FUNDAMENTALISM AND STRUCTURAL DEVELOPMENT: A CONCEPTUAL SYNTHESIS AND DISCUSSION OF IMPLICATIONS FOR RELIGIOUS EDUCATION

Thesis submitted by
Raoul J. ADAM BEd (Hons) *QUT*in September 2003

For the degree of Master of Education (Hons)
in the School of Education
James Cook University

STATEMENT OF ACCESS

I, the undersigned, author of this work, unders will make this thesis available for use within th Australian Digital Theses network, for use else	e University Library and, via the
I understand that, as an unpublished work, a t under the Copyright Act and;	hesis has significant protection
I do not wish to place any restriction on access	s to this work.
Signature	Date

STATEMENT OF SOURCES – ELECTRONIC COPY

I, the undersigned, the author of this work, dec	lare that the electronic copy of
this thesis provided to the James Cook Univers	sity Library is an accurate copy of
the print thesis submitted, within the limits of th	ne technology available.
Signature	Date

STATEMENT OF SOURCES

DECLARATION

I declare that this thesis is my own work and has not been submitted in any
form for another degree or diploma at any university or other institution of
tertiary education. Information derived from the published or unpublished work
of others has been acknowledged in the text and a list of references is given.

Signature	Date

ABSTRACT

This thesis examines religious fundamentalism in light of structural-developmental theory. Reciprocally, it provides a critique of the structural-developmental approach in light of its application to religious fundamentalism. The product is a conceptual synthesis between observed fundamentalist characteristics and the evolving tradition of developmentalism. The findings of this conceptual synthesis are used to generate principles for developmentally sensitive religious education. The thesis focusses on Protestant Christian Fundamentalism while utilising illustrative examples from diverse faith traditions described in current literature as *fundamentalist*.

This conceptual synthesis adopts a historical-chronological approach to developmentalism in order to reflect the historical context of the current debate between the associated discourses of both paradigms. This historical-chronological approach to developmentalism enables a more explicit critical analysis of the implicit assumptions of the modern discourse. The conceptual synthesis culminates with an interpretation of religious fundamentalism in light of James Fowler's Seven Aspects of Faith.

The thesis provides a conceptual synthesis between fundamentalism and structural development. It does not purport to offer a definitive empirical testing of this theory at this stage. It uses existing empirical evidence of development to analyse descriptions of fundamentalism in current literature.

The methodology used to mediate the reciprocal analysis of fundamentalism and structural-development is based on Fairclough's Critical Discourse Analysis (1989). This methodological approach offers tools and terminology for the examination of fundamentalism and developmentalism as discourses while offering a structuralist reference for value judgments implicit in the analysis and discussion of implications for religious education.

Findings revealed general congruency between early developmental structures and elements of fundamentalism. The contents and dynamics of fundamentalism resist the development of later stage structures. Hence, ontogenetic development is affected by the phylogenetic structure of the fundamentalist discourse; cultures can reflect stage-specific structuring tendencies and therefore affect individual development. Stage crises and transitions provide a powerful interpretive model for the dynamics of interaction between fundamentalism and other discourses. The analysis revealed the potential for a form of recapitulated fundamentalism prompted by dissonance between convergent epistemologies and emerging divergent epistemologies of later development. This suggests that purely content-based assessments of fundamentalism may not account for its developmental range.

The recapitulation of fundamentalism and its appearance in phylogenetic forms challenges traditional developmental assumptions concerning stage progression. It provides a rationale for further investigation of the structuring powers of contents within the developmental discourse. This investigation necessitates the integration of concepts including compartmentalisation, cognitive dissonance and consonance into the structural developmental model.

The thesis offers a theoretical defense of facilitated development beyond fundamentalism as a structural developmental representation. It proposes broad principles for the facilitation of such development in the context of schooled religious education. These principles of a developmentally sensitive religious education are *holistic*, *dynamic*, *progressive*, *experiential*, *interpersonal*, *intrapersonal*, *meta-contextual*, *objectified* and *critically reflective*.

Key Words

Faith, Belief, Worldview, Discourse, Education, Christianity, Fundamentalism, Liberalism, Structural Developmental Psychology, Stages of Faith.

Key Authors

Kant, Piaget, Kohlberg, Erikson, Oser, Gmünder, Fowler, Geisler, Schaeffer, LaHaye, McDowell, Rushdoony, Newbigin, Spong, Tillich, Marsden, Barr, Marty and Appleby, Armstrong, Winell, Vogt, Babinski, Strozier, Cohen, Shinn.

TABLE OF CONTENTS

	STATEMENT OF ACCESS	ii
	STATEMENT OF SOURCES – ELECTRONIC C	OPY. iii
	STATEMENT OF SOURCES DECLARATION	iv
	ABSTRACT	V
1	INTRODUCTION	
1.1	Rationale	1
1.2	General Objectives	10
1.3	Thesis Outline	13
1.4	Methodological Approach	16
1.5	Position Statement	18
2	CONCEPTUAL SYNTHESIS	
2.1	Structural Development: A Critique of an Evolving	g Discourse
	in Light of Fundamentalist Epistemology.	
2.1.1	Structural Development: Epistemological	
	Foundations and Immanuel Kant	26
2.1.2	Stage Theories: Freud and Piaget	35
2.1.3	Moral Development: Kohlberg	52
2.1.4	Psychosocial Development: Erikson	59
2.1.5	Religious Development: Oser & Gmünder	62
2.1.6	Faith Development: Fowler	81
2.1.7	Conclusion	107
2.2	Approaches to Fundamentalism: The Value	
	and Application of a Structuralist Approach.	
2.2.1	Defining Fundamentalism	108
2.2.2	Apologetic Approaches to Fundamentalism	113
2.2.3	Ex-Apologetic and Liberal Approaches to	
	Fundamentalism	138

2.2.4	Protestant Socio-Historical Approaches to
	Fundamentalism
2.2.5	Multi-Religious Approaches to Fundamentalism161
2.2.6	Epistemological Approaches to Fundamentalism 164
2.2.7	Hermeneutic Approaches to Fundamentalism167
2.2.8	Psychological Approaches to Fundamentalism 169
2.2.9	Developmental Approaches to Fundamentalism 182
2.2.10	Conclusion
2.3	Fowler's Aspects of Faith and Fundamentalism
2.3.1	Introduction
2.3.2	Fundamentalism and Form of Logic
2.3.3	Fundamentalism and Locus of Authority 199
2.3.4	Fundamentalism and Social Awareness
	and Perspective Taking
2.3.5	Fundamentalism and World Coherence
2.3.6	Fundamentalism and Symbolic Function 212
2.3.7	Fundamentalism and Moral Judgment
2.3.8	Fundamentalism as Arrested Development225
2.3.9	Conclusion231
3	DISCUSSION
3.1	Religious Education and Developmental Sensitivity 232
4.	CONCLUSION
4.1	Summary of Findings
4.2	Further Research
4.3	Conclusion
	DEFEDENCES
	REFERENCES252