

CHRISTIAN PSYCHOLOGY IN EDUCATION

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Christian Psychology in Education

One need not belabor the point that the Michigan District Teachers' Conference is interested in education. It is also quite evident from the wording of the topic assigned to me that the members of this Conference are interested in psychology. Since yours is a conference made up of men and women who are Christian educators, it seems self-explanatory that your interest in psychology should be centered chiefly in Christian psychology. Having made these observations, let us proceed at once in discussing the topic "Christian Psychology in Education." We would like to do this by first speaking of "education", then "psychology", and finally "Christian psychology" and its role in education.

We focus on the term "education" and the basic concepts and principles related to a proper understanding of the nature and function of the educational process. We submit the following definition of "education" for your consideration: Education is a process, an activity, a "soul-nurture", directed at producing desirable changes in the behavior of human being and the ultimate development of Christian personality. When we use the term "behavior", we mean any response an individual may make both inwardly and outwardly expressed, that which a person does. Differentiating between right and wrong, observing the world of nature through the senses, understanding the relationship between observable phenomena, making associations such as sin and death as cause and effect, recalling a multiplication fact, dreaming of a garden filled with roses, thinking of oranges and grapefruit as members of the citrus fruit family, assigning a first place ribbon to a work of art, classifying all men as sinners, being elated over an ice cream cone, deciding to get up at four o'clock in the morning to go fishing, accepting Christ as one's Lord and Savior, placing one's trust in His redemptive work on the cross, all of these are behaviors, responses on the part of the individual who experiences them. They could be listed as intuition, sensation, perception, association, memory, imagination, conception, judging, reasoning, feeling willing, and believing, but we feel the actual examples are best understood. Some of these may be directly observed. Others remain hidden. Those in the realm of the spiritual we leave to Almighty God Who alone is able to properly discern the matters of the heart.

Since the function of the educational process, as we defined it, is to nurture the soul in order to promote desirable changes in behavior and the development of Christian personality, Christian educators attempt to devise educational experiences which, they believe, will promote such change and development. These experiences are part and parcel of the educational process. Their end-product is the human personality in all its aspects and with all its characteristics and for us, a child of God, a believer in Christ. This educational process has definite elements: the individual or learner in whom a change is to be effected, the set of experiences through which such change is to be effected, and the blessings of Almighty God without whose help no true education could be effected.

A bit of reflection on our part will suggest that the educational process must of necessity include a wide variety of institutions and settings in which these elements might become operative. The school is but one of these many institutions. Think, for a moment, of the many settings which contribute to the education of the individual, settings which may not be directly related to the school, but which, nevertheless, properly may be included in the educational process. We have in mind the home with its vast array of potential educational experiences and influences. We include the Church with its ever-increasing number of agencies for Christian education. We dare not omit the community with its many media of mass-communication. These and others are potentially educational in nature. These are intimately related to the educational process because they nurture the soul, thereby influencing behavior, promoting behavior change, developing Christian personality. Each in its own way and for its own specific purposes may contribute to effecting desired change in the behavior of the individual. Each ultimately contributes to the personality development of the individual learner.

It is our personal conviction that Christian personality development is the logical outcome of all "soul-nurture." This complex system of behavior and being is the product of various forces influencing the learner. Among such forces are the individual's native endowments by the process of heredity. Included among such forces are the opportunities for learning which constitute the environment, not forgetting and omitting the study of Scripture and hearing God's Word. Foremost among the forces influencing personality development in the life of the individual Christian must be the blessings of Almighty God, especially those blessings which are ours as a direct result of the work of the Holy Spirit Who calls us by the Gospel, enlightens us with His gifts, sanctifies and keeps us in the true faith. Reduced to a formula this process of personality development might read, "Personality development = heredity x environment x time + the blessings of Almighty God."

Christian educators ought mark the elements of this formula well. They must understand the nature of the student as a product of heredity. A thorough knowledge of the nature of the individual within whom "soul-nurture" is to take place, in whom a change of behavior is to be effected, is a "must" for the teacher. Educators must not overlook the fact that the learner is also, in part, a product of his environment. They consequently view their schools as an integral part of the environment, contrived and deliberately structured to nurture the soul and thus promote desired change in behavior. To that end our Lutheran schools should be workshops of the Holy Spirit, workshops providing an enormously rich background of experiences and situations which will set the stage for that kind of learning which could not be accomplished as well in any other manner, a kind of learning through which a generation will be reared that possesses the type of personality we deem Christian.

The educational process can be broken down into smaller units and elements called "educative acts." The "educative act" like the educational process has units and elements in and of itself. The first such element is the formulation of educational objectives suitable for the educative act in order that it might have aim and purpose. Logically, the educative act has its very origin in the formulation of educational objectives.

A second aspect of the educative act is the organization and providing of the more specific experiences including the individual lessons to be taught. From a psychological viewpoint these experiences and lessons have a varied function. Through them we wish to assist the pupil in acquiring knowledge, we wish to influence the emotions and the will so that those behavioral responses we consider vital are not only established, but that these responses are strengthened so that they might occur more easily and frequently in the future. It is also desirable that through proper soul-nurture the emotions and the will are so influenced that those responses considered undesirable be eliminated or repressed.

A third phase of the educative act is methodology. This involves the teacher directly. He is responsible for the over-all manipulation of the educative act. He devises the plan of action. He establishes the systematic procedures to be followed in a given learning situation. Proper methodology and procedure for imparting content is important to learning success. Educators, however, must not view it to be routine, regarding it as mechanical procedure guaranteeing success.

A final aspect of the educative act is evaluation. The teacher determines, as best he can, whether or not the student has indeed acquired new and appropriate ways of responding, whether previously learned responses have been strengthened or modified. He recognizes the limitations which present themselves in the realm of evaluation, especially in the area of intangibles, but he does not allow the recognition of such shortcomings to deter him in evaluating as efficiently as the situation permits.

It is in this educational arena, in this educational process, in this specific educative act that the teacher is to function as a "decision-maker." On the basis of his understanding of the learner, his understanding of the learning process, his understanding of the varied factors which contribute to success in learning, he decides procedures and organizes learning experiences which will lead his pupils on to new differentiations and new integrations of behavior. He hypothesizes, "On the basis of what I know about individual differences and the reading process, this is the kind of procedure that will lead to the type of learning, the type of pupil-progress in reading that I would like to effect."

Factors which influence decision-making by the teacher as he establishes the educative act may be varied. Foremost among such factors for the Lutheran educator must be his personal faith in Christ Jesus as his Lord and Savior and his convictions in spiritual matters. These not only provide general guidelines for decision-making, but these aid in promoting a Christian view of life which in turn influences further decisions. It should not be necessary to dwell at length on the point that a teacher's educational decisions and practices are intimately related to his philosophy of life, his convictions in matters spiritual, his faith in Christ Jesus. Let us label this category of factors which influence the teacher as a decision-maker as spiritual factors.

The educator should be influenced in his decision-making by factors commonly referred to as professional factors. His educational background, his years at college preparing himself for the teaching ministry, his private study, his current professional reading in education, his association with colleagues with whom he exchanges educational viewpoints and ideas, his attendance at teachers' conferences, his enrollment in an occasional summer session or some other in-service program, all of these may contribute to his professional background and hopefully influence his decision-making for the good.

Psychology plays an important role in enhancing the professional understanding of the teacher. It is assigned an important place ~~place~~ in many college curricula for teacher-education. The teacher who has not been exposed to a course in psychology during the years he has taken his professional education courses is a rare bird indeed. At Dr. Martin Luther College the student preparing for the teaching-ministry is required to take a course in "Introduction to Psychology" and a second course in "Educational Psychology."

This brings us to a second very important term in the title of our paper, namely "psychology" and of special note "Christian psychology." The very fact that you have used the term "Christian psychology" indicates that you have certain reservations about psychology as such. While the term "education" has had a somewhat relatively stable history, the same cannot be said for "psychology." Someone has facetiously remarked that at one time psychology included in its study the body, mind, and spirit, but it lost its soul when it became experimental, it lost its mind when the behaviorist took over. With only a body—a physical mechanism left for study, psychology would seem to have little more than a corpse to consider.

From an emphasis on the mind and the study of mental processes in the realm of consciousness there has been a gradual but steady swing to a study of that behavior which lends itself to the employment of the scientific method. This gradual shift in emphasis in the interests of psychologists can be noted in the definitions which they apply to their discipline. In 1890 Wm. James, the father of American psychology, defined psychology as the study of mental life, both of its phenomena and its conditions. He even included the will.¹ In 1908 James Angell defined it as the science of consciousness.² A definite change soon became evident with the rise of that school of psychology known as behaviorism. The behaviorist made a more or less clean break with the past by insisting that conscious experience was beyond the range of objective observation and therefore not the proper subject for scientific research. Strongly influenced by the work of the Russian physiologist, Ivan Pavlov,

they turned to the study of overt behavior. James Watson, now discredited but at one time a giant among the behaviorists, defined psychology as a purely objective experimental branch of natural science, contending that the study of one's mental processes formed no essential part of its methods. He felt that it was perfectly legitimate to define psychology as the science of behavior.³

As one checks the more recent textbooks in the field, this seems to be the prevailing practice. Clifford Morgan speaks of psychology as the science of human and animal behavior.^{3a} Floyd Ruch in his text in use at Dr. Martin Luther College defines it as the science of behavior.⁴ Donald Johnson in the text used at Milwaukee Lutheran Teachers' College uses the same definition.⁵ Two recent texts which I have received bear the titles Psychology: The Science of Behavior⁶ and Psychology: The Science of Interpersonal Behavior.⁷ Psychologists are desperately trying to convince the world that theirs is a pure science. They refuse to include in their discipline subject matter that cannot be scrutinized by the scientific method. This accounts for their eagerness to limit themselves, in the main, to the study of overt behavior.

No doubt your essay title was stated as it is given because you as teachers have recognized certain shortcomings in modern psychology. Your essayist repeatedly points them out to his students in Introduction to Psychology, preferring to label them as "indictments against modern psychology." We shall point out some of the more serious ones.

Modern psychology refuses to recognize the Holy Scriptures as the authoritative source of knowledge about the nature of man. This is not strange since the best available statistics show that the great majority of American psychologists are atheists.⁸ Rather than accept the Scripture record of the origin and nature of man, they rely almost solely on the scientific method as the legitimate source of psychological content. This is an outgrowth of scientific naturalism and is to be expected. Floyd Ruch states the case rather clearly, "Psychology in considering itself a science links itself to the study of observable phenomena and that study is through the scientific method."⁹ We contend that no manipulation of the scientific method can prove or disprove the existence of the human soul, nor can it probe the depths of the heart. In any given religious experience of an individual there will be changes in the believer's moral and spiritual life. Such changes, such reactions can become public property in a sense through observation of outward evidence of such behavior and especially through the confessions of the believer. Such reactions cannot be subjected to the rigors of the scientific method, however, for the actions of God upon the human soul are through the Holy Spirit and are therefore mysterious. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit." John 3, 8. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11,3. In relying on the scientific method as a source of all psychological truth, psychologists reject that greatest of all sources of truth, the only authoritative and infallible source of truth, the divinely inspired, inerrant Word of God.

Another serious weakness in modern psychology is its steadfast refusal to acknowledge the existence of the human soul, the human conscience, and the will. When an occasional psychologist admits to the possible existence of the human soul, he refuses to do anything about it. Ruch asks, "Where does the soul fit into this attempt on the part of modern psychologists to understand how people behave and feel? Since psychology is a science that limits itself to the study of observable phenomena it cannot concern itself with the problems of the soul and its mortality."¹⁰ Take the soul out of education and you have no educand, no learner to educate.

Much of modern psychology is based on evolution. Johnson states that the human body of today is the result of thousands and thousands of years of evolution. He speaks of the monkeys as our friends and distant relatives famous for their curiosity.¹¹ Modern psychologists would insist that we have plenty of fur in the branches of our family trees—the gorilla, the chimpanzee, the orangutan, all the other apes and monkeys, even some odd little furry creatures known as the lemur and the tanzier

They tell us that though it gives us inward pain,¹² to admit it, the scientific evidence shows them all to be our close relatives. "Let us make man in our own image, after our own likeness.... So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1,26-27. Enough said !

Being evolutionistic in nature, it does not surprise us that modern psychology basis many of its research findings on experimentation with animals. This is but an extension of the evolutionistic theory and the denial of a soul in man. Robert Davis recognized this shortcoming of modern psychology in a paper he delivered to the American Educational Research Association in San Francisco. He spoke on "The Applicability of Applications of Psychology with Particular Reference to Classroom Learning" He stated that the psychologist in studying animals was able to devise techniques for such study but he doubted very much whether the principles so derived would operate in the same manner and with the same consistency in the case of human beings.¹³ Wingo and Morse believe that a deep gulf exists between learning derived in animal laboratory and the creative, purposeful, thinking human being. They express the thought that higher mental processes such as reasoning, imagining, organizing, and integrating ideas can hardly be studied adequately with animal subjects.¹⁴ Man was created a living soul, different from animals who have no soul.

We shall offer one final shortcoming of psychology as it is practiced by many in the field today. Modern psychology is deterministically inclined. Psychological determinism asserts that all states and actions of man exemplify exceptionless causal regularities called natural laws. Human acts and thoughts occur in accordance with such natural laws. They are instantiations of the laws of physics and chemistry. Saul's experience on the road to Damascus might be a case in point. According to the determinist, his experience and behavior as described in Acts, chapter 9, must all conform to the laws of psychology and physiology, physics and chemistry. Everything that Saul hears, sees, and does is an instantiation of the laws of mind and matter. We know better. God here acted as the efficacious cause (causa efficiens) to produce in Saul the latter's experiences. Furthermore, the effect which these had upon Saul was what God in His providence intended for Saul's conversion. The events recorded in Acts do not relate anything about the physics or chemistry of the situation. Paul was not the product of chemical change, the result of the fried eggs he may have had for breakfast. Christians assert that certain events occur in the natural order which are not explainable by the natural order. Man is not what he eats or what he secretes or as he is stimulated. Though his choices may be influenced by these factors, they are not determined by them in the sense of being coerced or constrained by them. The Bible does not accept the doctrine that man's choices do not belong to him but to his glands. Determinism or scientific naturalism as it may also be called not only hampers psychological progress, but it is today among the strongest intellectual enemies the Church has and among the educated it gives the most powerful "no" to the church's proclamation.¹⁵

It is perhaps difficult to prove, but it may be that these shortcomings as we have expressed them are reason sufficient why psychologists such as B.R. Bugolski are forced to admit that there is as yet no completely worked out system of learning theory that can be applied readily.¹⁶ Arthur Coladarci who was interested in the relevance of psychology to education, after an exhaustive study on his part, came to the conclusion that the relevance of psychology to education depends upon the conceptions one holds about education and psychology.¹⁷ We agree. That is why we prefer to speak of Christian psychology. The cited shortcomings of psychology should not be construed as a negation of all that psychology has done. Psychology has a number of useful achievements to its credit. It has performed an innumerable number of careful, honest, and sometimes brilliant research experiments on the nature of learning. We must not overlook these. One wonders how much further psychology might not have progressed had it condescended to accept the Scriptural view of man, his origin, his being. The cited shortcomings of psychology alert us to the fact that the study of psychology must be approached from the Christian viewpoint. Man, his origin, his nature, his behavior, his activities, his potentialities must be studied in the light of God's Word and supplemented by those findings of psychology which to

our knowledge and judgment are not in conflict with Holy Scriptures. Christian psychology adheres to the Scripture account of man's creation, that he indeed is a creature of God, having a body that is wonderfully made and possessing a soul living within the body and being intimately related to the body. Bliefert, in keeping with this Christian approach to psychology defines psychology as follows: "Psychology is the study of the attributes and activities of the soul as it manifests itself in conjunction with the body."¹⁸ Viewed thus, psychology can and does make worthwhile contributions to education. It has relevance for education.

Perhaps the greatest relevance of Christian psychology for education lies in the area of understanding the learner and in the realm of learning theory and educational practice. In the first part of our essay we expressed the opinion that a thorough knowledge of the learner, the individual within whom "soul-nurture" was to take place was a "must" for education. Christian psychology is able to provide such knowledge. Relying heavily on divine revelation and supplementing this with other understandings about man and his nature derived from other sources, it can help us to correctly view the learner, his origin, his psychic nature, his pattern of growth and development and how he learns.

As to man's origin, Christian psychology defines man as a creature of God. It accepts the Genesis account which tells us that the Triune God, taking counsel together, created man as the chief and foremost of the visible creatures, fashioning him of the dust of the ground and breathing into his nostrils the breath of life, causing him to become a living soul. In contrast with evolution which degrades man, Christian psychology invests him with the highest respect and esteem, looking upon him as a child of God by faith in Christ Jesus, created that he might glorify the Lord in both body and soul. "For ye are bought with a price: therefore glorify God in your body and in your spirit which are God's." I Cor. 6,20.

Employing Scripture as its voice of authority and chief source of knowledge, Christian psychology teaches that man consists of a body and soul in one complete person. Though made from the dust of the ground, the body is "wonderfully and fearfully" made. It comes equipped with eyes and ears, an intricate nervous system, glands and muscles, and a wide variety of sense organs or receptors to serve the soul, and in this body resides the loftiest of God's handiwork, an immortal soul equipped with marvelous faculties. Of this soul, it teaches that it is not material, being made of matter, but that it is an immaterial, spiritual essence, the nature of which we cannot understand. It holds that this soul is real insofar that it really exists; that it is immortal since it never dies in the sense of becoming extinct; that it is rational because it can learn, think, and reason; that it is emotional, being able to express feelings of pleasure and displeasure, approval and disapproval; that it is volitional, capable of making decisions and expressing itself in conduct, word, and action. The soul is also moral for it is able to differentiate between righteousness and sin; it is said to be religious capable of learning to know God and with the help of the Holy Spirit to worship and adore Him.

Christian psychology also pictures man in his all of his sinful depravity as it is portrayed in the Bible. It shows how man, perfectly healthy in body and sane in mind, created in the image of God in true righteousness and holiness, without sin and knowing the will of God, nevertheless, used that freedom of the will which once was his to turn against his Creator and thus fell from his original state of perfection. It shows him as a changed personality, a sinner, shapen in iniquity and conceived in sin (Ps. 51,5) The imagination of his heart is evil from his youth. (Gen. 8,21) His carnal mind is enmity against God. (Romans 8,7) Now his understanding is darkened. (Eph. 4,18) He is spiritually dead, having a heart that is deceitful above all things and desperately wicked. (Jer. 17, 5-9) By nature he is a corrupt tree, incapable of bringing forth fruit until his very nature is changed by divine intervention. Now he is no longer physically perfect. His body is impaired. His senses are weakened. The soul is depraved, it is weakened and corrupted in all its faculties and functions. The mind is impaired and ability to learn is hindered. Man's natural endowments and gifts are not what they were before he sinned.

In recognizing this sad condition of man and in portraying his natural sinful depravity as pictured in Scripture, Christian psychology does not despise the learner, nor does it regard him as educationally hopeless. It recognizes man as the object of God's love. While this is true for all men, Christian teachers do differentiate between those who are regenerate and those who are not. The regenerate have been born again spiritually. They have become new creatures. Though they still possess the Old Adam who repeatedly attempts to assert himself and lead them into all manner of sins, the fruits of the flesh, having been born again by the washing of regeneration and renewing of the Holy Ghost, they also show forth the fruits of the Spirit. (Galatians 5, 22ff.) This state of grace must be recognized in education for here we find the one effective means for nurturing behavior change that is God-pleasing. Christian psychology is grateful to God for providing for man an avenue whereby desirable change in behavior and development of Christian personality is possible. It is grateful for and recognizes the only means through which this can be accomplished, namely, through Word and Sacrament.

Employing the Scriptures as its chief source of knowledge, Christian psychology offers education the most basic of principles for understanding man's nature. Employing the findings of research when these are not in conflict with the Scriptures, Christian psychology enhances this basic understanding of man. The Bible is not a textbook in psychology. There is much about man of which they have not spoken. This is especially true with respect to man's growth and development. From knowledge available to it, Christian psychology can be of assistance to education by giving the educator an enlarged insight into man's nature and being. We shall limit ourselves to basic principles of growth and development and cite examples. From a study of Christian psychology the educator learns to recognize such basic principles. He learns that growth and development is a continuous and orderly process, though at times it is characterized by spurts in growth. If he properly understands such spurts in growth, particularly spurts in increase in weight and height, he may better realize that education often suffers a slump at such times. Seemingly the learner uses all available energy in the growth process so that very little, if any, remains for the learning effort. The educator may also better understand that children are unique, that though they may follow the identical sequence in development and growth, the rate and quality of progress as they progress through this sequence varies considerably with individual children. The educator who is aware of this can better understand that boys differ from girls in their growth and development, that girls mature much faster than the boys. This principle may help him to answer why there are more boys in a primary grade remedial reading class than girls. It may also help him understand and be able to explain why at the high school levels, boys gradually overtake girls in academic achievement.

We might cite other areas in which Christian psychology could enhance education. Reference to a rather new emphasis in child study and the learning process is in place. A recent contribution of psychology to education lies in the province of mental health. No one will question the basic cause for all mental problems any more than he will question the basic underlying cause for all manner of sickness and death itself, namely, sin. Nor will we deny that a proper relationship of the individual to his God, a firm trust and reliance in Him, an unwavering faith in Christ Jesus as his Savior as well as the Savior of all mankind, makes the greatest single contribution to the mental health of all men. There are conditions, however, when a person is so overwhelmed with factors in his environment that he becomes vulnerable to maladjustive modes of behavior. In the case of the learner, he may feel so threatened with the loss of esteem, love, and security that he mobilizes all his energy in meeting such threats and thus constructive learning is hindered. The new emphasis on mental health may be a boon to education. It may reveal clues to look for and suggest ways to meet mental health problems before they become "full-grown." To cite one example we refer to the teacher who could not understand why Mary who seemed so well-adjusted should suddenly start wetting herself and resort to other types of infantile behavior. Here was a simple case of regression, commonly experienced when a new baby is born and enters the family circle. When the mother showed Mary more attention and love, when she again took time to do some of the things she did before, when she got

Mary's help in caring for the new baby, the maladjusted behavior soon disappeared. Being aware that it is the shy, retiring child, the one reluctant to join in the play with others, the one who is content to linger by himself along the side of the school building instead of participating heartily in the play the recess period offers, who is a likely candidate for the mental hospital, the teacher in these formative years of the child might be able to provide therapy by drawing him into the community of activity. As the emphasis in today's schools turns more and more toward helping the child achieve a wholesome adjustment, it becomes increasingly important that the teacher have a thorough understanding of the children in his charge. Christian psychology, drawing from psychological research and knowledge can benefit education by providing the educator with an understanding of the nature of the child.

The other area of education to which Christian psychology makes a major contribution is the area of learning. Psychologists have advanced many theories of learning. Three different schools of thought stand out: the conditioned response school, the trial-and-error school, and the Gestalt school. None are theories that can be applied universally. Each contains elements that are useful. Christian psychology evaluates them and selects those features which have merit. The chief weakness of all of them is their failure to recognize the soul and its role in the learning process.

In speaking of the learning process, the Christian psychologist emphasizes the psychic nature of the learner. He recognizes the soul as being cognitive (intellectual affective (emotional), and volitional (having a will)). The intellectual, cognitive, or rational activity of the soul includes those mental processes by which man acquires knowledge. In general, the sense organs or receptors receive stimulation either from without or within. Nerves, known as connectors, at once carry these sensations to the mind. The soul using the faculty of the mind receives, interprets, and apperceives these sensations and differentiates and integrates them with previous knowledge. Thus new knowledge is acquired and previous knowledge is modified. Christian psychology realizes that knowledge is essential to "soul-nurture"; that it is essential in effecting desirable changes in behavior, in the development of personality. "How shall they believe in him of whom they have not heard? (Romans 10,14) The soul is reached through the intellect, because intellect is the avenue through which the outside world enters into our consciousness.

Christian psychology not only recognizes the cognitive activity of the soul. It also accepts the view that the soul is affective or emotional. The soul feels; it is moved; it is affected. The soul hears a message which concerns it closely. This message is not only received intellectually, but it affects the soul. There is more than mental reception. There is an emotional response. The soul approves or disapproves. It experiences pleasure or displeasure. It is quite apparent that the affective phase of soul life is very important to education. We instruct man, we enrich his mind with knowledge. This knowledge not only must have meaning for him, but it must influence him emotionally. We realize our shortcomings in the area of emotions. We cannot analyze the process how thoughts produce emotions, nor can we force thoughts to produce emotions. The power to do that does not lie within us, but it resides in the thoughts and ideas we impart. In the area of religion it is important that we insist on purity of doctrine for only the right doctrine can work the right attitude towards God in the heart, the right faith.

In studying the emotional life of the soul, we also refer to the conscience. Christian psychology teaches that it is a combination of intellectual and ethical emotions and that it directly influences the will. The word "conscience" means "knowledge together with myself." In Romans 2, 14-16 Paul speaks of the heathen and distinguishes between the natural knowledge of God which is theirs by nature and the voice of their conscience. In the strictest sense conscience is the voice within us which urges us to do that which according to our moral code we believe to be right and to avoid doing that which according to our moral code we believe to be wrong. Our conscience does not make the laws but merely urges us to act according to them.

Would we effect relatively permanent . desirable changes in the behavior of the learner, we must understand the importance of imparting that kind of knowledge which will promote such changes for the conscience operates only on the basis of knowledge.

The emotions cause us to take an attitude toward those things which the intellect presents. The soul, however, does not stop there. It reacts upon what the emotions have evaluated. The soul either strives after a given object or removes itself from it. This reaction in man we call the will. We have called it the volitional activity of the soul. Such activity is of utmost importance to desirable behavior changes. Effecting such changes is at times very difficult, yes, downright discouraging because it is in regard to the will that sin has wrought the greatest havoc. Paul recognized this when he said " I know that in me, that is in my flesh dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil that I would not, that I do."(Romans 7,18 ff.) Learning theory that would promote desirable changes in the behavior of the learner cannot omit the will in its structure.

To summarize, would we have proper "soul-nurture", would we effect desirable change in behavior, we must supply the soul with knowledge. Such knowledge in turn must affect the soul by producing emotional activity. This emotional activity regulated and determined by this knowledge of the intellect moves the will and prompts action. As we consider the amazing function of the trinity of the soul in this learning theory, we cannot help but note the tremendous accomplishments of which man is capable with his intellect, his emotions, his will, all functioning as faculties of his soul. But all of this amounts to nothing unless man has faith in Christ, faith built upon the solid ground of God's Word. Only then will his soul be acceptable to the Lord and serve Him to His glory. Only then will personality be Christian personality.

Christian psychology would emphasize that its learning theory is based on the premise that it is the human soul that does the learning. Man so often forgets this. Christian educators are at times guilty of it. They so often look upon learning purely as an activity of the mind. Let us once and for all understand that it is the human soul which does the learning. Then we will be able to view the intellectual activity, the emotional activity, the volitional activity which takes place in the human being in its proper perspective.

In addition to this basic learning theory, Christian psychology recognizes certain techniques and procedures derived from research as important to education. Though it focuses on the psychic nature of the child as an intellectual, emotional, and volitional being, it does not neglect in bringing to education those findings from its discipline which have proved beneficial. As an example we would suggest certain essential conditions of learning that secular psychologists have deemed worthwhile and which Christian psychology passes on.⁹ If the teaching includes adequate consideration as to (1) maturity of the individual and his abilities, (2) teacher-guidance in showing or arranging conditions for self-discovery of how to accomplish learning goals satisfactorily, (3) provision for practice, (4) opportunity for the perception of the effects of provisional trials, (5) provision for transfer, (6) motivation, (7) freedom from anxiety and distorting attitudes, the conditions for effective learning coupled with our understanding of the psychic nature of the child will have been provided. Such conditions serve as guides in developing one's own methods of providing for effective teaching. In instances of failure to learn, one may very well investigate to determine which one or combination of these conditions have not been provided. In striving for improvements in teaching, teachers may well consider ways of providing for these essential conditions more adequately. In an effort to promote an understanding of what we believe to occur in the learning process we submit the diagram on the next page.

I.

II.

III.



RECEPTORS-Senses receiving information
 Auditory--hearing--ears
 Visual----seeing---eyes
 Cutaneous--touching--nerve endings in skin
 Olfactory--smelling--nose
 Gustatory--tasting--taste buds
 Kinesthetic--movement--muscles

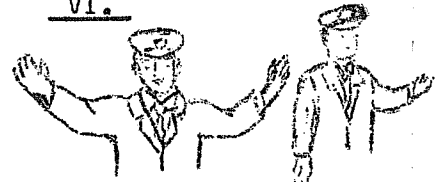
Connectors carry message to brain where the soul employs powers of intellect to give meaning and awareness.

Stimulation-
 Environment-
 Lessons-----
 Experiences-

IV.

V.

VI.



Intellectual Activity
 Soul employs powers of intellect to give meaning and awareness.

Emotional Activity
 Soul expresses feelings of pleasure and displeasure, approval or disapproval.

Conscience urges to do that which we believe on basis of moral code to be right and discourages that believed to be wrong.

VII.



Volitional Activity
 Soul makes decisions for action.

Connectors carry message to effectors who express the behavior commanded.

We have devoted a considerable amount of time to the discussion of the topic "Christian Psychology in Education." Our attention was first directed to the term "education." Education was described as a process, an activity, a soul-nurture, the function of which was to promote desirable change in the behavior of the learner and to foster in him the development of Christian personality. We learned that the educational process was not the "divine right" of schools alone, but that it occurs in a variety of settings and situations, among which are the home, the church, and the community at large.

The end-product of the educational process was reduced to a mathematical formula reading, "Personality development = heredity x environment x time + the blessings of Almighty God. We also spoke of the "educative act" as a more specific phase of the educational process. Among its more prominent aspects are educational objectives, methodology, and evaluation procedures. It is in this educational arena that the teacher functions as a "decision-maker." As a "decision-maker" the teacher is influenced by spiritual factors and professional factors. Psychology contributes especially to the professional understandings of the teacher as "decision-maker."

After a few introductory remarks about the term "Christian Psychology" and your possible need for classifying it thus, your essayist offered a brief historical sketch of the changing emphasis in psychology from a study of consciousness and mental factors to a study of behavior as it can be objectively observed through the use of the scientific method. Definitions from various textbooks indicate such a change. The following indictments of modern psychology were then listed: (1) its refusal to recognize Holy Scriptures as the only valid and authoritative source of knowledge about the true nature of man, (2) its reluctance to recognize the existence of the soul in man, (3) its evolutionistic approach, (4) its almost exclusive reliance upon the scientific method as its source of content, (5) its deterministic nature, tending to reduce man's behavior to an instantiation of the laws of nature. In spite of such shortcomings, it was felt that modern psychology offers many worthwhile research findings relative to education. Such findings, when they are not in conflict with Scripture, can be incorporated in the structure of "Christian Psychology!"

Christian psychology has relevance for education primarily in the areas of understanding the learner and understanding the learning process. Using the Bible as its chief source of knowledge Christian psychology pictures for us the origin of man, his nature before the fall, his nature after the fall. Though it portrays man in his sinful depravity, it commends the learner to the Christian educator as a redeemed child of God, one who is educable. Realizing that the Bible is not a text in psychology, understanding that it does not describe all aspects of man's nature and development, Christian psychology uses those findings of research which are acceptable in order to enhance the educator's view and understanding of the learner.

Learning theory constitutes the other great area to which Christian psychology contributes. Christian psychology maintains that we cannot omit the trinitarian nature of the soul in learning theory. The soul engages in intellectual, emotional, and volitional activity. All play a part in learning that seeks to effect change in behavior and foster Christian personality development. Proper "soul-nurture" demands that the soul be supplied with adequate knowledge which in turn must be capable of affecting the soul emotionally. This emotional activity, including the activity of man's conscience moves the will and prompts actions on the part of the learner. The final element necessary in effecting God-pleasing behavior changes and the development of Christian personality is faith. The essayist listed what generally appear as essential conditions for the specific educative act.

Other topics, too numerous to list here, may be profitably incorporated within the framework of "Christian psychology." They can be studied in the light of God's Word and embellished by what Scriptures have to say concerning them. We mention but two: emotions and motivation. We are of the opinion that a study of the basic nature of the learner and the learning process will have opened the door just a bit for a proper understanding of these and others as they might appear on the educational

scene. Perhaps this or that one of you have expected me to say more about the means through which proper soul-nurture and the development of Christian personality is to take place. We have inferred the proper means, but we would expect that subject to be more adequately handled under a topic such as "The Curriculum in Christian Education."

Education is undergoing tremendous change. Christians are caught in this rapid change. Distinctive educational theory and practice oriented to the Word of God as the Light to shed light is mandatory if our schools would continue to serve their purpose. No doubt the greatest contributions to education will come from the field of psychological research. Christian educators need to be alert to new developments in this discipline. Let us not be found among that breed of educators who uncritically absorb secular thought in modern psychology without foundational appraisal. Paul in writing to the Thessalonians admonishes, " Prove all things; hold fast that which is good." (I Thessalonians 5,21)

In closing, permit me to address a word to you as teachers. We have talked about soul-nurture, as it is to influence our children. The Christian educator needs to realize that the only legitimate aim of teaching is to serve those children well so that they might glorify their Lord and Savior, Jesus. The deepest and most sincere interest in children and their welfare is to be found in that teacher who sees the child not only as another pupil, another human personality, but ^{as} a precious soul which has before it a life which extends into all eternity. As you and I pursue the great privilege which is ours to nurture the human souls of children entrusted to us by their parents by bringing to them the blessed truths of the Bible, may we find ourselves able to confess in the words of Psalm 78, " We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known unto their children. That the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God."(Ps. 78, 4ff.)

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