

A Measurement of the Christian
Philosophy of Education: A Study of
Christian School Parents in the Carolina Area

by
Gregory J. Maffet

Submitted in partial fulfillment of the requirements
for the degree of Master of Arts in Christian School
Administration in Grace Theological Seminary

May 1978

Title: A MEASUREMENT OF THE CHRISTIAN PHILOSOPHY OF
EDUCATION: A STUDY OF CHRISTIAN SCHOOLS IN
THE CAROLINA AREA
Author: Gregory J. Maffet
Degree: Master of Arts Degree in Christian School Admin-
istration
Date: May 1978
Advisor: E. William Male

Over the past ten years a significant number of new Christian schools have been started. The author believes Christian schools should exist because of their conviction to the Christian philosophy of education. However, research implies that many Christian parents do not send their children to a Christian school for the distinctive philosophy. If Christian schools are being built for wrong reasons then serious problems will develop.

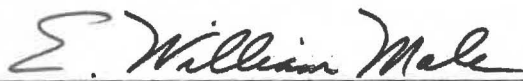
A questionnaire was constructed. The questionnaire was designed to measure a parent's or pastor's understanding of the Christian philosophy of education. Questionnaire results were measured against a predetermined accountability range.

An experimental study was set up involving 588 school parents in six different schools. Two Christian schools and 121 Christian parents participated. Questionnaire results were tabulated into mean, median, mode, variance and Z scores. General information questions were also transferred into statistical data.

Results of the study show that most Christian school parents do not understand what the Christian philosophy of education is; as it was defined in its work.

It is the recommendation of the author that Christian schools should give serious consideration to developing a program of instruction for their school parents. Parents of Christian school children need to be taught what the Christian philosophy of education is and school literature should include a clear statement giving reflection of the philosophy for prospective school parents.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Arts in Christian School Administration

A handwritten signature in cursive script, reading "E. William Mole". The signature is written in dark ink and is positioned above a horizontal line.

Advisor

PREFACE

The writer wishes to express his appreciation to Dr. E. William Male for his helpful advice, counsel, and encouragement in the preparation of this monograph.

Special thanks and appreciation is extended to Dr. Roy W. Lowrie whose profound influence on the life of the writer has encouraged him to achieve in the area of Christian School Administration. Appreciation is also extended to Dr. A. C. Fortosis, Dr. Lester Brubaker, Dr. Bruce Alcorn, and Dr. Robert Siemens. In addition, acknowledgement is given to Elaine Hatton for her painstaking care in typing the manuscript.

Appreciation is earnestly extended to the writer's parents, Mr. and Mrs. John Maffet, for enrolling the writer in a Christian school. Without their love, vision, and sacrifice the author would not have achievement in Christian education.

Certainly no one is more responsible for the success of such a project as this than one's wife. To my wife Margaret, who has so graciously endured these difficult years, I say thank you.

LIST OF TABLES

Table	Page
1. Parents Who Attended Christian School	34
2. Number of Parents Making One or More Errors in Questions One Through Five	37
3. Parents Returning Questionnaires	38
4. Number of Incomplete Returns	39
5. Number of Complete Returns of Total Mailed Questionnaires	39
6. Returns Written by Homemakers	40
7. Pastors Send and/or Support Christian Schools	41
8. Average Age of Christian School Parents	45
9. Children of Christian School Parents	46
10. Church Attendance of Those Returning Questionnaires	47
11. Where Did Parents Learn of Christian Schools?	48
12. Parents Claiming to be Christians	49

TABLE OF CONTENTS

PREFACE	i
LIST OF TABLES	ii
Chapter	
I. INTRODUCTION	1
Problem - Purpose	
Definition of Terms	
Hypothesis	
Additional Definition of Terms	
Review of Literature	
II. PROCEDURE	20
Specific Procedures	
III. QUANTITATIVE ANALYSIS	32
Hypothesis One	
Hypothesis Two	
Additional Data Analysis	
Suggestions For Further Study	
APPENDIX I	56
APPENDIX II	59
APPENDIX III	60
APPENDIX IV	61
BIBLIOGRAPHY	67

CHAPTER I

INTRODUCTION

The author has been either a student or teacher in Christian schools for the last eighteen years. During these past years, the author has met many school parents who believe they have a Christian philosophy of education. However, most of these Christian parents, non-Christian parents, pastors, and teachers all seem to have a different understanding of exactly what is the Christian philosophy of education. Also, the author has observed that there are few individuals who have studied or have been taught the biblical philosophy of education. Often the author has found Christian school parents have not even thought about a philosophy of education, let alone know the difference between secular philosophy and Christian philosophy of education. This brings the study to a broad statement of the problem which has been researched, measured, and evaluated.

Problem - Purpose

The problem which has been studied is broadly stated as follows: Christian school parents predominately send their children to Christian schools for the wrong reasons. Reasons

which are often used are: prestige, busing, Christian atmosphere, or Bible classes.

The writer believes Christian schools exist because of their distinctive Christian philosophy of education. Many Christian school parents do not send their children to the Christian school for this reason. This leads to serious problems which could effect the success or failure of Christian schools. The reasons why this stated problem is a problem which needs to be researched are now to be examined. First of all, if Christian school parents send their children to the Christian school to escape negatives in the secular schools, then these parents will withdraw from the Christian school when the negatives are corrected in the secular school. Secondly, if Christian school parents sent their children to the Christian school because they understood the Christian philosophy of education, then there would be excellent co-operative effort with school and parents for the education of students. Thirdly, if Christian school parents were well instructed and believed in the Christian philosophy of education, then Christian schools would have better financial support and stronger enrollment figures.

To help clarify the above stated problem, the purpose of this research project was to measure the understanding of a selected sample of parents of students in Christian schools, and pastors of Christian churches whose children attend

Christian schools, as to where they are on a scale of total understanding of the Christian philosophy of education. Dr. Paul Kienel, executive director of the International Association of Christian Schools, sheds light on the purpose of this study in his publication, "Christian School Comment." According to Dr. Kienel, Christian schools are currently being started at a rate of two per day. This rapid growth of Christian schools demands that Christian school leaders, both national and local, research the causes. They must know if this growth is caused by parents seeking a Christian philosophy of education. One step toward answering this question is to see if parents and pastors who are already directly related to Christian schools have an adequate understanding of the Christian philosophy of education. Once a level of understanding is identified, Christian school leaders will be able to take measures to deal with this level of knowledge.

This study has attempted to determine exactly how many Christian school parents and pastors have an adequate understanding of the Christian philosophy of education in the selected sample. The study has also attempted to determine the level of inadequate understanding parents and pastors have, and it has identified some of the confusing factors.

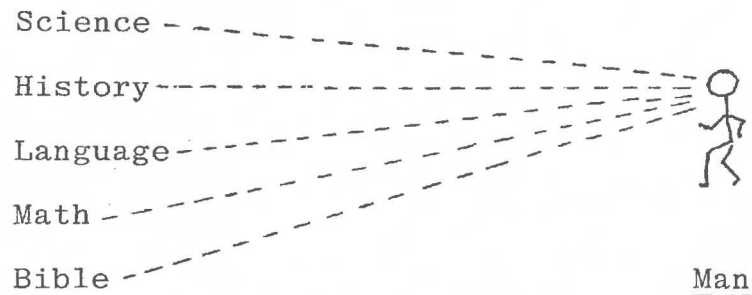
Definition of Terms

Christian Philosophy of Education

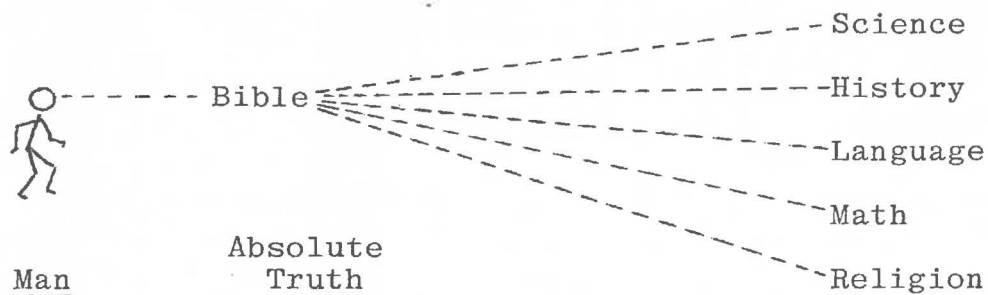
The Christian philosophy of education is studying all educational disciplines through the light of God's special revelation. Nothing can be taught or learned apart from God, for He created all that was made. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers--all things were created by him, and for him." Col. 1:16. The diagram on the following page will help illustrate the definition (Figure One). The definition of the Christian philosophy of education makes it impossible to separate knowledge, wisdom, or truth from God. God must be central or the reality is taken out of learning, for learning apart from God is useless and without purpose. Learning must be based on truth. "All truth is God's truth."¹ Without God, education has no absolutes to base learning on. There can be no morals, facts, justice, or meaning for existence without an absolute base for their existence. God's natural revelation of His existence and the Bible, His special revelation, are a must if education is to succeed or even exist.

¹Frank E. Gaebelinein, Pattern of God's Truth, (New York: Oxford University Press, 1954), p. 20.

Figure One

WORLD VIEW OF PHILOSOPHY OF EDUCATIONNATURAL REVELATION

In the philosophy of secular education, or the plain world view of philosophy of education, the Bible is an addition or is of little or no consequence. This often leads to atheism.

CHRISTIAN PHILOSOPHY OF EDUCATIONSPECIAL REVELATIONNATURAL REVELATION

In the Christian philosophy of education, man must look through the Bible, which is absolute truth, to understand all other educational disciplines. Our understanding of natural revelation must be consistent with the Bible. Thus, the Bible is to be the center of our understanding of natural revelation.

These facts are the dividing principles between the private Christian school and the private or public secular school. The Christian school centers Christ in all areas of education, while the secular school centers all education around man. There is no God, or man is God in the philosophy of secular education.

The Christian schools which were dealt with all have a sound Christian statement of faith. However, the study is not limited to Christian schools which have a Christian philosophy of education which is totally consistent with the above stated definition.

Christian

The term "Christian" is often vague and can mean many different types of beliefs. When the author refers to the term Christian, in any context, unless otherwise stated, he will assume the following beliefs to be true for the individual or school. The stated beliefs are not just to be considered as intellectual assent, but a matter of a personal commitment which involves a living relationship with Christ.

1. We believe the Bible to be the inspired and only infallible authoritative Word of God.
 2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
 3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His
-

shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost: them that are saved unto the resurrection of life, and them that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.¹

Hypothesis

Now there is a clear understanding of the problem which has been investigated and the terminology to be used. A statement of the hypothesis which the author attempted to prove is to be made.

- H 1: All parents who send their children to a Christian school have an adequate understanding of the Christian philosophy of education.
- H 2: All Christian pastors who have children from their church attending a Christian school have an adequate understanding of the Christian's philosophy of education.

It is the author's sincere desire that the above hypothesis will prove to be true. Measuring a parent's or pastor's understanding of the Christian philosophy of

¹Roy W. Lowrie, Jr., Christian School Administration, (Wheaton, Ill.: National Association of Christian Schools, 1966), p. 98.

education has been most difficult, and the method used will be examined later in the text. In the event of failure of either hypothesis, the author will make recommendations for improvement but will not test out his suggestions.

Additional Definitions of Terms

The author believes there are some additional definitions of terms which need to be included in this study if an evaluative measuring instrument is to be constructed. There are three areas of terminology to be considered: (1) Readers must be able to identify major philosophies of education which are of a non-Christian nature. This is necessary because the reader must properly understand the non-Christian philosophies of education to evaluate and identify a secular philosophy of education as it appears on a returned measuring instrument. It is also necessary for the construction of a reliable measuring instrument. (2) Readers must be able to distinguish between variations of what people believe to be the true Christian philosophy of education. This has been most difficult because there are many different meanings to the term "Christian education." The reader must be familiar with the philosophies attached to this term if a distinction is to be made between the Christian philosophy of education as has been previously defined and other concepts of a Christian philosophy of education. (3) Previous authors

have written tests or measurement procedures for distinguishing between worldly educational philosophies. That is to say, there are tests a subject can take to find out what his educational philosophy is, but the Christian philosophy of education is not one of the choices for the subject. The author has identified several of the procedures used by secular authors to help clarify the measuring procedure used in this study.

Non-Christian Educational Philosophy

The secular educational philosophies which the author believes to be relevant to this study are limited to modern thought. A working understanding is needed, but a deep profound understanding is not necessary. A list of the modern world educational philosophies to be considered is as follows: (1) progressivism, (2) rationalism, (3) essentialism, and (4) existentialism. An attempt has been made to briefly define each of the above philosophies and construct their educational policy. After defining the above educational philosophies, the author has briefly compared them with the Christian philosophy of education.

Progressivism

John Dewey was the educational philosopher who brought about this philosophy in the 1920-1950 time period. The main ideas are that schools must emphasize student

individuality and arrange the school program around his interest and needs.¹ Students are taught to know how to change their culture by constructing a new culture which will evolve into a "utopian future."² In Dewey's system truth is what works. The teacher's job is to direct students in problem solving methods. With problem solving experience, students are able to direct change according to successful testing of their experiences with the public. Successful experiences are truth. This truth is then used to build a perfect democratic society. Dewey had some ideas and a goal which many professional educators believe to be very good, but according to the Christian philosophy of education, man has an evil nature and can never build a utopian society by basing truth on his own senses or wisdom. Truth only comes from God.

Rationalism

Early Greeks, as well as philosophers of the enlightenment, centered education on this philosophy. The idea they built on centers on the concept that truth comes from logical reason. A student must train his intellect to

¹Lee C. Deighton, ed., The Encyclopedia of Education, (Crowell-Collier Educational Corporation: The MacMillan Company and The Free Press, 1971), p. 244.

²Van Cleve Morris, Philosophy and the American School, (Cambridge, Mass.: The Riverside Press, 1961), p. 467.

rational understanding.¹ The Christian philosophy will tell us that truth comes from God. Without God there is no truth, nor is there rational thinking. God is rational and well organized, but God is also infinite while man is finite, so man will never totally understand, with or without logical reason, and he can never understand truth apart from God.

Essentialism

"An educational theory that basic ideas and skills essential to our culture should be taught to all alike by time tested methods."² In other words, learning is based on realism or particulars of this world or reflections of the laws of nature.³ A Christian philosopher cannot accept this because all knowledge comes from God. Also, since God is the creator of nature or the particulars that are real, it would be impossible to study only the particulars of this world for we would have to study the particulars of this world in relation to God who made them and who is not of this world.

¹Ibid., p. 341 and pp. 466-67.

²Webster's Seventh New Collegiate Dictionary, rev. ed., (1961), S.V. "Essentialism."

³Van Cleve Morris, Philosophy and the American School, (Cambridge, Mass.: The Riverside Press, 1961), p. 466.

Existentialism

The existentialist theory of education states that the center of all life and meaning is in "the thinking feeling individual."¹ In short, "the fundamental characteristic of human existence is its total freedom . . . a freedom that should never be abdicated, whether to a religion, a regime, a doctrine, or another person. Man determines himself; . . . he is born to be a free subject."² The Christian philosophy of education cannot allow freedom to take the place of God, nor can man become autonomous from God for God to remain God. Man has a sin nature and is morally accountable to God; therefore, existentialism could only lead to man's destruction by God.

Christian Philosophy of Education

The study will begin to examine the different types of Christian philosophies of education. Sometimes they are entitled, "Christian Education,"³ "Spiritual Education,"⁴

¹George F. Kneller, Foundations of Education, (New York: John Wiley and Sons, Inc., 1963), p. 121.

²Ibid.

³James DeForest March, Christian Education and the Local Church, (Cincinnati, Ohio: The Standard Publishing Co., 1943), p. 121.

⁴Jessie Orton Jones, The Spiritual Education of Our Children, (New York: The Viking Press, 1960), p. 11.

"Philosophy of Christian Education,"¹ or "Moral Education."² However, the purpose of this research project is not to go into a deep analysis of all the minute details of Christian educational philosophies. The study is concerned with measuring the degree of understanding parents of students in Christian schools and Christian pastors have of the Christian philosophy of education as it has been defined. Therefore, the author will not review books written by LeBar,³ Fakkema,⁴ Lowrie,⁵ Gaebeline,⁶ Rushdoony,⁷ or Clark,⁸ for their definitions of the Christian philosophy of education are very

¹Herman Harrell Horne, The Philosophy of Christian Education (New York: Fleming H. Revell Co., 1937), p. 3.

²Emile Durkheim, Moral Education (New York: The Free Press of Glencoe, Inc., 1961), p. iii.

³Lois E. LeBar, Education that is Christian (New York: Longmans, Green and Co., 1947).

⁴Mark A. Fakkema, Christian Philosophy (Chicago: Christian Schools Service, Inc.)

⁵Roy W. Lowrie, Jr., Your Child and the Christian School (Wheaton, Ill.: National Association of Christian Schools, 1967), pp. 24-29.

⁶Frank E. Gaebeline, Pattern of God's Truth (New York: Oxford University Press, 1954), pp. 15-26.

⁷Rousas J. Rushdoony, Intellectual Schizophrenia (Grand Rapids: Baker Book House, 1961), pp. 25-37.

⁸Gordan H. Clark, A Christian Philosophy of Education (Grand Rapids: William B. Eerdmans Publishing Co., 1946), pp. 159-88.

similar to the author's. Nor will the author try to expound on the deeper theological concepts of Van Til,¹ Nash,² or Spier,³ for their doctrine includes and goes beyond the stated statement of faith and includes the author's Christian philosophy of education with additional doctrine not being considered in this study. Therefore, the study is only concerned with definitions of the Christian philosophy of education which are considered to be weaker or diluted in relation to the stated definition and can be measured within this relationship. This study will not exhaust all possibilities but is designed to guide the reader in understanding the evaluative instrument used for measuring the Christian philosophy of education. Brief concepts of various Christian philosophies of education are listed below.

Moral Education

This type of Christian education deals only with teaching people right from wrong. The Bible is used as a guide to instruct people on ways to live a good righteous life.

¹Cornelius Van Til, The Dilemma of Education (Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1956), p. 44.

²Ronald H. Nash, Dooyeweerd and the Amsterdam Philosophy (Grand Rapids: Zondervan Publishing House, 1962), pp. 25-35.

³J. M. Spier, An Introduction To Christian Philosophy (Philadelphia: The Presbyterian & Reformed Publishing Co., 1954), pp. 125-55.

Sunday School Education

Here students find Christian education only in the form of Bible study. Children learn Bible stories, or adults learn doctrine, or teenagers learn Christian behavior.

Education and Christianity

Now to be studied is a common misunderstanding of Christian education. This concept is found when people understand Christian education to mean attaching a verse or a Christian principle to knowledge. It is like attaching a garage to a house or chapel to the curriculum.¹ "Education and Christianity" is exactly what the term says, a secular education with Christian principles added to it. An example would be opening a science class with prayer and proceeding to teach science from antitheistic world view. It is a Christian environment with a secular education.

Discipline Education

Discipline education is different from moral education because discipline education is dealing with correcting problem students. Some people believe Christian schools exist to make bad kids good or are some type of religious reform school.

¹Frank E. Gaebelien, Pattern of God's Truth (New York: Oxford University Press, 1954), p. 16.

Evangelistic Education

Although salvation is a primary aim in a Christian school, the school does not function entirely for the purpose of bringing children to a saving knowledge of Jesus Christ. Educating students in the light of God's Word is the philosophy of the Christian school. Christ's salvation coming into the life of a student is an important by-product or an addition to the purpose of education.

Instruments to Identify Philosophy

The third area of additional definitions deals with methods, procedures, tests, or instruments used in identifying a person's educational philosophy. As it has been stated, this is what the research project is trying to do in the area of Christian philosophy of education. However, it may be helpful to examine how a secular philosopher would test someone to find out that person's philosophy. The author has used some of his questions in an evaluative instrument, adapted some questions to fit the instrument, or learned what type questions not to use in the instrument. Several styles of philosophical measuring instruments are listed below with examples of each.

Questionnaire

A questionnaire is given to a subject. The person answering the questions has a multiple choice answer. The

answer to the question identifies to the tester the educational philosophy of the subject taking the test. An example would be:

(1) What is the essence of education?

- A. The essence of education is reason and intuition.
- B. The essence of education is growth.
- C. The essence of education is knowledge and skills.
- D. The essence of education is choice.

Answers: A - Rationalism; B - Progressivism;
C - Essentialism; D - Existentialism.¹

"The Inside-Out (Inductive) Method"²

In this approach a subject sits down and writes a transcript of what he believes education and testing to be and then a philosopher would analyze what philosophy the subject holds. An example would be illustrated if a subject wrote the following statement: "The primary concern of education should be with the development of uniqueness of individual students." An examining philosopher would then analyze the subject's philosophy of education to be existentialism.

¹Patricia D. Jersin, "What Is Your E.P.?" Clearing House, January 1972, p. 274.

²Van Cleve Morris, Philosophy and the American School, (Cambridge, Mass.: The Riverside Press, 1961), pp. 464-68.

"The Outside-In (Deductive) Method"¹

In this approach, a subject transcribes his "personal views on ontology, epistemology, and axiology"² and then the subject would apply these concepts to education. From this a philosopher would analyze what the subject's educational philosophy was. An example of this method would be illustrated if a subject wrote his personal epistemology to be "truth is observable fact," then an examining philosopher would deduct the subject's philosophy of education to be essentialism. Further evidence could be then obtained by asking the subject to transcribe the ideal situation when genuine learning is going on.

Review of Literature

In a survey of the literature, the author has found that there are no books or periodicals which deal directly with this work, nor has any other author dealt with the stated hypothesis. However, there are many books which in some way touch on the stated problem. These books and periodicals of related literature have been used to build an understanding of what the author believes to be relevant secular and Christian philosophies of education. Literature used for this purpose is cited in the introduction of this

¹Ibid., pp. 468-70.

²Ibid.

study. Other pieces of literature have been used in direct relation with the definition of terms. This information was used in construction of a measuring instrument and is cited in the section entitled, "Additional Definitions of Terms."

CHAPTER II

PROCEDURE

Debate can be made over what is the best method for measuring a subject's understanding of the Christian philosophy of education. For the following reasons, the author decided the questionnaire style of instrument was to be used in this study. First, the questionnaire is the most effective method to extract statistical data from subjects. Second, questions on a questionnaire can be designed for short quick answers which will result in more returned questionnaires. Third, this system captures the subject's first impressions which are most accurate. Fourth, questions which can be answered quickly but accurately is being considered of the limited time a subject has.

Specific Procedures

Questionnaire

The first step of this research project was to construct a questionnaire which measures a parent's or pastor's understanding of the Christian philosophy of education. This was a difficult task because words in a questionnaire are subject to a person's private interpretation. Due to unknown past experience, the meaning of the words could be

misunderstood or taken from an unintended point of view. The development of a questionnaire which accurately measures a pastor's or parent's Christian philosophy of education may be one of the most valuable results of this study.

The questionnaire was divided into three sections, a general information section; a multiple choice section, and a true or false section.

The general information section asked for simple personal facts. Personal facts about the subject, historical data, and church related data were collected. Each subject was also asked to give his definition of a Christian philosophy of education. This section was important because it limited many of the unknown variables, helped in organization or categorization, and served as a basis for building conclusions.

The multiple choice questions in section two were designed to accomplish several things. First, they identify several different possible Christian philosophies of education. This forces the subject to choose his top priority philosophical objective. Secondly, if the subject chooses an answer which is inconsistent with the author's stated educational philosophy, this inconsistent answer identifies the subject's preferred philosophy. This will enable the researcher to identify common misunderstandings.

In the author's opinion, the first five multiple choice questions have only one possible correct answer out of six choices. The remaining ten questions may have one or more possible correct answers. Making note of the breakdown of the multiple choice questions is important because the first five questions are of a special design. Essentially questions one through five are exactly the same. They all ask the same question using five different forms. Included in the design is an effort to identify which of the particular types of Christian philosophy of education a parent or pastor believes. An example of question number one is demonstrated below.

1. The major purpose of a Christian school is:

- A. evangelism
- B. Christian environment
- C. teaching from a Biblical viewpoint
- D. sound discipline
- E. teach righteousness
- F. teach theology

The answers to question number one indicate the following philosophies:

- A. evangelism indicates "Evangelistic Education"
- B. Christian environment indicates "Education and Christianity"
- C. teaching from a Biblical viewpoint indicates "The Christian Philosophy of Education"
- D. sound discipline indicates "Discipline Education"
- E. teach righteousness indicates "Moral Education"
- F. teach theology indicates "Sunday School Education"

Questions six through fifteen are aimed at measuring a subject's understanding of particular aspects of the Christian philosophy of education.

Section three, a true or false section of twenty questions, is aimed at quickly identifying a subject's priorities in his or her education philosophy. Some questions ask about particulars of the Christian philosophy while others are designed to indicate secular philosophies of education. Also, some questions could be answered correctly no matter what philosophy of education a subject holds.

To conclude the discussion concerning questions on the questionnaire, it is to be noted that the author knew of no other available instrument that would measure a subject's Christian philosophy of education. Therefore, the author constructed his own questionnaire. Questions were constructed from materials previously cited in the introduction of this study and from class notes of Dr. E. W. Male's course entitled, "History and Christian Philosophy of Education," offered at Grace Theological Seminary.

Directions for filling in the questionnaire are of utmost importance. If the directions are not clear the subjects will become confused, resulting in questionnaires being returned with improperly identified answers. Short and simple directions were used. A complete questionnaire is

now to be presented and should be read before the reader continues because it is vital to understanding the basis for the author's conclusions.

QUESTIONNAIRE - GENERAL INFORMATION

1. Have you ever attended a Christian school?
2. What church do you attend?
3. How many children do you have?
4. How many of your children attend, or have attended, or have graduated from a Christian school?
5. What is your age?
6. What is your occupation?
7. Do you believe you are a Christian, saved by faith in Jesus Christ as outlined in the Apostles' Creed?
8. Does the pastor of your church send his children to a Christian school?
9. Does the pastor of your church strongly support Christian schools?
10. Where did you first hear of Christian schools?
11. Please define your understanding of the Christian philosophy of education.
12. Why did you send your children to a Christian school?

MULTIPLE CHOICE QUESTIONS

Directions: Circle the letter of the answer which best describes your opinion of the stated question. Please do not mark more than one answer.

1. The major purpose of a Christian school is . . .
 - A. evangelism
 - B. Christian environment
 - C. teaching from a Biblical viewpoint
 - D. sound discipline

- E. teach righteousness
 - F. teach theology
2. You appreciate the Christian school because . . .
- A. it offers sound discipline
 - B. it offers a Christ-centered education
 - C. it protects your child from violence, drugs, racism, or busing
 - D. it teaches the Bible
 - E. it offers the plan of salvation to students
 - F. it teaches morality
3. The Christian school is most like . . .
- A. a missionary school
 - B. a Sunday School
 - C. a reform school
 - D. a school that makes God central in every subject
 - E. a school that teaches right from wrong
 - F. a public school with prayer and Bible reading
4. Christian schools are important because . . .
- A. they teach what is consistent with a Christian life and world view
 - B. they add prayer and Bible reading to the school curriculum
 - C. they seek to save students by showing them Christ's plan of salvation
 - D. they teach moral responsibility
 - E. they do not spare the rod in disciplinary matters
 - F. they teach Bible stories and Bible doctrine
5. Integration of the Christian philosophy of education means . . .
- A. adding Bible reading and prayer to the educational process
 - B. teaching evolution as a false theory
 - C. applying morals to learning
 - D. adding the plan of salvation to the curriculum
 - E. applying God's plan of salvation to the curriculum
 - F. making Christ the central factor in education
6. Do you believe the Christian school is an extension of the . . .
- A. Church
 - B. State
 - C. Home

7. The Christian school must emphasize . . .
 - A. student individuality
 - B. student freedom
 - C. logical reason based on science
 - D. Christ as the unifying factor in education
 - E. salvation, prayer, and Bible reading
8. Ideally, the public school's philosophy of education teaches . . .
 - A. atheism
 - B. from a Christian viewpoint
 - C. from a neutral position
 - D. no religion
9. The major purpose or objective of the public or secular school is NOT . . .
 - A. to teach patriotism
 - B. to teach students to use their abilities to the fullest extent
 - C. to teach from a religious point of view
 - D. to teach morality
10. The secular school must base its moral teachings on . . .
 - A. the Bible
 - B. public opinion
 - C. individualism
 - D. state law
11. Education is the responsibility of the . . .
 - A. parents
 - B. state
 - C. church
12. Knowledge and wisdom must be based on . . .
 - A. the senses
 - B. experience
 - C. God's revelation
13. Who should teach at a Christian school . . .
 - A. teachers who are Christians
 - B. Christian teachers
 - C. teachers who thoroughly understand Christianity

- D. pastors
 - E. missionaries
 - F. non-Christian teachers
14. You should send your child to a Christian school because of the . . .
- A. Christian atmosphere
 - B. Christian instructors
 - C. high quality education
 - D. the fact that education must be based on the Bible
15. In a history class at a Christian school you would probably find the following . . .
- A. prayer
 - B. a dialogue of God's involvement in the building of the Roman Empire
 - C. a story of Jonah and the Whale
 - D. adding portions of the Bible to what the textbook says about Egypt and Moses

TRUE AND FALSE QUESTIONS

Directions: Mark the following statements TRUE and FALSE by circling the appropriate response.

1. T or F Christian education should be confined to the Bible department and has no right to control the instruction of all other departments.
2. T or F Secular schools teach knowledge as an absolute.
3. T or F A school is a Christian school if it is church-related.
4. T or F "All is change except the law of change."
5. T or F Experience is the beginning of all knowledge.
6. T or F Christian schools have a strong base from which they can build relationships between all subject areas.
7. T or F A school is a Christian school if it applies God's special revelation to every area of education.
8. T or F If you give man a quality education and a good environment, he will be basically good.

9. T or F Christian school curriculum would be very similar to that of the Daily Vacation Bible School of the Inter-Varsity Christian Fellowship.
10. T or F A school is a Christian school if it emphasizes the plan of salvation to its students.
11. T or F Christian schools teach knowledge as an absolute.
12. T or F If your child was released from a secular school for one hour a day to receive Bible training and prayer from your minister, he would be receiving a Christian education.
13. T or F A school is a Christian school if it offers chapel, Bible, and prayer.
14. T or F If you do not start with the pre-supposition of God, you cannot have or end in God in thinking logically.
15. T or F "We can know nothing for sure except the fact that we can know nothing for sure," is a true statement.
16. T or F A school is a Christian school if it helps prepare people for full-time Christian service.
17. T or F Christian principles from the Bible are to be applied to all areas of study in all subject areas.
18. T or F "All truth is God's truth."
19. T or F Public schools are neutral in religious training.
20. T or F Secular schools have a strong base from which they can build relationships between all areas of learning.

Answer sheets are in Appendix I.

Distribution of the Questionnaire

After completing the construction of an evaluative measuring instrument, it had to be distributed to a selected

sample of parents of students in Christian schools or their pastors. The study was limited to parents who have one or more children enrolled in a Christian school. It did not concern itself with the problem of the possibility of some parents not being true Christians. The author assumes that parents who have their children enrolled in a Christian school should know the real meaning of the Christian philosophy of education. The study was also limited in that it only investigated pastors who have children from their church who are attending a Christian school. Pastors must also be of a sound Christian faith (to be defined later). The study was not concerned with pastors who have no link with any Christian school or with pastors who are not true born again Christians.

A location limitation will also be included. This study was limited to a select group of Christian schools which are located within a one hundred mile radius of Charlotte, North Carolina. All the Christian schools within the specified geographical area were not included in the study because the author's first-hand experience with the omitted schools led him to believe these schools would rather not be involved. Also, the author made an effort to keep a balance between the various types of Christian schools represented in the study.

Before the questionnaire could be distributed, permission had to be secured from the headmasters of the various

schools to be involved. A letter was sent to the headmasters which introduced the author, the purpose of the study, and included a copy of the questionnaire, with an introductory letter addressed to parents. See Appendix II and III for copies of these letters. This letter was mailed to six Christian schools which are located in the limited area. The schools were of various backgrounds in an effort to get a cross section sampling of Christian school parents. Schools were non-denominational or church-related. Some schools were as old as twenty-six years while others were as young as two years old. Student bodies ranged from twenty-six students to over 1,000 students. Schools were members of the National Union of Christian Schools, The American Association of Christian Schools, The National Christian School Education Association, or were not related to any organized Christian school association.

Only three headmasters answered the inquiring letter. One headmaster filled in the questionnaire but made no comments about giving or not giving permission to question his school. No efforts were made to communicate again with any of the headmasters who did not respond to the letter, or to the headmaster whose response did not adequately answer the author's requests. The headmaster from Emmanuel Christian School of Hartsville, South Carolina, cooperated fully in the research study, and the school in which the author taught, Charlotte Christian School, also cooperated fully.

Emmanuel Christian School is a school related to Emmanuel Baptist Church, has approximately 300 students, and is five years old. It is affiliated with the American Association of Christian Schools.

Charlotte Christian School is a non-denominational school, has approximately 310 students, is twenty-five years old, and is a member of the National Union of Christian Schools.

Parents of children in the two schools were given five weeks to fill in the questionnaires and return them to their respective school or mail them directly to the author. Several questionnaires have been received after the five weeks time, but they have not been tabulated into the results.

CHAPTER III

QUANTITATIVE ANALYSIS

Upon receipt of all the returned questionnaires, the responses were tabulated. The statistical information was divided into three categories: Emmanuel Christian School information, Charlotte Christian School information, and total return collective information. The total return information is the only information that will be used as a basis for dealing with both Hypothesis One and Two. No conclusions are based from the independent information of both Emmanuel Christian School and Charlotte Christian School. There have been no efforts made to compare the two schools.

Hypothesis One

Hypothesis One states that all parents who send their children to a Christian school have an adequate understanding of the Christian philosophy of education. In Hypothesis Two adequate understanding is not discussed because contact with the pastors was only indirect. Conclusions were based on reasons drawn from parent's answers to questions about pastors. However, in Hypothesis One this will be done because direct contact was established with parents and can be measured against a pre-determined value system.

It was arbitrarily decided that eighty-five per cent or better score for the thirty-five question questionnaire would be the minimum acceptable score to show an adequate understanding of the Christian philosophy of education. According to this value system, a parent would have to score thirty correct answers out of thirty-five items, as outlined on the questionnaire.

An eighty-five per cent score was chosen as the minimum acceptable score for adequate understanding of the Christian philosophy of education because: (1) many of the questions are repeated several times in various ways which is reason to require a high percentage standard; (2) most of the questions are based on parents having only a basic understanding of the Christian philosophy of education; (3) twenty of the thirty-five questions are true or false questions which gives the parent a fifty per cent chance of getting a right answer to an unknown question which is another reason for a high percentage figure. The above reasons for a high competency figure were weighed against the lack of formal training of the parents. Only ten and three-fourths per cent of the parents who returned questionnaires, have attended Christian schools (see Table One).

TABLE ONEParents Who Attended Christian School:

	<u>No. of Posi- tive Responses</u>	<u>Total No. of Responses</u>	<u>%</u>
Charlotte Christian School	8	68	11.76%
Emmanuel Christian School	5	53	9.43%
Total Scores	13	121	10.74%

Also, as will be seen in the study of Hypothesis Two, there has been failure in churches because pastors have not instructed their congregations in the concepts of Christian school education. These are reasons for a low percentage standard. However, parents who are freely deciding to send their children to a Christian school should make it their business to know the philosophy of education being taught at their school. Therefore, an eighty-five per cent score is reasonable as a standard for measuring the competency of parental understanding of the Christian philosophy of education.

Conclusions for Hypothesis One

Returned questionnaires were examined and percentage scores were calculated for each individual questionnaire. Calculations were made by dividing the total number of questions into the number of correct answers on each questionnaire. The average or mean score was 77.61 per cent. The median

score was 82.45 per cent. The mode score was 82.45 per cent. All the test scores were placed on an internal frequency scale where the variance, standard deviation, and coefficient variable were found. Appendix IV contains the total score calculations as well as calculations for Charlotte Christian School and Emmanuel Christian School.

As Appendix IV shows, the probability that a Christian school parent will score 85.00 per cent or less is 72.57 per cent. Based on this statistical information found for Hypothesis One, the author must conclude Hypothesis One to be false. Not only do not all parents not have an adequate understanding of what the Christian philosophy of education is, but most parents do not have an adequate understanding of this philosophy. The statistics show that the opposite of Hypothesis One to be true. Reasons for the above conclusions are listed below.

1. As is shown in Appendix IV, 72.57 per cent of the total parents answering the questionnaire scored below the 85.00 per cent minimum score. The probability reading means most Christian school parents scored 13.43 per cent below the minimal score. This score is not even close to the statement of Hypothesis One which states all Christian school parents are adequate in their understanding of the Christian philosophy of education.

2. The average percentage score from the parents was 77.61 per cent. Therefore, most Christian school parents scored seven per cent lower than the required 85.00 per cent score.

3. Only 27.43 per cent of the Christian school parents will score a score greater than the 85.00 per cent score as is indicated on Appendix IV. This means Hypothesis One is false because the hypothesis stated 100.00 per cent of the parents would score 85.00 per cent or better. Actually, the probability score of only 27.93 per cent scoring 85.00 per cent or greater shows most Christian school parents do not have an adequate understanding of the Christian philosophy of education.

4. The mode score was 82.45 per cent. Mode score represents the most frequent score. This score is at least two per cent less than the requirement for all parents to score.

5. The median score of 82.45 per cent represents the score or potential score above and below which one-half of all the frequencies are scored. Since the median score is no less than two per cent less than the required acceptable score, at least fifty per cent of the Christian school parents will score less than the required 85.00 per cent. Therefore, Hypothesis One is false, and it can also be said that

most Christian school parents do not have a competent understanding of the Christian philosophy of education.

6. As was stated under the section entitled, "Procedure" in this present work, it is noted that any parent answering any one of the first five multiple choice questions incorrectly, has a serious weakness in his understanding of the Christian philosophy of education. The results of this study are in Table Two.

TABLE TWO

Number of Parents Making One or More
Errors in Questions One Through Five:

	<u>No. of Incor- rect Responses</u>	<u>Total No. of Responses</u>	<u>%</u>
Charlotte Christian School	28	68	41.1%
Emmanuel Christian School	30	52	57.7%
Total Scores	58	120	48.3%

As shown above, 48.3 per cent of all parents returning the questionnaire made an error in the group of multiple choice questions numbered one through five. As was previously stated, these questions were specifically designed to identify parents who understand the Christian philosophy of education to be defined as illustrated in Appendix One. Any incorrect answer identifies an incorrect emphasis. Therefore, Hypothesis One is false, because nearly one-half of

the parents returning questionnaires made one or more errors in this critical section of questions.

7. An indirect evidence of the fallacy of Hypothesis One is found in the number of returns in relation to the number of questionnaires sent to parents. There was a total of 588 questionnaires mailed to the Christian school parents and a return of 121 questionnaires for a percentage score of 20.6 per cent. This means that nearly eighty per cent of the Christian school parents have some degree of apathy and/or negligence toward a study in Christian school philosophy. These statistical percentages imply that Hypothesis One is false. Results are seen in Table Three.

TABLE THREE

Parents Returning Questionnaires:

	<u>No. of Parents Returning Questionnaires</u>	<u>Total No. of Questionnaires</u>	<u>%</u>
Charlotte Christian School	68	289	23.5%
Emmanuel Christian School	53	299	17.7%
Total Scores	121	588	20.6%

8. The number of incomplete returns was 51.6 per cent. This statistic indicates that over half the parents returning questionnaires were unsure of what the Christian philosophy of education was or did not know and could not

answer. All Christian school parents could not possibly have a competent understanding of the Christian philosophy of education with half of those returning questionnaires not able to complete the questionnaire. Hypothesis One must be false, and the statement stating most Christian school parents do not have an adequate understanding of the Christian philosophy of education must be true. See Tables Four and Five.

TABLE FOUR

Number of Incomplete Returns:

	<u>No. of Incom- plete Returns</u>	<u>Total No. of Returns</u>	<u>%</u>
Charlotte Christian School	38	68	58.8%
Emmanuel Christian School	24	52	46.2%
Total Scores	62	120	51.6%

TABLE FIVE

Number of Complete Returns of
Total Mailed Questionnaires:

	<u>No. of Complete Returns</u>	<u>Total No. of Questionnaires</u>	<u>%</u>
Charlotte Christian School	30	289	10.4%
Emmanuel Christian School	28	299	9.4%
Total Scores	58	588	9.9%

Hypothesis Two

Hypothesis Two states that all pastors who have children from their church attending a Christian school have an adequate understanding of the Christian philosophy of education. Statistic information aimed at proving this hypothesis to be true was very difficult to obtain. Of the entire 121 general information sheets returned, only one was returned by a pastor. The largest single group of respondents (28%) were homemakers. See Table Six.

TABLE SIX

Returns Written by Homemakers:

	<u>No. of Responses by Homemakers</u>	<u>Total No. of Responses</u>	<u>%</u>
Charlotte Christian School	18	68	26%
Emmanuel Christian School	16	53	30%
Total Scores	34	121	28%

Some of the homemakers may be the wives of pastors or ministers, but in any event, very few pastors took time to read or fill out their questionnaires.

Further information used to prove Hypothesis Two true was obtained by asking parents to answer yes or no to a question asking if their pastor sends his children to a Christian school. Forty-four per cent of the parents' pastors send

their children to a Christian School. Another question asked parents to answer yes or no if their pastor supports Christian schools from the pulpit or through church giving. Sixty-three per cent of the parents' pastors were reported to support Christian schools. See Table Seven below for further statistical information.

TABLE SEVEN

Pastors Send and/or Support Christian Schools:

	<u>Pastor Sends His Children</u>			<u>Pastor's Financial and Pulpit Support</u>		
	Yes	No	Answer	Yes	No	Answer
Charlotte Christian School	34	41	25	63	13	24
Emmanuel Christian School	58	26	16	69	17	14
Total Scores	44	35	21	65	15	20

Conclusions for Hypothesis Two

Based on the lack of statistical information found for Hypothesis Two, the author cannot draw any factual conclusions. However, it is the opinion of the author that all pastors who have children from their church attending a Christian school do not have an adequate understanding of the Christian philosophy of education. It is also the author's opinion that most pastors do not have an adequate

understanding of the Christian philosophy of education.

The reasons which the above opinions are based are as follows:

1. Of the entire 588 questionnaires mailed to parents and pastors who have their children in Christian schools, only one pastor returned the questionnaire. According to the parents' questionnaires returned, thirty-three different churches were represented with pastors who send their children or support their Christian school. If pastors had an adequate understanding of the Christian philosophy of education, surely there would be more than one returned questionnaire from over thirty-three churches. These statistically based conclusions are only probable because there may be many unknown factors which this study has not considered. In any case, pastoral support for this study was weak.

2. Of the entire 121 general information sheets returned, only forty-four per cent of the parents stated that their pastor sent his children to a Christian school. Obviously all pastors who have children from their church attending a Christian school do not send their children to a Christian school, but when only forty-four per cent of the represented parents have pastors who do send their children to a Christian school, it seems probable that most parents' pastors do not have an adequate understanding of the Christian

philosophy of education, Christian education is the only education which is consistent with a Christian's world life view. If all or even most pastors understood this point of view, a much higher percentage would be revealed.

3. Of the entire 121 general information sheets returned, only sixty-five per cent of the parents stated that their pastor supports Christian schools. Once again, it is obvious that all pastors who have children from their church in Christian schools do not support Christian schools and, therefore, do not support the Christian philosophy of education. However, it can be noted from this statistic that most pastors do support Christian schools but as many as twenty-one per cent of the pastors could be inconsistent with their own teaching. If sixty-five per cent of the pastors support Christian schools, but only forty-four per cent send their children to Christian schools, twenty-one per cent of the pastors may be supporting Christian schools while sending their children somewhere else. However, it should be noted that many pastors do not have children or their children are not school age. Nevertheless, many pastors do not have an adequate understanding of the Christian philosophy of education.

4. Twenty per cent of the parents returning questionnaires could not answer if their pastor supports or sends his children to Christian schools. Again, unknown variables are

not considered with this statistic. For example, eight per cent of the parents making returns attend home churches or churches without pastors. In any case, it can be stated that many pastors are not communicating their position when it comes to Christian schools. This indicates no position which is a negative position. The Christian philosophy of education is so superior to any secular philosophy of education that a pastor who supports it must communicate it. Therefore, all pastors who have children attending both their church and a Christian school do not competently understand the Christian philosophy of education.

Additional Data Analysis

This work has centered its study around measuring the understanding of the Christian philosophy of education of parents and pastors. In a study such as this, there are several additional elements of information which have been obtained and are not directly related to Hypothesis One or Two. Consequently, an additional section of data analysis is included.

1. The average age of parents sending their children to a Christian school is thirty-seven years and nine months. See Table Eight.

TABLE EIGHTAverage Age of Christian
School Parents;

	<u>Total No. of Parents</u>	<u>Total No. of Years</u>	<u>%</u>
Charlotte Christian School	74	2813	38.01 years
Emmanuel Christian School	55	2057	37.40 years
Total Scores	129	4870	37.75 years

2. The average family who has children in a Christian school has 2.64 children in their family. The same families only send an average of 1.92 children to the Christian school. Therefore, the average family sends only seventy-three per cent of their children to the Christian school. Obviously this statistic can be misleading due to unknown variables. For example: parents with pre-school or post-school children, mentally retarded children, or parents who have financial problems are not taken into consideration. See Table Nine.

TABLE NINE

	<u>Number of Children</u>	<u>Number of Families</u>	<u>No. of Children/ Family</u>
Charlotte Christian School	178	66	2.69
Emmanuel Christian School	134	52	2.57
Total Scores	312	118	2.64

	<u>Number of Children Attending Christian School</u>	<u>Number of Families</u>	<u>No. of Children/ Family Attending Christian School</u>
Charlotte Christian School	126	66	1.90
Emmanuel Christian School	101	52	1.94
Total Scores	227	118	1.92

	<u>Number of Children Attending Christian School</u>	<u>Total No. of Children</u>	<u>% of Children Attending Christian School</u>
Charlotte Christian School	126	178	71%
Emmanuel Christian School	101	134	75%
Total Scores	227	312	73%

3. Church attendance is also being considered. Returned questionnaires show that 99.5% of all parents who returned questionnaires are active church members. This

statistic indicates that parents who are active within their Christian school are also active within their church. Therefore, it may be implied that active church members are the best prospects for student recruitment. Church attendance statistics also show that 44% of the returned questionnaires came from parents who attend a Baptist church. Although the Baptist church attendance statistic is subject to many variables and could never hold true in other parts of the country, it is significant for schools located in the Carolinas. Other denominational church attendance percentages are represented on Table Ten.

TABLE TEN

Church Attendance of Those Returning Questionnaires:

	Emmanuel Baptist	Other Baptists	Calvary Presby.	Other Presby.	Methodist	Home Church	Lutheran	Episcopal	Pentecostal	Alliance	None
Charlotte Christian School	0%	13%	24%	30%	7%	12%	3%	6%	1%	3%	1%
Emmanuel Christian School	44%	41%	0%	0%	13%	2%	0%	0%	0%	0%	0%
TOTALS	19%	25%	13%	17%	10%	8%	2%	3%	$\frac{1}{2}\%$	2%	$\frac{1}{2}\%$

4. Parents were asked to report on the questionnaire where they learned about Christian schools. The statistics (see Table Eleven), show where parents learned of Christian schools and what per cent of parents learned of Christian schools from a particular source of information. However, it must be noted that many parents misunderstood this question to mean when instead of where. Also a high percentage, twenty-six per cent of parents, did not answer or could not recall where they learned of Christian schools. It is interesting to note that a large percentage of parents from Emmanuel Christian School, a church-related school, learned about Christian schools from their church, while a large percentage of parents from Charlotte Christian School, a non-denominational school, learned about Christian schools from their friends.

TABLE ELEVEN

Where Did Parents Learn of Christian Schools?

	<u>Friend</u>	<u>Church</u>	<u>Home</u>	<u>News</u>	<u>College</u>	<u>?</u>
Charlotte Christian School	37%	15%	16%	4%	3%	25%
Emmanuel Christian School	17%	42%	4%	3%	6%	28%
Total Scores	28%	26%	11%	4%	5%	26%

5. General question number six asked if the parent answering the questionnaire was a Christian, saved by faith

in Jesus Christ as is outlined in the Apostles' Creed. Ninety-nine and eighteen hundreds of one per cent of the parents answering the questionnaire claimed to be Christians. However, it should be noted that this statistic is based on the assumption that parents answering the question know what is taught in the Apostles' Creed. The only non-Christian response came from a freak accident where two general information question sheets were mistakenly stapled with the questionnaire. On that particular questionnaire, the wife claimed to be a Christian and the husband said he was not a Christian but filled in a general information question sheet to please his wife. It cannot be assumed from this high statistic that all parents who send their children to a Christian school are Christians, but it is significant that with one exception only Christian parents returned questionnaires. See Table Twelve.

TABLE TWELVE

Parents Claiming to be Christians:

	<u>Parents Claim- ing to be Christians</u>	<u>Parents Re- turning Ques- tionnaires</u>	<u>% of Christian Parents</u>
Charlotte Christian School	68	69	98.55%
Emmanuel Christian School	53	53	100.00%
Total Scores	121	122	99.18%

6. The author has also noted a conclusion based on language understanding. It appears from questions in the questionnaire, but largely from specific statements written by parents on the questionnaire that parents are familiar with the term "Christ-centered" education. However, the term is applied to identify the Christian philosophy of education, and rightfully so, but in reality the parents do not understand it to mean the Christian philosophy of education, and rightfully so, but in reality the parents do not understand it to mean the Christian philosophy of education which the author has defined in Chapter I. When parents use this term they seem, and often did specifically in writing, to mean a Christian environment where learning can take place. Rarely did the author find parents specifically trying to communicate that the actual learning, every aspect of truth and reality, comes only from God as His special revelation is integrated into natural revelation. Only four times did parents use Gaebelein's word "integration."¹ The following phrases riddled the parents' questionnaires in an effort to clarify Christ-centered education.

"good education with Bible"

"a good education with a Christian atmosphere"

"general education with Christ"

¹Frank E. Gaebelein, Pattern of God's Truth (New York: Oxford University Press, 1954), p. 36.

"a child should be taught the Bible as well as a secular education"

"Christian education along with regular"

"to have God as a center of their life and still have a good education"

"a good education and at the same time a good Christian education combined"

"a Christian education and a far better secular education"

"a sound education with emphasis on Christian ethics"

"to offer a sound curriculum in a Christian environment"

Many parents clearly understand Christ-centered education to be an atmosphere or an environment for learning. Other parents believe Christ-centered education to be adding Christian principles, verses, ethics, chapels, or Christian teachers to the educational process.

There tends to be a fundamental lack of depth in parents' understanding of knowledge. Often parents concluded Christ-centered education to mean knowledge comes from God, but did not know what it means to know what absolute truth is. This conclusion is based on the fact that seventy per cent of the parents returning questions missed multiple choice question number fifteen. Question fifteen was designed for parents to demonstrate skill in identifying a teacher integrating God's Word to his subject. Also, eighty-one per cent of the parents returning questionnaires answered

true or false question number eleven incorrectly. Question eleven states Christian schools teach knowledge as an absolute. As is stated in Chapter I, the definition of a Christian requires that he believe that the Bible is inspired and the only authoritative Word of God. As Gaebelien properly states, "all truth is God's truth."¹ Anytime a Christian school is integrating the Bible to an academic descriptive or even adding God's Word to the curriculum, the Christian school is teaching truth and truth must be an absolute to be defined truth. Since almost 100 per cent of the parents returning questionnaires are Christians who believe the Bible to be true, but then only twenty per cent of these same parents recognize that a Christian school can teach knowledge as an absolute, it can be concluded that Christian school parents do not know what the word "absolute" means. Therefore, when a Christian school parent implies that a "Christ-centered" education means their children are getting knowledge from God, as they will say all knowledge comes from God, they probably do not know what that means or how this knowledge from God is imparted to their children while studying an academic discipline.

¹Ibid., p. 20.

Suggestions For Further Study

The present study has successfully identified a major problem Christian schools must face. Christian schools must be aware that many pastors and parents do not understand the Christian philosophy of education. This problem becomes even more intense because most pastors and parents do not know they do not know what the Christian philosophy of education is. They believe they are right in their understanding and are oblivious to the fact that their understanding is in fact inadequate. Although no question in the questionnaire asked if parents or pastors were making efforts to better understand the Christian philosophy of education, the author found no evidence of effort from related questions or written responses. Therefore, the author suggests further study be made with an effort at finding ways to educate both pastors and parents to achieving a competent understanding of the Christian philosophy of education.

The author would also recommend that headmasters organize a course of study for their Christian school parents. The course would be designed to teach parents the basic concepts of the Christian philosophy of education, practical principles of Christian education, and responsibilities for Christian school parents. Examples of ideas to be included in a parents' course of study are as follows:

1. Require parents to buy and read, Your Child and the Christian School, by Roy Lowrie, and Pattern of God's Truth by Frank Gaebeline.

2. Make the course mandatory for new Christian school parents and voluntary for old Christian school parents.

3. Require parents to attend three, two-hour evening classes.

4. Include the following topics for lecture or discussion.

- (a) Examine the Christian concept of truth, reality, and knowledge in contrast to secular concepts;
- (b) Examine integration of God's special revelation throughout God's natural revelation;
- (c) Form objectives for Christian parents in raising their children from the light of Christian education.

5. Give written assignments which require parents to write book reports, educational objectives for their children, and a paper containing their Christian philosophy of education.

6. Give a concluding written test and give each parent a written evaluation of their participation in the course.

Christian schools should also have a unit of study designed to inform their students exactly what the Christian philosophy of education is. While Christian schools have senior high students, they can teach them the correct Christian philosophy of education so that when they are parents they will be knowledgeable and supportive of Christian schools.

Of Charlotte Christian School's sixty-eight returns, two were returned by alumni. Two Charlotte Christian School alumni sent their children back to Charlotte Christian School and also were responsible enough to return questionnaires.

APPENDIX I

Philosophy

Question Number	Moral Education	Sunday School Education	Education That Is Christian	Discipline Education	Salvation Education	Christian Philosophy of Education
1	E	F	B	D	A	C
2	F	D	C	A	E	B
3	E	B	F	C	A	D
4	D	F	B	F	C	A
5	C	B	A	E	D	F
Score	0/5	0/5	0/5	0/5	0/5	5/5

APPENDIX I

Philosophy

Question Number	World Philosophy of Education	Philosophy of Christian Education	Christian Philosophy of Education	Other
6	B,C	A,B,C	C	
7	A,B,C	E	D	
8	C,D	A,D	C,D	B
9	C	C	C	A,B,D
10	B,C,D	A	B,D	A
11	B	A,C	A	C
12	A,B,D	C	C	
13	F	A,C,D,E	B	
14	C	A,B,D	D	
15		A,B,C,D	B	
Score	3/15	8/15	15/15	0/10

APPENDIX I

Philosophy

Question Number	Christian Philosophy of Education	Philosophy of Christian Education	World Philosophy of Education
1	F	T	T
2	T	T	F
3	F	T	T
4	F	F	T
5	F	T	T
6	T	T	F
7	T	T	T
8	F	F	T
9	F	T	T
10	F	T	T
11	T	T	F
12	F	T	T
13	F	T	T
14	T	T	T
15	F	F	T
16	F	T	T
17	T	T	F
18	T	F	F
19	F	F	T
20	F	F	F
Score	20/20	11/20	3/20

APPENDIX II

February 10, 1976

Dear Christian School Administrator:

I am writing you to ask you for help. Currently I am enrolled in Grace Theological Seminary and am working in the second year of a three-year program for a master's degree in Christian School Administration. One of the requirements to complete this program is to write a thesis.

The title of my thesis is, Measuring the Christian Philosophy of Education: A Study of Christian School Parents. I am planning on using a measuring instrument which is in the form of a questionnaire. Enclosed is a copy of the questionnaire. Please, will you help me in the following ways?

1. Constructively criticize the questionnaire by writing on it any helpful comments and return it to me at your earliest convenience.
2. May I have permission to mail the questionnaire to all the families in your school?
3. Will you please send me a copy of your school directory?
4. Would you please encourage your school families to complete the questionnaire and return it to me as soon as possible.

Upon receipt of your reply, I will send further procedural information to you concerning mailing dates and other data.

Your prompt reply would be most appreciated.

In Christ's Service,

Gregory J. Maffet

APPENDIX III

Gregory J. Maffet
Charlotte Christian School
7301 Sardis Road
Charlotte, NC 28211

March 23, 1976

Dear Christian School Parents:

With cooperation of your school's headmaster, I am asking you to please fill out the enclosed questionnaire. The purpose of this questionnaire is to gather data for my master's thesis. Please do not identify yourself, for personal references are of no consequence.

When you have completed filling in the questions, you may return it to me by sending it to your school office, by way of your son or daughter, or you may mail it directly to me.

Thank you very much for your time and cooperation.

In Christ,

Gregory J. Maffet

P.S. Please do this as soon as possible.

APPENDIX IV

TOTAL SCORES:

x_i	f_i	Midpoint x_i	fx_i	$(x_i - \bar{x}_i)$	$(x_i - \bar{x}_i)^2$	$f(x_i - \bar{x}_i)^2$
95 - 99.9	2	97.45	194.90	19.84	393.62	787.24
90 - 94.9	15	92.45	1386.75	14.84	220.22	3303.30
85 - 89.9	20	87.45	1749.00	9.84	96.82	1936.40
80 - 89.9	25	82.45	2061.25	4.84	23.42	585.50
75 - 79.9	16	77.45	1239.20	- .16	.02	.32
70 - 74.9	13	72.45	941.85	- 5.16	26.62	346.06
65 - 69.9	12	67.45	809.40	-10.16	103.22	1238.64
60 - 64.9	5	62.45	312.25	-15.16	229.82	1149.10
55 - 59.9	6	57.45	344.70	-20.16	406.42	2438.52
50 - 54.9	3	52.45	157.35	-25.16	633.02	1899.06
45 - 49.9	0	47.45	0.00	-30.16	909.62	0.00
40 - 44.9	1	42.45	42.42	-35.16	1236.22	1236.22
35 - 39.9	2	37.45	74.90	-40.16	1612.82	3225.64
30 - 34.9	0	32.45	0.00	-45.16	2039.42	0.00
Σ	120	9314.00				18,146.00

$$\text{Mean} = \bar{x} = \frac{9314.00}{120}$$

$$\bar{x} = 77.61$$

$$\text{Median} = 82.45$$

$$\text{Mode} = 82.45$$

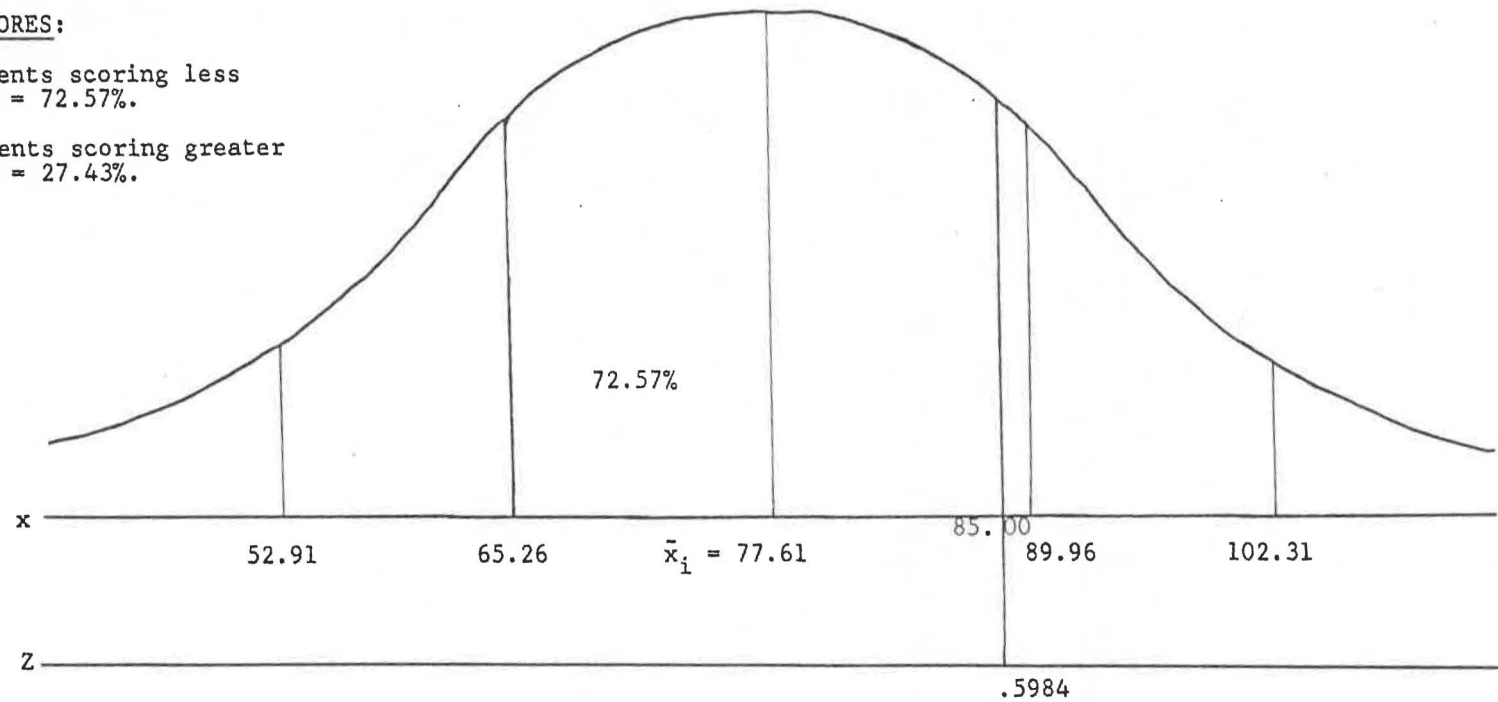
$$s^2 = \text{Variance} = \frac{18,146.00}{119} = 152.48 = > s = \sqrt{152.48} = 12.349$$

$$\text{CV} = \frac{12.349}{77.61} (100) = 15.91\%$$

TOTAL SCORES:

% of Parents scoring less
than 85% = 72.57%.

% of Parents scoring greater
than 85% = 27.43%.



$$\text{Probability } \left\{ z < \frac{x - \bar{x}}{\Delta} \right\} = \text{Probability } \left\{ z < \frac{85.0 - 77.61}{12.349} \right\} = \text{Probability } \left\{ z < .5984 \right\} = .7257 \text{ or } 72.57\%$$

CHARLOTTE CHRISTIAN SCHOOL:

x_i	f_i	Midpoint x_i	fx_i	$(x_i - \bar{x}_i)$	$(x_i - \bar{x}_i)^2$	$f(x_i - \bar{x}_i)^2$
95 - 99.9	2	97.45	194.90	18.53	343.36	686.72
90 - 94.9	9	92.45	832.05	13.53	183.06	1647.54
85 - 89.9	15	87.45	1311.75	8.53	72.76	1091.40
80 - 84.9	14	82.45	1154.30	3.53	12.46	174.44
75 - 79.9	8	77.45	619.60	- 1.47	2.16	17.28
70 - 74.9	6	72.45	434.70	- 6.47	41.86	251.16
65 - 69.9	6	67.45	404.70	-11.47	131.56	789.36
60 - 64.9	0	62.45	0.00	-16.47	271.26	0.00
55 - 59.9	5	57.45	287.25	-21.47	460.96	230.48
50 - 54.9	1	52.45	52.45	-26.47	700.66	700.66
45 - 49.9	0	47.45	0.00	-31.47	990.36	0.00
40 - 44.9	0	42.45	0.00	-36.47	1330.06	0.00
35 - 39.9	2	37.45	74.90	-41.47	1719.76	3439.52
30 - 34.9	0	32.45	0.00	-46.47	2159.46	0.00

Σ

68

5366.60

9028.56

$$\text{Mean} = \bar{x} = \frac{5366.60}{68}$$

$$\bar{x} = 78.92$$

$$\text{Median} = 82.45$$

$$\text{Mode} = 87.45$$

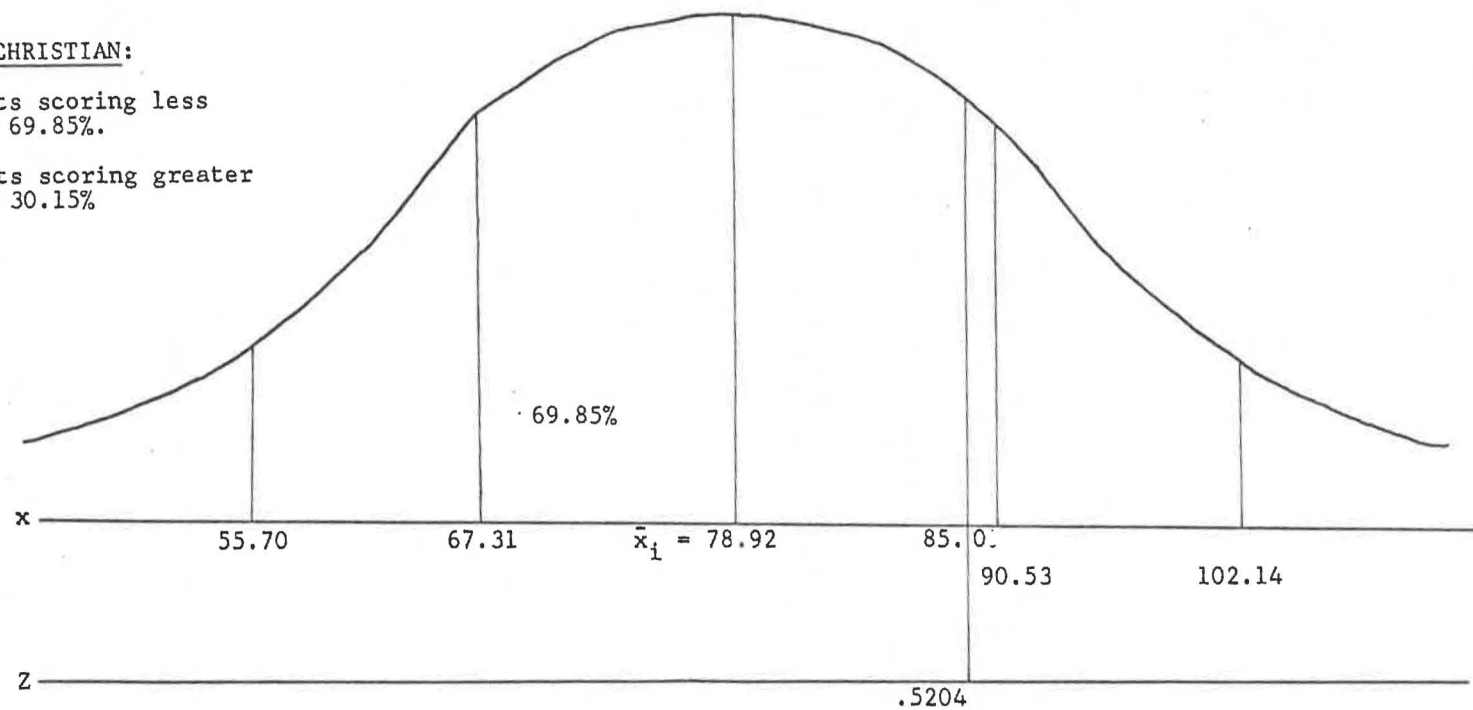
$$s^2 = \text{Variance} = \frac{9,028.56}{67} = 134.75 = s = \sqrt{134.75} = 11.6085$$

$$\text{CV} = \frac{11.6085}{78.92} (100) = 14.71\%$$

CHARLOTTE CHRISTIAN:

% of Parents scoring less
than 85% = 69.85%.

% of Parents scoring greater
than 85% = 30.15%



$$\text{Probability} \left\{ z < \frac{x - \bar{x}}{\Delta} \right\} = \text{Probability} \left\{ z < \frac{85.0 - 78.92}{11.6825} \right\} = \text{Probability} \left\{ z < .5204 \right\} = .6985 \text{ or } 69.85\%$$

EMMANUEL CHRISTIAN:

x_i	f	Midpoint x_i	fx_i	$(x_i - \bar{x}_i)$	$(x_i - \bar{x}_i)^2$	$f(x_i - \bar{x}_i)^2$
95 - 99.9	0	97.45	0.00	21.55	464.40	0.00
90 - 94.9	6	92.45	554.47	16.55	273.90	1643.40
85 - 89.9	5	87.45	437.25	11.55	133.40	667.00
80 - 84.9	11	82.45	906.95	6.55	42.90	471.90
75 - 79.9	8	77.45	619.60	1.55	2.40	19.20
70 - 74.9	7	72.45	507.15	- 3.45	11.90	83.30
65 - 69.9	6	67.45	404.70	- 8.45	71.40	428.40
60 - 64.9	5	62.45	312.25	-13.45	180.90	904.50
55 - 59.9	1	57.45	57.45	-18.45	340.40	340.40
50 - 54.9	2	52.45	104.90	-23.45	549.90	1099.80
45 - 49.9	0	47.45	0.00	-28.45	809.40	0.00
40 - 44.9	1	42.45	42.45	-33.45	1118.90	1118.90
35 - 39.9	0	37.45	0.00	-38.45	1478.40	0.00
30 - 34.9	0	32.45	0.00	-43.45	1887.90	0.00
Σ	52		3947.17			6776.80

$$\text{Mean} = \bar{x} = \frac{3947.17}{52}$$

$$\bar{x} = 75.90$$

$$\text{Median} = 77.45$$

$$\text{Mode} = 82.45$$

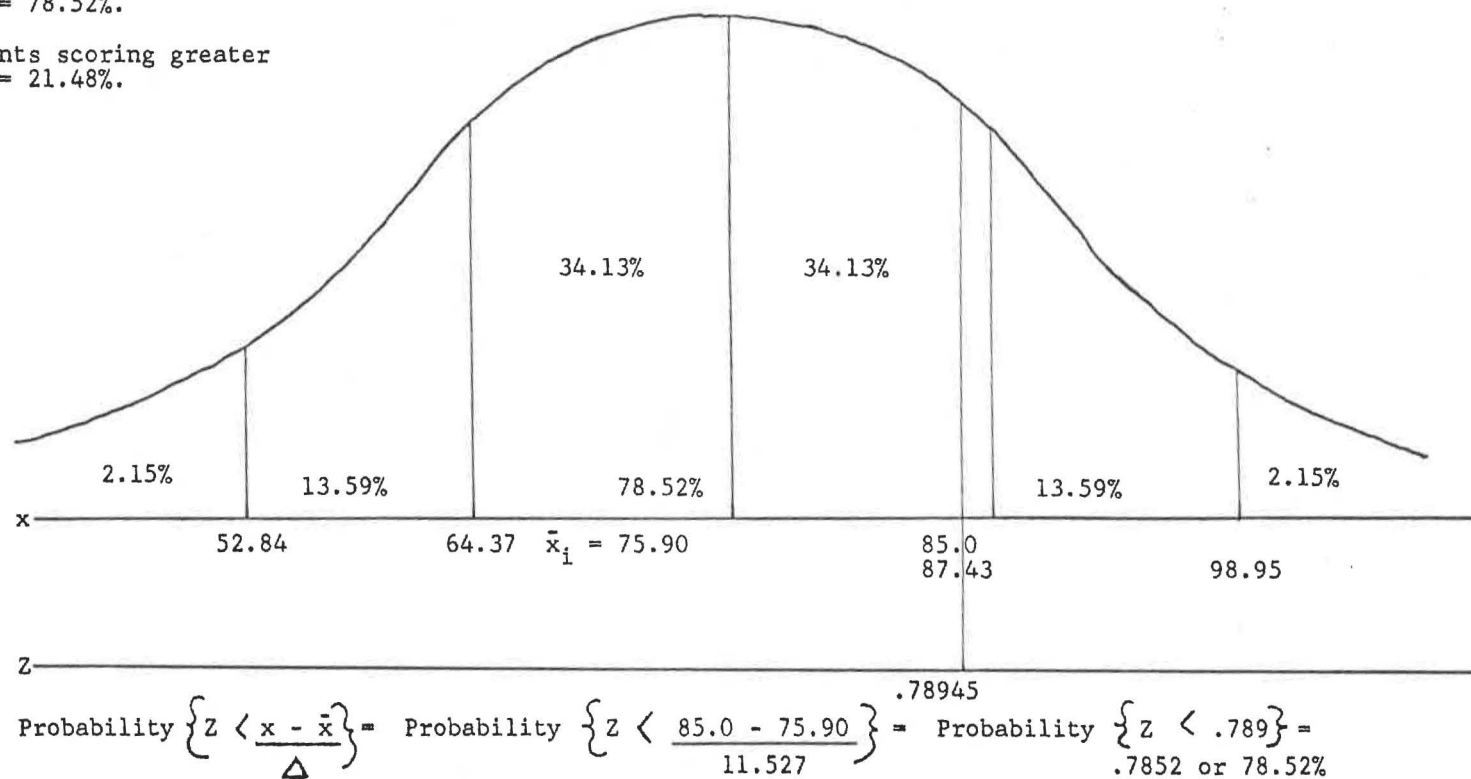
$$s^2 = \text{Variance} = \frac{6,776.80}{51} = 132.87 = > s = \sqrt{132.87} = 11.527$$

$$\text{CV} = \frac{11.527}{75.90} (100) = 15.19\%$$

EMMANUEL CHRISTIAN:

% of Parents scoring less
than 85% = 78.52%.

% of Parents scoring greater
than 85% = 21.48%.



BIBLIOGRAPHY

- Clark, Gordan H. A Christian Philosophy of Education. Grand Rapids: William B. Eerdmans Publishing Co., 1946.
- Deighton, Lee C. The Encyclopedia of Education. Crowell-Collier Educational Corp.: The MacMillan Co. and The Free Press, 1971.
- Durkheim, Emile. Moral Education. New York: The Free Press of Glencoe, Inc., 1961.
- Fakkema, Mark A. Christian Philosophy. Chicago: Christian Schools Service, Inc.
- Gaebelein, Frank E. Pattern of God's Truth. New York: Oxford University Press, 1954.
- Horne, Herman Harrell. The Philosophy of Christian Education. New York: Fleming H. Revell Company, 1937.
- Jersin, Patricia D. "What Is Your E.P.?" Clearing House, January, 1972, pp. 274-78.
- Jones, Jessie O. The Spiritual Education of Our Children. New York: The Viking Press, 1960.
- Kneller, George F. Foundations of Education. New York: John Wiley and Sons, Inc., 1963.
- LeBar, Lois E. Education That is Christian. New York: Longmans, Greek and Co., 1947.
- Lowrie, Roy W., Jr. Christian School Administration. Wheaton, Ill.: National Association of Christian Schools, 1966.
- _____. Your Child and the Christian School. Wheaton, Ill.: National Association of Christian Schools, 1967.
- Morris, Van Cleve. Philosophy and the American School. Cambridge, Mass.: The Riverside Press, 1961.

- Murch, James DeForest. Christian Education and the Local Church. Cincinnati, Ohio: The Standard Publishing Co., 1943.
- Nash, Ronald H. Dooyeweerd and the Amsterdam Philosophy. Grand Rapids: Zondervan Publishing House, 1962.
- Rushdoony, Rousas J. Intellectual Schizophrenia. Grand Rapids: Baker Book House, 1961.
- Schaeffer, Francis A. He Is There and He Is Not Silent. Wheaton, Ill.: Tyndale House Publishers, 1972.
- Spier, J. M. An Introduction To Christian Philosophy. Philadelphia: The Presbyterian & Reformed Publishing Co., 1954.
- Van Til, Cornelius. The Dilemma of Education. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1956.
- "Essentialism." Webster's Seventh New Collegiate Dictionary. S.V., 1961.

