

Philosophy of Education
Final examination
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Instructions: In your own interpretation and analysis, discuss the following questions explicitly.

1. What is philosophy? How do you relate the problems of epistemology, metaphysics and axiology in the field of education?

What is philosophy?

Philosophy is the study of the principles underlying the conduct, thought, and the nature of the universe, as well as the general principles of a field of knowledge and a particular system of ethics [1]

Philosophy can also be defined as the science of all things studied from the viewpoint of their ultimate causes, reasons, or principles by the light of human reason alone. It is a reflective technique applied to living experience. It is our world-view. [2]

How do you relate the problems of epistemology, metaphysics and axiology in the field of education?

Your beliefs about students will have a great influence on how you teach.

The Problems of epistemology (What is the nature of knowledge, and is truth attainable?). [7]

The fundamental question of epistemology is “How do we know and what can we know?” As a non-Christian philosophical position, epistemology’s curriculum is organized on three levels, based on the understanding that:

- A. In the viewpoint of an *“outside this world”* educator, absolute knowledge is received by revelation or some type of mystical means.

B. In the viewpoint of an “earth-centered” educator, absolute knowledge is discovered through the senses of reason.

C. In the viewpoint of a “man-centered” educator, relative knowledge is constructed out of experience. [4]

With this foundational understanding of epistemology in mind, let us now look at the other problems that epistemology presents in the field of education.

The problem of how children ought to learn and inquire into the meaning of reality is fundamental to education. Since the aim of education is to achieve knowledge, to be effective it must therefore develop the full personality of the intellect. **The biggest problem that epistemological educators seek to solve is that of discovering truth.** In this search for truth, the subject-matter is of value in itself. It provides the body of knowledge that serves to develop the mind of the pupil. [5]

In this epistemological approach, the educator is seeking to arouse the pupil’s interest in the intellectual body of truth, while at the same time emphasizing curricular self-discipline and self-control in work habits. These two factors will enable the students to develop the necessary control and consistency to learn.

What knowledge is true? How does knowing take place? How you answer the epistemological questions that confront all teachers will have significant implications for your approach to curriculum and instruction.

First, you will need to determine what is true about the content that you teach. Secondly, you must decide on the most appropriate means of conveying this content to students.

We can gain knowledge in a variety of ways: [8]

a. Based on authority.

As an instructor in the American public school system of Rolla, Missouri from 1991-1995, I leaned heavily upon textbooks. Of course this makes sense, for I was only a teacher. I am not a scientist. I am not a politician. I am not a nutritionist. Therefore I needed to lean on the findings of others, to give me the foundation of understanding to relay to my students.

However, as I taught, I also was the “Master in my classroom”. Although the findings were not mine, the *placement of those findings* was definitely and uniquely mine. When I did not agree personally with the secular and/or worldly viewpoint of the author of a specific required text, I could and did minimize my emphasis on that particular author. In a specific incidence, a required novel, *A Raisin In the Sun*, created very graphic word pictures to describe sexual confrontations.

Therefore I made it *voluntary* and provided options of other pieces of literature that would provide the basic literary tools that were sought after in that particular off-color novel. However, due to the standardized testing nature of American institutions, a basic understanding of the content of the offending text was yet maintained and discussed in the classroom.

b. Based on divine revelation.

At one point in time I was required to teach the “Plate-tectonic Theory” in a seventh-grade science class. The textbook maintained that the earth is a certain number of billions of years old: “An understanding of radioactive decay has given us

definitive knowledge of the age of the Earth (about 4.6 billion years) and of the time of the origin of life on our planet (roughly 4 billion years ago).” [9]

I do not believe this, for the Bible says that the earth was created in six days, which occurred about 6,000 years ago. So I played “devil’s advocate”:

“Class, this understanding is termed a ‘theory’. Who knows what a theory is? Right. It is an unproven hypothesis. Therefore we are to not consider it a fact. Rather, it is a shaky ground of reasoning, which must be foundational in our strata of reasoning only after we have compared it with other theories and facts.

“Therefore class, I ask you, by a show of hands, who *really believes* that the world began 4.6 billion years ago?” The response was paltry. Maybe out of 30 students, there were four hands raised. “Hmm, interesting. Okay, if you do not believe your textbook, then what DO you believe?”

A few students offered typical seventh-grade answers. A smart-alec student, when called upon quipped, “Not billions, but *zillions!*” Another well intentioned yet misinformed young lady primly proposed, “My Bible says that the world was made 2,000 years ago. So that is what I believe.”

That was all I needed. After a classmate of hers made a snide comment about religion being taught in public schools, I challenged them further. “What we are talking about is not religion, but foundational facts. What is it you believe? Who do you trust? What is the basis of your belief? If the textbook is the immutable basis of your belief, then stand on it and never falter. If the Bible is your ground of understanding, then get to know it. Study it. Memorize what it says regarding every area of life. Do not be half-hearted in your approach to understanding. Suppose you

base all your life's destiny on a LIE? Do you believe evolution? Then KNOW evolution. Do you believe creation? Then KNOW creation!"

In many ways our seventh-grade science class became a philosophy class. In fact, in closer examination, the very ones who we attribute quotes and facts with may not, in actuality, be the ones who authored them at all. Just look at what Carl Sagan says about the phrase, "Billions and billions":

"I never said it. Honest...Johnny Carson-on whose *Tonight Show* I'd appeared almost thirty times over the years-said it...He crated a rough imitation of me, a kind of Doppelganger, that went around saying "billions and billions"...I'm told that Sherlock Holmes never said, "Elementary, my dear Watson"; Jimmy Cagney never said, "You dirty rat", and Humphrey Bogart never said, "Play it again, Sam." But they might as well have, because these apocrypha have firmly insinuated themselves into popular culture." [10]

c. *Based on experience.*

As a teacher teaches, the students see all aspects of that instructor's fortitude. Does he look comfortable? Does he know what he is talking about? Has he actually *been there*? I will never forget the Earth Science teacher I had in ninth grade who showed us slides of his own trip out west. Instead of quipping, "The meteorologist says.." the dialogue was more like, "It was so exciting when we saw the..." We were all on the edges of our seats in anticipation of what would come up next.

"[There are] areas of the world, however, such as the Himalayas, where having a seasoned guide is a matter of life and death. Imagine we're exploring that dangerous area and our guide- whom we've never met before- comes out to greet us. After exchanging initial pleasantries, he begins to speak of the region we're about to visit. Our guide tells us he's never been there before- but assures us it's beautiful. Oh yes, he mentions, it's true we'll encounter some potentially dangerous situations, but he doesn't think we'll experience any problems- at least he hopes not, after all, he

doesn't have a first-aid kit...This man is not qualified to be a member of our group, let alone guide us... No group wants a leader who is inexperienced, unskilled, and unprepared...teacher is similar to a guide. A guide must be well acquainted with the area a group's planning to explore before he can help others discover it." [11]

d. Based on reason.

Reason is "The motive or justification and mental power to draw conclusions and determine truth; to think logically, to argue or infer." [12]

Based on this definition, knowledge attained through reason is better known as just plain 'common sense'. However, Scripture states, "For the wisdom of this world is foolishness in God's sight. As it is written, 'He catches the wise in their craftiness'; and again, 'The Lord knows that the thoughts of the wise are futile.'" –1 Corinthians 3:19,20 [13]

Therefore it is pertinent that all knowledge attained through reason be evaluated to insure that reason's ground of reference is not faulty. It is, after all, as Achilles found out, that one minor flaw in our foundation is enough to topple a great structure of stability:

"Achilles was the greatest of the Greek warriors at the siege of Troy. As a baby, to make him invulnerable, he was dipped into the River Styx by his mother, the sea nymph Thetis, but she held him by his heel so it was not submerged in the water. During the Trojan war, the god Apollo told Paris of Achilles' weak part, and Paris shot him in the heel with an arrow and mortally wounded him. Consequently, the weak part, the small but significant weakness in any thing, or person, or argument, is referred to as the "Achilles;' heel." [14]

e. Based on intuition.

A synonym for intuition is "going on a hunch". This is a hazardous field, however, sometimes it is more accurate than reason. The gathering of knowledge by the epistemologist creates a storehouse of information, which must be properly

processed. Based on the gathering techniques used, the researcher often develops “hunches” as to what work best for his class. He may likely be asking himself, based on his own life scenario, “I wonder if anyone has ever looked at this body of knowledge in this particular light before?” These are the questions of the great inventors and scientists throughout history: Einstein, Edison, Gallileo and others.

In high school I had a Physics teacher who would daily present fun experiments to engrain in our minds the solid facts of science. One day he tied a string from the top corner of the ceiling to the bottom corner opposite on the floor. Midway across the room he affixed a laser beam which emitted a red light and timed the distance traveled by it. After a quarter of a century I have not forgotten that experiment. Through intuition, our professor’s experiment was successful in relating a lasting truth to the class.

The Problems of metaphysics (What is the nature of reality?).

The fundamental question of metaphysics is “What is the ultimate nature of the universe?” As a non-Christian philosophical position, metaphysics’s curriculum is organized on three levels, based on the understanding that:

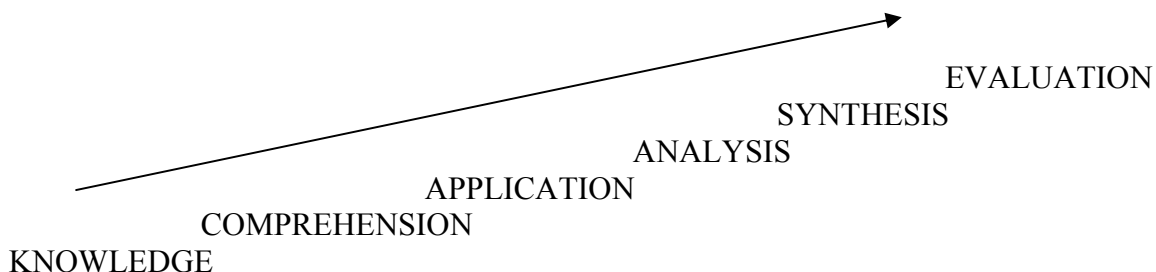
- A. In the viewpoint of an “outside this world” educator, absolute reality exists in a supernatural world.
- B. In the viewpoint of an “earth-centered” educator, absolute reality is inherent in this world.
- C. In the viewpoint of a “man-centered” educator, reality is relative and based upon human experience. [4]

With this foundational understanding of metaphysics in mind, let us now look at the other problems that metaphysics presents in the field of education.

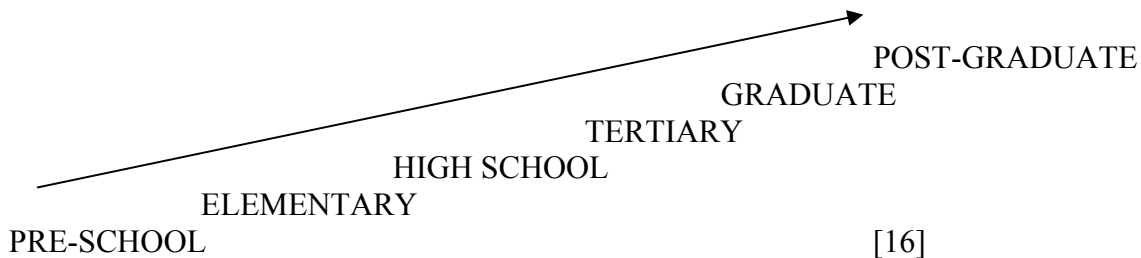
The problem of “what is real?” and “What is reality?” are relevant to metaphysical educators. Since man’s distinction from other animals is based on his spiritual nature, education cannot be complete unless it is directed toward man’s eternal destiny. The task, or challenge of the metaphysical educator is thus to develop the spiritual potentiality of the student so that he can achieve union with God. [6]

Metaphysics is concerned with explaining, as rationally and as comprehensibly as possible, the nature of reality (in contrast to how reality appears). As one educational philosopher put it, “nothing short of the fullest awareness possible of ‘man’s place in the cosmos’ is the constant problem of the philosopher of education.’ The school curriculum is based on what we know about reality. And what we know about reality is driven by the kinds of questions we ask about the world. In fact, any position regarding what the schools should teach has behind it a particular view of reality, a particular set of responses to metaphysical questions. [15]

We therefore approach the teaching process with an understanding of the material and the student in balance. These students learn in 6 hierarchical levels, which are related to the educational levels of philosophy.



These levels of understanding correspond broadly with the levels of education. While the student proceeds through these levels in a temporal way every time there is something to be taught, there is likewise a larger context whereby, the longer the student is schooled, the deeper the understanding of each level. Therefore each previous level provides a stronger foundation for the future levels.



As the student asks himself those metaphysical questions, “What is real?” and “what is reality?”, the answers are clearer as the process of education is effectively communicated.

Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am known.” –1 Corinthians 13:12 [17]

The historical background for metaphysics is grounded in “positivism”. The growing emphasis upon empiricism and scientific method during the nineteenth century led to a point of view known as positivism., which would limit knowledge to observable facts and their interrelations. Augustus Comte, (1798-1857), French philosopher, pioneer in the field of sociology and advocate of a “religion of humanity,” was the founder and leading exponent of positivism. He divided history into three periods, each of which is characterized by a certain way of thinking. The first stage is the theological, in which imagination has free play and events are explained by spirits and gods, with the world defined in animistic or in supernatural terms. The second stage is the metaphysical, in which events in terms of such abstractions as causes, inner principles, and substances, which replace supernatural agencies. The third or “positive” stage is the final and highest stage. This is the period of scientific description which does not attempt to go beyond the area of observable and measurable facts. Man gives up his earlier efforts to discover the causes, the destiny, and the ultimate nature of things. What is beyond this world of experience is of no concern, and we should confine our attention to the natural sciences. [18]

The Problems of axiology (What values should one live by?).

The fundamental question of axiology is “What is good and how is it determined?”

[3] As a non-Christian philosophical position, axiology’s curriculum is organized on three levels, based on the understanding that:

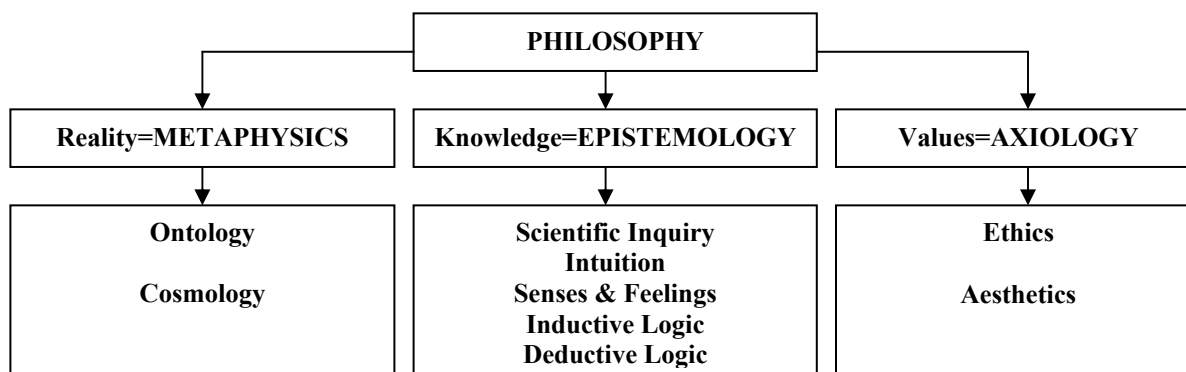
- A. In the viewpoint of an “outside this world” educator, the absolute good is a Supreme Being or the Ideal.
- B. In the viewpoint of an “earth-centered” educator, the absolute good is the law of nature.
- C. In the viewpoint of a “man-centered” educator, the relative good is the preferred choice. [4]

With this foundational understanding of axiology in mind, let us now look at the other problems that axiology presents in the field of education.

The problem of axiology includes the questions “What is morally right?” and “What is beautiful?” It covers ethics, moral values, good citizenship, honesty and correct human relations. Values are set which are desirable to live by in any given time and place.

Man is a person learning and being taught; he is at the center of the curriculum and the entire program. As concerned, man is multidimensional; he is self and a member of the community, in an *integral* manner. As self, the human person...is an individual self-conscious center, of infinite value in himself, who cannot be a mere instrument of society and the state. He is physical with material needs; intellectual with the need to know in order to transform himself; moral with free will which searches for the good and whose motive is love; and, finally, spiritual- his personhood is oriented to God. [19]

Each summary branch of Philosophy might be imbedded in the teacher: [20]



To put the philosophy of axiology into perspective, let us look at the seven year old:

“I quit” is often heard at home and on the playground, but it’s not because they don’t get their own way, although that’s a frequent interpretation. They may walk away from a group game or family project because of an overwhelming feeling of inferiority. Sevens’ feelings need to be protected. Teasing, joking and especially sarcasm is painful to the seven year old. Being laughed at for a wrong answer or a “silly” idea can produce anger and tears. [21]

In fact the beginning of teaching ethics is to show it through the lives of others, including that of the teacher. In essence, the teacher is basically a storyteller. The story you tell is about God, creation, and all the relationships God has with the created. The rest of the story is what happened to you as a result of The Story. The very fact that you have agreed to teach indicates that the Story has made its impact on your life. The Story is so great that you must teach! You want The Story to change and strengthen the lives of others. [22]

Of course, in the area of axiology: ethics, beauty and values, the first classroom is the home. Many times, no matter how young the child may start schooling, engrained into his intellect is a basic values-system, attained from the example of his parents and siblings. It was Plato who said, “The beginning is half of the whole.” A father of a two-year-old in rural Missouri puts it more plainly: “ A lot of parents just more or less take care of their kids until they get to school. They expect the teachers to teach them. But while our

children are at home, we are their teachers at a time when they are learning the most the fastest.” [23]

Research on the development of children has increased dramatically since 1965, and now we have a much clearer picture of how a child grows and learns in the beginning years, and how the home environment influences that development. The thirteen-year study of early development (1965-78) by the Harvard University Preschool Project contributed significantly to this body of research evidence. The goal of the project, directed by Burton White, was to determine how experiences during the early years influence the development of all major abilities. The extensive observations of children and parent-child interactions in homes representing a variety of educational and economic backgrounds make this study of particular value. [24]

In the area of axiology, the classroom has also become a battleground for economic competition in world markets. For example, if morality is taught in the classroom, then certain producers, which feed like hounds upon the sins promoted among youth, would be held at bay. How about condom manufacturers or the producers of spermicide, “the pill,” IUDs, or diaphragms? Would they want their business decimated by a sweeping wave of morality among the young? I doubt it. Then there are the producers of antibiotics and other drugs for use in treating sexually transmitted diseases. They have a financial stake in continued promiscuity as well. [25]

2. What are the similarities and differences of:

3.a Philosophy and education

Definition of education: The process of establishing habits of critical and independent appraisal of information for the purpose of intellectually developing the whole person. Socrates held that the beginning of real learning was the realization that we do not know. Education can take place formally in schools with teachers, students, courses, books and activities. It can also take place informally in homes, streets, or meeting places when ideas and information are exchanged. [26]

Similarities of philosophy and education: Since philosophy is a science of all things studied, and education involves establishing habits of critical and independent appraisal of information, the common denominator of ‘study’ is obvious: they are both sciences, based on study and life-change.

More specifically, philosophy is the general goal of education. While finding the basic facts, theories and information, the student then develops his own philosophy through his processing of this data. While philosophy studies ultimate causes, reasons, or principles; education continues to feed fuel into this inferno, and provides “building blocks” for this internal cranial construction project. So while education leads to philosophy, philosophy also leads to more education. The two go hand-in-hand.

At the core of the educational enterprise are philosophical questions of human purpose and social vision. What does it mean to be human, and how should we live together? [33]

Differences between philosophy and education: dissimilarities also exist between the two however, which form the boundary line of understanding the identities of both. While philosophy is the study of the principles underlying conduct, education is the process of establishing habits and appraising information. Philosophy is ethereal while education is material.

Further, the philosophical approach evaluates the entire strata of human experience in light of a specific mental mindset, predetermining the outset. This is most obvious in the extremist postmodernist theories, created by those who seek to justify their deviant behaviors through the excuse of this “label” which they have newly coined. Education, however, is a process of discovery. True, phenomenological presuppositions exist in every educator and student. However, the mind is open to see how the facts will fall into place, within the framework of how the specific bytes of information have been selected.

3.b Philosophy and religion

Definition of religion: A system of belief, to which a social group is committed, in which there is a supernatural object of awe, worship, and service. It generally provides a system of ethics and a worldview that supply a stable context within which each person can relate to others and to the world and can understand his or her own significance. Religions are found in all societies and are generally dominant (modern secularism being an exception). Some form of religion seems to fulfill a basic human need. Some features are common to most religions: the recognition of a sacred realm from which supernatural forces operate, a mediating priesthood, the use of ritual to establish a right relationship with the holy, and a sense of group community. [27]

Similarities of philosophy and religion: In thinking of the kind of teaching that will secure results, we as Christian teachers go back to the divine Teacher for our inspiration, for our content, for valid motivation for Christian action, and for proper principles and methods of achieving results. Others have presented Jesus as the master Teacher. They have indicated his interest in and concern for persons; they have identified the principles of teaching and learning, which he observed; they have evaluated the methods he used. [28]

However, not all religious educators are Christians. There are Catholic educators, Buddhist educators, Adventist educators, Cultic educators, and a vast array of other sects which seek to educate. Rather than study the approaches of each religious

educator, we will rather evaluate the religious approach to education. All religious people are philosophers. Even those who blindly follow their religious leaders, (which they'd have to do, to believe some of those fantastic fallacies like Mormonism), they are nonetheless providing themselves with the subconscious justification that their intellect can be placed in the hands of someone who understands the facts better than their own human intellect can fathom them.

Therefore let us then view not the religious educators, but religion itself, in comparison and contradistinction with and from philosophy. Philosophy is a world-view. Likewise, religion is a world-view. The awe of philosophy is in a mindset. The awe of religion is in a person or basic fundamental belief.

Differences between philosophy and religion: While philosophy evaluates the universe and life situations, religion interacts with those entities. “And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.”- 2 John 1:6 [34] If the Bible tells us to walk in love, we approach all of our daily duties with love as our intent, following the example of Jesus Christ. Philosophy says “we should do” and “this is how we understand what is done”, while religion says, “this is what I will do and am doing”.

The philosopher thinks. The religious man does. The religious philosopher thinks and does.

3.c Philosophy and science

Definition of science: systematic study of nature and of individual and social human behavior. Science is distinguished from other intellectual disciplines, like the arts and humanities, by several key characteristics. It is based upon observation, either by the unaided senses or with the help of instruments that increase the power of the senses, like microscopes or telescopes. Science requires the careful collection and organization of data. Above all, science employs a rigorous method of reasoning about what it observes. The scientific method relies upon logic to draw conclusions from evidence and tests its reasoning with experiments. [29]

Similarities of philosophy and science: All developed abilities are global at first, and get more differentiated as the child matures. [31] Therefore science is the study of the Everyman. As Everyman studies science, he is thus studying himself. He is changing and gradually becoming distinct from his fellow humans, and unique. Science, being systematic, designs and formulates laws which, after set in place, will govern the scientist and all of mankind.

Differences between philosophy and science: Science is progressive, while philosophy is “dead.” The philosopher who disagrees with the philosophical choices made available to him must then develop a new philosophy therewith to live by. Sure, he can base the groundwork of his ideas on other philosophers, but the end result is, nonetheless, final. Philosophy is, if you will, a pair of rose-tinted glasses, which will determine the understanding of everything evaluated. Science, on the other hand, will change as the new data arises. It grows. It evolves. It develops complexities and intricacies never heretofore imagined. Just think of a philosopher of yesteryear talking with the philosopher of like understanding of today. They talk the same language and evaluate with that language all that has occurred.

However, take a scientist from the 18th century, and open his eyes to the usage of electricity, computers and mass media. The gears in his head will start to piece together the potential of new and unforeseen horizons of mystery and intrigue, with solutions in mind to rectify the curse of sickness and disease and bring about global peace.

3 d Philosophy and art

Definition of art: skill of making or doing. The term can be used to define useful arts (beautiful objects that have functional value), decorative arts (beautiful objects that exist for their own sake), liberal arts (the study of humanities), applied arts (such as architecture), language arts (the

related skills of reading, writing, speaking and spelling), and graphic arts (such as print-making and bookmaking). However, the term *art* is most often used to describe the fine arts, which consist of painting, sculpture, literature, dance, music, and film. [30]

Similarities of philosophy and art: No artistic expression is possible without experience. The way in which a child reacts to experience is primarily responsible for his expression, provided no factors prevent his free expression. The child is an artist. Like a true artist, he expresses what he feels and believes. He is a little philosopher. He expresses not only what is significant to him during the process of painting or modeling, but also the awareness present in his thinking, feeling, and perceiving.

Through his art the child invites us into his inner world and shares with us his inner life. It is through the art medium that the child attempts to give adults an intimate understanding of his relationship to the world and the things it represents. In former years, children were told what to make and how to make it. Today the child is permitted and encouraged to experiment freely with tools and materials. Also in the realm of musical arts, children learn to sing by imitating the teacher and by making up their own words and melodies when they cannot remember hers. [32]

As Vincent Van Gogh, that troubled, yet gifted artist and philosopher stated, “Not trees, but growth; not blossoms, but bloom.” The artist is a philosopher. My Aunt Roberta is a painter. I once asked her how she put so much “feeling” in her pictures. We had an “old, old oak tree” in our back yard, which was a monument of stability and an anchor in the minds of us children. She told me, “Paul, if the painting is like a photograph, it is no good. If I want to express strength, I use bold colors like blacks and browns and earthy tones. If I want to focus on the fragility of an object, I use pastels and lighter, springlike colors.”

The philosopher is an artist as well. He has a set frame of reference in mind, and views the world as a picture within that frame. He can't change it, but he can evaluate it.

Differences between philosophy and art: Since the world is like the picture in a frame for the philosopher, he has no control over it. He is therefore passive. The artist however is the change artist. He looks at the world and splashes color where there once was none. This is why Jesus told the multitudes, "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men." –Matthew 5:13 [35] God is the artist who splashes through us color upon a drab world. God is the culinary chef who seasons the tasteless greasy platter that this world has to offer, and creates a scrumptious feast fit for the King of Kings.

3. From the classical and contemporary schools of philosophy, which of the following did you consider best? Why?

Of the four classical (Naturalism, Idealism, Realism, Scholasticism) and six contemporary (Pragmatism, Existentialism, Reconstructionism, Behaviorism, Essentialism, Humanism) fields of philosophy studied in class, the best in my mind would have to be evaluated in view of the relative worth of the others. Therefore, we will briefly evaluate each and then grade them in view of the others in regards to their worth.

CLASSICAL SCHOOLS:

1. **Naturalism-** considered the oldest philosophy. A doctrine denying anything in reality that has a supernatural significance: truth can only be discovered through nature. Natural laws are viewed as the ultimate explanation of all material reality. (Thales, Anaximander, Anaximenes, Democritus, Leucippus, Epicurus, Lucretius, Montaigne, Locke, Rousseau, Basedow, Spencer, Hobbes, Rousseau) [37]
2. **Idealism-**suggests that ultimate reality lies in the consciousness or reason. (Plato) [36]
3. **Realism-** principle or thesis of independence. Reality, knowledge and value exist independently of the human mind. Matter exists even if there is no mind to perceive it. (Aristotle, Aquinas, Bacon, Locke, Dewey, James) [38]
4. **Scholasticism-** emphasis on the eternal soul and salvation. Integration of Aristotle's philosophy with the teachings of the church. (Aquinas) [39]

CONTEMPORARY SCHOOLS:

5. **Pragmatism-** encourages us to seek out the processes and do things that work best to help us achieve desirable ends. Examine traditional ways of thinking and doing and, where possible and desirable in today's context, to reconstruct our approach to life more in line with human needs. Education should not be looked upon as a preparation for life, but life itself. (Bacon, Locke, Rousseau, Darwin, Peirce, James, Dewey) [43]
6. **Existentialism-** The human being is the creator of his own essence; he creates his own values through freedom of choice or individual preference. Education is the process of developing awareness about the freedom of choice and the meaning and responsibility for one's choice. Subjectivity of human experience and importance of individual creativity and choice in a nonrational world. (Kierkegaard, Nietzsche, Heidegger, Sartre, Camus, Tillich, Buber) [44]
7. **Reconstructionism-** People are responsible for social conditions and can improve the quality of human life by changing the social order. Society is in need of constant reconstruction. Such social change involves both reconstruction of education and the use of education in reconstructing the society. (Cants, Brameld, Freire, Marx, Illich, Dewey) [40]
8. **Behaviorism-** With its roots in realism, behaviorists maintain that since so little is known about behavior, people wrongly impute meaning to behavior by reference to an "inner being," a self, mind, consciousness, soul, or some such hidden entity that causes the behavior. (Pavlov, Hobbes, Watson, Skinner) [45]

9. Essentialism-refers to the “traditional” or “back to basics” approach to education.

Its goal is to instill into students the “essentials” of academic knowledge and moral development. Practical, factual approach to education. (Kneller) [41]

10. Humanism- Calls for respect and kindness toward students and developmentally

appropriate instruction in liberal arts, social conduct and moral principles.

Students should not be forced to learn; they will learn what they need and want to know. (Erasmus, Luther, Rousseau, Maslow, Adler, Rogers, Goodman) [41]

Of the preceding ten philosophical approaches, a scale from worst (10) to best (1) would be as follows:

10. **(worst) Naturalism.** When Anaximander postulated that the universe was made up of Apeiron (the infinite), he had to justify the constant flux of nature by supplying a substitute for the supernatural. This invention of a theory of transmigration of souls (according to which cosmic matter creates itself, disintegrates and then recreates itself) is a comedy of errors. Trying to cover up one fallacy with another, the end result is a fiasco. To explain the creation without view of the Creator is a succession of feeble attempts in a downward spiral.

9. **(second worst) Humanism.** Erasmus’ view of the essential goodness of children, and Rousseau’s idea that children possess natural goodness are devoid of the fact of the deviant nature of all human beings. People are inherently evil. “The Lord saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.” –Genesis 6:5 [46,47]

8. **Existentialism.** When Nietzsche said that there was no God of mercy who ruled benevolently and rewarded the worthy with eternal life in heaven, marking himself as an atheist, he ignored the proofs of deity which continuously whispered into his ears. A simple humorous story by J. Warwick Montgomery reveals this mindset that ignores the obvious:

Once upon a time there was a man who thought he was dead. His concerned wife and friends sent him to the friendly neighborhood psychiatrist. The psychiatrist determined to cure him by convincing him of one fact that contradicted his belief that he was dead. The psychiatrist decided to use the simple truth that dead men do not bleed. He put his patient to work reading medical texts, observing autopsies, etc. After weeks of effort, the patient finally said, 'All right, all right! You've convinced me. Dead men do not bleed.' Whereupon the psychiatrist struck him in the arm with a needle, and the blood flowed. The man looked down with a contorted, ashen face and cried: 'Good Lord! Dead men bleed after all!' [48]

The man in the parable not only thought he was dead, but in a very real sense, he *was* dead because facts no longer meant anything to him. If you hold unsound presuppositions with sufficient tenacity, facts will make no difference at all to you and you will create an imaginative world of your own, not bound by facts. Nietzsche may not believe in God, but God does believe in Nietzsche.

In fact, God even wrote about Nietzsche in His book, the Bible: "The fool says in his heart, 'There is no God.' They are corrupt, their deeds are vile; there is no one who does good."- Psalm 14:1 [49] The Bible goes on to explain one of the many ways in which God has revealed Himself to mankind: "The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities- his eternal power and divine nature- have been clearly seen, being understood from what has been made, so that men are without excuse."- Romans 1:18-20 [50]

Further, the existentialist Buber's proclamation that the secular was sacred and that God is present when people encounter one another in honest dialogue, is clearly ignoring the details of the omnipresent attribute of God. He is everywhere present *because he chooses to be so*, and not because we have "*created*" Him through our dialogue. If we were able to shuffle him around here and there, then he would be in our control, not vice versa, and therefore He would no longer be God. God is supreme and sovereign, and not under the whim of any of His creation.

7. **Behaviorism.** Pavlov could make a dog drool by ringing a bell, since the dog was "programmed" to think of food when the bell rang for dinner. The behaviorists like Skinner are likewise "Programmed" to wince whenever something that is not measurable is introduced into the picture of learning. Faith, love, peace and joy, being immeasurable and unprogrammable, do not compute in their approach.

6. **Idealism.** Plato's search for truth, justice and beauty in his world was to seek meaning in his own life and in the collective life of his community. His approach was a contradiction however, as in one instance he claimed that the perfect society would be that in which each class and each unit would be doing the work to which its nature and aptitude best adapted it, and that no class or individual would interfere, but would cooperate with the others.

On the other hand, he required that all classes were responsible and accountable to the others. How could there be accountability without interference? The idealistic Utopia that Plato sought was a negation of itself in virtue of its own discrepancies. Accountability requires involvement, correction, and checks and balances. And these balances must be weighed against a supreme canon, a measuring tool beyond

ourselves. God is that canon. Without Him as our guide, the idealist is like a ship, adrift in the water, with no anchor to hold it in place.

5. Pragmatism. The end justifies the means to the pragmatist. That end is developing and shaping and transforming to lead to newer ends, which are all processes for greater options. This constant state of flux in the definition of truth carries within itself its own destruction, for things do not progressively get better, but worse, as time marches onward. It is the “Law of Diminishing Returns.” Without clear goals in mind, the pragmatist is like the “space clutter” that floats about in space, with no real direction in mind. Even worse, like the rumor, which constantly changes from the original until the truth becomes so indiscernible that it is only fuzz.

When James defined the world’s unity, freedom and matter as interpreted by tracing its respective consequences, he was like the child in art class who traced many pictures, using each new creation as a model for the succeeding one. Eventually it was changed so much from the original that the shape was indistinguishable. You can’t teach like that.

4. **Realism.** In a building, the material cause is the hardware and materials. The formative cause is the design or blueprint. The efficient cause is the builder. The final cause is the completed result.

Aristotle’s contention that happiness is the ultimate goal in human’s lives, is partly accurate, with the justifiable material cause in mind of goodness and wisdom. Yet happiness is a very transient concept. Why is it that a millionaire in his lofty palace is often not as happy as a pauper in his shack, bouncing infant twins on his knees is? Why is it that a person can travel the vast expanse between bliss and

degradation in a millisecond? Who can fathom the manic-depressive nature of every human being whose shadow falls upon the mortal sod of this revolving orb called Earth? More accurate is the American Constitution that grants all men to have equal opportunity for the *pursuit* of happiness, yet not to happiness itself.

Man must needs seek a greater ideal than his own happiness. Rather, man must seek the happiness of his Creator. In so doing, man achieves true happiness, for God has designed us with the innate desire to please Him. As we fulfill our God-given mandate, we become happy. After all, that is the plan God had in mind when he formed our intellect and desires and purpose, through the first man, Adam.

3. **Essentialism.** Standardized testing provides the opportunity for a variety of people groups to evaluate the effectiveness of teaching styles to bring about a constant aim. Yet that aim might not be the same in these differing groups. Oceanography is important to those living on the coast, while plains agriculture and mountain foliage are important to those who live inland. Muslims have a different value structure from Christians and Buddhists and Jews. Who is to choose what is essential and what is elective?

Hirsch, however, is accurate in his assumption that society cannot function properly without communication among its members, and that communication has difficulty occurring in the absence of full literacy. What is literacy? Why is it so crucial? After all, the illiterate can communicate. Thus Hirsch's distinction that literacy extends from the written page to shared information, or common knowledge of their culture. This cultural literacy of Hirsch, being Eurocentric, is restrictive, as mentioned previous, for other cultures that do not share the ethnocentric viewpoint

that the universe revolves around, in this case, Europe. Where is the canon of meaning? What can be trusted and understood by all? It should be the Bible.

2. **(second best) Reconstructionism.** People are responsible for social conditions. Systematic change can improve the quality of human life by changing the social order. Counts' attack of the governance of Chicago schools in the 1920s was based on his faith in the power of science to solve human problems.

Brameld's opinion that people could take control of their lives and behave in ways that improve the human condition was based in a revision of the educational system to make it a tool for shaping a new social order.

The best feature of Reconstructionism is that it does not really seek to find a new system of education, but one that worked well in the past. Upon evaluation, the researcher can notably see that changes that have been made in technology and history have likewise added much to the basic material to be learned. However, with the infusion of the recent advances into the past educational procedures, we as an educational society can get back on track.

The glue that holds together the Reconstructionist educator's approach is the social outreach arm of the scholastic institution. As the school makes a positive effect upon the society, that society will look favorably upon the Reconstructionist's approach.

1. **(best) Scholasticism.** When I was on the cross country running team in college, one of our top competitors was St. Thomas Aquinas College (STAC). They were very good runners! We never did beat them. However, it is ironic that Thomas Aquinas

was a Dominican friar, for we beat Dominican College every time. They were not so good at running!

The man whom STAC is named after was likewise unstoppable. St. Thomas Aquinas philosophically far outran his fellow Dominican friars as he continued the work where Aristotle had left off. The task of reconciling Aristotelian philosophy with Christian concepts was no small task.

While Aristotle taught that a human is a natural being with a natural function but that our highest good comes through thinking, Aquinas made the connection that since we are God's children, our very best thinking should agree with Christian doctrine. The Bible and Aristotle can be friends. Aquinas brought the age-old schism between secular followers of Aristotle and Christian followers of Augustine, into a friendship. His tool was Scholasticism.

It just makes sense that, since God's reasoning is pure, and His universal creation is bound by reason (laws), and that by using our own reason, we could understand the truths of the universe. "By wisdom the Lord laid the earth's foundations, by understanding he set the heavens in place." – Proverbs 3:19 [51]

God is truly the Unmoved Mover who gives meaning and purpose to the universe. In fact, if there were no God, there would be no universe. He is the source, support and end of all things, and thus holds the most infinite of atoms in their place in this vast expanse of His creation.

Aquinas' arguments in his *Summa Theologica* use Aristotle's approach of rational analysis to deal with religious questions. The scholasticism of Aquinas rightfully

places reason below revelation, for the revelation of Scripture is what gives meaning to the reasoning process.

A rightful explanation of philosophy was that it was not to be the “ethereal nonentity” that I implied earlier in this exam. Rather, philosophy is the “handmaiden of theology”. Theology therefore is first and foremost, directly behind Scripture itself. Scholasticism therefore has placed the philosophical development of religious thought into proper perspective.

Aquinas was not swayed by the heresy that philosophers tried to purport that said the human soul either does not exist, or that it is somehow evolved from mankind’s biological roots. Rather, the soul is a creation, immortal, and from God himself.

It is especially curious, seeing that Aquinas was a Dominican, that he debated, in his *De Magistro*, whether one human can teach another, or whether the role of teaching is God’s alone. This is justified by his postulation that only God should be called Teacher in the ultimate sense. We teachers (with a small “t”) are only students practicing what we have learned from the Master Teacher (with a capital “T”), God.

“But you are not to be called ‘Rabbi,’ for you have only one Master and you are all brothers. And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven. Nor are you to be called ‘teacher,’ for you have one Teacher, the Christ.”- Matthew 23:8-10 [52]

Aquinas was also correct in his quoting Augustine that humans are born with original sin and that life is a testing period. It is also true that we can know truth aside from faith. God has revealed Himself to many unwilling minds. There are many who are going to Hell from a lack of saving faith through the blood of Jesus poured out at the cross. However, those very ones who have no saving faith (thus no saving grace) have nonetheless experienced God’s common grace in the wonders of the universe,

the air they breathe, their sustenance for each day, and the joys that they were able to endure.

The most important factor of Scholasticism is the belief that the major goal of education is the perfection of the human being and the ultimate *reunion of the soul with God*. This is the foundational truth upon which Christian schools are founded. Since this reunion of the soul with God is only possible through faith, our own Christian school, Barner Learning Center, lays a firm foundation for a child to accept Jesus Christ as his personal Lord and Savior.

The child will acquire basic spiritual truths, a spiritually receptive attitude and an early motivation to make this important decision as he is prompted by the Holy Spirit. After all, did not Jesus say, "Let the little children come unto me?" If the Creator, Reason Himself, commanded thusly, how could we do otherwise?

Perhaps the only area where Aquinas may have strayed from the truth is in how far he went in postulating the importance (or lack thereof) of how understanding could lead a person to God. Scripture clearly states, as mentioned earlier in this exam, that the wisdom of this world is the foolishness of God. Professing themselves to be wise, many have become fools in God's sight.

To say that knowledge can be gained by sense data and that it can lead one to God, provided the learner views it in the proper perspective, is annulling the work of the Holy Spirit in leading a soul to the Savior. It is not the human himself that pulls himself toward God. Rather, it is God who is pulling the human toward himself.

My understanding of the human body, soul and spirit is that the body is this mortal shell that stops breathing at death and will be reunited with the spirit at the

resurrection (Second Coming of Christ). The spirit is the life that God first breathed into Adam and likewise into each and every individual, making him an eternal being WITH a beginning (although infinitely in the mind of God), yet WITHOUT an end (either in heaven or in hell for all of eternity). The soul is the god-shaped void inside a human being which cannot be satisfied until filled with the salvation of Jesus Christ, for which it has been thirsting since birth, due to original sin.

This void cannot be filled with reason. It cannot be filled with data. It cannot even be filled with faith. Faith only is the tool, when drawn by God's provident selection, to draw us to God to receive the gift of salvation so that our soul's void can be filled with the redemption of Jesus' atoning sacrifice on the cross of Calvary. So for the most part, Aquinas hit the nail on the head, when it comes to philosophy...only a little off-center on that nail's head. ☺

4. From the list of philosophers whom we owe the various pedagogical principals we have adapted in teaching (or line of interest), name at least five and cite their contribution in shaping you to become a better person (or mentor) in your own field.

First off, I cannot personally say that any of the philosophers whom we have studied in class have made me a better person in my own field, due to the fact that I have not labeled myself a follower of any of these individuals. I have rather followed the teachings of Christ and His leading for my destiny. However, as I have studied these men, I can see similarities between what they postulate and what I believe. Therefore the following is a listing of at least five philosophers with whom I can identify as having a similar bent toward their field as I do. Some perhaps have even worked at forming a change in societal worldview which I have fallen under during my time as a student.

Thomas Aquinas:

Because of his commitment to blend the concepts of Augustine and Aristotle, Aquinas broke down the wall of segregation between the worldview of the Christians, the non-Christians and the Christians who did not agree with the unscientific views of the ruling ecclesiastical leaders of his day. By placing philosophy in submission to theology, Aquinas showed that not only could the two work hand in hand, but also they complemented each other. Finally, theology was seen to be as more important than philosophy, whereby philosophy without theology is like an empty shell, without substance...just fluff.

My schooling has not been Catholic. I am a Protestant. But even as the Catholics learned from their predecessors (the New Testament and early believers), and as the early believers learned from their predecessors (the Jews), likewise, we Protestants have learned and benefited from our predecessors the Catholics. Down through the ages, God

has revealed Himself and his plan to all kinds of people: the Babylonians, the Egyptians, Pharaoh, false prophets, a donkey (in the case of Balaam), children (as in the case of Naaman) and even witches (as in the case of Saul and the witch of Endor).

To whom God has revealed Himself and/or His divine plan, the recipient often did not even understand why or how those plans were to be carried out. In the case of Aquinas, by God's direction he introduced the concept that teaching is not just rote memorization, but signs, symbols and techniques of encouragement which spur on the reasoning capacity of the learner.

My personal ministry in Davao City is to do the same: to convince the very poor squatters from various religious persuasions of their personal need for salvation through Jesus Christ. Yes, all people are born with original sin. Yes, all mankind is lost without Jesus in their hearts. Yes, a personal decision needs to be made by each and every individual, whether to receive Him into his or her heart or to reject Him. These personal choices can be reasoned, however they also require an element of faith.

The concept of substitutionary atonement is one that makes sense: God paid for our sins through the death of His sinless Son Jesus on the cross. We accept that gift through faith. A person comes directly to God through prayer to receive this one-time born again gift. After that point in time the person is bound for heaven. Yet who will open the eyes of reason to make real to the potential recipient of that gift, the opportunity? By the grace of God, we at Barner Learning Center both will and are.

Further, we are providing the fullest opportunity to understand the various other truths of God through His creation as well: Science, mathematics, Social studies,

Christian values, health and recreation, history, music, art, computer technology, physical education and communication skills.

Robert Maynard Hutchins:

Hutchins' perennialist curriculum's *three assumptions about education* have affected me personally as follows.

A. *Education must promote humankind's continuing search for truth. Whatever is true will always, and everywhere, be true; in short, truth is universal and timeless.*

My fifth-grade teacher, Mr. Barone, was aware of the necessity of relating Hutchins' "search for truth" with his "universal truths". Therefore when I spoke up in class and asked why we had to learn his worthless subjects of science, math and English, he answered my question with a query. "What do you plan to be when you grow up?" He then based my answer upon the grounds necessary for accomplishing that end through what we were learning in school. From that point onward, I studied with the understanding that I was placing in my mind endless truths which I would be availing of for the rest of my life.

B. *Because the mind's work is intellectual and focuses on ideas, education must also focus on ideas. The cultivation of human rationality is the essential function of education.*

My community college teacher Dr. Hallahan, was a challenge. He took Hutchins' second rule to extreme, challenging the students to intellectually challenge our presuppositions in the eye of rationality. Being an Atheist, his pet peeve was Christians. "I chew them up and spit them out." He gruffly bragged.

On one occasion he did just that, refuting the fact of Noah's Ark by many archeological "proofs" which he had come up with through his research. This began an intense time of mental and spiritual searching which led me to have an interview with my pastor and be filled with the Holy Spirit, as well as to research archeological grounds for Biblical facts and inerrancy. I succeeded in writing a series of papers to refute the arguments of Dr. Hallahan and ended up with an "A" (excellent) grade in his course.

C. *Education should stimulate students to think thoughtfully about significant ideas. Teachers should use correct and critical thinking as their primary method, and they should require the same of students. [55]*

My seminary professor Dr. Ellengberger once gave a sociology exam which included a required essay question about a sociologist for whom I had no idea why he was famous. In a quandary, I evaluated an area we had not yet covered in the exam, and the history of the country from which the sociologist's name had originated. I then developed a theory of my own which I transferred to the sociologist.

Dr. Ellenberger had stimulated my thinking in this *area of critical reasoning*. I received a 100% on the exam! Since then, if I have been in a tight spot and cannot come up with the answer required, I will evaluate the context and the basic truths. From that point, critical reasoning interpolates a conclusion that is satisfactory. Never do I have to say "I don't know." Instead, I can say, "Let me get back to you after some research."

Theodore Brameld:

As the founder of Social Reconstructionism, his two fundamental premises about the post-World War II era form a philosophy that is in line with my approach to work in the Philippines.

A. *We live in a period of great crisis, most evident in the fact that humans now have the capability of destroying civilization overnight.*

The sense of urgency, which the threat of atomic nuclear holocaust supplies, is a valid factor for persuasion and commitment. The fact that life could, at any given moment, cease to exist for millions through just through the touch of a button, provides ample opportunity for a challenge to consideration of eternal consequences.

In 1971 I was in New York and listened to a missionary who had been working in Davao City, Philippines. God placed upon my heart at that time the need to one-day traverse the ocean to meet the spiritual needs of the Filipinos. I attended Bible College and seminary in preparation for missionary work. Ordained in 1992, I pastored American churches. A quarter-century after my original calling, in 1994 I visited the Philippines on a Rotary Club Group study exchange program. Our exchange team traversed the archipelago for six weeks.

At the end of that time I visited Davao City, attending the very church where that missionary I'd met as a child, had been working. Upon a tour of the church I met Elvie, a Filipina who was on staff working with evangelism and youth, and who also felt called (as I) to be a missionary. Two years later we were married.

We planned to go first to the USA and develop a financial base, plus provide proper connections for Elvie to become an approved missionary candidate from the American Christian and Missionary Alliance. However, the visa process took four

years. During those four years of waiting (1996-1999) the urgent nature of our work began to demand an alternate plan of attack. With the sense of urgency that Barameld mentioned, I developed a plan, after fasting and prayer, to reach the local population and provide them with ample opportunity for understanding how to receive eternal life. I resigned from missionary candidacy with the Christian and Missionary Alliance and aligned myself with the CAMACOP (Christian and Missionary Alliance Churches of the Philippines).

We had an interview with the bishop of the CAMACOP, as well as with the bishop of the Alliance World Fellowship (AWF), Both individuals, as well as the local district superintendent of churches, were ecstatic when I showed them my plan. As newly-approved missionary church planters with the CAMACOP, we planted a church in 1997. We knew that some sort of “bridge” needed to be made to the community, one that would reach a felt need, since most people do not realize their spiritual need. This led to the second arm of Brameld’s plan, which includes social interaction, transformation, reconstruction and attack.

B. *Humankind also has the intellectual, technological, and moral potential to create a world civilization of “abundance, health, and humane capacity.” [56]*

Social Reconstructionism maintains that it is the responsibility of the schools to take the lead in changing or reconstructing the current social order. Planning and developing social change through the school system will turn out human beings who could think effectively and work constructively, in time making a better world than this one for living in. We are not only transmitting knowledge, but reconstructing it as well.

Thus began phase two of our five-phase plan. The needs that God has placed upon my heart were as follows: 1) a 2,000 seat worship center, 2) A Christian elementary school, 3) A Teacher's College, 4) A Communications Centre, and 5) Dormitory and orphanage for students.

As the school began to grow, we noticed that, although the cost of enrollment and tuition were quite low, there were nonetheless families who could not afford it. Brameld had mentioned that Humankind has the intellectual, technological, and moral potential to create a world civilization of "abundance, health, and humane capacity." Yet where would we find this "abundance" that he mentioned for our project?

We contacted the Presidents of the United States of America (Clinton, at that time) and the Republic of the Philippines (Ramos, at that time), as well as some local businessmen in Davao. Zilch. Although all adored the project, the "abundance" that Brameld had promised was not to be supplied. Yet the sense of urgency was still there. People were dying without Jesus. On to plan B.

I happened to mention to a friend in the USA about the need for these poor kids to go to school, and she said, "How much does it cost?" When I figured out all the expenses for the child to go to school for a year (uniforms, books, enrollment, etc.) it came out to 1000 pesos a month. "\$20? I can do that. I will send you a check for \$20 every month, so you can enroll Dongdong in Barner Learning Center for a year!"

Thus began our BLC sponsorship program. Brameld's "abundance, health, and humane capacity" grew and grew until today, where we have over 100 sponsored children in the school. Also we started an emergency medical fund for these children, which has already saved the lives of ten children who were going to die since their

parents had no money for hospitalization. Some had hepatitis, others had dengue. One girl was in the hospital with 14 others who had dengue. Only one child came out of the hospital alive- our student.

We also collected used shoes from families in the USA whose children had grown out of them. Some sponsors sent birthday presents and Christmas gifts to their “adopted” BLC kids. The most recent gifts were from four precious individuals who gave funds to get three multicabs and a jeepney to transport the poor children to our school.

Although education has been used historically as a means of introducing people to their cultural traditions, social and cultural education is now used as a positive force for establishing new cultural patterns for eliminating social evils. We, as educators, have envisioned the prospects for social change and implemented those prospects.

Charles Darwin:

Although misinformed, Darwin has nonetheless effected me in a great way. His influence on pragmatism through his work *On The Origin of Species by Natural Selection*, had rocked the intellectual and religious communities of the Western world. Darwin, after all, attacked Biblical creation and sought to replace it with evolution. Darwin boldly portrayed the idea that nature operates by a process of development without predetermined directions or ends. Although prepostulated in part by Aristotle and others, Darwin was the one to develop his theory with background data.

Zoologists and other scientists have since disproven Darwin’s theory, since “descent with modification” has its limits, and cross-transference of species is either impossible or produces sterile results (eg. The cross between a donkey and a horse to make a sterile

mule). Plus the lack of living “missing links” in society today makes Darwin’s scheme hair-brained and unfeasible.

Although his theories have been disproven time and time again, they supplied the “fuel” for the flames that a secular society were searching for. When I was in high school, evolution was taught as fact (though today it is only considered a theory). Therefore I had to defend my faith in a Savior taught in a Bible that our teachers was saying was errant. Before my fellow classmates, I was a constant focal point, since they all knew that I was a Christian.

Strength is often the result of defense. As I constantly had to defend my Christian beliefs in a public school, I became the paragon of virtue before my classmates. When they had spiritual or social challenges, they came to me for answers. Darwin supplied for me the opposite of what he intended. It is when the darkness is blackest that the light of a small candle shines the brightest.

To spread the message of salvation through Jesus Christ, I joined the school newspaper staff and wrote an article on how to become a Christian by accepting Jesus into one’s heart. (This was done again many years later in a secular college while taking additional history courses). Although illegal to do so, I started a morning prayer meeting in the school (with the unwritten permission of our teachers), and distributed Christian literature and Scripture to my classmates. Even today I am in contact with two thousand alumni from my high school weekly via the internet with updates of our ministry.

When I graduated from high school, I was elected into the “Who’s Who of American High School Students” for my direction and stamina. Thanks, Darwin. You

gave me the impetus to challenge you, and thereby proclaim to many souls how they could have the gift of eternal life.

Francis Bacon:

A realist, Francis Bacon was a Christian who appreciated both God's Word (the Bible) and God's world as sources of knowledge. Rather than blind acceptance of traditional authority, he advocated greater emphasis on inductive learning. [53] His title as an architect of modern science comes from his emphasis on examining evidence for conclusions.

His view that scientific knowledge provided useful knowledge was a direct challenge to traditional theological explanations of natural phenomena. He provided a more inductive approach toward reason than did Aristotle, even challenging the latter's logic. His approach was holistic in that he claimed to take all knowledge that there is or ever was or ever will be about anything and everything. That is quite a lot of information to process!

Theologians, like the Pharisees of Jesus' time, were in the habit of starting with dogmatism and *a priori* assumptions and then deducing conclusions. Bacon on the other hand, like Jesus, was a maverick. "When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority and not as the teachers of the law."-Matthew 7:28,29 [54]

Bacon's inductive approach suggests beginning with observable instances instead of axiomatic facts about God. From those instances general statements and laws are reasoned, thus demanding verification of specific instances before a judgement is made.

Analyzing all foregone knowledge, Bacon sought to throw out the idolatry of foregone conclusions:

The idol of the Den: (broad categorization and stereotypes)

The idol of the Tribe: (majority rule)

The idol of the Marketplace: (redefinition of terminology for specific instances)

The Idol of the Theatre: (make sure that your religion and philosophy is active)

In general, Bacon required that people just look at the world differently than they had previously. This approach is essential for a believer, on a regular basis, for it is very possible that for all this time he has been following lies. Look at all the different branches and orders of Catholicism and all the different denominations in Protestantism and all the different religions of the world. Unless people are willing to evaluate what they believe inductively, they could perhaps be following a lie that will lead them to hell. I am not saying that only one group is correct in their theology or interpretation of Scripture. In fact, none are entirely accurate, for all religious groupings are man-made. It is not one's religion, but one's relationship with Jesus Christ that makes him an eternal citizen of heaven instead of hell.

At our school, I am the president. We are growing. All our staff are believers in Jesus Christ and born again. It (salvation) is a prerequisite for employment. Yet since the school is non-sectarian, we allow anyone of any faith to be enrolled. Bacon's inductive method gives students the "permission" to set aside their phenomenological biases and evaluate the Bible side-by-side with those of variant faiths. It also gives me the willingness to do so, without unjustly labeling those others as deviant, and therefore less than human.

- 5. Make a schematic representation on the relationship of the social, political, economic, cultural and religious orders in the society how it promotes or realizes a quality education. (SEE NEXT PAGE)**

6. **In what way can you contribute to social transformation in your place of work? Explain.**

My place of work includes:

1. **President/Founder: Barner Learning Center, Inc.**
2. **Senior Pastor/Founder: Faith Alliance Fellowship**
3. **President/Founder: Paul M. Barner Ministries, Inc. (International)**
4. **President/Founder: Davao Strategic Outreach (International)**

All of these positions are volunteer, although I receive a nominal monthly honorarium from Faith Alliance Fellowship, which I return to them in my tithes.

My position as founder and head of the above-mentioned organizations provides me the unique opportunity to follow the calling of God without hindrance on the part of my superiors. I am the superior. There are, however, seven bodies to which I must maintain accountability:

1. God.
2. The leadership (local, national and international) of the CAMACOP (Christian and Missionary Alliance churches of the Philippines, Inc., Metro Davao District Leadership Team of the CAMACOP, and the Alliance World Fellowship.
3. Our supporters, both national and international.
4. My family.
5. The Christian Aid Mission, which receipts many of the donations given to our ministry.
6. The Faith Alliance Fellowship Governing Board.
7. The Paul M. Barner Ministries, Inc. Governing Board

The following are ways that I can contribute to social transformation these places of work:

1. President/Founder: Barner Learning Center, Inc. (BLC)

As president, I feel it is my personal responsibility to maintain a staff and faculty that portrays the love and life of Jesus Christ before the students and parents. When a staff member fails morally or spiritually, they are disciplined and prayed for. Sometimes they may even have the penalty to pay of being without work for a month or two. It is a hard price to pay, but one they will not soon forget.

Often those who fail in said areas think that no one is watching and that no one really cares. To avoid this scenario, all 20 BLC employees have a red notebook in which they jot notes to me. I call this the “Captain’s Log”. Although it includes their daily routine of teaching or other BLC work, it is not the lesson plan for their classroom. That is the principle’s responsibility to maintain and review. I pray over these notebooks and their contents each evening and initial them when I am done. It only takes about twenty minutes, yet it is a great investment of my time for spiritually preventive maintenance

BLC also provides the unique opportunity for the very poor to receive a quality, Christian, values-based education side-by-side with the wealthy and middle class. This is made possible through the International Sponsorship Program (ISP) that I developed. Millions of the world’s poorest children today face a lifetime of suffering and hardship. They receive no education, learn no skills, suffer from poor health, and worst of all, many will never learn about God, who loves them so very much.

God is today using hundreds of people around the world to help these children, one-on-one. As sponsors, they have become special friends to these needy kids living in

poverty areas of the Philippines. Their “adopted” children are personally linked with them, and know their names, write to them, and treasure the thought that they are being cared for by someone on the other side of the globe.

Their support of \$20 each month provides the pupil with life-changing opportunities, such as the chance to receive an education. The chance to get basic health services. The chance to be encouraged, loved, guided and valued. In short, the chance to have a *future*.

When they sponsor a child through BLC, they are helping that child to become connected with an Alliance Church. The child hears the gospel and is given the opportunity to trust in Jesus. Many sponsored children become Christians and even lead their families to Christ.

As sponsors, they play a vital role in “their” child’s life. They can pray for him/her and his/her family. They can send words of encouragement through letters, and they can even provide a small gift for Christmas and birthdays. Sponsorship is a meaningful experience that touches every member of the sponsor’s family. They even get a picture of their sponsored child, to post up on their wall, refrigerator or desk.

There are many of our contacts who are not able to, or do not wish to, sponsor a child. There are others ways that they can help these kids though. I noticed one year that there was a girl pupil who died of dengue fever. So we decided to start a fund which would pay the medical bills in any life-and-death situation of a sponsored child or fellow sibling. This is the Children’s Emergency Medical Fund (CEMF).

The social transformation of the lives of the poor students in our area is being accomplished through the HOPE that we are providing for them. We are not doing the work for them, nor are we just giving them a handout. There are rules to follow, and

families have in the past been dropped out of the program for not complying. They are learning responsibility. If a parent is able to find an outside job and cannot therefore comply with the hour a day of BLC work they must perform to stay in the program, they are therefore able to pay another child's family 20 pesos an hour to do their work for them. This provides an income for those who have no jobs.

The Spiritual responsibility they are learning is through the AIM program that I developed:

A-Attendance in church every Sunday.

I-Involvement in one hour of work a day at BLC.

M-Meetings of one-to-one discipleship with the BLC chaplain. (20 minutes/wk)

Through the one-to-one discipleship program, parents are both becoming spiritually and socially accountable in their Christian growth and Bible reading.

Being nomadic, many of the poor squatter families find themselves having to leave the program due to a crackdown by landowners. We therefore raised funds internationally for a bus program. We purchased three multicabs and one jeepney to transport the kids to school.

Due to BLC's impressive growth, we are constantly finding ourselves running out of classroom space. Therefore we have an ongoing building program. Whenever I see that we have the funds for another building, I assign someone to go to City Hall to acquire the necessary permits to build. I design the structures myself, before having an architect affix them to blueprints. When we do not have the funds to build, I figure out ways to restructure what we do have in order to comply with the needed extra space.

The challenge of providing housing for teachers and staff is a new development. Plus, the question: should we start an orphanage and/or build a dorm? One thing at a time though. The greatest challenge to social transformation is in knowing the future, so that we can prepare for it. It is not difficult to find problems that need to be solved. But how will they be solved? That is where my constant communion with God is crucial. He directs me subconsciously in the direction/s that I should go (or refrain from). Sometimes this comes through the wise advice from our sponsors.

In our area, quite often the water is turned off by DCWD (Davao City Water Department). We have a 60-foot deep well in the school, with a manual pump. When neighbors need water, they line up outside the school to fill their buckets.

2. Senior Pastor/Founder: Faith Alliance Fellowship (FAF)

FAF provides the opportunity for us to meet the worship needs of those in BLC and the community. A believer needs five aspects to be present in his life for him to be healthy spiritually: Sunday worship, personal fellowship, prayer, Bible study, and witness.

After a sinner repents and receives the gift of salvation, he is given the opportunity to be trained to be baptized. After baptism, he is offered the further opportunity to be instructed in church membership. As the church grows, we also have provided Bible College interns the privilege of serving in our church. Some teach Sunday School and others preach or lead the singing. The spiritual needs of the people are being met. I have to determine who is ready for each position, as well as to be sure that the church is running properly. We have even decided to put aside 2500 pesos a month for a building

fund. Presently the 200+ worshippers who attend FAF on Sunday are having their worship in the BLC school gymnasium.

3. President/Founder: Paul M. Barner Ministries, Inc. (International) (PMBMI)

Since my wife is a Filipina with an American green card, she therefore must renew her status in the USA every few years. When these times arrive, we take a family “vacation” (furlough) and travel throughout the USA (and other countries in the world) to share with others in churches, civic clubs, schools and homes, about our ministry. At such times, many decide to sponsor a child or to support one of the programs that we have begun in Davao. Some even delightfully inform us that God has led them to help with our personal living expenses. Our new car is the result of an American doctor who sends us funds for our monthly car payments.

During the interim period between furloughs, we maintain communication on a monthly and weekly basis with thousands of friends around the world. Each month I make a prayer letter (PEPPER=Paul and Elvie’s Prayer and Praise newslettER) which tells about what God is doing through short articles that I type up. Of course I always put inspiring pictures into this work, and a monthly budgetary analysis of what we spent their sacrificial gifts on. My brother Bud in New York, USA receives the PEPPER from me on the internet and then prints and mails them to over a thousand people, bulk rate. My brother Steve in Vermont, USA inserts the information into a website (www.barner.org).

Steve also insets a weekly update that I personally send out to 3,000 email addresses. This maintains our strong prayer support, and is a major reason why so many miracles are occurring through our work. At the end of each year I bind together in book form the

emails from that year and give them away for free to those whom we meet on furlough. I entitle it, “A Year of Miracles”. The yearbook that we have printed each year for BLC is entitled, “The Praise Album”. To assist with the construction expenses of our new elementary building, during our most recent furlough, I worked as a manager at McDonald’s restaurant.

4. President/Founder: Davao Strategic Outreach (International) (DSO)

The social transformation efforts of our work do not stop at the ministries of our BLC and FAF works. In an attempt to reach those who are in the mountains and on the scattered islands of Mindanao, I began the DSO. I do not raise funds for DSO. Rather, Christian Aid Mission (CAM) does this for me. I only do the purchasing. I praise God for the burden that CAM has lifted from my shoulders by receipting and raising the funds for this idea of mine. Missionary church planters in rural areas are not able to get to the people groups in the jungles, backwoods and hinterlands to tell them about worship and about Jesus. Many of these people whom the missionaries have targeted are UPGs (Unreached People Groups) who have never even once heard the name of Jesus Christ. We have provided the following for these missionaries:

Bikes: Often there are no roads, so we will give mountain bikes.

Horses: For those in the mountains and jungles, bicycle travel is impossible. So we have bought for these missionaries some horses.

Pump boats: Between the small islands there can be no roads, for all there is is water. Therefore boats are being supplied.

Pigs: Since rural missionaries receive no support, they can supply for their own needs by raising and selling pigs. We give them a male

and female to start breeding. All that we require is that they have a garden space and raise cassava roots to feed the pigs with (and to feed themselves, until the piglets have been born and grow).

The ministry here is exciting. Often a pastor or social worker will ask himself, “What real difference am I making in the lives of these people?” Yet for us, the answer is obvious. Lives are being socially, philosophically, spiritually economically and mentally transformed through the provision of hope.

ENDNOTES:

1. Geddes & Grosset. p. 398.
2. Bauzon, p. 1.
3. Barner, p. 3.
4. Ibid, p. 16.
5. Aton, p. 1.
6. Ibid, p. 2.
7. Parkay, p. 161.
8. Ibid, p. 137.
9. Sagan, p. 252.
10. Sagan, pp. 3,4.
11. Willis, p. 32.
12. Geddes, p. 434.
13. God, p. 1007.
14. Op Cit, p.765.
15. Parkay, pp. 136,137.
16. Pasino.
17. God, p. 1014.
18. Titus, p. 203.
19. Bauzon, p. 139.
20. McNergney, p. 129.
21. Wood, p. 64.
22. Rusbuldt, p. 16.
23. Hechinger, p. 93.
24. Ibid, p. 94.
25. Dobson, p.12.
26. Drubbel (v.3) p. 359.
27. Drubbel (v.8) p. 937.
28. Ibid, p. 1001.
29. Drubbel (v. 1) p. 73.
30. Edge, p. 1.
31. Rosner, p. 83.
32. Logan, pp. 326,350,351.
33. Aldridge, p.7.
34. God, p. 1077.
35. Ibid, p. 854.
36. Magno, p.1.
37. Ibid. p. 2.
38. Gillesania, p. 1.
39. Ozmon, p. 54.
40. Bantugan, p. 1.
41. Gatchalian, p. 1.
42. Jaleco, p. 1.
43. Tupas, pp. 1,2.
44. Luta, p. 1.
45. Ozmon, pp. 200,201, 206.
46. God, p. 5.
47. Thompson, p.1579.
48. McDowell, p. 7.
49. God, p. 483.
50. Ibid, p. 992.
51. Ibid, p. 564.
52. Ibid, p. 874
53. Kienel, p. 61
54. God, p. 856
55. Parkay, p. 143.
56. Ibid, p. 146.

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