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#### **Authors' Declaration**

The authors declare that there is no financial or personal relationship(s) that inappropriately influenced them in the writing of this article.

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## **Moral Formation: The Motivations Of Young Adults in the Moral Decision-making Process in the Charismatic Tradition**

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#### **Abstract**

*Moral formation is a crucial aspect of the training that young Christian leaders have to be exposed to during their education. This article considered the dominant role of transmission based moral education within the moral formation of emerging adults. The empirical study took a holistic focus to analyse the nuances of the moral self and give moral formation the focus it requires. Three major areas of the moral self, namely knowledge, emotion and socialisation, were investigated. These three areas are considered exclusively within the emerging adulthood life stage of charismatic students attending a Christian gap year. This exploratory study made use of a qualitative approach using semi-structured interviews. The data was analysed with a constructivist framework using content analysis. Findings mainly related to the three focus areas, with the impact of emotions being the most prominent. The influence of the Holy Spirit was also a key finding, as Charismatic emerging adults depended on his guidance during moral decision-making. The data also reflected the significant interaction and overlap of the three areas exercising an influence on emerging adults' moral decision-making together with its impact on the moral identity of an individual.*

#### **1. Introduction**

Morality is a basic issue for the church and its leaders, which has been advanced by the moral maturity of leaders like Archbishop Desmond Tutu but at the same time hampered by the blatant disregard of moral integrity in church leaders as evidenced in the media recently (News24, 2015). Within the South African context, the moral challenges faced by young Christian leaders today are numerous, from issues like sexual immorality, substance abuse and racism to ethical matters like sexual orientation, euthanasia and abortion. It is not surprising then that education within the church must aim to morally "form" individuals. Time and again we ask ourselves what is right and what is wrong in a particular situation. When faced with a moral decision Christians would ask themselves, "What does the Bible say?" or "What would Jesus do?" The impression is created that the right moral knowledge and reasoning will automatically produce the right moral act. But moral knowledge that has not been integrated within the person will only produce philosophical opinion, but no moral character (Trull & Carter, 2004:44; Osmer, 2005:259; O'Connell, 1998:2).

Practical theologian Johannes van der Ven (1998:126) states that one of the traditional approaches that the church has adopted with regard to moral formation is the transmission and impartation of the normative values found in the Bible.

This approach to moral education seems to make logical sense: give a person the right knowledge and they will perform the right action, according to their understanding (Van der Ven, 1998:181). However Van der Ven (1998:128) is of the opinion that this practice of moral education has failed because its focus remains shallow and one-dimensional. Transmission-based moral education is often accompanied by an attempt to tie specific consequences to certain actions. It is taught that obedience to the prescribed moral code will be followed by a reward, and disobedience by punishment. If a person can keep these realities in mind, they will more than likely continue to make the right moral decisions. Thus, although transmission-based moral education starts with reading the Scriptures, which familiarises a person with the moral code contained therein, moral knowledge does not assure moral character. Van der Ven (1998:41) sees character as a process that involves the formation of the self on multiple levels, with moral knowledge forming only one part of this process and emotion and behaviour (socialisation) forming the other areas (Osmer, 2005; Browning, 2006; Van der Ven, 1998). The distinction that is drawn here between these three aspects is merely a theoretical one. In real life, these three are almost never found in isolation and their expression in the conclusion of moral decisions is always integrated (Osmer, 2005:263). Osmer states that “the reasons our participation in moral practices is such an important source of formation is the way they ‘package’ our emotions, knowledge, and socialization into integrated patterns” (2005:263).

The area of moral formation is complex, in light of the composition of the moral self and the forces which shape the self. Moral formation should not be approached naively or with too many set ideas of how head knowledge becomes heart knowledge in the discipleship journey of Christian young adults. Scholars within this area have long desired to close the gap between knowing what the right thing to do is and doing it (Osmer, 2005; Browning, 2006; Van der Ven, 1998). They have re-imagined the moral self-attempting to integrate all the aspects that could potentially play a role in moral decisions.

This article shows how an empirical study sought to understand the disconnect that exists between knowledge and action in theological education, with sensitivity and openness in the research process. This study is important because moral formation is a critical area within ministerial formation (Naidoo, 2012:165). Within theological training institutions, outcomes-based education has become a curriculum focus, especially if the institutions have government accreditation in South Africa (Naidoo, 2012:161). Outcomes-based education is focused on developing three main competencies: knowledge, skills and attitudes/values. Transmission-based moral education falls under the categories of knowledge and values and needs to find an appropriate place within the moral formation process. It is crucial that moral knowledge is not neglected as theological educators seek to develop their students holistically. It is also important to realise that historically

there has been an over-emphasis on transmission (Van der Ven, 1998:126).

## **2. The complexities of the moral person**

A key concept in this study was the “moral self” and how it is understood. This idea of the moral self, defines the aspects of each person’s moral faculties, which together shape each individual’s moral decisions (Lapsley, 1996:226). It is reflected in the characteristics of responsibility and integrity; a person will experience the need to act in light of their moral responsibility and be motivated to do so by the maintenance of their personal integrity (Blasi quoted in Lapsley, 1996:226). The formation of the moral self is a result of specific social environments to which the self has been exposed over time (Van der Ven, 1998:40). Both Blasi (quoted in Lapsley, 1996) and Van der Ven (1998) explain the formation of the moral self as an ongoing process continually influenced by various factors. Estep (2010:124) argues that of the range of moral theories available, Christian educators have decided to focus more on cognitive/moral reasoning theories like that of Kohlberg (1984).

For the above reasons a broader focus on the moral self has been required, and this research study focused on moral knowledge, moral emotion and moral socialisation. “Moral knowledge” refers to the mental reasoning surrounding matters of justice, rights and fairness, which is reflected in a person’s moral judgments (Estep, 2010:137; Turiel, 2006:9). “Moral emotions” are experienced more intuitively, unlike moral knowledge where the moral content can be more easily discerned. Emotions instantly reflect a person’s desires and needs, informing them when an action will harm or advance their personal values (Lazarus, 1991:7). “Moral socialisation” refers to the immediate and historical effect of a person’s social relationships and other social influences. In a moral situation, people will almost instantaneously experience the force of all three factors – knowledge, emotional and social – and determine their moral goals for any given moral dilemma (Turiel, 2006:21). Scholars have explored the implications of psychological research and the role of these three aspects in the process of moral formation (Turiel, 2006; Van der Ven, 1998; O’Connell, 1998; Osmer, 2005). The relationships that potentially exist between cognition, emotion and socialisation continually require exploration within theological education (Estep, 2010:136).

This study is focused on how “emerging adults” in the life stage of 18 to 25 years are impacted by several cultural factors and marked by several different attitudes and drives (Arnett, 2004). According to Smith, Christoffersen and Davidson (2011:15), these include an “intense identity exploration; instability; a focus on self; feelings of being in limbo; in transition, in between; and a sense of possibilities, opportunities, and unparalleled hope”. This is confirmed by the recent increase in popularity of taking a gap year, even here in South Africa (Bester & Coetzee, 2009). Emerging adulthood is currently being interpreted as a

dominantly self-focused time. This focus on self accompanies the development of skills for daily living, identity and talent exploration, and helps emerging adults lay a solid foundation upon which to build their adult lives (Arnett, 2004:14). This unique emphasis during this stage of life has a discernible effect on the cognitive, emotional and social aspects of the emerging adult as they relate to moral formation. Emerging adults desire autonomy; they want to have the sense that they are making their own life decisions, without blindly following in the footsteps of their parents (Arnett, 2004:16). This transition should include the evaluation of their personal beliefs and ideologies as they decide upon the best way to live.

### **3. The research project**

The aim of this research project was to identify factors that influence theological students in the Charismatic tradition in the area of moral development and decision-making. This was done by means of inviting the students at the Hatfield Training Centre, Pretoria to freely share their experiences of real-life moral choices, and how they saw their moral knowledge, moral emotion and moral socialisation impacting their moral choices. The Charismatics' approach to moral formation is embedded in their approach to spiritual formation (Neumann, 2012). This research process is significant since it seeks to differentiate the processors of spiritual formation and moral formation in the Charismatic tradition. These two processes of formation are not mutually exclusive and both require special attention for the holistic formation of an individual.

The research methodology used was specifically located within a qualitative paradigm, which is most suitable for exploring the experiences of people within a specific context (Creswell, 2007:20). This was a descriptive, practical-theology study and sought to make sense of the lived experiences, ideas and perspectives of the participants with regard to moral decisions (Swinton & Mowat, 2006).

The sample was taken from the Hatfield Training Centre (HTC) which is part of the Hatfield Christian Church (HCC). HCC is Charismatic in the way it affirms the holiness of the teachings, person and work of the Holy Spirit. The staff seek to experience continually the Holy Spirit's person and gifts, and these practices are in line with mainstream Charismatic thought and theology (Cartledge, 2006; Neumann, 2012:137). The moral formation process of HTC includes several aspects that staff and students are encouraged to participate in on a regular basis. These aspects include scripture reading, chapel periods, morning devotions and the modelling of Christian character by HTC staff. Ultimately, HTC considers communion with God to be the greatest formative experience, therefore being closer to God results in a greater degree of moral formation.

Eight participants were selected from the Year of Your Life programme, which is a one-year, full-time course that is residentially based, with students living

in community in houses provided by the HCC; the age of the participants ranged from 18 to 23 years. A purposeful sampling technique was applied to select participants from the programme's volunteer leadership team. The sample represented both genders, with other selection criteria including that they came from a Christian home and had experienced church life on a regular basis.

Data collection was accomplished by conducting semi-structured interviews. These interviews consisted of gathering personal reflections about a moral choice made. Students were asked to recall a relevant scenario where they faced a personal, real-life moral decision. Regardless of whether they felt their decision was morally right or wrong, their experience was what mattered and students had to respond on how they made moral choices. The reason for focusing on real-life moral issues is that they are seen as more authentic and accurate and relate to the person's moral decision-making, cognitive processing and emotional responses (Krebs, Denton & Wark, 1997; Walker, Pitts, Hennig & Matsuba, 1995).

Data analysis was conducted using the Atlas.ti software to code and categorise the data with a content analysis framework. Content analysis is a procedure that involves categorising data into organised segments and giving each segment an appropriate theme, with analysis taking place on a basic and a higher level (Hancock, 2002:17).

### **4. Research Findings**

These findings are in line with the main research aim: to establish how young adults understood their moral knowledge, moral emotion and moral socialisation impacting on their moral choices.

#### **4.1 Moral Knowledge**

Moral transmission seemed to be the major, formal moral education that the participants have received in light of the fact that they all come from Christian families. For most of the participants in this study, moral situations would be resolved by recalling and then applying the right moral rules they have been taught. This knowledge, although fully present, did not stop some participants from pushing their moral boundaries, up to the point at which the consequences became too risky.

The moral teachings of the scriptures have always played a role within Christian communities and believers become intimately familiar with the implications of their actions (Cartledge, 2006:121). The influence of the Scriptures is clearly evidenced in many of the responses from participants: for Lerato the scriptures were considered the standard: *"I felt very strong, like about God's word and, yah, like there was no other way."* For Lerato and some of the other participants, knowing the moral code of scripture is a solution to almost every moral situation they might face. The interviewees' moral maturity can then, in one sense, be equated with reading the Bible more and memorising the moral code. As Johan

stated: “if I didn’t know about certain scriptures I wouldn’t have been able to make the right choice in certain situations.” Walker *et al.* (1995:383) mention the influence of religious beliefs as one of the more prominent reference points in people’s decision-making.

Moral consequence was included under moral knowledge, being considered a cognitive realisation based on previous knowledge or reasoning at the moment of decision (Walker *et al.*, 1995). Consequences definitely settled the moral argument for some participants as they reflected upon their experience; for instance, Susan mentioned: “Most stuff is not just here and now like it has an effect afterwards so I think (of) that aspect what will happen now and the later consequence.” Walker *et al.* (1995) also found a similar perspective among emerging and older adults, that consequences played a role in the outcome of a particular moral choice.

#### 4.2 Moral Emotions

It is clear from the field of moral formation that emotions play a role in all people’s decision-making (Van der Ven, 1998: 286; O’Connell, 1998:33). Each of the participants gave a resounding “yes” in response to whether they see their feelings impacting their moral decisions. For Rachel feelings definitely played a role: “... like obviously sometimes your feelings can take over your convictions, and I think, um, ja, I think it did ...” The majority of the participants described emotions as a difficult and rather challenging experience as they related to their personal moral decisions. The emotions they experienced would often overpower their moral knowledge and serve as justification for immoral decisions. In this regard, it seemed evident that participants had a more traditional view of emotions, which is that emotions are still seen as a hindrance to sound moral judgement (O’Connell, 1998:33).

In a response from Kevin this desire for personal objectivity can be observed: “it is very important for me to take a step back and say, well, my emotions say this but what does, what does my belief say ...” The following response from Lerato also reflects this desire not to be led by emotion: “... so it doesn’t matter if I feel like I want to do it or I feel like I don’t want to do it, I do what’s right when making decisions even in (a) moral situation ...” The interesting fact about the cognitive theories of emotion developed by Lazarus (1991) and Frijda (1986) is that within their theory of emotion there is no emotional response without a cognitive framework. Human beings respond from their determined values and beliefs and very few normal emotional responses are free of their own cognitive foundations (Lazarus, 1991). This means that it is absolutely crucial that emerging adults come to terms with their emotions, instead of avoiding them, in moral situations.

#### 4.3 Moral Socialisation

Reflections of participants in the study point to friends, close relationships and culture as social influences upon their moral decision-making. Participants had

a fair understanding of the positive impact their social environment and social relationships had upon their moral standards, motivation and choices. The following response from Kevin reflects this very accurately: “Because at home it is wrong, and here at Year of Your Life it is also very wrong but then in my social context outside of Year of Your Life, it is not wrong.” Some of the participants often referred to a change in their moral pattern when their social environment changed; a positive social environment seemed to give them the extra push they needed to start living up to the moral standards they had come to believe in. Participants made it clear that they believed they had a clear understanding of moral truth, but because of their particular social context they lacked the integrity to live by it consistently. Peter touches on this aspect in his response: “And so now I am surrounded by a lot of people, which I feel, are much better factors to take into account when making a decision.”

It became clear from the participants’ responses that even though their moral context played a significant role in their morality, it was not a guarantee of a solid internal change. Students could find that living up to certain moral standards is very easy within a specific context, giving the impression that they have internalised the moral standards of the religious community. Lerato expresses this awareness well in her response: “I made new friends in my new school so because I knew who, who the bad influences are and I knew who the good people are, so I sort of stayed away from ...” This reality can be explained in part by Mordecai Nisan’s (1991:213–247) moral balance theory. Nisan argues that individuals are often involved in the maintenance of their moral identity. This entails calculating the effects that one’s actions will have on one’s social relationships. Moral thinking along these lines leads people to moral actions they would not necessarily perform, but do perform regardless since non-conformity would result in an intolerable blow to their moral identity (Nisan, 1991:217). This phenomenon has potentially fooled many dedicated moral educators and continues to reveal the unique dynamics between the individual and his or her social surroundings.

#### 4.4 Additional themes

Additional themes surfaced in the data that were not expected. These included moral identity, the role of the Holy Spirit and the interplay of all three factors. Firstly, moral identity as a concept of self is seen as a unique motivational factor for moral decisions (Blasi quoted in Lapsley, 1996:226; Hardy, 2006). Emotions can be understood as an outflow of the decision a person has made about their own identity and the congruence they seek to hold within their moral self. Therefore, identity is discussed as a separate theme that emerged from the data without it being a focus area of this study. The following reflection from Rachel touches on the theme of moral identity: “If you respect yourself then you are not going to want to do these things because letting a guy touch you or anything is losing respect for yourself.” Resolution with regards to these particular identity-

related emotions has a significant impact on the persons' moral motivation and clarity as it relates to doing the right thing morally. It is important to note that it does not simply improve the moral reasoning of the person but provides the necessary motivation towards being a moral person.

Within the Charismatic tradition, there is a strong focus on the person of the Holy Spirit and his role in the everyday life of the believer (Cartledge, 2006). Participants were all asked how the Holy Spirit played a role in their moral decision-making. One can safely conclude that the experience of the divine has the force of both emotion and religious belief. Cartledge (2006:98) also mentions that the experience of the Holy Spirit's power is directly related to the holiness of the believer. Charismatics believe that it is fundamentally impossible to achieve holiness (moral maturity) without the work and influence of the Holy Spirit (Cartledge, 2006:99). Participants described the conviction, feelings and stirrings they experienced as the Holy Spirit directed them to stop certain immoral actions and revealed to them that certain actions were morally wrong. There is a particular emphasis on the influence of the Holy Spirit in helping participants with the exercise of their willpower, by convincing them or giving them strength to make a specific decision. Thandi directly referred to God's involvement: "I think it was conviction, like God was just saying, no, girl you have to change your ways ...". Lerato also gave the Holy Spirit a very specific role in her moral life: "I truly believe that I cannot make the right choices unless I'm led by the Holy Spirit or unless I wait upon the Holy Spirit ...".

Setran and Kiesling (2013:234) state that emerging adults often approach moral decision-making autonomously. For these Charismatic students, this is definitely not the case. The data shows that they trusted the Holy Spirit as an external reference point for decision-making. Whether the participants in this study have become aware of the personal subjectivity involved in being guided by the Holy Spirit is another matter. For Susan, the impact of the Lord upon her will was clearly felt: "When the temptation came I think the Lord really helped me to not give in to the temptation just to say, no."

The response from the participants did not reflect complex moral dilemmas and it is therefore concerning that they do not see the agency of the Holy Spirit in bringing about moral maturity within them. Wright (quoted in Setran & Kiesling, 2013:150) mentions that a primary concern of the Holy Spirit involves the process of character formation. This process takes place through personal collaboration with the Holy Spirit and requires a great deal of effort from the person being formed.

Finally, the complexity of the moral self and the multi-layered dynamics of the interactions that occur between the various aspects of the self could be discerned in the data. An example of this is the reflections of Johan as he describes the

management of his moral self through relationships, emotions and a desire to please God.

*P8: "Well, I think we paint a picture of how (y)our life should be lived like in (y)ourself whether it is from outside, from the media or from wherever and (we) pretty much making choices not to get rejected but to be accepted type of a thing. As a Christian it is challenging because you have to accept what God wants and how He sees it (moral issues), in certain situations you cannot always just make all your choices to be accepted, so you have to (make) certain choices against acceptance in a sense. (Knowing) you have acceptance from God always, so, yah, (I) think acceptance is a big thing for me regarding choices personally. I believe that we all want that affirmation that knowing, that you know I am accepted, so, yah, with choices I think we make choices out of default, without even thinking just for other people, but there's always truth and to be true to ourselves and to be true to God. I think it is a privilege to also have friends that really you know that is also living in the truth makes it easier for you to keep each other accountable because it is a lonely and hard battle on my own."*

The weight each of the three factors exerts upon the participants' moral decision-making is to a large extent determined by the context and the specific moral issue they find themselves facing. Moral thought often involves the consideration of social relationships and the impact a specific act would have on these relationships. However, the power of these considerations would only be experienced if there was an emotional response or feeling driving the preservation of specific relationships. Moral reasoning is applied to determine whether the current act should be considered moral or not. Together with this process, the magnitude of the moral act is determined by the person's current social relationship and the stigma they would suffer if the act were made public. The depth of the emotional response seems to have a clear connection with how the participants perceived the value of the relationship and how the loss of that relationship would impact them. A one-dimensional approach to moral decision-making will neglect the interconnectedness of the self and fail to treat moral issues with the necessary sensitivity.

## 5. Discussion and Implications

The literature surrounding morality has increasingly become more concerned with gaining a holistic picture of what is involved when people make moral decisions (Hardy, 2006; Lapsley, 1996; O'Connell, 1998; Turiel, 2006; Van der Ven, 1998). Scholars (Browning, 2006; Estep, 2010; Trull & Carter, 2004) are not concerned with morality as it relates to a singular moral decision, but more within the reality that exists in the moral self before it completes a moral decision.

The research findings revealed the role of identity in moral formation, which highlighted that knowing who you are is far more important than knowing the right answers. Trull and Carter (2004:44) address this same dilemma with regards to moral formation and the choices people make. They ask whether there is a single formula to learn how to do the right moral thing. In their discussion of the issue they conclude that no person is born with the right moral character, and that the ability to make right moral decisions is something only acquired through sustained effort and discipline (Trull & Carter, 2004).

What the research revealed was that participant's knowledge of right and wrong could only answer a limited number of moral problems, as it became increasingly difficult to deal with moral dilemmas that had no clear answer. Participants who successfully navigated these waters used a suitable reference point that together with their reasoning provided an appropriate moral response. The findings of this study suggest that moral decisions are actually made long before the moment arrives in which the actual decision needs to be made. Having said this, emerging adulthood is the ideal time of life for young people to begin wrestling with questions surrounding morality. Scholars like Arnett (2004), Smith et al. (2011) and Setran and Kiesling (2013) make it clear that emerging adulthood solidifies the course of a young person's life. Therefore, adulthood will reflect the values that are adopted during the formative years of a person's life and hopefully will bear testimony to an integration of Biblical wisdom. Emerging adults might have little experience in real-life decision-making, but they do not consider themselves any less capable than adults to make life decisions.

Tertiary education is the last stage of formal education for emerging adults. Once this stage of life is completed, they will most likely not find themselves within a structure that is deliberate about their moral formation again. This area is vitally important for ministerial formation, where ministers, pastors and priests complete their professional training. Students enter the field and are tested in every aspect of their training. However, more importantly, their training has either facilitated a process of moral formation that shapes moral character or it has not. Depending on a person's own commitment and moral development prior to formal training for the ministry, their moral perspective and level of maturity should be established to a large degree. Students need to be made aware of this fact, so as to commit to the ongoing evaluation of the moral narrative of their lives.

In addition to the research findings, the research process pointed to some important realisations. Moral formation involves a developmental agenda and the limited time spent by students in a Bible college is inadequate to fully "form" a student. An important realisation is that educators can only do so much, and hence this research is merely a "snapshot" of the process and must be seen as a recording of an already limited process of moral formation. This research also found itself

within a subjective field, which is often hard to quantify, as participants potentially selected preferred behaviour to actual behaviour – which could have jeopardised the research findings. It is interesting to note that emerging adults address their personal moral views at length and with a fair amount of confidence, but upon closer analysis their moral thinking, at this stage of their development, still lacks a degree of maturity. Smith et al. (2011:20) similarly found that emerging adults in the United States struggled to articulate and discuss moral issues; their answers were riddled with moral inconsistencies and logical fallacies. Emerging adults want to find their own way, which is clearly reflected by the strong desire they have for personal autonomy that is a key characteristic of emerging adulthood (Arnett, 2004:14). Christian leaders need to be aware of this fact and apply the necessary wisdom as they approach the moral formation of emerging adults.

In light of the factors mentioned in the paragraph above, the study shows that emerging adults must be engaged in meaningful dialogue that seeks to challenge their perspectives on life and morality. Educators should adopt a coaching approach during this stage of an emerging adult's development and help them learn how to process their moral perspectives on life in a mature way. This kind of approach will lead to the wisdom of scripture being integrated with their self in a more deliberate way. Dirks notes (quoted in Estep, 2010:129) that while Scripture does not present a theory of moral development, it does provide a developmental framework in the metaphor of growth articulated throughout the New Testament (1 Corinthians 2:ff; 13:11; Hebrews 5:12–14; Philippians 2:14; Ephesians 4:15) as well as concepts of internalisation of values (Ephesians 6:6; Matthew 5:1ff) and that of moral formation (Romans 12:1–2). Scholars such as Dirk (cited in Estep, 2010:131) have found a general compatibility between Kohlberg's stage theory and the moral development found in scripture. Parry Downs (quoted in Estep, 2010:146) also speaks of a compatibility with scripture.

## **6. Conclusion**

Morality will continue to require our undivided attention as the church seeks to engage emerging adults in educational programmes that will shape a morally mature person. The church's approach to morality across the board is likely to be one dimensional and requires a more sensitive approach. Achieving this kind of thoughtful attitude towards the moral formation of emerging adults will significantly be assisted by understanding the complex nature of the moral self. The three areas focused on in this article that was moral knowledge, moral emotion and moral socialisation, needs to be considered as educators seek to design moral programmes and shape moral behaviour.

The findings of the study are maybe unsurprising, but nonetheless revealing. Moral emotions are still greatly misunderstood and hugely influence the decision of emerging adults and giving them more moral knowledge is certainly not the answer. As the study reveals the answer more likely lies in recognising their

moral identity and continually allowing the Holy Spirit to reinforce their true identities. If this process of identity formation can be encouraged by a healthy reinforcing social context, the formation of moral maturity stands the best chance of becoming a reality in the heart of young people. Lastly the role of educators were emphasised as they were encouraged to adopt new strategies in their approach towards moral formation on both a corporate and individual level.

### 7. Notes

This article is a summary of a recently completed Masters in Theology (MTh) entitled "An exploration of the factors that influence theological students in the area of moral development and decision-making in the Charismatic tradition" by Dawie Thomas at the University of South Africa. Prof Marilyn Naidoo was responsible for conceptual contributions and the supervisor of the research study.

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**Authors' Declaration**

The authors declare that there is no financial or personal relationship(s) that inappropriately influenced them in the writing of this article.

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## **Book Reviews**