CATECHISM AND AFFECTIVE KNOWING

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A Research Paper

Presented to

Dr. Timothy Jones

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for 92000

Theological Foundation of Educational Research

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by

John O. Baker III

jbaker765@students.sbts.edu

August 26, 2016

CATECHISM AND THE AFFECTIVE DOMAIN

> In the west we are witnessing a number of disappearances. The ongoing disappearance of the Judeo-Christian worldview from Western culture. The disappearance of a large segment of believers, who across the Western world are leaving churches, walking away from active faith, or faith all together during the young adult years. … The disappearance of a mode of church engagement characterized by commitment, resilience, and sacrifice among many Western believers. In its place a new mode of disengaged Christian faith and church interaction is emerging. This new mode is characterized by sporadic engagement, passivity, commitment phobia, and a consumerist framework.[1]

Mark Sayers provides a sobering assessment of the cultural landscape in which the contemporary Christians and the Christian Church are engaging in ministry. The dominant worldview of post-modernity is being dramatically influenced by a rapid slide toward a post-Christian culture, requiring Christians and Christian Churches to consider how to effectively minister within their current contexts. Jesus' command to His disciples to go and make disciples of all nations[2] has within it an implicit expectation that cultural tensions will be encountered in their going and in their making of these disciples.

In this chapter I am going to suggest that one appropriate response to the task of making disciples in the twenty-first century is to return to a centuries old framework of faith-community based catechesis through catechism, with an intentional emphasis on the affective domain of learning, in order to produce a more resilient faith in disciples. A brief overview of early church catechesis and the development of catechisms will be followed by a discussion of several Church Fathers and their concern that catechesis be implemented with a concern for the affective. This discussion will be followed by a review of Bloom's Taxonomy and the domains

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[1]Mark Sayers, *Disappearing Church: From Cultural Relevance to Gospel Resilience* (Chicago: Moody Publishers, 2016), 7–8.

[2]Jesus' Great Commission. See Matthew 28:18-20.

of Educational Objectives. Lastly an encouragement to emphasize the affective domain, in light of several key arguments, will be provided in support of this thesis.

Reconsidering Catechism

> After almost a century of experiential religious education, with its heavy emphasis on process over content, personal creativity over communal identity, and emergent experience over biblical-theological knowledge, it is safe to say that the members of mainline Protestant churches know less about the faith, are more tenuously committed to the church, and are less equipped to make an impact on the surrounding world than they were at the turn of the century.[3]

Richard Osmer's criticism of contemporary Protestantism strikes hard at the attributes scripture calls Christ followers to exhibit. A decreasing knowledge of the faith, a shallow commitment to community, and an ineffective witness are a far cry from the character of discipleship described in the pages of scripture and demonstrated in the lives of many Christians throughout Church history. Osmer's critique cites the last century's educational methods and philosophies as being at least partially responsible for bringing about these unfortunate outcomes. From a similar perspective, Ted Ward cites Christian education's capitulation to social sciences both philosophically and pedagogically as causing fragmentation within the church, resulting in many of the same outcomes Osmer delineates.[4]

Others assess the current shift in western culture as the natural extension of post-modern philosophical thinking. The post-modern perspective that regards the individual as the determiner of truth is emphasized by Sayers as he notes,

> What we are experiencing is not the eradication of God from the Western mind, but rather the enthroning of the self as the greatest authority. Western culture is shaped by an ancient heresy – Gnosticism. Gnosticism is at its heart an alternative gospel, which moves authority from God to the self, in which the individual seeks to power their own development and salvation. [5]

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[3]Richard Osmer, "The Case for Catechism," *The Christian Century*, April 1997, 411–12.

[4]Jim Wilhoit and John Dettoni, *Nurture That Is Christian: Developmental Perspectives on Christian Education* (Grand Rapids, MI: Baker, 2005), 7.

[5]Sayers, Disappearing Church, 11

Christians are called to gather and live as an intentionally counter cultural community within the world.[6] Yet without diligence and intentionality, it is likely that many aspects of secular culture will continue to permeate Christian thought and practice. Christians are faced with a choice to either abdicate Christ's command to be salt and light within the culture, or to intentionally engage in practices of faith formation which produce greater levels of fidelity and resiliency of faith as Christians engage the secular society in which they are called to minister.[7]

The early Church provides a challenging example to contemporary Christians of living as salt and light in an attractive manner within a hostile culture. Their lifestyles stood in stark contrast to their neighbors. "The moral earnestness of the Christians contrasted powerfully with the prevailing corruption of the age, and while it repelled the frivolous and voluptuous, it could not fail to impress most strongly the deepest and noblest minds."[8] This same testimony, produced by the contrasting lifestyle of transformed believers, is possible for Christians within all cultures throughout the world today.

The early Church's testimony was not the result of mere happenstance. Evidence suggests that the early Church's formulation of an organized and systematized catechesis was an intentional obedient response to the teaching ministry called for in Jesus' Great Commission.[9] The same commands of our Lord remain in effect for the Church today, commands which call the individual and the Church to grow in Christlikeness in thinking, valuing and doing. As such, a contemporary response to Christ's commands calls for the design and engagement of an intentional, systematic, and comprehensive process of faith formation. I submit that a community

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[6]See John 17:15-16.

[7]See Matthew 5:13-16.

[8]Schaff, *History of the Church,* 1:8 as cited in Mike Stallard, "Post-Christian Culture as an Aid to Christian Ministry," *Journal of Ministry & Theology* 19, no. 1 (Spring 2015): 72.

[9]Clinton Arnold, "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism," *The Journal of the Evangelical Theological Society* 47, no. 1 (March 2004): 43.

based catechesis using the more contemporary form of catechism provides the foundation necessary for just such a formation.

Early Church Catechetical Practices

Catechisms did not appear in the form generally recognized today until the middle ages, yet the constituent components of creed, summarized doctrine, and question-answer format are discernable from the very beginnings of the Church's educational ministry. Some believe Paul himself alludes to this practice in his letter to the Church in Corinth.

> Catechetical instruction not only involved hearing Scripture, but also learning the common confession of the church as summarized in creed. The tendency for the church to begin summarizing the heart of the faith in propositional statements began at the earliest stages as seen, for instance, in Paul's appeal to common creedal confession in 1 Cor 15:3-4.[10]

The primary focus of the ancient church's discipleship ministry involved the preparation of new believers for baptism.[11] This preparation was not entered into lightly, requiring the new believer and the Church to enter into a three-year process of intentional systematic discipleship before the candidate was received fully into the church through baptism. The practice of delaying baptism until the completion of this training reflected the Church's understanding that "the teachings of Jesus required significant time to incarnate and practice as part of the process."[12] The early church's standard for the education of disciples was not simple knowledge of the facts, but an inculcation resulting in a complete transformation of the disciple's life.

Documents from the early church further validate the existence of a comprehensive and somewhat standardized discipleship plan across local churches. The *Didache*, dated to the

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[10]Clinton Arnold, "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism," *The Journal of the Evangelical Theological Society* 47, no. 1 (March 2004): 48.

[11]James E. Reed and Ronnie Prevost, *A History of Christian Education* (Broadman & Holman, 1993), 71.

[12]Arnold, "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism," 42.

early second century, preserves many of these early church practices.[13] Manuscripts have been found written in Greek, Syriac, Latin, Coptic and Arabic, adding credence to the standardized belief that the *Didache* was used widely as a standard catechetical manual in many if not most of the early churches.[14] The entire faith community became involved in the disciple forming activity, providing the means to live out faith in community.

> Faith formation involves learning the content of the faith and a way of life. Young people in the Scriptures were socialized into the faith community, and in a large part, though there was formal instruction as described in the Didache, adult converts were also socialized into the faith community. Socialization requires that each member of the community be willing to spend time with and learn from the other members of the community.[15]

Ancient Christian discipleship was an intentional process involving both depth and breadth, a concentration on the tenants of the faith and the molding and shaping of the disciple's moral development through the influence of an intentionally formative faith community.

The method of instruction was predominantly oral, with creeds being recited and memorized by the participants. This process of oral instruction, "instilled a certain 'life,' rather than the message being relegated to the pages of a book, the message lived within the heart, mind, and life of the Christian."[16] Every aspect of the community at worship was intentionally used for pedagogical purposes.[17]

The Catechetical Affective Tone

Attitudes toward catechesis and catechisms has changed greatly over the past several centuries. Jessicah Duckworth comically recounts the expressions of dread she received when

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[13]Reed and Prevost, *A History of Christian Education*, 76.

[14]Ibid., 76–77.

[15]Darwin Glassford and Lynn Barger-Elliot, "Toward Intergenerational Ministry in a Post-Christian Era | Christian Education Journal," *Christian Education Journal* 8, no. 2 (Fall 2011): 373.

[16]Reed and Prevost, *A History of Christian Education*, 79.

[17]Ibid.

she displayed a copy of a catechism before a crowd of Lutheran senior citizens.[18] For them catechisms represented a form of testing to see if they had memorized their lessons. As she encouraged them to reconsider catechism in the twenty-first century, she received push back, commenting that "Very few could imagine using catechisms in a way different from the past."[19]

Catechisms and catechesis may have fallen out of favor for many, but that attitude does not dissuade others who still see their beauty, appreciate their history and the value the substance within them. Catechisms have the potential to "lead a person into the fullness of the Christian life, a fullness that can best be described as the *ars vivendi fide*, that is, the art of living by faith. In other words … to form within us a habit of the mind and heart that is lived from faith to faith."[20]

The beauty of the catechism is lost when the emphasis is placed on memorization alone. Wegenast "bemoans the post-Reformation period for putting people in a 'prison of sterile memorization.'"[21] His comment is not an indictment of memorization as much as it is an indictment against the manner in which catechisms have been approached in recent history.[22]

A brief survey of Church Fathers demonstrates their concern that catechetical training involve more than just the mind. Cyril of Jerusalem (313-386 A.D.) referred to the key points of the early church's catechesis as a summary of the scriptures that were to be obeyed and loved.

> For the articles of the Faith were not composed as seemed good to men; but the most important points collected out of all the Scripture make up one complete teaching of the Faith. And just as the mustard seed in one small grain contains many branches, so also this Faith has embraced in few words all the knowledge of godliness in the Old and New

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[18]Jessicah Krey Duckworth, "Catechetical Practices for the Family," *Word & World* 33, no. 1 (2013): 13.

[19]Ibid., 14.

[20]Charles Arand, "Does Catechism in the LCMS Aim for the Ars Vivendi Fide?," *Concordia Journal* 22 (1996): 58.

[21]Arnold, "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism," 49.

[22]For a discussion on the usefulness of rote memorization see Joel Smelley, "Rote Learning: A Revised Strategy for Religious Education," *Christian Education Journal*, 3, 10, no. 2 (2013): 309–21.

Testaments. Take heed then, brethren, and hold fast the traditions which you now receive, and write them on the table of your heart.[23]

Augustine encouraged teachers to be personable and engaging with their disciples, seeking active student participation, and becoming familiar with their student's backgrounds to find point of contact.[24] Teachers were also encouraged to examine their own attitudes, and to be wary of how their presentation may hinder learning. Augustine counseled his priests that it is better not to catechize than to attempt it with an improper attitude which would hinder the student.

> If you are depressed over having to set aside some other occupation, on which you were already bent as being more important, and on that account are sad and catechize unattractively, you ought to reflect that it is uncertain what is more useful for us to do, and what is more seasonable, either to interrupt for a while or to stop altogether.[25]

Augustine understood, even before the concept was developed, that affective objectives could only be achieved when appropriate affective methods were used.

Learning doctrine through memorized creed was likely the dominant form of catechesis until the reformers produced catechisms during the sixteenth century.[26] Luther prepared two catechisms to address the deplorable condition of religious education in Germany, including the Short Catechism in 1529.[27] While written as a corrective for the lack of Christian lifestyle witness, his tone is more parental than judgmental. Luther was the first theologian in a thousand years whose role as a father shaped his theology and practice, bringing a familial warmth to his writing.[28] Luther's Small Catechism,

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[23]"Church Fathers: Catechetical Lecture 5 Article 12 (Cyril of Jerusalem)," accessed August 20, 2016, http://www.newadvent.org/fathers/310105.htm.

[24]Reed and Prevost, *A History of Christian Education*, 99.

[25]Augustine, *The First Catechetical Instruction,* trans. Joseph P. Christopher (Westminster, MD: The Newman Press, 1952), 14:20, 46.

[26]Arnold, "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism," 48.

[27]Walker, Williston, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1918), 319.

[28]Duckworth, "Catechetical Practices for the Family," 15.

… was not simply an instruction book; it was Luther's personal, direct confession to the Hanses and Magdalenas of his congregation and to today's readers. That is why there's a shift in pronouns in some of the explanations. In the commandments, if Luther simply were paraphrasing, he would have written, "You shall not take the name of God in vain," or "You are to fear and love God." But what did he write? We! We are to fear and love God. Luther did not stand over his people shouting at them. "Learn this, believe this, do this... or else!" Instead he stood alongside them and cried: "We, we are to fear, love and trust in God above everything else."[29]

The challenge facing the contemporary Christian Church is the same faced by every preceding generation during their opportunity to be contemporary: how to most appropriately develop and implement an intentional process of faith formation for believers. The use of catechism in community has been suggested as the foundation of this process. A consideration of Church Fathers indicates that the way many "do catechisms" misses the fuller purpose and intended practice for the catechism. Something more is needed.

To speak the Christian faith today requires fluency with biblical and theological language. Discipleship in daily life requires facility with regard to the rituals, narratives, and norms of a practicing community of disciples. To engage the catechism's content with integrity does not mean the teacher has to be cold and distant and the end result filled with fear and trepidation. Nor does teaching the catechism mean alluding to it unsystematically, now and then, as it appears in emergent experience of the learner. With these two choices as the persistent backdrop for the catechism's use today, families need a more compelling approach in order to fall in love with the catechism again.[30]

Contemporary Learning: Bloom's Taxonomy

In 1948 Dr. Benjamin Bloom and his associates met in Boston to explore their common interest in creating a vocabulary for the development of achievement tests. The focus of their efforts quickly became intent on standardizing methods for describing and designing educational opportunities to achieve educational objectives.[31] The participants made a survey of the educational objects in use at their respective institutions of higher learning, looking for

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[29]Timothy Wengert, *Martin Luther's Catechisms: Forming the Faith* (Minneapolis: Fortress Press, 2009), 12-13.

[30]Duckworth, "Catechetical Practices for the Family," 14.

[31]Benjamin S. Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain* (New York: David McKay Company, Inc., 1964), 3–4.

patterns in the often intuitive nature of educational design. They determined that most

educational objectives could be described as distinctions between thinking, feeling and acting.[32]

They then began categorizing educational objectives into three broad categories which they

entitled the cognitive domain, the affective domain and the psychomotor domain.[33]

There are in fact many taxonomies addressing education and its contribution to human

development.[34,35] While each model attempts to represent innovative considerations, the

consensus among educational developers is that the Bloom tri-partite construction of cognition,

affect and psycho-motor domains is "fundamental and enduring,"[36] representing the most

influential and authoritative contribution to the development of curriculum and educational

outcome assessment cited in educational literature.[37] Bloom's three domain classification is

"arguably one of the most influential educational monographs of the past half century."[38]

The Cognitive Domain

The first domain to receive consideration from Bloom and his associates was the

cognitive domain, with a detailed taxonomy published in 1956.[39] Consideration of the cognitive

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[32]Benjamin S. Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain* (New York: David McKay Company, Inc., 1964), 7.

[33]Ibid., 6.

[34]Anderson proposed expanding the cognitive domain into two dimensions: cognitive process and knowledge. Additionally, he offers 19 alternative taxonomies for the cognitive domain alone. See chapter 15 of: Lorin W. Anderson and David R. Krathwohl, *A Taxonomy of Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* (New York: Longman, 2001).

[35]Dettmer proposes a four domain structure, adding a social domain to Bloom's original three, and adding an overarching unifying function to make the taxonomy more holistic. See: Peggy Dettmer, "New Blooms in Established Fields: Four Domains of Learning and Doing," *Roeper Review* 28, no. 2 (Winter 2006): 70–78.

[36]Daniel R. Lynch et al., "Beyond the Cognitive: The Affective Domain, Values, and the Achievement of the Vision," *Journal of Professional Issues in Engineering Education & Practice* 135, no. 1 (January 2009): 48.

[37]Dettmer, "New Blooms in Established Fields," 70.

[38]Lynch et al., "Beyond the Cognitive," 48.

[39]Benjamin S. Bloom et al., *Taxonomy of Educational Objectives, Handbook I: The Cognitive Domain*

domain first was a natural consequence of the group's efforts. The preponderance of educational objectives under consideration were within the cognitive domain.[40] Additionally there is a bias toward cognitive outcomes over other domains due to the relative ease and immediacy of evaluating outcomes.[41] Though the phrase "Bloom's Taxonomy" technically refers to all three domains, it is often associated only with the cognitive domain, resulting in an implied primacy of the cognitive domain over other domains of learning.[42]

The cognitive domain is associated with the activity of the mind and is generally described with words such as "think" or "intellect." The domain is concerned with "those objectives which deal with recall or recognition of knowledge and the development of intellectual abilities and skills."[43] Objectives are described and assessments are measured with an emphasis on "remembering or reproducing something learned or solving problems by reordering material or combining ideas, methods or procedures already learned."[44] Each of the three taxonomies are developed around an organizing principle. In the case of the cognitive domain the organizing principle is complexity, with less complex levels forming a foundation for higher, more complex levels of cognition.[45] Categories within the taxonomy, moving from lesser to

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(New York: David McKay Company, Inc., 1956).

[40]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 6.

[41]Ibid., 16.

[42]Many people who indicate they are familiar with Bloom's Taxonomy are actually only familiar with the cognitive domain. Anecdotally, this author has had several conversations related to Bloom, and in every case the individuals represented the cognitive taxonomy as though it were the only taxonomy.

[43]Bloom et al., *Taxonomy of Educational Objectives, Handbook I: The Cognitive Domain*, 7.

[44]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 6.

[45]Ibid., 8.

greater degrees of complexity, are: Knowledge, Comprehension, Application, Analysis, Synthesis and Evaluation.[46]

The Psychomotor Domain

The psychomotor domain received the least attention from Bloom and associates, and will also likewise receive little consideration in this chapter. The domain is generally associated with the activity of the human body and is described using action words. The domain is concerned with "objectives which emphasize some muscular or motor skill, some manipulation of materials and objects, or some act which requires a neuromuscular coordination."[47] At the time the taxonomical structure was developed there were few objectives associated with the psychomotor domain, causing it to be the least emphasized and the last taxonomically developed. Consideration of the psycho-motor domain's impact on learning and knowledge continues to lag behind the emphasis placed on the cognitive and affective domains.[48]

The Affective Domain

The affective domain is often associated with the emotions or attitude of the student and is described using words such as "feel" or "believe". This domain is concerned with "objectives which emphasize a feeling, tone, an emotion, or degree of acceptance or rejection. Affective objectives vary from simple attention of selected phenomena, to complex but internally consistent qualities of character and conscience."[49] Objectives are described and assessments are

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[46]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 187-93.

[47]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 7.

[48]A consideration of the influence of the psycho-motor domain is fundamental to the contribution of practice and habit upon the spiritual formation of the whole person. See James K. A Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, 2009.

[49]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 7.

measured with an emphasis on "attitude, motivation, willingness to participate, valuing what is being learned and ultimately incorporating the discipline values into real life."[50] In contrast to the ease and immediacy of cognitive assessments, elements of the affective domain including, "interests, attitudes, and personality characteristics are assumed to develop relatively slowly and to be visible in appraisal techniques only over long periods of time, perhaps even years."[51] The organizing principle of the taxonomy is internalization, moving from simple awareness to complete characterization. Categories within the taxonomy, moving from lesser to greater internalization, include: Receiving, Responding, Valuing, Organization and Characterization.[52]

The Affective Domain and Faith Formation

The thesis of this chapter is not an attempt to urge disregard for cognitive and psycho-motor aspects of learning. Rather, it is an appeal to emphasize the necessary inclusion of the affective domain when engaging in faith formation. The natural tendency to maximize the cognitive and minimize or eliminate the affective is a trend that must be overcome. Karen Estep affirms the necessity of appeal to all three domains with regard to curriculum design when she states,

> While we are most familiar with designs that focus on content, there is more to Christian education than content knowledge – in particular, spiritual growth and a call to service. Christian educators need to teach and expect growth in all three learning domains: cognitive, affective and volitional.[53,54]

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[50]Mritha Ramalingam, "Assessment of Learning Domains to Improve Student's Learning in Higher Education," *Journal of Young Pharmacists* 6, no. 1 (2014): 29.

[51]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 19.

[52]Ibid., 176–85.

[53] James Riley Estep, Karen Lynn Estep, and M. Roger White, *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims* (Nashville, Tenn.: B & H Academic, 2012), 193.

[54]Volitional in this taxonomical context is comparable to Bloom's psycho-motor domain.

A position encouraging emphasis on the affective domain in order to ensure consideration of all three domains is based on several arguments.

Domain Interdependence

The primacy given to the cognitive domain validates a concern expressed by Bloom and his associates early in their work. Referring to their taxonomy they commented, "We should note that any classification scheme represents an attempt to abstract and order phenomena and as such probably does some violence to the phenomena as commonly observed in natural settings."[55] Bloom struggled with whether the product of their work should even be considered a taxonomy because that might overemphasize structure. "These concerns were on target, because the taxonomy has become a convenient template for curriculum design."[56] This ease of use has been blamed for producing a lack of concern toward designing educational opportunities with an eye toward all three domains simultaneously.

While each educational objective under consideration could be easily placed within an individual domain, Bloom and his associates recognized that no objective was entirely isolated to any single domain.[57] Their work stresses a strong overlap between the cognitive and affective domains, citing examples where objectives within one domain catalyze objectives in other domains.[58] An overarching goal of their taxonomy was to produce a vocabulary and means of design and assessment for all three domains, recognizing interdependency and producing a more holistic form of education.[59] The authors of the taxonomy's affective handbook stated that the

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[55]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 8.

[56]Dettmer, "New Blooms in Established Fields," 71.

[57]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 6.

[58]Ibid., 57–60.

[59]Ramalingam, "Assessment of Learning Domains to Improve Student's Learning in Higher

value of their work, published after the cognitive handbook, would likely be determined "in the extent to which it can help educators redress the erosion in the meaning and substance of affective objectives which has resulted from the greater emphasis on cognitive objectives."[60]

Internalization as Sanctification, Characterization as Incarnation

From a Christian perspective it is noteworthy that the organizing characteristic of the affective domain is internalization. One definition refers to internalization as a process by which a person begins "incorporating something within the mind or body; adopting as one's own the ideas, practices, standards or values of another person or of society."[61] Another defines internalization as inner growth that takes place as there is "acceptance by the individual of the attitudes, codes, principles, or sanctions that become a part of himself in forming value judgements or in determining his conduct."[62]

Each of these definitions conveys ideas similar to the theological concept of progressive sanctification. As the individual is exposed to information cognitively, they have the potential to interact with the information and grow in their affective understanding as they move through the steps of receiving, responding, valuing, organization and characterization. A brief summary of the characteristics of each category provides a glimpse into the parallels between affective development and biblical sanctification.[63]

Education," 27.

[60]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 14.

[61]Horace English and Ava C. English, *A Comprehensive Dictionary of Psychology and Psychoanalytical Terms* (New York: David McKay Company, Inc., 1958), 272.

[62]Carter Good, *Dictionary of Education*, 2nd ed. (New York: McGraw Hill, 1959), 296.

[63]A short summary of each category of the affective domain is provided. For a detailed summary see Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 176–85.

1. Receiving: The learner becomes willing to receive information or stimuli.

2. Responding: The learner begins to actively attend to the information or stimuli.

3. Valuing: The learner begins to place worth on the information or stimuli.[64]

4. Organization: The learner internalizes, prioritizes and systematizes.

5. Characterization: The learner's value system assumes functional control of his behavior.

Bloom describes the category of characterization as that level of internalization where,

> … the values already have a place in the individual's value hierarchy, are organized in some kind of internally consistent system, have controlled the behavior of the individual for a sufficient time that he has adapted to behaving this way; and an evocation of the behavior no longer arouses emotion of affect except when the individual is threatened or challenged.[65]

A person who has reached characterization has worked a value into his or her personal systematic theology, lives consistently according to that value, and does so ungrudgingly. In a very real way characterization describes a person who becomes a living representation, a type of incarnation, of the very value set internalized.[66]

Reintroduction of Emotion as Part of the Whole Person

For many years educators have considered emotions to be hindrances to learning, obstacles to reason, and impediments to the development of knowledge.[67] Dirks elaborates when he comments,

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[64]Bloom additionally notes that this process of valuing is partially the individual's own valuing, but is "much more a social product that has been slowly internalized or accepted and has come to be used by the student as his own criterion of worth." This understanding adds to the premise that catechesis in community over an extended period is a valid strategy. See Benjamin S. Bloom, *Taxonomy of Educational Objectives. The Classification of Educational Goals - Handbook II: Affective Domain.* (New York: Longman Group Limited, 1964), 180.

[65]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 165.

[66]"For those whom (God) foreknew He also predestined to be conformed to the image of his Son." (Romans 8:29a, ESV)

[67]John M. Dirkx, "The Meaning and Role of Emotions in Adult Learning," *New Directions for Adult*

Reflecting the influence of Cartesian dualism of mind and body and the growth of modernity, emotion has for many years been regarded as separate from both our cognitive and bodily processes, and an anathema to reason and knowing. Over the past twenty years, however, more holistic conceptions of the emotional self have become increasingly common. This holistic understanding of the emotional self implicates our emotions in an active process of knowing, suggesting a positive and "intelligent" role for them in our lives and, in particular, in adult learning.[68]

Not only are emotions increasingly considered important in the general process of learning, but are especially significant for faith communities and disciples to consider. "Emotions can have a considerable effect on the way we think, on motivation and on beliefs, attitudes and values."[69] The opportunity to grow through engagement of the emotional requires the creation of "space within our educational environments where giving voice to emotion-laden issues becomes an integral part of a community of truth."[70] Emotions represent judgements and the strategies we devise to live out our judgements. He continues stating simply that "We live our lives through emotions, and it is our emotions that give our lives meaning."[71]

Cultural Corrective to Personal Privacy
and Autonomy

Bloom acknowledges that affective considerations are somewhat counter-intuitive for advanced societies. Educational developers tend to consider it to be inappropriate to assess a student's interests, attitudes and character development.[72] While issues of achievement,

and Continuing Education 2008, no. 120 (December 1, 2008): 11.

[68]John M. Dirkx, "The Meaning and Role of Emotions in Adult Learning," *New Directions for Adult and Continuing Education* 2008, no. 120 (December 1, 2008): 11.

[69]Peter Jarvis, *Toward a Comprehensive Theory of Human Learning* (London: Routledge, 2006), 102.

[70]Dirkx, "The Meaning and Role of Emotions in Adult Learning," 16.

[71]Robert Solomon, *True to Our Feelings: What Emotions Are Really Telling Us* (New York: Oxford University Press, 2007), 1.

[72]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 16–17.

competency and productivity are considered to be matters of public concern,[73] issues of belief, attitudes, values and personality are considered private except in the most extreme instances.[74]

Bloom continues by suggesting that "The public-private status of cognitive vs. affective behaviors is deeply rooted in the Judeo-Christian religion and is a value highly cherished in the democratic traditions of the Western world."[75] While this tradition of personal religious independence and privacy may be valued in the West, within the context of a faith community, a resistance to engage the affective in faith formation on the basis of religious privacy is disobedience. Clinton recognized this tension when he commented,

> As we once again think of the contemporary evangelical church context, one wonders if (strong teaching and direct admonitions on moral transformation) is still a priority and in what contexts this kind of inquiry and admonition take place. We clearly struggle against a powerful cultural pressure not to intrude into someone else's private affairs and especially not to make any kinds of judgments about their moral behavior and lifestyle framework.[76]

It is precisely in this arena of faith formation that the Church is called upon to engage. The Church is an assembly of individuals called by God to come together and incarnate values and truth in a way uncompromised by the attitudes of those who reject His rightful rule and reign.

Bloom recognized the virtual impossibility of reaching full characterization in the contemporary West.

> Realistically, formal education generally cannot reach this level, at least in our society. … In the more traditional society a philosophy of life, a mode of conduct, is spelled out for its members at an early stage in their lives. A major function of education in such a society is to achieve the internalization of this philosophy.[77]

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[73]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 17.

[74]Ibid., 18.

[75]Ibid.

[76]Arnold, "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism," 50.

[77]Bloom, Krathwohl, David R., and Masia, Bertram B., *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, 165.

In this context the Church must embrace the notion of being a more traditional society. I suggest that intentional catechesis through use of catechism in community represents one possible corrective to create a traditional sub-culture within the greater sphere of secular post-Christianity. Such a process will create a resiliency of faith necessary to live in but not of the world.

Affective Knowing as Obedience

Jesus' response to the lawyer's questioning regarding the greatest commandment was a call to "'love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." (Mark 12:30-31) When asked about the mark of true obedience, Jesus' response was not simply cognitive, but holistic.

Karen Estep provides a helpful annotation concerning the primacy of love when she considers I Corinthians 13:1-3 in light of the three domains of learning.

> If I speak [volitional domain] in the tongues of men and of angels, but have not love [affective domain], I am only a sounding gong or a clanging cymbal. If I have the gift of prophecy [volitional domain] and can fathom all mysteries and all knowledge [cognitive domain] and if I have faith that can move mountains [cognitive domain], but have not love [affective domain], I am nothing. If I give all my possessions to the poor [volitional domain] and surrender my body to the flames [volitional domain], but have not love [affective domain], I gain nothing.[78]

Each of the three domains are represented in Paul's assessment, and in each case the lack of love renders knowing and doing null and void. To be sure, all three aspects of learning and knowing are identified throughout scripture, and examples with emphasis on each can be provided. Paul's thirteenth chapter of I Corinthians stands as a testimony to the priority of an informed and active affective understanding of God, forming the foundation of a faithful life lived in obedience through use of the mind, the body and the emotions.[79]

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[78]Estep, Estep, and White, *Mapping out Curriculum in Your Church*, 194.

[79]See also Philippians 1:8-9. Paul addresses the Corinthian Church with the affections of Christ, and prays that their love will grow along with knowledge and discernment.

Conclusion

In this chapter I have suggested that one appropriate response to the task of making disciples in the twenty-first century is a faith-community based catechesis through catechism, with an intentional emphasis on the affective domain of learning. The history of church catechesis and the admonitions of several Church Fathers demonstrated their priority on affective methods and outcomes. An overview of Bloom's Taxonomy provided a contemporary understanding of teaching and learning, supporting the need for learning that involves all three domains. Finally, several key arguments have demonstrated the need for emphasis of the affective domain in order to reach biblical objectives of faith formation in disciples.

James K.A. Smith summarizes the intent of this chapter's thesis well when he asks rhetorically,

> What if the primary work of education … is not primarily about the absorption of ideas and information, but about the formation of hearts and desires? What if we began by appreciating how education not only gets into our head but also (and more fundamentally) grabs us by the gut – what the new testament refers to as *kardia*, 'the heart'? What if education was primarily concerned with shaping the hopes and passions – our visions of the good life – and not merely about the dissemination of data and information as inputs to our thinking? What if the primary work of education was the transforming of our imagination rather than the saturation of our intellect?[80]

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[80] Smith, *Desiring the Kingdom*, 18.

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