

A MUSTARD SEED IN EDUCATION

Duncan L. Roper

A.P.C.S.
Association for the Promotion of Christian Schools

A MUSTARD SEED IN NZ EDUCATION?

by Duncan L. Roper

CONTENTS

Introductory	p.2
Getting Some Bearings and A Little Bit of History.	p.4
1.Crisis in NZ Education and Society	
2.Lessons from Some Dutch Uncles	
3.Christian Parent –Controlled Schooling in Australia.	
4.State, Secular Education in New Zealand.	
5.The Need for Strategy.	
Nurture - The Magazine of The National Union	p.15
Ice Warming- The background of The Institute for Christian Education	p.16
1.Background and History	
2.Responses from Students	
A Mustard Seed in New Zealand Education?	p.22
Bibliography	p.25

A PUBLICATION OF THE ASSOCIATION FOR THE PROMOTION OF CHRISTIAN
SCHOOLS (APCS)

{1}

INTRODUCTORY

This booklet is concerned to address what the author sees as a situation of emerging **crisis** within New Zealand society. This crisis has many manifestations - race relations, drugs, unemployment the loss of cultural identity on the part of both Europeans and Maoris, the rising crime rate and the sense of helplessness with regard to the future. Marriage breakdown and an increasing open sexual permissiveness and the diseases that are related directly or indirectly to it, the latest of which, Aids, is close to taking on epidemic proportions is another feature of the situation. The roots of this crisis, however, are religious in that they go back to the roots of our existence, to its meaning, to its task and to its future.

Many of these problems have a direct or indirect bearing upon Education, and in New Zealand we have inherited a tradition which has two major planks to it. The first is that Education should be very largely directly under the guidance of the State and thus be freely and equally available to all: the second is that it should be secular in character. The meaning of the latter term has often been taken to be the opposite of religious, especially in any overt Christian sense. As such organisations such as the PPTA and NZEI have often been able to use these connotations in such a way as to promote their various liberal or conservative views.

An examination of the historical context in which New Zealand Education emerged during the 1850's to the 1870's, however, shows that whilst some, predominantly taking their cue from the developments in the Wellington Province, may have associated this latter idea with the word 'secular', the majority understood by it something that meant 'non- sectarian', taking it for granted that a broadly Christian approach to matters of morals and piety was not only to be tolerated but also to be actively encouraged.

The truth is that 'secular' is a **religious** not a **secular** term, and the misunderstanding that has been created by this false distinction has and still does contribute to the emerging crises of divisions within New Zealand society. The real problems of maintaining the State-controlled, Compulsory and Secular features of the Education system in New Zealand in a way that is going to meet the requirements of liberty and justice for all need a much more thoroughgoing analysis than it has so far received from the educational establishment in New Zealand. Indeed it could be said that for all its otherwise liberal tendency, the most conservative feature of the ruling liberal 'party' presently in power, is with respect to its tenacious grasp of the 'secular' clause in Act of 1877.

Given this situation and its problematics; given too that as Christians we have a calling to be the salt of the earth within {2} the context of a history in which the Kingdom of God has come in The Person of Jesus Christ, and that the Redeeming word of that Kingdom is as broad as life itself, the challenge lies before us as a community to look again at our history, and more especially at the heart of the gospel that we profess, with a view to more truly realising our calling in the world as the servants of God in a broken world.

Accordingly this booklet, whilst addressed primarily to Christians, is also addressed to all who have a responsibility for education in New Zealand. As such, it is concerned in the

manner of a brief sketch, to give some background insight to the ideological problematics of 'the Revolutionary Age ' in which we live, to indicate why it is that Dutch migrants have an inbuilt bias in favour of a kind of Christian education that is neither State nor Church controlled, to examine some of the fruit of the way similar perspectives have been taken up within some quarters in Australia, and, finally to make some proposals as to how the embattled, mainly non-Catholic Christian community in New Zealand might be able to make some progress toward the growth of the Mustard Seed in New Zealand Education.

Duncan L. Roper

June, 1987

{3}

GETTING SOME BEARINGS and A LITTLE BIT of HISTORY

1. CRISIS in NEW ZEALAND EDUCATION and SOCIETY.

The town and the country; the Rugby Union and Hart; the feminists and the chauvinists; the straights and the gays; the married and the de factos; the liberals and the conservatives; the Brierley-Jones set and the unemployed; the Maoris and the Pakehas; the charismatics and the evangelicals; the Catholics and the Protestants.... the list could go on and on. New Zealand in 1987 .is a far cry from the paradise of unity and harmony bathed in the luxuriant green pastures and mountain streams flowing with milk, butter, honey and all the other blessings of Godzone.

Even our best known and most popular home-grown movies exploit the themes of violence and conflict. If “Sleeping Dogs”, “Smash Palace”, “Goodbye Pork Pie” and “Patu” do it overtly then even the powerful, quiet symbolism drawn from the foreboding depths of a Taranaki Valley in Winter of “Vigil” is but a veil for a depth of anger, disappointment and conflict.

To Be or Not to Be: Liberal, Conservative or ?

To gain three quick pictures of the way this situation affects our Educational life, let us look very briefly at three recent publications- an article entitled “The Lost Generation” published in the April, 1987 edition of “Metro”, a book entitled “The Politics of Nostalgia: racism and the extreme right in New Zealand” (Dunmore Press, 1987) by Paul Spoonley, and “The Curriculum Review”, published by the New Zealand Education Department, in July 1986.

THE LOST GENERATION

With special reference to Auckland, Carroll du Chateau writes of the Lost Generation in the following terms:

“The real frontline in the battle for a decent education is not in high profile schools like Henderson High where they are fighting a philosophical war that has nothing to do with school uniforms, or at Auckland Grammar.

The real battle is far less glamorous than that and it’s taking place in far more ordinary schools like Lynfield College in the inner west of the city. I went to Lynfield because it was a large, fairly unremarkable co-ed school. I expected to find a conservative, middle-of-the-road place in keeping with its drab, greeny tartanish school uniforms. Instead I encountered Jim Sinclair, a progressive, humanitarian principal who is piloting a system of bringing IHC students into the mainstream school system and conducting special life-skills classes for unco-operative students. His mission seems to be two-fold: to make Lynfield the lynchpin of {4} the community and to make sure that **every** student who leaves the place gets a job. What happens to his smart kids and the basic academic curriculum doesn’t seem so much of a priority. In other words, well-meaning as he is, effective as his school might be, Jim Sinclair has created a college that is a near

perfect working model of the liberal trends in education in action.” (p.41)

The article goes on to sketch the contours of the dilemmas of teachers and students, together with the solutions that are being promoted by the ‘liberal’, so-called ‘progressive’ trends. It also explores the conservatism of former Minister of Education, Mery Wellington, and examines the ideological influences of the PPTA. Again with special reference to the Auckland scene, the situation with regard to the more recent politics of the the latter is sketched as follows:

“The formerly quiescent PPTA began to tell its members what to think about everything from nuclear arms to the South African tour to Homosexuality. On the whole the gospel it was preaching was well received by its socially- conscious members. It was only when a large spiral- bound document appeared out of the PPTA that the heckles of the conservatives rose.

The book, which was, in fact, the 1986 report of the union, lists within part A of its contents: ‘Peace Education’ and ‘Issues of Equality, a paper on the Rights of Lesbian and Homosexual Teachers’. Recommendation one reads: “That the executive seek to ensure that the statutory, regulatory and administrative provisions applying to teachers do not discriminate on the the grounds of sex, race, religion, political belief, marital or parental status, sexuality or age.” (pp.44-46)

THE POLITICS OF NOSTALGIA

Writing less with specific reference to the Educational scene, but a more deliberate one with reference to the fabric of New Zealand society generally, Paul Spoonley comments to the effect that

“The 1970’s and 1980’s *are* a watershed in New Zealand politics in a manner similar to the substantial transformations that have taken place twice before: in the 1880’s/1890’s and the 1930’s. In an environment of major economic change and hardship, the loyalties between political party and constituency are being challenged and, in some cases, broken.... In the last two decades, all parts of the political spectrum have been affected by new forms of activism and affiliation.”(p.13)

Whilst the book is thus concerned with the changing attitudes within the fabric of New Zealand society, together with the {5} underlying reasons for such changes, its particular focus is upon ‘the evolution of new forms of conservative and reactionary expression and especially those groups that offer racist arguments in the public arena.’(p.13) In this connection a major burden of the book is upon an analysis of such organisations as “The League of Rights”, its connections with white Christianity and “Social Credit”, as well as with parallels in Britain (the National Front) and America (Ku Klux Klan) and elsewhere. In addition, however, it links the movement “to the right “ in New Zealand with the economic individualism of Bob Jones and “The New Zealand Party”, and also with what it calls ‘the moral authoritarians’, cited variously as the Coalition of Concerned Citizens, Integrity Centre, International Christian Network, Concerned Parents Association,

Feminists for Life, Society for the Protection of the Unborn Child, and the Council for Moral Education.(Refer to p.238)

Whilst one can and should take issue with many aspects of this kind of blanket analysis of ‘the movement to the right’ in New Zealand, it is nonetheless the case that the ‘picture’ offered by it is now an important part of the cultural landscape, and one that Christians should no more wholeheartedly endorse than that of the ‘liberal’ trend it seeks to oppose.

THE CURRICULUM REVIEW

The Committee responsible for the “The Curriculum Review”, published by the New Zealand Education Department, write the following comment as part of their introduction:

“There has been a shift in public opinion from the idea of the basics consisting solely of reading, writing and arithmetic, to one which includes more of the knowledge, skills and attitudes students need to cope within the realities of daily life. Students should be able to work with others in the community and in the wider world, to achieve shared goals. They should learn to live satisfying lives both now and in the future.

Moral values are an integral part of New Zealand culture. Christianity forms much of the basis of the Anglo-tradition; spirituality is the basis of the Maori tradition. Both embrace attitudes to and relationships with all aspects of the environments, and with people. Although it has noted the request that schools consider the promotion of religious and Christian studies, the Committee believes that State schools should remain secular. This is not, however, to say that teaching should be values free; the values which will be the basis of the curriculum for each school should include respect for the dignity and wellbeing of other people, caring and sharing, honesty, tolerance, compassion and perseverance”. (p.25, emphasis added).

This is not the place to go into a detailed analysis or critique of this document. Suffice to say that there are many ways in {6} which it constitutes a major departure from what has generally been understood by “curriculum” on the part of the Department of Education. In its concern to be avowedly “secular” the latter has generally had an almost positivist concern for “the facts” that should form part of the content to be learnt. Matters of perspective and value, at least beyond what could be broadly said to remain “uncontroversial”, have generally been eschewed. Indeed within the current climate in New Zealand there is a strong case to be made to the effect that a change of this kind is basically contrary to the spirit if not the letter of the 1877 Education Act. Moreover, in this light the claim to wish the State Education system to remain “secular” suggests that the report is really trying to duck facing up to some fundamental historical and philosophical questions. Accordingly, it is the way in which the report deals with the tradition of ‘secular’ character of education in New Zealand that is of greatest concern. In these respects the document is just too **conservative**.

2. LESSONS from SOME DUTCH UNCLES.

The kinds of problematics emerging within New Zealand society and education are by no

means unique in human history. In particular the strong ideological clashes that developed in the aftermath of the French Revolution in nineteenth century Europe provides such an example, one that has considerable relevance to our own situation. For the purposes of Christian schooling, especially amongst non-Roman Catholics, the response to these problematics within the Netherlands is of special interest and significance.

It is high time that the Christian community in N.Z., both Catholic and Protestant, both Maori and Pakeha, both Liberal and Conservative, took a long hard look at what is happening to N.Z. society, with a view to developing some depth of insight with respect to the historical and spiritual roots of the dilemmas and conflicts that are surfacing in our midst. Needed too, is a much greater appreciation of the breadth and depth of the character of the gospel of Jesus Christ, as this involves a balm of forgiveness, renewal, hope and new life as it applies to so-called “secular” callings - as teachers, parents, bus-drivers, politicians, scientists, artists.

The main problem, for example, of “The Curriculum Review” referred to above, is precisely that of an inadequate appreciation of its own bias, its own commitment and worldview. To state, for example, that Christianity forms “much of the basis of the Anglo-tradition” leaves us totally in the dark with respect to the powerful humanist and pagan spiritual forces that have been at work in Western culture over the past 200 years, especially from the impact of 18th and 19th century France and 19th and 20th century Germany, and the way that these influences have come from a steady trickle to a mighty flood in their influence upon Anglo-Saxon culture. {7}

Furthermore, to imply that Christianity has not been a major **indigenous** influence upon Maoridom makes a nonsense of history. The strength of such a contribution upon the leadership of such figures as Wiremu Tamehana within the context of the King Movement and the Maori Wars in the Waikato (a comparison between Tamehana and Rewi Maniapoto in respect to their spiritual roots and objectives in relation to the King Movement, for example, makes a very interesting study) and Te Whiti and Tohu in respect to the Maori opposition to Pakeha dominance at Parihaka in the 1880’s calls a lie to the assertion that European values are drawn from a “Christian” sources whilst Maori values are drawn from an (unspecified) “spiritual” source.

These criticisms are equally relevant to those voices within Maoridom that would seek to **identify** Maori nationality, identity, and traditional pagan gods with Maori culture, labelling Christianity within Maoridom as “Pakeha collaborationism”. Such views are simply an attempt to make an absolute (for Maoris) out of a cultural tradition in a way that cultivates its own form of “racism”, which, when expressed in the desire of political domination (as in South Africa, and more recently in Fiji), brings serious problems of justice and liberty for others.

Thus the perspective taken by “The Curriculum Review” is not itself considered or examined by the Committee, for to do so would expose the myth of ideological neutrality upon which the monolithic State Education system in N.Z. has been erected.

THE IMPACT OF THE FRENCH REVOLUTION ON EUROPEAN CULTURE

During the 19th century, all of Europe reeled under the impact of the French Revolution and its aftermath. The realisation that the ideals of liberty, equality and fraternity were accompanied with mass execution, bloodshed and dictatorship, was the cause of much soul-searching on the part of all Europeans. Edmund Burke, himself a supporter of the American cause in 1776, for example, wrote scathingly against the Revolution in his “Reflections on the Revolution in France” in the late 1890’s. As such this document constituted a major influence upon Anglo-Saxon reaction to the event, particularly on the part of the long-standing Tory traditions.

In the Netherlands, a prominent Statesman by the name of Groen Van Prinsterer, wrote a book entitled “Ongeloof en Revolutie” (Unbelief and Revolution), which was a major scholarly analysis of the spiritual roots that lay at the back of the events in France during the 1890’s, and further analysed the basic responses that Europeans were making to these developments.

The basics of his analysis are as follows:

1. The “Ancien Regime” - the hierarchical structure of society based upon wealth, power, privilege and culture being in the hands of the few, in a way that received the blessing and backing of the (mainly) Established Roman Catholic Church was under {8} attack from a stance that drew its spiritual roots that were part pagan and part humanistic. As such they were militantly anti-clerical and anti-Christian. Embued with such ideals the French philosophes set the objectives of a new humanity, a new society-one that was free of clericalism, of Church, of God, and of Christ.

2. The three dominant responses on the part of Europeans to the events of the French Revolution may be described as conservative, liberal and radical.

The conservatives wished to re-assert and re-establish the essentials of the “Ancien Regime”.

For the radicals, the failure of the French Revolution was to be found in the fact that it was not radical enough. The goals and methods had to be pressed even further.

For the liberals, the failure of the French Revolution was to be found in the fact that the desirable goals and vision (a new order of society based upon entirely secular humanistic principles), had, on the part of the French been attempted to be brought about by violence in a hurried, revolutionary fashion. The goals of the philosophes were re-affirmed, but the methods of its implementation were eschewed in favour of gradual change.

He further called for a critical approach to be taken to all three of these alternatives, calling for the need to draw upon the spiritual resources of the gospel in relation to a critique of the social order of clericalism and privilege implicit in the Ancien Regime, and to the pagan and humanistic roots of radicalism and liberalism.

To this extent, the contemporary meanings of radicalism and liberalism remain basically unchanged from the nineteenth century, for it is not without significance that our age is described as “The age of revolution”. Conservatism, on the other hand, no longer means

an identification with the “Ancien Regime”. It basically means a hankering after the past, an opposition to the changes wrought by liberalism and radicalism, but lacking in an in-depth vision for shaping the future in a way that can truly be said to rival the liberal and radical visions on merit.

3. CHRISTIAN PARENT-CONTROLLED SCHOOLING in AUSTRALIA

Groen exposed the spiritual roots of the shaping forces of the 19th century Europe in a way that was unmatched by any other European thinker, of whatever nationality. Moreover, his work would simply have remained another book on the shelves of Dutch libraries if it had not been for the way that his vision was taken up by other Dutch Christian leaders of stature, especially Abraham Kuyper.

Under the leadership of Kuyper and others, the Dutch society of {9} the early part of the 20th century took upon it a genuinely pluralistic character. Socialists, Liberals, Catholics and Protestants all had freedom to work out their principles in a way that yet provided for a peaceful and ordered national life.

One important feature of the reforming contributions to Dutch culture during the period 1880 to 1920 under the leadership of such men as Kuyper was that associated with parent-controlled Christian schooling. Moreover, it was with something of this background and vision that Dutch immigrants came to Australia and New Zealand.

For a long time itself a home of tolerance, the Netherlands, because of its own smallness and constant battles with the sea to maintain and extend its own borders, has always needed little encouragement for emigration. The Dutch began to migrate to the USA in numbers early in the nineteenth century, again around the turn of the century. More recently, after the ravages of the second World War, they also migrated to Canada, Australia and N.Z., as well as USA. Thus, Dutch migrants began to arrive in force in Australia and N.Z. in the early '50's, bringing with them something of the fruits of their Dutch Christian heritage.

In the light of the developments described above it is not surprising that Dutch Christians from the Reformed Churches were dismayed to find that no parallel Christian school system, subsidised by the Government existed in New Zealand and Australia. The State School system, fully subsidised by the government, dominated the educational scene. Private Protestant schools, depending almost completely on private funding, tended to cater for only the most affluent families and were well out of reach' of the migrants.

Most of the new settlers had little choice but to send their children to State schools. However, increasing concern with the secular character of education in State schools provided the motivation to start “parent-controlled” Christian schools. In Australia, although not formally linked to the Reformed, they received a good deal of support and direction from that denomination. Today a wide range of reformed and evangelical Christians have committed themselves to this kind of schooling.

Development in N.Z. took longer to come to fruition. Some changes in attitude came, as a result of the discussions initiated by the Government, to be informed and active

participant parents in the State School system. That was in the mid 70's.

By November 1954 the first three Christian School Associations of this character had been formed in Australia (Tasmania, Victoria and NSW). By 1957 there were some preliminary developments in respect to schools in Sydney, Brisbane and Perth and another three years later in the Melbourne area. But it was really in 1962 that the first "parent-controlled" Christian school was opened in Kingston, Tasmania. Seventy-seven children and three teachers moved into a three classroom school, built by {10} volunteer labour at a cost of \$A12,000, it was named "Calvin Christian School". Calvin Christian School had broken the ice. By 1966 two other Associations had launched "parent-controlled" schools, Blacktown with "Tyndale Christian School", and Perth with "Rehoboth Christian School". And so it went on and on! Twenty years later, in 1987 there are 17 schools in NSW; one in the A.C.T., one in the Northern Territory; three in Queensland; one in SouthAustralia; five in Tasmania; ten in Victoria and seven in WesternAustralia, associated with these developments.

Early moves to form a "National Union" of school associations began in 1963, resulting in the formal institution of the Union in 1966 of the Australian "National Union of Associations for Parent-controlled Christian Schools". There were only nine member associations and three schools at that time. But it immediately published a national Christian schools magazine named "The Christian School Reporter", the forerunner of the present day "Nurture" magazine.

Calvin, Tyndale and Rehoboth Christian schools had to commence without the aid of any Government finance! However, by 1969 there were strong indications that the "Cinderella" years were coming to a close. In that year the Minister of Education announced increases of State Aid for the impending three years. Already in that year some States were giving subsidies of up to 23% of the cost of educating a child in a State school!

By 1985 the "National Union", as it is usually called, consisted of 44 member associations, 46 schools, 7500 pupils and 500 teachers. Until 1980 nearly all the functions had been carried out on a voluntary basis. However, with the rapid growth of the movement it became difficult to maintain services, and in 1981 the first paid officer was appointed. Thus Mr. Tony Deenick was appointed to what is now called the "National Director", and , in this capacity, he visited New Zealand in 1986.

4. STATE, SECULAR EDUCATION in NEW ZEALAND

"The history of educational administration in N.Z. can best be followed in terms of the double movement from local to central control and from church dominance to complete secularism". (A. E. Campbell, "Educating New Zealand", 1941, p.25).

The early history of N.Z. was not shaped by anti-clerical or overtly anti-Christian forces. In the main the different Church denominations had a very big say in the running of the affairs of daily life, and this was seen to be a right and proper way of upholding decent public standards.

Education began very largely under the control of the Churches. In Auckland, Mission schools were subsidized by Revenue from the Provincial Government. In Canterbury, education was in the hands of the three dominant 'religious' bodies - Anglican, Wesleyan and {11} Presbyterian, with some financial support being received from the public purse. In Otago, the dominant Presbyterianism was reflected to the extent that "Presbyterian" religious instructions was part of the ordinary curriculum.

In Nelson, Christians from the various denominations worked together to develop "non-Sectarian" schools. This did not mean that there was no religious instruction, but rather that it was non-denominational and non-compulsory.

In Wellington, education was left to the voluntary efforts of local committees, which set about developing schools in which no religious instruction was given at all.

In response to the various problems (the poor, for example were disadvantaged, added to this was the growing denominational diversity and strife within the colony). The early 1870's saw a general acceptance on the part of all the major provinces of the principle that the dual responsibility for education lay, not with the churches or other voluntary organisations, but with the State. Moreover, a further principle was accepted to the effect that public money granted for education should be devoted entirely to publically-controlled schools - in which religious teaching was either forbidden altogether or strictly limited to the reading of the Scriptures or to 'non-Sectarian' instruction. (Refer Campbell, "Education New Zealand" p.43). It was in this climate that the 1877 Education Act, prescribing Public (i.e. State) Education in N.Z. to be free, secular and compulsory was established.

Non-state schools were permitted to operate upon a private basis. However, it is significant that in all these debates that the deeper questions confronting education - as it relates to the big issues of life - were not really raised or discussed on the part of Christians. Indeed the idea of Christian schools was simply identified as a "narrow reaction against the world", a spin-off from the Public (1) School system or else a denominational school.

These parameters have tended to shape the discussion on the part of Christians in New Zealand ever since. Some changes came about as a result of the Integration Act in 1975, others have come about as the result of the emerging crisis of New Zealand society, acting as a catalyst to the emerging Christian School movement. However, these changes to date have not made any major dents in the aforementioned traditions that continue to shape the dominant attitudes of Christians in respect to Education in New Zealand.

5. THE NEED FOR A STRATEGY WITH RESPECT TO CHRISTIAN EDUCATION IN NEW ZEALAND

In response to the trends in Liberal theology during the early decades of this century, Evangelical Christianity developed a number of service organizations - these include Scripture Union, {12} Inter Schools Christian Fellowship, IVF (now TSCF) and TCF.

In respect to schooling, the general philosophy, for example, was to encourage teachers

and pupils who made a Christian profession to grow and develop as Christians by means of Bible study, prayer and fellowship. As such they were to be encouraged to fulfill their daily responsibilities faithfully, and in these, as well as in other ways, to be faithful witnesses to Jesus Christ. However, during this early period, there was little of deep Christian reflection upon the wider parameters of worldview, history, education from a Christian perspective.

If the strength of this movement has been its concern to identify with the problems and turmoils of N.Z. society, its weakness has been with respect to its seeming inability to be able to develop and promote an effective, indepth Christian contribution to Education.

Within the context of a culture and an education system that is increasingly showing the kind of problematics that desperately needs the kind of analyses and solutions that were initiated by such figures as Van Prinsterer and Kuyper in the Netherlands of the 19th century, rather than the sectarian quarrels of 19th Century N.Z., it is little wonder that many parents are beginning to look beyond the State Education system as the means of nurturing their children.

The movement for Christian Schooling in N.Z. is growing. As such, it would have to be said, that much of its impetus comes from concerns and attitudes that spring, at least in part, from what Paul Spoonley has identified as sections of “the New Right” within N.Z. society.

For an authentic Christian contribution to Education to develop in N.Z., both the Evangelical movement within State Schooling and the fledgling Christian School movement need to grow in the depth of their task and vision, in such a way that together the balm of the gospel might find avenues for renewal, for justice, for righteousness, a due sense of freedom **with** responsibility and hope within the growing tensions of N.Z. culture.

It is the firm conviction of the membership of APCS that, whilst this task must be undertaken by New Zealanders, there are also ways and means whereby we can draw assistance from our most immediate neighbour - namely Australia. Furthermore, whilst there are various strands to the development of Christian Education within Australia that may be of assistance to N.Z., that associated with the National Union of Parent Controlled Schools is still relatively unknown.

One of the main purposes of what follows is to assist New Zealanders in a better appreciation for some of the fruits of this work with a view to our learning and profiting from it. We wish to cite two aspects of the work in particular, namely: {13}

- a) “Nurture” magazine
- b) The Institute for Christian Education

We then conclude with a proposal for the development of a programme for Teacher Education that is addressed both to the Evangelical service organisations TCF, TSCF and the Inter-Schools Christian Fellowship as well as to the fledgling Christian School Movement in N.Z. As such it is one that seeks to go beyond the traditional problematics of

whether or not Christians should throw in their lot in with the State system.

However, as an organisation that professes Christ as Lord and Saviour, we acknowledge the fallibility of all human work, and also gratefully acknowledge all the fruits of God's grace in the affairs of humankind. Our prayer is for the mustard seed to grow and blossom in New Zealand Education, both within and without the state system. {14}

“NURTURE” - the magazine of the National Union

The “Association for the Promotion of Christian Schools” has been a regular receiver of the magazine “Nurture” for many years. Whilst there are people in New Zealand who receive this magazine, they tend to be very few. This is a pity, because in the absence of a N.Z. equivalent, we believe that it could well assist the New Zealand movement until a publication of a similar quality and style is off the ground in N.Z.

‘Nurture’ is the journal of the Christian Parent-Controlled Christian School Movement in Australia. It is published under the auspices of the National Union of Christian Parent Controlled School Association.

The editorial policy is: -

1. To challenge Christian parents to a fuller and deeper understanding of their responsibilities towards the training and education of their children.
2. To bring before the Christian Community the compelling claims of Christian education at Parent-Controlled Schools, which carry out the basic God-honouring and God-centred programme begun in the home.

In the Journal there are articles by parents, teachers, pupils, boardmembers and scholars in the field of christian Education. With such a range of contributors you can usually be sure of finding informative and entertaining articles, as well as interesting illustrations. “Nurture” carries thought-provoking articles on a wide range of topics as well as reports, news items and book reviews. Also it makes us aware of the work going on in other parent controlled (or association controlled as we usually say in NZ) schools.

For twenty years, “Nurture” has been giving its readers a closer look at Christian schools, together with their task and impact in Australia. Today “Nurture” is still committed to keeping its readership informed about current issues facing Christian parents who support the cause of Christian education.

The subscription for 1987 is \$9.50, payable in N.Z. dollars to a N.Z. agent at P.O. Box 5160, Dunedin. {15}

ICE WARMING

1. The Background of The Institute for Christian Education

“FOCUS” IN THE 70’s

During the 1970’s the Australian Parent-Controlled Christian School movement’s annual “Education in Focus” conferences played an important part in the development of the

reforming or reformational ethos implicit in the vision of those who had initially set up the schools.

For a week or more each year teachers, parents, scholars, pastors and others interested in the cause of Christian Education gathered from all parts of Australia (and there was also the odd contribution from the N.Z. side of the Tasman) to pool ideas, to develop insights, to be encouraged, all in an atmosphere of listening to the Scriptures. The dominant note that was sounded was one that encouraged a deep response to the call to engage in a constructive transformation of “the world”, with specific reference to the theory and practice of education.

These Conferences were far from plain-sailing, far from being free of controversy. There were many for whom Christian Education consisted primarily of a good emphasis upon gaining knowledge and skill laced with a good dose of Christian piety. There were others who misunderstood the emphasis upon bringing everything under the light of Scripture in a way that did not treat the latter as a “Blue-Print” but rather as a “Compass” in respect to charting the course of Christian Education. Thus the call to actively subject the whole of our educational life to the light of our Biblical calling in the world, testing, trying and seeking to grapple with new ideas in the process was certainly not welcomed by all. “Too intellectual” was a complaint often heard.

However, perhaps there is no better testimony to the ongoing value of the work accomplished during those years than the little volume entitled “No Icing on the Cake”, produced by Mt Evelyn Christian School in Melbourne. Many of the contributions to that volume (including that of the present author) grew out of contributions to the “Focus” conferences of the 70’s. Moreover, the immediate occasion of the volume, the untimely death of a promising young teacher, bears testimony to the fact that “we have the treasure of the gospel in earthen vessels” and that the fruits of Christ’s redemption together with all their joy and hope, yet take place within a world that continues to be afflicted by the curse of sin and death.

FRUSTRATION AND VISION: THE BEGINNING OF I.C.E.

Thus, despite the sense of excitement that accompanied the “Focus” conferences of the 70’s there were many problems. Amongst some involved in the leadership of the “Focus” conferences there {16} was an awareness that their attempts to develop an in depth critique of the dominant spirits shaping our culture and Education, and in the process seek to develop a reforming approach to the educational theory and practice bespeaking a Christian vision and Worldview, just could not be accomplished on a one week a year basis. Thus there were aspects of the “Focus” conferences that were becoming a frustrating exercise for all concerned.

In 1979, a number of schools in Melbourne, together with bodies such as Melbourne Bible Institute, the Reformed Theological College in Geelong, and the Association for Christian Scholarship, set up the I.C.E. Commission. The Institute for Christian Education sought to assist teachers and others, especially within the Melbourne area, to develop a background of Christian insight with respect to the task of Education by means of regular weekly courses that were held at one or other of the Christian Schools in Melbourne. This proved

a much more satisfactory venue for the development of in depth insight with respect to developing a reforming or reformational Christian Education worthy of the name. At the same time it relieved some of the frustration and pressure that had come to be experienced in the “Focus” conferences.

Those attending the I.C.E. courses generally found them a very helpful aid to their task, as the sample articles taken from “Nurture” magazine following the present article indicate. The courses were very wide ranging, and involved a wide variety of people. A glance at the 1983 ICE Handbook, for example, shows that there were no less than sixteen people involved in leadership of the courses. Moreover, these were drawn from various walks of life- school principals, experienced teachers, scholars, parents and others all made their contribution. Moreover, the content of the courses at that time was listed as follows:

1. Curriculum Development Seminars

-Issues in Curriculum Development - Curriculum Development Project

2. Core Seminars

-The Bible in the Christian School - A Theology of Christian Education

-Learning and the Child

-The Nature of Humanness

- The School Curriculum

-Biblical Studies on Educational Issues

3. Special Interest Seminars

-A Christian View of Culture

-Teaching Methods

-Teaching Reading

-Core Children’s Literature {17}

-Sexuality and the School

-History

-Visual Education

-Christian Social Perspectives

-Environmental Studies

-Fundamentals of Learning

-Music: Awareness and Response

-Mass Media

-Aboriginal Studies

- Science
- Theories of Education
- Third Year Seminar

4. Parent Seminars

- Introduction to Christian Education
- The Bible in the Home
- The School as a Community
- The School and the Community

PROBLEMS

At the same time, however, the seeds of misunderstanding and discontent were also at work, and, unfortunately for the cause of Christ and His Kingdom there were some major problems within certain schools. These problems, of course, affected the life of the National Union, and I.C.E. developed something of a controversial reputation.

In the midst of this the I.C.E. programme continued, and was made available in parts of Australia other than Victoria, reaching as far afield as Darwin. Moreover, steps were taken to seek to have the I.C.E. and its programme gain legal recognition from the Victorian government. These initiatives have since been favourably received.

Moreover, as of this year, the National Union of Association of Parent-Controlled Schools has given I.C.E. its support and endorsement, signifying that, whilst there may continue to be some reservations in various quarters of the movement, it is nonetheless the case that the work of the "Focus" Conferences in the '70's, together with the I.C.E. developments of the 80's, constitute an important part of the "reformational" ethos of the schools associated with the National Union.

Furthermore, as 1986 ICE has also received legal recognition from the State of Victoria in Australia. It is now officially recognised as a post-secondary institution under the provision of the relevant Victorian Legislation. Moreover it is the **only** non-State institution other than the Institute of Catholic Education to have received this recognition.

The significance of this is that it entitles ICE to submit their courses for accreditation under the accreditation arrangements {18} for Colleges of Advanced Education- the tertiary institutions that, in Australia, are responsible, among other things, for teacher education. The ICE Graduate Diploma in Curriculum Studies is currently going through the accreditation process, and, the initial response from the Accreditation Board has generally been favourable. As from 1987, for example, ICE is able to offer an M.Ed. by thesis. {19}

2. RESPONSES TO I.C.E. COURSES FROM THE STUDENTS

(i) REFLECTION ON I.C.E. by Glenda Mattingley

On a personal level I.C.E. stands for insight, challenge and excitement in discovering the completeness of God's love and plan for mankind.

After three years of brain stretching lectures, discussions and private study I feel confidence and joy in my calling as a Christian teacher and administrator.

Contrary to what a number of I.C.E. critics have claimed, the Scriptures were continually referred to and opened up as the means for knowing about God and His purposes for mankind. I was reminded that as Image bearers of the Lord we have been placed in the responsible position as guardians of creation. This involves subduing, cultivating and maintaining everything that God has made.

Because sin has spoilt and marred this creation we need to proclaim Christ's saving and healing power which was made complete at Calvary. This responsibility encompasses every activity of man as we endeavour to restore things to the way God ordained them to be. We must not underestimate the role of the Holy Spirit in convicting and drawing men to a place of repentance and new life in Christ, as well as equipping us for our calling.

Gradually I began to see how this applies to my educational task, I realised that the children need to experience God's creation in a rich and meaningful way in order more fully to understand the God ordained norms for each area being studied. As the Scriptures are the key to knowledge, the child needs to test what he sees and experiences against the written word of God.

Farther than passing on a neat package of factual knowledge about the world and how it works, we want the children to be able to question what they see, think through the issues and work out how to make obedient God-honouring responses in every area of life.

The development of the whole child takes a much wider meaning as we acknowledge that each child has immense value as an image bearer of the Lord. It is imperative that we develop each child's particular talents and abilities to be fully equipped to serve and glorify the Lord in the totality of their lives.

School discipline is no longer based "the greatest good for the greatest number" but rather on Scriptural guidelines on how we should live and work together in a God-honouring way.

In conclusion I would strongly recommend participation in future I.C.E. courses to all teachers who are in need of guidance, insight and the equipping they require for their commitment to {20} Christian education. Involvement in this three year course has been costly, but the personal gains and the benefits for our whole school community have made it more than worthwhile.

Glenda Mattingley has spent several years teaching Primary classes at an Australian School. As Deputy Principal she undertook the role of Acting Principal for one year.

(Reprinted and slightly adapted from “Nurture”, Vol. 16, No.3-1982.)

(ii) AN I.C.E. GRADUATE REPORTS

“Over the last three years I.C.E. has meant many different things to me. There have been times of great excitement when new issues have been raised from a challenging, Biblical viewpoint, often resulting in tremendous discussion. I found this particularly so outside the sessions where several of us who worked together were able to grapple further into the issues raised.

There have also been times of great frustration, as problems and questions I have had, have been struggled with over a long period of time, before I have even begun to feel satisfied in myself that I may be coming to grips with some of them!

I am still very much stimulated and challenged by much of what I.C.E. has offered me, and I am extremely grateful to have had the opportunity to be a part of I.C.E. over the last three years. Much of the work undertaken has challenged and shaken, from a Biblical perspective, my view of the world and our life in it.

As one who still has much to learn and seek to serve the Lord in Christian education, I have found I.C.E. very beneficial. I strongly encourage other Christian teachers to take part in the I.C.E. programme”.

(David Peach, one of the first graduates of 1982, slightly adapted from “Nurture”) {21}

A MUSTARD SEED IN NZ EDUCATION?

Some Background

The cause of Christian Education in N.Z. with reference to schooling must still be said to be in its infancy.

For many years Roman Catholics have stood almost alone amongst Christians in this country. They, initially partly on the grounds that they would not join forces with a Protestant State, have attempted to stand out against the secularisation of Education.

The more traditional Church schools such as Wanganui Collegiate, Christ's College, and Marsden College have long come in for the criticism that they are really part and parcel of the English "Public" School tradition, with its emphasis upon the privileged, wealthy and cultured in a churchly sense. If these criticisms are less true than they used to be, then it is hardly true to say that they have paved the way for the kind of Reforming vision of Education that finds its root in the Biblical worldview that has begun to take root in some quarters of the Christian School movement of Australia, and to some extent in N.Z.

Again, organizations such as Teachers Christian Fellowship, Crusaders and Interschool Christian Fellowship have long sought to encourage Christian growth and discipleship amongst staff and teachers within the State system of Education in N.Z. Until relatively recently, these movements have almost been unaware that matters of curriculum, culture, sport and recreation just cannot be approached as 'given' items that are in need of a Christian 'icing'. However, despite some evidence to the effect that this perception may be changing, there has, as yet, been little contribution of any substance toward an effective Christian critique of the N.Z. Education system coming from these quarters.

The more recent developments to the cause of Christian Education in N.Z. come from a variety of quarters. Middleton Grange School was established in Christchurch in the early 1960's, having its roots in the broadly Anglo- Saxon Evangelical tradition, has, since its inception, made much progress in the development of its vision and curriculum programme. Others all trace their roots to beyond these shores. A.C.E. schools have their roots in American Fundamentalism. Light Educational Ministries represents a very interesting coming together of backgrounds, with formative contributions both from YWAM and from the American Tradition of Orthodoxy, as represented variously by Gary North, Rousas Rushdoony and Cornelius Van Til. APCS has its long-range roots in the Netherlands, but has its more recent surface connections with the National Union in Australia, and to similar groups in Canada and USA such as those that have been articulated on these shores from North America by such people as Al Greene and Jack Fennema at NZACS conferences.

The N.Z. Association for Christian Schools is an organization that was founded in the late 1970's seeking to provide a common platform for these various nascent contributions to Christian schooling to come together to learn from one another, and, where possible to seek to make progress together. These were and remain very worthwhile objectives, and are exemplified in the May conferences of this organisation in the mid-eighties.

The problem of developing effective curricula, of teacher training, and of promoting such authentic contribution to the theory and practice of Education that bears faithful witness to the redemption of this Creation by Jesus Christ in the halls of Government, in the Teachers Training Colleges, in the PPTA and of NZEI is yet, however, a long way off. However, if the Mustard Seed is to grow, this kind of contribution is necessary.

A Proposal

If a reformational contribution is to be made to the N.Z. Education, whether inside or outside the State system, serious attention, at some time or other, has to be given to the question both of an in depth critique of our educational life as well as to that of a positive reforming contribution to that life.

This is not simply a matter of helping teachers in existing Christian schools to do their daily tasks better, as important as this is. It is as much a matter of a reforming Christian approach to Education finding its legitimate place within a State Teachers Training College programme, and there to be an option for all who seek to teach within the nation.

Such a goal cannot be achieved simply by maligning the secular humanism of the system we inherit. The contributions of Christians, quite properly, is judged more by its own fruits than by its criticisms of others.

The proposal that APCS would like to place before the Christian public concerned in one way or another for Education in New Zealand , involves the following features:

1. We are desperately in need of understanding the roots of our own cultural and social problematics. The way this was done by van Prinsterer in the Netherlands of the nineteenth century has relevance to New Zealand today. As Christians in New Zealand today we have as much need of developing an alternative path to Conservatism, Liberalism and Radicalism as the Europeans of the Nineteenth Century did.
2. With specific reference to the problems of Teacher Training, the path taken by I.C.E. in Victoria, Australia, is one that could have positive fruit for the development of Christian {23} Education in New Zealand- both within and without the State system.
3. The National Union of Parent Controlled Schools in Australia, whilst fully recognising that NZ jealously guards its independence from Australia, has indicated to us a willingness to share and assist us with the fruits of the blessings that God has given them.

Taking these matters into consideration, we would propose a long range venture that would involve cooperation from three sources:

- a) NZ Schools or School Associations concerned to promote Christian Education worthy of the name
- b) Such organizations as T.C.F., and /or T.S.C.F., having a long standing interest and concern for Education and in this respect seeking to assist teachers in the State System in NZ

c) Representation from I.C.E.

and that such a coming together investigate the possibility of implementing a programme for teacher training in NZ., one that would have a joint focus

a) upon the fledgling Christian School Movement in N.Z., and

b) upon the world of the Teachers Training Colleges in N.Z.

with the aim of developing an in depth critique of education and culture together with a positive reforming approach to the breadth of these matters. {24}

BIBLIOGRAPHY

Breward, I., 1967 'Godless Schools? A study in Protestant Reactions to the Education Act of 1877' Presbyterian Bookroom, Christchurch.

Blamires, H., 1963 'The Christian Mind', S.P.C.K., London.

Butchers, A.G., 1930 'Education in New Zealand' Coulls, Somerville Wilkie Ltd., Dunedin

Campbell, A. E., 1941 'Educating New Zealand' Centennial Surveys, No. VIII. Department of Internal Affairs, Wellington.

Chateau, C. du, 1987 'The Lost Generation', "METRO", April, 1987. Auckland

Dakin, J.C., 1973 'Education in New Zealand', World Education Series. Leonard Fullerton, Auckland.

Department of Education 'Growing, Sharing, Learning', The report of N.Z. 1977 of the Committee on health and social Education. Wellington.

Department of Education 'The Curriculum Review: a Draft report of N.Z. 1986 Prepared by the Committee to Review the Curriculum for Schools'. Wellington.

Dunlop, E., 1980 'Christian Schools in New Zealand' Association for the Promotion of Christian Schools, Dunedin Edlin, R., 1984- APCS Bulletin Series -

I: 'Why Start a Christian School?'

II: 'Role of the Government in Education'

III: 'Control of the Christian School'

IV: 'Educational Confession & Constitution' V: 'Place of the Bible in the Christian School'

VI: 'Responsibility of Parents & Teachers in the Christian School'

VIII: 'Relations with Governmental Educational Authorities'

Fennema, J., 'Nurturing Children in the Lord'

Fowler, S., 1973 'Issues in the Philosophy of Education' Foundation for Christian Studies, Wellington {25}

Fowler, S., 1974 'Further Issues in the Philosophy of Education', Foundation for Christian Studies, Wellington.

Fowler, S., 1975 'The Place of the Bible in the School' Foundation for Christian Studies, Wellington.

Greene, A., 'Ten Touchstones', Pre-publication copy

Gorst, Sir John, 1864 'The Maori King', McMillan.

Gorst, Sir John, 1908 'New Zealand Revisited', Isaac Pitman and Sons, London.

Institute for Christian Education. 1983 'Handbook', PO BOX 46, Kilsyth, Victoria, Australia.

Journal of Christian Education. Organ of TCF, Australia

Kuyper, A., 1898 'Stone Lectures', Eerdmans, Grand Rapids

Link The Magazine of TCF, NZ

Light of Life The Magazine of Light Educational Ministries, Booleroo Centre, South Australia

Mechielson, J. (ed.), 1980 'No Icing on the Cake', Christian Foundations for Education in Australasia, Brookes-Hall, Melbourne

Niebuhr, H.R., 1951 'Christ and Culture', Harper and Row, New York

Nurture The Magazine of The National Union of Associations of Christian Parent Controlled Schools, Blacktown, NSW, Australia

Roper, D. L., 1978 'A Christian Philosophy of Culture' Foundation for Christian Studies, Wellington

Roper, D. L., 1978 'Paradise Lost?: threats to constitution-al democracy in New Zealand', Foundation for Christian Studies, Wellington.

Roper, D. L., 1977 'Biblical Foundations for Radical Discipleship', Foundation for Christian Studies, Wellington {26}

Roper, D. L., Patterson, J., Witt, T., 'The School and the World', Association for the Promotion of Christian Schools, Dunedin

Rushdoony, R. J., 1961 'Intellectual Schizophrenia: Culture , Crisis and Education', Presbyterian and Reformed, Philadelphia.

Scott, Dick, 1975 'Ask That Mountain: the Story of Parihaka', Heinemann/ Southern Cross, Auckland

Sinclair, K., 1959 'A History of New Zealand', Pelican, Harmondsworth.

Spoonley, P., 1987 'The Politics of Nostalgia: racism and the Extreme Right in New Zealand', Dunmore Press, Palmerston North.

Steensma, G., 1971 'To Those Who Teach', Signal, Tennessee.

Steensma, G. & Van Brummelen, H.,(eds), 1977 'Shaping School Curriculum: a Biblical View', Signal, Terre, Haute, Indiana

Van Prinsterer, G., 1847 'Unbelief and Revolution' Lectures VIII & IX , Lecture X , translations from 'Ongeloof en Revolutie', Amsterdam, 1975 {27}