Book Reviews

GROWING FAITH

by Bruce P. Powers, Nashville: Broadman, 1982, 154 pgs., $5.50.

Reviewed by Stephen Hollaway, Campus Minister, U.A.B. Graduate Schools and Birmingham-Southern College, Birmingham, Alabama.

Bruce Powers has performed two great services for us. First, he has translated the faith development categories of John Westerhoff and James Fowler into Southern Baptist language. Second, he has looked critically but gratefully at his own faith development in Southern Baptist institutions, analyzing his personal history in a manner which will be helpful to most of us who grew up in similar settings or frames of reference.

This book is an excellent introduction for those who are not familiar with faith development theory. Powers does more than summarize the leading modes of development, however; he presents his own model based on his own experience and on interviews and surveys of over 600 church members in the area around Southeastern Seminary. To a large extent Powers' work is derivative, but he has done some significant refining and adjusting of earlier theories. His model of development will be more palatable to Southern Baptists because it lacks the psychological jargon and the "liberal-Protestant" orientation of Fowler and Westerhoff. When I presented all three models to a group of graduate-level students, they showed a clear preference for Powers' model as the one with which they could "connect."

Powers begins with a definition of faith as "an interpretation of the way persons have experienced life" (p. 13). This is strikingly different from definitions of faith in terms of content or "what you believe." In fact, faith is seen as "an expression of trust in the unknown," so that as faith grows "there is a movement from known to unknown, concrete to abstract, certain to uncertain" (p.21). This is a word that our students need to hear when so many are telling them that

spiritual growth means a movement to certainty. Most of the models of development provided by non-denominational campus groups (and therefore derivatively by NSM) call for a growth into certainty and clear understanding. Powers' model, explained in non-threatening language, calls for a movement through questioning into a personal faith which is able to deal with mystery, paradox, and personal inconsistencies while demonstrating active devotion. What some would see as "maturity" (of the grounded-in-the-Word variety), Powers sees as a regression to an earlier stage in search of security in old answers.

Powers' model of development is sketched in terms of his own growing up. The first stage is *nurture,* from birth through age 6, in which the emphasis is on feeling love and security. This corresponds to Westerhoff's "experienced faith" and Fowler's "intuitive faith." During ages 7-18 the chief task is to master the content of faith in the *indoctrination* phase. This is equivalent to Westerhoff's "affiliative faith" and includes something of Fowler's "mythic-literal" and "synthetic-conventional" stages. Powers explains that his profession of faith came at this stage, but the real issue was *when* he would make his profession, not whether he would have faith. He did what was both right and expected; he does not demean this, but recognizes that only later (during college years) did he make his second-hand faith his own. While we were discussing Powers' scheme, one medical student surprised me by asking when this faith was saving faith — or when was there enough faith to be saved. The question reflected the student's tendency to quantify everything, but it pointed out a gap between Powers' model and the conversionist theology characteristic of Southern Baptists. Powers implies that public profession of faith was just one more step in his development. While this may correspond to the real life experiences of most of us, it does not correspond to the way we talk about conversion. Powers does not address the question of which person has a saving relationship and which does not. Perhaps we need further dialogue between the education faculty and the

evangelism faculty.

The third phase Powers describes is the one in which many of our students find themselves: *reality testing* (ages 19-27), similar to Westerhoff's "searching faith" and Fowler's "individuative-reflective faith." This phase includes the recognition that some of the old answers from the previous community no longer apply. The young adult begins testing and trying to find values and beliefs which are personal, moving from high idealism to a realistic appraisal of life. The next stage is called *making choices* (ages 28-35), in which the person rejects either a return to old answers or an acceptance of easy new answers in favor of making his own choices and taking the consequences. For Powers, this was "another conversion experience" (p. 19). The final phase of development is *active devotion* in which concern shifts to living out convictions and faith is less defensive.

In the second half of the book, Powers relates his model to teaching and learning, particularly in the context of the church and the family. He includes over 30 pages of case studies of individuals at various stages of faith development; the cases make it much easier to identify where we are, or to identify those parts of ourselves which are at various stages. All of this should be stimulating to campus ministers. Encouraging faith development is a large part of what we do in campus ministry, and Powers gives us a helpful framework for looking at our work. How do we deal with students who are locked into the indoctrination phase? How do we help those who are engaged in reality testing when we represent the old values which are being tested? Can we teach in such a way as to move students toward making their own choices instead of accepting our answers? The questions deserve to be addressed not only in this journal but in campus ministry courses and in the strategy of denominational leaders.

In a seminar for campus ministers at Ridgecrest, Powers suggested that we lay the developmental framework out for the students from the beginning and state clearly that our objective is to help every student at

his stage of development but to pull the students toward maturity. I have tried this with my graduate-level students and have found that they are excited by this way of thinking about faith. I am also leading a study group using this book and the exercises at the end of each chapter. Such a study would be especially beneficial to student leaders and teachers in the churches.

IN ANOTHER VOICE

by Carol Gilligan. Cambridge, Massachusetts: Harvard University Press, 1982, 175 pages, $5.95.

Reviewed by Janet Fuller, Baptist Chaplain, Yale University, New Haven, Connecticutt.

Carol Gilligan's thesis is that theories of moral development to date do not necessarily include the perspective of women and the distinct voice they bring to the process of maturity. Like research in many disciplines, she says, men and boys have been interviewed and their experience deemed normative. Thus, women's experience, different at points from the systematic norms, is considered deviant. As Gilligan details the work of a wide variety of theorists in human and moral development she observes the missing voices by personal interviews and her own research.

In Another Voice raises questions about accepted theories of development and their implications for women and men alike, but is not intended to be a generalization on the basis of limited research. Gilligan suggests that more work and research will be needed in this field in order to enhance the theory with conjoint perspectives. Her effort essentially portrays the places in moral developmental models where women's experiences do not fit and attempts to explain the difference in positive fashion. She endeavors not to undo pervasive and recognized theoretical work but to add to it where it is silent — at the point of women's processes of moral maturity.

Gilligan refers to Erikson's work in psychosocial development, to his eight stages of growth. Erikson

himself admits that he alludes to the male in his theory, that female developmental sequence is different from his theoretical model, and — along with Freud — he considers it deviant. Based on Freud's work in human development and behavior, Erikson's theory projects that for men identity preceeds intimacy and generativity in the optimal cycle of human separation and attachment. In other words, one must know who he is in order to be intimately related. Gilligan observes that for women identify and intimacy are fused throughout the search to know self and others. This for Freud is interpreted as role confusion. For women, one must be connected in order to adequately know oneself. For men — in traditional theories — development is identified with separation and attachments become obstacles to that maturing process. Gilligan notices in further interviewing adult males that the end resultof this sequence is that some mature men find their lives lacking intimacy and their relationships are simply means to another end — that of generativity or success in career. Women, on the other hand, develop identity which is based in intimacy and a web of interconnectedness. Thus, men's social orientation become positional, while women's is relational.

Results of the difference in development pervade the moral maturation as well. Gilligan interviews women and men concerning moral decision making. She finds men to be more aware and subject to an external authority and understanding of an objective "justice" and system of "rights." Women she found to be more aware of the relative harms of actions in specific context, tending to make moral decisions on the basis of an ethic of care and responsibility, and continuity of relationship.

In order to test her hypothesis Gilligan interviews a group of randomly selected women referred by an abortion clinic. Intriguing and significant results become clear as a result of in-depth interviews. These women are confronted with a situation in which there is a set objective reality, one which also includes relational dimensions. Ultimately the women realize they can no longer

use the decisive terms of "right", "wrong", "rights", and "justice". They are concerned about and motivated by care and responsibility in a variety of directions. Efforts not to hurt — including themselves — failing they are forced to make decisions based on other precepts and to take responsibility for their choices, a novelty for some in this developmental process.

Through interviews a year later Gilligan finds that most of the women matured through the crisis moment learning to focus on the "dynamics of relationships" and to dissipate the "tension between selfishness and responsibility through a new understanding of the interconnection between other and self. Care becomes the self-chosen principle of a judgement that remains psychological in its concern with relationships and response but becomes universal in its condemnation of exploitation and hurt. Thus a progressively more adequate understanding of the psychology of human relationships informs the development of an ethic of care." (p. 74). In this scheme an act of violence affects and is destructive to all connected in the web of relationships; likewise does an act of care enhance the self and others.

Gilligan's study is a fascinating compilation of interviews, conventional and postconventional theories of human development, and insight from experience. As she effectively weaves the best of theories together, the readers and further researchers must continue to weave the best of the male and female experience of development together into wholeness of humanity.

For those of responsibility with women and men undergoing radical change in maturity and perspective in values, faith, and moral and ethical decision-making systems, this work is invaluable to understanding and making practical sense of the differences in the experiences of women and men in this realm, and to be able to validate and to be conversant in both perspectives.

Campus ministers need to be up-to-date and aware of the impact of human liberation efforts, lest we squelch the development of maturity and morality in women by considering its expression deviant. Also, for

ones who consider the caring relationship the strength of their ministry — indeed the core of it in the God-human relationship — this system of development of the ethic of care, relationship, responsibility and inter-connectedness will be illuminating for men and validating for women, benefiting the whole.

One last word of warning and discomfort: For religionists who perceive some right/wrong truth this research by its fundamental assumptions is challenging, although not exclusive of truth. The chapters on the abortion decision are especially painful for those of us who already perceive the sinfulness and hurt inherent in the decision. To overhear segments of conversations in a transcript is to experience less of the personal agony but to sense our own participation in the guilt of two "wrong" options.

STAGES OF FAITH

by James W. Fowler. San Francisco: Harper and Row, Publishers. 321 pages, $17.95.

Reviewed by Gary L. Golden, Baptist Campus Minister, Dartmouth College, Hanover, New Hampshire.

James Fowler, Director of the Center for Faith Development, Candler School of Theology, Emory University, has led an effort to correlate the studies of human development, psychology of religion and theology with a very adequate data base (some 400 interviews across a wide spectrum of religious background); the result is his book, Stages of Faith.

In reviewing the book, perhaps an overview of some of the issues raised by the topic, "Faith Development and Campus Ministry", would help in "pointing" our discussion. There are several basic precepts we can agree upon: 1) the college years, for most students, will be the first years in which his or her world-view is seriously challenged, whether in regard to social status, intellectual ability, faith experience, or any other facet of one's personal life; therefore, our ability to help the student formulate or reformulate a more accurate

worldview is a major component of any valid ministry on the campus; 2) since our own ability to help another reformulate a worldview is reliant on our own "arrival" at an accurate stance, each of us needs to have experienced some sense of progress in our faith; therefore, the need exists for each of us to possess a framework on which to "hang" our own progress in our faith; and 3) since "faith" is an intangible which is both elusive and internalized, many different approaches must be used to arrive at an adequate framework from which to approach a study of human faith development; therefore, one who endeavors to study faith development needs to approach and view the study from several distinct yet complementary views.

Fowler's work touches on each of these precepts at different points in his work. In regard to precept No. 1, Fowler sets out in his first section to arrive at several working definitions for faith, most of which are different from those brought by our students. In drawing distinctions between faith, "religion" (or to use Wilfred Cantell Smith's "cumulative tradition"), and "belief," Fowler moves through a semantic and behaviorial study of the usage and of the relationship between the words. At one point, he pulls together the interrelations. In regard to faith and "cumulative traditions," he states, "Faith, at once deeper and more personal than religion, is the person's or group's way of responding to transcendent value and power as perceived and grasped through the forms of the cumulative tradition (p. 9)." He moves on to include belief in this interrelationship: "Belief ... arises out of the effort to translate experiences of an relation to transcendence into concepts or propositions (p. 11)." Within this framework, Fowler feels we can move to understand faith in terms of our beliefs, our significant relationships, personal experiences and the images from which we draw significant understanding of our faith.

A second part of Fowler's book, the actual stages of faith, would be an important section in regard to the first two precepts. Very quickly, these are the stages with a brief description: 1) Intuitive-Projective — ex-

tremely self-centered outlook in which all external experience is filtered through and named by the person, with all that is not understood having meaning projected upon it by the person assuming his/her understanding is universal; 2) Mythic-Literal — "Stage 2's capacity to construct the perspectives of others means that the youngster now can also construct God's perspective, giving it as much richness — and some of the same limits — as the perspectives now consistently attributed to friends and family (p. 139)"; 3) Synthetic-Conventional — with the first "chum" and its experience of adolescent intimacy, gaining the gift of knowing and being known, giving each a mirror to gauge the new variety of life; God is sought as one who knows, accepts and confirms the adolescent; 4) Individuative-Reflective — brought about by an interruption of reliance on external sources of authority and meaning, with a subsequent relocation of authority within one's self; involves a critical distancing from previous assumptive value system and emergence of an internal "executive ego"; 5) Conjunctive — sees ability to acknowledge both or many sides of an issue, rather than the either/or of Stage 4; not a wishy-washy neutrality, but awareness that Reality often transcends one's own experience of It; and 6) Universalizing — a stage of faith which involves radical orientation to the "incarnation" of the imperatives placed on us by absolute love and justice, finding its roots in the Sovereign God and the coming transformation of the world through the "inclusiveness of community, radical committment to justice and love, and of selfless passion for a transformed world, a world made over not in their images, but in accordance with an intentionality both divine and transcendent (p. 201)."

Needless to say, Fowler dwells a bit deeper on each stage, utilizing the 400 interviews and building upon the works of Kohlberg, Piaget and Erikson in Parts II and III, as well as drawing from H. Richard Niebuhr and Paul Tillich throughout. Together, Fowler gives the reader-minister a working framework of the pertinent fields of psychology with rich experiential data. The

result is a book well worth any campus minister's effort in its reading.

BECOMING ADULT, BECOMING CHRISTIAN: ADULT DEVELOPMENT AND CHRISTIAN FAITH
by James W. Fowler. New York: Harper and Row, 1984. 154 pages, $13.95.

Reviewed by Stephen Hollaway, Campus Minister, U.A.B. Graduate Schools and Birmingham-Southern College, Birmingham, Alabama.

James Fowler's follow-up to Stages of Faith will interest campus ministers not because of its insights into faith development but because of what it says about vocation. This book grows out of Fowler's own vocational struggle in his early forties, a choice he had to make between moving into administration or continuing in research. His reflections on the meaning of vocation will speak to many in professional ministry for whom this is a perennial issue.

The key to Fowler's thinking is the contrast between destiny and vocation. "Destiny" is the secular version of what it means to become an adult or a fulfilled person; it is also called "self-actualization." For campus ministers trained in counseling it comes as a shock to find a mainline Protestant psychologist of religion coming out *against* self-actualization. But for Fowler it is a part of "the most serious modern heresy," the belief that we can be "self-grounded persons." He relates the idea of personal destiny to the philosophy of *Eudaimonism* which teaches that we discover our specialness and unique excellence by consulting our *daimons* or inner voices. The highest ethical life is then found in realizing or actualizing that inner necessity. This gave me second thoughts about presentations I've given to students on vocation and the will of God in which issues of gifts, abilities, and uniqueness came before the issues of community and covenant. In BSU circles we are often quick to baptize individualism and even narcissism, ready to collapse the distance between "I've Got to Be Me" and "I Have Decided to Follow Jesus."

Fowler presents vocation as covenant partnership with God in his work as creator, governor, liberator, and redeemer. "Vocation is the response a person makes with his or her total self to the address of God and the calling to partnership" (p. 95). We are called to personhood in relationships and "there is no personal fulfillment that is not part of communal fulfillment" (p. 102). The self-actualization which is the goal of some is for the Christian the by-product of covenant faithfulness. Fowler suggests that in dealing with college students our role is to help them shape their dreams in terms of vocation rather than destiny. We invite students to vocational dreams by asking questions which are countercultural, providing alternatives to the powerful voices of those calling students to destiny dreams. At the same time, the Christian community "must witness to the faithfulness and power of a providential God who invites, helps to shape, and invests in active partnership with those who genuinely seek to respond to their callings" (p. 144).

Perhaps I pick up the vocation theme because of my own struggles, but it seems to be Fowler's core concern. That this book also tries to be about adult development presents some problems; we sense that there are two agendas at work here, as if lectures on development were juxtaposed with reflections on vocation. What ties the two concerns together is the question: What does it mean to be an adult or a mature person?

Fowler considers developmental theorists to be modern philosophers (almost theologians) because implicit in every theory of development is a goal, a model of maturity. For Erikson it is "generativity," a notion Fowler characterizes as prophetic because of its emphasis on social virtues and caring. Daniel Levinson, author of Seasons of a Man's Life, is contrasted to Erikson and characterized as closer to wisdom literature, full of common sense and acceptance of reality. Of course Levinson, whose emphases are much like those we are familiar with in Passages, is not Fowler's favorite, because he represents the temptation

to self-groundedness. Fowler also consider's Carol Gilligan's work, without really drawing out a vision of adulthood, and then critiques his own faith development theory.

The summaries are useful and the critiques are stimulating. Precisely how this relates to the wonderful material on vocation, I am undecided. I am left thinking, though, that it is Fowler's call to vocation which we and our students most urgently need to hear.

RADICAL DEPARTURES: DESPERATE DETOURS TO GROWING UP

by Saul Levine. San Diego, California: Harcourt Brace Jovanovich, 1984, 196 pages, $15.95.

Reviewed by Pete Parks, Director of Campus Ministry, Peninsula Area, Williamsburg, Virginia.

Who among us has not wondered and trembled at the mention of cults? We sponsor conferences and seminars to inform and warn students about them; we have books detailing the beliefs of such groups and watch movies that show the experiences of those who have joined them. This book is valuable in that it analyzes these groups in a general way, describes what happens to those that join them, and attempts to show why they lose themselves in such groups so suddenly and change so drastically.

The author is a psychiatrist who found that contrary to what he had been taught, the societal dropouts he studied during the War in Vietnam had not come from sordid backgrounds or had disturbed personalities. Rather, they were normal kids, as he says, "right out of 'Happy Days.' " This led him to an intensive study of cults, or as he prefers to call them, radical groups, examining a spectrum of such religious, political, and psychological groups. He discovered that it was the joiners, or radical departers, rather than the groups themselves that provided the best understanding of what takes place.

The book follows the pilgrimages of nine young people, all of whom are composites of the hundreds he

has interviewed who suddenly left everything in a radical departure. He begins by looking at the family and life situation of each one. What conclusions can be drawn?

This is continued for each stage in the radical departures of the nine. In "Breaking Away" he asks why was it at that particular time that each one decided to join a group? The chapter, "Inside the Group," looks at needs that were met while a part of the group. He examines the reactions of parents and friends to see what drives the child even further away or what might aid in holding together the fragile threads which remain of the relationship. Finally, where do the "Seeds of Doubt" come from, those suspicians that the group is not what it seemed to be? Why is it that 90% of the radical departers return to their families and original lifestyle within two years of their leaving? How do their adjustments to their former life take place?

Levine discovered that all of the joiners share several characteristics. Each had problems in separating from his or her family; all had no relationships that were not either exploitive or tentative. None had commitment to any value system, and at the time of their departure, all had terribly low self esteem.

As the title states, Levine seeks the joining of a radical group as a desparate attempt to become an adult. The groups seem to give instantaneous answers to all of their problems. In one leap they achieve separation from their family, discover relationships in which everything is wonderful, become totally committed to their organization's cause, and are made to feel valued and worthwhile. They find a leader with supreme authority that tells them how to live. Because of the euporia that accompanies the departure, all takes place with no pain or stress on their part. He does not see the experience as particularly therapeutic, but does conclude that overall, it does help them to make up for lost time in their personal development and that most resolve their personal issues while a part of the group and in spite of it.

Levine's conclusions were a surprise to me. The fact

that "normal" young people can be attracted to such groups and come out a better person went against everything I have read. I also realized that many of the students with whom I minister face many of these issues. I wondered how many students join a BSU to resolve these problems, and having done so, drop out without realizing the real purposes of BSU. Which students need to struggle with these issues, but abandon the effort when it becomes evident that pain is part of the process? How many spend four years in a campus ministry program and never resolve these most significant issues? Also how does our ministry assist students in these struggles? The book does not answer these questions; it does not attempt to. It does provide fertile ground for thinking about them.

I bought the book after reading the author's article on the subject in the August 1984 ***Psychology Today.*** In subsequent issues the author received criticism from those who have witnessed the pathological effects of a cult experience. These should not be ignored, but the book certainly provides an interesting look at some of the constructive aspects of the radical departure.

CELEBRATION OF DISCIPLINE: THE PATH TO SPIRITUAL GROWTH

by Richard J. Foster. San Francisco: Harper and Row, 1978, 184 pages, $8.95 hardcover.

Reviewed by Annette H. Nielsen, Bridgeport, Connecticutt.

The campus minister finds him/herself with a dual responsibility: to help lead those who do not know Christ into a personal relationship with him, and to provide guidance to those who are Christians as to know to mature and deepen that initial relationship. We Baptists tend to be strong on skills relating to the former, but all too often find ourselves decidedly weak in resources and spiritual tradition as to the latter. Richard Foster's book, Celebration of Discipline, steps into this void, proving an invaluable resource for both personal spiritual growth and for discipling others.

Beginning with a scriptural and historical discussion of what he terms the "classical disciplines", Foster presents a clear and concise argument for the modern Christian to "re-discover" those methods and aids to growth that have been known and practiced by Christians of all centuries. Drawing his material from both Scripture and from ancient and modern Christian writers, Foster provides guidance into not only the "hows", but also the "whys" of such spiritual disciplines as meditation, prayer, fasting, confession, worship, and celebration. For those of us actively involved with campus ministry, it is interesting to note his inclusion of study and solitude in his list of disciplines, areas too often given short shrift in our ministries. Each topic is handled separately, with historical and Scriptural background given first as the foundation, followed by solid, practical advice as to how to apply these truths to our everyday walk with God. Those familiar with Christian devotional literature will enjoy the rich diversity of sources quoted, from Theresa of Avila to Theresa of Calcutta, Thomas a Kempis to Thomas Merton.

Foster's work is definitely more than just another of the many "how to" books currently flooding the market. Rather, in it one senses the genuine experience of not only the author, but of centuries of Christians, that "cloud of witnesses" who have gone on before. To read it is to be deeply challenged in a personal way; to respond to its guidance is to embark upon a path of spiritual growth that cannot help but affect our ministries.

SELF-DIRECTED LEARNING: A GUIDE FOR LEARNERS AND TEACHERS

by Malcolm Knowles. Follett Publishing Company, Chicago, 1975, 135 pages, $6.95.

Reviewed by Ron Brown, Director-Coordinator, Ministries in Higher Education, Baptist Convention of Maryland, Lutherville, Maryland.

"It is a tragic fact that most of us only know how to be taught; we haven't learned how to learn." (p. 14).

Knowles' book is intended for two groups of persons: persons who seek to develop their own competency as self-directed learners and those who teach and want to help their students learn how to take more responsibility for their own learning. Malcolm Knowles has written a *work book* on how to learn to take responsibility for one's own learning. "People who take initiative in learning learn more and learn better than do people who sit at the feet of teachers and passively wait to be taught." (p. 14).

As one who has been involved in education for most of my adult life, I found this book refreshing because it points the way to developing a process of life long learning that is not necessarily degree oriented, and is based on the learning needs of the individual. He makes a clear distinction between two ways of learning.

Teacher-directed learning assumes the learner is essentially a dependent personality and the teacher has to assume responsibility for what and how the learner should be taught. The teacher-directed learning is responsible for all the resources, is to be the expert on the content and expert in transmitting this content to the learner. Teacher-directed learning assumes that students enter into an educational endeavor with a subject orientation to learning. Learning is organized around certain units of material that are to be transmitted to the student. Teacher-directed learning assumes that students are motivated to learn in response to external rewards and punishments, such as grades, awards, degrees or the fear of failure.

On the other hand, self-directed learning describes a process by which individuals take initiative with or without the help of others, in first, diagnosing their own learning needs; second, formulating learning goals; third, identifying human and material resources for learning; fourth, choosing and implementing appropriate learning strategies; and fifth, evaluating learning results. "Self-directed learning usually takes place in association with a variety of kinds of helpers such as teachers, tutors, mentors, resource persons and peers. There is a lot of mutuality in a group of self-directed

learners." (p. 18). Self-directed learning assumes that the learner's experiences become an increasingly rich resource for learning. Self-directed learning assumes that we learn because there are tasks to be accomplished or needs to be met and not just a body of material that must be learned. Self-directed learning assumes that learners are motivated by internal incentives such as the desire to achieve, the urge to grow, satisfaction in accomplishment of learning and the need to know something specific in order to accomplish a task. Self-directed learners recognize that there are occasions in which they may need to be taught and sit in a classroom, but they will enter into those teacher-directed situations with an attitude that is searching and probing, and that they will exploit many resources for learning without loosing their own self-directedness.

One half of the book is filled with learning resources such as how to determine one's learning needs, how to discover one's competencies for self-directed learning, how to increase those competencies, and how to develop a learning contract with oneself.

This book is exciting for those who seek to become more self-directed in their own continuing education and for those who want to help students become more self-directed and to take more responsibility for their own learning and for their own education. The book is a must for campus ministers who themselves are seeking to become self-directed learners.