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ADIAN VAN KAAM'S FORMATION SCIENCE AND FORMATIVE
SPIRITUALITY
SOME IMPLICATIONS FOR RELIGIOUS EDUCATION
(WITH SPECIAL REFERENCE TO THE
PHILIPPINES AND OTHER
AREAS OF ASIA)

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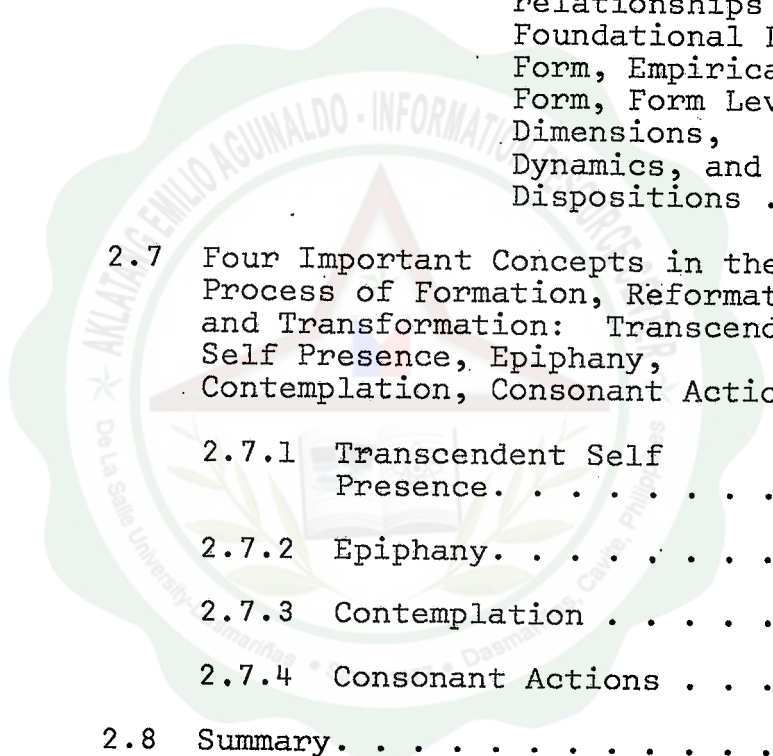
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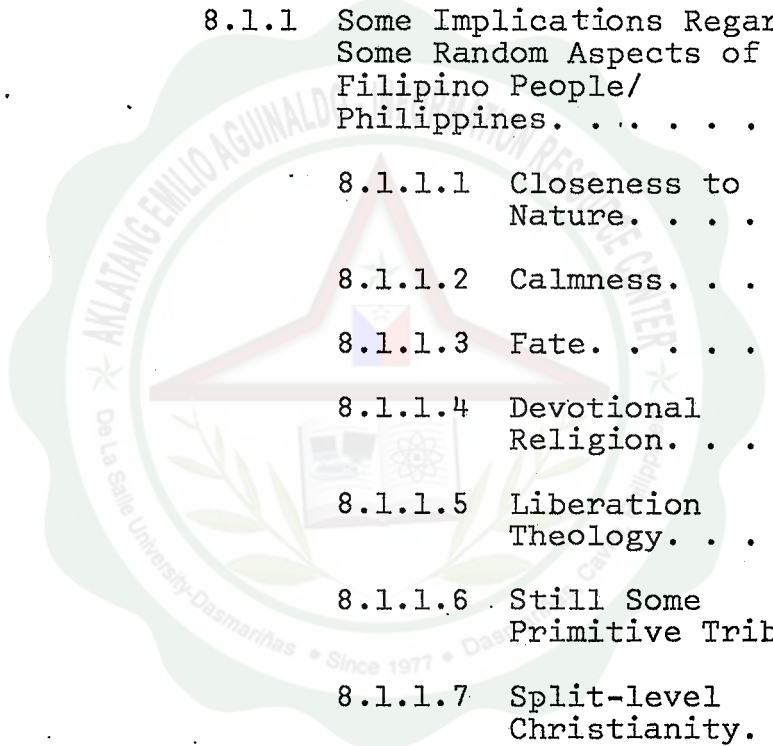
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CHAPTER 5

SUMMARY, CONCLUSIONS, DIRECTIONS FOR FUTURE RESEARCH

1. Summary

The dissertation basically accomplished three things:

1.1 It has given a systematic presentation of formation science and formative spirituality as taught by Duquesne's Institute of Formative Spirituality. This is one of the first times that this has been done in a dissertation in the Philippines (and with special implications for the Philippines and other areas of Asia)

1.2 The dissertation has shown how formation science/formative spirituality has implications in the areas of reading, prayer, liturgy, theories of personality development, spiritual direction, ministry and social justice. The dissertation has shown how formation science/formative spirituality can have many and varied implications for the Philippines and some other areas of Asia (according to their religious faith traditions).



1.3 The dissertation has stated evidence that twentieth century writers on education and genuine human growth can be grouped into three headings entitled religious education, Christian education, and catechesis. The dissertation has shown how formation science/formative spirituality can be applied in each and all of these headings, and has shown this by a number of concrete implications (which include some implications for education in the Philippines and other areas of Asia).

2. Conclusions

The conclusions of the dissertation are manifold and varied. The dissertation accepts the excellence of formation science/formative spirituality as taught by the Institute of Formative Spirituality. The dissertation is very appreciative of the varied and creative implications that formation science/formative spirituality has in the areas of reading, prayer, liturgy, personality development, spiritual direction, ministry, and social justice; and how such implications can be seen in various ways both in the Philippines and other areas of Asia. The dissertation accepts a possible threefold division of twentieth century



writings on education to normal human growth: religious education, Christian education, and catechesis. The dissertation concludes that formation science/formative spirituality is applicable in each and all of these three categories of education, and that it has many and varied implications for these three educational categories (and with some special applications to these three categories in the Philippines and other areas of Asia depending on religious faith traditions).

3. Directions for Future Research

The Institute of Formative Spirituality's formation science and formative spirituality do not claim a static or definitive body of knowledge. It is the realization of the Institute that its science/spirituality is ever open to more development and especially in light of the developments of the sciences (and arts) which formation science seeks continually to integrate.

The area of religious education (including Christian education and catechesis) is also an on-going area of theoretical and practical development and is continually open to creative and scientific advancement



and research in its field.

This dissertation is one of the first major works to apply formation science/formative spirituality to religious education (in the threefold division of religious education, Christian education, and catechesis). And since the fields of formation science/formative spirituality and of religious education (as understood in this dissertation) are open to continuing research in their areas, it is true to say that the applications and implications of formation science/formative spirituality in the area of such religious education are open to further research and theorizing. This dissertation would point to further research and theorizing of that nature in the areas of reading, prayer, personality development, spiritual direction, ministry, and social justice. This dissertation would also particularly point to avenues of such research and theorizing in the Philippines and other parts of Asia.

