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## In This Issue

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## In this issue

The subject of last year's Staley Foundation lectures at Dordt was "Women on the Christian College Campus." We are pleased to present the two main lectures in this issue.

Mary Vander Goot ("Growing Up Female") points out, "In the last generation many women have gone through an inspiring process of learning to value womanhood with a new confidence. Because of the richness of what they have discovered, they now encourage men to pursue a healthy brotherhood." Thus the women's movement offers something positive to men. With a better understanding of brotherhood, men "will be less aggressive both toward other men and toward women." God teaches in the first chapters of Genesis, says Vander Goot, that men and women are to live together peacefully and that problems arose only because of the fall. In the main part of her essay, Vander Goot fleshes out her theme by taking up the identity of gender, the relationships between a female and the other members of her family as she grows up, and—most importantly—the role college life plays for the female as she matures. Vander Goot concludes by suggesting several ways in which Dordt College—and, by implication, other Christian colleges—can aid its women students.

In "The Contributions of Women's Studies to a Christian World View" Joyce Erickson maintains that the challenge of women's studies is as great as the challenges of the most important intellectual and social movements of earlier times. Movements she cites include Renaissance humanism, Baconian science, Darwinism, Marxism, and Freudianism. The position of women in the past, when they were the objects of discrimination, was not what God intended in creation. Erickson shows that in much of women's studies women have been *objects* of

study, but "It is when women become *agents* rather than *objects* of knowledge that our present paradigms are challenged. When we focus on women reading a literary classic from the conscious perspective of their experience as women, we discover all sorts of new things in that text.... When an anthropologist goes into a village to understand the tribe's religious rituals as women understand them, we see different rituals than we saw when we understood them as the men saw them." This is one reason women's studies make a positive contribution to the formation of a Christian world view.

On another subject John Hulst, president of Dordt College, reflects on the history and present situation of the Christian school movement (with emphasis on members of Christian Schools International) in "The Christian School Movement: Suffering from Old Age?" He traces the movement through infancy and childhood, adolescence, and adulthood. The basic reason for having Christian schools is that "...Life itself is religion. Every aspect of life is in service to God or in service to a substitute, an idol." If a Christian school fails in its mission, it is not time to give up on Christian education, says Hulst. Rather, "...We must put forth every effort to correct the weaknesses and to make sure that the education is Christian indeed."

With this issue we welcome a new group of overseas readers. They are the persons who asked me to add their names to the *Pro Rege* mailing list earlier this year at a meeting in Harare, Zimbabwe. The occasion was the quadrennial meeting of the Reformed Ecumenical Synod, with delegates from eighteen countries. Other readers may send in the name and address of anyone who wants to receive *Pro Rege*.

Russell Maatman