

## PREFACE

When Tony and I first met in Toronto, Ontario, a "kindred spirit" quickly developed between us. Both of us were interested in preparing a book based on our "Philosophy of Education" Seminars with the Association of Christian Schools International (ACSI).

We also wanted to develop a handbook of terms and concepts, for our respective Philosophy of Education classes, at Trinity Western University and Grand Rapids Baptist Seminary, that would accomplish the following objectives:

- a.) Provide a quick reference for teachers, parents and students.
- b.) Relate educational terms to the root meaning as found in the original language.
- c.) Develop a succinct definition that could be used in a syllabus, lesson plan or presentation.
- d.) Assist the reader in becoming conversant in educational and philosophical language.
- e.) Present an overview of the primary philosophical and educational questions used towards establishing and enriching one's world view.

What follows is the result of our efforts and we trust it will be helpful. We would encourage the reader to dig through the text. Allow the ideas and terms to challenge your thinking. Every item may not be of interest to you — now — but remind yourself where to look when you need a reference.

Children possess a threefold, God-given desire:

*To Be, To Know, and To Do.*

Our prayer is that what is written will lead our thinking away from the leeks and cucumbers of humanistic thinking to the milk and honey of God's threefold educational goal:

- To Be* — conformed to the image of Jesus Christ (Romans 8:29)
- To Know* — the truth and the truth shall make you free (John 8:32)
- To Do* — that good and acceptable and perfect will of God (Romans 12:1-2).

"The Gospel provides that knowledge of ultimate truth which men have sought through philosophy in vain, inevitably in vain, because it is essential to the very nature of God that He cannot be discovered by searching and probing of human minds — that He can only be known if He first takes the initiative and reveals Himself" (J. V. Langmead Casserley, *The Christian in Philosophy*, New York, Charles Scribner and Sons, 1951, p. 21.)

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## INTRODUCTION

### The Place of Philosophy in Education

Dr. Charles Malik, former President of the General Assembly of the United Nations, writes in his book *A Christian Critique of the University*:

"What you know, or think you know, that you cannot articulate in such a way as to share it with all mankind is not knowledge. It could be faith, it could be feeling, it could be intuition, it could be hallucination, it could be daydreaming, but it is not knowledge. It remains your private property until you manage to convert it into knowledge, namely, until you succeed in communicating it to others, indeed potentially to all mankind. Knowledge is essentially publishable and shareable with all men. Knowledge therefore is not the possession of this or that individual or culture alone; knowledge is never something esoteric: knowledge, as knowledge, is universally human or it is something fake.

"Knowledge is the realization of the unity of man as man and therefore of the essence of all men. Scientific knowledge tells man, every man from Tibet to Timbuktu and from Copenhagen to Cape Town: You have the innate power of seeking the truth of every being, from God to the



multiplication table, and of knowing as much of that truth as it is humanly possible to know."<sup>1</sup>

And then he adds this powerful statement: "More than anything else, Western civilization is defined by total fearlessness of and openness to the truth."<sup>2</sup> "You shall know the truth and the truth shall make you free" (John 8:32). This phrase is carved into the cornerstone of Frieburg University. Likewise Harvard University proclaims as its motto: "For Christ and the Church."

This "total fearlessness and openness to the truth" is the distinguishing trait of *A Christian Perspective of Education*. It is our goal that what is written will help each reader understand more fully the rationale for and necessity of a Christian perspective to education.

In this brief treatise we want to use a simple model that will involve the various components of Christian education. The model (based on Proverbs 22:6, "Train up a child in the way he should go, even when he is old, he will not depart from it.") will represent a train with cars attached, traveling on tracks to a chosen destination.

Each part of the model will correspond to a particular category in the educational-philosophical continuum. We recognize four primary philosophical questions that relate to our model (Figure 1). Our goal is to relate each of the following questions to one aspect of the "Train Model":

1. **WHAT IS REAL? The Study of Metaphysics:**  
Represented by the "Engine" pulling the Train, believing that reality is God-centered.
2. **WHAT IS MAN? The Study of Anthropology:**  
Represented by the "Vanguard Car" (parents, administrators and faculty) and the "Passenger

## FOUR PRIMARY PHILOSOPHICAL QUESTIONS

1. **WHAT IS REAL?**  
The study of metaphysics  
(God-centered)
2. **WHAT IS MAN?**  
The study of anthropology  
(image-centered)
3. **WHAT IS TRUTH?**  
The study of epistemology  
(revelation-centered)
4. **WHAT IS MORAL?**  
The study of axiology  
(eternity-centered)  
**ETHICS/AESTHETICS**

Figure 1

Car" (pupils), with the belief that man is image-centered. The significant linkup between the Vanguard Car and the Engine is "Commitment"; between the Vanguard Car and the Passenger Car the linkage is "Winsome Example."

3. **WHAT IS TRUTH? The Study of Epistemology:** Represented by the "Tracks and Ties" (the integration of faith and life), believing that truth is revelation-centered.
4. **WHAT IS MORAL? The Study of Axiology:** Represented by the "Values of the Crew" (teachers) as transmitted to the "Passengers" (students), believing that morality is eternity-centered.

The goals of Christian education will be considered as the direction our Train is heading. But before moving into the details of each philosophical question, let's first examine some introductory ideas to establish, as it were, the "Roadbed" on which our Train model is moving.

### THE TEACHER IS THE MESSAGE

A class of second-year education students at Trinity Western University was surveyed and asked to identify the characteristic they remembered about the teacher *they admired the most* in elementary or secondary school.

The first was, "He (meaning male or female) was interested in me as an individual." This stood out ahead of the second item: "He knew his subject or subject content and made learning interesting." Beyond knowledge of the subject was the realization that the teacher was interested in each student as an individual. Third, the teacher was able to gain and maintain class control; was fair in his discipline; was strict in the classroom operation and/or had good classroom

management. This was a recurring feature of the teacher they admired. And fourth, the "admired teacher" was kind, understanding and treated them as a friend.

The characteristics of the teacher *they admired the least* (as identified by the same students) was locked in a three-way tie: first, the teacher was boring, or dry. (Perhaps we need an agreement to eliminate boring teachers!) Secondly, the teacher had no class control, was nervous and appeared uncertain of the material or unorganized in his presentation. He was a "walking disaster" who arrived and left at certain periods with no control. Number three: the teacher was too dogmatic in his or her opinions. He constantly put individuals down. And number four: the type they least admired was one who became angry, cruel, threw things or was unkind, sarcastic or critical. These umbrella characteristics were remembered about the personality of the teacher long after the content faded and the years passed as Jim, for example, learned from personal experience:

"I began teaching grade six in Etobicoke, Ontario, in 1963. (In Canada we talk of grade six; in the U.S.A. it is called the sixth grade!) Then in October 1964, I committed my life to serving Jesus Christ. That was the best decision of my life. It changed my entire life direction and world view.

"During my second year of teaching, in 1964, I had a thirteen-year-old girl in my class by the name of Alice, who had had polio. I spent hours working with Alice trying to help her catch up academically. I taught her how to play chess in order to improve her reasoning skills. Well, a few years ago I went back to Toronto, Ontario, for the closing of this particular elementary school due to a decline in school-age children in this area. A young woman in her thirties walked up to me and said, 'Hi, sir, you're Mr. Cunningham,



right?' And I said, 'Yes, and you're Alice, right?' After all these years Alice had grown into a very attractive, mature woman. She looked at me for awhile, and said, 'You know something, I can only remember one thing from my entire year with you. I can't think of anything else.' I began to think, that's great. She is going to tell me about all the extra work I did to help her. 'Mr. Cunningham,' she said, 'I remember the day that you got mad at me, took me out into the hall, shut the door, looked me right in the eye and said, "Alice, you are dumb." That's all I remember.' I looked at her in disbelief and said, 'Me? Did I say that?' She said, 'Yes, sir, you said that.' Poof! Her comment pricked my swelling pride. As a young Christian, I had to learn that unrighteous anger is basically selfish anger based on pride. Years later, Alice remembered an incident that I had chosen to forget. My moment of weakness and frustration as a teacher had reinforced her low self-image as a learner."

Each of us can recall events from our background, our teachers, our experiences, that have affected us or molded us, positively and negatively, to be the person we are today. The teacher's life, lifestyle and manner, is the message. Scripture says that when Jesus walked this earth that "The Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). Jesus Christ of Nazareth, our Master Teacher, spoke with grace seasoned, as it were, with salt. We cannot visualize our Lord calling Zaccheus out of that tree and saying, "Zak, you are dumb!" or taking Judas aside and saying, "Smarten up, Jud, you're going to amount to a big fat zero." His speech was gracious, seasoned with salt. He spoke the truth, in love. He, the Master Teacher, was the message. When Marshall McLuhan wrote: "The medium (teacher) is the message"; he revealed a valuable principle:

### CHILDREN REMEMBER WHAT YOU WERE LIKE AS A PERSON LONG AFTER THEY FORGET WHAT YOU KNEW AS A TEACHER

We are committed to the value of one teacher. A teacher is able to shape lives with a greater potential and a greater value than any of us can measure. We underestimate the value of an individual teacher and the power of one individual learner. History is "*one man, one act, one day*" recorded for future generations to examine. History is: *one man* who affects the lives of others; *one act* that directs the destiny of countries; *one day* that influences the future for centuries — recorded for eternal evaluation (Figure 2). You and I are making history every day.

In a book entitled *The Leipzig Connection*, the authors describe one man in the 1800s by the name of Wilhelm Wundt, who lived in Leipzig, Germany. Wundt taught that, "Man is devoid of spirit. Man is merely the summation of his experiences."<sup>3</sup> That was Wundt's philosophy. Wundt instructed a man by the name of G. Stanley Hall. Hall returned to the United States in 1883 to establish the *American Journal of Psychology* in 1887. Then Hall became president of Clark University in 1892. But before Hall became president, he had a student at John Hopkins University by the name of — you guessed it, John Dewey. Dewey went on to the Teacher's College of Columbia University to train others to believe his humanistic philosophical approach to education. Dewey became the first president of the American Humanist Association and, in 1933, wrote the *Human Manifesto I*, in which he openly refers to humanism as a religion. Elsewhere in his writings, Dewey said, "There is no God, there is no soul, there is no room for fixed, natural, or moral absolutes." *One man*, John Dewey, *one day* helped author the *Humanist Manifesto*. This



one act has done more to influence world thinking for the cause of humanism than one man, Wilhelm Wundt, would have ever believed possible.

### **A BATTLE FOR THE MIND IS BEING WAGED IN THE CLASSROOM**

It is impossible to comprehend the power or the influence of a teacher on the life of a student. The *Humanist Magazine*, January/February 1983, makes this following statement: "I am convinced that the battle for humankind's future (the mind) must be waged (and won) in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid, fundamentalist preachers for they will be ministers of another sort utilizing a classroom instead of a pulpit, to convey humanist values in whatever subject they teach, regardless of the educational level: pre-school, daycare, or large state universities. The classroom must, and will become, an arena of conflict between the old and the new, the rotting corpse of Christianity together with all its adjacent evils and misery and the new faith of humanism resplendent in its promise of a world in which the never realized Christian ideal of love thy neighbor will finally be achieved. It will undoubtedly be a long, arduous, painful struggle, replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive"<sup>4</sup> (Figure 3).

"Lord, deliver us from evil. May it never be!" We praise God that Christian parents and Christian teachers are impacting the lives of their children and students. This is our hope.

**HISTORY IS**

**ONE MAN**

**WHO AFFECTS THE LIVES  
OF OTHERS**

**ONE ACT**

**THAT DIRECTS THE DESTINY  
OF COUNTRIES**

**ONE DAY**

**THAT INFLUENCES THE  
FUTURE FOR CENTURIES**

*RECORDED for ETERNAL  
EVALUATION*

*Figure 2*

The *New York Times Village Voice* ran the following ad: "Wanted: teachers to teach in the Brooklyn junior high district. Ninety percent of the new teachers last two weeks." Telling why he left the school, one teacher said, "The worst thing was the battle fatigue that comes from the prevailing chaos most New Yorkers associate with ghetto schools. Students careen in and out of schools and doors and hallways screaming, pouncing on people, starting fights during class, students get up, walk around, go out the door, fight, dance, bang on the radio, on their desks, boys make the wraps on the girls the focus of the class, girls counter with screaming retorts." Friends of the teacher who just resigned asked him how he reacted to such barbarism. He said, "What did I do when Monkey shoved me, when Kenny threw a shelf of books at me, when Joe-Joe threw chairs at me, when eight boys sang, 'Roxanne, Roxanne' in chorus for ten minutes, when Robert shoved his pelvis into Maria's face, when the daily afternoon fights broke out, when Robert spat on my books, when Beat Box chased Dee Train round the room? Well, I caught the chairs and the books. I physically moved the boys away from the girls. I wiped off my book. I sent Joe-Joe out to cool off. I learned to watch the fights. I read voraciously during the free periods, and I went out with the teacher in the next room for breakfast occasionally."<sup>5</sup> It was a classroom without hope (Figure 4).

The philosophies of education that produce bankrupt classroom environments must be changed. They cannot continue. As practicing Christians we know and believe it is possible for one individual, or a group of people collectively, by the power of the Holy Spirit, to make an impact on the lives of other people. There is a gold mine of time-proven principles in God's Word — the Bible. We are called salt. We are called light. Being "salt" and "light" requires Christians in every level of education to become as "Gideons" against a

### *A Battle For the Mind Is Being Waged in the Classroom*

**"I am convinced that the battle for humankind's future must be waged in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid, fundamentalist preachers for they will be ministers of another sort utilizing a classroom instead of a pulpit, to convey humanist values in whatever subject they teach, regardless of the educational level: pre-school, daycare, or large state universities. The classroom must, and will become, an arena of conflict between the old and the new, the rotting corpse of Christianity together with all its adjacent evils and misery and the new faith of humanism resplendent in its promise of a world in which the never realized Christian ideal of love thy neighbour will finally be achieved. It will undoubtedly be a long, arduous, painful struggle, replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive."**

• *Humanist Magazine (January 1983)*

*Figure 3*



horde of secular Amalekites "as numerous as locusts" (see Judges 7). Secular Humanists sounded the battle cry. They chose the classroom as the "arena of conflict." The time has come to respond. Gideon told his committed army of 300 men "do as I do" (Judges 7:17). What a challenge to end our evangelical conspiracy of silence and boldly speak the truth in love.

There is hope. Change can be brought about in this generation if individuals will 1) obey the Word of God; 2) submit to the will of God and 3) walk humbly with our God.

*And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, and to keep the Lord's commandments and His statutes which I am commanding you today for your good? (Deuteronomy 10:12,13).*

*See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ (Colossians 2:8).*

#### THE INFLUENCE OF ONE MAN

The greatest influencers of world educational philosophy at this given moment are both Jewish. Jesus Christ, our Messiah, was Jewish. Karl Marx, the "messiah of Marxism," was partly Jewish. Yet they come from two totally different perspectives — with two diametrically opposed philosophical foundations. They both believed that it was — and is — possible to influence our world, and they both did so.

## Life Without Christ

### "ANOMIE"

"A feeling of lostness  
hopelessness  
and separation  
from relationships  
and values  
that have previously given  
meaning and significance  
to life."  
(YWAM)

Youth today evidence failure and boredom by underachievement in school and a high level of unemployment.

Life without Christ becomes a life without morals.

Life without morality leads to an "anti-everything" lifestyle leading to alcoholism, drug abuse, and even suicide.

Figure 4



An article from the ACSI *Christian School Comment* tells about William McGuffey and the influence that he had in his day. He was called the "schoolmaster of the nation." This popular minister of the Gospel, Christian college professor and Christian college president was responsible for influencing millions of people, millions of children, in the materials they read.<sup>6</sup> *One man, one act, one day.* Never underestimate the value of one life, or one man's approach to a philosophy of education.

### THE MEANING OF PHILOSOPHY

Philosophy comes from the word *philia* or *philios* meaning love — the "love of wisdom." Philadelphia is supposed to mean "the city of brotherly love." After watching the Philadelphia Flyers play hockey or the Philadelphia Eagles play football, one may have a somewhat distorted understanding of what is meant by this word *philios*! But, philosophy in its essence means the "love of wisdom" (Figure 5).

Philosophy is first of all *a love of truth*. It is *an attitude* held by the philosopher to help him think about the world in which we live. A philosopher has to be honest with his personal biases and assumptions. It is impossible to have value-free education. No teacher can be totally neutral. We need to approach the "love of wisdom" with an awareness of our philosophical position.

Secondly, philosophy is *a search for truth*. It is *an action* or activity carried on by the philosopher to "find" or discern truth.

And third, philosophy is *a system of truth*. It is *an actualization* or content that seeks to answer primary questions about life, such as: Is it true or false? Is it right or wrong? And, is it beautiful or ugly?

## PHILOSOPHY

### "The Love of Wisdom"

1. **A LOVE OF TRUTH**  
- An attitude
2. **A SEARCH FOR TRUTH**  
- An action
3. **A SYSTEM OF TRUTH**  
- An actualization

### PHILOSOPHY OF EDUCATION IS AN ACTIVITY PRIMARILY AIMED AT:

- a) The clarification of concepts
- b) The examination of assumptions and
- c) The evaluation of arguments

Figure 5

'sophia'  
wisdom.  
(see  
p.186)

A philosophy of education is an activity primarily aimed at a) the clarification of concepts, b) the examination of assumptions and c) the evaluation of arguments in educational discourse. This process develops within an individual teacher a philosophical base of selected beliefs and attitudes towards the learner and the learning process. This in turn influences the educator's lifestyle, teaching methods, values, curriculum selection and approach to learning. Philosophy is — in essence — a way of life.

Every person has a philosophy of life, conscious or unconscious. Every educator teaches from his philosophy of life based on a particular world and life view. That view represents that teacher's model of the world, a framework of beliefs, values and symbols which the individual uses to describe and assess his or her world, to make moral evaluations and communicate his convictions. The teacher lives out his world view.

Kienel notes that "For a Christian these beliefs are influenced by one's view of life, God, Christ, the Holy Spirit, man, education, knowledge, truth, the Bible, and parental responsibilities."<sup>7</sup>

#### DEFINITION OF SELECTED APPROACHES

Let's look at a brief definition of ten selected approaches to education we will be considering:

1. **Neo-Scholasticism:** A philosophical system or method consisting essentially in the application of scholasticism to modern problems (characterized by a formal method of discussion).
2. **Secular-Humanism:** Specifically, the condition or quality of being human, but more primarily a philosophy or attitude toward life that regards

man as the focus of all values, beliefs and thinking, making man the measure of all things, thereby usurping God as Creator and Sustainer of mankind, and the Bible, the Word of God, as the frame of reference. Secular-Humanists believe man can solve problems through his own intellect apart from God or His revealed Word. The American Humanist Association in 1933 published the *Humanist Manifesto*, a basic creed for their philosophical position. In the manifesto, humanism was labeled as "religious" but disclaimed that the identification of the word "religion" was associated with Bible doctrines or other eternal truths. Among the major elements of its "religious humanism" are:

- a) **Secular-Humanism is anti-supernatural.** Religious humanists consider the universe uncreated and self-existing. The nature of the universe presented by modern secular-humanist scientists categorically refutes any supernatural or cosmic standard of human value.
- b) **Secular-Humanism says values are relative to man.** Morals are self-determined. Religious humanism takes the position that self-realization is the goal of man's existence in time and space.
- c) **Secular-Humanism believes in situational ethics.** As a substitute for the Christian's prayer, worship and belief in Scripture, the humanist posits an enhancement of personal life and the neutral promotion of the well-being of others in society. Each determines his own action in each situation. Homo sapiens is solely responsible for the shaping of an ideal society through the



amazing powers within him. There are no absolute moral values.

- d) **Secular-Humanism promotes humanitarianism relative to "helping man."** Religious humanism denies God and the Scriptures, and essentially puts man in the pre-eminent position. In Isaiah 48:11b, God states: "My glory I will not give to another." Isaiah says: "(Consult) the law (Moses) and the testimony (prophets), if they do not speak according to this word (the Bible) it is because they have no dawn (understanding)" (see Isaiah 8:20).

John Dewey, writing in *A Common Faith* (page 37) states, "In humanism are all the elements of religious faith that shall not be confined to sect, class or race. Such a faith has always been implicitly the common faith of mankind. *It remains to make it explicit and militant*" (italics in original).

3. **Idealism:** One of the primary approaches to philosophy that believes ideas are the only form of reality (matter changes, but ideas are eternal, unchanging). Objects do not exist apart from our ideas.
4. **Realism:** The belief that matter, concepts, God, etc., exist apart from one's perception of or understanding of the reality. Material objects exist independent of our consciousness of them and ideas have a real existence independent of the mind.
5. **Pragmatism:** The reality, value, truth and morality of ideas or events are determined in the light of their practical consequences; good results

equals good process. Pragmatism is a philosophical system developed in America in the 1800s under the leadership of William James, Charles Pierce and John Dewey. They taught that "a thing is true if it works" or if it behaves with predictable results.

6. **Marxism:** The political, economic and religious theories of Karl Marx and Friedrich Engels, who interpreted history as a continuing economic class struggle. They believed that the eventual rescue would take the form of the establishment of a classless society and communal ownership of all natural and industrial resources. It entails a belief in economic determinism and class conflict as the key factors in human evolution, leading to an international atheistic, conspiratorial drive for power on the part of certain individuals (an elite) in high places, willing to use any means to bring about their desired aim: a state-controlled classless society, culminating in global conquest and control of finances, economics (buying and selling), communications, education, military power, natural resources, personal property and personal liberties.
7. **Existentialism:** The belief that man is — he exists — and that his purpose in life is to find meaning — or else end life in suicide.
8. **Behaviorism:** An educational philosophy using the methods of Skinnerian conditioning as a means of manipulating human behavior is known as behavioral engineering. Behavioral engineers take the position that human behavior reveals attitudes and actions that are shaped by the environment, and that these attitudes and actions should be engineered to become more



productive and utilitarian. Behavioral engineering when applied to education would use positive reinforcements in order to shape the student in his educational outcomes and make him productive in society. Behaviorists deny the basic truth of the dignity of man as created in the image of God.

9. **New Age Movement:** A worldwide conspiracy bound together by mysticism to develop a New World Religion or Theosophical Society (wisdom, religion and science) with "self" as the center of worship.
10. **Evangelical Christian:** An educational belief based on the inerrancy of the Bible, belief in God the Father, Son (Jesus Christ) and Holy Spirit and a personal salvation by faith in Jesus Christ as Saviour, King of Kings and Lord of Lords. As Mason states, "True religion can only begin with a profound acquiescence to one basic truth: that there is a God, and I myself am not He."<sup>8</sup>

At this point it is important to note that one of the primary activities of a philosopher is the clarification of concepts related to ideas. He examines the assumptions from which ideas develop and then evaluates the arguments that are given for the promotion of ideas. A favorite word for the philosopher is the word "Why?" You may have children in your class who are budding philosophers. As soon as you say something, he or she will ask, "Why?" That could be a philosopher in the making. Keep an eye on that one.

Here are four primary questions that an educational philosopher will seek to answer (Figure 6):

## FOUR PRIMARY EDUCATIONAL QUESTIONS

1. WHAT IS THE GOAL OF EDUCATION?
2. WHAT IS WORTH LEARNING?
3. HOW DOES ONE LEARN?
4. WHAT IS THE ROLE OF THE TEACHER?

*Figure 6*

**What is the goal of education?** Why do we have education? What are we trying to do in our area to educate, or "to draw out" the information from the individual?

**What is worth learning?** You have to make a philosophical decision about what is worth learning. If you're a Realist you will only learn what I call an "edible education." If you can't eat it, why learn about it? If it doesn't produce money or food or value, why would you want to sit around and think about it? If it doesn't feed you or put any more money in your bank account, why waste time on it? This often places the Realist and the Idealist in conflict as to what is worth learning. As a Christian school educator, you and your administration will need to ascertain what you feel is worth learning and how it is going to be learned.

**How does one learn?** Once you have decided what your goal is, how are you going to help a student learn? Your philosophical approach affects how you treat the learning process.

**What is the role of the teacher?** If you have a goal and you know how people learn and what is worth learning, then you must decide: What is the role of the teacher in helping learners achieve their spiritual and academic goals? Various approaches view the role of the teacher from different perspectives.

1. **Neo-Scholasticism** regards the teacher as a *spiritual leader* or *mental disciplinarian* to help the learner understand man's relationship with God.
2. **Secular-Humanism** has influenced many of these approaches. The role of the humanist teacher is to develop a "world citizen"; to guide learners to become citizens of Plato's one-world state, with the

elite ruling, the military controlling and the masses equal with no differences between the sexes.

3. **Idealism** is "*The Guide*." The teacher's role is to create an educational environment where the student will be motivated to search the field of knowledge. The teacher is a *guide* and a *learner* but not the ultimate authority.
4. **Realism** believes the teacher is a *source* or *master of knowledge*. He or she presents the material in a systematic and organized manner as an objective source of knowledge. The teacher is viewed as an "authority" on the subject with sufficient knowledge to assist understanding and demand achievement.
5. **Pragmatism** sees the teacher as a *motivator-advisor* who motivates the child to learn. The Pragmatist helps a learner see all knowledge as interrelated. He desires to teach a student how to learn, and how to solve problems. He will superintend and guide the learning process as a project director.
6. **Marxism** views the teacher as an *activist* or a *social reformer*. The teacher is to be a role model of a world citizen, committed to developing an internationally oriented student reformer.
7. **Existentialism**, according to Buber, places the teacher and student in an "*I-Thou, Learner-Friend/Facilitator*" relationship of learning from one another. The teacher learns from the student, the student learns from the teacher as they have dialogue, which in Buber's term is the "meeting of meaning." Today, dialogue often means "you listen



to me and I talk to you," but dialogue, in the true sense, means two people try to learn from one another rather than one person trying to tell the other one something (or get his idea across).

8. **Behaviorism** sees the teacher as a *controller* — a very firm controller of the learning environment, using it to shape the behavior of the learner to be/become a moral and productive human being.
9. **New Age Movement** has the teacher as a *guru* or *shaman* who helps bring about "enlightenment" in the learner as well as developing a new world religion of mysticism.
10. **An Evangelical Christian** thinks of the teacher as a *model* or *example*. For some Christians, the word "model" may be viewed as something artificial, but we think of a model in terms of a living example of a Christian lifestyle. The Christian teacher will attempt to create a climate for the learner to systematically achieve the goal of education: "to be conformed to the image of Jesus Christ" while speaking, teaching and exemplifying the truth in love.

Many philosophers remind Jim of bachelors. He says: "They love the search more than the finding. They are 'always learning but never coming to the knowledge of the truth.' My search as a bachelor came to an end on July 1, 1967, Canada's Dominion Day, when I said to Rita Kotrus of Beamsville, Ontario, Canada, "The search has ended! I accept you as my wife 'til death do us part.' A philosopher can forever ask — What is Real? 'What is Man?' 'What is Truth?' — always thinking he cannot give himself in total allegiance to one philosophical approach because absolute truth might be

## JESUS of NAZARETH IS:

### THE WAY

THE ULTIMATE METAPHYSICAL  
REALITY

### THE TRUTH

THE PERSONIFICATION OF  
EPISTEMOLOGICAL PURITY

### THE LIFE

THE EMBODIMENT OF A  
SINLESS AXIOLOGICAL  
MORAL MODEL

Figure 7



just over the next hill, just like the ideal wife might be in the next town. So the search goes on. As a Christian, I found Jesus Christ to be the absolute truth. When I accepted Him in 1964, the search ended: He is the Way, the Truth and the Life" (Figure 7).

There cannot be another absolute truth beyond Jesus Christ or beyond the Word of God. Once we accept Him, we have the responsibility, the joy and the privilege of saying, "We have found Him — absolute truth — Jesus of Nazareth." And we tell others about Him so they, too, might come to know Him. Whom to know aright is to have the key to life here as well as the life to come.



# THE ENGINE

## WHAT IS REAL? METAPHYSICS

### Ultimate Reality Is God-Centered

The word *Metaphysics* comes from two Greek words *meta* (with or after) and *physics* (natural things). It is the branch of philosophy that tries to discover the nature of ultimate reality. Metaphysics relates to action by shaping views with reference to what nature is and how it can and ought to be controlled, by pointing out worthy ends. It does this via a theory of ethics, rooted in a theory or structure of values, which in turn is based on a set of views concerning the nature of existence and knowledge. Metaphysics can include:

- a) epistemology — (the theory of knowledge).
- b) ontology — (the study of the nature of reality) and
- c) cosmology — (the theory of the origin of the universe and its laws).

Each educational approach must answer the question, "What is real?"

Here are their answers:



1. **Neo-Scholasticism:** God, or the "Unmoved Mover" is real (Aquinas).
2. **Secular-Humanism:** Man is the focal point of reality. Man is an end in himself.
3. **Idealism:** Ideas, spirit and mind represent the highest reality. Ideas are eternal. Matter will decay, or burn, but ideas have lasting value for an individual.
4. **Realism:** Matter is real. The invisible world is not real. The only thing that is real is what you can see and feel and touch. That is what counts. That is reality.
5. **Pragmatism:** Reality is a transactional experience that is constantly undergoing change. Reality is whatever works or is useful. If it works for you it must be real. If it doesn't work it isn't real.
6. **Marxism:** Anything that produces change is real. We are here to change the world in which we live. We're here to bring about social action — sometimes just for the sake of change. In Kampuchea young Communist soldiers came into villages to create change. How did they decide what to change? They lined up people with glasses and shot them. Why? Because if they owned a pair of glasses they must have more money than the common people who didn't own glasses. They must have time to read so they are not working with their hands. It was change, but the kind of idealistic change that destroyed a country without any real direction or understanding of the impact of the change. Marxism is often change for the sake of change.

7. **Existentialism:** What is real is what is relative to the uniqueness of the individual. Matter and the individual are real. Everything else is relative. If it's real for you, it's real. If it's not real to you, it's not real. Sartre taught that "Existence precedes essence."
8. **Behaviorism:** While matter and motion are real, only the facts you can observe and the behavior you can measure are real. If you can't observe it, or measure it then it's not real.
9. **New Age Movement:** The spirit of man is real and is one in unity with the spirit of humankind and nature together. The only true reality is the mind. Matter is the epiphenomenon. Matter is the materialization of the mind; everything is an illusion created by our minds. We appear to be moving from existentialist despair to a new world view that says "man is a god."
10. **Evangelical Christian:** An evangelical Christian says "God is real." Jesus Christ our Messiah is real. The Holy Spirit and the Bible are real. People are real — eternally real. So while philosophers keep searching for absolute reality — the absolute self — to answer the question: "What is real?" Jesus Christ says: "I am the way, the truth, the life."

Our Train model begins with "The Engine" — the power that moves our educational-philosophical thinking towards the goals of Christian education. Ultimate reality is God-centered for a Christian. Jim encountered the following incident during his graduate studies: "I found myself in a seminar with eighteen graduate students studying Moral Education. A strong appreciation quickly developed for a

Catholic priest and Jewish rabbi who were also taking the class. We at least had a common belief in what the Bible says about the Nature of God. Our greatest opponents in the class were Secular-Humanists who either denied the existence of God or that God had chosen to reveal Himself to man. On this the three of us agreed!"

The following are six presuppositions that will aid our understanding of "What is real?" from a Christian perspective (Figure 8):

- A. **The Nature of God Is Real.** God is ("In the beginning God . . ."). Relating to life from a Biblical "value base" means a Christian must have a strong personal belief that "God is — and that He is a rewarder of those who seek Him" (a1). The Biblical statement, "In the beginning God . . ." (a2) establishes a self-existent, self-sufficient, living God "out there" called "I AM WHO I AM" (a3). He has life in Himself (a4) as an eternal, immutable, infinite being Who is "from everlasting to everlasting" (a5) and "changes not" (a6). God is the God of no beginning. He is the God Whom we shall all meet either as Saviour, at the Judgment Seat of Christ (a7), or Judge, at the Great White Throne Judgment for those who reject God's grace (a8).

The non-Christian perceives a world and a life that is "now-oriented." As one of them said, "We live in this ageism because there isn't any more ism." For the unbeliever, life is temporal and so the emphasis is to make the best of it because that's all there is. This is not so with the Christian, for he lives with faith in an ageless God, believes he has eternal life and therefore has a perspective on the "now" from the vantage point of "agelessness."

*"El-Shaddai"*  
*The God Who Is In Control*  
*-- God Is Real--*  
*I Am That I Am*

1. THE NATURE OF GOD IS REAL  
GOD IS - THE ORIGINAL REALITY
2. THE CREATION OF GOD IS REAL  
GOD MADE - THE INFINITE CREATOR
3. THE REVELATION OF GOD IS REAL  
GOD REVEALED - THE SUPREME INTELLIGENCE
4. THE PLAN OF GOD IS REAL  
"THE WORD BECAME FLESH AND DWELT AMONG US"
5. THE MORALITY OF GOD IS REAL  
"LET US MAKE MAN IN OUR IMAGE... MALE AND FEMALE HE MADE THEM"
6. THE SOVEREIGNTY OF GOD IS REAL  
GOD'S SOVEREIGNTY  
- THE ULTIMATE AUTHORITY

*Figure 8*



The story is told of a Christian college senior who was convicted about cheating on an exam. It was a week before commencement and a battle was raging in his mind. His parents had looked forward for many months to seeing their son graduate. How could he spoil that for them? He was also a senior class officer. Perhaps after commencement he would make restitution.

After a sleepless night and prayer he resolved the issue. He confessed his cheating to the dean; he called and told his parents, asked their forgiveness, and told them to cancel their flight to commencement; and he confessed his sin to the senior class. He had to repeat the course and miss commencement. It was a bitter lesson, but he thanked God for the victory and went on. He lived with an eternal perspective. Today that man serves God very ably as a pastor. GOD IS: THE ORIGINAL REALITY.

**B. The Creation of God Is Real.** God made ("... created the heavens and the earth"). A Biblical Christian believes by faith that "God spoke..." (b1) and when He did, this omnipotent (b2), holy (b3), sovereign (b4), omniscient God of perfect knowledge (b5) to Whom belongs "all wisdom and might" (b6) created all things — "and without Him was not anything made that was made" (b7). His Creation operates consistently, purposefully and in orderly fashion (b8). He has revealed His eternal power and divine nature through what has been made (b9) in the heavens (b10). How can a person without faith in God account for the "heavens"? Think of how weather, climate, astronomy, lights, cells, sound, etc. all declare the glory of

God. There is nothing too hard for Him. God can transform a sinner into a saint (b11), raise the dead (b12), control nature (b13) and deal with all manner of obstacles and seeming impossibilities.

The buildings of a Christian boarding high school, located on a wooded campus, were threatened by a forest fire that headed for the campus, aided by gusty winds. The firemen were helpless in their inability to get the hoses out to the fire. The students went to their dorms to pray and the administrator and the faculty went to the faculty room to pray. God answered — the winds subsided just as the flames got to the edge of the campus, and the fire was soon extinguished. The students who were there that year will not forget that experience of answered prayer.

A few years ago on that same campus, the lovely main building, after being refurbished at great expense, burned to the ground. On one hand, God extinguished a fire; on the other, He permitted the gutting of a building. Why?

The school family prayed and a few weeks later there came a telephone call from a Christian organization which had heard of the fire and was led to give a tract of land involving 1,400 choice acres to the school. In fact, the director of development had taken a photo through the burned-out frame of one of the windows in the gutted building. There in the photo, unknown to the photographer, is the silhouette of the hill in the center of the tract of land offered to the school — some fifteen miles away! God can stop fires or permit them. God "is able to



do exceeding abundant beyond all that we ask or think . . ." (b14). GOD MADE: THE INFINITE CREATOR.

- C. **The Revelation of God Is Real.** And God revealed ("Then God said . . ."). For a special reason known only to Himself, God desired fellowship and the voluntary worship of an "autonomous moral agent." So God made man (male and female) "in His own image" (c1), and then revealed (c2) Himself to man (c3) through His chosen prophets (c4) — Abraham, father of the Jewish nation — "in whom all the families of the earth shall be blessed . . ." (c5). And "in these last days has spoken to us in His Son, Whom He appointed heir of all things, through Whom also He made the world" (c6). Only Christianity, with a unique personal God, provides the framework to view the predicament of human existence.

The Incarnation, God revealed in the flesh, is unique to Christianity. The story is told of an Indian high caste Brahmin who was walking along a garden path after meeting with a Christian missionary who had shared the Gospel with him. The Brahmin had stumbled on the account of the Incarnation and he pondered what he had heard about God incarnated through Jesus Christ. As he walked, his shadow went over an ant hill and the frightened ants scurried in all directions. Realizing this effect, the Brahmin uttered, "O little ants, I wouldn't frighten you for the world — but you can't understand me. I would have to be an ant and talk ant talk with you for you to comprehend." Then it hit him like a flash. "Of course! God became flesh and dwelt among us

that we may behold the only begotten of the Father and hear Him communicate in our language and demonstrate to us His character and His deity." GOD REVEALED: THE SUPREME INTELLIGENCE.

- D. **The Plan of God Is Real.** His Plan (" . . . let there be light . . ."). From the entrance of evil and darkness through man's selfish disobedience to God's original plan (Adam and Eve) (d1), God's justice (d2), mercy (d3), goodness (d4), grace (d5), and love (d6) have been operative through the Holy Spirit to redeem man back into fellowship with Himself (d7). Jesus Christ is the personification of agape love. Our God, revealed to us in Jesus Christ, defines love for mankind. He comes as a sacrifice motivated by unconditional compassion to do the Father's will and to rescue sinful rebels like you and me. He chose the foolish, the weak, the low, the despised, the downtrodden, so that no flesh would boast in His presence.

Tony tells the following story: "When I was presented in chapel as the new headmaster of a Christian boarding high school back in 1952, I trembled with the sense of inadequacy and responsibility. As I was leaving the chapel after the service, a veteran faculty member whispered to me, 'You may be this school's headmaster, but you sure aren't mine!' I was devastated. This man sat in faculty meetings that school year and glared back at me as though to say, 'And I haven't changed my mind!' He resigned at the end of that year.

"He took a position in a ministry in the same community. Some years later he went through some



difficult times and called me for help. I had learned something in the intervening years about agape love and the resentment I felt earlier for this man had become forgiving compassion." GOD'S PLAN: "THE WORD BECAME FLESH AND DWELT AMONG US."

**E. The Morality of God Is Real.** To Man ("... and God saw it was good . . ."). "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (e1). God's revealed moral standards for man cover all areas of his personal life and character development — from emotions, i.e., lust and anger (e2), through human relationships (e3) to fidelity in marriage and honesty in speech (e4). A Biblical Christian believes and tries to practice the content or divine absolutes of moral judgment as revealed by God in the canonical Scriptures. We must teach more than two plus two. We must help students learn how to become what God wants them to be. God is the essence of Biblical morality. "Fearing God (belief) and keeping His commandments (lifestyle) (e5) so that we might 'know God' (e6) is the goal of Biblical Moral Education." GOD'S MORALITY: "LET US MAKE MAN IN OUR IMAGE, MALE AND FEMALE MADE HE THEM." The ultimate in reality: man, made in the image of God.

**F. The Sovereignty of God Is Real.** Our God is Lord of the universe. There is no higher authority. He rules all of His creation (f1). His people have been called to serve Him (f2) and to glorify Him forever (f3).

Imagine, if you will, the football stadium the day of the big game. Many thousands are in the stands. The home team is two points behind as the teams battle late in the fourth quarter. The home team has crossed midfield and is moving closer to field goal range, but it is now fourth down and inches to go for first down. The fans in the stands are screaming, "Go for it, go for it, go for it!" The quarterback steps out of the team huddle and looks toward the sidelines at the coach for directions. The coach signals back, "KICK!" Some of the players complain about the decision. The quarterback relays the play again. We're going to kick. You see, it makes no difference what 50,000 fans may be shouting or what the team thinks, the quarterback has only one person to please — the coach.

The quarterback and the rest of the team are under authority. What coach says, goes.

For us who serve Jesus Christ, we hear many voices and we sense many pressures to do this, go there, say something else. However, we are under His Lordship and His commands are to be obeyed. GOD'S SOVEREIGNTY: THE ULTIMATE AUTHORITY.

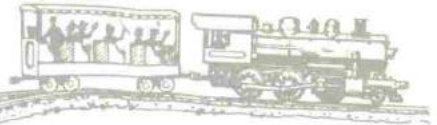
These are some of the ways in which a Christian seeks to answer the question "What is real?" God is, God made, and God revealed His plan to man. From this foundation we build a Christian philosophy of education. God is the Original Reality, the Infinite Creator, the Supreme Personal Intelligence, the Ultimate Authority: I AM THAT I AM. Let us faithfully and obediently worship, love and serve the I AM THAT I AM until we see Him face to face.

## REFERENCES:

- |                          |                         |
|--------------------------|-------------------------|
| a1 — Hebrews 11:6        | c1 — Genesis 1:27       |
| a2 — Genesis 1:1         | c2 — Genesis 1:28-31    |
| a3 — Exodus 3:14         | c3 — Genesis 2:16,17    |
| a4 — John 5:26           | c4 — Hebrews 1:1        |
| a5 — Psalm 90:2          | c5 — Genesis 12:1-3     |
| a6 — Malachi 3:6         | c6 — Hebrews 1:2        |
| a7 — II Corinthians 5:10 | d1 — Genesis 3          |
| a8 — Revelation 20:11    | d2 — I John 1:9         |
| b1 — Genesis 1:1         | d3 — Psalm 111:4        |
| b2 — Psalm 62:11         | d4 — Ephesians 4:32     |
| b3 — I Peter 1:16        | d5 — Ephesians 1:5-7    |
| b4 — Romans 8:28,29      | d6 — John 3:16          |
| b5 — Romans 11:33,34     | d7 — John 1:12,13       |
| b6 — Daniel 2:20-22      | e1 — II Timothy 3:16,17 |
| b7 — John 1:1-3          | e2 — Matthew 5:21-30    |
| b8 — I Corinthians 14:40 | e3 — Matthew 5:38-48    |
| b9 — Romans 1:20         | e4 — Matthew 5:31-37    |
| b10 — Psalm 19:1         | e5 — Ecclesiastes 12:13 |
| b11 — John 1:12          | e6 — Philippians 3:10   |
| b12 — John 11:25         | f1 — Ephesians 1:20-21  |
| b13 — Matthew 8:27       | f2 — Psalm 100:2        |
| b14 — Ephesians 3:20     | f3 — Psalm 86:12        |



## CHAPTER TWO



# THE VANGUARD CAR

(THE PARENTS, SCHOOL AND CHURCH)

## WHAT IS MAN? ANTHROPOLOGY

### The Nature of Man Is Image-Centered

*NOTE: Next to the "engine" there would normally be a fuel car. However, on this celestial-terrestrial train, our "engine" needs no fuel — He is omnipotent. Therefore, coupled to the engine is the vanguard car. The vanguard is defined as the "forefront." In Deuteronomy 6, God has appointed parents to be in the vanguard. They are joined and assisted by the Christian school personnel and the workers of the local churches. In Scripture these people are called: shepherds (I Peter 5:2); ambassadors (II Corinthians 5:20); channels (II Corinthians 2:14); reflectors (II Corinthians 5:18); servants (Luke 22:24-27) and examples (Luke 6:40). Parents have the ultimate responsibility; the other helping agencies have a surrogate role. Parents have a right to expect quality work in the Christian school and in their churches. However, parental responsibility goes beyond paying tuition. There must be regular, meaningful prayer, loyal support and encouragement for the partners to make the educational process a success.*

These partners have the awesome task of linking up with God (Engine) and following His mandate for Christian education: "Listen, O my people, to my instruction; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not conceal them from their children, but tell to the generation to come the praises of the Lord, and His strength and His wondrous works that He has done" (Psalm 78:1-4). The linking to the engine is crucial. It would be tragic to have the Lord move on toward the goals and the vanguard to be left on the track. The linkup is COMMITMENT. Augustine described this commitment as, "I believe, that I may know" — commitment before knowledge. This is the imperative of Matthew 11:29: "Take My yoke upon you (commitment) and learn from Me (knowledge)." It is the emphasis of Proverbs 1:7: "The fear of the Lord (commitment) is the beginning of knowledge . . ."

Secular-humanism deifies knowledge. However, secular-humanism's lack of commitment to God dooms it to failure.

Anthropology comes from the Greek words *anthropos* (man) and *logy* meaning doctrine, study or science of; *logos* (one treating of) or literally "the science of man." The study of man deals with his physical characteristics, plus the origin and development of customs, cultures and beliefs of man.

Let's next consider how the various approaches answer the question, "What is man?":

1. **Neo-Scholasticism:** Man is a rational being who fulfills his purpose when he is thinking.

"Credo ut intelligam"  
line 12 - Augustine  
should be Anselm of Canterbury

2. **Secular-Humanism:** Man is an autonomous, self-centered, self-sufficient evolving person with unlimited goodness and potential. As Protagoras said, "Man is the measure of all things."
3. **Idealism:** Man is a mind endowed with rational ability, a discoverer of knowledge, a searcher for the enlightenment of ideals. Man is a will capable of making choices. Man searches for the enlightenment of ideals.
4. **Realism:** Man is a rational, tool-making, cooking animal — the highest level of an evolved species who fulfills his purpose as man when he is thinking. Note that this description fails to tell who man is. It tells instead what man does. For a realist, man is a chemical machine.
5. **Pragmatism:** Man is an organism going through various stages of biological, psychological and social evolution. As he evolves he experiences his environment and moves into new stages of personal development.
6. **Marxism:** Man is a social activist, a part of a collective whole. Man is not an isolated individual; rather, man is a natural organism who is dominated individually and collectively by economic interests.
7. **Existentialism:** "Man is a meaningless and creative creator of relative meaninglessness." One existentialist named Froebel said: "Man is God creating himself." Jean-Paul Sartre said, "Man is a bubble of consciousness in a sea of nothingness."



Man simply "is" — he exists. Existentialism leads to despair — a life without hope. The key question to answer each day is "Do I seek 'meaning' again today or do I suicide?" If man "is" — who made him? Where did he come from? (Nowhere.) What is he here for? (Nothing.) Where is he going? (Who knows.)

8. **Behaviorism** (or *Skinnerism*): Man is a conditionable, moldable, reasoning animal. As with most approaches, it keeps supporting the idea that man is an animal and/or an evolved species.
9. **New Age Movement**: Man is a god. "You are gods in your universe" (Werner Erhard). "Man may become God," say the Mormons, or "Man is the incarnation of deity" (Volkman). To Buckminster Fuller, man is "a 26-jointed biped with air conditioning intakes . . . energy storage batteries, range finders . . . spectroscopes, and a fuel intake."
10. **Evangelical Christian**: To understand a Christian perspective, it helps to answer six primary questions (Figure 9):
  - A. **Who Is Man?** (From a Christian approach):
    - a. *Man is a created being.* He is God's most important created being. As Pascal said, "We are either creatures of chance or children of a Heavenly Father."
    - b. *Man is created in the image of God.* "Man reflects God's likeness in expression, purpose and personality. He is given the privilege in Christ of communing with God. This Incarnate image of God is hallowed, since God has graced it with His own indwelling. Made a little lower

## A CHRISTIAN PERSPECTIVE OF MAN

1. **WHO IS MAN?**
  - a) Man is a created being
  - b) Man is created in the image of God
  - c) Man is eternal
  - d) Man is body, soul, and spirit
2. **HOW DID MAN BEGIN?**  
"Created by a Heavenly Father" (*Pascal*)
3. **WHAT IS MAN'S PURPOSE?**
  - a) To glorify God
  - b) To have fellowship with God
  - c) To live in harmony with man
  - d) To exercise dominion over God's creation
4. **WHERE IS MAN GOING?**
  - a) Heaven
  - b) Hell
5. **HOW DOES MAN GET TO WHERE HE IS GOING?**
  - a) By belief
  - b) By faith
6. **HOW DOES ONES VIEW OF MAN AFFECT ONES APPROACH TO EDUCATION?**

Figure 9

than the angels, he is God's noblest creation. The image was marred by the fall and so the less he reveals himself in his fallen nature, the more he reflects the indwelling God, His Creator and Redeemer."<sup>1</sup> He has fallen from that image but he remains an accountable, volitional, rational, moral being. This gives us a high view of man.

c. *Man is eternal.* As Christians we view man as an eternal being. In other words, man has a destiny that goes beyond this life; his life does not end at the grave.

d. *Man is body, soul and spirit.* He is an integrated being made in the image of God. So that man, albeit in a sinful marred form, was made, and continues to be made, "in the image of God." Byrne says, "Man came into being by a direct, immediate act of the Creator. Unique among all creatures, he bears the image of God in that he has personality, and the power of moral choice. He was created for a dual purpose. Godward he is to glorify God and enjoy fellowship with Him. Earthward he is to subdue and hold dominion over the earth and its living creatures (see Genesis 1:28)."<sup>2</sup>

B. **How Did Man Begin?** Man was created by a special act of God. As Francis Schaeffer wrote, "Man is not impersonal matter or energy shaped into its present form by impersonal chance."<sup>3</sup> Man was created by a special act of God.

Byrne's "Christian View of Man"<sup>4</sup> adds that man's original state at creation has been

changed by the intervention of sin. Through deliberate choice of the wrong, man has become estranged from God, the divine image has been marred and man is now morally corrupt and in need of redemption. That's the effect of the sinful rebellion of Adam and Eve on mankind. Christian educators who believe this see a need for the salvation of their students as well as their spiritual enlightenment in academic events. There develops a two-fold purpose to our ministry and our teaching: to teach the content of mathematics or the content of chemistry or whatever the subject matter may be, and to bear witness to the students of their need for Jesus Christ as the personal Lord and personal Saviour in their own lives, so they understand the God who "made the math." Teaching becomes life changing.

C. **What Is Man's Purpose?** To glorify God. Jim can hear his forefathers quoting the Presbyterian Westminster Confession: "The chief end of man is: to glorify God (reflect His character) and enjoy Him forever." (As a point of information, there are now more Muslims in Canada than there are Presbyterians. Canada's Presbyterian community is under 200,000. The Muslim community in Canada is well over 200,000. The Westminster Confession is in stiff competition in Canada with the Koran in terms of being understood as a view of man. But the truth remains that man's purpose is to glorify God and to enjoy Him forever.)

Another purpose of man is to have fellowship with God (I John 1:3). Man was created to



live in harmony with fellow human beings as a social, communal being. We must tie content and fact and information to values and attitudes and lifestyles that build the "fruit of the Spirit": love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22).

A final purpose for man is to exercise dominion over God's creation (see Psalm 8:6-8).

- D. **Where Is Man Going?** Man's destiny is eternal and according to Scripture it is either Heaven or Hell. He is either in the presence of God or out of the presence of God. Eternal life does not begin after death; it continues through death. The Bible says, ". . . whoever believes in Him (Jesus of Nazareth) should not perish, but have eternal life" (John 3:16). Our entry to the eternal state is through death. As Christian educators, it is easier to think about what is going to happen in Heaven and the blessings of Heaven and then block our minds against focusing on Hell. Our adversary wants us to think, "You are already a child of the King; you are free from this, so don't think about it." It causes tremendous anguish and stress if you start to think about the future experience for those who do not know Jesus Christ: eternal separation from God. Relatives, family members, neighbors, friends, people we know may look at us someday and say, "How could you know about Jesus Christ and know that this was my destiny and not tell me? Why? Why did you not want to tell me about this place? How could you assume that I didn't want to

hear? Why didn't you tell me?" So a strong motivation for sharing the good news with others is to help give them that opportunity of being able to make a decision to receive Jesus Christ as their personal Saviour.

Jim illustrates it this way: "Rita and I found a gold chain in front of a neighbor's house. We knocked on their door to see if it was theirs. It wasn't. So we knocked on every door in both directions to see if someone had lost a gold chain. No one claimed it. Each neighbor thanked us for checking. Although it is an interesting way to meet your neighbors, it reminded me of the motivational need to tell neighbors the good news about life eternal I have 'found' through faith in Jesus Christ. I now know why the Apostle Paul prayed for *boldness!* Boldness can overcome fear."

There is a fine balance in Scripture between the love of God and the wrath of God. Romans says, "Behold the kindness and the severity of God." It is like asking, "Which side of the coin gives the coin its value — heads or tails?" The answer is: both sides. Just as there are two sides to each coin, so there are two aspects to the character of God: the kindness of God and the severity or judgment of God. Byrne's *View of Man, Society, and History*<sup>5</sup> notes that redemption was provided by God, in the life, death and resurrection of Jesus Christ. By faith in Him as Saviour and obedience to the Holy Spirit, man may now be transformed to Godlikeness and restored to fellowship with God. Redemption includes the eternal destiny of man. By receiving Christ as

Saviour, man is fitted for everlasting fellowship with God. Those who reject Christ are destined to everlasting separation from God. Redemption also assures that the earth, which now suffers the effects of man's sin, shall be restored. This identifies God's future plan for earth and heaven, namely, a new heaven and a new earth.

E. **How Does Man Get to Where He Is Going?** How does that happen? By choice, by belief and by faith. Acts 4:12 says, ". . . there is no other name under heaven that has been given among men, by which we must be saved." Only God can restore fallen man. Through His incarnation, sinless life and redemptive sacrifice and resurrection, Jesus Christ restores the believer to life, justification and righteousness (see Romans 8).

During a year of research in Israel, Jim and his family received an invitation to spend the Passover holiday on a Marxist kibbutz near the Lebanese border. During one warm afternoon he was talking to "Issy," a founder of the kibbutz, about Judaism:

"Issy, is Judaism a nationality or a religion?"

"A nationality. My mother was a Jew; I was born a Jew; I am a Jew."

The previous evening the kibbutz members had watched a film on Hinduism, so I asked, "Can a Jew follow the teachings of a Hindu guru and still be a Jew?"

"Of course," he responded. "Jews follow many religious teachers."

"What if a Jew becomes an atheist and no longer believes in God, is he still a Jew?"

"Of course, I am an atheist, but I was born a Jew."

"Alright, Issy, I will accept that Judaism is a nationality. I was born a Canadian. My mother is a Canadian. My father is Canadian. I am a Canadian. But if I as a Canadian become a Catholic or Baptist or Mormon or Mennonite it matters not, I am still a Canadian. My nationality is independent of any religious beliefs. What happens if an Israeli Jew accepts the teachings of Rabbi Jesus of Nazareth and believes He is risen from the dead as the promised Messiah; is he still a Jew?"

"Of course not! He has converted to Christianity. He is no longer a Jew. He is a Christian!"

"Then Judaism must be a religion?"

"Yes, of course it is."

"But, Issy, if Judaism is a religion, how can you be an atheist who does not believe in God, and yet call yourself a Jew, when King David, one of the greatest of all Jews, said, 'The fool has said in his heart, "There is no God." '?"

"It is simple. I was born a Jew; my mother was a Jew; I am a Jew!"

End of dialogue, without a "meeting of meaning"! We can only pray as King David: "O that the salvation of Israel would come out of Zion! When the Lord restores His captive



people; Jacob will rejoice, Israel will be glad" (Psalm 14:7).

Jim was also curious as to how Jews living in Israel view Jesus of Nazareth. His advisor, a conservative Jew and a close personal friend, told him it was acceptable to call Jesus of Nazareth a teacher. He admitted there was a historical Jesus who was a teacher and a rabbi. He said, "You can say He was a king — a king to the Jews, and that He tried to be a messiah — to get the people to overthrow the Romans. But the minute you say to me that He is Lord or He is Lord of Lords, you become a missionary and we break company."

Jim said, "Well, Eitan, Jesus of Nazareth is Lord. He is my Lord, He is Lord of Lords and I still want you as my friend and my advisor." They still dialogue. Jim fully understands this point. If you say that Jesus is Lord, then you're saying there is no other. You're saying He is above all, beyond all. He is Lord of Lords. John 14:6 is a difficult verse of Scripture for a pluralistic society to understand. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father but through me." Jesus' own words condemned Him to crucifixion. He made Himself equal with God, and said that He was God. He was God in the flesh, born of a virgin, given to us as the Passover Lamb — the Lamb of God without blemish that takes away the sins of the world.

The Passover lamb is examined for seven days to make certain it is without blemish, no spot,

no broken bone, nothing wrong — perfect. Jesus of Nazareth was examined by the Scribes, the Pharisees and the Romans. Finally, Pilate said, "He is without sin. I find no fault in this man; take him out and crucify Him." Jesus, our Messiah, was the perfect Passover Lamb. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (Ephesians 2:8,9).

There is within the Muslim, Jewish and Christian faiths a return to fundamentalism. However, it is intriguing that extreme individuals in each of these faiths often evidence a lack of liberty and forgiveness. They dress in black; no color, no life, no freedom. The Christian life has faith, hope, life — and color!

F. How Does One's View of Man Affect One's Approach to Education? During the Middle Ages, Dante wrote the classic, *The Divine Comedy*. His opening line sounds timeless and reminiscent of our present day: "In the middle of the journey of this life, I found myself in a dark wood where the direct way was lost." Our society finds itself in the dark wood of secularism, having wandered far from the Direct Way of the Scriptures. Our students need to be instructed in understanding the philosophical climate of our day in order to embrace the Christian world and life view with comprehension and fidelity.

Malcolm Muggeridge describes the "dark woods" in his own inimitable way:

*So the final conclusion would seem to be that whereas other civilizations have been brought down by attacks of barbarians from without ours has the unique distinction of training its own destroyers at its own educational institutions and providing them with facilities for propagating their destructive ideology far and wide all at the public expense. Thus did Western man decide to abolish himself, creating his own boredom out of his own affluence, his own vulnerability out of his own strengths, his own impotence out of his own erotomania. Himself blowing the trumpet that brought the walls of his own city tumbling down. And having convinced himself that he was too numerous, labored with pill and scalpel and syringe to make himself fewer until at last, having educated himself into imbecility and polluted and drugged himself into stupefaction, he kneeled over a wearied, battered old brontosaurus and became extinct.<sup>6</sup> (Figure 10)*

The following seven sins of modern man identify a self-centered society blindly stumbling through the "dark woods" in pursuit of:

1. **Wealth without work.** Man is greedily seeking material success through manipulation, dishonesty, get-rich-quick schemes, and even civil suits to collect exorbitant awards. The love of

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*(Vintage Muggerridge, Geoffrey Barlow, Eerdmans, 1985)*

*Figure 10*



money continues to be the root of all evil. The professional athlete and the bidding up of ridiculous salaries is a case in point.

2. **Science without conscience.** The use of science to create nuclear blackmail; the use of medical formulas to produce products to lengthen shelf life, "gild the lily," abort babies, or give temporary physical relief while doing long-range damage are examples of the misuse of science for personal ends.
3. **Commerce without morality.** This sin is a matter of exploiting the consumer or a competitor with dishonest means. It becomes a matter of "the buyer beware."
4. **Hedonism without responsibility.** Evidence of this sin is found in the two colossi that stand like two giant idols accepting obeisance: pornography and drugs. These billion-dollar businesses have perhaps done more to destroy society than a large-scale war because of the moral destruction involved. It is not an overstatement to say the perpetrators are murderers — one step removed.
5. **Politics without principles.** This sin presents the world of government as an arena of casuistry — the end justifies the means. Occasionally the tip of the iceberg has surfaced at all political levels and the chill of sin has appalled the citizenry. The gray areas of compromise have too often been ignored for the end of reelection as the ultimate good.
6. **Worship without obedience.** Worship here is presented as a crossless Christianity that nods in

God's direction but has no costly sacrifice, only an offering of learnings. Malachi speaks condemnation to these insults for a holy God. There is left only worship that wants to be entertained, titillated and humored in a preoccupation with self. Worship demands obedience.

7. **Knowledge without character.** A pursuit of knowledge as a magic key to the door of life. Modern man personifies the Scripture, "always learning and never able to come to the knowledge of the truth" (II Timothy 3:7) (Figure 11).

#### THE PASSENGER CAR (The Pupils)

*Now, we come to the precious product of Christian education: the pupils. It would be tragic for the Lord to move up the track toward the vital destination He has chosen for the children, only to have the passenger car remain unmoved on the track. The vital linkup between the vanguard car and the passenger car containing the pupils is: WINSOME EXAMPLE.*

The Apostle Paul reminds us that "the things you have learned and received and heard and seen in me, practice these things . . ." (Philippians 4:9). Children are quick to respond to what is attractive and winsome in those authority figures set before them. If the Christian life put on exhibition before them is only a pose or represents legalism or hypocrisy, they will reject it out of hand. Children came to the Lord Jesus because they found in Him gentleness, warmth, compassion, joy, longsuffering, patience and all else that is attractive in our God. He taught with zest and with attractiveness. He personified what He taught. His portrayal of the Christian life was always winsome. His lessons were fascinating and absorbing and spoke to the mind and the heart.

At a Christian high school commencement, Tony was seated on the platform awaiting the opportunity to bring the address to the graduating class. In his words: "The senior class advisor rose to give the charge to the seniors seated at the front of the auditorium. I noticed that the graduating class fixed their eyes on the advisor and their affection for him showed in their fixed gaze as they listened with interest to his challenge. I asked the school administrator about the obvious bond between this teacher and the seniors. He explained how the advisor and the senior class went on a retreat a week before classes began. They shared together, ate together, played together, prayed together. They got to know each other. He had individual and group conferences. They talked about problems, expectations, prayer requests. The advisor built his Bible course outline on the basis of the felt needs and challenges these students faced. Barriers began to crumble. Here was a teacher who had given up a week's free time to spend with them and to learn where they hurt. The school year involved continued prayer times, progress reports, counseling sessions and praise times. The class responded and the Lord blessed abundantly. A bond had been formed between this teacher and his class. It was clear that he had indeed been a living example for them of Christian character and they responded by internalizing the truth they heard and saw lived before them."

The pupils who are entrusted to our care in the Christian school are to be a precious product of Christian education. God cautions us in James 3:1 about taking on the responsibility lightly. In Matthew 18:6 He warns us about not causing these little ones to stumble. In Luke 6:40 He reminds us that they will be like us — that we reproduce ourselves in their lives. Yet He must bring the increase for it is "God who causes the growth" (see I Corinthians 3:7).

## **SEVEN SINS OF SOCIETY TODAY**

1. WEALTH WITHOUT WORK
2. SCIENCE WITHOUT CONSCIENCE
3. COMMERCE WITHOUT MORALITY
4. HEDONISM WITHOUT RESPONSIBILITY
5. POLITICS WITHOUT PRINCIPLES
6. WORSHIP WITHOUT OBEDIENCE
7. KNOWLEDGE WITHOUT CHARACTER

*Figure 11*



In Psalm 128, children are likened to "olive plants." Interestingly, the olive plant was considered a vital, precious part of the Middle East economy. Starting as a wild olive plant, it was to be grafted to a "choice stock." It reminds us of the need for redemption of these little ones. At six years, these plants begin to bear fruit (corresponding to the first grade), and at about sixteen years, the plants reach full fruition. The point is not being pressed, but it is an interesting parallel. Enemies of Israel sought to cripple the nation by cutting down the olive plants and the vineyards.

Alien philosophies in our day are aimed to do the same thing. One of Tony's professors in his doctoral studies was an atheist. One day he said, "You are a Christian, aren't you?" Tony answered in the affirmative. He continued, "Did you know that my grandfather was Peter Cartwright?" This surprised Tony. Peter Cartwright was an evangelist in the late 1800s who was instrumental in leading many to Christ. Yet here was his grandson two generations later who, under the influence of secular teachers, had lost his Christian heritage. This was not the only factor, but a prominent one.

The olive plant, we are told, grows best in an atmosphere of peace and settlement. Many secular schools these days are troubled areas where the "neutral" stance on morality and Biblical values has created a no man's land for chaotic disruptive behavior, alcohol and drugs. The schools are but the flip side of secular homes in our society where Christ is an unknown.

One of the Christian families in our neighborhood was experiencing marital difficulties that often created heat and tension in their home. Their children had to live with that tension. They saw mother and father bickering and arguing often.

After we moved to another state we received a telephone call from the father of that family. He wanted help. His children were fighting with their teachers and with each other. They followed the example of the home. Olive plants grow best in an atmosphere of peace and settlement!

As these children ride in the passenger car, they see the dark wood through which the train passes enroute to its God-planned destination. The dark wood has its allurements. These temptations are the distorted values of a secular society: ability, attractive looks, athletic prowess and things.

We must communicate true values to these students drawn from the Bible and exhibited faithfully in our day-by-day contacts with them. The undertow towards secular thinking is powerful, but God's message lived out in the classroom by a committed teacher carries with it the transforming power of the living God. Tony has had alumni tell him they were tempted to give in to the allurements of secular society, but the compassion and example of their teachers spoiled them for the world!

Somewhere there has to be a distinctive philosophical difference between what we are doing in the Christian schools and what is being done in the non-Christian public schools. Otherwise, there is no reason for a Christian school to exist. The Christian view of man says that we need to learn how to have right relationships with God and man. God's character is the law of the universe. Therefore, *we must* know who God is in order to understand His universe. This high view of man — that every man has worth because he is made in the image of God — is a distinctive of a Christian perspective on education.

## CHAPTER THREE



# THE TRACKS AND TIES

(INTEGRATION OF TRUTH AND LIFE)

## WHAT IS TRUE? EPISTEMOLOGY

The Acquisition of Knowledge and Truth  
Is Revelation-Centered

*Christian epistemology is expressed in our train illustration as the tracks. One rail represents the Scriptures or special revelation. The other rail represents all of creation or general revelation. The ties that join together special revelation and general revelation or the Scriptures and curriculum, represent integration.*

Epistemology is that part of philosophy that deals with the origin, nature and limits of knowledge. The word is from the Greek words *epi* (upon) and *histani* (stand) plus *logy* (the study of). Five common sources of knowledge are:

- a) Empiricism — knowledge based on experience
- b) Revelation — knowledge that God discloses to man



- c) Authority — knowledge accepted as true because it comes from competent observers or reporters
- d) Intuition — knowledge at the subliminal level beneath the threshold of consciousness described as a "flash of insight," educated guess or a holy hunch
- e) Reason — knowledge developed from rational thinking — if  $A > B$  and  $B > C$  then  $A > C$

Let's use a definition that says: "Truth is an eternal, unchanging principle that is in agreement with reality." The following is an overview of how various educational approaches answer the question: "What is True?" (Figure 12).

1. **Neo-Scholasticism:** Truth can be known through reason and intuition.
2. **Secular-Humanism:** "There is no absolute truth." At best, truth is autonomous and situational. Therefore, complete truth is unattainable.
3. **Idealism:** True and lasting ideas (ideals) represent true knowledge. Truth is largely independent of experience. To this idea Neo-Scholasticism adds, "Truth can be known through reason and intuition."
4. **Realism:** Truth is whatever can be proven by the scientific method. Jim tells what it was like in teachers' college in Ontario, in the early sixties, when he was taught "How to Teach Science in Elementary School" by using the "scientific method." "The teacher would walk in and say:

# TRUTH

*An Eternal  
Unchanging  
Statement or  
Principle  
That Is In  
Agreement  
With Reality.*

Figure 12

Gods revelation  
revolution

"Today we are going to talk about earthworms. First, what do you know about the earthworm?" What we knew about the earthworm would then be written on the chalkboard. This list became the sum total of the collective knowledge of the students in the room. Second, "What do you want to know about the earthworm?" Then he'd write down what we wanted to know: how the earthworm breathes, etc. Finally, "How are we going to find the answers to these questions?" Then he would form little groups: one group would study the earthworm's breathing and another would examine the earthworm's reproductive system. Then they would go home, get their encyclopedias and read about the earthworm. Then these cluster groups would give little reports on the earthworm. This system was called the 'scientific method'; namely: whatever could be proven by research was true. We dissected earthworms until the earthworm was a mass of parts lying all over the table. We knew about its reproductive organs, circulatory system, digestive system, etc., but nobody could put the earthworm back together again. There was no integration of the knowledge. It was isolated knowledge of the parts and how they all worked, but no integration. There was little sense of awe as to how the earthworm fits into God's economy. Sometimes we try to dissect 'truth' in the same manner. We try to find the truth about this and the truth about that without bringing it together. Realism cannot discover truth for all situations."

5. **Pragmatism:** Truth is whatever you experience personally. Knowledge is relative and meaning is disclosed in its application through personal

experience. If you experience it, it's your truth. Some people will say, "How can you talk to me about the use of drugs? . . . Have you ever used drugs? Well then, how can you tell me it's not right?" Jim would say: "My wife's obstetrician has never had a baby. You don't necessarily have to experience something to be of some help to someone." But the pragmatist maintains that unless you experience it personally, you are unable to comprehend or communicate any truth. It's amazing to me how often these philosophical approaches influence our Christian thinking. Pragmatism is an "in" approach among Christians. If you have an experience, then you have had "it" (the experience) and no one can deny it. We may know that Scripture doesn't say anything about it but we have had this neat, bubbly, warm experience. An experiential Christian can have truth based on an experience rather than on God's Word. For the Biblical Christian, the Bible provides claims which correspond with reality whether physically or spiritually experienced or not, for God's truth contains all truth. Rationalism is "alive and well" in many evangelical churches. The toughest person to argue with is the one who says, "The Lord told me." That response tends to eliminate most opposition. It's the "why-because" syndrome. "Why" questions usually end up with a "because" answer. Any time you get into technical difficulties with your spiritual faith you can always come to the ultimate bottom line: "Because the Lord told me." It is difficult to argue with pragmatism. It can't be discussed. Why? Because!



6. **Marxism:** Truth is relative, not to the needs of the individual, but to the needs of society.
7. **Existentialism:** Truth is relative to the needs of the individual. It is any belief held strongly enough to be justified with action that gives meaning. Truth becomes whatever one can hold strongly enough to justify the action he committed. Whether the action is morally right or wrong has nothing to do with defining truth.
8. **Behaviorism:** Truth is influenced by whatever the "conditioner" decides. The Pharisees were "behaviorists" in that they were guilty of teaching, as doctrine, "the traditions of the elders." There's a need for good traditions and a good heritage, but we must make certain that we do not teach behavior as "doctrines." Some of us could have been excommunicated from church at the age of eighteen for doing what is now allowed in many church buildings. We must be careful with what we call "doctrine" as opposed to the culturally adjustable "traditions of the elders."
9. **New Age Movement:** "Anything the human mind can believe the human mind can achieve" (Napoleon Hill). Name it and claim it — you have the power.

For the Christian, his epistemology stands in stark contrast to the man-centered views of life and the world. The believer's epistemology is revelation-centered. Christ is the fountainhead of truth and knowledge for the Christian (Colossians 2:3). Some basic assumptions on Christian epistemology are as follows (Figure 13):

## BASIC ASSUMPTIONS ABOUT TRUTH FROM A CHRISTIAN APPROACH

### 1. GOD'S WORD IS TRUTH

"...Receive the love of the truth so as to be saved" *(2 Thessalonians 2:10)*

### 2. TRUTH IS REVEALED TO US BY GOD HIMSELF

- a) General Revelation - Creation
- b) Special Revelation - Bible
- c) Incarnate Revelation - Jesus of Nazareth

### 3. TRUTH IS OBJECTIVELY COMPREHENSIBLE BY MAN

We must teach students to tell and distinguish good from evil. *(see Hebrews 5:14)*

### 4. TRUTH IS AUTHORITATIVE YET COHESIVE AND SHOULD PRODUCE UNITY

5. GOD IS TRUTH *(1 Corinthians 1:18)*

6. JESUS CHRIST IS TRUTH *(John 14:6)*

7. THE HOLY SPIRIT IS TRUTH *(John 14:17)*

*Figure 13*

**First, God's Word Is Truth.** The Bible says (II Thessalonians 2:10,11): ". . . they did not receive the love of the *truth* so as to be saved . . . God will send upon them a deluding influence so that they might believe what is false . . ." I Timothy 2:3,4 says, ". . . God our Savior, Who desires all men to be saved and to come to the knowledge of the *truth*." According to Scripture, truth is knowable and attainable. Many of the approaches to education are "always learning and never able to come to the knowledge of the *truth*" according to II Timothy 3:7, ". . . But when He, the Spirit of truth, comes, He will guide you into all the *truth* . . ." (John 16:13). So there is a knowable body of truth. In John 14:6, Jesus Christ said He was the *Truth*. In John 8:32 we are told that we ". . . shall know the *truth* and the *truth* shall make you free."

We are told in II Timothy 2:15, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of *truth*." ". . . I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the *truth*" (I Timothy 3:15).

**Second, Truth Is Revealed to Us by God Himself,** for God is the author of all truth. Truth is supernaturally grounded. God has revealed Himself and His wisdom in the Bible and protected the essence of His revelation over the centuries (Job 28:20-28).

In Paul's first letter to the Corinthians, chapter two, the apostle contrasts the wisdom of this world and the wisdom of the Living God. God's wisdom is hidden from carnal man and is made available to the believer through the ministry of the Holy Spirit. God's truth is spiritually discerned (see verse 14). The Christian has the mind of Christ (verse 16) as

he meets the conditions God laid out for His awesome gift. These conditions are commitment and faith. Truth comes from God in the following three ways (Figure 14):

- a. **General Revelation:** The world in which we live and the laws of God that regulate and sustain life. General revelation is seen in the intricate complexity of the human body, soul, spirit and mind made in the image of God. Not that we are "gods," but we reflect the "image" of God. The moon is not the sun. The moon reflects the light of the sun. So we are to reflect the image of God. We do not become God. Romans, chapter one, says that men can know God, the power and the majesty of God in creation, and yet they turn against that power and majesty. "The heavens (clouds, wind, sun, moon, stars, lightning, thunder, rain, snow) are telling of the glory of God . . ." (Psalm 19:1). We would encourage Christian educators to get excited about the out-of-doors and to get excited about seeing God in creation. However, don't ever let anyone tell you that the people closest to nature are closest to God. It is not always true. People in the jungles of Irian Jaya are close to nature, yet they are called "savages." The closer one gets to nature without a knowledge of God, the more one can fear God. Jim adds: "It has been my privilege while visiting the Northwest Territories, the Yukon Territory and the State of Alaska to see the northern lights. These mysterious colored lights at night could be terrifying without a knowledge of God. The closer one gets to nature and the knowledge of how the human body and mind and spirit function, with a Biblical knowledge of God, the greater one's understanding and excitement about God and His general revelation."



b. **Special Revelation:** The Word of God. His Word is truth. ". . . men moved by the Holy Spirit spoke from God" (II Peter 1:21). This inspired, inerrant revelation of the Bible has been preserved by God for centuries. Biblical Christians accept His Word — the Bible — as true. The Dead Sea Scrolls reinforce the authenticity of the Word of God over a period of 2,000 years.

c. **Incarnate Revelation:** The Word became flesh and we beheld His glory, full of grace and truth. What an amazing concept for the human mind to grasp: truth embodied in a man. What is the Marxist goal? To create a new man for a new social world order. Likewise, in his *Values Clarification*, Sidney Simon talks about developing an entirely new moral man (the "Moral Boro Man"?). The Scriptures say: ". . . if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come" (II Corinthians 5:17). Some Marxists keep searching for the model Marxist. They look for someone who can embody the principles of Marx and Lenin the way they are believed to be embodied — the perfect Marxist man. Therein lies the beauty of Christianity: we have in Jesus Christ the embodiment of our moral model. That is why Scripture commands us to be conformed to the image of that model (the image of Jesus Christ). He embodied truth and grace. Truth is the basis for our integration of faith and learning. We build our "model man" on truth. God's truth is absolute. He is the Truth (John 14:6). God cannot lie because He cannot deny Himself and His character (I Timothy 2:13). Common grace is given to all men, whether redeemed or unredeemed. When men dispense truth in the science lab, like

## TRUTH IS REVEALED TO US BY GOD HIMSELF

### 1. GENERAL REVELATION

"The heavens (clouds, wind, sun, moon, stars, lightning, thunder, rain, snow) are telling of the glory of God . . ." (Psalm 19:1)

### 2. SPECIAL REVELATION

". . . men moved by the Holy Spirit spoke from God ."

(2 Peter 1:21)

### 3. INCARNATE REVELATION

". . . we beheld His glory, . . . the only begotten from the Father, full of grace and truth."

(John 1:14)

Figure 14

Jonas Salk did with the polio cure, or use educational principles that work successfully, like John Dewey's dictum that we learn by doing, or use truth in some other way without giving God credit, they are still using truth that originated with God. To use it without giving credit is a form of unconscious cosmic plagiarism!

Thirdly, **Truth Is Objectively Comprehensible by Man.** God made man capable of intelligent comprehension of truth. Man is capable with his reason illumined by the Holy Spirit to understand the Scriptures (I Corinthians 2:9-16).

Harry was a student in one of Tony's college classes: "He had been redeemed out of the drug culture and was a new believer. He sat in class discouraged because the new-found faith didn't immediately 'work.' He was surrounded by more mature Christians who grasped Biblical concepts readily, who prayed easily and got answers. He came to me ready to drop out of school and return to the secular college from which he had come. I encouraged him to come to our home where we could talk about his need and pray together. He shook his head after we were at it for several weeks. 'I'm not understanding. My prayers are not being answered,' was his plaintive cry. We doggedly kept on. I recruited prayer support and one day the Spirit of God broke through and Harry was liberated. The truth broke in on him. Understanding of God's Word began to come. Prayer was answered. Harry became a missions leader on campus his senior year, went to seminary, and today he and his wife serve God in missions in Europe. It is the Holy Spirit who guides us into all truth (see John 16:13)."

You and I can understand truth. God made us that way. God placed man in a created world that is capable of being

known. Be fruitful, multiply, subdue, have dominion, manage it. Don't destroy it; manage it. As finite man living in a supernatural universe, man has limited understanding, but man is capable of understanding the Scriptures through the guidance of the Holy Spirit.

**We must teach students how to discern truth.** Jim tells of a visit with his wife, Rita, to the Mammoth Caves in Kentucky a few years ago: "They took us down a long path to a large room called the Methodist Room (supposedly because it was 'too dry for the Baptists'). The guide told the group that a circuit-riding Methodist minister came into this room once a week to have a church service because it was nice and cool in the cave. My 'inner nose of discernment' began to twitch. Why would little old Methodist ladies, in long white dresses, in the 1800s, walk down a long, dark cave tunnel to have a church service? There was no town nearby. Where did they live?

"It did not make sense, but the appropriate question escaped me and the tour proceeded in silence. A few days later I was visiting the United Methodist headquarters in Nashville. When I enquired regarding the Methodist Room in the Mammoth Caves, an official smiled and said, 'We don't like to talk about that room these days. That "cave" was in reality a nitrate mine during the Civil War. Black slaves worked the mines seven days a week, chained together. For one hour on a Sunday afternoon they were herded into the largest "room" in the mine, their chains unshackled, and they were allowed to sing hymns with a visiting Methodist circuit-riding minister.'"

Jim had "smelled" a portion of the truth but had not heard the full truth. As professional Christian educators we must train students to smell the truth, discover the truth, and tell the truth in love. Corrie ten Boom claimed that the



missing spiritual ingredient in the Christian community today is individuals who "because of practice have their senses trained to discern good and evil" (Hebrews 5:14).

**Fourth, Truth Is Authoritative Yet Cohesive and Should Produce Unity.** It is impossible for both sides of a contradiction to be true, but no statement of truth made by a finite mind is infallible. Did you catch that one? No statement of truth made by a finite mind is infallible. John Blanchard of ACSI says: "In the measure to which we apprehend truth, we should be gracious towards those who have not apprehended as much as we have." A sample of this most regrettable kind of statement was found on a senior class final English exam prepared by the Province of Alberta's Department of Education. It said: ". . . the belief that there is only one truth and that oneself is in possession of it seems to me the deepest root of all the evil that is in the world."<sup>1</sup> We need to be gracious to those who may not apprehend truth the way we do. Truth is. God is.

**Fifth, God Is Truth.** II Corinthians 1:18 says, ". . . God is faithful" (i.e., true).

**Sixth, Jesus Christ Is Truth.** In John 14:6, Jesus said, ". . . I am . . . the truth . . ."

**Seventh, The Holy Spirit Is Truth.** John 14:17 says, ". . . the Spirit of truth . . . abides with you, and will be in you." And in John 16:13, ". . . when He, the Spirit of truth, comes, He will guide you into all the truth . . ." God the Father, God the Son and God the Holy Spirit together in unity are truth. That is why we have such a firm foundation from which to launch out. We know the truth and the truth makes us free.

*But just as it is written, "Things which eye has not seen [scientific investigation] and ear has not heard [philosophy], and which have not entered the heart of man, all that God has prepared for those who love Him [and wait for Him in prayer]." For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ (I Corinthians 2:9-16).*

#### **PRINCIPLES OF INTEGRATION (Figure 15)**

Integration comes from the Latin word *integraie* meaning "to make whole." This requires integrity, which can be defined as purity and honesty united with values that support belief and actions consistent with God's absolute standards.

- A. **Integration brings the parts together to form a whole unit.** Since all truth comes from God, General Revelation, Special Revelation and Incarnate Revelation must be brought into harmony.

Integration brings together the parts to make a whole unit, without blurring or diminishing the importance of each part. Marriage is a good example of integration: the husband and wife become "one in Christ" yet they retain their distinct and very unique differences. The Church brings Jews and Gentiles into One Body — the Church Universal (Ephesians 2:14).

*Example:* The Bible says:

"You shall not murder" (Exodus 20:13).

Life is precious (Genesis 4:10).

Anatomy says:

Using physical laws it is possible to kill a fetus in the mother's womb.

Biblical Integration says:

Life may not be taken on the decision of the doctors or the convenience of the parents because the Author of Life and Love forbids it.

The integration of faith and learning is an unknown quantity to many Christian teachers for several reasons:

1. Many teachers and administrators, even in Christian schools, are the products of secular influences, through public schools, secular colleges and the media. We tend to teach the way we were taught.
2. Many Christian parents and church workers are not able, or do not know how, to integrate the Bible and General Revelation.
3. Many textbooks are secular in philosophy and many Christian textbooks tend to correlate

## **PRINCIPLES OF INTEGRATION**

1. **Integration brings the parts together to form a whole unit.**
2. **Integration is incarnational - You the teacher are truth in 'living color'**
3. **Integration is positive and contemporary.**
4. **Integration is a witness against negative actions, words and attitudes.**
5. **Integration does not have to be exhaustive to be effective.**

*Figure 15*



Biblical truth with secular knowledge rather than integrate. Teachers and students often accept textbook data as "truth" in its entirety.

- B. **Integration is incarnational.** Integration is best achieved through the example of a person (see Luke 6:40). God is mirrored in the life and example of the teacher. Integration of faith and learning must be woven into the very life of the teacher.

Imagine, if you will, a cold, icy morning in one of the northern states. You are leaving for school a bit late. Your battery is low and you have a hard time getting started. The roads are slippery. The traffic is moving at a snail's pace. You are fighting the flu. You come to class late. You are tense and stressful. Your little "nemesis," Sam, is not behaving. You are upset. Yet, unbeknown to you, the Lord is about to introduce an element of the informal curriculum. The informal lesson for the day is "long-suffering," one of the fruits of the Spirit, and the teacher is to be the "visual aid" to demonstrate this truth. The students will forget our verbal statements about the Christian life, but an example in "living color" they will remember and respect.

- C. **Integration is positive and contemporary.** Integration deals with everyday life. We cannot force integration or present it in stilted artificiality and expect it to honor God. Neither does integration involve itself with fanciful interpretations.

God's truth, for example, is that He controls nature (Psalm 104); God is sovereign (Exodus 3:14); and "My times are in Thy hand" (Psalm 31:15).

Tony claims that he learned this lesson in a busy airport: "I was headed for a board meeting out on

the West Coast and was scheduled to speak at a church pastored by a friend in that western state. Enroute, at an intermediate stop, the fog rolled in and the West Coast connecting flight was cancelled. There I was — marooned. I didn't have enough cash to spend the night in a motel and I had no credit card. What do I do? I sat and prayed. God brought to my mind an acquaintance in that city. I telephoned, explained my dilemma and was extended an invitation to come and have dinner and spend the night in his home.

"My host came to the airport and ferried me to his home. At the dinner table I met their teenage son. I was startled at the way he was being 'put down' at the table in front of their 'houseguest'. I remembered dealing with one of my sons in this manner. God had dealt graciously with me about it and I had learned a lesson. I reached out to this young man and in the course of the evening we established a warm relationship. Providentially, some time later I was a speaker at his Christian high school when he graduated and the tie became closer. God was saying to me, 'Pray to me about this young man and befriend him for My sake.'

"The next morning I was at the airport waiting room. An executive sat across from me. Interestingly enough, this man took the initiative to ask me a leading question like, 'What is life really all about?' I was surprised but took the cue and I shared with him about the Author of Life and the Way to the Truth. I have followed up that contact.

"When I got on the plane, there was a harried stewardess with a pin on her lapel — the sign of the

fish. I asked her if the symbol meant what I thought it meant. She said with a twinkle, 'Are you one of those, too?' Here was a Christian stewardess who seldom ran across fellow believers and needed the encouragement of 'one of those, too!' The next year when I returned for my 'rain check' engagement in the western church, the message I had prepared ministered precisely to the needs of the pastor and his wife who were going through a time of personal crisis."

Integration is like breathing: natural, regular and life-sustaining.

**D. Integration is a witness against negative actions, words and attitudes.** An integrated Christian lifestyle stands as an indictment of a secular world. Integration requires a continuous and rigorous critique of all aspects of human culture that violate Scripture.

Tony counseled one Christian woman whose husband was a Bible teacher, but his personal lifestyle included wife abuse and the use of pornographic literature. He was a spiritual "double agent." An integrated Christian must stand with God, not against Him.

**E. Integration does not have to be exhaustive to be effective.** David, a second-grade student, had a classmate named Heather, who was convinced that the abundance of freckles on her face were blemishes. "Heather," he said, with a boyish grin, "your freckles are beautiful." "Why do you say that, David?" she responded. "Well, God made them, and God only makes beautiful things!"

David's response caused Heather to think seriously about God's creation and love for her — and eventually to accept her "beautiful freckles."

Integration is a living, vital, ongoing dimension within Christian epistemology.

### MALIK'S VIEW OF TRUTH

In *The Christian Critique of the University*, Charles Malik says: "We founded our faith on Christian truth, Christian principles and then from that foundation we are free to explore, look, examine. We are free to study other things because we tie them and relate them back to the truth of God's Word. But once we cut out that foundation we have people in a moral drift, floating off in all directions, examining and exploring and not knowing how to get back to the reality of the God of creation. The foundation has been taken away."

It is illegal in certain places to give the pledge of allegiance in schools because it has the phrase, "one nation under God." If that phrase, "under God," is constitutionally illegal, it is in essence cutting away the foundational truth upon which America and Canada built great nations. It is a great consolation to know that God is *truth*, Jesus Christ is *truth*, and the Holy Spirit is *truth*. We must, with God's grace and guidance, reclaim the Truth.





## CHAPTER FOUR

# THE VALUES OF THE CREW

## WHAT IS MORAL? AXIOLOGY The Study of Values Is Eternity-Centered

Axiology comes from the Greek word *axios* (worthy) and *logy* (the study of nature, types, criteria and status of human values). What is moral? What is beautiful? What is holy? "Let him who means to love life and see good days refrain his tongue from evil and his lips from speaking guile. And let him turn away from evil and do good; let him seek peace and pursue it." (See I Peter 3:10,11 — quoted from Psalm 34:12-14.)

To enter the old city of Jerusalem through the Damascus gate, you face a wall that forces you to turn left. Why left? Most men are right-handed. What hand holds the shield? The left hand. If you turn left, what happens? You are unprotected. While you are trying to get your horse to turn left amidst all the confusion and noise, the "host" on the wall above drops rocks or hot oil on you to try and discourage your progress! In peacetime, every person who comes to the gate is restrained ("taken captive") until it is established that he can enter the city. No one gained free access through the gate.

Thoughts come into our mind through the eye gate or the ear gate. Proverbs 18:21 says: "Death and life are in the power of the tongue." The power of life and death is in the words we speak and hear.

II Corinthians 10, verses 3-6, says: "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete."

When we turn on our televisions we become aware of what can go in through the eye and ear gates, especially if we randomly spin the dial playing "moral roulette." We must take every thought captive, before we let a thought come in and do business with our mind. "Is this thought submissive to Your will, Lord?" Thinking clean, pure thoughts requires more than simply removing negative external stimuli. Cain, the firstborn son of Adam and Eve, had no television horror shows to watch and no pornography at his nearby corner milk store. Yet one day Cain, in a rage, slew his only brother (this may have represented twenty-five percent of the world's population) — the greatest of all holocausts — due to the problems of pride, stubbornness and rebellion that come from "within." Morality relates to the "inner man."

Each approach at some point must answer the question, "What is moral?" If certain things are true, then other things must be moral. Morality is based upon our view of truth. A man or woman's morality determines his or her philosophy of life. If you think something is moral and worth learning you will believe that people need to learn about it.

1. **Neo-Scholasticism** says morality is a life in harmony with reason.
  2. **Secular-Humanism** teaches that no human acts are good or bad in and of themselves. Good or bad is judged by the consequences for the individual and society.
  3. **Idealism** believes that morality is based on knowledge according to Socrates. It is intuited and becomes whatever is accepted as a true and a just ideal.
  4. **Realism** teaches that whatever provides for the survival of man is moral. Sidney Simon's program of values clarification prescribes seven steps for determining a value. He teaches that a value is only valid if children have to be free to choose and create their own values. How can a five-, eight-, nine-, or twelve-year-old child have freedom to determine his values? "My values do not include brushing my teeth, Mom. My values include peanut butter and jam every day." Simon says that the child has to be free to choose from alternatives after thoughtful consideration and then cherish the values that will make him happy enough to be willing to confirm his choice to others, do something about the choice, repeat his actions and make them a pattern of life. These repeated actions become values.
- Steve Taylor's song, "Lifeboat," tells about trying to determine which person we will cast off the lifeboat when the food runs out. In this song the teacher says, "Now, today we're going to study the law of gravity. We want to drop something that is



hard out of the window to see how it falls." Then she drops an eraser, and says, "Now we want to drop something that's round and soft and see how it falls." The class's "values" realistically determine that she is the round, soft object that should be dropped out of the window!

5. **Pragmatism** teaches that morality is determined by the outcome of the consequences. If good things happen then it has to be moral; if bad things happen maybe it isn't moral. Standards are determined experimentally through life experiences. They have a value system based on amorality, "*a*" meaning without any morals. The prefix *a* is worth noting when you talk about moral. In the word amusement, *muse* means "to think"; amusement means *without thinking*. If you want to be amused you want to see or learn something without thinking. So, we have a society that is amoral, meaning *without morality*.
6. **Marxism** says whatever improves the social environment for the future is moral.
7. **Existentialism** believes that whatever the individual decides is self-applying. You make the decision as to what is moral. According to Sartre, "Man is condemned to be free."
8. **Behaviorism** says anything is moral if it helps someone achieve the behavior you want him to obtain.
9. **New Age Movement** believes that each person is "god"; therefore, he knows what is right or wrong by consulting himself.

## THE NECESSITY OF VALUES

Values are self-chosen principles for guiding one's lifestyle and relationship to other people, held in high esteem by an individual or community and regarded as true or right. The following statements reflect the "value thinking" of three Canadians:

**The Honourable Jake Epp**, Canada's Minister of Health and Welfare, states: "We can all appreciate the 'no man is an island, entire unto himself. We are part of each other, because together we make up a community, a country, a society, indeed, a civilization. We live neither by ourselves, nor for ourselves. None of us is at liberty to make our own rules, to make them as we go, or to make them for our exclusive interest.

"What is more difficult to appreciate, because to do so requires looking beyond the immediate moment, is that no generation is an island, entire unto itself. The awful truth about ethical dilemmas is that their outcome is not only for today, but for tomorrow. A civilization is not built by each generation, or it would not be a civilization. Without a tradition of values, a society ultimately will arrive at the point where it has no values at all.

"Now our responsibility to make ethical decisions today, with a view to their effect upon tomorrow's world, may be obvious to everyone involved in making such decisions. If so, my mind is somewhat reassured. My fear, however, is that never has mankind lived in an age where such a premium has been put on instant solutions. At no time has technology provided more possibilities for innovation and development, or been looked to so longingly and confidently as the answer to the problems of the day.

"In such an environment, the chances that we will stop and reflect on the consequences of our actions are ever diminishing. If tomorrow's generation is to inherit the very best of what science and medicine have to offer, we have a duty to pass on more than knowledge: we must pass on wisdom and the values that have served us well and have been for our good."<sup>1</sup>

**Mr. Tom Harpur**, former Religious Editor for the *Toronto STAR*, notes: "There was a time when people held some basic absolutes of right and wrong. They did not always keep them, but they knew when they had missed the mark. The best of our civilization, not to mention the law, was built on this. Morality was based on shared values of love, truth, honesty, fidelity, generosity, self-sacrifice, etc. The new morality, however — the sexual revolution is but a small part of its real impact — has changed all that. Today, the individual is the center of his universe and the emphasis is on what seems right or wrong to him alone. . . . The new, would-be moral teachers, in their anxiety to escape the 'indoctrination' of traditional values, fall into an indoctrination which threatens to be worse. Free of the burden of old authorities, they introduce a tyranny of the authority of the self."<sup>2</sup>

"I am a militant, I am a radical, I am a Marxist," states **Mr. Jim McFarlan**, a former president of the B.C. Teachers' Federation, in a public address to a teachers' convention in Vancouver, British Columbia. He describes how he handles "moral education" in his grade ten social studies class: "As a classroom teacher I always have attempted to develop as the paramount thing in young people an ability for critical thought. I used to make up philosophical problems — problems in human conflict. I'd ask them, 'How would you respond if your friend were dangling at the end of a rope and you were holding him, but only one of you could survive?

What would you do? Cut him loose? Or what would you do if the only way to get information to save a life was to torture somebody?' These little moral problems had no answer — I wasn't looking for an answer. My students used to get frustrated and would ask, 'What is the answer?' I'd say there is none — and that's for you to worry about."<sup>3</sup>

During debate in Canada's House of Commons on the Canadian Constitution, Mr. Jake Epp made the following powerful observation: "Every member of the Canadian Parliament works from a basically philosophical principle, a pivotal point. My pivot centers around Biblical principles. I believe there are certain basic principles that are morally right, and certain that are morally wrong. I think that this parliament, and the Prime Minister in particular, would be well advised to give some heed to those Biblical principles which are as applicable today to modern man as they have ever been. In particular, sir, I think it would be well for this government to realize that in Canada it is not the government that is sovereign, nor the Queen, nor the Crown. In fact, we must go back to the sovereignty of God."<sup>4</sup>

Here are three Canadians making strong public pronouncements about values. Each of us, be we Canadian, American, Ugandan, Kampuchean or Lebanese, must ultimately determine "Who chooses our values?"

Plato, in his book *The Republic*, said, "Each of us should lay aside all other learning to study only how he may discover one who can give him the knowledge enabling him to distinguish the good life from the evil life." Plato was looking for something or, more accurately, someone. He was honest in his search, but he did not find "the one." We need to lay aside "all others" to find that "One" — Jesus of Nazareth — our Messiah. When we have found Christ, then our responsibility is to make Him known as The Truth — to tell people



that we have found light, we have found salt, and we have found the One Who is "the way, the truth, the life: Jesus Christ."

Philosophers need to consider axiological questions such as (Figure 16):

- a. Are ethical moral standards absolute or relative?
- b. Do universal moral absolutes exist?
- c. Does the end ever justify the means?
- d. Can morality be separated from religion? and
- e. Who or what forms the basis of ethical authority?

A system of values provides guidelines for the questions "What should I do?" and "What is good conduct?" The study of values has two areas: *ethics*, meaning the study of moral values and conduct; and *aesthetics*, meaning the realm of values that search for principles governing the creation and appreciation of beauty and art.

#### WHO CHOOSES OUR VALUES?

Carl Wellman in his book, *Morals and Ethics*, identifies nine sources from which man obtains moral knowledge:

1. **Ethical Skepticism:** The ancient skeptic Sextus Empiricus maintained that there is no way we can know which act is right because no human being can know the truth about right or wrong. The answer is skeptical because it denies the possibility of knowledge; it is ethical skepticism because the sort of knowledge it denies is knowledge of what is morally right or wrong.

### FIVE AXIOLOGICAL QUESTIONS

1. **Are ethical/moral standards absolute or relative?**
2. **Do universal moral absolutes exist?**
3. **Does the end ever justify the means?**
4. **Can 'morality' be separated from religion?**
5. **Who or what forms the basis of ethical authority?**

Figure 16

2. **Ethical Relativism:** Ethical relativism is the theory that ethical judgments, including judgments on moral right and wrong, are relative rather than absolute, i.e., relative to the individual or to his culture. There is no universal standard of right and wrong that is independent of the individual or his culture to serve as a measure of all moral judgments.
3. **Ethical Emotivism:** The emotive theory rejects the possibility of moral knowledge on the basis of its analysis of the meaning of moral statements. Since there can be no question of how one knows which moral statements are true, the very question of knowing the moral truth is out of place.
4. **Consulting an Authority:** An authority is defined as someone whose opinion is especially reliable and whose moral judgments are more likely to be correct than those of the average person.
5. **By Revelation:** The belief that God reveals the difference between right and wrong acts to us through the Holy Scriptures which are taken to be a written record of the Holy Spirit speaking through men of God.
6. **By Intuition of an Act:** Human faculties such as sensation and reason are sources of moral knowledge. We recognize the rightness or wrongness of an act, at least sometimes, by an intuition of the act.
7. **By an Intuition of a Moral Principle:** One deduces a moral judgment of a particular act from a moral principle known by intuition. It requires the

existence of self-evident moral principles to serve as the starting points of moral reasoning. Rationalists hold that knowledge comes primarily from reason.

8. **By Using a Naturalistic Definition:** Some link factual information to moral conclusion by means of a naturalistic definition of an ethical term. "Right" is defined, for example, as "conducive to the object of harmonious positive interest."
9. **By the Scientific Method:** By formulating hypotheses and then testing them by experience. It sees moral judgments as guides to conduct and accepts or rejects statements about right or wrong by whether they work well when put into practice.<sup>5</sup>

In today's secular society a common base for moral-ethical-value decisions appears to be "by weighing the reasons." "Heroes" in a declining society, the ones who influence "morality" the most, are often athletes, musicians and actors. This is reflected in the current phrases one hears in relating to today's adults and youth.

Some people establish their values by sheer *intuition*. They deduce what is right or wrong in their mind according to the situation. This is how the Existentialist establishes his values. We encounter many children today who establish values this way. John Lukasse writes: "Christians who say, 'If there were no Hell to fear and no Heaven to enjoy, I would still be a Christian,' are in a sense existentialists without realizing it. This way of thinking has opened the door intellectually for:

1. A world without absolutes,
2. A society without norms, and
3. A theology without truths.



What counts is what we experience now."<sup>6</sup>

Others will say, "If it feels good, do it" — a value based on *feelings*, or "If it brings the most happiness to the most people for the longest period of time, it must be the best decision" — a value based on *consensus*. Truth in this situation is reduced to a majority vote. "If it is not illegal, it is okay to do it," is a value based on *cultural mores*. We know that it is legal in Canada and the United States to do things that are immoral for us as Christians, therefore, our standard of morality as Christians must be beyond what the State declares as legal. "If the majority of people do it, it has to be right." That's a value based on *majority decision*. Remember Jonestown and its consequences, even though many who participated in this so-called majority decision were brainwashed and threatened. Consistent, correct, wise thinking — and action — is a very difficult process for most people. When over 900 people commit suicide together, it is a decision that does not seriously consider the consequences. Jonestown needs to be kept in our memory as proof that the majority may not always be right. We tend to worship (with a small "w") majority votes and "consensus." But we cannot assume that because eighty-five percent say it's time for something to happen that it is necessarily the correct vote. Strange things, even unbiblical things, are often disguised as a "majority decision."

Others will say the survival of mankind takes precedence over individual survival. This is a value based on a *survival mentality*.

The paradox of these above phrases is that we live in a society where competitive sports function in adherence to rules, rule books and umpires. The same person, who wants a majority vote or a consensus or a decision based on his feelings, is furious if the referee misses a penalty call during a

game. Try to imagine a football game run by consensus. It is noteworthy that in sports, the rules, the rule book and the umpires are independent of the feelings, consensus, culture or majority decisions of the individual players. Fairness has quietly replaced laws of justice and mercy. Current values based on fairness allow children born deformed to now sue their parents for allowing them to be born. In Vancouver, a doctor was sued for failing to kill an unborn fetus. Like Judges 21:25, "Every man is doing what is right in his own eyes." This is the moral base that we as Christian educators seek to counteract. Francis Schaeffer has said, "Humanists see man only as a complex arrangement of molecules made complex by blind chance." Instead of seeing man who is something great and significant, they see man in his essence only as an intrinsically competitive animal that has no other basic operating principle than natural selection brought about by the strongest and the fittest, who end up on top. They see man as acting in this way both individually and collectively as society. Franky Schaeffer (son of Francis), in *Addicted to Mediocrity*, states: "Either God is the Creator of the whole man, the whole universe and all of reality and existence or He is the Creator of none of it. If God is only the Creator of some divided platonic existence which leads to a tension between the body and soul, the real world and the spiritual world, if God is only the Creator of some spiritual, little, experiential, praise-the-Lord reality, then He is not much of a God. Indeed, He is not I Am at all. If our Christian lives are allowed to become something spiritual and religious as opposed to something real, daily applicable, understandable, beautiful, verifiable, balanced, sensible and above all united whole, if indeed our Christianity is allowed to become this waffling goo that nineteenth-century platonic Christianity became, then Christianity as truth disappears and instead

we have only a system of vague, experiential, religious platitudes in its place."<sup>7</sup>

Unless we incorporate these values and inculcate them and make them our values, and then transmit them to those we teach, all we're doing is passing off what he calls "waffling goo," rather than a full commitment to the reality of the values of God's Word. God's Word teaches that man is in a fallen state, and in rebellion to his Creator. So we are dealing with individuals as learners who at heart are in a state of rebellion. Restoration is accomplished through the cross of Jesus Christ. Those who have received the restoration of relationship with God then go on to become conformed to the image of Jesus Christ by educational and persuasive means. Therefore, our view of morality does, indeed, affect our view of education.

Those in the Vanguard Car pass on values to the students in the Passenger Car. As the saying goes: "Tell me what values you would die for and I'll tell you what your character is like!"

Christians appear to pursue one of the following positions when establishing their value system:

1. **Legalism — Unlimited Absolutism:** Everything is absolute. The Pharisees embraced this position where they would "strain at a gnat (small flea) and swallow a camel." They tithed mint and rue but missed the significance of justice, mercy and love. This position is characterized in schools that equate "Thou shall not chew gum" ( or wear earrings, or whatever), with the same intensity and morality as "Thou shall not commit adultery."
2. **Antinomianism — Unlimited Relativism:** Everything is relative. The Antinomians lay aside God's

laws for a spurious liberty that indulges in the excesses of the flesh. Whatever the eyes want, the body takes. Paul Vitz calls the modern age the "Cult of Self-Worship." Secular-Humanism is essentially antinomianism.

3. **Limited Relativism:** Everything is situational. The situational ethics of Fletcher produce a belief system in which the absolute must give way to the relative under certain circumstances. If individual subjectivity is convinced that a greater good can be served by bypassing an absolute, then a relative approach is taken and the absolute is set aside.
4. **Limited Absolutism:** Everything is based on Biblical principles. A Biblically oriented Christian would take a firm and solid stand on Biblical absolutes (i.e., "Thou shall not steal") but would offer Christian liberty, love and personal freedom in areas where the Scriptures are silent, or no clear Biblical principles are involved (i.e., "Should a Christian own a television set?").

God used Dr. Francis Schaeffer of L'Abri fellowship in Switzerland to help cure Tony of a legalistic attitude. He notes: "In my early years as a school administrator at Ben Lippen Academy, I tended to be rigid and legalistic. One of our board members paid my way to L'Abri for a summer of study and then wrote to Dr. Schaeffer saying something to the effect: 'Please help him. He needs a lot of help!'

"During one of Dr. Schaeffer's presentations on 'Law and Grace' he made a statement that struck my inner spirit: 'Those of you who lead Christian schools and churches, remember you cannot build walls of rules high enough to keep out the world, the flesh and the devil. Instead, you



must build into the life of the individual the life of Christ: I remember his statement to this day. I was counting on the rules to be like scaffolding that would shape and conform students to His likeness. That is impossible."

Rules are not to be thrown out. Rules are guidelines. Jack Layman said, "Rules are the fences around the swimming pool. They keep people from falling in, but they do not teach anyone to swim."<sup>8</sup> Students can "drown" spiritually within some very legalistic institutions. Becoming conformed to the image of Christ is the work of the Holy Spirit in tandem with a desire of the heart to serve and obey God.

#### THE RELATIONSHIP OF LAWS, PRINCIPLES AND RULES TO VALUES AND MORALS (Figure 17)

Consider the relationship of laws, principles and rules to values and morals. Laws are fixed, unalterable, universal, transcultural, applicable to all people, given by God Himself. "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength and with all your mind; and your neighbor as yourself" (Luke 10:27). This is a law.

There is a fine line that we're walking in today's society. Some people say, "Well, in order to love my neighbor as myself, I must love myself first." So many are moving into the area of narcissism where they fall in love with themselves. This leads to the psychology of self-worship prevalent today. "You deserve a break today" — designed to promote the idea that you are in love with yourself and you deserve some freedom from duty. "It's you. You're the one." "We do it all for you." Advertising feeds on self-worship. We have what you need to make you feel good.

On the other side, we have people who are unable to love their neighbors because they have such a low self-image

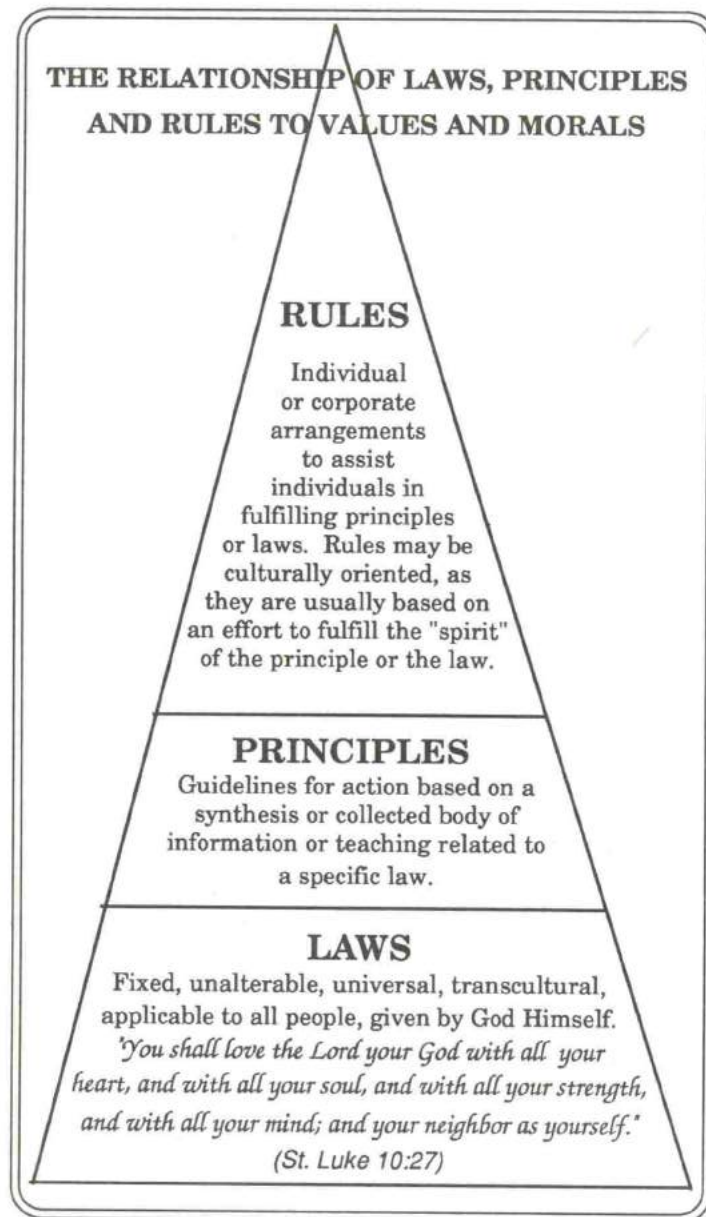


Figure 17

of themselves. They cannot love themselves, so they say. But no one, except the very insane, hates himself. Each of us has something in our background that could ruin our self-acceptance if we dwelt upon it. It could be something in our youth, our father's past, a family tragedy, something we have done or a sin that we've committed. Most of us have a physical birthmark of some kind. Not all of these marks are visible but we know what ours looks like. Likewise, in a spiritual sense if we want to go back and focus on our old pre-Christian self, we can find sin marks that will diminish God's forgiveness. But Scripture commands that, when we have asked forgiveness and have made appropriate restoration, we are to forget those things that are behind and press on to the high calling of reflecting the image of Jesus Christ. With God's grace we can effectively be involved in a helping relationship with children; we can accept ourselves and experience a right relationship with God. ". . . but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (I John 1:7). We can overcome our weaknesses and reach out to other people.

From the transcultural, unalterable, universal laws which God has given, we develop principles. Principles are guidelines for action based on a synthesis of the collected body of information or teaching related to a specific law.

Principles are drawn from three or four passages of God's Word because God's Word does not always have a specific law laid out for every action. Six hundred and thirteen laws were given to the Jewish people. These were later reduced in essence to three: love, justice and to show mercy. Christ ultimately brought them down to one: "You shall love the Lord your God with all your heart and your neighbor as yourself." This became the law. Paul said: "By

love serve one another." In essence, the whole law can be reduced to one word: love. From that law, the law of love, we get principles for living. From principles we develop rules.

Rules are guidelines for individual or corporate arrangements to assist individuals in fulfilling principles or laws. Rules may be culturally oriented. Rules are usually based on an effort to fulfill the spirit of the principle or the law. When children are younger they usually have a rule as to what time to be home at night. This rule is different when they turn seventeen and will hopefully be different when they get married! Rules can change. It's unlikely any of you checked with your mom to see if you could stay out past eleven o'clock tonight. As adults, we move to a new set of rules. Rules do help! However, we often unwisely teach rules or "the traditions of the elders" as universal laws!

Trinity Western University is a community with standards. Every student and faculty member is asked to adhere to certain campus rules. For example, there is no alcohol consumption allowed on campus or off campus by students, staff or faculty. There's no smoking or use of drugs. Those who do not agree look for study or employment opportunities elsewhere. To show an example of how to live a godly life in Christ we need an environment where those who desire this lifestyle do not have to live with a roommate who comes in drunk at three in the morning.

But, we must recognize that rules are man-made. There is no rule in Scripture that says you cannot stay out after midnight. This can be a "rule" that we use in our institution and our home as a guideline for the interpretation of a "principle." Some of you may view it differently. Rules for an institution or school are corporate arrangements to assist individuals in fulfilling the principles or laws as we interpret them. We need to continually examine our rules and make



certain we are achieving our goals through the rules. We wrestle with this as a university. How do we maintain effective corporate rules for students who are maturing rapidly when some students mature at a later age of adulthood? How do we distinguish the direction of a trend? It's an ongoing challenge.

In his book *The Great Evangelical Disaster*, Francis Schaeffer illustrates this challenge with a picture of two snowflakes that land on the top of the mountain a centimeter apart but when they melt the one heads down the one side of the mountain watershed to one ocean; and the other heads in the opposite direction down the other side of the watershed to a different ocean.<sup>9</sup> The ultimate destination of the two snowflakes when they melt is two totally different bodies of water, but when they landed they were very close together. Accommodation is the problem we face today. When issues, fads or trends descend upon us, it's hard to decide at the beginning which way it is going to go. They look so much alike. If our morality is based on a comparison to that of the world, we are in trouble. It's like saying the world's standards are here at one level. Then Christians say, "Our standards are higher than the world's. Our standards are better than the world's." So the devil starts at that point to lower the world's standards and we keep coming down. He lowers it a little more. We come down. Lower a little more, we come down. Dr. Kenneth Davis, the vice-president and dean of Academic Affairs at Trinity Western University, has stated it this way: "Satan can ride the world to hell in a bucket, and we'll be five percent better than those in the bucket, but going down with it at the same time."

As Christians we tend to reduce our standards down to the lowest common public denominator. However, if we have our morals attached to Biblical standards, the Biblical

standards are consistent. When do we stop bowing our knee to Baal and maintain a genuine Biblical morality, even though it means losing people from our particular group because they think we are being perhaps too strict? How far down can the world go with its morals if we follow just a little bit behind, always comparing ourselves to the world? To be "in the world" but not "of the world" is the ongoing challenge facing the Christian School Movement.

## THE FOUNDATION OF CHRISTIAN AXIOLOGY

1. **God is the basis of all value. He is completely and unchangeably good.** We are created for God's good purposes to reflect Him, to serve Him, to enjoy Him. God is our highest good. Without Him we can do nothing. His plans and purposes for us are always good.
2. **Values reveal character. Values must be internalized** (John 15:14). Justice and love characterize God in all He does. A mural in the courthouse in Montreux, Switzerland, depicts Justice holding the scales with one hand, and with the other hand a sword that points to an open Bible. The Lord works justice for all who are oppressed (Psalm 103:6). Justice is the base out of which laws are made in government and in the marketplace. Values are rooted to the Scriptures. As our society has departed from God's Word for its authority, the values have shriveled even as a flower cut from its roots. The result is a "cut flower" value system whose basis is cultural consensus.
3. **God created with purpose and declared what He made to be good and valuable.**

- a. **Economic values** (I Thessalonians 4:11). These values deal with the ethics of the Christian in the marketplace.

*Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed*  
(I Timothy 6:17-19).

Dr. David Hocking challenges educators to teach people that all they own belongs to God, all they need will be supplied by God, and all they invest in His Kingdom will be blessed by God.

- b. **Political values** (Deuteronomy 33:21). These values are involved with justice, truthfulness and liberty found in the political arena. The Watergate scandal was a case in point of the ripple effect of political values gone wrong — where the end justifies the means and corruption flourishes in the name of political expediency. Senator Mark Hatfield of Oregon said in an interview during a visit with high school seniors in Washington early in his career that he would resign rather than violate his God-given trust in his office.
- c. **Social values** (Ephesians 4:1-16). The Scriptures teach social values such as the preciousness of each individual (Matthew 6:26-34), and the care

we are to take for one another (Genesis 4:9; Ephesians 4; I Corinthians 12; Romans 12; I Timothy 5) in reciprocal living — known popularly as Body Life. We are again challenged by John Donne's famous reminder that "no man is an island"; we are part of that mystical Body, the Church, under the tutelage and leadership of its sovereign Head, Jesus Christ.

- d. **Physical values** (Proverbs 16:24, I Corinthians 6:13). God has given us the stewardship of our bodies. We are to guard them from the ravages of stress, poor nutrition, lack of exercise and the imbibing of anything harmful to the body. Each of us know Christian brothers (and sisters) in whom God has invested a wealth of knowledge and experience, but they are grossly overweight, underweight, edgy or have dark rings under their eyes. Their health habits are hazardous and their life is being shortened. An unnecessary early death will rob the Church of the reservoir of knowledge they have to share in the building of God's Kingdom. Moderation is a key Biblical principle for all physical "indulgences."
- e. **Religious values** (John 8:32). Essentially, for the Christian, all values are religious or Biblically oriented. These values direct our daily walk with God, prayer, learning and obeying God's Word, sharing the good news with pre-Christians we meet and applying God's wisdom in our daily decisions (Figure 18).
- f. **Intellectual values** (John 8:32). Many cults forbid the use of the mind to determine the truth of the leader's claims. However, the Scriptures



represent the grid or standard from which the intellect should operate. God has given to all men various capacities of intellectual breadth and depth. Man can choose to use this gift for himself, his own profit and glory, or he can submit his intellect to the Lord and use it under the authority and light of the Scriptures for the glory of the Author and the building of His Kingdom.

Along with a Christian perspective on ethics, we must also "pass on" to the passengers of our "train" the knowledge of aesthetics God has entrusted to us.

### AESTHETICS

Aesthetics deal with art and beauty. Does beauty reside in the art form or is beauty the Spirit-controlled expression of the message?

An artist was painting the crucifixion. A gypsy girl asked the artist about the meaning of the painting. He explained the story of Christ and His sacrifice for sin on the cross as the sacrificial Lamb of God dying for the sins of mankind. The gypsy girl was touched as she said, "You must love Him very much." The artist's heart was cold and the statement startled him and convicted him. He confessed his sin and got his heart right with God. In consequence, he finished the painting with a new sensitivity quickened by the Holy Spirit.

As a young man, Count von Zinzendorf, the Moravian nobleman, visited the gallery where this painting of the crucifixion hung. The Count was struck by the painting. He gazed on it hour after hour. Tears streamed down his cheeks. There in front of Zinzendorf was the wondrous painting of the slain Lamb of God beneath which were the words, "All this I did for thee. What hast thou done for Me?" His heart

## *God vs Satan*

### THE MORALITY OF GOD

*"Let us make man in our image  
according to our likeness...  
male and female He created them."*

(GENESIS 1:26-27)

*"I want you to be wise in what is good  
and innocent in what is evil."*

(ROMANS 16:19)

### THE MORALITY OF SATAN

*"You will be like God knowing  
good and evil."*

(GENESIS 3:5)

*"They knew God but did not honor  
Him as God or give thanks;  
...they became fools... they exchanged  
the truth of God for a lie and worshipped  
and served the creature rather than the  
Creator Who is blessed forever."*

(ROMANS 1:21-25)

*Figure 18*

was conquered and he went on to lead the Moravians into a great revival.

Not all that man creates is good and attractive. Man creates with great talent but in addition, the ultimate work and purpose of Christian art is a reflection of the Lord in His beauty as Creator and Redeemer.

Another example involves a gifted, talented singer who sang in opera and in nightclubs under lucrative contracts. One day as she heard the message of Jesus and His plan of redemption, she gave her heart, talent and life to Him. The nightclubs clamored for her artistry in song. She turned her back on them even though she and her husband found themselves in financial difficulties. She now belonged to Jesus Christ along with the talent God had given to her. She sang for His glory, often without remuneration. To the talent was now added the impact of the Holy Spirit. Her music blessed and challenged and edified the listener.

Is there such a thing as Christian art? Are only religious subjects acceptable? Does the ugly have any part in a Christian's art, music and literature?

Francis Schaeffer reminds us that "the major note" of Christian aesthetics is the expression of God's beauty and winsomeness. However, "the minor note" showing man's sinfulness also is found in God's Word, and this also glorifies God as it shows the consequences of sin and reveals man's need for redemption and spiritual revival.

The Bible exhorts us to not grow weary in well-doing (beautiful living) for in due time we will reap if we faint not (Galatians 6:9).

A secular-humanistic, man-oriented and non-theistic society reaps what it sows (Figure 19):

*"You shall not die...You shall be as God..." (Genesis 3:5)*

## RESULTS OF IMMORALITY

1. GOD SENDS UPON THEM A **DELUING INFLUENCE** SO THAT THEY MIGHT BELIEVE WHAT IS FALSE IN ORDER THAT ALL MAY BE JUDGED WHO DID NOT BELIEVE THE TRUTH BUT TOOK PLEASURE IN WICKEDNESS. (2 Thessalonians 2:11-12)
  2. GOD GIVES THEM OVER IN THE LUSTS OF THEIR HEARTS TO **IMPURITY.** (Romans 1:24)
  3. GOD GIVES THEM OVER TO **DEGRADING PASSIONS.** (Romans 1:26)
  4. GOD GIVES THEM OVER TO A **DEPRAVED MIND** TO DO THOSE THINGS WHICH ARE NOT PROPER. (Romans 1:28-31)
- |                        |              |               |
|------------------------|--------------|---------------|
| UNRIGHTEOUSNESS        | WICKEDNESS   | GREED         |
| MALICE                 | FULL OF ENVY | MURDER        |
| STRIFE                 | DECEIT       | MALICE        |
| GOSSIPS                | SLANDERERS   | ARROGANT      |
| HATERS OF GOD          | INSOLENT     | BOASTFUL      |
| INVENTORS OF EVIL      | UNLOVING     | UNMERCIFUL    |
| DISOBEDIENT TO PARENTS |              | UNTRUSTWORTHY |
| WITHOUT UNDERSTANDING  |              |               |
5. THEY GIVE HEARTY **APPROVAL TO ALL WHO PRACTICE EVIL.** (Romans 1:32)
  6. THE WAGES OF SIN IS **DEATH.** (Romans 6:23)

*The gift of God is eternal life!*

Figure 19



1. **Pollution of the body** with drugs, alcohol, illicit sex, AIDS and death;
2. **Pollution of the spirit** with obeisance to the cults and the occult;
3. **Pollution of the mind** with pornography; and
4. **Pollution of nature** with ecological plundering for materialistic gain.

The Christian position is to look at the body as the residence of the Holy Spirit (I Corinthians 6:19). The spirit of man is to be instructed to live in Christian liberty and at the same time in loyal devotion to God's standards (see Galatians 5:16-25). The mind of man is to reflect courtesy, wholesome body-life relationships, and those things that are pure, just, lovely, gracious and excellent (Philippians 4:8). The Christian's view of nature is controlled by the cultural mandate because the earth is the Lord's and the fullness thereof (Psalm 24:1, I Timothy 4:4,5).

As Christians we reflect to others the "beauty of Christ" and the "fragrance of Christ." Tony recalls one of the baseball games at Ben Lippen: "A local public school team heckled us unmercifully with profanity and other crude behavior. They drowned out our cheerleaders and acted in a most unpleasant manner. Our players endured it without retaliation. Our fans also 'took it' patiently without rancor. We were defeated 14-2. Our guys were discouraged. Why, Lord? It had been a long season. The week after the game I received a letter in the mail from the mother of the pitcher of the public school team. She wrote as follows:

*Dear Sir,*

*I am embarrassed by the awful behavior of our team and our fans at the recent ball game with your team. I must commend your students and ballplayers*

*because they conducted themselves as true ladies and gentlemen. I am writing this to salute them, your school and your God.*

*Sincerely yours,*

Scripture tells us: "But thanks be to God, Who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. For *we are a fragrance of Christ to God* among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life . . ." (II Corinthians 2:14-16).

Christian values emit the fragrance of Christ to every person we meet. Those we disciple detect the scent.

## CHAPTER FIVE

# THE DESTINATION OF THE TRAIN

(Distinctive Goals of Christian Education)

### MAN'S GREATEST NEED

The University of Wisconsin in Whitewater did a study of stress among elementary-secondary public schoolteachers in the Wisconsin area. The number-one stress for the teaching profession was not the preparation for class the next day, nor the relationship with supervisors or administrators, but rather dealing with psychological problems beyond the ability of the student to handle. Three of the top four levels of stress dealt with students' disruptive behavior (i.e., a discipline problem) or how to deal with a child's mental or physical abuse.<sup>1</sup> As Christians, we do not have the answer to every problem we are going to face but we know there is help (and hope) for each student. We can pray with them. We can look for help. We can encourage them. There is a God of Love Who is continually loving them in spite of whatever has happened or could happen. God gives the father and the mother responsibility for the home and for the children — to raise them, to train them and nurture them in the reverence and admonition of the Lord. This is, first and foremost, a parental responsibility. "Train up a child in the way he should go, even when he is old he will not



depart from it" (Proverbs 22:6). As teachers, we work in a partnership with the parents to support the parents. It is regrettable that some parents pull back, give up and turn their parental responsibilities over to the school.

There are many sincere public schoolteachers who are concerned about the abuse of children, about the home problems and the home situations. They know that some parents are not capable, or not willing, to give their children what they need; and, therefore, they feel the school should be filling in the gaps (teaching sex education, etc.). They advocate additional programs because they believe the parents are not doing it. Some Christian teachers go through the same sense of frustration. We would like to believe that every child in our class comes from an ideal, model, loving home where the children are being nurtured in the fear and admonition of the Lord. But we know it's not true. We know there are parents carrying on sexual affairs or involved with drinking or drugs or both! We know that parents may be holding down two or three jobs and avoiding the obligation they have to their own children, timewise. We know these family problems and family stresses exist. We also know that dealing with a student's emotional problem doesn't end because you are in a Christian school. Many of the same stresses that the public schoolteachers face are being faced by Christian school educators, perhaps to a somewhat lesser degree. Disruptive behavior can often be traced back to problems at home. How do we get parents involved in the things they should be doing with their children when some parents are quite willing to let the church or the Christian school handle the problems?

The Christian family unit needs to pray for one another and encourage one another to love and to good deeds while building up one another. The family unit is under tremendous pressure. We must assist the family. We recognize that

it can be emotionally draining to have children in our class with emotional problems or who are being physically abused. It is difficult to teach a child an academic fact when we know the child is being neglected in some way. We need to invite additional assistance from professional staff, administrators, pastors and family counselors. We can try to be all things to all men, but we do not have the resources for all the problems. As Christians, our greatest strength is that we offer three necessary items: faith, hope and love, and the greatest of these is love.

### **EDUCATION IS NEVER VALUE-FREE**

When Jim's son was a senior in high school, he recalls looking at a government-approved algebra textbook: "I was amazed at the values being communicated in the questions. For example, one question asked: 'If you have a crop of 100,000 bushels of wheat and a farmer from a poor third world country has a crop of 10 bushels of wheat, express the ratio of your crop to his crop in 10 to the X power.' What is being taught? Algebra? Economics? Political Science? The Christian education books that I read tell me that mathematics is the one subject that is supposed to be 'value-free' in terms of integration. We have treated math as rather pure. Two plus two is four, right? No? Two plus two is four, but the questions you ask to illustrate that fact can be value-laden. McGuffey discovered this principle when he promoted his first reader. 'A' was for Adam, and 'E' was for Eve. Humanists gradually changed 'A' to Apple. I will admit that saying 'A is for Adam' does not make the course more spiritual than 'A' being Apple, but the values in the texts evidence to me that even algebra can be a value-laden subject depending on how you ask the question.

"The Bible used to be respected in the public school system as a valuable book of moral and social ethics. Morally

uplifting stories were read each day from the Scriptures. Not so today. It is my firm belief that a solution to AIDS (chastity and fidelity), addiction (abstinence), labor-management relations (respect) and a host of other social/moral issues (incest, etc.) could be changed for the better by a return to Biblical values."

Neutrality in education is impossible, from Jim's perspective. "No teacher or text can be totally neutral, totally value-free. The question is not *whether* morality should be imposed in classrooms, but rather *whose* morality will control our classrooms" (Figure 20).

Evangelical Christians believe that the moral principles of the Bible come straight from the mind of God and are transcultural absolutes. If we as Christian educators believe that Scriptural values are absolute, we must choose goals for our Christian schools that support those values.

#### THE GOALS OF CHRISTIAN EDUCATION (The Destination of the Train)

The following is a list of transcultural goals for Christian educators that give value to our educational tasks:

1. **To teach children to love God with all their heart, soul, mind and strength through a transforming, redemptive, personal relationship with Jesus Christ of Nazareth as Lord and Saviour (Mark 12:30).** Tony vividly remembers Rob when he came to their boarding school after running with a street gang in the inner city. "Providentially, God kept much of this information from us and Rob was accepted. During our Bible Chapel services, a love offering was received. It was explained to Rob by a teacher that the love offering was an expression of gratitude to God for His gracious

THE QUESTION IS NOT WHETHER MORALITY SHOULD BE IMPOSED IN CLASSROOMS, BUT RATHER WHOSE MORALITY WILL CONTROL OUR CLASSROOMS

### *The Moral Agendas of:*

| SECULAR-HUMANISM   | CHRISTIANITY   |
|--|--|
| 1. <b>Death education</b>  | 1. <b>New life in Christ</b><br>(2 Corinthians 5:17)   |
| 2. <b>Child thought (mind) - control</b>                           | 2. <b>The mind of Christ</b><br>(Philippians 2:3-8; 4:8-9)   |
| 3. <b>Self-actualization</b>                                       | 3. <b>Servant of Christ</b><br>(Galatians 2:20)  |
| 4. <b>Self-fulfillment</b>   | 4. <b>Conformed to the image of God</b><br>(Romans 8:29)   |
| 5. <b>Human rights (the sovereign child)</b>                       | 5. <b>Submission and obedience to the will of God</b><br>(Deuteronomy 10:12-13)                            |
| 6. <b>Sex education (AIDS - drugs, etc. moral autonomy)</b>        | 6. <b>Chastity &amp; Fidelity (moral purity) Absolute standards of morality</b><br>(1 Thessalonians 4:3-8) |
| 7. <b>Values clarification Moral reasoning Reflective approach</b> | 7. <b>To know the truth and liberty found in Christ.</b><br>(John 8:31-32)                                 |

Figure 20



blessings during the meetings. Rob had a new radio his grandmother had given him as a going-to-school gift. Rob put the radio on the offering plate. I called Rob in to explain the radio. Rob said, 'God gave me a costly gift of His sacrifice on the cross. I want to give Him something that means something to me.' Here was a gift reminiscent of the precious water from the well at Bethlehem that David offered to the Lord.

"When Rob graduated, he was convinced that God wanted him to be a physician. Three medical schools turned him down. He persevered and a fourth institution accepted him. I was working on my doctorate at a secular university. The liberal chaplain of the university had organized a clinic to which he had invited religious leaders from all walks of life. There were in attendance armed services chaplains, psychiatrists, psychologists, seminary professors, college professors, ministers and school principals. Providentially, he had invited me as a representative of private schools. As a warm-up to the opening session he asked us a question: 'How do we meet the burning needs of today's youth?' We were to go around the room and give our candid reaction. The comments generally followed the pattern of such things as: more programs for the disadvantaged; more jobs for youth; more educational training, etc. Finally, my turn came. I had in my pocket a letter received a few days before from Rob in which he had written, 'I had been tempted to give up about medical school, but when I realized how much Jesus had done for me — I had to trust Him and love Him for loving me.' There was an

embarrassed silence. The dean cleared his throat and said, 'Next . . .'

2. **To enable each student to become an effective, responsible and pleasing servant of our Lord Jesus Christ, trained for works and service that He has prepared for each one to do by loving our neighbor as ourself** (Mark 12:31). Rob completed his medical studies and did his internship in the inner city of a metropolitan area. He wanted to minister to the youth in circumstances from which God had plucked him.
3. **To disciple students so they may develop a characteristic lifestyle of being conformed to the image of Jesus Christ** (Romans 8:29). This was the four-fold growth of Jesus Christ in Luke 2:52 — "in wisdom and stature and favor with God and man." Philosophical statements by Christian schools often state: "We want to develop the student mentally, physically, socially, and spiritually." When they add "and spiritually" at the end we know they are trying to parallel Luke 2:52 but it makes it look as if spiritual growth is a separate item that is tacked on. We will now grow physically, then we'll grow spiritually. Mental, physical, emotional and social growth should be integrated within spiritual growth.
4. **To help the Christian student organize and articulate an account for the hope that lies within him with gentleness and reverence** (according to I Peter 3:15).
5. **To formulate a distinctively Christian mind that is able to think and act according to Biblical**

**principles.** This is the concept of "letting this mind be in you which was also in Christ Jesus" (Philippians 2:3-8; 4:8,9). We strongly recommend *The Christian Mind* by Harry Blamires and *Developing a Christian Mind: The Intellect and Beyond* by Oliver R. Barclay. Both are worthwhile texts.

Are we teaching people to think Christianly? Jim had one incident that challenged him in this area: "A neighbor who I did not know asked me to sign a petition so that another neighbor around the corner who professes to be a Christian and who owns a neighborhood golf course would not open a pub at his golf course. The first neighbor said, 'You're a Christian. Do you agree with this?' I said, 'No, I don't.' So she added: 'Then why does he, a religious man, want to open a pub in our neighborhood and have more traffic and related problems?' I didn't know the answer, so I went and talked to my 'Christian' neighbor and found that his thinking was very similar to that of most golf course owners — money. Booze encourages more tournaments, more golfers and, naturally, more money. No money means no profit and no golf course. The bank will repossess it. Where are the Shadrachs, the Meshachs and the Abednegos who will stand up with a Christian mind and say, 'We will not bow our knee to the modern Baal called money'? We can read the Bible. We can talk about the stories but when reality comes in front of us it is hard to apply it all and say, 'I will not bow. I'll suffer the consequences. I will think and act according to Biblical principles.'

"In developing a distinctive Christian mind set, I sometimes have reason to wonder what we are actually teaching people. For example, a mother who did not believe her daughter should wear blue jeans put her child in a Christian school where they are required to wear a uniform. Later, the forty-year-old mother discovered she was pregnant. She went to a 'Christian' doctor. He referred her to a 'Christian' psychiatrist. The 'Christian' psychiatrist and the 'Christian' doctor agreed with her 'Christian' husband that she should have an abortion. She did. She thought that what she believed was distinctively Christian in one area (not allowing her daughter to wear blue jeans) but felt before the Lord it was acceptable to have an abortion. Is that not an incredible inconsistency? We must learn the reality of how to think Christianly and then help Christians develop a Biblical Christian mind. We need to provide a clear perception of truth and the motivation to act in a morally and socially responsible way."

We need more than rules, rituals, regulations and requirements (appearance). We need to develop the God-given ability to know (Philippians 3:10), think (Philippians 4:8) and make valid judgments for the building of God's kingdom (Psalm 72:2) — to think Christianly, looking at all aspects of living through the lens of a Biblical view of life (Figure 21).

Be careful. Some will say, "Do not handle, do not taste, do not touch! These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment



of the body, but are of no value against fleshly indulgence" (Colossians 2:21-23).

Tom was one of my students at a Christian college. After graduation, Tom went on to a secular university to study philosophy at the graduate level. One day his professor announced his lecture topic to be "A Case for Biological Evolution." After the professor finished, he opened the floor for questions from the class. Tom asked probing, good questions and was able to dismantle the professor's thesis. The prof looked over at Tom and said, "Tom, you've ruined my favorite lecture." Interestingly, there was another Christian in the class who interrupted the professor several times with emotion-charged objections. The professor ignored him. God's plan in Christian education is to think in a Biblical framework and not react in emotional anger.

6. **To provide a knowledge of the universe, man's place in it and God's perspective on man and human history in such a way that each student will weigh the value of his relationship to Jesus Christ and accept the challenge of lifelong commitment to knowing Biblical principles and obeying His commandments.** Canadians and Americans must learn, in a way that perhaps Christians in restricted countries have learned, much more clearly: God (El Shaddai) is in control of all things. For example, approximately seventy-five percent of the people in Canada speak or understand English. A very small percentage speak and understand French only. Yet Canada is becoming bilingual, by government decree.

## HEAVEN BOUND

Eagles above, through caterpillar eyes,  
Glide, soar, invite to a world — up there,  
Flight, energy, color,  
To migrate and live as Monarchs  
in the world of butterflies.

To be like them.

Yet here they crawl along the vine,  
— earth bound green — in a multi-footed case.

Stars above through human eyes,  
Twinkle, beckon, lure to a world — out there,  
Freedom, release, joy,  
To reign and rule as servants of the  
King of Kings.

To be with Him.

Yet here we are on earth,  
— grounded — in this mortal biped shell.

Spirit within, through Biblical eyes,  
Teach me, guide me, encourage me — inside.  
Love, joy, peace,  
To obey and become conformed to the  
image of Jesus Christ.

To be like Him.

Yet here I live,  
— earth bound — in a world of darkness  
— heaven bound — to a world of light.

James D. Cunningham

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Figure 21

Government jobs go to the French people who speak English — not English people who speak French. The inequities and disparities could cause anger and despair in English Canada. But we need to get the big picture. El Shaddai is in control! History is really "His Story." For example, a French Canadian pastor told Jim of going from Italy to Tunisia on a boat. When he arrived at Tunis there were four flags: Italian, American, French and British. He was to report to one of them for customs. He could not speak Italian. He was not an American for he had a Canadian passport. He knew the Tunisians disliked the colonial influence of the French. So he chose the British flag. An Arab man approached him and said, "Hallo, passport?" He replied: "Je suis Canadien." The official pointed to a line with no flag, no customs check and said, "Au revoir." He drove into Tunisia with Christian literature for the Muslim world. Tunisians (and Algerians) love French Canadians. Why? A former French Canadian Prime Minister (Pierre Elliott Trudeau) gave each country a half-billion-dollar interest-free loan to buy grain. They love French Canadians.

Is it possible that in God's sovereign economy He would cause Canadians to learn French so the Muslim/Arab world could be reached with the Gospel? We do not know the answer, but the door is closed to English missionaries (and American missionaries are not very popular in Libya and Iran). The Arab world is open to French Canadians. Somehow, we must learn to see the world through El Shaddai's sovereign eyes.

7. **To guide students in knowing, comprehending and applying the fundamental doctrines of the Christian faith and their practical implications for life in the new age ahead.**
8. **To provide a clear perception of truth and the motivation to act in a morally and socially responsible way; to obey God in the fulfillment of His mandates for His people.** God's commands involve, among other things:
  - a. the Great Commission (Matthew 28:19,20);
  - b. the Cultural Mandate (Genesis 1:28) and
  - c. Reciprocal Living — fraternal living in the Body of Christ (see I Corinthians 12, Ephesians 4, and Romans 12).

These goals are selected for each Christian educator to consider.

The Christian view of man says: God made man; God redeemed man through Jesus Christ; and God now wants redeemed men and women to speak, teach and exemplify the truth of God's Word and the love of Jesus Christ in all they say and do — thereby creating a climate for the learner to systematically achieve the goal of education: "To be conformed to the image of Jesus Christ." Man can be changed by the power of God's Holy Spirit. Scripture teaches that man can learn about his environment and contribute new knowledge that will benefit his fellow man.

#### **CHRISTIAN EDUCATION — CALLED TO IMPACT OUR CULTURE**

Christians are exhorted in the Scriptures to fulfill the Great Commission, to be "salt" and "light" to a decaying



society stumbling in the dark and to demonstrate the winsomeness of Jesus Christ in the various social arenas where we touch the unbelievers. This responsibility belongs to the home, the church and the Christian school.

What do we mean by culture? The word is derived from the Latin word *cultura* meaning cultivation and goes back to the cultivation in the Garden of Eden by Adam and Eve. All true culture is the work of God and His purposes. Culture is tied to the cultural mandate (Genesis 1:28) and includes all of man's work — his art, science, agriculture, literature, language, domestic life and social customs.

Cornelius Van Til described culture as any human effort and labor expended to unearth the treasures and riches of the earth and bring them into the service of man for the enrichment of human existence unto the glory of God.

Western society tends toward a dualism that divides life between the sacred and the secular. The Kingdom of God is identified with the Church while the rest of life is seen as secular. Christians tend to be culture responders rather than culture initiators. This results in various viewpoints on how Christ and culture are to relate.

An ascetic view places Christ above culture, positing the stand that the Christian is to rise above culture in his pursuit of holiness and thus ignore or endure culture.

Another approach is to view culture and Christ in paradox. Culture is adjudged as a significant but necessary evil to be confronted warily.

A third and somewhat militant stand views culture as evil that must be opposed. This view creates evangelical ghettos to escape the "deadly virus" of culture. The externals of style and custom are looked upon with hostility and

## **A CHRISTIAN LEARNER DESIRES**

### **TO BE**

CONFORMED TO THE IMAGE OF  
JESUS CHRIST (*Romans 8:29*)

### **TO KNOW**

THE TRUTH AND THE TRUTH  
SHALL MAKE YOU FREE (*John 8:32*)

### **TO DO**

THE WILL OF GOD ... WHICH IS  
GOOD AND ACCEPTABLE AND  
PERFECT (*Romans 12:2*)

*Figure 22*

suspicion. This viewpoint tends to take on a Pharisaical stance. Some schools may be more concerned about the length of the skirts of cheerleaders or the exact length of the hair of the ballplayers than they are about the behavior of school fans in the stands who are abusive to the officials and the visiting team. Jesus taught: "By this shall all men know that you are my disciples, if you have love for one another."

The strongest position is to model Christ through culture. The Christian world view and lifestyle is aimed at penetrating culture at all levels through winsome, knowledgeable, patient, loving and persistent relationships. Christians hold dual citizenship, both in the City of God and the City of Man. Neither must be neglected, even though the former takes priority. Our Lord impacted His culture. He ate with publicans and sinners; He paid taxes; He met people's needs at all levels and demonstrated by His life and activities the meaning of His words. He was not deceived by the worldly cultures of either the Pharisaical legalistic culture or the Roman secular one.

But how does all of this relate to the Christian schools? The Christian school should be the nursery in which young men and women are taught how to impact their culture — burning with practical zeal and enthusiasm as they take their places as leaders in influencing others with a positive witness for our Lord Jesus Christ. Our ultimate role and goal as Christians is to be a model-example; to create a climate for the learner to systematically achieve the goal of education. *To Be* — conformed to the image of Jesus Christ; *To Know* — the Truth; and *To Do* — God's good and acceptable and perfect will. That is our lifelong ultimate goal. As Christian educators we trust that God will assist us and encourage us and give us the joy of the Lord as our strength as together we

## A CHRISTIAN PERSPECTIVE OF EDUCATION

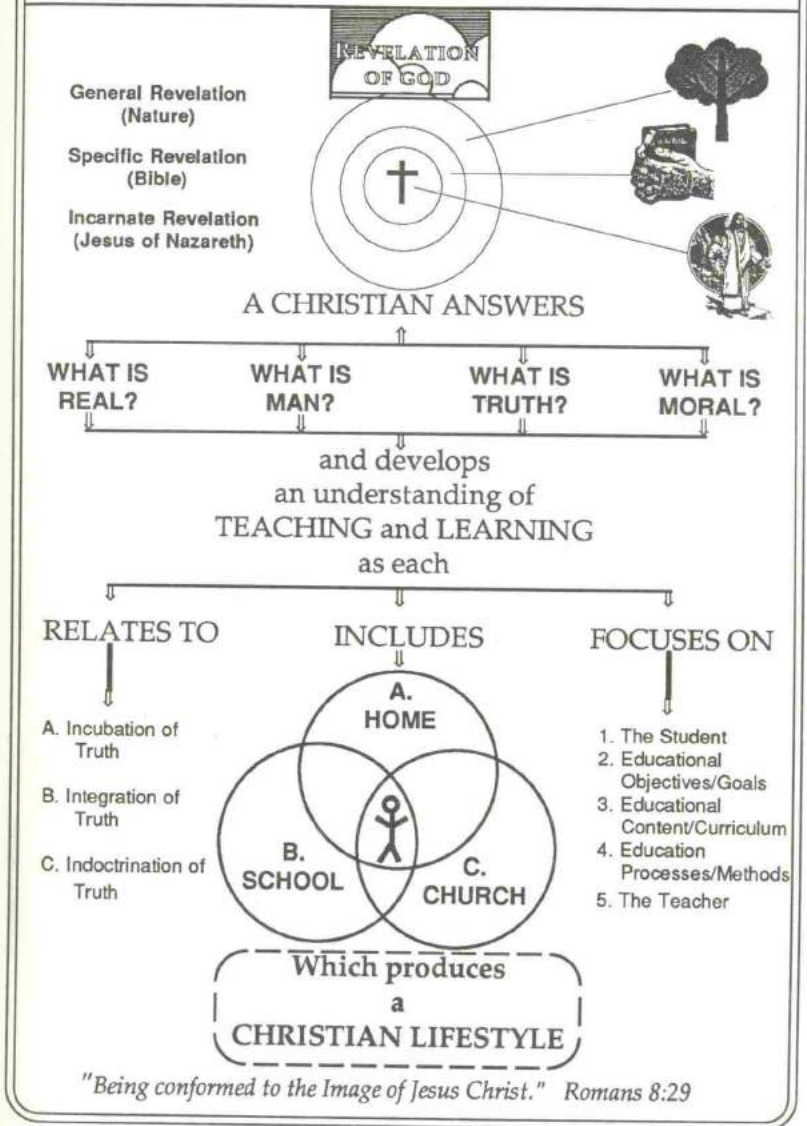


Figure 23



fulfill that goal with each of the students entrusted to us (Figure 22).

God is the "Engine." Teachers, parents and administrators are the Vanguard Car. The destination is clear. We are ready to move ahead. The Passengers are in place, eager to be, to know and to do. The Crew is prepared and equipped to serve. It is our prayer, as authors of this text, that God is giving you fresh insights with understanding of "A Christian Perspective of Education" (Figure 23). The train is beginning to move. "All aboard" — let's go!

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**GLOSSARY  
of  
EDUCATIONAL TERMS  
AND CONCEPTS  
from a  
CHRISTIAN PERSPECTIVE**

*The following glossary is designed for teachers, parents and students seeking a quick reference when preparing a lesson plan or presentation. The Scriptures given tie the definition to a Biblical point of reference for further study.*



### **Absolute**

Latin: *absolutus* (*ab*-from + *solvere*-loosen) literally "unable to be removed."

1. That which exists without relation to any other being: "I AM WHO I AM" (Exodus 3:14).<sup>1</sup>
2. A self-existent standard of belief, action or reality that is unchanging, transcultural and eternal thought of as apart from all special relations or conditions; that which is capable of being thought or conceived by itself alone: "The Absolute Self is God" (Thomas Aquinas).

### **Abstract**

Latin: *abstractus* (*abs*-away + *trahere*-draw) literally "thought of apart from any particular object."

A quality, attribute, idea or concept that is considered in isolation from a particular object or concrete thing. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Galatians 5:22, 23).

### **Ad Hoc Hypothesis**

Latin: (*hypo*-under + *thesis*-a placing) literally "a special case considered for a specific purpose but is unrelated to other hypotheses in the system."

### **Ad Hominem**

Literally "to the man" meaning to appeal to a person's prejudices or passions rather than to his intellect or power to reason. "Away with this man, and release for us Barabbas! . . . they kept on calling out, saying 'Crucify, crucify Him!' " (Luke 23:18-21).

### **Ad Infinitum**

Without limit, endlessly, carrying on forever.

### **Aesthetics**

Greek: (*aisthetikos*-sensitive + *aisthanesthai*-perceive) literally "to perceive beauty with sensitivity" the study of values in the area of art and beauty.

### **Aestheticism**

The belief in beauty as the basic standard of value in human life; a great love for and sensitivity to beauty and the arts. "The God who made the world and all things in it . . . He is Lord of heaven and earth . . . for in Him we live and move and exist . . . we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man" (Acts 17:24-29).

Should art be a reproduction of life and experience or should art be a spontaneous expression of the artist to satisfy a creative urge?

### **A Fortiori**

Latin: (*a*-from, *fortiori* [argumento]-stronger [reason]) literally "with stronger reason."

If A exceeds B and B is proved greater than C then A is a fortiori greater than C.

". . . If God is for us, who is against us?" (Romans 8:31).

### **Affective Domain**

In the secular realm this has to do with learning behavior or objectives through attitudes, feelings and values. In Christian education, this area is the area of the spirit.

"Watch over your heart with all diligence, for from it flow the springs of life" (Proverbs 4:23).

### **Agnosticism**

(Coined by Thomas Huxley) Greek: (*a*-not + *gnostos*-to be known + English-ic)

1. The belief or intellectual attitude (theory) of agnostics that nothing is known, or can be known about the existence of God or about things outside of human experience.
2. The denial that ultimate reality is known or knowable. (The final answer is uncertainty.) An agnostic may concede that "a god" or God might exist; however, this God is impersonal, unapproachable and unknowable. James says: ". . . God is opposed to the proud, but gives grace to the humble. Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you . . ." (James 4:6-8).

### **Altruism**

Italian: (*altrui*-of or for others) literally "unselfishness".

The theory or belief that the interests and welfare of others takes priority over one's own good. "Let no one seek his own good, but that of his neighbor" (1 Corinthians 10:24). ". . . through love serve one another . . ." (Galatians 5:13).

### **Analytic Philosophy**

Greek: (*analytikos*-a breaking up) literally "the breaking up of a concept or event into its elements or causes to reveal concealed content."

To analyze something is to "take it apart." Most analytic philosophy is a search for conceptual truths. A dictionary may state the meaning of a word but an analysis provides the rationale for that meaning. An analytic philosopher will seek to analyze a concept, construct an argument for or against a claim and also appraise the validity of other arguments. To Ludwig Wittgenstein (1889-1951), philosophy is a "language game" to achieve common understanding knowing that word meanings change in different contexts. Wittgenstein put it this way: "Don't ask for the meaning, ask for the use."



### **Analysis**

Greek: (*ana*-up + *lyein*-loosen).

"In philosophy there is first the singling out of the one element of language and then the endless analyzing of this element. The mystery of the whole of human existence from which this one element has been detached and analyzed 'ad nauseam' is then proclaimed as nonsense. Pascal points out that the mathematician is apt to think of you — you the living-dying human being — as a proposition! . . . The linguistic quest of meaning has ended up in a hole from which language has been chopped out, losing all meaning."<sup>2</sup>

"Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless, and leads to the ruin of the hearers. Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Timothy 2:14-15).

**Anthropology** (see Chapter Two)

### **Anthropomorphic**

Greek: (*anthropos*-man + *morphe*-form + English-*ic*)

To attribute human terms, forms or qualities to describe the conception of God, gods, animals or things (i.e., the "hands of a clock"). ". . . the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His . . ." (II Chronicles 16:9).

**Antinomianism** (see also Legalism)

Greek: (*anti*-against + *nomos*-law + English-*an*) literally "denying moral law."

The teaching of some Christians that salvation is truly bestowed by grace therefore denying the necessity of moral law. (The word 'antinomy' in philosophy means a contradiction between two principles or conclusions which appear

equally logical or necessary.) Paul told the church at Ephesus, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (Ephesians 2:8-9). To this the Apostle John added in his epistle: "And by this we know that we have come to know Him (Christ), if we keep His commandments. The one who says, 'I have come to know Him, and does not keep His commandments, is a liar, and the truth is not in Him'" (I John 2:3-4).

### **A Posteriori**

Latin: "from the later" literally "from effect to cause"

To move from actual observation of a particular case, example or experience to a general rule or law.

### **Apology** (Apologetics)

Greek: (*apo*-fully + *legein*-tell)

A defense in speech or writing that explains the truth, a hypothesis or conviction. In Acts 24 the Apostle Paul made a defense before Felix, the governor. During this time he was discussing the resurrection of Jesus Christ, righteousness, self-control and the judgment to come (v.25). In Acts 26 Paul made another defense before King Agrippa. His defense was so powerful that Agrippa replied to Paul: "In a short time you will persuade me to become a Christian" (v.28).

### **A Priori**

Latin: "from (something) previous"

Reasoning, arguments or statements that move from cause to effect, from a general rule or laws to particular case or instance. An "a priorist" is one who believes in the doctrine of innate ideas, i.e., ideas (opinions or theories) that exist apart from actual observation or experience. "And without faith it is impossible to please Him, for He who comes to

God must believe that He is, and that He is a rewarder of those who seek Him" (Hebrews 11:6).

### **Atheism**

Greek: (*a*-without + *theos*-a god)

The belief that there is no God. An "atheist" is one who denies the existence of God — or any gods.

"... (for the atheist) there is no distinctive Christian content in the subject matter of the curricula; it is unquestioningly taken for granted that such content has no place in them. When the Bible is included, it is taught as 'literature' and there is a studied design to choose the portions which are devoid of any doctrinal content . . ." (p.84).<sup>2</sup>

"The fool has said in his heart, 'There is no God'" (Psalm 14:1).

### **Authoritarianism**

The principle of obedience to authority (individual or power structure). Truth is determined by the "authority" — and obeyed by each "follower." "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Romans 13:1).

### **Autocracy**

Greek: (*autos*-self + *kratos*-power)

Rule (or government) by a single person having unlimited and unrestricted absolute authority or self-derived power. ". . . Let the name of God be blessed forever and ever, for wisdom and power belong to Him. And it is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men, and knowledge to men of understanding" (Daniel 2:20-21).

### **Autonomy**

Greek: (*autos*-self + *nomos*-law)

Independent and self-governing in one's behavior or decision making. "Jesus therefore was saying to those Jews who had believed Him, 'If you abide in My Word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free'" (John 8:31-32).

### **Axiology** (see Chapter Four)

#### **Basic Education**

Normally this term refers to an emphasis on "back to the basics" which means focusing on one aim: the three R's (reading, writing and arithmetic). Essentialism promotes the return to the basics or the essentials of the curriculum.

#### **Behaviorism**

Main contributors: Pavlov, Skinner, Watson.

Educational theories: Behavioral Engineering, Scientific Determinism.

*What is Real?* (Metaphysics): Matter and motion, facts and observable behavior.

*What is Man?* (Anthropology): A conditionable, moldable, reasoning animal.

*What is Truth?* (Epistemology): Influenced by whatever the "conditioner" decides.

*What is Moral?* (Axiology): Whatever achieves the behavior desired by the conditioner or the individual.

*What is the goal of education?* To change behavior and direct in a more desirable direction, to create a world of brotherhood and justice and to engineer a new social order based on the technology of behavior (Skinner).



*What is worth learning?* Whatever can help reinforce approved conduct toward accepted goals.

*How does one learn?* By conditioning and shaping behavior, by positive reinforcement and by stimulation with rewards and appropriate punishment.

*What is the role of the teacher?* A CONTROLLER to shape the behavior of the learner to be/become a moral and productive human being.

### **Brainstorming**

Brainstorming is a form of the discussion method that encourages a free airing of ideas for subsequent evaluation. The participants are urged to freely present ideas without the ideas being screened by evaluative scrutiny immediately. The evaluation comes later. Brainstorming is aimed at encouraging the expression of opinions or views that might not be forthcoming if the evaluation were done idea by idea.

### **"Broken Front" Approach**

"Broken front" approach is a curriculum plan whereby pilot projects with a few teachers involved try out new ideas in the classroom. In a "unified front" the entire school with all teachers involved test out a new curriculum simultaneously.

### **Buzz Session**

The buzz session is a type of the discussion method whereby small groups of five to eight individuals will talk about, examine and work on a problem being examined by a large group of which the smaller teams are a part. After discussion for an appointed time, the teams reconvene as the group at large.

### **Case Study**

The case study involves a thorough investigation of the many facets involved in a study of an institution, a group or an individual.

### **Character Development**

Greek: (*charakter*-instrument for marking; engrave)

1. *Character* applies to the moral qualities that determine the way a person thinks, feels and acts in relation to the principles of right and wrong.
2. *Personality* applies to such personal qualities as voice or mannerisms that determine the way a person acts in his social and personal relations.

### **Clinical Supervision**

Clinical supervision was developed by Morris Cogan of Harvard. This approach to classroom supervision aims at the professional improvement of teachers, emphasizing the teacher's classroom performance. The five-step process involves the identification and clarification of problems, the sharing of data by supervisor and seeking solutions with the supervisor's assistance.

The steps are as follows:

1. Pre-observation conference,
2. Observation by supervisor,
3. Analysis and strategy,
4. Supervisory conference,
5. Postconference analysis and follow-up.

### **Cognitive Domain**

The cognitive domain classifies learning objectives that involve thinking, knowing and understanding. It is the intellectual process through which knowledge is obtained about ideas and observations.

**Communism** (see Marxism)

### **Compensatory Education**

Compensatory education describes supplementary education programs for students with learning difficulties.

### **Competencies**

Competencies refer to the qualities of the cluster of skills and knowledge required in carrying out particular tasks in the educational enterprise.

### **Conditioning**

French: (*com*-together + *dicere*-say)

The process of shaping the behavior of a person by repeated exposure to a particular stimuli with which new responses become habitually associated.

### **Conservatism**

Latin: (*conservatia*)

An inclination that the school should, as it has in the past, act as a restraining factor to keep valuable time-honored traditions of society from disintegrating. "If the foundations are destroyed, what can the righteous do?" (Psalm 11:3). "Do not move the ancient boundary which your fathers have set" (Proverbs 22:28).

### **Cosmology**

Greek: (*cosmos*-world)

That area of metaphysics having to do with the origin and structure of the universe. "In the beginning God created the heavens and the earth" (Genesis 1:1).

### **Criterion-Referenced Test**

The criterion-referenced test is a test devised to show results that are interpreted in terms of the specific performance of the individual student.

### **Curriculum**

Latin: (*currere*-running)

The term refers to the total learning experience of the student under the leadership of Christian teachers. It is imperative that the curriculum of the Christian school not be the adoption of a secular curriculum or even the candy coating of Bible verses over a core of secularly-oriented courses. Christian education proceeds from the orientation of the Word of God and expresses a Biblical world and life view. Truth of the Bible lends integrity and meaning to truth as found in God's universe, His natural revelation.

All truth in the curriculum proceeds from God, the Creator of everything. Therefore, for the Christian there cannot be a dichotomy of secular and sacred. There is instead a unified whole under the Authorship and authority of the triune God.

The Bible is foundational to all Christian education. The Word of God does not ignore reason and human understanding, but rather it illumines and guides and gives purpose to all human endeavor.

There are several curricular models to be considered:

1. *The Bible as One Among Equals*

In this model, the Bible is just one subject in the curriculum along with all the others. The walls between the Word of God and the other disciplines are impassable. There is little or no integration between "religious" faith and observed fact.

2. *The Bible as All-Inclusive*

This approach makes the Bible the total, all-inclusive element. Here the Bible is presented as a "mega textbook" in all the areas of knowledge. However, the Bible never makes such claims of being exhaustive truth in covering all facets of knowledge.



### 3. *The Bible as the Integrative Foundation*

Here the Word of God is the foundational basis upon which all human knowledge rests. It is the Bible that gives meaning and integrity to the various disciplines of human knowledge. The walls found in the first model considered above are not there, so that the various disciplines are related as expressions of human thought, interaction, endeavor and study, all proceeding from a common fountainhead and all thus related to one another.

This model may be illustrated as follows:

- a. Courses dealing with human nature such as biology, anatomy, psychology, physical education and health are derived principally from the Bible. Genesis 1:2, John 16, Psalm 139, Romans 12.
- b. Courses involving human thought such as English, literature and social studies are judged and screened by the Bible. Philippians 4:8, Hebrews 4:12.
- c. Courses dealing with human experience such as history, social studies, political science and government are dealt with in the light of Biblical principles. Ephesians 4, Romans 13, Genesis 1.
- d. Courses that cover the communication of truth such as English composition, speech, music, math, journalism and computer science are to be compatible with the Word of God. Psalm 19:14, Proverbs 1:7, Psalm 78:1, Proverbs 8:8.

Even the informal curriculum, that involves such areas as athletics, clubs, socials, community activities, comes under

the preview and authority of the Scriptures. What Bible principles are involved in the attitudes and actions of Christian athletes in the arena? What criteria do the Scriptures enunciate for social activities including banquets, parties and the like? What responsibilities does the school have in community involvement? Am I my brother's keeper? Are we separated from the world on the basis of Biblical principles or are we merely isolated/insulated from society by a "holier than thou" attitude?

### **Cynicism**

Greek: (*kynikos*) literally "doglike" (*kynos-dog*)

One who doubts the sincerity and goodness of human motives (i.e., by sneers and sarcasm). The cynics were a group of ancient Greek philosophers who taught that virtue constitutes happiness and that self-control is the essential part of virtue. They despised pleasure, money and personal comfort.

"What meets us here is for the most part the chilling smile of the cynic who takes pleasure in nothing; who dismisses everything, even the most momentous, as of no importance; who enjoys the game of elaborating endless arguments which invariably end up in the total obfuscation of what is discussed. Darkness, uncertainty, insecurity, the dissolution of being into not-being, the "vanity of vanities, all is vanity" of Ecclesiastes — this is the mood and fundamental attitude; and this is invariably the outcome. The lips are not firm, there is not even laughter: there is only that soul-scorching awful smile" (p. 77-78).<sup>2</sup>

Paul writing to Timothy said, ". . . in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

*Dialectic (Plato)*  
← *thesis (synthesis) - antithesis* →

treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these" (II Timothy 3:1-5).

**Deductive Approach** (see also Syllogism, Inductive Approach)  
Latin: (*de*-down + *ducere*-to lead)

To "deduce" means to reach a conclusion by reasoning. The deductive approach to reasoning means to move from a general law that is accepted as true, apply it to a particular case and arrive at a conclusion that is true if the starting principle was true: God loves all men. I am a man. Therefore, God loves me.

**Deism** (see Atheism, Pantheism and Theism)  
Latin: (*deus*-god + English *ism*)

1. Belief in God on the evidence of reason and nature (not by revelation) without accepting any particular religion.
2. Belief that God exists as an impersonal being entirely apart from our world, having no immediate relationship to the cosmos, thereby denying the immanence of God in history.

"You believe that God is one. You do well; the demons also believe, and shudder" (James 2:19).

**Democracy**  
Greek: (*demos*-people + *kratos*-rule, power)

A representative form of government in which the sovereign power resides in the people who live under it, but usually established by and responsible to the people who share a political, social or geographical relationship of equality whereby they rule directly through town meetings or indirectly through a majority of elected representatives who

attend to the business of governing themselves and protect the rights of the minorities within the system. "But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task" (Acts 6:3).

**Determinism**

Latin: (*de*-from + *terminus*-end, limit)

The doctrine that human actions and all events are either the result of antecedent causes or determined by antecedent causes. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son. . ." (Hebrews 1:1-2).

**Dialectic**

Greek: (*dia*-between + *legeria*-speak [the art of reasoning])

1. A method of logic (developed by Hegel and later adopted by Marx) whereby contradictions or opposites, thesis and antithesis, are overcome in a new form: synthesis.
2. The art or practice of a logical discussion as a means of examining critically the truth of a theory or opinion. " 'Come now and let us reason together,' says the Lord, 'Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. If you consent and obey, you will eat the best of the land; but if you refuse and rebel, you will be devoured by the sword.' Truly, the mouth of the Lord has spoken" (Isaiah 1:18-20).

**Dine An Sich**

German: thing in itself

Used by Kant to describe reality in and of itself (substance) as opposed to how it appears (phenomenal).



### **Discipline**

Latin: (*disciplina*-pupil or *discipere*-to grasp, apprehend)

Submission to the order, guidance, obedience, rules, training, control or punishment of a superior or recognized authority. The standards expected of those being "discipled," once established, must be explained, and exhibited by those in charge, enforced with justice, love and control prior to being evaluated. Discipline establishes standards that act as "guard rails" to safely guide one's behavior through crucial or dangerous periods of growth towards maturity. Discipline seeks to progress from the external curbs of rules and regulations to the internal control and tutelage of the Holy Spirit. "My son, do not reject the discipline of the Lord, or loathe His reproof, for whom the Lord loves He reproves, even as a father, the son in whom he delights." (Proverbs 3:11-12). ". . . we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? . . . He disciplines us for our good, that we may share His holiness . . . it yields the peaceful fruit of righteousness . . ." (Hebrews 12:9-11). "Train up (disciple) a child in the way he should go, even when he is old he will not depart from it" (Proverbs 22:6).

### **Discussion**

Latin: (*dis*-apart + *quarere*-to shake)

To talk over and consider various sides of a question, problem or point of view. Literally, it means to shake apart all the ideas related to the issue — both positive and negative. To *argue* means to take one side and bring forth the facts and reasons for and against the issue. To *debate* implies a formal argument between two carefully drawn-up sides. ". . . the hand of the one betraying Me is with Me on the table . . . And they began to discuss among themselves which one of them it might be who was going to do this

thing. And there arose also a dispute (argument/debate) among them as to which one of them was regarded to be greatest" (Luke 22:21-24).

### **Dualism**

Latin: (*dualis*-two)

The belief that ultimate reality can be explained by two separate and distinct substances or principles (e.g., mind and matter). In theology, the doctrine that man is both body and spirit.

### **Eclecticism**

Greek: (*ex*-out + *legein*-choose, pick)

The practice of "taking the best" or what seems best from various philosophies, sources, theologies or systems of thought and combining or choosing selectively from each one. "In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25).

### **Education**

Latin: (*educare*-bring up, raise + English *ate*)

A process of personal, intellectual, moral, aesthetic, spiritual, physical and social growth with the accompanying development of knowledge, skill, activity or character by teaching, training, study or self-directed learning experiences. It involves formal and informal occasions whereby one receives impressions of related facts/content/knowledge (nurturing) and then gives expression of the facts/content/knowledge (leading out) thereby bringing about the development of personal life changes in values, attitudes and/or beliefs. Education is a lifelong process. It involves a variety of "agents" in both formal and informal settings. Paul wrote to Timothy: ". . . continue in the things you have learned and become convinced of, knowing from whom you have learned

them; and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, (educated: raised up), equipped for every good work" (II Timothy 3:14-17).

### **Egoism**

Latin: (*ego*-self)

The element of our being that consciously and continuously allows us to think, feel and act as a human being. "The heart (ego) is more deceitful than all else and is desperately sick; who can understand it? I, the Lord search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds" (Jeremiah 17:9-10).

Selfishness is a total concern with one's own interests, thoughts, feelings. Egoism acts above all else as a motive and end in itself for all action.

"Then you will call upon Me and come and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart (human personality, ego)" (Jeremiah 29:12-13).

### **Empiricism**

Latin: (*imperium*-rule, command; *parare*-to order, prepare)

The theory that all knowledge is based on experience (that can be proven by experimentation and observation). "I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you. Do not be as the horse or as the mule which have no understanding, whose trappings include bit and bridle to hold them in check, otherwise they will not come near to you" (Psalm 32:8-9).

**Epistemology** (see Chapter Three)

### **Essentialism**

Latin: (*esse*-to be, that which makes a thing what it is)

Philosophically "essence" means the inward nature or true substance of anything; "essentialism" means a theory or belief that emphasizes the essence of things. Educationalists assert that the main responsibility of teachers is to transmit to the next generation the essentials needed to preserve our cultural heritage.

### **Ethics**

Greek: (*ethos*-moral)

A moral value system set up to guide personal conduct or group behavior.

### **Evaluation**

"Evaluation is the greatest controversy and weakest technology in all of education" (M. Knowles). Evaluation should not be viewed as one isolated "link" in the program/project planning cycle. Rather, evaluation should be viewed as the "key" which opens the program/project planning door. Evaluation should become to programming and administration what breathing is to living — essential, natural and continuous.

#### *Three Stages of Evaluation*

##### *Stage I. Formative-Preliminary Stage*

Evaluation conducted during the initial planning of the program/project. It would include: (1) needs assessment involving those who are considered "participants" in the program/project and those who will assume "ownership" for the findings in order to implement the decisions or recommendations that emerge; (2) prioritization of the needs; (3) identification of resources and obstacles with respect to each need, with immediate



feedback provided and appropriate changes made in the developmental phase of the program/project schedule.

#### Stage II. *Operative-In-Progress Stage*

Evaluation which measures the results of planned activities; assessing their significance in relation to the previously determined purpose and specific goals of the program/project; and recommending "in-flight adjustments" where appropriate.

#### Stage III. *Summative-Impact Stage*

Evaluation conducted usually after a program/project has been completed, so that judgements and comparisons might be made of its effectiveness.

Evaluation at the Summative-Impact Stage looks not only at the results with respect to the original goals, but also at changes in the participants as a result of their relationship to the program/project.

Evaluation is often viewed as a necessity only if something goes wrong! The word evaluation is a multi-faceted term that may apply to:

##### I. *Procedural Evaluation*

Assessments of the educational programs or the operational efficiency of approved projects/procedures that emerged from the planning cycle.

"How well . . . ?"

##### II. *People Evaluation*

Appraisals of individuals related to the needs-assessment of either the procedures or the product, such as the following:

- administrators/leaders
- program planners/project coordinators
- facilitators/trainers
- participants/recipients/students

People — "How effective . . . ?"

Performance appraisals might also include values such as commitment, creativity, attitudes towards responsibility, assertiveness, character traits.

Personnel — "How are we . . . ?"

Attitudinal changes towards the content, or job to be done, may be reflected in the learner's evaluation.

Productivity — "How many . . . ?"

Learner satisfaction and understanding may be part of an extensive evaluation of a teacher's effectiveness.

#### III. *Product Evaluation*

Analysis of teaching efficiency, effectiveness of the content and integrity of the teacher relates to the services provided to the teacher and/or parents. "Are we getting our money's worth?" is a question that relates to an evaluation of the effectiveness of the Christian school movement. "Most evaluation ends in a report with no feedback to the participants and worse yet, no change in policy or improvement in operations. For this reason evaluation is viewed as a waste of time by many people" (W. Alexander). "For the Lord gives wisdom; from His mouth come knowledge and understanding. . . . The wisdom of the prudent is to understand his way" (Proverbs 2:6 and 14:8). "Simply stated, evaluation seeks to answer the question, 'How well are the goals and objectives of the project/program being accomplished?' " (J. London). "Every man's way is right in his own eyes, but the Lord weighs (evaluates) the hearts" (Proverbs 21:2).

#### **Evangelical Christian** (Protestant)

Main contributor: Jesus of Nazareth.

Educational approaches: ACSI (Association of Christian Schools International) and other Bible-centered groups.

*What is Real?* (Metaphysics): God; Jesus Christ (the Messiah); the Holy Spirit; the Bible; Man as a union of body and spirit (or mind) and matter.

*What is Man?* (Anthropology): An accountable, volitional, rational, eternal, integrated being reflecting the "image of God." "We are either creatures of chance or children of a Heavenly Father" (Pascal). We chose the latter.

*What is Truth?* (Epistemology): The Bible makes claims which correspond with reality whether physical or spiritual; "I am . . . the Truth" (John 14:6).

*What is Moral?* (Axiology): The moral principles of the Bible reveal actions (transcultural) which conform to the principles of justice and promote the well-being of man.

*What is the goal of education?* To enable man to become an effective, responsible and pleasing servant of the Lord Jesus Christ; to provide knowledge of the universe, man's place in it, God's perspective on man and human history; to provide a clear perception of truth and the motivation to act in a morally and socially responsible way; "to glorify God and enjoy Him forever" (Westminster Shorter Catechism).

*What is worth learning?* The truth about ourselves and how to have right relationships with God and man. ("You shall know the truth and the truth shall make you free" — carved in the cornerstone of Freiburg University.) God's character is the law of the universe; therefore, we must know who God is to understand the universe and the world in which we live.

*How does one learn?* By varied and creative interaction with people, parents, peers and teachers; by practice, repetition and perception of interrelationships between events, objects and concepts, by subjecting one's mind and spirit to the guidance and discipline of the Holy Spirit.

*What is the role of the teacher?* A MODEL-EXAMPLE; to help the student: (1) to be — conformed to the image of Jesus Christ (Romans 8:29); (2) to know — the truth and the truth shall set you free (John 8:32); (3) to do — the will of God — which is good and acceptable and perfect (Romans 12:2).

### **Evolution**

Latin: *evolvere* (*ex*-out + *volvere*-roll)

The theory that all force and matter in the universe is in a process of progressive change into a more complex state — and that present ideas or things developed from earlier ones. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him; and apart from Him nothing came into being that has come into being" (John 1:1-3). "Then God said, 'Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind'; and it was so" (Genesis 1:24).

(Note: Over 500 varieties of the sweet pea have been developed since 1700, yet all are "after their kind.")

### **Ex Nihilo**

Latin: literally "from or out of nothing"

This describes God's act of creating the world. "In the beginning God created the heavens and the earth" (Genesis 1:1).

### **Existentialism**

Latin: (*ex*-forth + *sistere*-to stand)

Main contributors: Buber, Heidegger, Kierkegaard, Rogers, Sartre.

Educational approaches: Individualism.



*What is Real?* (Metaphysics): Matter; relative to the uniqueness of the individual; "Existence precedes essence" (Sartre).

*What is Man?* (Anthropology): A meaningless creative creator of relative meaninglessness; Man simply "is" — he exists. "Man is God creating himself" (Froebel).

*What is Truth?* (Epistemology): Relative to the needs of the individual; any belief held strongly enough to be justified with action that gives meaning.

*What is Moral?* (Axiology): Whatever the individual decides as self-applying; no absolutes; "Man is condemned to be free" (Sartre).

*What is the goal of education?* To move from abstract to relevant expression of one's self-constructed views; to shift the emphasis from abstract thinking to real objectives; to emphasize individuality; to help students explore possible answers.

*What is worth learning?* We need to allow the individual to choose (prize) what is worth learning to him; we need more emphasis on the humanities and arts rather than sciences; the fundamentals necessary for making decisions; "A truth that is true for me . . . that I can live by and die for" (Kierkegaard).

*How does one learn?* By encouraging the learner to ask questions, i.e., Who am I? Why am I here? Where am I going? By working with individuals and small groups.

*What is the role of the teacher?* A LEARNER-FRIEND/FACILITATOR; to encourage individuality in the learner; to develop an "I-Thou" (Buber) relationship.

### **Experimentalism** (see Pragmatism)

Latin: (*experiri*-to test [ex-out + *peri*-to try])

A branch of pragmatism that emphasizes experimentation with new approaches to education through use of the problem solving technique.

### **Freedom**

Old English: *freo*

A state of being free, of having liberty, independence or ease of performance with regards to one's speech, beliefs, rights, without infringing or imposing the same on another person or group of people. "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. . . . For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another" (Galatians 5:1,13). Liberty is the right to say "no" when we have the Biblical freedom to say "yes."

### **Facilitator**

Latin: (*facilis*-easy)

One who makes a task easier, lessens one's load or assists a person in progress towards a goal. "My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate (a 'paracletos' — literally 'one called alongside to help' — a *facilitator*) with the Father, Jesus Christ the righteous; and He Himself is the propitiation (satisfaction) for our sins; and not for ours only, but also for those of the whole world. And by this we know that we have come to know Him, if we keep His commandments" (I John 2:1-3).

### **Fatalism**

Latin: (*fatum*-thing spoken [that is, by the gods] one's destiny)

A belief that "the gods" have control over one's predetermined earthly sojourn and predestined eternal destiny according to their own satisfaction. "I urge you therefore brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind that you may prove (or experience) what the will of God is, that which is good and acceptable and perfect" (Romans 12:1-2).

### **Free School Movement**

A privately-operated school in which traditional methods of teaching and learning are exchanged for experimental forms such as the open classroom.

### **Futurism**

Latin: (future participle of *futurus*)

A belief that man's ultimate joy, destiny and fulfillment will be attained in "future" achievements or developments. The lure of the futurists is to gain control of and prepare for one's future regardless of the cost.

### **Freudianism**

The belief of those who follow Freud's teachings or his techniques of psychoanalysis. "If rationalism worships reason and voluntarism the will, Freudianism worships the third side of man: his biological equipment, his dreams and drives . . . unless mercilessly exposed and exploded, this Freudian sexual onslaught, contributing to the total breakdown of morals and disintegration of the family, would destroy Western civilization." (p. 78)<sup>2</sup>

"For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passions, like the Gentiles who do not know God; and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. For God has not called us for the purpose of impurity, but in sanctification. Consequently, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you" (I Thessalonians 4:3-8). "Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body (VD, AIDS, etc.). Or do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body" (I Corinthians 6:18-20).

### **Hedonism**

Greek: (*hedone*-pleasure + English-*ism*)

The doctrine that pleasure or personal happiness is the chief good, the ultimate value and the proper end of action. "Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, 'I have no delight in them' . . . The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. Because God will bring every act to judgment, everything which is hidden, whether it is good or evil" (Ecclesiastes 12:1,13-14).

### **Heterodox**

Greek: (*heteros*-another + *doxa*-opinion)

Not orthodox. A belief differing from an acknowledged opinion, standard or doctrine. ". . . there are some who are



disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed" (Galatians 1:7-8).

### **Hinduism**

A growing influence on Western philosophical thinking today is Hinduism. The basic teaching of Hinduism is: "Be still and know that *you* are god," as compared to Christianity: "Be still and know that *I* am God."

### **Humanities**

Latin: (*humanus*-human)

The branches of learning concerned with man, such as cultural studies (about man) including languages (e.g., Latin and Greek), history, literature, philosophy, fine arts and music as opposed to the sciences.

### **Humanitarianism**

Concerned with human relations and the welfare of the human race.

### **Idealism**

Latin: (*idea*-to see)

Main contributors: Augustine, Berkeley, Descartes\*, Harris, Hegel, Kant, Plato\*, Socrates (\*Rationalists).

Educational approaches: Essentialism.

*What is Real?* (Metaphysics): Ideas, spirit and mind, "the Absolute Self" (Berkeley).

*What is Man?* (Anthropology): A mind endowed with rational ability. A discoverer of knowledge. A searcher for the enlightenment of ideals. A will capable of making choice.

*What is Truth?* (Epistemology): True and lasting ideas (ideals) represent true knowledge. Truth is largely independent of experience.

*What is Moral?* (Axiology): Whatever is accepted as a true and just ideal. "Morality is based on knowledge" (Socrates). "It is intuited" (Plato).

*What is the goal of education?* To learn whatever has been proven to have value (to search for truth). To encourage learners to move from concrete to abstract ideas. To teach how to think. To discover the absolute (total enlightenment). Character development (moral and cognitive).

*What is worth learning?* We need a broad general education rather than specific concrete skills. The great books/humanities. We need a philosophical framework for life. A liberal education for the development of the rational abilities.

*How does one learn?* By moving from mere opinion to true knowledge. By establishing the "environment" for learning. By encouraging discussion and interaction with the learner. By having freedom to develop one's personality and one's talents.

*What is the role of the teacher?* A GUIDE AND LEARNER. A revealer of knowledge but without the ultimate authority; to create the educational environment for students to sustain the "status quo."

### **Individualism**

Latin: (*individuus* [*in*-not + *dividuus*-divisible])

The belief that individual freedom is as important as the consensus or welfare of the group or community as a whole.

### **Inductive**

Latin: (*inducere*-introduce, imply, persuade [*in*-in + *ducere*-to lead])

Reasoning from specific or particular facts to a general rule or principle. "And the Pharisees and Sadducees came up, and

testing Him asked Him to show them a sign (miracle) from heaven. But He answered and said to them, "When it is evening you say, "It will be fair weather, for the sky is red." And in the morning, "There will be a storm today, for the sky is red and threatening." Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? An evil and adulterous generation seeks after a sign (miracle); and a sign will not be given it, except the sign of Jonah' " (Matthew 16:1-3).

### **Immanentism** (see Transcendence)

Latin: (*in+manere*-to dwell, to stay)

Belief in the immanence of God, i.e., the pervading presence of God in His creation. According to Malik: "Immanentism (as we know it today) is the denial of genuine transcendence" (p.82). (That God is above and independent of the physical universe.) Today we have God reduced to such low level human terms and concepts that the sacred and the holy are trampled to the same ground level as the secular and the temporal. "Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet and turn and tear you to pieces" (Matthew 7:6).

### **Indoctrination**

Latin: (*in-in + doctrinare*-teach)

To teach or instruct in the fundamentals of a doctrine, belief or principle. "You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them; and that *from childhood* you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable *for teaching*, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work"

(II Timothy 3:14-17). Today the meaning suggests that a person indoctrinates if he teaches with the intent that the pupils believe a belief/doctrine/principle (BDP) in such a way that they are incapable/unwilling/not allowed to question the validity of the BDP or are programmed to reject any idea which is offered as an alternative to believing BDP. To teach faith in Christ as the way, the truth, the life is viewed by many humanist educators as a form of indoctrination.

### **Inservice Education**

Inservice education is the group of activities engaged in for the purpose of building up and enhancing the abilities, skills and overall knowledge of the faculty. Seminars, lectures, workshops, micro-teaching, faculty libraries, films, inter-visitations, panels, faculty meetings are fine examples of activities included in inservice education.

### **Instrumentalism** (see Pragmatism)

Latin: (*in-on + struere*-to pile)

The theory that thoughts and ideas are valuable according to their function as instruments in the control of the environment. " 'For My thoughts are not your thoughts, neither are your ways My ways,' declares the Lord. 'For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts' " (Isaiah 55:8-9).

### **Integration**

Latin: (*integraie*-whole) To make into a whole.

Within a Christian education, one's integration of Christian faith with educational philosophy recognizes that "Integration" has five components. They are:

- a) *Transformational* — the instructor, student, content and ideas in each subject must be brought under the



Lordship of Jesus Christ. Integration must work out the impact of God's word on all presuppositions of a given subject/discipline as they apply to Biblical truth about God, nature, man and values (both individually and for society in general).

- b) *Relational* — integration must place each subject/discipline in relationship to other disciplines to form an integrated world view (i.e., seeing all of life and learning in terms of an intellectual wholeness — including a comparative approach/assessment of competing world views).
- c) *Professional* — integration carries out (a) and (b) above (and the teaching task) in a professional manner by giving the student a full grasp of the subject appropriate to the level being taught in relation to the whole discipline and by giving a professionally competent Biblical critique that is thorough and up-to-date.
- d) *Existential (or functional/practical)* — integration indicates, models and witnesses how (a), (b) and (c) blend into (integrate with) real living (life situations) at both subjective emotional levels and also with reference to life styles and social/environmental responsibilities as stewards accountable to and loving God.
- e) *Maturational* — integration recognizes that the task is a maturing, growing and ever-expanding search — that substantial areas of agreement will emerge (when the research is Biblically based) but also that there will be differences among Christian scholars and healthy tensions and interaction and exchange over some details.<sup>3</sup>

### **Integrity**

Integrated purity and honesty with values that support belief and actions consistent with God's absolute standards (i.e., adherence to God's moral law). (See Job 2:3-9.)

### **Intervisitation**

Intervisitation involves visits of teachers and supervisors for observation in other schools where often master teachers are observed in action.

### **Knowledge**

What one knows or understands about a topic or subject obtained by inquiry and/or personal experience. Knowledge ultimately comes from the God of creation Himself: "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7).

"And as for these four youths (Daniel, Shadrach, Meshach, and Abednego) God gave them knowledge and intelligence (skill, insight, understanding) in every branch of literature and wisdom" (Daniel 1:17).

### **Learning**

Old English: *leornian*

A process of matching an achievement (study, instruction, experience, etc.) to be realized with the knowledge of the subject, methods or skills required to bring it about.

### **Legalism**

Latin: (*legal* from "law")

A strict adherence to law or prescribed behavior. In the New Testament, "legalism" refers to those who believe they can gain personal salvation by good works and adherence to the Mosaic law rather than an acceptance of Jesus of Nazareth as their personal Messiah or Passover "Lamb of God."

### Lesson Plan

The lesson plan is an instructional outline of the important components of the lesson set up in the order that the teacher plans to teach them to the class.

### Logic

Latin: (*logice*-reasoning)

Greek: (*logos*-word, idea) To speak select words.

The process of correct reasoning dealing with forms and processes of thinking, especially those of inference and scientific method, to establish the criteria by which we may test the internal consistency of propositions.

- a) *Inductive reasoning* — reasoning that moves from particular instances to a general conclusion.
- b) *Deductive reasoning* — reasoning that moves from a general statement to a particular instance. It draws implications from one or more basic assumptions.

Logic is the science of reasoning and the science of proof.

### Logical Empiricism

The emphasis on the unity of science stresses the use of the scientific method for solving problems.

### Logical Positivism

A philosophical school influenced by positivism and symbolic logic that accepts as meaningful only the analytic propositions of logic and mathematics and propositions that can be verified by empirical procedures.

### Marxism

Main contributors: Brameld, Counts, Engels, Freire, Illich, Lenin, Marx.

Educational approaches: Reconstruction, Scientific Determinism.

*What is Real?* (Metaphysics): Matter (social action and change is inevitable).

*What is Man?* (Anthropology): A natural organism dominated by economic interests, a social activist, "Part of the collective whole."

*What is Truth?* (Epistemology): Relative to the needs of society.

*What is Moral?* (Axiology): Whatever improves the social environment for all (especially in the future).

*What is the goal of education?* To reform society; to serve as a tool for immediate and continuous change; to prepare for future changes; to be involved in one's "community"; to develop a "New Man"; to develop a peaceful world community under the leadership of the proletariat.

*What is worth learning?* We need to be involved outside the classroom in developing a practical vocational "world curriculum" that focuses on social change and interaction.

*How does one learn?* By action-oriented social activism, by learning through experiences outside the class, by inductive thinking, by democratic procedures.

*What is the role of the teacher?* A SOCIAL REFORMER/ACTIVIST, to be a role model outside the classroom, a world citizen, internationally oriented reformer.

### Materialism

Latin: (*materialis*-substance or matter, meaning source or origin)

The view that only matter has reality or existence. Therefore all action, thought and feeling can be explained by the movements and changes of matter. Some believe that the material self interest should (and does) determine conduct. "Selfish possession of goods is a disease that makes the



acquisition of things a contagious social disease" (Peter Smith). "For what does it profit a man to gain the whole world and forfeit his soul?" (Mark 8:36).

**Metaphysics** (see Chapter One)

### **Microcosm**

Greek: (*mikroskosmos*-little world)

A world in miniature. John Dewey emphasized that the classroom should be a microcosm of society.

### **Micro-teaching**

Micro-teaching is a mini-teaching encounter in which a scaled down lesson (five to fifteen minutes) is presented to a small class of students. The aim is to present a special skill or task with immediate feedback in a conference with a supervisor. This micro-teaching approach is often used in practice teaching.

### **Module**

A module is a segment in a group of larger tasks or competencies.

### **Monism**

Greek: (*monos*-single)

The theory that ultimate reality has one fundamental substance or principle (i.e., matter, mind) or some single unifying thing or force. Reality is an indivisible universal organism.

**Moral Development** (cognitive) or The Moral Reasoning Approach

Developed by Lawrence Kohlberg who proposes that an individual's development of moral reasoning matures according to a specific six-stage sequence. These six stages are divided into three levels: *The Pre-Conventional Level* in which the individual is chiefly oriented toward obedience and

avoidance of punishment (stage 1) and personal interest (stage 2); *The Conventional Level* in which the person is oriented toward a desire to receive approval from others (stage 3) and toward authority-fixed rules and maintaining social order (stage 4); *The Post-Conventional or Autonomous Level* (stages 5 and 6), where moral reasoning becomes more comprehensive and reflects social contracts and self-chosen ethical principles (i.e., the Golden Rule).

### **Morality**

A system of morals, set of rules or principles of conduct. A Christian world view of morality believes there are universal ethics, virtues or duties of life that are held and practiced as a manner of life. C. S. Lewis in *The Abolition of Man* identifies areas where he discovered apparent universal, cross-cultural principles governing behavior. He called these the Tao. They are: 1) The Law of General Beneficence; 2) The Law of Special Beneficence; 3) Duties to Parents, Elders, Ancestors; 4) Duties to Children and Posterity; 5) The Law of Justice; 6) The Law of Good Faith and Veracity; 7) The Law of Mercy; 8) The Law of Magnanimity.

### **Morals**

Latin: (*moralis*-custom or *mores*-manners)

Principles of habits or behavior or ethics that determine one's respect of right or wrong conduct. Christians believe there are transcultural, God-given, Biblical laws revealed by the Lord Himself to govern human behavior. "And one of them, a lawyer, asked Him a question, testing Him, "Teacher, which is the greatest commandment in the Law?" And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the great and foremost commandment. And a second is like it, "You shall love your neighbor as yourself." On these two

commandments depend the whole law and the prophets' " (Matthew 22:35-40).

### What is Moral?

1. Evangelical Christian: the moral principles of the Bible reveal thoughts and actions (transcultural) which conform to the principles of justice and promote the well-being of man.
2. Neo-Scholasticism: a life in harmony with reason.
3. Humanism: good or bad is judged by the consequences for the individual and society.
4. Idealism: whatever is accepted as a true and just ideal. "Morality is based on knowledge" (Socrates). "It is intuited" (Plato).
5. Realism: whatever provides for the growth (i.e., survival) of man, e.g.: self-sacrifice, courage, etc. Natural law and tested convention.
6. Pragmatism: values are relative and determined by the outcome of consequences, whether good or bad. Standards are determined experimentally through life experiences.
7. Marxism: whatever improves the social environment for all (especially in the future).
8. Existentialism: whatever the individual decides as self-applying. No absolutes. "Man is condemned to be free" (Sartre).
9. Behaviorism: whatever achieves the behavior desired by the conditioner or the individual.
10. New Age Movement: man knows what is right and wrong by consulting himself.

### Motivation

Motivation is the drive that overcomes basic human inertia by surfacing a felt need and creating a desire for right action through the work of the Holy Spirit.

- a. *Extrinsic motivation* — Extrinsic motivation comes from outside the student and is usually temporary. This type of motivation is inspired by such things as fear of failure or punishment, tangible reward, a sense of duty or pride. "Jesus . . . said, 'Truly, truly, I say to you, you seek Me, not because you saw signs (evidence), but because you ate of the loaves, and were filled' " (John 6:26).
- b. *Intrinsic motivation* — Intrinsic motivation comes from within the individual and is basically inspired by the motive of pleasing Jesus Christ as Lord. Extrinsic motivation should lead to intrinsic motivation to insure real learning in the Christian context. "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14).

### Naturalism

Latin: (*natura*-birth, character to be born)

"Naturalism is all in all; therefore the worship of nature . . . a reversion to ancient heathenism" (p. 73).<sup>2</sup> Naturalism is a view of the world and man's relation to it, in which *only* the operation of natural laws and forces is assumed. The universe is self-operating and independent of any supernatural phenomena. All truth is derived from the study of nature.

### Neo-orthodoxy

Greek: (*neos*-new)

"A contemporary theology or religious philosophy that is dualistic and otherworldly in its approach; stress is placed



on God who is transcendent and who comes to men in a 'crisis' or who reveals Himself through a special revelation (sometimes called 'crisis theology or neo-supernaturalism')" (H.W. Byrne, p. 371). "But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed" (Galatians 1:8).

### **Neo-scholasticism**

Main contributors: Adler, Aquinas, Aristotle, Hutchins.

Educational approaches: Thomism, Perennialism.

*What is Real?* (Metaphysics): The unmoved mover or God (Aquinas).

*What is Man?* (Anthropology): A rational being who fulfills his purpose when he is thinking.

*What is Truth?* (Epistemology): Truth can be known through reason and intuition.

*What is Moral?* (Axiology): A life in harmony with reason.

*What is the goal of education?* To prepare for life (vs. being a "real life" situation); to train the mind to think; to explain the world to the student and to train the intellect to understand that world; to have all men learn the "universal truths" (Hutchins).

*What is worth learning?* We need to strengthen the mind by foreign languages, logic and the time-proven values of the classics.

*How does one learn?* By training the intellectual powers through mental discipline (reason and memory, etc.).

*What is the role of the teacher?* A SPIRITUAL LEADER/ MENTAL DISCIPLINARIAN, to help the learner understand man's relationship with God.

### **New Age Movement** (also called "The Holistic Movement")

*What is Real?* (Metaphysics): The only true reality is the mind; matter is the epiphenomenon; matter is the materialization of mind; everything is an illusion created by our minds; "imagination" is reality.

*What is Man?* (Anthropology): "You are god in your universe" (Werner Erhard); "Man may become God" (Mormons); "Man is an incarnation of deity" (Volkman).

*What is Truth?* (Epistemology): "Anything the human mind can believe the human mind can achieve" (Napoleon Hill).

*What is Moral?* (Axiology): Man knows what is right and wrong by consulting himself.

*What is the goal of education?* To develop altered states of consciousness; to be successful and build self-esteem; to think and grow rich; self-realization (through yoga); to explore the "inner space" of the mind to realize that one is God.

*What is worth learning?* We must learn the "spiritual" aspect of science, medicine, psychology, sociology and education.

*How does one learn?* By psychotherapy, visualization, bio-feedback; "superlearning" using yoga, music, hypnosis, autogenics; exerting "mind over matter"; meditation, aerobics, ionics, crystallography, nutrition and transactional analysis.

*What is the role of the teacher?* To develop a New World Religion; to bring about "enlightenment" in the mind of the learner.

### **New Man** (Christian view)

"Therefore if any man is in Christ, he is a new creature ("New Man"); the old things have passed away; behold, new things have come" (II Corinthians 5:17).

### **Nihilism**

Latin: (*nihil*-nothing)

"Pull down and annihilate everything that is: customs, traditions, institutions, establishments, revered values, the sensibilities of parents, the names of the great, the classical norms. The rule, the intent is to debunk everything . . . the spirit of destroying everything stalks the earth . . . man has been a murderer since Cain" (p. 78).<sup>2</sup> The rejection of customary beliefs in morality or religion. The denial of all existence, rejection of objective reality or the possibility of an objective basis for morality. The name comes from a revolutionary party in Russia that wanted to begin a new state by clearing away the old order.

### **Nominalism**

Latin: (*nominalis*-name)

The theory that all general or abstract concepts (such as circle or man) represent no objective real existence but are merely words or names for convenience of language.

### **Normative**

Latin: (*norma*-rule or pattern)

Representing a standard.

### **Ontological**

Greek: (*ontos*-being + *logy*)

What is being? What is real? What is ultimate reality beyond everything that seems to be real? The root of every philosophy, says Tillich, is the ontological question. Ontology is the branch of philosophy that deals with the nature of reality. An "ontological argument" is the contention that since our idea of God is that of a perfect being and since existence is part of perfection, our idea of God is an idea of a necessarily existent being. This argument was developed by Descartes and Aquinas.

### **Orientation of Teachers**

Orientation of teachers involves the activities of the principal in the initial training of new teachers to acquaint them with the necessary data and understanding of the school and its functions to enhance their successful contribution to the school.

### **Orthodox**

Greek: (*orthos*-correct + *doxa*-opinion)

Beliefs or doctrines declared by a group to be true and normative.

### **Pantheism**

Greek: (*pan*-neuter of *pas*-all, or of all, entirely) literally "the worship of all the gods."

A belief or theory that God and the universe are identical, implying a denial of the personality and transcendence of God; God is all, and all (of us) is God. God is an expression of the physical forces of nature.

### **Perennialism**

Latin: (*perennis*-lasting through the years [*per*-through + *annus*-year + English-*ism*])

The belief that certain basic principles of education are unchanging, continual, everlasting or eternal. Perennialism is an educational philosophy that emphasizes the classical values that have stood the test of time and continue to have "perennial" influence on the ongoing of society. This philosophy seeks to find in the "Great Books" approach to human learning, those time-tested thoughts and ideas that have contributed most to mankind. Education then is to discover those things already learned about the world and to find new truths to pass on. Perennialists take a Platonic view of education and see their task as encouraging students to become philosophically-minded in their thinking. Some



key Perennialists in education are Adler and Maritain. The Scriptures remind us of the futility of being "always learning and never able to come to the knowledge of the truth" (II Timothy 3:7).

### Phenomenalism

Latin: (*phaenomenon*-appearance)

Greek: (*phainein*-show forth)

A fact, event or circumstance that the senses or mind can observe and take note of; an immediate object of perception as distinguished from a thing-in-itself. The belief that phenomena can be explained in terms of natural causes and are the only realities of existence or objects of knowledge; absolute externalism.

### Philosophy

Greek: (*philos*-love + *sophia*-wisdom, namely "the love or pursuit of wisdom")

It is the interpretation of questions related to the analysis of concepts, and the grounds of knowledge, belief, actions and activities. Figuratively it is the "mortar" that holds the facts of life (bricks) together. Philosophies appear to proceed from two primary, yet conflicting assumptions: a) either man is the center of knowledge and the traditions he has developed; or b) God, as Truth, has revealed Himself to man according to His Son, Jesus Christ, the Word of God, and through His written revealed word, the Bible. "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ" (Colossians 2:8). Philosophy deals with:

1. Metaphysics — What is real?
2. Anthropology — What is man?
3. Epistemology — What is truth?

4. Axiology — What is moral?
5. Aesthetics — What is beauty?
6. Ethics — What is right and wrong?
7. Politics — How is man governed?

### Philosophy of Education

An activity primarily aimed at:

- a) the clarification of concepts,
- b) the examination of assumptions,
- c) the evaluation of arguments in educational discourse.

This activity develops within an individual selected beliefs and attitudes that influence his/her personal lifestyle, teaching methods and approach to learning. "For a Christian these beliefs are influenced by one's view of Life, God, Christ, the Holy Spirit, Man, Education, Knowledge, Truth, the Bible and Parental Responsibilities."<sup>4</sup>

### Pluralism ("Pluralistic Society")

Latin: (*pluralis*-more)

The view that ultimate reality is not one or two "beliefs" but many. Reality has no fundamental unity; therefore, through tolerance and cooperation, diverse elements coexist in harmony. Reality has its essence or ultimate being in several or more principles.

### Positivism

French: (coined by Comte [*positif*-positive + *isme*-ism])

A theory developed by Auguste Comte that denies the possibility of a theological or metaphysical explanation of reality. Man can have knowledge only of phenomena and a description of phenomena. Positivism depends on the scientific method to verify knowledge as opposed to metaphysical reasoning. It deals only with positive facts and phenomena, thereby rejecting abstract speculation.

## Pragmatism

Latin: (*pragmaticus*-efficient, one skilled in business or civil affairs)

Main contributors: Bacon, Darwin, Dewey, Freud, James, Kilpatrick, Locke, Peirce, Rousseau.

Educational approaches: Scientific Determinism, Progressivism, Developmentalism.

*What is Real?* (Metaphysics): Whatever works or is useful.

*What is Man?* (Anthropology): An organism going through various stages of biological, psychological and social evolution.

*What is Truth?* (Epistemology): Knowledge is relative; meaning is disclosed in its application through personal experience.

*What is Moral?* (Axiology): Values are relative and determined by the outcome of consequences; whether good or bad. Standards are determined experimentally through life experiences.

*What is the goal of education?* To see an individual change and then change society as a free, growing individual. "To look towards last things, fruits, consequences, facts" (James).

*What is worth learning?* We need an integrated curriculum with "core" requirements; socialization; problem-solving techniques; scientific method; inductive approach to life; a "core" of related knowledge (i.e., history, geography and economics = social studies).

*How does one learn?* By learning how to learn — not just content but by "doing"; by discovering through the democratic method; by emphasizing experience, activity, environment and needs of the learner; by field trips and projects that give "hands-on" interaction with the environment.

*What is the role of the teacher?* A MOTIVATOR-ADVISOR (project director); one who helps a learner see all knowledge

as interrelated; to teach how to solve problems; to advocate needs according to the interests of the learner; to superintend and guide as a "project director."

## Prizing

Latin: (*prehendere*-to seize) literally "to value highly" or "to think much about"

"Set your mind on the things above not on the things that are on earth" (Colossians 3:2).

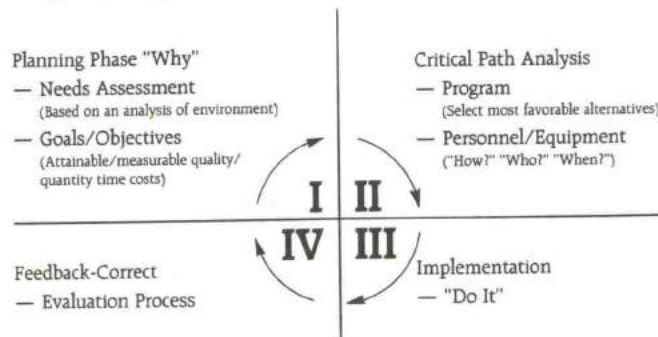
## Problem-Solving Technique

1. Defining the problem
  - a. Obtaining clarity and understanding
  - b. Being as specific as possible
  - c. Reaching agreement that the problem being defined is really the problem
2. Gathering information
  - a. Providing incidents or cases or examples that exemplify the problem
  - b. Discussing individual incidents and concerns that are related to the problem
3. Diagnosing and analyzing the causes
  - a. Discussing factors which appear to be causing the problem
  - b. Stating a goal or objective for change which will alleviate the problem
  - c. Performing a "force field analysis"
  - d. Identifying a variety of driving forces and restraining forces affecting the problem
4. Proposing solutions
  - a. Brainstorming
  - b. Making a list of as many alternatives as possible



5. Discussing solutions
  - a. Evaluating each alternative solution in terms of advantages and disadvantages
  - b. Ranking alternative solutions from best to poorest
6. Deciding on a solution or series of solutions
  - a. Choosing a solution which seems feasible, i.e., does it have potential for successfully achieving the goal set in step 3?
  - b. Choosing a solution which we, not someone else, can actually implement
7. Planning action steps
  - a. Listing detailed steps for implementing solution(s)
  - b. Planning specific steps that we as individuals can take, or be involved in implementing
8. Evaluating our way of working with one another during the above seven steps
  - a. Expressing our feelings and opinions about the way we are working together
  - b. Planning ways in which we can improve our working together

### Program/Project Planning Cycle



### Progressivism

Latin: (*progressus* = *pro*-forward + *gradi*-to walk)

Progressives are individuals who favor improvement and reform. Progressive education was a system of education developed by John Dewey, characterized by emphasis on fitting a course of study to the needs, abilities and interests of the learner rather than fitting the learner or pupil to an established curriculum. Education for the progressivist is shaped by a pragmatic attitude toward life in finding things that work and prove useful. Dewey's five basic tenets of pedagogy are:

1. *Child-centered education* — School must be an embryonic community, a replica of life, where the center of focus is the child. The curriculum is based on a psychological method of meeting the immediate needs and interests of the child. School is not a preparation for life but life itself.
2. *Education through intrinsic motivation* — Dewey stressed the importance of stimulating interest to generate effort. He opposed rigid rules and regimentation. The teacher is a guide, not a dictator or disciplinarian.
3. *Education through activity experience* — The school should provide learning through problem solving. The classroom is not a recitation room but a laboratory. The child learns best by doing. Dewey's whole educational philosophy hung on the fact that experience and not subject matter made up the school's curriculum.
4. *Social-centered education* — The school must be a democratic society, a microcosm, a community of effort, where socialization is the catalyst and academic seclusion is frowned upon.

5. *Education depends on the scientific method* — Progressivism is experimental and pragmatic in its approach, denying the reality of supernaturalism and Christianity. Truth is relativistic and naturalistic.

The Scriptures speak solemnly to any philosophy that begins with man and seeks to operate in any human arena in defiant autonomy. "The fool has said in his heart, 'There is no God' " (Psalm 14:1).

### **Psychomotor Domain**

Psychomotor domain is the classification of learning objectives having to do with motor skills in the manipulation of materials and objects. Learning to operate an automobile is an example of this area of learning.

### **Punishment**

Latin: (related to *poena*-a penalty)

Enforced corrective action usually accompanied by pain, suffering or loss of privileges to turn an attitude or irresponsible action back to an established norm.

### **Rationalism**

Latin: (from *ratio* [veri-to reckon])

The theory that reason is the standard of truth and that knowledge is to be verified by intellectual rather than empirical factors. Knowledge comes by reason; therefore, reason is in itself a source of knowledge independent of the senses.

### **Realism**

Latin: (*regalis*-royal or king)

Main contributors: Aquinas, Aristotle, Comenius, Locke, Pestalozzi, Rafferty, Rickover, Rousseau, Russell.

Educational approaches: Essentialism, Empiricism.

*What is Real?* (Metaphysics): Matter.

*What is Man?* (Anthropology): A thinking, tool-making, cooking animal; a chemical machine. (Note: this is what man does — not what he is.)

*What is Truth?* (Epistemology): Factual; observable facts that can be proven by the scientific method (a view held by others listed below as well).

*What is Moral?* (Axiology): Whatever provides for the growth (i.e., survival) of man, e.g., self sacrifice, courage, etc.; natural law and tested convention.

*What is the goal of education?* The survival of man (life adjustment); the advancement of technology to train specialists for life in a technical world; to teach people how to reason; to develop social responsibility.

*What is worth learning?* We need to go back to the basics (3 R's): reading, writing, math, history, science. (Often uses formal content methods of teaching — lectures.) "What is useful or practical in life . . ." (Comenius).

*How does one learn?* By using the inductive rather than deductive approach; by using the scientific method; by practical "no-nonsense" methods with discipline. "Education is three-sided, it comes from nature, from man and from things" (Rousseau).

*What is the role of the teacher?* A SOURCE/"MASTER" OF KNOWLEDGE, the presenter of systematic and organized material as an objective source of knowledge with authority to demand achievement.

### **Reconstructionism** (see also Marxism)

Reconstructionism is an educational theory sometimes rooted in Marxism that adopted the progressivist emphasis on problem solving in education and applied it to solving significant social problems. This utopian view toward education was aimed at encouraging people to plan for a



better society they would help formulate. The emphasis on academics is not as important as challenging students to become change-agents by engaging directly in the mainstream of life. Key Reconstructionists in education would include Counts and Brameld.

### Reflective Approach

Developed by Clive Beck (University of Toronto) who advocates having no absolute values. We must ground our values in a process of reflection that allows us to:

1. consider all the relevant facts;
2. bring the values one is not sure about into line with the values one is more sure about;
3. bring means-values into line with end-values (i.e., the end may justify the means);
4. consider one's ultimate life goals . . . such as survival, happiness (enjoyment, pleasure), health, fellowship (friendship, love, etc.), helping others to some extent, wisdom, fulfillment of our capacities, freedom, self-respect, respect from others, a sense of meaning in life and so on.

### Relativism

Latin: (relates to *referre*-[re-back + *ferre*-take or bring])

Literally it means that no absolute truth exists — all "truth" is relative, existing in relation to all other truth or phenomena.

### Religion

Latin: (*religio*-respect or care for what is sacred, literally *re*-again + *legere*-to bind, meaning "to place an obligation on")

A particular system of faith, religious belief or worship involving a Supreme or Superior Being that is loved, respected and/or obeyed with conformity of behavior and

devotion by those who hold to that system. All religions deal in some manner with how to understand death (i.e., Hinduism equals reincarnation, etc.). "But realize this, that in the last days . . . men will be . . . lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power . . . always learning and never able to come to the knowledge of the truth" (II Timothy 3:1-7). "This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world" (James 1:27). "One's true religion is the life they live, not the creed they confess" (unknown).

### Revelation

Latin: (*revelatio*-to reveal [or *re*-back + *velare*-to cover, veil])  
literally "to make known"

The God of Creation, the God of Abraham, Isaac and Jacob has made Himself and His will known to man. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He (Jesus/Messiah) is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high . . . (saying) 'Thou art my Son, today I have begotten Thee . . .'" (Hebrews 1:1-5). "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (II Peter 1:20-21). "The heavens are telling the glory of

God; and their expanse is declaring the work of His hands" (Psalm 19:1). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Romans 1:18-20).

### Role Model

Research indicates that the example of the teacher is an important factor in teaching. Lois Lebar in her book *Education That is Christian* suggests that the power of example is a vital element in changing the behavior of the student. The Scriptures bear this out in Luke 6:40 and Deuteronomy 6:5-9.

### Salvation

Latin: (*salvare*-save)

For the Christian, salvation is the eternal deliverance of one's soul from sin and the eternal punishment for those who die in sin. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (Ephesians 2:8-9). "Let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead. . . And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:10,12). "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (Romans 10:9-10).

## Schooling

### Scope

Scope is a term describing the depth and breadth of the course content to be taught in a particular discipline.

### Secular/Secularism

Latin: (*saecularis*-age, span of time, later, the present age or world, the world)

Pertaining to things not sacred; worldly, temporal, concerned with the duties and problems of this present life without consideration for their eternal significance or for Divine Law and Will.

"*Saecularis*' means the generation, the age, the times, the world. Therefore, secularism is to be beholden to, to be bound to the times in which we live" (p. 83).<sup>2</sup> In essence it is the world in which we live, apart from anything religious or sacred, shaped by a spirit of skepticism.

### Secular-Humanism

Latin: (*humanus*-related to *homo*-man)

Main contributors: Hook, Huxley, Kurtz, Maslow, Nagel.

Educational approaches: Reconstructionism.

*What is Real?* (Metaphysics): Matter; man is an end in himself.

*What is Man?* (Anthropology): An autonomous self-centered, self-sufficient, evolving person with unlimited goodness and potential; "Man is the measure of all things" (Protagoras).

*What is Truth?* (Epistemology): Truth is unattainable; at best it is autonomous and situational. There is no absolute truth.

*What is Moral?* (Axiology): Good or bad is judged by the consequences for the individual and society.



*What is the goal of education?* To develop the ideal social person for a one world government (i.e., a "world citizen") who is able to cope with and help direct a changing world. Self-actualization.

*What is worth learning?* To develop life skills that express and cultivate individuality. We need content that focuses upon interests, concerns and problems common to all people.

*How does one learn?* By experience; by having freedom to discover (e.g., open classroom); by being free from intense competition, harsh discipline and the fear of failure (i.e., open classroom, the free school movement and schools without failure, e.g., Glasser).

*What is the role of the teacher?* A WORLD CITIZEN, to guide learners to become citizens of Plato's projected one-world state with: (a) the elite ruling, (b) the military controlling, (c) the masses equal with no differences between the sexes.

### Self-Realization

The view that perfection basically resides in the cultivation of the potential in one's selfhood through the fulfillment of one's own efforts.

### Semantics

Greek: (*semainein*-to signify or to show)

The scientific study of the evolution of language and the development of the meanings of symbols and words.

### Sequence

Sequence is the process of setting up the instructional material into the consecutive order of progress for gaining effective instruction. For example — beginning the Bible curriculum with a survey of the Old and New Testaments before proceeding to more exhaustive study of particular books or sections of the Bible.

### Skepticism

Greek: (*skeptikos*-reflective or reflect)

A Skeptic was a member or follower of an ancient Greek school of philosophy that maintained that real knowledge of things is impossible. Today a skeptic is a person who is a doubter; one who questions the truth of apparent facts; one who doubts the truth of religious doctrines; one who questions the possibility of anything being known. Skepticism is the belief that nothing can be proved absolutely. Therefore, real knowledge of any kind is impossible.

"Nothing certain. No absolute. All ultimately misty. Living in a world of doubt and suspicion. Every sentence hedged by some reservation, some warning, some caveat . . . 'Times change' is always the answer and the excuse . . . Consider too, in this connection Whitehead's definition of the self as 'a personal society of occasions' How rare the person who really knows and affirms with certainty! And how infectious stammering and hesitating and doubting are" (p. 74).<sup>2</sup>

"In the last days . . . men will be . . . arrogant, revilers . . . haters of good . . . conceited . . ." (II Timothy 3:1-4).  
". . . when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority and not as their scribes" (Matthew 7:28-29).

### Socialism (see also Marxism)

Latin: (*socialis*-comparison [to share in, to follow, to have a mutual interest])

A system or theory of social organization by which the government or state owns, manages or controls the major means of production and distribution of goods and services related to all areas of one's life from possessions (guns, liquor, medical care) to thinking (radio, television, schools).

### Socratic Method

A method of teaching, developed by the Greek philosopher Socrates, in which the teacher imparts no information but elicits more and more from questions designed to make a student think or cause an opponent to contradict himself. Socrates based this method on the assumption that truth is never incompatible with reason.

### Status Quo

Latin: (*stare*-to stand)

The "way things are" or the existing state of affairs.

### Subjectivism

Latin: (*subjectus* = *sub*-under + *jacere*-throw)

1. The substance of anything as contrasted with its qualities or attributes.
2. The mind or self as contrasted with everything outside the mind.

Subjectivism is the theory that all knowledge is subjective. One's experience, personal learning or feelings are the criterion for determining what is real or what has value. If it "feels good," do it.

"The subject, the ego, is the first principle; everything is to be excogitated, attested by it. Nothing can surprise the subject from the outside. The 'I,' 'das Ich,' reigns" (p. 73).<sup>2</sup>

". . . when they measure themselves by themselves, and compare themselves with themselves, they are without understanding" (II Corinthians 10:12).

### Syllogism

Greek: (*syllogismos* [originally meaning "inference" or "conclusion"] from *syn*-together + *logizesthai*-to reckon [from *logos*-a reckoning])

A form of deductive argument or reasoning comprised of three statements:

1. A major premise (All trees have roots.)
2. A minor premise (A palm is a tree.)
3. The conclusion (A palm tree has roots.)
  - a. Major premise (If we confess our sins, He [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.)
  - b. Minor premise (I have confessed my sins to God.)
  - c. Conclusion (I have been forgiven of my sin and cleansed from my unrighteousness [I John 1:9].)

### Tabula Rasa

Latin: literally "an erased (wax) tablet, clear, nothing on it"  
From John Locke: the view that the mind, before receiving any impressions, is a smooth tablet — without innate ideas.

### Teaching

Old English: (*taecan*-show or teach)

Teaching implies giving individual guidance to a person (learner) to help him acquire ideas, facts, beliefs or propositions in a manner that imparts knowledge yet retains a relationship of authority or control over those taught to guide their progress and monitor their change in performance or behavior (i.e., growth) (Luke 6:40).

### Team Teaching

Team teaching is the term used to describe an organizational plan whereby two or more teachers plan, teach and evaluate, on a cooperative basis, an important factor of the curriculum for the same class of students.



### Technologism

Greek: (*techne*-art, skill, craft + *logos*-systematic treatment of)

The science of the mechanical industrial and computer arts to produce goods and services to meet human needs. Malik says that today "The humanities (are being) technicized, instrumentalized; they are reduced to the realm of means. 'What is the use' of history, literature, religion, art, philosophy, etc.? 'The use' is sought outside these accomplishments altogether. . . your perfection in these things, in and for themselves, is not the end. The end is the 'use' of them, that they may be used as means. . . the technological virus has infected the realm of thought and spirit. And thereby the peace, the beauty, the grace, the power, the rest, the sufficiency, the being of thought and spirit have disappeared" (p. 76).<sup>2</sup>

### Teleological

Greek: (*telos*-end goal + *logia*-logy)

The belief that a purpose or design is shown in nature and that all things in nature were made to fulfill a master plan or grand design. By seeking to work back to the "final cause" a "teleological argument" is an inductive argument from the presence of purpose in the universe to a designer behind the universe. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life; and the life was the light of men" (John 1:1-4). "For in Him we live and move and exist . . ." (Acts 17:28).

### Theism

Greek: (*theos*-god + English-*ism*)

The view that the universe is ruled by a personal God, eternal

and omnipotent. "For there is one God, and one mediator also between God and men, the man Christ Jesus . . ." (I Timothy 2:5).

### Thomism

The scholastic and theological doctrines of Saint Thomas Aquinas (1225?-1274), an Italian philosopher and theologian of the Roman Catholic Church. A synthesis of Aristotelian philosophy and catholicism.

### Tradition

A guide of conduct; a reminder to us of God's blessing to become a teaching device to teach us about some aspect of God's character. ". . . Take up for yourselves twelve stones from here out of the middle of the Jordan . . . these stones shall become a memorial . . . When your children ask their fathers in time to come saying, 'What are these stones?' then you shall inform your children saying . . . the Lord your God dried up the waters of the Jordan . . . so you may fear the Lord your God forever" (Joshua 4:3,7,21-24).

### Training

Latin: (*trahere*-drag, draw)

A process involving discipline, practice and guidance whereby the individual is helped to become more efficient, effective and/or productive in performing a specific task, art, profession or occupation. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for *training* in righteousness; that the man of God may be adequate, equipped for every good work" (II Timothy 3:16-17). "All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been *trained* by it, afterwards it yields the peaceful fruit of righteousness" (Hebrews 12:11).

### Transcendent

Latin: (*trans*-beyond + *scandere*-to climb)

Existing prior to, independent of and exalted over, the time-space universe. God is above and independent of the physical universe. "In the beginning God . . ." (Genesis 1:1). "Where can I go from Thy Spirit? Or where can I flee from Thy presence? . . . darkness and light are alike to Thee" (Psalm 139:7-12).

**Truth** (see also Epistemology) (see Chapter Three)

### Universal

Latin: (*unus*-one + *vertere*-turn)

An absolute concept (abstract or general) regarded as having worldwide acceptance. "God is spirit; and those who worship Him must worship in spirit and truth" (John 4:24). ". . . by the name of Jesus Christ the Nazarene . . . there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:10,12).

### Utilitarianism

Old French: (*utilite* - borrowed from the Latin *utilis*-usable)

The pragmatic belief proposed by Jeremy Bentham that actions are to be subjectively assessed or judged on the principle of "the greatest good for the most people for the longest period of time." Actions are good if they are useful. ". . . some things (are) hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Jesus Christ . . ." (II Peter 3:16-18).

**Values** (see also Ethics)

### Values Clarification Approach

Developed by Sidney Simon. It prescribes a seven-step valuing process by which children are free to choose and create their own values. *Choosing*: (1) freely (2) from alternatives (3) after thoughtful consideration of the consequences of each alternative. *Prizing*: (4) cherishing/being happy with the choice (5) enough to be willing to confirm the choice to others. *Acting*: (6) or doing something with the choice (7) repeatedly, in some pattern of life.

### Wisdom

Old English: (*wis*-wise, smart + *dom*-dom)

The application of knowledge according to revealed Biblical principles resulting in the removal of disorder (jealousy, selfish ambition, strife) and/or results in peaceable, gentle, reasonable, compassionate, unhypocritical, steadfast behavior that evidences discernment, insight, good judgment and discretion. "Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace" (James 3:13-17). "The fear of the Lord is the beginning of wisdom . . ." (Psalm 111:10). Fear nothing but God's Word — Fear no one but God Himself. ". . . Has not God made foolish the wisdom of the world?" (I Corinthians 1:20). The world has three kinds of wisdom: a) the theoretical wisdom of the



philosopher, b) the interpretive wisdom of the scribe (writer) and c) the reasoned cleverness of the debater (Billy Graham). "But God has chosen the foolish things of the world to shame the wise . . . the weak things of the world to shame the things which are strong" (I Corinthians 1:27).

### World View

German: (*Weltanschauung*-viewing life)

For the Christian it is a systematic integration of faith and philosophy whereby one views life — or one aspect or discipline of life — through the lens of revealed Scripture such that one's approach to the truth within a subject fits within the larger picture of "where-in-the-world-are-we-going" plan for the entire universe and redemption of mankind.

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### Explanations and Footnotes for the Glossary

1. All quotations of Scripture are from the New American Standard Version unless otherwise noted.
2. Quotations by Charles Malik are taken from *A Christian Critique of the University*, Downers Grove, IL: InterVarsity Press, 1982.
3. From notes of Dr. Kenneth Davis, Vice President and Dean of Academic Affairs at Trinity Western University, Langley, B.C.
4. Kienel, Paul. *The Philosophy of Christian School Education*. Whittier, CA: ACSI, 1978.

So what you are trying to say  
is that a conflicting absolute  
absolutely conflicts with a  
non-conflicting absolute!

F18  
Flavian 1986

PERSONAL NOTES

Christina

Occasional

Irregular

ABSOLUTES → INTUITION → EXPERIENCE  
Goals women says } Reason  
"I think" }  
"Shuttle"  
→ CONSEQUENCES → DECISIONS

PERSONAL NOTES



# Thoughts on Education

Chapters in a new book  
I am a Teacher: Thoughts on  
Education

PERSONAL NOTES

- 1 The Aims of Education
- 2 The Concept of Teaching
- 3 The Concept of Learning
- 4 Freedom and Authority  
in Education.
- 5 Neutrality in Education:  
Is it possible?
- 8 What is Education that  
is Christian?
- 9 A Christian Worldview  
in a Secular Society.
- 6 Moral, Values and  
Ethics in Education.
- 7 Indoctrination

I AM (15)  
THEREFORE  
I THINK I AM  
I AM  
A TEACHER

PERSONAL NOTES

These three remain  
Faith, Hope, and Love,  
But the greatest of these is love.

44% of Americans  
Americans and

44% of "evangelical"  
Americans say

There is no such thing  
as absolute truth

87% claim to be  
Christian  
only 37% go to church

No Hate Ethics - Behavior

Respect  
Life Values - Principles

No Kill Morals - Belief