Beyond Prejudice and Violence: Peace Education for Adolescent-Becoming-Young Adults[1] in the Post-modern World

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I. Introduction

Recently, in the world we have seen many catastrophes caused by humans, rather than by nature, such as the 9/11 terror attacks, the Iraq War, the Virginia Tech massacre, 4 Baghdad blasts by terrorists and so on.   According to the World report on violence and health, every day, around the world an average of 4383 people die from homicide, suicide or war-related violence.[2] In the Korean societal context, of course, we have also seen many incidents caused by criminals such as violation of people's rights, larceny, rape, kidnapping, physical or mental violence, individual or collective violence, suicide and even murder.   We hear from the National Statistical Office report that Korea's deepening economic difficulties and lack of social aid have pushed the country's suicide rate to the highest position among member nations of OECD (the Organization for Economic Cooperation and Development).[3]

Surprisingly, in many cases, numerous reports indicate that the amount of youth violence in schools overall is increasing and that it will continue to do so.   School violence in the Untied States, which was little heard of until the 1999 Columbine, Colorado, school shooting in which 12 students and a teacher were killed and many others wounded, is in the headlines again. Most recently the campus of Virginia Tech became the setting of the worst mass shooting in

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[1] Sharon Parks, *The Critical Years: The Young Adult Search for a Faith to Live by* (San Francisco: Harper & Row, Publishers, 1986).   When does adulthood begin?   This question is increasingly ambiguous; however, Sharon Parks' definition is very helpful to us.   Parks understands young adult as the time when they have their ability to carry significant responsibility for self and world and thereby distinguish themselves from adolescents(2).   She also defines becoming an adult as a process, namely, "the experience of the process of seeking a fitting relationship between self and world."   Therefore, this period has a sense of "movement toward" rather than "arrival at" (6); she defines this age as "adolescent-becoming-young adult."   In this article, I use the term as the specific-important age.

[2] www.globalforumhealth.org/forum_6/sesssions/3Thursday/22volenceButchart.pdf

[3] The Korean Herald, 2006, 9, 19, Tuesday & The Maeil Business Newspaper, 2007, 4, 22, Sunday).

U.S. history.

School violence in Korea is also getting increased very seriously. Even if school violence in Korea is different from in the United States, I think, the violence comes in many forms, such as gang violence, date rape, sexual abuse, dangerous classmates, and others. Most of school violence has been committed by youth, especially in the marginalized groups such as drop-outs, runaway boys and girls, drug addicts, gang groups, and sometimes even whiz kinds.

We usually call it youth violence, which is defined as the intentional use of physical force or power, threatened or actual, exerted by or against children, adolescents or young adults. It results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation. Such violence is widespread in Korea and disproportionately affects youth ages. Young people can be the victim, perpetrator, bystander, or any combination of these roles. Youth violence can occur in the context of a dating relationship or among peers in schools or neighborhoods. It includes aggressive behaviors such as verbal abuse, bullying, hitting, slapping, or fist-fighting. These behaviors have major consequences but do not generally result in serious injury or death. It also includes serious violent and delinquent acts such as aggravated assault, robbery, rape, and homicide, committed by and against youth.[4]

There are many causes arousing violence, for example, brain structure, aggressive instinct, social circumstances (factors such as broken families, ineffective schools, poverty, unemployment, racism, and antisocial gang membership), domestic violence, learning violence (by the media such as internet games and violence videos), alcohol and drug addicts, and so on. Violence researchers have searched for the biological roots of violence in many more ways than are mentioned above, and they will continue to do so. Violence studies that stress the importance of nature over nature, as well as those that indicate that nature is more important, are numerous. Some personality studies find that traits are mostly inherited: others emphasize the role of learning in the development of personality. Today there is a strong trend toward acknowledging the roles of both genetic coding and cultural and environment experiences. And there is an increasing realization that there is still much to learn about the causes of violence.[5]

In any case, from these perspectives, I want to deal with prejudice as one of crucial

[4] J. Mercy, A. Butchart, D. Farrington, & M. Cerd. *Youth Violence*, In E. Krug, L.L. Dahlberg, J.A. Mercy, et al., editors, *The World Report on Violence and Health* (Geneva, Switzerland: World Health Organization, 2002), 25-56.

[5] O. Margaret. Hyde & Elizabeth Held Forsyth, M.D., *Violent Mind* (New York: Franklin Watts, 1991), 35.

causes of violence.   The analysis presented in this article is focused on the specific-transitional age of the adolescent-becoming-young adult, especially between ages of 16 and 25.   Looking at socio-developmental psychologists' theories, first of all, I want to describe who the adolescent-becoming-young adult is.   And then I will research what prejudice is and how to be related to violence in that age.   Finally, as a conclusion, I will suggest my assumptions for Christian Education of overcoming prejudice and violence toward peace education for the adolescent-becoming-adult in the post-modern world.

II. Developmental Psychological Understanding of the Age of
   Adolescent-Becoming-Young Adult

In order to understand the age of adolescent-becoming-young adult, first of all, we need to approach to Erik H. Erickson's theory of self-development in inter-relationship between self and social environment.   In his theory, we can define the stage of the "adolescent-becoming-young adult" age as the achievement of both identity and social recognition from "Identity vs. Role diffusion" (stage 5) to "Intimacy vs. Isolation" (stage 6).   Erickson insists that "the inner sameness and continuity are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a 'career'."   In contrast, the danger of this stage is role diffusion: "to keep themselves together they temporarily over-identify, to the point of apparent complete loss of identity, with the heroes of cliques and crowds."[6]

Also, according to his view, at the sixth stage "Intimacy vs. Isolation," their identity struggles can settle "in orgasms and sexual union, in close friendships and in physical combat, in experiences of inspiration by teachers and of intuition from the recesses of the self." However, "the avoidance of such experiences because of a fear of ego loss may lead to a deep sense of isolation and consequent self-absorption."[7]

On the other hand, Kohlberg's theory of the evolution of moral judgment shows another way of understanding the stage of the "adolescent-becoming-young adult" age as a movement from "Conventional Moral Judgments" (Stage 3 and 4) to "Principled Moral Reasoning" (Stage 5 and 6).   For Kohlberg, morality is relevant only to those situations where individuals have conflicting claims.   A moral principle, in turn, is "a mode of choosing universalization, namely, a rule of choosing which we want all people to adopt always in all situations.[8]   It is Kohlberg's

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[6] Erik H. Erickson, *Childhood and Society*   (New York: W.W. Norton & Company, Inc., 1950), 228.

[7] Erik H. Erickson, 229.

[8] See Lawrence Kohlberg, "Education for Justice: A Modern Statement of the Platonic View," in

central thesis that there is really only one principle, that of justice, which can be used to adequately decide among completing claims. Kohlberg assumed that the ethical principles characterizing his theory of the highest stages (structures) of moral reasoning would be able to meet and address the "adolescent's awareness of the limitations and hypocrisy of conventional moral thought."

However, unlike Kohlberg's approaches, Carol Gilligan concluded that Kohlberg's formal principle of justice does not adequately address the moral aspects of women's experience. Women construct social reality differently from men. Women's moral concerns, rather than focusing on justice, revolve around issues of responsibility and care. Thus, males' moral decisions may be more or less adequately guided by the principle of justice, but women's moral development may be best characterized as moving toward the principle of nonviolence.[9]

In addition, according to James W. Fowler's assertion, all persons live out of faith. And everyone goes through the stages of faith development, though some may be in religious and some in non-religious modes. He understands faith to be a unity of knowledge, doing, and feeling. He also interprets faith as a qualitative trust that is basic to all human behavior and the core element of the personality.[10] Basically, his understanding of faith includes a relational dimension. That is, faith is a person's or a community's "way-of-being-in-relation" to an ultimate environment.[11] Accordingly, we must understand the individual's personal process of maturity in the dynamic interaction of individual and community. It is necessary that we grasp the meaning of faith in the community of faith, namely, in the socio-cultural context.

From this perspectives, Fowler's theory of faith development shows the stage of the "adolescent-becoming-young adult" age as movement from "Synthetic-Conventional Faith" (stage 3) to "Individuative-Reflective Faith" (stage 4) and the place in between as "transitional." In other words, I think the process of the moving is parallel to the movement from dependence, through independence, to interdependent. This is also stated in John Westerhoff III's theoretical approach,[12] which can be the process of moving from the stage of affiliative faith,

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T Sizer, (ed.), *Moral Education: Five Lectures* (Cambridge, Mass.: Harvard University Press, 1970).

[9] Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, Mass.: Harvard University Press, 1982).

[10] James W. Fowler, *Stages of Faith* (New York: Harper & Row, 1981), 3-15. His understanding of faith is affected by Paul Tillich's, Richard H. Niebuhr's, and Wilfred Cantwell Smith's definition of faith.

[11] James W. Fowler, 16-17.

[12] See John Westerhoff III, *Will Our Children Have Faith?* (New York: Seabury Presss, 1976).

through searching faith, to owned faith.   Both Fowler and Westerhoff III show the moving away from a learned and uncritically accepted faith to a more individuate-reflective way of finding meaning.   In Fowler's view this is a stage that requires critical reflection on the contents of beliefs and values, and attention to the construction of a more explicit orientation for one's life.

From Erickson's view, furthermore, Sharon Parks explains that the corresponding virtue developed with identity is "fidelity."   She says as followings:

> This suggests the development of a new capacity "to set one's heart."   I propose, then, that the threshold of young adulthood is marked by the capacity to take self-aware responsibility for choosing the path of one's own fidelity.   A consequence of this awareness is the recognition that one even must take responsibility for the faith one lives by.[13]

Dividing the four strands of development for the journey toward mature adult faith, Sharon Parks explains in detail that the process of the "adolescent-becoming-young adult" is the age moving 1) from "Authority bound/Dualistic (Tacit)" and "Unqualified Relativitism" to "Proving Commitment (Ideological)" in the form of cognition, 2) from "Dependent/Counter Dependent" to "Fragile Inner-dependent" in the form of dependence, 3) from "Conventional/Diffuse" to "Ideologically compatible groupings (mentoring)" in the form of community, and 4) from Egypt God as Parent" to "Wilderness/The Far Country" in the form of theological metaphor.   Also, in his understanding, "to be adult is 1) to be aware of one's own composing of reality, 2) to participate self-consciously in an ongoing dialogue toward truth, and 3) to be able to sustain a capacity to respond – to take responsibility for seeing and reweaving (in the activity of one's every day) a fitting pattern of relationships between the disparate elements of self and world."[14]

As we have discussed above, the developmental perspectives help us look at both where this person is coming from and what the major life issues are.   Generally, we can summarize the psychological characteristics of the "adolescent-becoming-young adult" as three important things: "independence," "identity," and "intimacy."[15]   These tree characteristics are closely

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He pointed out well the assumptions about faith developmental stages in the community of faith. He outlines four styles of faith: 1) experienced faith, 2) affiliative faith, 3) searching faith, and 4) owned faith.   Each is integral to itself, and one builds on, and flows, into the other.   The process is all of life.

[13] Sharon Parks, 77.

[14] Sharon Parks, 6.

[15] Sharan B. Merriam and Trenton R. Ferro, "Working with Young Adults," in *Handbook of Adult*

related to their various social development tasks which interact between individual and environment, such as "marriage, college, serving in the armed forces, seeking a job or deciding upon a profession, choosing sets of friends and communities of identity, and establishing a new relationship with one's family of origin and with society in general."[16]   The tasks of early adult development are shown to be set not only by the biological and psychological processes at work in the individual, but also by the socio-cultural setting.

In the socio-cultural setting, furthermore, the changing needs of the world have grown up within the era of the cultural shift from modernity to post-modernity.   Even if it is not easy to argue with exactly what the term post-modernism is about, it is true that increasingly post-modern world of today provides the baseline of experience for new generations.   The reality of the rapid and dramatic social changes is affecting their lifestyles - their ways of feeling, thinking, and acting.   So, new generations are often acutely aware that there are multiple modes of rationality and that all knowledge is ground in specific times and places.   Rather than learning to think in terms of linear progression, they are challenged to become sophisticated at processing the multiple images and perspectives available on every topic in our contemporary communication and computer age.[17]   As Kathleen Engebretson insists, "for the postmodern young persons reality is a text open to myriad interpretations, and meaning is constructed by the self and subject to constant change.   History as a predictor and teacher of present and future is suspect; all large hopes are questioned and big goals are eschewed; chance rules the present and future."[18]

In fact, it seems here that there can be big differences mentally as well as physically, socio-culturally as well as individually between early young adults in the modern society and in the post-modern society.   So, we need critique and re-interpretation of the developmental psychologists in light of the post-modern cultural setting.   However, I agree with the developmental psychologists, whom I have discussed above, that they both have the psychological characteristics of the "adolescent-becoming-young adult" as three main points: "independence," "identity," and "intimacy."   Still for the post-modern young people, these three characteristics are very important issues as their inner value to carry out various social development tasks not only from the biological and psychological processes at work in the

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Religious Education, ed., Nancy T. Foltz (Religious Education Press, Inc., 1986), 60-3.

[16] Sharan B. Merriam and Trenton R. Ferro, 63-6.

[17] Harold D. Horell, "Fostering Hope: Christian Religious Education in a Postmodern Age," in *Religious Education* (Vol. 99, No. 1, Winter 2004), 6.

[18] Kathleen Engebretson, "Young People, Culture, and Spirituality: Some Implications for Ministry," in *Religious Education* (Vol. 98 No. 1 Winter 2003), 17.

individual, but also from the post-modern socio-cultural setting. When they keep the inner value such as independence, identity, and intimacy, they can cope with their tasks of early young development mentally as well as physically, individually as well as socially. But when they still remain the state of isolation, role diffusion, and conventional moral thought, probably they can be situated in danger as they may fall into prejudice as projecting violence outwardly and suicide inwardly.

Among all ages, therefore, the adolescent-becoming-young adult age is the most important age of new teaching about peace education because it is the transitional age and identity and intimacy-forming age from adolescence into young adult, from school into society, and dependence to independence, and also the potential age reaching forward to the nearest future for transforming the world. Moreover, it is not only an appropriate age preparing for the sense of global leadership without prejudice, but also a radical age projecting violence or suicide within prejudice.

III. Prejudice and Adolescent-Becoming-Young Adult

The term prejudice, at least within our society, has been commonly used to characterize attitudes and behaviors that reflect relations between various racial, ethnic, and religious minorities, and also women. A crucial aspect of prejudice is the tendency to stereotype. The stereotype is extremely to judge individual negatively or positively because he or she belongs to a particular group and culture by prejudiced individuals. In our society, therefore, there exist many kinds of prejudice, such as racial prejudice, gender prejudice, religion prejudice, class prejudice, national prejudice, age prejudice, and cultural prejudice etc.

A study on the causes of prejudice has been mostly approached by psychologists, sociologists, or anthropologists. Their researches are helpful and useful for us to understand the causes and definitions of prejudice. So, psychological approaches tend to understand the emotional, cause of prejudice. And sociological and anthropological approaches tend to emphasize the environmental, cultural, or historical cause of it, so that they are apt to objectify the cause of prejudice. Especially, socio-psychologists or psycho-sociologists try to understand the cause of prejudice in the relationship between personality and social environment, but they are only analyzing the causes and results of prejudice. They do not deal with the concrete methodologies or theories of transforming prejudiced perceptions.

However, the transformation theory comes to be the significant goal of education for reducing or preventing prejudice. It is necessary for us to have educational programs to be able to change the narrow world view into the wide world view. It is because the narrow world view can beget the prejudiced belief and attitude.

We can see such educational perspectives in Alloprt's definition of prejudice. According to Gordon W. Allport's definition, the word prejudice derives from the Latin noun *praejudicium*. The word has gone through there stages in meaning over the centuries:

1. To the ancients, *praejudicium* meant a precedent – a judgment based on previous decisions and experiences.

2. Later, the term, in English, acquired the meaning of a judgment formed before due examination and consideration of the facts – a premature or hasty judgment.

3. Finally the term acquired also its present emotional flavor of favorableness or unfavorableness that accompanies such a prior and unsupported judgment.[19]

That is, Allport briefly defines prejudice as "thinking ill of others without sufficient warrant." He insists that all definitions have two essential factors: unfounded judgment and a feeling-tone. He also agrees that prejudices may have two sides: positive side as well as negative one. A positive prejudice would involve a favorable disposition toward a group for no adequate reason. On the contrary, a negative one has an unfounded antipathy toward a group or a particular person because of his or her membership in-group. This negative prejudice expresses feelings of scorn or dislike, of fear and aversion, as well as various forms of antipathetic conduct: such as talking against people, discriminating against them, or attacking them with violence.[20] These negative prejudice beliefs and attitudes are motivated from the narrow world view based on closed and one-sided mind without various cultural understanding and experience.

According to Gordon W. Allport, those who are prejudiced negatively tend to express itself in action. "The more intense the attitude, the more likely it is to result in vigorously hostile action."[21] Allport suggests a scale of intensity resulting in five types of rejective behavior:

1) Anti-locution
2) avoidance
3) discrimination
4) physical attack
5) extermination

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[19] Gordon W. Allport, *The Natue of Prejudice* (Massachusetts: Addison-Wesley Publishing Company, Inc., 1954), 6.

[20] Gordon W. Allport, 7.

[21] Gordon W. Allport, 14.

Even if this five-point scale is not mathematically or consequently constructed, it is true that activity on one level makes transition to a more intense level easier.[22]   In Allport's view, we can see that because the "adolescent-becoming-young adults" may be more vulnerable and sensitive, they could project vigorously hostile action or even commit suicide when they are rejective, vulnerable, neglect treatment by others(parents, teachers, friends), following the sequence anti-locution, avoidance, discrimination, physical attack, and extermination. Therefore, I think that the "adolescent-becoming-young adult" age is appropriated for peace education with non-violence programs that will contribute to the prevention of prejudice.   It is because this period is marked by "a critical awareness of self and world: its task is to discern a fitting relationship between self and world."[23]

For Daniel Levinson, the age of the adolescent-becoming-young adult is "early adult transition (17-22 old), which is a kind of a bridge between adolescent and pre-adulthood and also a zone of overlap between continuation and discontinuation from parents and family.   He describes the task of early adulthood as the formation of "a dream."[24]   In Levinson's understanding, Sharon Parks insists that "the critical vision and prophetic power of young adult faith is manifest in the young adult dream."[25]   She says:

> In contrast, the initial strength of the young adult dream may be at once "ideal" and ambivalent, and, therefore, a fragile strength – the locus of the young adult's vulnerability…. The vulnerability of this moment can eventuate also in a collapse of the dichotomy in the direction of the self, profoundly rejecting society or the other."   Drifting and estrangement (or its more extreme form, alienation) is another shadow dimension of the omnipotence and ambivalence (and the integrity) of the young adult life.[26]

According to Parks' argument, because the young adults have no profound experience in their life, their dream can be very ideal and ambivalent.   Moreover, they are so vulnerable, neglectful, and rejective that they can eventuate in "a collapse of the dichotomy in the direction of the self, profoundly rejecting society or the other."   I think their vulnerability, dichotomy, and estrangement can also lead to the development of prejudice and discrimination.

Especially in the overambitious Korean parents' training, for example, we can see such as

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[22] Gordon W. Allport, 15.

[23] Sharon Park, 81.

[24] Daniel J. Levinson, *The seasons of Man's Life* (New York: Ballantine, 1978), 78-84.

[25] Sharon Parks, 97.

[26] Sharon Parks, 98-9.

a suppressive and cruel discipline, a harsh and fear inspiring, or a domineering and critical nagging, etc.   It is dangerous.   If the neglectful and rejective styles of training are used as a learning process, the young adult's vulnerability or anger can lead them toward full sequence: outwardly "frustration-aggression-displacement," and inwardly "frustration-depression-suicide." I think, thus, that this age is apt to be more repressed, defensive, aggressive, and to have a more prejudiced mental life than the other ages.   The various aspects of the psychodynamics of prejudice can hinder this adult who is capable of making mature adjustments and who has a mature faith in their social relationships.

For example, I want to revisit Virginia Tec. massacre that the gunman who shot 32 people to death before killing himself at a Virginia university was described Tuesday (April 17) as depressed and deeply disturbed young man.   A day after the man, a 23-year-old senior English major, carried out the worst mass shooting in U.S. history.   His "grotesque" creative writing projects led professor to refer him for psychological counseling.   Investigators describe Cho Seung-Hui as emotionally troubled, a loner, who seemed not to have had many friends. A Virginia Tech professor said that Cho's creative writing was so disturbing that she referred him to the school's counseling service, but he would not go.   She kept saying, 'Please, go to counseling; I will take you to counseling,' because he was so depressed," said Lucinda Roy, the English Department's director of creative writing.   She described Cho as "an intelligent man – quite a gifted student in some ways."   But she said he also seemed to be an awkward and very lonely man who never took off his sunglasses, even indoors.   By fall 2005, Roy removed Cho from her class after he became angry in the classroom.   She said that she tried several different ways to help him, including a decision to teach him one-on-one because "I didn't feel comfortable with him being with the students."

Especially, here I assume that Cho's problems (violence and suicide) come out of their experience of the disconnection of transition from self, to society, and to the world.   That is, if self was closed to the world, he would have a narrow world view and fall into prejudice.   So the prejudiced belief and attitude of this age are inclined to be projected in two ways: the process of "frustrating-aggression-violence" and the process of "frustration-aggression-suicide."

In Allport's definition of prejudice, prejudice is dynamically related to a group and an individual and composed of two essential ingredients: an attitude of favor or disfavor and an over-generalized belief.   In the relationship between the attitudinal and belief aspects of prejudice, they interact together.   Of course, prejudice as a social factor interacts in a social context.   So, 'cognitive' and 'affective' view of prejudice is gained by a process of learning (socialization) in a family, a peer group, and a society. Accordingly, if we must transform both the prejudiced belief and attitude, we need the educational practice.

In this regard, we need the basic structure of an educational practice that will contribute to transforming prejudice for the adolescent-becoming-young adults. It seems to me that to reduce prejudice is to broaden the "fusion of horizon." That is, in order to reduce or transform prejudiced belief and attitude, we have to help one's experience and thought open to future through the fusion of past and present, grow one's personality through the fusion of self and social environment, and widen the boundary of one's faith through the fusion of individual and community from self to others, to society, and to world.

IV. My Assumptions for Christian Education in Church

1. New Challenges for Religious Education into the Future

Allen J. Moore indicates that the religious education establishment is no longer concerned with reforming the Sunday school or establishing religion as an influence in public education. Instead he suggests moral and ethical choices as one of the new challenges now facing the Religious Education Association and its journal.[27] As for him, the challenges are such as questions:

> Do we accept the voices of government leaders, or do we listen to the voices of diverse religious communities regarding terrorism, nuclear waste, and war between governments where innocent men, women, and children are killed by smart bombs? Do we protest racial profiling and the growing biases against immigrants from Middle Eastern countries? How are we to understand human right and justice in the conflict between Israel and Palestine? What are the values and limits of globalization, which, for many companies, has meant relocating to offshore and international manufacturing facilities to benefit from cheap labor?

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[27] Allen J. Moore, "One Hundred Years of the Religious Education Association," in *Religious Education* (Vol. 98, No. 4, Fall 2003), 426-36. In this article, he examines the historic character and mission of the REA(Religious Education Association) with a view toward the role of this journal in the life of the Association. The author discusses the Association's unfolding vision of "a democracy of God" in which religion would be a central enterprise of an educated citizenry, and concludes with challenges to rediscover or renegotiate the relevance of the REA's historic mission in the midst of contemporary opportunities and pressures of economic globalization, geo-political turmoil, and religious and cultural diversity.

Like Moor's point of view, Lourdes R. Quisumbing, a president in *UNESCO-APNIEVE*, has also the same perspective.   In his article, "Changing Paradigms for Teacher Education in the New Millennium,"[28] he insists that we must accept the reality of the rapid and dramatic changes that are affecting our lifestyles – our ways of thinking, feeling, and acting.   And also, he advises that in this new age, as educators, we must guide our students to discern between the potentials and prospects, the benefits and opportunities of globalization and the new information technologies, on one hand, and the dangers, threats and pitfalls on the other.   He exhorts that we must do this in order to develop their sense of freedom and responsibility in making the right choices.

In particular, Quisumbing asks a question, "What responses can we make to the crises facing humanity today?"   His answer is that despite breakthroughs in science and technology and other fields of human endeavor, we stand at the brink of total disaster: the increasing incidence of crime violence, conflicts, injustice and imbalances in wealth and opportunity, poverty, cruelty and inhumanity, and the erosion of human, ethical and spiritual values.   So, he believes that if we wish to halt this race towards catastrophe, we must bring about a radical change in our patterns of behavior, a massive revolution within ourselves and in society, a re-education of humankind.[29]

Both Moore and Quisumbing agree that today's world faces the problem of developing ethical response to the changing needs of the world.   They also indicate the importance of an educational role for coping with the age of globalization and post-modernism.

In the post-modern period the ethical concerns emerging out of human experience are focusing more and more on issues of justice and peace.   The heightened sensitivity to racial, sexist, class and cultural injustices is forcing those issues, in many different particular ways, to the forefront of religious community concerns.   The destruction of the ecosystem is bringing increased anxiety to religious and other people.   In these situations, how can we as religious educators help our students effectively meet the challenges of globalization and post-modernism?   And also, how can we help them to make the right moral and ethical choices in the age of post-modern culture?

I think religious education lies at the heart of any successful change strategy, and the teacher remains the most powerful influence on the learner.   Even though there are many issues to deal with in this new age, I am convinced that the prejudice issue is one of the most crucial subjects to teach new generations in the age of globalization and post-modern culture.

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[28] *Education for a Cultural of Peace*   (Asia-Pacific Center of Education for International Understanding, 2001), 43-9.

[29] *Education for a Cultural of Peace,* 43.

It may be possible for early young adults 'to make moral and ethical choices' and 'to develop their sense of freedom and responsibility in making the right choices' when their prejudices get prevented and/or reduced.   I think this is one of the best ways for peace education in the age of globalization.

2. Structural Developmentalists and Adolescent-Becoming-Young Adult Prejudice

In order to reduce or transform prejudiced belief and attitude, it is useful to pay attention to structural developmentalists, who focus on the meaning-construction processes of the developing individual.   The supporters of the structural development theory assume that all people are born with a tendency to give coherence and order to their perceptions and to structure information.   Among them, social learning theorists concentrate on how the growing young person internalizes the norms of adult culture.   So, the social environment presents an individual with a wide variety of experiences, and the individual "makes meaning" out of these experiences.

As Levinson states particularly, the period of early young adult transition comes into being when they begin to be in touch with new experience which is a preliminary step into the adult world.   So the early young adult is liable "to explore its possibilities, to imagine oneself as a participant in it, to consolidate an initial adult identity, to make and test some preliminary choices for adult living."[30]

Today's early young people must decide about a job, housing, money, sexual activity, and clothes, while at the same time, making more long range decisions concerning education and the future of his or her life.   The ability to meet these new responsibilities depends upon maturity, judgment, acquired skills, and previous experiences.   Thus, their diverse experiences can be a good learning tool and help them participate in the learning process as well as to connect with a new experience.

It can also see in Vygotsky's concept of development.[31]   Vygotsky argues that "the formation of the mind or cognition is dependent on the social context in which an individual lives."   That is, as Frawley insists, "Society precedes the individual and provides the conditions

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[30] Daniel J. Levinson, 56-7.

[31]   Unlike the traditional developmentalism of Piaget, Erikson, or Kohlberg, Vygotsky's developepementalism rests upon the several assumptions: 1) mental activity is uniquely human, 2) cultural is internalized in the form of neuropsyhchic systems that form part of the physiological activity of the human brain, and 3) the process of internalizing the higher mental functions is historical in nature. James Riley Estep, Jr., "Spiritual Formation as social: Toward a Vygotskyan Developmental Perspective," in *Religious Education* (Vol. 97 No. 1 Winter 2002), 146.

that allow individual thinking to emerge."[32]   Thus learning as an approach to education is "the student-in-society/culture-centered," rather than "simply student-centered" or "content-centered."   Learning is "contingent on both the environmental and individual performance."   And its content lies in "the socio-cultural information outside the mind."[33]   Thus, as Paulo Freire has already argued, it gains through "problem-solving centered" learning, rather than "subject-centered" learning.   It is effective for early young adults to learn from solving their life directed-problems.   This is because adult learning is closely related to their developmental tasks of a social life and role.

Above all, the issue of identity the developmentalists mentioned above is also important for early young adults.   It is "the searching out and establishing of one's own unique identity is part of the transition from adolescence and a natural concomitant of independence."[34]   It is because identity is the bridge between self and society and defined in relation to one's group. We must help early young adults find their identity in light of the Bible, settle down in their lives with their new identity, and solve for themselves their individual problems from multi-cultural dimensions in the age of globalization and post-modern world.

In today's reality of the rapid and dramatic social changes, therefore, religious education must provide early young adults with many various programs to be able to meet new experiences coming from today's socio-cultural settings.   It is through problem-solving centered learning process and method.   Contents of religious education must be dealt with not only their usual life issues from the post-modern culture but also peace and justice issues in the capitalistic globalization such as protection of human rights, social and economic equity, ecological sustainability, individual and social conflicts, and prejudicial discriminations.

3. Peace and Justice Education beyond Prejudice and Violence

There are many perspectives on the cause of early young adults' criminal acts and suicide. Especially I believe that their criminal acts and suicide can result from prejudice belief and attitude.   And also, this prejudice may be created by a learning process of socialization and culturalization in the relationship between self and world.

In fact, the cause of prejudice is complex; thus simplistic solutions are ineffective. Prejudice may be individual as well as socio-cultural.   As it has become institutionalized in the

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[32] James Riley Estep, Jr., 146, and also see William, Frawley, *Vygotsky and cognitive science: Language and the Unification of the Social and Computational Mind* (Cambridge, Mass.: Harvard University Press, 1997), 89.

[33] James Riley Estep, Jr., 148.

[34] Sharan B. Merriam and Trenton R. Ferro, 61.

culture, it is that much more difficult to overcome.   Furthermore, prejudice may result from unresolved personality conflicts or flawed cognitive processes in the individual.   Also, prejudice involves false beliefs accompanied by overgeneralization (stereotypes); it usually reflects an attitude of disparagement.

Especially in planning educational programs designed to challenge prejudice, therefore, it will be helpful to remember that prejudice has cognitive, affective, and behavioral dimensions. Thus we educators need to develop multidimensional models for prejudice prevention and reduction educational as well as socio-psychological.   Understanding the psychological and situational factors that precede prejudicial behavior, above all, we need counseling programs for prejudice prevention and reduction.   On the other hand, we also need educational programs that offer concrete strategies to prevent prejudicial action, bring about attitudinal changes, and create an appreciation of cultural diversity.

In the educational process, in particular, we need to teach in a non-authoritarian manner as we choose a model of teaching that reflect assumptions about human equality and the need for democratic process.   We also need to help them learn to tolerate ambiguity because the "quest for certainty" can be an enemy to tolerant attitudes toward others.   To suggest the diversity of options and cases on a particular issue can also highlight ambiguity.   Especially to support early young adults' self-esteem is very important because those who have a positive self image will not necessarily feel competent in social relationships or in the classroom. Another important thing to prevent and/or reduce prejudice, we must promote cross-cultural understanding for early young adults.   If we help them understand diversity through/by cross-cultural studies and cultural differences, it can enrich their life and world.   As they understand and appreciate differences, they can gain new insights and outlooks, take pride in their own uniqueness, welcome others as individuals with special qualities, and enjoy their similarities and differences.   Thus we must help early young adults gain information about and appreciation for the diverse traditions, practices, and beliefs of various ethnic and cultural groups.

4. Ministry for Adolescent-Becoming-Young Adults

In order to locate early young adults and be with them, above all, we must move into larger community to seek them out and befriend them.   This must be done on a personal one-to-one basis.   Announcements, written bulletins and new media often will not reach or convene them.   The very first call of the ministry is to go forth and meet early young adults within their cultures, environments, and communities.   It is important to affirm that many of these early young people, as they move away from their families, the community faith, and from other institutions, form their own extended families (living situations and relationships) and their own communities.   They live in the community-cultures with which they identify.   The early young

adult culture is made up of many and various kinds of groups and subcultures.

The church must go to them.　We must seek adolescent-becoming-young adults out and enjoy being with them.　We must genuinely welcome them in any situation.　In a hospitable environment they can see or listen to God's Words and share their world with other people. We need to listen to them.　We also need to have a relationship with their parents.　We must help others understand the special need of young adults and the diversity that marks the early young adulthood.　I

If a program is genuinely geared to reach out to early young adults, it calls for the development of plans of ministry, projects, and programs to meet the particular needs of young adults in that environment.　This special ministry attempts to manifest the word and deed of the gospel in the midst of need.　Therefore, one important thing we need to help early young adults is to open their mind and thought to be able to see diverse angles through/by many experiences and critical thinking.

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