
Pro Rege

Volume 14 | Number 1

Article 4

September 1985

Relational Anthropology and Education

Harry A. Van Belle

Follow this and additional works at: https://digitalcollections.dordt.edu/pro_rege



Part of the [Christianity Commons](#), and the [Social and Philosophical Foundations of Education Commons](#)

Recommended Citation

Van Belle, Harry A. (1985) "Relational Anthropology and Education," *Pro Rege*: Vol. 14: No. 1, 19 - 37.

Available at: https://digitalcollections.dordt.edu/pro_rege/vol14/iss1/4

This Feature Article is brought to you for free and open access by the University Publications at Digital Collections @ Dordt. It has been accepted for inclusion in Pro Rege by an authorized administrator of Digital Collections @ Dordt. For more information, please contact ingrid.mulder@dordt.edu.

Relational Anthropology and Education

Harry Van Belle

Assistant Professor of Psychology at Redeemer College



Harry A. Van Belle is Assistant Professor of Psychology at Redeemer College, Hamilton, Ontario, Canada. He is a graduate of Calvin College and received his Ph.D. from The Free University, Amsterdam in 1980. The following article is taken from a speech delivered at a conference on anthropology held at Dordt College in the Spring of 1985.

School education is a reflective inter-human process specifically geared toward personal development and cultural renewal. Both of these are religious activities insofar as they seek to facilitate disclosure in the direction of the norm. This educational process is only possible when students and teachers, schools, and other human relationships each fulfill their peculiar office (i.e., when they mutually serve to complement each other), with the aim that cultural responsibility is transferred from one generation to the next.

Introduction: Religion and Life or Religion in Life?

The participants in this conference have been asked to reflect on the importance of a biblical anthropology for a Christian theory of instruction. This is a typically Reformed question. Other faith communities tend to pose such a question in terms of the importance of faith for learning. More specifically, this Reformed formulation of the question arises in the Neo-Calvinist tradition of Kuyper, Bavinck, Waterink, Berkhouwer, Dooyeweerd, and Vollenhoven. Thus, the discussion at this conference already presupposes a rather distinct community of

discourse, the community of Reformed Christian educators. And it is my impression that within this community the importance of a biblical view of man for a Reformed Christian theory of instruction has not been understood as fully as it could be. What are the reasons for this alleged lack of insight?

Fernhout (1975), De Graaf (1976), and others offer as one reason the fact that until

direction. But this nevertheless makes religion only secondarily a matter of the human body.³

By first separating religion from temporal human existence, Dooyeweerd has opened himself, and all those who follow him uncritically in this regard, to the danger of placing religion over against concrete human life.

From Calvin onward, a major theme of the Reformation has been that life is religion in the sense that life is lived *coram deo*, immediately before the face of God.

recently Reformed theorizing in education has oriented itself to a Reformed, rather than a biblical view of man, specifically to the Reformed view that came to philosophical expression in Dooyeweerd's anthropology. They argue that—its best intentions notwithstanding—this view of man still tends to separate religion from concrete life, and by implication from education as well. Fernhout¹ alleges that this is due to the fact that a Reformed view, particularly as explicated by Bavinck, Kuyper, and Dooyeweerd is "monarchian" in character. De Graaf sees the reason for this separation in "Dooyeweerd's distinction between the supra-temporal heart (of man) and the temporal modes in which man functions."²

I share their concern about this problem in Dooyeweerd's view of man. Dooyeweerd makes religion primarily a matter of the heart. This heart as the center of our existence indeed expresses itself within the human "body" (understood by him as the whole of man's temporal existence) as its

From Calvin onward, a major theme of the Reformation has been that life is religion in the sense that life is lived *coram deo*, immediately before the face of God. Living is meant to be serving God. There is no realm of grace or of the human heart in which religion reigns supreme which then exercises its influence on concrete human existence.⁴

In my opinion also it is not true, as Dooyeweerd claims, that the heart is the "religious presupposition" of human bodily existence.⁵ It is much more accurate to say that the creational structure of who we are and what we become is foundational for the (religious) direction in which we live and think. It is in terms of the structure of concrete human life that man serves God or an idol. And whether he serves God or an idol can be seen directly (empirically) by whether his thoughts and actions adhere to the structures God has created for his humanity.

Thus we do not need to first develop a Christian anthropology before we are able to develop a Christian theory of instruction if

by that we mean that we first have to get our religion straight. The idea that we have to wait for some overarching Christian "Mind" as a kind of infallible, immaculate conception of human life before we can hammer out a Christian theory of instruction as its derivation, has unnecessarily paralyzed too many keen Reformed thinkers. We can talk directly about a Christian approach to education and we can determine the Christian character of any educational approach (also those which are labeled "Christian") in terms of the extent to which they correspond to the structure of education.

For that reason also, we should be much less concerned about "borrowing" from unbelievers or about criticizing the thought results of fellow believers.⁶ It is my experience from analyzing Carl Rogers' view of therapy that the religious direction of non-Christian theorizing manifests itself quite clearly in the dead ends that it entails. All you have to do is to seek patiently and honestly to understand thinkers and they will tell you concretely where their allegiance lies and where they are hurting.^{7, 8}

The value of the Christian religions for the way we live and think is this: that it accepts the existence of a normative structure of which we can have immediate and naive cognizance. This structure also functions as the criterion in terms of which we evaluate our own symbolic expressions of that structure as well as those of others. The Christian religion accepts the limitations of our formulations. Due to sin and our human limits we see darkly. But it avoids the present day tendency toward subjective relativism because it allows us to express our sense of inadequacy in terms of that structure. We have the grace, boldly or timidly, to present our efforts as *tentative* results,⁹ knowing full well that what "is," God's good creation, is bigger and better than our theoretical and practical schemes can capture in a lifetime. We also know that we do our individual work in fellowship with other Christ believers past, present, and future, who can

be counted upon to aid us by correcting us.

This already leads me to state my first belief about education. It is essential for education that teachers confront their students with the limits of their knowledge. I think it is instructive for teachers to present their study material to students as tentative results. Teachers should lay on students the responsibility of further refining the presented material in the direction of the norm.

I. Three Religious Themes in Dooyeweerd's Philosophy

Having said so many negative things about anthropology in general and Dooyeweerd's view in particular, I would not want to be misunderstood as if I want to dismiss Dooyeweerd's philosophy because he separated religion from life. On the contrary, Dooyeweerd was far too Reformed in his thinking to let this separation stand for long. Thus, no sooner had he separated "heart" from "body," than he immediately felt duty bound to reconnect them again by means of a number of philosophical themes. These are the theme of integration (which comprises two other subthemes of unity and diversity), the theme of disclosure, and the theme of office. I believe a Reformed Christian theory of instruction would benefit greatly from a close examination of these themes.

A. Integration

For Dooyeweerd temporal human existence exhibits a large number of diverse aspects or modes as well as a substantial number of individuality structures. These aspects and these individuality structures differ qualitatively from each other. Their difference from each other can be theoretically discerned, but they are real, ontic, created differences. The uniqueness of the one aspect of individuality structure may not be reduced to that of another.¹⁰

With reference to these creational differences Dooyeweerd formulates the problem of integration as follows: "How can man's temporal existence in its theoretically explicated aspects and individuality structures nevertheless be captured as a deeper whole and a deeper unity?"¹¹ This can be done, he says, only when we see that human bodily existence owes its wholeness and unity to its "connection" with the heart, which is the "integral religious root of the whole of man's temporal existence."¹² The problem of the relation of religion to life has thereby been restated as the problem of unity and diversity. The function of religion is to integrate, to unify human life.

1. Holism as Overemphasis of Integration

A Christian view of life that stresses this theme of religious integration at the expense of others is likely to strive for the wholeness of human beings and the coherence of human life. In overemphasizing integration it would tend to equate holiness with wholeness.¹³ An example of this tendency is the Curriculum Development Centre (C.D.C.). It is a Christian educational institution which seeks to promote an integrated view of Christian education. Its view is that the aim of education is "to foster wholeness and integrality in the growing young person."¹⁴

Such an overemphasis on unity as the goal of human life could also be suggested by the words "deeper" and "root" in Dooyeweerd's formulation above. It has in it the danger of disqualifying the diversity of human life and could lead to a globalistic, holistic philosophy of life in which discreteness as such is seen as problematic. In my opinion the C.D.C. had not escaped this danger entirely when it questions the value of "intellectual factual knowledge" and the value of "separate subject areas" in education, and when it stresses "personal choice" as the centerpiece of a Christian view of learning.¹⁵

Dooyeweerd himself, however, cannot be

faulted for a disrespect for creational diversity. In fact, his theory of the modal structure of reality is itself a powerful antidote to this monistic danger. The ontic, rather than conceptual character of this modal diversity would even seem to suggest that in terms of its methods, subject matter, and aims, education *should be* diverse. On this basis a Christian theory of instruction which announces itself as *the* approach to instruction, irrespective of whether this would be an integrated, a cognitive, or an experiential approach, would be *a priori* suspect.

B. Disclosure of Meaning

Besides all this, the theme of integration is not the only theme Dooyeweerd used to relate religion to life. An equally religious theme is the theme of "disclosure." A Reformed Christian theory of instruction should also take note of this theme, especially since this theme, more than the theme of integration, ties in closely with the dynamic character of education.

1. Intermodal Disclosure and Faith

According to Dooyeweerd, created reality is full of meaning and ever since its beginning, the creation, including human life, is involved in a process of meaning disclosure. This process is one of differentiation¹⁶ in which latent moments of meaning are opened up.¹⁷ Thus, we can say that the creation evolves, and that human life develops an ever richer diversity of meaning.

This process of meaning disclosure is an intermodal process. As we saw earlier, human life exhibits a variety of aspects, or modes, or ways of being. These modes or aspects are arranged in relation to each other in a lower-to-higher order of implication. The sensitive mode, for example, is a higher, i.e., more inclusive way of being than the biotic mode because sensing implies the existence of sense organs. I cannot see without my eyes.

The highest, most inclusive mode, is the pistical (from the Greek word *pistis*, "belief"), which denotes our capacity to believe. To believe, therefore, is the richest possible way to be. It presupposes all the other modes of being. One can only believe with one's whole life. Faith in God follows service of God.¹⁸

The disclosure process now dictates that the disclosure of man's lower modes or functions should occur under the guidance of man's higher function. In Dooyeweerd's terms the lower modes enrich their meaning by *anticipating* the meaning of higher modes. Thus, for example, only when man develops the capacity to see, does his organism develop special organs for seeing, namely the eyes. All modes disclose their meaning under the leadership of, and in anticipation of the disclosure of meaning of higher more inclusive modes. Thus also, no mode can lead the disclosure of meaning in modes lower than itself, unless it first discloses its own meaning. Since faith or believing is our highest possible, or most inclusive way of being, it must first be fully developed before it can open up the meaning diversity of the rest of human existence. In the case of disclosure, therefore, faith in God precedes service of God.¹⁹

2. Religion in Disclosure

Since disclosure of meaning can only occur by way of anticipation and since faith has no mode of being higher than itself which it can anticipate, what now leads the anticipation of believing? The answer that Dooyeweerd gives to this question is this: religion. This, therefore, represents the second way in which he relates religion to life. Faith, because of both its peculiar perspectival character (as hoping's substance, Hebrews 11:1) and its position in human life, is potentially open to and vulnerable to the religious choice of man's heart. It is the direction of man's heart (for or against God) that determines whether man's believing is

opened up or closed off. And by implication this religious direction also determines whether human life as a whole just repeats itself over and over again in the same manner in a closed fashion, or discloses within itself an ever richer fullness of meaning diversity.²⁰

Thus, Dooyeweerd clearly sees the disclosure process as a religious process. Whether or not a person develops or a culture differentiates itself, depends decisively on the religion which that person or that culture adheres to. A Christian theory of instruction does well to take note of this fact. Because of it no approach to nurture or education can be religiously neutral.^{21, 22}

3. A Problem in Dooyeweerd's View of Disclosure

This discussion brings to the fore an important problem in Dooyeweerd's view of disclosure. In terms of the *structure* of human life the so-called higher modalities seem to owe their existence to the existence of the lower modalities. Yet at the same time in terms of the *disclosure* of human life, the development of the lower modalities seems to depend on the development of the higher modalities. Specifically, faith as the most inclusive way to live seems to depend on the rest of life for its existence. You can only believe with the whole of your life. But simultaneously, life also seems to depend on faith. You cannot live a full life unless you really believe. Since this problem gets at the heart of education I will defer a more detailed discussion of it until later.

C. Office

Thus far we have seen that at least two religious themes are operative in Dooyeweerd's view of human life: the theme of integration and the theme of disclosure. A Reformed Christian theory of instruction can avoid being one-sided only when it pays attention to both of these themes.

There is, however, still another theme in Dooyeweerd's view. This is the theme of "office" or "calling." This theme is not explicitly dealt with in his work, but it is present nonetheless since the notion of office is in fact what Dooyeweerd means by religion. A discussion about the notion of office necessarily entails an anthropology of relations, for it implies that we stand in relation to God who calls us to a task. Our being is that of someone who is addressed and our actions are always responses to this call. Moreover, the God who calls us to the task is also the One who enables us to respond to this call. Our ability is given with our office as a response-ability.

Thus, our office or our religious relation to God is constitutive for the whole of our existence. Human life is always and everywhere lived in office, *coram deo*, before the face of God.

1. Personal or Communal Office?

According to Dooyeweerd God addresses us in our heart. Thus, it is in our heart that we stand in office and in our heart we respond to God. Following Kuyper, Bavinck, and Waterink, Dooyeweerd also calls the human heart, the "ego" or the "self."²³ This would seem to imply that God's call to us is primarily a personal call and that our religious response is primarily an individual, first person singular response, which only secondarily expresses itself in the way a person relates to his fellow human being and to the world. By calling the heart the "self" or "ego," Dooyeweerd once again separates our religion from our actual life, this time from the communality and the worldliness of human existence.

I agree with Vrieze's assertion that our life as religion is lived immediately *coram deo, cum hominibus, in mundo*, i.e. before God's face, *with others, in the world*.²⁴ Religion is a first person plural, and worldly affair. It directly deals with how people relate to each other in communities and with how they relate to the world they inhabit.

This point about the communal character of a person's office is important for two reasons. In our individualistic society there is no dearth of personal conviction. Each person seems to do what is right in his own eyes. Yet, for all this conviction, also in our circles, we seem to lack the ability to relate to, and to communicate with each other in a humane fashion. The need of the hour today is therefore not so much a Christian anthropology or a theory of personality as a Christian theory of communication. And that requires a view that religion is interpersonal as well as personal.

Secondly, education is an eminently interhuman affair. How teachers and students communicate together would thus seem to be of central importance to a Christian theory of instruction. Here, too, it is essential to assert that religion is directly involved not only in the way teachers and students live individually but also in the way they come to know about the world together. It is not possible to relate religiously to God outside of one's relation to fellowmen and to the world. It is in these latter two relations that we have to do with God. This becomes clearer when we take a closer look at the notion of "office."

2. Office as Authority

Our traditional notion of office is usually associated with such words as dominion, power or authority over something or someone. A person in office is said to have authority. This authority or power is derived, delegated power. It comes from God for the fulfillment of a task which we usually refer to as the mandate to cultivate the earth. Such use of the word office has to do with the disclosure theme in Dooyeweerd's philosophy. Each person has been given the task of disclosing the meaning God has laid in creation in such a way that God as the creator is glorified. And for that each person has been given some power, some authority, some ability to respond to this mandate. In

that sense every person can be said to be in office.

3. Office as Service

But there is another aspect to the notion of office which I want to especially highlight in the context of the present discussion. This is the aspect of service. A person who has an office is one who serves. Such a person serves God first of all, but as Sietsma says with a play on the word "service," when people thus serve God officially, and thus obey the cultural mandate, they "serve up" God's care and love to His creatures.²⁵

Official activity is pipeline activity. It is meant to pass on God's care to his creatures. God's providence is administered through our office. Thus, the term "office" ties religion directly to interhuman existence. It holds that life as religion is normed by the central love command (love Me by caring for your neighbor) and by the cultural mandate (dress and keep My garden and bring it to fruition). These two commands come together in our calling or office.

4. Vicarious Functioning and Complementariness

Within the relation of person with person people fulfill their office when they function vicariously for their neighbor. To be an official means that one acts on behalf of someone else. In that sense of the word all of us fulfill an office when we do our daily work. The baker bakes my bread, the mechanic fixes my car, the banker guards my money, the paper boy delivers the paper *for me*. My MP represents me in parliament, the minister opens God's Word for me, and Christ intercedes on my behalf with the Father. In all these, others function vicariously for me and in doing so enable me to live my life before the face of God. By serving God we live to serve each other.

All this official functioning would be quite impossible if God had created his earthly creatures individually self-sufficient, like the

angels. But He didn't. All of God's earthly creatures were made to stand in a complementary relation to one another. Each creature is called to serve the other and is dependent on the service of the other. The relationships of people with their world and of people with their fellow human beings are inescapably relationships of mutual service, interdependence, and intertwinement. People are meant to serve people. People are normatively dependent on people from cradle to grave. And people's lives are normatively intertwined. What one human being does, or refrains from doing, reaches right into the intrapersonal functioning of the other and affects it for better or worse.

With respect to the communal character of religion a Christian theory of instruction may fruitfully explore the notion of office, since this notion directly relates one's relation to God to one's relation to fellow human beings. Thus, assuming that religion integrates life and that it discloses or opens up life, the rest of my paper will explore how the notion of office norms enter human relations in education. In this manner I hope to illustrate the importance of a relational anthropology for a Reformed Christian theory of instruction.

II. Application of "Office" to the Educational Relation

A. Learning and Knowing

There seem to be two fundamental questions relating to education: How can people come to know about their world, inside and outside themselves (i.e., learn)? How can one person help another in this process (i.e., teach)? The answer to these two questions is the answer to what makes education possible. These questions presuppose that the relation between people and their world as well as the relation between one person and another is in some sense problematic. It takes a special effort like learning and instruction to bring about knowledge in people.

At the same time it also implies that this problem is resolvable. The world inside a person and out is knowable and one person can teach another. Learning can be taught. The world complements the learner by yielding its mystery to knowledge and teachers can help learners learn by imparting their knowledge to them through instruction. Thus the possibility of learning and teaching is ultimately given with the complementary structure of creation.

1. The Need to Learn is a Creational Given

All people are religiously called by God to be servants to their fellow creatures. It is this office that gives one dignity, responsibility, and freedom. It is in terms of this office that one has authority and demands respect. To respect a person is to respect her or his office. But the exercise of one's office requires knowledge of the world. The need to learn is a creational given that even Adam had to submit to. Though he was sinless, Adam still had to learn. His life was in need of disclosure. His learning had a receptive side. As he walked with God, God taught him directly what was so, and what was so was also what was normal. And his learning had a productive side. Adam himself also made thus-so distinctions. He named the animals, and the name he gave them was normally their name.

Through the fall, the identity between the way things are and the way things ought to be, between being and norm, was broken. After the fall, knowledge of the way things are is not necessarily knowledge of the way things ought to be. Through faith in Christ's redeeming work, knowledge of the norm is once again possible and particularly revealed to fallen human beings in the Scriptures, but only in principle. Within a fallen and, in principle, redeemed world, it is therefore more realistic to say that the call of one's office entails that one constantly learns to bend her or his life as is, in the direction of what ought to be, or the norm. In our present condition, teachers not only impart knowledge

through their instruction to learners, but can also lead learners astray.

B. Levels of Learning in the Educational Relation

When a teacher stands in relation to a learner that relation is an educational relation. Such an educational relation is one specification of the general complementary way in which we relate to our fellow humans. An educational relation exists when at least two people, who necessarily differ from each other in their level of learning, come in contact with each other. Without this difference in knowledge no educational relation can exist.

People of all ages differ from each other in the knowledge they possess. Thus in many ways they relate educationally to each other. This difference in learning is most clearly evident in relations between adults and children. All adult-child relations are educational in character because they are per definition, teacher-learner relationships. Which is not to say that all adult-child relations are *exclusively* educational. More goes on in them than learning and teaching. In fact, except for the adult-child relations that occur in schools, most adult-child relations are focused on something other than learning and teaching and the education that occurs in them occurs only incidentally. The point is, however, that because of the difference in knowledge that exists between adults and children their relation to each other cannot help but be educational.

No human being is ever born into the world fully developed. For all of us, life is a journey of maturation until we die. What Kierkegaard held to be true for the life of faith, holds true for life in its entirety: Maturity can be learned, but it cannot be given. The wholesale transmission of life knowledge from one generation to the next is not possible. Each generation must learn anew what the previous has just finished learning. We are all born with a developmental lag.

1. The Child as Learner

A child knows very little and therefore starts life in a restricted, closed-off state. This makes the child helpless and dependent. Of all God's creatures, infants are probably the most helpless creatures alive.

The young of animals appear to have no such problem. They mature for the most part inside the biological womb of their mothers. In terms of instinctive response patterns, they are born relatively well-equipped. It takes them only months, in some cases no more than days, to become self-sufficient. By contrast, it takes children a full two decades to reach adult maturity. They mature for the most part outside the womb. From this vantage point, all children are born premature.²⁶

2. Dependency on Social Support Structures

Children are per definition dependent on the activity of adults, but as Bronfenbrenner has extensively shown in his *Ecology of Human Development*, they do not just depend on the manner in which individual adults relate to them but also, and even more fully on the structures that adults maintain.

Children require cultural response patterns and social support systems to mature physically, emotionally, intellectually, morally, and spiritually. To develop, they need to participate in families, schools, churches, neighborhoods, and other kinds of relationships. As Bronfenbrenner has argued convincingly, without this collective socio-cultural substitute womb, children are "at risk." They fail to mature.²⁷

The child is a learner and the concrete content of one's office during childhood is by and large defined by the task of learning to know. For this a child is dependent on the care of adults. With Bronfenbrenner I stress the institutional rather than personal character of this care for two reasons: First, to indicate that it is not so much what adults say to children as what they do that is educative. Children surely learn from what they are told, as occurs in schools. But

education is much broader than school education. Life itself is educative. The way adults live together in families, run their business, pay their taxes, and worship God enables children to learn. A child learns incidentally without deliberate instruction simply by being alive in a given culture and by being a member of a given society. And this kind of learning is prerequisite for the kind of deliberately verbal and reflective instruction and learning that occurs in school education.

My second reason for stressing this point is that, as Bronfenbrenner has shown, children need structures to live and to learn. It is not so, as is often claimed, that children need instruction but that this unfortunately means a curtailment of their personal freedom. On the contrary, without such structuration children are in bondage. They cannot learn and therefore open up their lives in the direction of the norm for life. Life educates and education frees. But it does so only if it provides children with the necessary structures they need to learn.²⁸

3. Education: "Freeing" the Child to Learn

The child is a learner. He or she is still in the process of learning to choose and learning to be responsible. During childhood this is one's office and this defines one's personhood. Adults concretely respect children when they "free" them to learn, and they do so when they function vicariously for them, when they provide children with the services they need to learn. "Freeing the child" means more than feeding and clothing and providing one with shelter. In addition it means protecting children, urging them on, encouraging, correcting, instructing, praising, loving and comforting them, and much, much more. Insofar as children cannot do it themselves, adults must feel, think, judge, and decide for children as well as be their identity. Concretely, freeing the child means being everything for the child that the child as yet lacks in his or her own being, while learning.

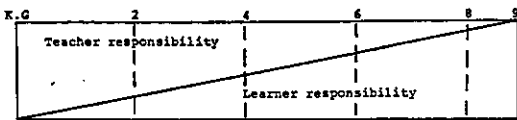
Purely by functioning vicariously for the child, adults enable children to learn. In that sense every adult that cares for a child is a teacher of that child.

C. The Dynamic Character of the Educational Relation

A child is at risk when support fails because a learning child is a dependent child. But a situation where everything is always done for the child is equally detrimental to one's well-being because the dependent child is also a learning child. As time goes on, one masters more and more of the skills one needs to live. For adults to maintain their vicarious role in those areas of life where the child has eliminated the need for it, hampers the child's learning ability. Once such knowledge has been obtained, it must be exercised if further learning is to take place. For that reason instruction in the teacher-learner relationship is not characterized by an imparting of knowledge only, but also by a transfer of responsibility. Once children have learned to do something, they can be expected to do it alone. It must no longer be done for them. Competence gained must become competence required.

This makes the teacher-learner relationship a dynamic, ever-changing relationship that involves constantly changing ratios of responsibility for the learner's life. It is not only the child that develops in the teaching-learning process, but the relationship between teacher and learner as well.

Schematically this may be represented as follows:

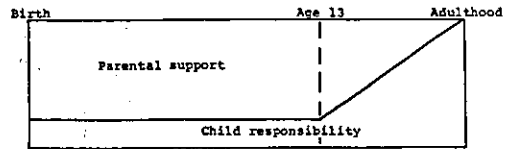


Changing ratios of responsibility in the elementary school

If for the sake of clarity we restrict ourselves to the elementary school experience, the above diagram illustrates that

as learners move through the grades and increase in knowledge, they can normally be expected to take on more and more responsibility as well. This taking on of responsibility is as essentially a part of learning as the acquisition of knowledge. Simultaneously, the responsibility of the teacher for the life of the learner is reduced.

Summarizing the foregoing, we can say that healthy child development requires a proper mix of support and responsibility. How much support the child needs and how much responsibility the child can be given depends on the level of knowledge he or she has achieved. It strikes me that parents, because of the nurturing emphasis of the home, have a tendency to over-extend their support to their children, at least up until the time they reach adolescence, as the following diagram illustrates:



Typically, in our culture, children are not expected to mature until they reach age 13, at which age parents become impressed by their physical maturity and push them to play operation catchup. This is not a good practice since it keeps children unnecessarily dependent during childhood and forces them to mature in a hurry during their teenage years. Perhaps if children were given more responsibility earlier in their lives or were allowed to mature more slowly during adolescence, we might eliminate the stress and strain that now characterizes adolescence.

It also occurs to me that teachers, because of the learning emphasis in the school, are more prone to err in the direction of expecting more from children than their level of knowledge allows. Whether this is so or not, to do so is a mistake in teaching.

Successful teaching involves correctly gauging the child's level of knowledge and governing one's action accordingly. A good

teacher is in tune with where the child is at every step of the educational process. This, more than one's accumulated fund of knowledge, qualifies a teacher to teach.

In essence, teaching is a caring activity, a labor of love. Teaching enables children to learn, provided that the teacher is in tune

child has as yet no competence. This illustrates how important adult care is for the growing child and how devastating defective caring can be particularly for the child's early development.

It strikes me that this discussion ties in with what I said earlier about a problem in

A good teacher is in tune with where the child is at every step of the educational process. This, more than one's accumulated fund of knowledge, qualifies a teacher to teach.

with the learner. Teachers often give answers, but they also ask questions. They provide support, but they also demand competence. They do things for the learner and require things of the learner. They know when to push and when to pull. And this knowledge of giving and taking is the knowledge of love.

D. Disclosure in the Educational Relation

The fact that children are learners makes them utterly vulnerable to the activities of adults as teachers. What adults do or fail to do affects deeply the child's personal development. It affects whether, how, and what they learn. Social learning theory,³⁰ for all its emphasis on the teaching-learning relation, has misjudged the intimacy of that relationship. Adults do not just model behavior for the child to follow when they function vicariously for the child. Rather what they do or fail to do on behalf of the child reaches right into the intra-personal functioning of the child. Adults live in the child as an *alter-ego* with respect to those skills in which the

Dooyeweerd's view of disclosure. This problem was, you will recall, how the development of the "higher" functions can be the prerequisite for the development of the "lower" functions, while at the same time being dependent for their existence on these lower functions. Put more abstractly, how can two events simultaneously be the condition for each other's existence?

This is a prominent problem in psychology and in various forms it has been for a long time. The problem concerns the relation between "mind" and "body," "consciousness" and "behavior," the "mental" and the "physical."³¹ In psychotherapy it manifests itself as the question of the relation between "cognition" and "affect."³² In developmental psychology it shows up the problem of "nature versus nurture," or "learning versus maturation."³³ One can also find it in the literature on artificial intelligence as the problem of "top down" versus "bottom up" structuring.³⁴

The traditional solution to this problem has been to deny it, usually by explaining deterministically that the one pole of the

problem was "really nothing but" a variation of the other. The behaviorists, for example, held that the "mind" is nothing but an epiphenomenon of the "body" or that "thinking" is nothing but subvocal speech.³⁵ But this solution to the problem has never been quite successful.

1. Intrapersonal Interaction; No Solution

Lately the problem has been reinstated this time as a virtue. The buzz word today is "interaction." Thus, Piaget asserts that cognition (or knowledge) develops via a process of both assimilation and accommodation.³⁶ Anastasi has argued that the problem of development is not nature *versus* nurture, but nature *and* nurture.³⁷ Both poles must necessarily mutually influence each other interactively or else no development can take place.

Such a solution is only valid as a sequential means-end solution. Thus, one can state that no one can learn anything one is not ready for, and thus argue that one must first mature before one can learn. One can also state that without learning no one can mature.

But the problem under discussion is that the product must precede the process. One can understand that a person must mature to learn and also must learn to know. What is unintelligible in all this is how one can have to know something before one can learn it. Fact is, of course, that one can't. And yet this problem is at the heart of all the dilemmas in psychology just mentioned. And it is also at the heart of Dooyeweerd's theory of disclosure.

2. Interpersonal Disclosure

To this problem, interactionism gives no satisfactory solution. The reason for this is that it views learning individualistically as occurring within the learner. The learner must simultaneously know, and not know, to learn, which is contradictory. If, however, we view learning as a function of

the relationship between a teacher and a learner, the problem dissolves. For then it can be understood that one person (the teacher) must know what is to be learned, for another person (the learner) to learn what is to be known. In short, interaction is an interpersonal rather than an intrapersonal affair. Learning is taught through instruction.

I have argued earlier that when an adult teacher functions vicariously for a learning child the teacher, by this very action, instructs this child. But is this instruction process more explicitly definable? I think it is and Dooyeweerd's theory of disclosure can be helpful in this regard. A detailed description of a Christian theory of instruction is beyond the scope of this paper. For the moment I can only make a few suggestions of what such an approach would look like. These would have to be worked out in more detail later.

In essence the model would be that when adult teachers develop their "higher" functions they enable learning children to develop their "lower" functions. This model would suggest that there is a typical order to the child's development. The child initially develops what Dooyeweerd calls the "natural aspects" of one's life (i.e., the physical, biotic, and the psychical aspects of existence).³⁸ For the duration of this development one's life centers around the acquisition of competency in each of these aspects. As one matures one becomes preoccupied more fully with successively higher modes of being.

There seems to be some validity to this model. Apparently, children initially develop their biological life-sustaining competence for the most part inside their mother's womb. Immediately after birth young children appear to be affectively oriented to the world. They live by what they hear and see and touch and smell rather than by what they think. During this time they seem to develop the capacity for affective experience (i.e., feeling and sensation). Thereafter the capacity for perception, sym-

bolizing, thinking and abstracting are developed in succession. As they near the time when they are to become adults, children are preoccupied with the development of their overall identity, their personal being.

Throughout this entire period of learning, the child is relatively helpless with respect to those higher life functions that are as yet underdeveloped. To compensate for the child's lack of competence, caring adults vicariously perform those life functions which the child alone is as yet unable to perform.

The important point to notice is that adults perform these services for the child as a way of developing their *own* higher functions. Adults develop what Dooyeweerd has called the "normative modes" of their existence. They focus their lives on believing, caring, playing fair, harmonizing their lives, being efficient, socializing, verbalizing, and forming. Persons whom we recognize as adults have these qualities. These are also precisely the qualities that a child lacks during childhood. And for the duration of childhood children borrow them from significant adults around them as they develop their own being.

The interesting feature of this process is that most of these normative modes which adults develop are directed toward the protection and development of other, more dependent beings, in particular, children. For their own further development, adults need children to protect and to nurture. Thus we see that normatively speaking, adult development beautifully dovetails with child development.

III. Education and Culture

Up until now we have looked at the educational process as it occurs between persons. We can also look at it as a process that forms, maintains, or transforms cultures, thus as a process of what takes place between generations.

A. Learning as Introduction to a Culture

In this broader context, learning and teaching are often viewed as the introduction to, and the transmission of a given culture. Within the educational process the learner then represents the upcoming generation and the teacher the established generation. One generation introduces the next to this culture by transmitting its experience, its expertise, its competence, or its insight into this culture. Without such an educational, culture-transmitting process from one generation to another, no culture can exist for long.

In addition to inculcating the next generation into a given culture, the successful transmission of that culture also entails a transfer of responsibility for that culture. Learning involves more than gaining competence in the ways of the old. Insofar as one is able, the learner must also take responsibility for the ways of the old. The latter is then seen as just as essential to the educational process as the former.

This view of learning has much to say for itself. It sets clear boundaries to the task of education. One knows what one has to do. It defines the role of the teacher and the learner. It also identifies the end product, i.e., the place at which education must terminate. Finally, it demonstrates how a culture can continue to exist notwithstanding the change of generations.

B. Learning and Change

It has, however, one flaw. The culture to which the learner is introduced is presumed to be normative for the educational process. Within such a view of learning, the teacher must be the sole authority on what is to be taught and how it is to be learned. Moreover, the success of the educational process can only be gauged in terms of whether or not the behavior of the new generation manifests the ways of the old. In this view, learners have rightly learned the right things to the extent that they mimic the

future than adults. They dress and act in accordance with their age and are preoccupied with things that do not necessarily interest middle-aged adults. Moreover, if the latter are seen as the bearers of a given culture, then the behavior of younger people is seen as not yet fully acculturized behavior. This view entails that each succeeding generation normally goes through a process of increasing acculturation and that generational differences are wholly attributable to differences in age or development. From this vantage point normative cultural behavior remains intact notwithstanding the differing approximations of it by different age group.

Age differences are intensely relevant to the process of education. They alert the teacher to the fact that the child is in the process of learning what the teacher already knows. This inequality of cultural competence points to the fact that education is essentially the activity of closing the cultural

behavior of their teachers.

Fact is, however, that in being educated, every new generation changes the ways of the old more or less drastically. During our period of history, in particular, this process of change appears to have accelerated to such an extent that generational differences are taking on the characteristics of a generation chasm.

Why in *learning* the ways of the old do the young *change* the ways of the old? One would think that the young would have their hands full learning what is already known. Is this cultural change a normal aspect of the educational process?

C. Developmental and Historical Change

To answer these questions, it is helpful first to distinguish between age (or developmental) differences and historical differences.³⁹

One generation introduces the next to this culture by transmitting its experience, its expertise, its competence, or its insight into this culture. Without such an educational culture-transmitting process from one generation to another, no culture can exist for long.

gap. Age (or developmental) differences define the teacher-learner relationship as well as the nature, the problems, and the possibilities of teacher-learner communication.

Age differences also refer to the fact that learning requires a personal change on the part of the learner. Mastering material means that the upcoming generation conforms more and more to an already existing culture. For the learners this means that they must be willing to suspend judgement on

Normally, teachers and learners are of a different age and at a different level of development. Age differences refer to the fact that one cannot expect a ten-, or twenty-year-old to act like a forty-five-year-old. They imply that factually speaking, one can expect youthful behavior to differ from, or even be reactive to, established cultural behavior as exemplified, let us say, by a fully acculturized forty-five-year-old.

Children and young people have a different concept of God, of life, and of the

their culture until they have reached full cultural maturity. Thus, they must allow themselves to be taught. For teachers, it means that they must have patience with the ways of the young in the knowledge that in time the learner too will exhibit normal cultural behavior.

Historical differences refer to the fact that the behavior of any age group in one generation differs from the behavior of any age group in another. Examples are the counter-culture of the late sixties and the punk culture of the early eighties. These differences usually manifest themselves most clearly in the value systems, dress, hair styles, behavior codes, and choice of entertainment of the adolescent segment of a generation. But they have an impact on the generation as a whole. In this case the differences in behavior from one generation to the next involve a cultural change.

Historical differences are equally relevant to the process of education. Education is more than teaching new dogs old tricks. It does change not only persons but cultures (i.e., commonly accepted ways of doing things) as well. Education offers a culture the opportunity to change itself, to do things in a different way. Next to providing cultural continuity, education is also a process of cultural change. In this process it is the learner rather than the teacher that changes culture.

Both developmental change and historical change are products of education. As a result of education learners change themselves to suit existing culture or change existing culture to suit themselves. For either change to occur learners need norms and directives. It is by realizing these norms in their lives that they give their stamp of approval or critique on the culture in which they live.

1. Historical Change: An Important Result of Education

Historical change can be a positive cultural result of education. The older people become the more they are inclined to

mis-identify norm and norm realization. After decades of working at realizing certain norms, people can become so committed to the way things are done that they can hardly distinguish it any longer from the way things ought to be done. Their own way becomes *the way* to be taught and lived.

The next generation is, however, not so committed to what is taught. Because the new generation is taught by the old, it stands on the shoulders of the old and can thus be expected to see farther. But also, because it is not committed to the old generation's way, it can stand back from its culture and see more clearly where norm realization deviates from the norm. Thus, a new generation has the opportunity to be properly critical of the cultural products which are taught. It is the responsibility of each new generation to bend the ways of the old into the right direction. The task of reforming culture to make it conform to the norm is intrinsic to learning.

This constitutes the historical office of the learner. The faithful exercise of this office can renew a culture. Whether cultural change becomes cultural renewal (in the sense of the Greek N.T. word *kainos*, which means "fresh, improved," rather than the word *neos*, which only means "different from before") depends on whether as a result of learning the learner's actions increase the opportunity for official vicarious functioning in a culture.⁴⁰

IV.

A. Education in School and "Society"

Normatively speaking, there exists a complementary relation between the school and other interhuman relationships. School and "society" mutually serve each other and are mutually dependent on each other.

Human relationships serve each other when they fulfill their peculiar office. (It may seem strange to apply the term office to relationships but if religion is interpersonal as well as personal, then people can be

religiously called to do a task together and this call comes to them jointly insofar as they can only fulfill their office together.) Thus, when caring goes on in the family, when intimacy is realized in marriage, when goods are produced in the work place or justice is done by the state, each of the other relationships prospers as well.

Education also occurs in human relationships other than school. But the teaching and learning that occurs in them is incidental to their primary calling. By contrast, the primary calling of the school is to educate.

Thus school education can occur only in the context of life and serve life well if the deliberate focus is on instructing and learning. Education is its primary office.

In our present culture success in school education is a necessary, but not necessarily a sufficient condition for the proper exercise of one's office in life. Thus, school education has only a limited effect and only a limited purpose which must be maintained if it is to serve life well. Schools should not attempt to teach students those things that can be learned only incidentally in other human relationships. (These are the things commonly referred to as "experience.")

B. Symbolic Reflection in School Education

In distinction from the learning and teaching that occurs in most other interhuman relationships, school education is reflective in character. It steps back and contemplates life as it is lived religiously-naively in order to disclose some of its possible richness symbolically.

If anything characterizes what goes on in schools, it is speaking and listening, reading and writing, viewing and thinking. School life deals with words, sentences, formulas, diagrams, pictures, and songs. The activity of the school and the material it works with are symbolic. They have a typical, once-removed, "as if," "what if," character that allow them to refer to real life in a myriad of possible ways. School life contemplates the real world and reflects it as one of many

possible worlds. In doing so it symbolically discloses ever new sides of a world that God has created so full of meaning that all the lifetimes from Adam onto Christ's return cannot disclose it.

School activity is symbolically reflective activity. Even such "how to do" activities as experimentation, rehearsal, role playing, training, and practical activities do not escape this once-removed, referential character. School life is, in the nature of the case, *about* real life. In it one imparts and acquires knowledge *about* the world.

There is a second reason why it is important to maintain the school's distinctively symbolic, referential character. Symbolic entities such as words and sentences are inherently communicative. They have no meaning except in the context of discourse, dialogue, and discussion. They have an inherently shared, common character. They intend to communicate. School education can only occur in relationships. Schools are not for learning and schools are not for teaching. The purpose of school education is to disclose meaning symbolically. It is not so that teachers disclose new meaning when they teach and that learners apprehend this new meaning when they learn. Neither is it so, that learners disclose new meaning when they learn and that teachers facilitate this process when they teach. It is not even correct to say that *both* disclose meaning when they teach and when they learn. The only accurate way of capturing the communicative character of school education is to say that teachers and learners symbolically disclose the meaning of God's world *together*.

C. Disclosing the Meaning of Creation in School

This formulation also breaks through the dilemma of child-centered *versus* subject-centered education.

Teaching and learning are always subject-centered in the sense that the important element in education is the disclosure of the meaning of the world inside and outside

ourselves. The focus of education ought not to be the ability of students to learn or the achievement of high grades that reflect this ability. Neither should the focus be on the ingenious methods which teachers use to facilitate such achievement. The focus should not even be on the capacity of the teacher to demonstrate mastery of the material. All these are only means toward the end of education. What makes a teacher a good teacher is the ability to light up part of the world and what determines one's ability to do so is insight into the meaning structure of God's good creation. When students master some difficult subject matter it is not their success in this task that is cause for rejoicing but the material they have mastered.

Let me use an anecdote by A. Janse to whom I am indebted for this and other insights. In his book *Met Geheel Uw Verstand*, (p. 222), he relates how a boy came home bubbling with enthusiasm about what he learned in science that day and excitedly told his dad all about it. His dad was amazed and said: "Boy of mine, do you ever know a lot, you're pretty smart." But the boy became annoyed at his dad's reply and said: "But that's not the point! Don't you see, dad? I discovered something new today. God's creation is so marvelous!"

The calling of school education is a task where learners and teachers jointly reflect on, contemplate, survey God's good creation each day. And if at the end of the day they have disclosed some new meaning together, they can be thankful. For then, during that day in that classroom, God's earth was cultivated just as surely as a farmer cultivates his fields. And it bore good fruit.

What joins teachers and students together in a common task where both have their own unique roles to fulfill is the symbolic disclosure of the world.

I believe we do not regard school education highly enough. Through the billions of words that are expended each day in all kinds of classrooms, worlds are being changed, cultures transformed, history is

made, and if it is done in the direction of the norm, the earth is renewed.

The subject matter, the thing to be disclosed, is central to school education. Of course the subject matter changes as one moves from elementary to secondary and post-secondary education. Initially the matter to be disclosed may be the symbolic activity of the learner himself. Thus, the initial thing for the teacher to light up and for the student to discover may be that c, a, and t put together result in the spoken and written word *cat* which then refers to a certain furry animal one is already acquainted with. Some years later one may demonstrate and learn that letters and numbers can be used together to perform algebraic equations. And still later one may come to know that such equations form the backbone of statistics, by means of which in turn one can perform all kinds of experiments, through which one can discover all kinds of interesting things about the psychology of human beings and animals. Finally, one can attempt to apply this psychological knowledge and discover that such symbolic formulations of the way things are have real value in real life.

In other words, some things need to be taught and learned first and some things last. To reverse this order is obviously bad education. It is equally bad education to confront students with a disclosure task for which by virtue of ability, age, learning style, inclination, or whatever, they are not ready. But in all this the central task is the disclosure of real meaning inside or outside the learner. And proper instruction, also in the school, is instruction that provides learners with all those services they need to be able to learn.

Endnotes

¹Fernhout, H., *Man, Faith and Religion in Bavinck, Kuyper and Dooyeweerd*, p. 77.

²De Graaf, A.H., "An Alternative to our Traditional Anthropological Models," *Research in Mental Health and Religious Behavior*, p. 102.

³That this initial separation between our supratemporal heart and our concrete temporal bodily existence has its negative consequences is illustrated by W. Ouweneel's recent book *Hart en Ziel*. In this book,

Ouweneel has given a Christian philosophical account of psychology by placing the major themes of modern psychology within the context of Dooyeweerd's anthropology as this is found in his thirty-one theses on anthropology. Ouweneel did this in an attempt to lay the philosophical foundations for a Christian theory of therapy. In my opinion he has done an admirable job of analyzing the subject matter of psychology and of integrating it into a unified anthropological framework. Nevertheless, when he finally comes to describing a Christian view of therapy he, in effect, disqualifies his own analysis. He states that therapy is a matter of the heart and therefore an ordinary Christian, schooled in the Bible, is a far better therapist than any professionally trained therapist can ever hope to be (p. 136). Here matters of religion are placed over against matters that pertain to the functional structure of temporal human existence.

Calvin said quite unequivocally that man has no concrete knowledge of himself without knowledge of God. The two go together. Man is first, second, and last, man of God (Calvin, John, *Institutes*, I, 1, 2). Berkhouwer echoes this conviction when he says: The characteristic of the Biblical view lies precisely in this, that man appears as related to God in all his creaturely relationships..., the whole Scriptural witness deals with the whole man in the actuality of his existence..., its concern is with the whole man, the full man, the actual man as he stands in God's sight in a religious bond between the totality of his being and God (Berkhouwer, G.C., *Man: The Image of God*, pp. 195, 230, 31). In a similar vein, Prof. Mekkes, a longtime teacher of Calvinistic philosophy in the Netherlands, was fond of saying that the realm of religion is the realm of concrete human activity.

Dooyeweerd, H., *De Leer Van de Mens in de Wysbegeerte der Wetsidee*, V.

Kalsbeek, L., *Contours of a Christian Philosophy*, pp. 142-143.

Van Belle, H.A., *Basic Intent and Therapeutic Approach of Carl R. Rogers*, pp. 67-156.

I stress this point because, ever since Kuhn, our argument that thought is never presuppositionless has been abundantly granted. The problem today is rather that you cannot talk anymore about the truth or falsehood of an assertion because every assertion one makes is said to rest on one's subjective perspective (Kuhn, T.S., *The Structure of Scientific Revolutions*, pp. 43-51).

Vollenhoven, D.H.Th., *Isagooge Philosophiae*, pp. 1-6.

¹⁰Kalsbeek, L., pp. 84-95.

¹¹Dooyeweerd, H., VII.

¹²Dooyeweerd, H., IX.

¹³Maloney, H.N., *Wholeness and Holiness*, 1983.

¹⁴Curriculum Development Centre, "Reaffirming An Educational Vision," *Joy In Learning*, no. 15, p. 3.

¹⁵Joy, p. 4.

¹⁶Kalsbeek, L., p. 127.

¹⁷Kalsbeek, L., p. 127.

¹⁸James 2:18.

¹⁹Child development seems to teach this as well. Normally a sense of security seems to developmentally precede a desire for exploration and the capacity to commit oneself to a life plan. I think we do well to teach a child to trust before we teach him to explore and commit himself. This in itself implies a whole new Reformed Christian philosophy of nurture and education, a philosophy which, though reformed, is not always practiced in our homes and schools.

²⁰Kalsbeek, L., pp. 132-137.

²¹The fact that the structure of education is revealed and thus evident and empirically verifiable does not imply that all persons will ultimately have an identical perspective on it. One's religion does color one's life and thought. In that sense education is not neutral.

²²Dooyeweerd also accounts for situations in which the meaning disclosure process is not obstructed but occurs in an apostate direction. A case in point is Western civilization. In such instances Dooyeweerd reverts to the theme of integration rather than disclosure as religious criterion. Such cultures are said to disclose themselves, but their disclosure occurs "disharmoniously" (Kalsbeek, L., p. 141).

²³Fernhout, H., p. 73. Dooyeweerd, H., *Philosophia Reformata*, 1961, p. 42. Dooyeweerd, H., *De Leer Van de Mens in de W. der W.*, XIV.

²⁴DeJong, N.(ed.), *Christian Approaches to Learning Theory*, p. 74.

²⁵Sietsma, K., *De Ambtsgedachte*, p. 21.

²⁶Comparative developmental psycho-biology investigates the relative difference in developmental patterns between animals and human beings. T.C. Schneirla, for example, ("The concept of development in comparative psychology" in D.B. Harris, ed., *The Concept of Development*, Minneapolis: University of Minnesota Press, 1957) has argued for phylogenetic developmental discontinuity on the basis of the relative difference in stereotypy and plasticity in animal and human behavior. This, in turn, he connects with Hebb's differential A/S ratio in the cortex for primates and human beings. Animals have a lower Association/Sensory Cortex ratio than man. They develop sooner but also exhibit stereotyped behavior more quickly than man. Children develop later, their behavior remains more plastic, but they are more vulnerable to socio-environmental influences.

²⁷Bronfenbrenner, A., *The Ecology of Human Development*, pp. 16-42.

²⁸Janse, A., *Opvoeding en Onderwijs*, pp. 154ff.

²⁹Despite his dependency on social structures, we are often told to respect the child as a person (Rogers, C.R., *Freedom to Learn For the Eighties*, p. 124). I must confess that I never know what this means. It could mean that we should leave the child free to choose as he sees fit. To do otherwise would then be a violation of his person. Such a view would seem to be central to circles this respect for the person of the child is sometimes coupled with his religious calling or office. Such a view

emphasizes the responsibility as well as the freedom of the child as a person. Thus the C.D.C. holds that because the child is "God's image bearer...he is able...to exercise responsive choice in learning in a way that honors God." And for that reason "...in the final analysis the student, not the teacher, is accountable for learning." (C.D.C. "Reaffirming An Educational Vision," p. 4).

If we would give children complete freedom in making their own choices and would hold them fully responsible for the choices that they make, we would be treating them as adults. In my opinion that would be an act of gross disrespect for children and also for their office.

³⁰Bandura, A., *Principles of Behavior Modification*, 1969. Van Belle, H.A., *The Differential Effect of Attraction via Trait Structuring on Modeling for Independent Verbal Behavior*, 1971, pp. 66-104.

³¹Feigl, H., *The "Mental" And The "Physical,"* 1958.

³²Freud, S., "Anxiety and the Instinctual Life," *New Introductory Lectures on Psychoanalysis*, 1933.

³³Lerner, R.M., *Concepts and Theories of Human Development*, Chap. 3, 4.

³⁴Sowa, John, *Conceptual Structures, Information Processing in Mind and Machine*, 1983.

³⁵Watson, J.B., *Behaviorism*, 1924, pp. 1-19.

³⁶Gunsberg, H. and Oppen, S., *Piaget's Theory of Intellectual Development*, 1979.

³⁷Anastasi, A., "Heredity, Environment and the Question of How?" *Psychological Review*, 1958.

³⁸Kalsbeek, L., p. 100.

³⁹To the best of my knowledge, K.W. Schaie, ("A general model for the study of developmental problems," in *Psychological Bulletin*, 1964, pp. 92-107), was the first to distinguish between developmental and historical, or "age," and "cohort" differences.

⁴⁰In opposing the Transformationist view of Christian education, as he does, John Bolt does not realize that he is antithetically tied to it. I agree with him that the unique character of *Christian* education is not that it transforms cultures, but I disagree with his antitransformationist stance. The question is not whether Christian education should transform culture. It is in the nature of education to transform culture. All forms of education have this transforming effect. The question is rather *how* education should transform culture. Education is Christian when it transforms culture in the direction of the norm. Only such transformation represents cultural renewal (John Bolt, *Christian and Reformed Today*, pp. 106-110).

Bibliography

- Anastasi, A., "Heredity, Environment and the Question of How?" *Psychological Review*, 1958.
 Bandura, A. *Principles of Behavior Modification*, NY, Holt, Rinehart and Winston, 1969.
 Berkhouwer, G.C. *Man: The Image of God*, Grand Rapids, Mich., Wm. B. Eerdmans, 1962.

- Bolt, J., *Christian and Reformed Today*, Jordon Station, Paideia Press, 1984.
 Bronfenbrenner, U. *The Ecology of Human Development*, Cambridge Mass., Harvard Press, 1979.
 Calvin, John. *Institutes*, I, I, 2.
 Curriculum Development Centre, "Reaffirming An Educational Vision in Joy in Learning," no. 15, Fall 1984.
 DeGraaf, A.H. "An Alternative to Our Traditional Anthropological Models," in *Research in Mental Health and Religious Behavior*. W.J. Donaldson Jr. (ed.), Psychological Studies Institute, 1976.
 De Jong, N. (ed.) *Christian Approaches To Learning Theory*, New York, University Press, 1984.
 Dooyeweerd, H. *De Leer Van de Mens in de Wijsbegeerte der Wets idee*, thirty-one theses, pamphlet.
 Dooyeweerd, H. "De Taak Ener Wijsgerige Anthropologie," *Philosophia Reformata*, 1961.
 Feigl, H. *The "Mental" And The "Physical,"* Minneapolis, U. of Minnesota Press, 1958.
 Fernhout, H. *Man, Faith and Religion in Bavinck, Kuyper and Dooyeweerd*, Toronto, Institute for Christian Studies, 1975.
 Freud, S. *New Introductory Lectures on Psychoanalysis*, 1933.
 Ginsberg, H. and Oppen, S. *Piaget's Theory of Intellectual Development* 2nd ed., N.J.: Prentice-Hall, Englewood Cliffs, 1979.
 Janse, A. *Met Geheel Uw Verstand*, Kampen, Kok. *Opvoeding en Onderwijs. Verzamelde Artikelen*, no publisher.
 Kalsbeek, L. *Contours of a Christian Philosophy*, Toronto, Wedge Publishing, 1975.
 Kuhn, T.S. *The Structure of Scientific Revolutions*, Chicago, University of Chicago Press, 1962.
 Lerner, R.M. *Concepts and Theories of Human Development*, Don Mills, ON, Addison-Wesley, 1976.
 Ouweneel, W.J. *Hart en Ziel, een Christelyke Kijk op de Psychologie*, Amsterdam, Buyten en Schipperheyn, 1984.
 Rogers, C.R. *Freedom to Learn For the Eighties*, Toronto, Charles E. Merrill Publishing Co., 1983.
 Sietsma, K. *De Ambtsgedachte*, Amsterdam, S.J. P. Bakker.
 Sowa, J. *Conceptual Structures, Information Processing in Mind and Machine*, Don Mills, ON, Addison-Wesley, 1983.
 VanBelle, H.A. *The Differential Effect of Attraction via Trait Structuring on Modeling*, V.U. Press, 1971. *Basic Intent and Therapeutic Approach of C.R. Rogers*, Toronto, Wedge Publishing, 1980.
 Vollenhoven D. H.Th. *Isagooge Philosophiae*, Amsterdam Filosofisch Instituut, Vrije Universiteit, 1967.
 Watson, J.B. *Behaviorism*, Chicago, University of Chicago Press, 1924.