstream American culture. Accordingly, they call for "realistic concern" and a reconsideration of ingrained cultural practices to help emerging adults engage their challenges with wisdom and competence.

## **Chapter Eleven**

### Discussion Questions

1. The Bible speaks often of wisdom. How can we assist middle adults in growing in wisdom or is this something that must develop organically?
2. Many people experience the consequences of poor decisions and choices by midlife. How can we hold people accountable while also responding with compassion, knowing that we are all fallen?
3. Think of an example of a person in middle adulthood who models wisdom. What aspects of their life would you like to emulate?
4. Are there implications for middle adults who carry unresolved issues into older adulthood? Why or why not?
5. Middle adults were described as having stable personalities. How might this be a resource for them in coping with stress?

### Annotated Bibliography

Lachman, M.E. (Ed.), *Handbook of Midlife Development*. New York: John Wiley & Sons, Inc.

Edited by Margie Lachman, a leader in the area of midlife development, this book provides an extensive portrayal of development during the middle years of the life span. Divided into four sections, the book addresses the theoretical, medical, psychological, and social aspects of midlife development. Each chapter includes coverage of unifying themes such as gender differences,

ethnic and cultural diversity, historical changes, and socioeconomic differences. Readers will explore various fictions of middle age and examine the range of resources individuals have at their disposal to negotiate midlife. This handbook provides an excellent resource for diving deeper into all aspects of midlife development.

Gotlib, I.H. & Wheaton, B. (Eds.), *Stress and adversity over the life course: trajectories and turning points*. New York: Cambridge University Press.

This book identifies the influence of early stressful experiences on life outcomes by examining the trajectories of stressors over the life course. It examines the consequences of stressful events at points of transition and explores the diversity of outcomes for individuals who have suffered trauma. This book serves as an excellent reference for social workers interested in the long-term effects of stress on lifespan development.

## **Chapter Twelve**

### Discussion Questions

1. How can we help older adults to avoid despair and to embrace old age as a rich stage of life?
2. In 2-3 sentences, identify a telos or purpose for William's development.
3. There are situations where people need additional scaffolding, but firmly resist it. How can we respect the agency of such individuals while protecting them from harm?
4. What does it mean to live well and, as the Apostle Paul writes, to "finish the race well"?
5. This chapter discussed the importance of coming to peace with one's regrets. What about situations where those regrets are overwhelming?

### Annotated Bibliography

Butler, R.N. (1998). *Aging and mental health: positive psychosocial and biomedical approaches*. Boston: Allyn & Bacon.

This text is well-respected in social work for its comprehensive coverage of the aging process and its effects on mental health. The book outlines the nature and problems of older adulthood including common psychiatric disorders among the elderly. Specific chapters focus on race, ethnicity, gender, alcoholism, and physical disabilities including deafness, blindness, and Alzheimer's Disease.

Levine, R.A. (2004). *Aging with attitude: growing older with dignity and vitality*. Westport, CT: Praeger Publishers.

This book provides an informative and positive approach to the topic of aging. Its broad coverage makes it an excellent resource for HBSE courses or for courses specifically focused on older adulthood. The author, a medical doctor, encourages a thoughtful and proactive approach to the challenges of older adulthood including attention to nutrition, exercise, healthcare, mind stimulation, sexuality, and socialization.



Palmer, P. (2018). *On the brink of everything: grace, gravity, and getting old*. Oakland, CA: Berrett-Koehler Publishers.

Now in his eighth decade, beloved author, teacher, and activist, Parker Palmer, wrote this book of reflections on what can be learned as we move closer to “the brink of everything.” Palmer explores the questions that aging raises. “Old,” he suggests, “is just another word for nothing left to lose, a time to dive deep into life, not withdraw to the shallows.” The book is not solely for older adults, but is an important resource for those working with persons in this stage of life. Not a how-to book, Palmer’s meditations deeply explore the meaning of the life journey.

Rohr, R. (2011). *Falling upward: a spirituality for the two halves of life*. San Francisco: Jossey Bass.

Those wishing to explore faith development in middle and older adulthood will appreciate the insights of Father Richard Rohr. In this small, but insightful, book, Rohr helps readers to understand the primary tasks of the two halves of life. In doing so, he highlights the counterintuitive notion that “failure” or descent is the only route to growth or ascent. This thesis undergirds his position that when one achieves the egocentric tasks of the first half of life, the second half of life can be full of spiritual authenticity and riches.