

Illuminating Theology With Psychological Science

Examples of Interdisciplinary Team Science



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The background of the slide is a light gray gradient. It is decorated with numerous realistic water droplets of various sizes. Some droplets are at the top left, some are near the center, and a large, prominent one is on the right side. The droplets have highlights and shadows, giving them a three-dimensional appearance.

~~DANGERS~~ COMPLICATIONS OF DOING INTERDISCIPLINARY WORK

KEVIN TIMPE
CALVIN UNIVERSITY

COMPLICATIONS OF INTERDISCIPLINARY TEAMS

Different disciplinary languages

Different use/understanding/extent of shared terms

Different publication speeds

Different article formats/constraints

Different hermeneutical lenses

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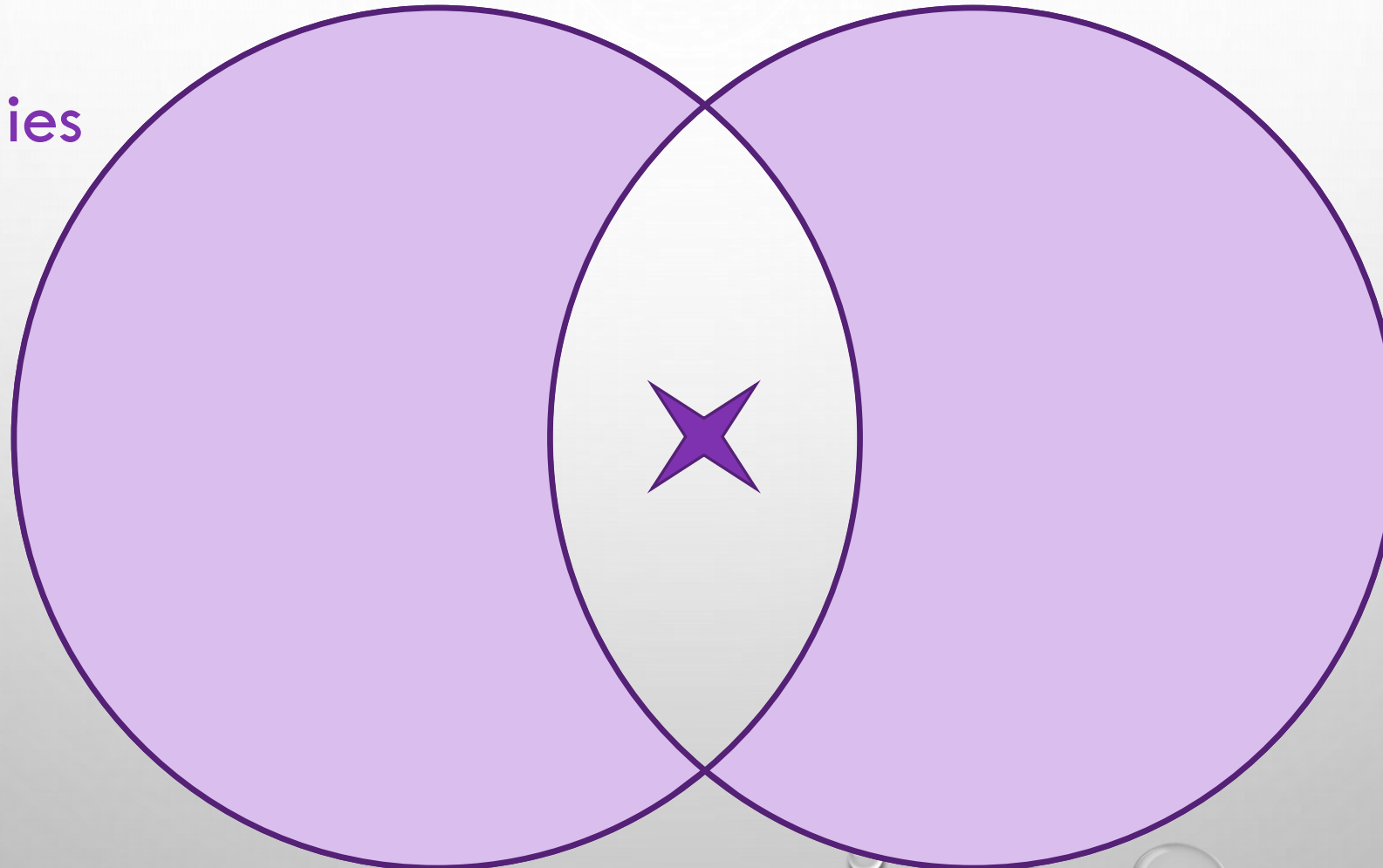
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COMPLICATIONS OF INTERDISCIPLINARY TEAMS

disability studies

- SOCIAL MODEL
- LIVED EXPERIENCES
- SUSPICIOUS OF MUCH SCIENTIFIC EVIDENCE



philosophy

- TENDS TOWARD MEDICAL MODEL
- OFTEN IGNORANT OF DISABLED LIVES
- OFTEN EXTREMELY ABLEIST



CHARACTER AND VIRTUE DEVELOPMENT IN YOUTH MINISTRY

TYLER S. GREENWAY

Local Christian congregations have been slow to understand
and benefit from character and virtue development science
and resources



Table 2. Results from multiple linear regressions of total monetary generosity on predictors.

Predictor	B	SE	t	β
Model 1				
Activity	-5.66	2.10	-2.70	-.30**
Target	0.79	1.48	0.54	.04
Total words	-0.00	0.00	-1.31	-.10
Harm/Care foundation	-1.57	1.38	-1.13	-.13
Fairness/Reciprocity foundation	1.94	1.51	1.29	.15
Traditional God concept	5.73	2.64	2.17	.18*
Target \times Activity	0.71	2.11	0.34	.03
Activity \times Total Words	0.01	0.00	2.60	.24**
Activity \times Harm/Care Foundation	4.55	1.78	2.57	.24*
Activity \times Fairness/Reciprocity Foundation	-3.67	1.83	-2.01	-.18*
Activity \times Traditional God Concept	-9.58	3.74	-2.56	-.21*
Target \times Harm/Care Foundation	-1.22	1.73	-0.70	-.07
Target \times Fairness/Reciprocity Foundation	-0.76	1.82	-0.42	-.04
Model 2				
Activity	-6.20	2.09	-2.97	-.33**
Target	0.29	1.49	0.20	.02
Total words	-0.00	0.00	-1.49	-.11
Religious fundamentalism	-0.86	0.65	-1.31	-.17
Target \times Activity	1.07	2.13	0.50	.05
Activity \times Religious Fundamentalism	0.45	0.89	0.50	.06
Target \times Religious Fundamentalism	0.99	0.86	1.15	.14
Activity \times Total Words	0.01	0.00	2.75	.26**
Target \times Activity \times Total Words	-1.00	1.18	-0.85	-.11

Note. The variables were coded as follows: Activity (0 = reflection, 1 = prayer), Target = Target of reflective activity condition (0 = Christian, 1 = Muslim).

* $p < .05$; ** $p < .01$.

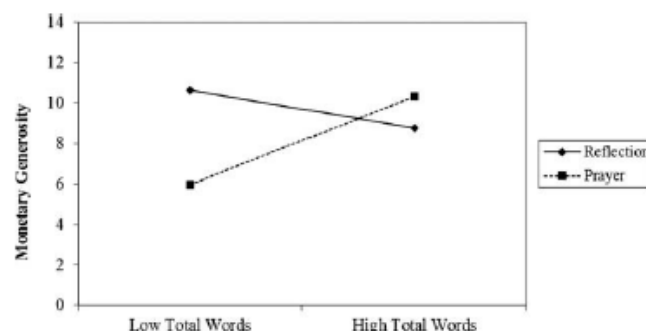


Figure 1. The effect of activity on monetary donations as moderated by total words recorded during the reflective activities.

Initial analysis of the interaction of activity and traditional God concept with activity as the moderator revealed that the simple slopes test was only significant for the reflection condition ($b = 5.73$, $t = 2.17$, $p = .031$). Figure 2 displays the effects of prayer and reflection on monetary generosity as moderated by traditional God concept levels. Participants in the reflection condition gave more with high traditional God concepts than with low traditional God concepts. When the simple slopes test was run with traditional God concept entered as the moderator, slopes were significant when God concept was at the mean ($b = -5.66$, $t = 2.70$, $p = .007$) or one standard deviation below the mean ($b = -8.45$, $t = 3.51$, $p = .001$), but they were not significant one standard deviation above the mean ($b = -2.54$, $t = -1.24$, $p = .106$). Slopes were significant when God concept was outside the region of significance of -2.65 to -0.15 .

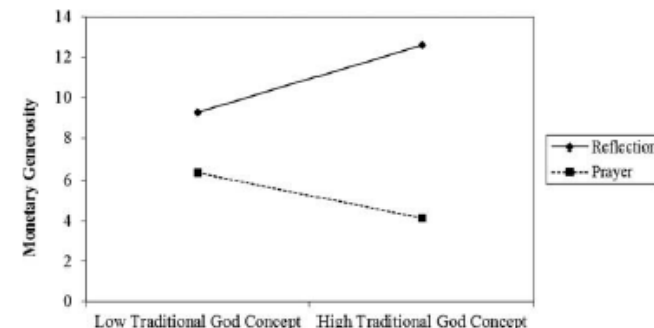


Figure 2. The effect of activity on monetary donations as moderated by traditional God concept.

Simple slopes analyses examining the interaction of activity and the harm/care foundation with activity as the moderator (Figure 3) were not significant for the prayer condition or the reflection condition ($p > .05$). The slope for the prayer condition approached significance ($p = .060$) suggesting that the significant interaction was driven by the prayer condition, rather than the reflection condition. When the simple slopes test was run with harm/care entered as the moderator, slopes were significant when harm/care was at the mean ($b = -5.66$, $t = 2.70$, $p = .007$) or one standard deviation above the mean ($b = -9.17$, $t = 3.86$, $p < .001$), but they were not significant one standard deviation below the mean ($b = -2.15$, $t = -0.82$, $p = .411$). Slopes were significant when harm/care was outside the region of significance of 0.29 – 6.11 .

Simple slopes analyses examining the interaction of activity and the fairness/reciprocity foundation (Figure 4) were also not significant for the prayer condition or the reflection condition ($p > .05$). When the simple slopes test was run with fairness/reciprocity entered as the moderator, slopes were significant when fairness/reciprocity was at the mean ($b = -5.66$, $t = 2.70$, $p = .007$) or one standard deviation below the mean ($b = -8.33$, $t = 3.44$, $p = .001$), but they were not significant one standard deviation above the mean ($b = -2.99$, $t = -1.18$, $p = .240$). Slopes were significant when fairness/reciprocity was outside the region of significance of -80.47 to -0.35 . Thus, there is a difference in the prayer and reflection condition when fairness/reciprocity is low.

Finally, an alternative model was also tested including a variable measuring participant's prayer outside the assigned experimental activities (0 = no prayer outside the activities, 1 = prayer outside

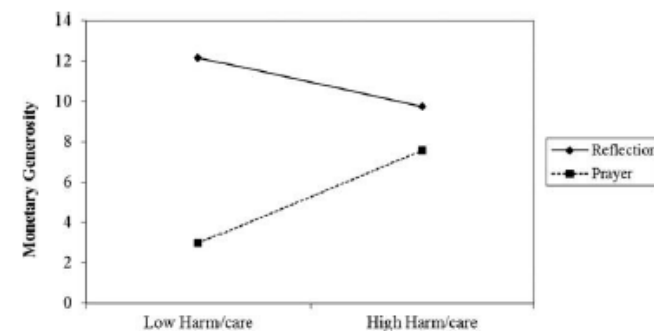
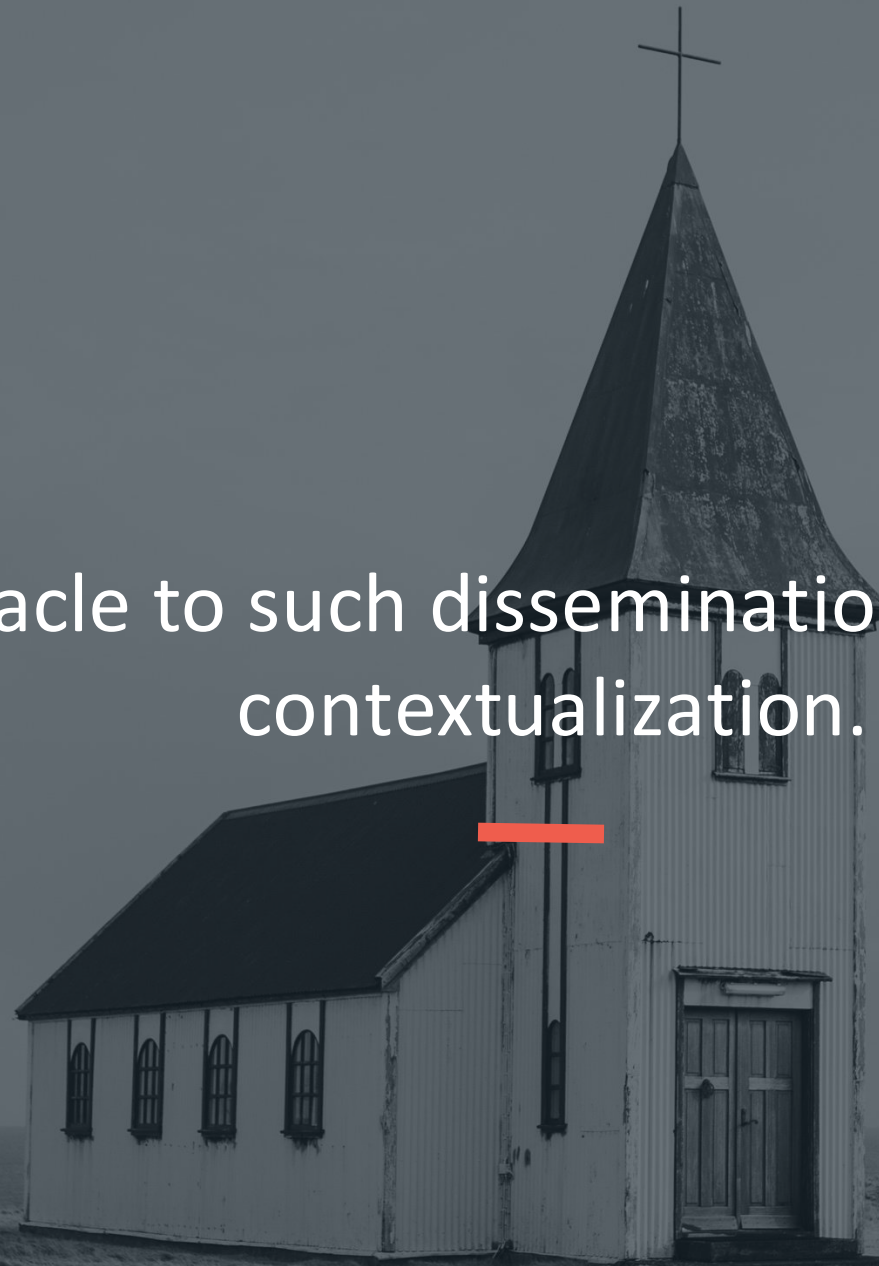


Figure 3. The effect of activity on monetary donations as moderated by the harm/care foundation.

The primary goal of the Character and Virtue Development in Youth Ministry Project is to help Christian congregations better instill in young people key virtues and components of character



One obstacle to such dissemination is appropriate contextualization.



Team members

- Practical theologians
- Psychologist
- Youth ministry leaders

Consultants

- Practical theologians
- Psychologists (character and virtue development; positive youth development)
- Youth ministry leaders
- Ethicists
- Denominational/para-ministry leaders
- Ministry resource creators
- Leadership scholars



Literature Review



Character and Virtue Development



Survey of Youth Ministry Audience



364 participants

Criteria: (1) being 18 years of age or older; (2) being a youth ministry leader



Interviews with Youth Ministry Leaders



98 participants

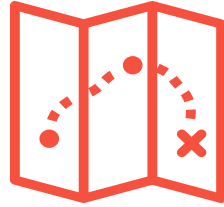
Criteria: (1) being 18 years of age or older; (2) being a youth ministry leader



Literature Review



Christian Ethics
Character Education
Discipleship Studies



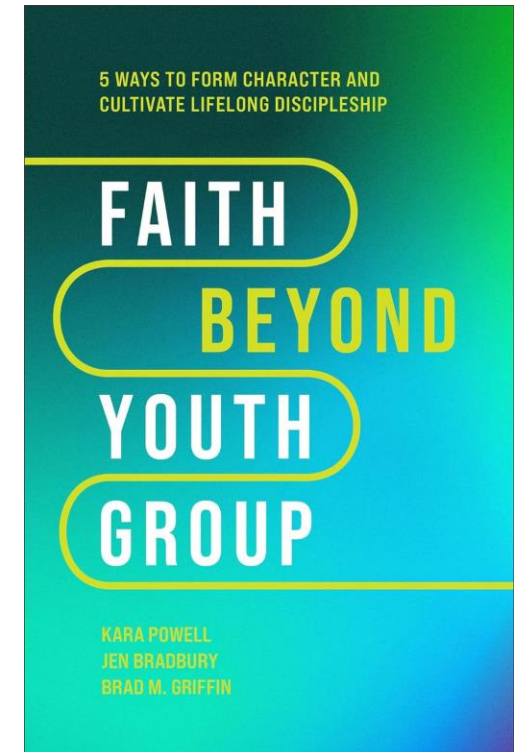
Illustrative Case Studies



7 Site Visits

Framework for Character-Forming Discipleship

- Cultivate Trust
- Model Growth
- Teach for Transformation
- Practice Together
- Make Meaning



Acknowledgments



John
Templeton
Foundation



Fuller Youth Institute



Team Science



Erin I. Smith

The Outsider Model



The Science of Children's Ministry

Question 1:

Does church matter? (i.e., can't kids get the benefits at home?)

Crosby & Smith, 2015

Crosby, Smith, & Frederick,
2015; Crosby & Smith, 2017;
Crosby & Smith, 2018

Question 3:

What is the developmental impact of church-based social support?

Smith & Crosby, 2017

Question 5:

What are the features of church children's ministries that are supportive for kids?

Crosby, Smith, LaChausse,
Blanchette, & Palardy, 2021

Question 2:

How do we measure church-based social support for school-aged kids?

Question 4:

Yeah, but couldn't it be something *else* causing these outcomes?

Can we help ministries do better (and how), especially for kids who have experienced trauma?
Crosby, Smith, Gage, & Blanchette, 2021, Louisville Grant, reachhurtingkids.com

Outside Experts can...

- Be a sounding board/reality check
- Connect to relevant stakeholders
- Get published

But the limits are...

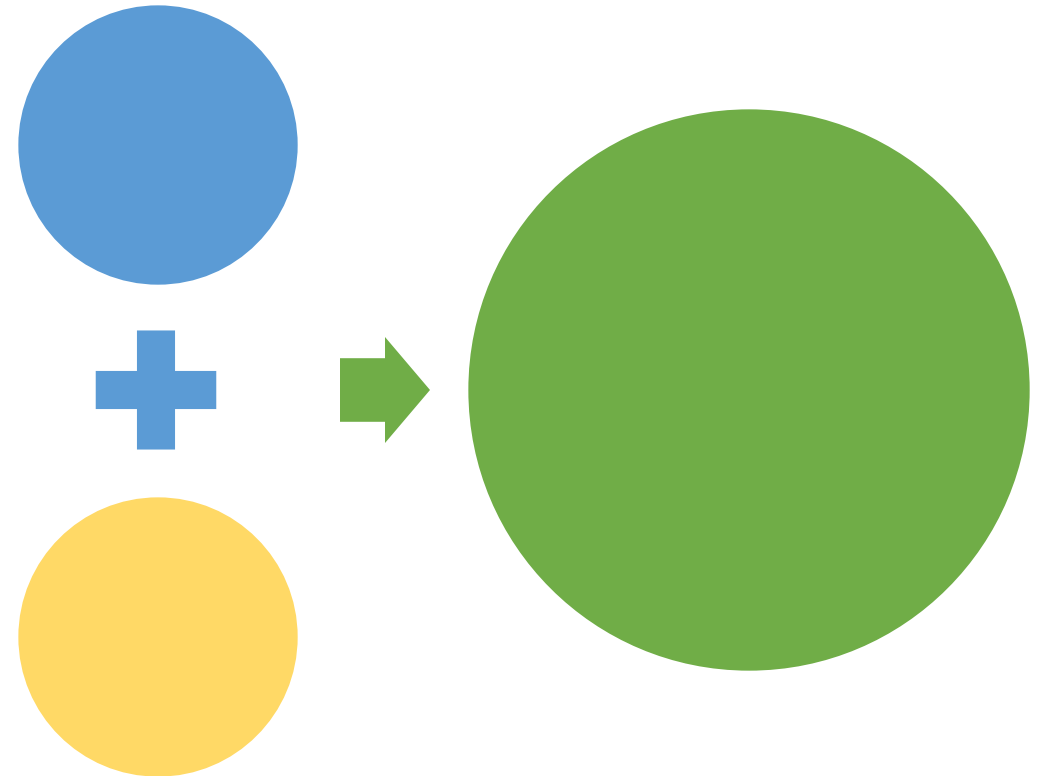
- Shallow involvement
- Lack of shared learning
- Limited growth/career opportunities

Integrative Models

Everybody has a part; play to individual strengths (Integrated Outsider)



Something truly new emerges (Reciprocation, Insight)



The Role of Moral Emotions in Christians' Perceptions of Science

