A PHILOSOPHICAL BASIS FOR THE NEW CHRISTIAN SCHOOL MOVEMENT IN KOREA (SOUTH)

Jae-Shin Ryu

B.A, M.Ed

Thesis submitted in fulfillment of the requirements for the degree *Doctor Philosophiae* at the Potchefstroom Campus of the North-West University

Promoter: Prof. Dr. S.S Kim

Co-promoter: Prof. Dr. J.L. van der Walt

September 2007

Potchefstroom

ACKNOWLEDGEMENT

God has provided me the time to study, a place to concentrate on my studies, the necessary financial support, people to help me and all the other things that I needed to complete this thesis. I am deeply grateful to Him for giving me opportunities to visit and study at the North-West University (Potchefstroom Campus) (formerly the Potchefstroom University for Christian Higher Education) in South Africa, the Redeemer Baptist School and the National Institute for Christian Education (NICE) in Australia, and the Institute for Christian Studies (ICS) in Canada. It was a wonderful experience for me to study at these famous reformational institutes in different parts of the world. All of these opportunities are tokens of God's grace.

I wish to express my deep gratitude to all the people who helped me during this study:

First of all, I wish to express heartfelt gratitude to my Promoter Prof. Dr. Sung-Soo Kim. He introduced me to the Potchefstroom University for Christian Higher Education (now the Potchefstroom Campus of the North-West University) and encouraged me continuously to persist with my studies. I am also deeply grateful to my Co-promoter, Prof. Dr. Johannes L van der Walt for his continuous encouragement and expert advice. I wish to thank Prof. Dr. P. C. van der Westhuizen and Prof. Dr. J L de K Monteith for their support as members of the academic advisory committee for my doctoral programme. I owe a debt of gratitude to Dr. Young-Soon Shin: whenever I thought of giving up, she always encouraged me to persist; she also provided me with academic resources and even financial support. She has indeed played a role as a 'co-co promoter' in this study.

Many thanks also to my co-Ph D students, the Rev. Kyung-Ho Kwon, Dr. Hye-Sook Kang, Dr. Yeon-Jung Kang and Dr. Hyun-min Lee. I would especially like to mention my appreciation to Dr. Hyun-min Lee for his assistance and encouragement.

I hereby express my gratitude to the elders and all the members of the congregation of Redeemer Baptist Church in Sydney in Australia to which we belonged during my year-long stay in Australia in 2004. The members of this congregation cared lovingly for me and my family, and prayed continuously for progress in my studies. I would especially like to thank Mrs. Biddy Bailey, Mr. Stuart Poyitt and Mr. Simon Worker for their hard work in helping me with my English.

My gratitude further goes to Prof. Dr. Sang-Gyoo Lee, Prof. Dr. Sun-Yo Kim, Dr. Gi-Young Shin, Prof. David Van Minnen and Dr. Wesley Wentworth. All of them encouraged me to keep my nose to the grindstone. I give special thanks to Dr. Wentworth for introducing me to institutes and scholars abroad for me to visit in order to further my research.

I am grateful for the good advice and the resources made available to me in 2004 by Mr. Noel Cannon, Principal of Redeemer Baptist School, Mr. Bill Rusin, the Vice-principal of Tyndale Parent Controlled School, Dr. Ted Boyce, Principal of Christian Pacific School, Dr Richard Edlin, the Principal of NICE, Dr. Stuart Fowler, a Lecturer at NICE, and Rev. Bob Frisken who is one of the founder members of the Christian Community School (CCS) in Australia.

I am indebted to Messrs. Kwoang-Pyo Kang, Chun-Sam Park and Hyeok-Byeum Kwon for their encouragement and financial support as well as to the members of the YFC prayer meeting, the Reverends Yang-Cho Yim, Heon-Lark Cho and Sung-Gyun Yoon,

Mr. Sun-You Hwang and my friend Yi-Jun Kim. I deeply appreciate their prayers for me and my studies.

The Rev. Young-Gu Kang and the congregation of the Hangil Church also prayed for me and encouraged me.

This study would not have been possible without the permission granted to do so by the Changwon Nam Middle School, its Principal Jun-Tae Kim and its Chairman Min-Tae Kim.

Finally, I would like to extend a word of deep gratitude for their support and understanding to my mother Chang-Gem Cho, my wife Sun-Ja and my children Sae Him, Han-Gyeol and Miso, to whom I dedicate this work. I appreciate their prayers, love and encouragement.

I have to end as I began, by thanking God for His love and grace that have been following me all my life. To Him the power and the glory.

Soli Deo Gloria

Title: A Philosophical Basis for the New Christian School Movement in Korea (South)

Keywords: Korea, Christian alternative school, Educational Philosophy, Christian worldview, dualistic education, Christian education

SUMMARY

Because of the many shortcomings of public school education in Korea, an alternative school movement has begun to surface. Analysis of the philosophical foundations of this alternative movement reveals, however, that its programmes have thus far also been inspired by motives that have been characteristic for some time now of public schools, namely serious competition for places in higher education institutions. The purpose of this project was to, on the one hand, discover the shortcomings of current public and alternative schools in Korea, and on the other to reflect on replacing their current philosophies with a Christian approach and philosophy to schooling and education.

The first step in understanding present day Korean education schooling was tracing the history and philosophy of Korean public and Christian alternative education. It emerged from this analysis that the biggest problem for Korean education is that education is knowledge-centred and intended for preparing students for entrance examinations to universities. instead of educating the whole person.

The next step was to analyse the history and philosophy of Australian Christian alternative schools. Christian schooling in Australia has contributed significantly to the development of a biblical understanding of education. The Christian Parent Controlled Schools (CPCS) has for instance been emphasising parents' right of

educating their children in schools of their choice and which suit their life views. Christian Community Schools (CCS), on the other hand, has put emphasis on the importance of the school as a learning community where relationships are more important than how they teach or even what they teach.

Based on this comparative study and a study of a biblical philosophy of education, an educational philosophy for Korean Christian alternative schools could be suggested. Christian alternative schools have to teach education based on a Christian worldview and philosophy. Korean education, public as well as non-government school education, has thus far been totally dualistic in that it has tended to separate fact and value, public realm from private. The Christian school rejects such dualisms and educates its students as complete and total persons to know this world, to live and survive in it, to practice their God-given calling of stewardship of reality, to maintain their cultural mandate, to serve God in doing so, and to love and serve their fellowmen.

Titel: 'n Filosofiese basis vir die nuwe Christelike skoolbeweging in Korea (Suid)

Sleutelwoorde: Korea, Christelike alternatiewe skool, opvoedingsfilosofie, Christelike lewensbeskouing, dualistiese opvoeding en onderwys, Christelike opvoeding en onderwys

OPSOMMING

As gevolg van die baie tekortkominge van die openbare skoolopvoeding in Korea, het daar 'n alternatiewe skoolbeweging ontstaan. 'n Ontleding van die filosofiese grondslae van hierdie alternatiewe beweging bring aan die lig dat die program daarvan tot dusver aangevuur word deur motiewe wat nog altyd kenmerkend was van die openbare skole, naamlike ernstige mededinging vir studieplekke in hoër onderwysinstansies. Die doel van hierdie projek was om enersyds vas te stel wat die tekortkominge an die huidige openbare en alternatiewe skole in Korea is, en andersyds te besin oor die moontlikheid om hulle huidige filosofie te vervang met 'n Christelike filosofie en benadering tot die skool en opvoeding.

Die eerste stap in die rigting om die huidige Koreaanse skoolwese te begryp was om die geskiedenis en die filosofie van die Koreaanse openbare en die Christelike alternatiewe onderwys na te gaan. Sodanige analise laat blyk dat die kennisgesentreerdheid en die doel om voor te berei vir toelatingseksamens tot universiteite – in plaas daarvan om die leerder as totale mens op te voed – beskou kan word as die ernstigste gebreke van hierdie huidige benadering.

Die volgende stap was om die geskiedenis en filosofie van die Australiese Christelike alternatiewe skole na te gaan. Christelike skoolonderwys in Australië het aansienlike bydraes gemaak tot die ontwikkeling van 'n Bybelse opvatting van

opvoeding en onderwys. Die Christian Parent Controlled Schools (CPCS) lê byvoorbeeld groot nadruk op ouers se reg om kinders in skole van hulle keuse te plaas, skole wat strook met hulle eie lewensopvatting. Die Christian Community Schools (CCS), aan die ander kant, lê weer groot klem op die skool as leergemeenskap waarin die verhoudinge tussen mense belangriker is as hoe 'n mens onderwys gee en selfs as wat 'n mens onderrig.

Op sterkte van hierdie vergelykende studie en van 'n studie van 'n Bybelse opvoedingsfilosofie was dit moontlik om 'n opvoedingsfilosofie vir die Koreaanse Christelike alternatiewe skole aan die hand te doen. Christelike alternatiewe skole behoort onderwys te bied gebaseer op 'n Christelike lewensvisie en filosofie. Koreaanse onderwys, sowel openbaar as nie-regering-skoolonderwys, was tot dusver geheel en al dualisties van aard in die sin dat dit geneig het om feit van waarde te skei, en om die openbare deel van mense se lewens te skei van die private. Die Christelike skool verwerp sulke dualismes, en voed sy leerders op as volledige en totale mense om in staat te wees om hierdie wêreld te ken, daarin te kan leef en oorleef, hulle Godgegewe roeping van rentmeesterskap oor die werklikheid uit te oefen, hulle kultuurmandaat uit te lewe, God in die proses te dien, en om hulle medemense lief te hê en te dien.

TABLE OF CONTENTS

A PHILOSOPHICAL BASIS FOR THE NEW CHRISTIAN SCHOOL MOVEMENT IN KOREA (SOUTH)

1 INTRODUCTION, RESEARCH PROBLEM AND AIMS, AND RESEARCH PROCEDURES

1.1 Introduction

Many Christian parents in Korea have recently immigrated to other countries, especially New Zealand, Canada and Australia, for better education for their children. According to Education Ministry statistics, 14 111 elementary and secondary students have moved to foreign countries from March 1999 to April 2000 for the purpose of advancing their education (Kim, H.G., 2001). In many cases, Christian parents have been disappointed by the Korean education system (Park, 1999: 27). The sheer numbers of emigrants for the purpose of acquiring better education elsewhere are indicative of the despair of parents and students. They obviously feel that they have no alternative to public education in Korea. Practically no Christian public or private schools are available in which children can be educated according to the tenets of Christianity.

1.2 Background of the Research Problem

Virtually all schools in Korea are public schools. This means that the Government is in control of the curriculum, the purpose and the management of all schools. Korean schools are mainly geared to prepare school students for university entrance, and for future success in the highly competitive Korean society (Park, 1999: 51-58). Christian teachers, parents and students distrust these motives, and therefore feel that they do not

belong in Korean public schools.

Christianity and Christian schools have played an important role in the development of education in Korea since the late 1880s. Schools founded and run by Western missionaries and Korean churches pioneered the modernization of the educational system and administrative and instructional practices, and in doing so laid a firm foundation on which Korean education could meet the demands of modern times (Kim, 1980: 489-490). The mission schools also played an important role in the nurturing of the children during the period of Japanese occupation from 1910 to 1945. They promoted nationhood during these dark times in Korean history (Lee, 1994: 25). However, when the Japanese occupation ended in 1945, most of the mission schools became secularized and under Government control (Kim, 1980: 212-213). The degree of secularization can be seen in the aims and inconsistency of Government policy, knowledge-centred education and the fact that religion has no place in the schools with the exception of the 'religion' of secular humanism (cf. Van der Walt, B.J, 2002: 502). Most of the mission schools lost their Christian identity, thereby failing to provide for the needs of the Christian community and to serve as an alternative to public education.

Dissatisfaction with the secularism of public schools does not constitute a fundamentally sound reason for starting Christian schools, however (Edlin, 1999: 37). Christian schools should be based on the conviction of stakeholders that Christian students should be able to live and proclaim the all-of-life embracing message of Jesus in all aspects of society as the only hope for a lost world (Edlin, 1999: 40).

Recently, a new movement for establishing Christian schools in Korea has risen. Its aim is to supply the need for alternative schools to the Korean public schools. This

movement has already established 10 schools (Yim, 2000:75). It could not be established whether the leaders of the movement based their actions on reaction to the public school system. Whether or not they did, as Edlin indicated, a Christian school movement should be guided by sound educational-philosophical motives.

1.3 Statement of the Research Problem

Like all Christian school movements, the new movement for establishing Christian schools in South Korea needs a firm educational and philosophical foundation. This research project was therefore aimed at finding an answer to the following question: What would constitute a sound educational-philosophical base for the new Christian school movement in South Korea?

1.4 Aims of the research

The research was aimed at achieving the following objectives:

1. To describe the ailments and shortcomings of the Korean system of public education;

2. To describe the rise of the new movement for the establishment of Christian schools as an alternative to public education, and to analyze its philosophical foundations;

3. To describe the alternative educational movement in Australia and to analyze its philosophical foundations for purposes of comparing them with those of the Korean movement, and

4. To establish a sound philosophical foundation in terms of schools as societal relationships, and in terms of a Christian philosophy of education.

1.5 Topicality of the Research

This research is of extreme importance for the Korean Christian community. This community tends to regard Korean public school education as ineffective because of its utilitarian and pragmatist inclinations. The research will also assist the new Christian school movement in Korea in evaluating its own life view and educational-philosophical motives for starting Christian schools. The motives for Christian schools must be pure, i.e. based on fundamental principles and should not be merely reactive or pragmatic. The research is also important for the research focus area of the Faculty of Education Sciences of the North-West University (Potchefstroom Campus), since it will contribute to increasing the effectiveness and the productivity of education, in this case in Korea, by bringing other educational-philosophical considerations rather than utilitarianism and pragmatism to the surface.

1.6 Research Methodology

The methodology that was used in this inquiry is characteristic of fundamental-philosophical educational inquiry. In particular, the following methods were applied:

- A documentary analysis of both primary and secondary works concerning the theme of the study. The literature survey focused on schooling in Korea, the new Christian school movement in Korea and its motives, and the philosophy behind the creation of Christian schools. This analysis was complemented with secondary sources. Computer searches based on the following key words were repeatedly performed in order to ensure that all relevant sources have been consulted: philosophical principles, religion, faith, education, pedagogy,

perspectives, fundamentals, private schools, Christian schools, and schooling in Korea.

- The problem-historical method (Van der Walt, 1982: 39) contextualized the research problem, and revealed its historical background. The shortcomings of public educational philosophy and the need of a firm educational philosophical base could be revealed through this method.
- The methods of transcendental criticism (Van der Walt, 1982: 41-43) and transformational appropriation (Klapwijk, 1986; Klapwijk, 1987: 105 ff; Klapwijk, 1995: 184 ff) were applied in order to make the best use of perspectives provided by non-reformational thinkers.
- The method of philosophical reflection was applied to the results acquired by the application of all the methods mentioned above.
- Personal visits by the researcher to various schools and institutions in Korea, South Africa, Australia and Canada helped him to discover shortcomings in public school education in various parts of the world, and provided a deeper insight into the demands that independent (private) Christian schools have to meet, and the principles or philosophies on which they base their alternative approach to schooling and education.

1.7 Conceptual Framework

In this study, the main key concepts were the following:

1.7.1 Public education

Public education or the public school is Government-centred in the sense that it is provided and financed by Government, standardized according to Government prescribed curricula and other programmes, and under the administrative control of Government. Because of being financed by various levels of Government, these schools tend to comply with national and political objectives. They also tend to be secularised in the sense that they exclude as far as possible all forms of 'sectarian' (religious, denominational) differences between the learners.

1.7.2 Mission school

A mission school is a non-government, privately run and financed school which is established to educate students, and in the process acquaint them with the Gospel. Mission schools are usually erected, governed and financed by churches or church organisations such as missionary societies. In practice, mission schools in Korea are similar to public schools except for the addition of chapel and Bible class. Because in Korea these schools seem to suffer from the same shortcomings as the public or Government schools, public schools and mission schools are classified in the same category for purposes of the discussions in this thesis.

1.7.3 Christian alternative school

An alternative school is a school established for the purpose of overcoming the problems of modern public education (as defined above in 1.7.1) such as over-competition, materialism, secularism and non-denominationalism. The Christian alternative school in Korea intends to be different from public schools or the existing mission schools that resemble the public schools in their spirit and philosophies. In this

study, the term 'Christian alternative school' refers to a school based on a Christian worldview, one that practises God-centred education, and bases all of its activities and programmes on a radical biblical educational philosophy.

1.7.4 Philosophy

The word 'philosophy' comes form two Greek words, *philein*, "to love," and *sophia*, "wisdom." Thus philosophy means love of wisdom. Philosophy is an investigation of the truths and principles of being, of knowledge, and of human conduct.

1.7.5 Christian worldview

Christian worldview is a theistic (God-centred) system of thinking, exhibiting the rational coherence of the biblical revelation and overall narrative of creation, fall, and redemption. It is a comprehensive explanation of reality that is rooted in the Word of God.

1.8 Research Procedure

- In order to make a comparative study of the history, background and philosophy of public education between Korea and Australia, visits were undertaken to the libraries of Parliament in Seoul, those of the Changwon University and of the Kosin University in Korea, the Potchefstroom University in South Africa in 2002 and 2003, the Sydney University in Australia, the National Institute of Christian Education (NICE) in Australia in 2004, Toronto University, and the Institute for Christian Studies (ICS) in Canada in 2007. During all these visits, both primary and secondary literature was surveyed and analyzed.
- In order to understand the history, background and philosophy of

schooling in Korea and elsewhere in the world, the websites of five Korean Christian alternative schools were consulted.

- The conferences held by the Christian Alternative Education Association in Korea (CAEAK) were attended from 2000 to 2007 during which occasional contact was made with representatives of Christian alternative schools in Korea. These encounters provided opportunities of becoming acquainted with recent trends in the Korean Christian alternative school movement.

- Meetings and discussions were held with Dr. Noel Weeks (Sydney University), Dr. Richard Edlin (principal of NICE), Dr. Ted Boyce (President of Southland College), Rev. Bob Frisken, one of the founder members of the Christian Community School (CCS) in Australia, Dr. Stuart Fowler, a former lecturer at this School, and Dr. Doug Blomberg in Canada. These discussions provided insight into the history and philosophy of Christian alternative schools in Australia.

- Visiting the Pacific Hills Christian School, the Tyndale Christian Parent Controlled School, attending classes and surveying teaching material provided insight into reformed Christian education in Australia. Attending the Christian teachers' conference in Melbourne in Australia in January 2007 provided opportunities for gaining insight into Australian Christian alternative schools. The opportunity to teach at Redeemer Baptist Christian School in Sydney as an exchange teacher for one year provided understanding of the similarities and differences

between Korean Christian Alternative schools and Australian Christian Alternative schools.

- All the information gleaned from these activities were subjected to and processed by means of the research methods and procedures mentioned in 1.6 above.

1.9 Structure of the Research Report (the thesis)

This research report consists of the following chapters:

- Chapter 1: Introduction, statement of the problem and research methodology
- Chapter 2: Korean public education: its history, background and philosophical foundations
- Chapter 3: The new Christian school movement in Korea: its history and philosophical foundations
- Chapter 4: The Alternative Educational Movement in Australia
- Chapter 5: A philosophical basis for the new Christian school movement in Korea
- Chapter 6: Findings, conclusions and recommendations.

1.10 Conclusion

In this, the introductory chapter to this research report (thesis), a few remarks were made with regard to the background of the problem, the research problem and the research aims were stated, the methodology followed was briefly described, the conceptual framework outlined and the structure of the thesis explained. In the next chapter, several aspects of Korean public education will be described and discussed.

2 KOREAN PUBLIC EDUCATION: ITS HISTORY, BACKGROUND AND PHILOSOPHICAL FOUNDATIONS

2.1 Introduction

For many years now, Korean students who have not adapted themselves adequately to public school education tend to leave schools in mid-course or run away from home. The deviating activities of such students have become an object of public concern and many people have paid attention to the problems besetting public education. Because of its problems, public education has been limping along. Terminology such as 'the collapse of school' or 'the collapse of classroom' has been bandied about as a result (Kim,S.Y., 2002: 10).

One of the problems of current Korean education is excessive competition for university entrance tests which causes distorted education (Park, 2001: 193-194). Entrance into so-called first-class universities has become the main aim of school education, so most of the schools tend to compete for scholastic ability. One resulting feature is that education for liberal arts, and considerations of personality and aptitude are regarded as not practical but rather as idealistic. Chronic competition, for both excellent learners and entrance to top-class universities, has distorted public education in Korean Schools (Hwang, 2001: 43).

In this chapter, an overview will be given of the history, background and philosophical foundations of public education and schooling in Korea. The purpose of this exercise is to discover why public schooling has become so beset with problems, to such an extent that parents and learners have recently tended to avoid these schools in favour of (Christian) private education and schooling.

2.2 The emergence of Modern Education

2.2.1 Traditional Education before the Opening of Korea

For hundreds of years Korea had a highly valued and respected education system based on Chinese principles. From the period of the Three Kingdoms (57 B C– 668 A D) and the United Silla Kingdom (668-935), Korean education was based on the Chinese curriculum. For almost fifteen centuries Korean education was predominantly influenced by Chinese style. Since the age of Queen Sundeuk's reign (640 A D), however, Korean education has been dominated by the philosophy of Confucianism (Kim, 1998: 11-20).

The Koryeo dynasty (918-1392) again reverted to the Chinese education system. The Government established the Kukjagam Higher School, lately called the Sunggyungwan School. The aim of this school was to prepare for *Gwageo*, an examination for public officials (Kim, 1998: 21-34).

The Chosun dynasty (1392-1910) persisted with the school system of the Koryeo dynasty. There were many *Seodangs* and *Seowons*, elementary and secondary schools, scattered all over the nation, which taught mainly Confucian doctrines. Education during the Chosun dynasty amounted to the training of faithful officials, and was clearly only for upper class children. Children of the general public had only limited access to education. Even though King Sejong invented Hangeul (the Korean alphabet) for public use, it was never taught in the *Seodangs* and *Seowons*. The Korean traditional education system was devoted to the study of Chinese classics, in the process neglecting study of science and technology (Uoo, 2000: 27-28).

Efforts to reform the public education and schooling system in these conditions did not succeed. Around 1882, when a Korea-America Agreement was signed, the Korean Government became aware of a need to promote Western style modern education (Lee, 1994: 25-27).

2.2.2 The Introduction of Western Style Education; Missionary Schools.

Since the opening of Korea in 1876, a modern new education system was introduced in the place of the Confucian system (Kim, 1998: 86). The most urgent task of the schools was to train officials in charge of diplomatic and economic negotiations with foreign countries. The Wonsan community established the first modern school, the Wonsanhaksa School, to prepare learners for coping with foreign challenges and changes in the world (1883). The Government itself also established a school, the Dongmunhak School, in the same year, for the purpose of training officials who could interpret and speak English. In 1886, the Government established the Yukyonggongwon School, in which history, geography, mathematics, science and English were taught to new officials and students planning to study abroad. In this school, American teachers such as Gilmare, Bunkder and Hulbert lectured in English. Koreans who had learned English at the Dongmunhak School translated their lectures into Korean (No, 1989: 27).

A new era in the history of Korean education dawned with the institution of mission schools. This was a significant turn of events at a time when Korea desperately required modern education: the missionaries began opening modern schools (Lee, 1994: 29). The first missionary school operated under the leadership of a Dr Allen began in a Government hospital—the Kwang Hye Won or Widespread Relief House. The founding of Bae Chai Hakdang (1885), Ewha (1886) and Kyung Shin (1886), and a number of

other mission schools followed. Bae Chai Hakdang (the Hall for Raising Useful Men) was the first modern general school for boys, and Ewha Hakdang was the first modern school for girls. During the period 1894-1909, additional mission schools were founded, including Chong-eui (1894), Sung-shil (1897), Kye-sung (1906), Shin-sung (1906) in Seoul; Pyungyang, Jaeryung, Kaesung, Wonsan, Haeju, Mokpo, Kwangju, Konggju, Junju, Taeku in the South Kyungsang Province. These schools pioneered modern general education in Korea with educational objectives, curricula, and methods (The Research Team of the History of Korea Christianity, 1992: 197-198). It is interesting to note that the first modern schools founded in Korea were schools for training interpreters and missionaries.

2.2.3 Announcement of the Education Ordinance for Prosperity of the Nation

In the early stages after 1880, the new style of education required that the Government directly intervene to train public officials. This was the origin of the National Education System. The Reform of Gabo meant that political, economic, social and educational reforms were carried out in 1894, as a result of the Japanese forcible political demand to renovate the overall political, economic and social systems of the Chosun Kingdom (Han, 1999: 418-420).

From 1894 onwards (The Reform of Gabo), Government took the responsibility for education. Announcement of the Reform of Gabo Ordinance by the Ministry of Education in 1894 was intended to provide equal opportunity of education without discrimination in terms of status or sexual distinction. The Education Reform of Gabo was aimed at public education based on the principle of providing education to all people by Government. In order to accomplish this aim, the Government had to

establish good teacher education facilities (Kim, 1998: 89-90). The promulgation of the Education Ordinance for Prosperity of the Nation in 1895 by Emperor Kojong embodied Government's responsibility to education. It was intended to lead to wholesale educational reform (Shin, 1999: 644).

2.2.4 The Establishment of National Schools

In accordance with the spirit of the Education Ordinance for Prosperity of the Nation (Gabo) (1895), the Government established the Hansung Teachers' School for teacher education (April 1895). It then introduced various school systems and educational regulations, and also established a school for foreign languages, a training centre for the judiciary (1895), the Kyeongsung (present day Seoul) Medical School (1899), the Hansung High School (1900) and an Agricultural and Commercial School (1904).

The Japanese Empire that took control of Korea in 1905 on the basis of the Eulsa Protection Treaty, in turn promulgated various educational ordinances with the purpose of putting in place a policy for colonial education (Lee, K.B., 2002: 323-324). The elementary colonial education policy was, however, intended for keeping the Korean people ignorant. As a result, elementary schools became common schools, and the years required for completing a course of study was reduced from six years to four years. Lower grade students also had to learn the Japanese language. The Japanese Empire also changed the name of middle schools from 'middle school' to 'high school' (Son, 1992: 553). This meant Korean people could only enter 'high school'. 'High school' meant the final stage in schooling which Korean people could go to. There was no modern university education in Korea until the Keijo Impeia University (now evolved

into Seoul National University) was set up by the Japanese in Seoul in 1924 (Lee, J.G., 2000: 46).

2.2.5 The Establishment of Private Schools

In spite of the Government's endeavour through the New Educational system, the movement in favour of establishing private schools was more active than that of the Government in the establishment of public schools. The private schools were established in order to encourage the national spirit and to enhance national power by farsighted patriots who intended to protect their country and people against foreign imperialists (Lee, J.G., 2002: 40). The founders of the private school movement developed new ideas which would help their nation become modernized, and stressed education as a way to become a powerful country politically and economically. Between the 1890s and 1900s, the native private schools mushroomed in the capital and provincial areas. In May, 1919, 796 schools among 2 250 authorized private schools, were established by the Western missionaries (Son, 1995: 323).

The Japanese colonial Government absorbed some of the private elementary schools and expanded the public education system in this manner. The other private schools were strongly controlled by means of a permission system, as well as the screening of teachers by a Government screening system (Kim, 1998: 132-136). In 1908, the Education Act on Private Schools determined that no school could be established without Government permission and existing schools had to be licensed (Han, 1999: 457). This meant the distortion or suppression of much that had been promised in the new education.

2.2.6 The ideology behind modern schooling in Korea

Before 1905, the establishment of public schools was based on the ideology of enlightenment for civilization. After the Eulsa Protective Treaty in 1905, however, schools were converted to establishments aimed at promoting the assimilation policies of the Japanese Residency-General. The basic aim was to ensure loyalty and faithfulness to Japan (Son, 1985: 86-98). Generally speaking, the ideological rationale of mission schools was to develop the Christian mission (i.e. the spread of the Gospel of Jesus Christ); the spread of modern cultural consciousness and civilization, based on the principles of the equality of man and woman; democratic thought, and the consciousness of sovereign independence (Son, 1980: 163-182). The private schools movement was based on the notions of what civilization entailed as well as the idea of national independence. The Japanese invasion of 1905 thus led to a save-the-nation drive (Son, 1992: 567).

2.2.7 Preliminary Conclusion

The Korean modern education system commenced with contact and exchanges with Western countries and civilizations. It happened after a long period of national isolation. The reform began with foreign language institutes established by Government, and proceeded to the erection of mission schools for the public by protestant missionaries. After a policy of nationally centred public education was promulgated, in terms of the Education Ordinance for Prosperity of the nation in 1895, Government schools as well as private schools mushroomed. But after the Eulsa Protective Treaty in 1905, the Japanese overlords reformed the public education system for colonialist purposes. All schools, Government (public) as well as private, had to reflect the desired national educational character in accordance with Japanese educational policy. This policy was

based on the colonialist ideology of ensuring that learners would be trained to be loyal to the Japanese Empire (Son, 1983: 86-98).

Modern education in Korea began with the exchange of cultural ideas and influences from foreign countries, in particular with the Western interests coming to the East in the 19th century. Later the predominant influence was from the Japanese colonial education policy.

2.3 Japanese Colonial Rule (1910-1945)

2.3.1 Introduction

Japan invaded Korea and annexed it through the Treaty of Annexation in 1910. It colonized Korea for about 36 years. Imperialistic powers tend to rule countries by both military force and education policies. To implement their colonial policy, the invading nation transplants its ideology and culture into the society of the conquered country (Ou, 2000: 198). In 1910, having succeeded in occupying the Korean peninsula as its colony, Japan established a policy of ruling Korea that aimed to let the Korean people have the capacities and personalities expected as loyal citizens of her imperialism (Jeong, 1997: 157). To achieve this goal, education was viewed as one of the significant political issues.

The following are the characteristics of education during the Japanese Colonial Rule Period: 1) coercion to learning Japanese; 2) coercion to mastering Japanese history and culture, and 3) teaching agricultural techniques (Son, 1983: 62). Japan's Imperialistic Education Policy focused on centralization of Government. Japan's colonial Government implemented its education policy in accordance with the Korean Education Ordinance, which was revised four times.

2.3.2 Period of the First Korean Educational Ordinance (1911. 8 – 1922. 2)

Japan's colonial Government made Korea its producer of and market for raw materials. For the purpose of this aim, military rule was enforced (Han, 1999: 483). The Japanese Government promulgated the First Korean Educational Ordinance in 1911 through the following strategies:

- forcing the Korean people to be obedient to Japanese imperialists. The ultimate intention was to assimilate the people as loyal Japanese citizens;
- teaching Japanese life-style and tradition, in place of the Korean culture, and
- education in practical techniques to train lower technicians (Ou, 2000: 201).

According to the Ordinance, Japan's imperialistic Government reduced the years required for completing a course of study, failed to establish universities, and did not recognize any links from the lower schools to the higher schools. Therefore, the main characteristic of this period of education was to provide vocational training aimed at the lower grades in the education system (Park, 2001: 195-196).

The Japanese Imperial Government (JIP) suppressed private schools severely because these schools played an important role in fostering a Korean independence movement. Through the Private School Ordinance, which was promulgated in 1908, and revised in 1911, curricula, textbooks, teacher qualifications, and the establishment of private schools had to be approved by the Japanese Government.

2.3.3 Period of the Second Korean Educational Ordinance

On the 1st of March, 1919, thousands of demonstrators demanding independence from Japan marched into the streets, not only in Seoul, but also in every community in Korea.

The Japanese were extremely frightened by this demonstration, and reacted as frightened people often do - with violence. Japanese police and soldiers fired into the unarmed crowds, killing and wounding many. Thousands more were arrested and tortured. The events of the '1st of March' continued to be remembered by the Korean people, and this date is celebrated and recognized still today as a national holiday in the Republic of Korea (Han, 1999: 476).

Though the '1st of March' movement did impress the Japanese, and caused them to make certain gestures in the direction of liberalizing their rule of Korea, the net effect of the changes was that they did not make oppression less intense, only subtler. At the outset, they appointed Admiral Saito Makoto as Governor General in August 1919. Saito announced that he would respect Korean culture and customs and work to promote the happiness and wellbeing of the Korean people. As an initial conciliatory move, he withdrew the military police, and abolished the wearing of uniforms and swords by civilian officials (Ko, 2002: 204-205).

These measures, however, were only superficial. The Government, in line with Saito's conciliatory policy, employed a few Koreans, but only in minor positions, and most of them were simply subservient tools used by the Japanese to help control the country. The same was true with the extension of the education system. It was proposed to make elementary schooling universal and compulsory, and to employ Koreans as school principals. The curricula of these schools, however, aimed at glorifying the Japanese Empire, and subverting Korean nationalism. Education, too, was a tool of oppression (Han, 1999: 480).

The Japanese Governor-General of Chosun analysed the reasons of the Movement of March the 1st. He concluded that discrimination between Koreans and Japanese was the root of the problem, and so promulgated the Second Korean Educational Ordinance (1922) which abolished the dual discriminatory system and adapted the Japanese educational system to the Korean people equally (Lee, J.G., 2000: 111).

The following is a summary of the Second Korean Educational Ordinance:

- The years required for graduation from common schools and higher common schools were extended from four to six years, and from four to five years respectively.
- Teaching the Korean language was compulsory.
- Establishing coeducation between Koreans and Japanese.
- Establishing the Keijo Imperial University, and other colleges to provide more educational opportunities (Jeong & Kim, 2001: 344-345).

In 1924, the Japanese administration opened the Keijo Imperial University as the first modern university in Korea. This University, established as a colonial institution, was designed as a highly centralized organizational structure. Using Japanese textbooks, the structure required teaching and learning the Japanese language in higher education. A centralized structure managed academic affairs and finance, and controlled all faculty members from the president to lower level staff. The Japanese administrators appointed all faculty in their working positions and functions, and controlled students' activities and academic freedom (Lee, J.G., 2000: 113).

The major difference between the old (1911) ordinances, and the new (1922) ordinances, was that the latter abolished the dual discriminatory system and administered the Japanese educational system equally to all people, making it possible for Korean

students as well as Japanese to enter a school of higher education. Therefore, students in lower schools had to prepare and pass an entrance examination for entrance into higher schools. Students tended to treat most subjects in the school curricula as insignificant except for English, Mathematics, and the Japanese language, because these subjects carried a great deal of weight in Keijo University's entrance examinations. As a result, most of the lower schools changed their curriculum in order to effectively prepare students to enter higher schools. Schools were classified from lower grade schools to higher grade schools according to the results of their students being able to enter universities of high reputation (Park, 2001: 200-201).

2.3.4 Period of the Third and Fourth Korean Educational Ordinance

During the Second World War (1939-1945), the Japanese regime announced three educational principles of its administration: (1) a profound understanding of the national mission, (2) the strengthening of Japanese and Korean unity, and (3) the dedication to labour for the realization of national goals (Kim, 1998: 185). In addition, Japanese militarism virtually reached its peak following the invasion of China in 1937. In 1937, the notorious Assimilation Policy was put into effect. Henceforth, all educational institutions were required to use the Japanese language exclusively (Han, 1999: 495). In 1939, all Koreans were ordered to change their names to Japanese names. Japanese patriotic societies were set up, and Koreans were forced to join them. In 1942, Korean men were drafted into the Japanese army.

The following is a summary of the Second Korean Educational Ordinance (1922) (Kim, 1998: 186):

Firstly, Japanese colonial authorities changed the names of schools from Common, Higher Common, and Women's Higher Common schools to Elementary School, Middle School, and Women's High School respectively. This meant that the names of school categories for both Koreans and Japanese became the same. In 1941, because the educational aims of elementary education were subject to the Japanese Emperor, the name Elementary School was changed to National Members' School. Secondly, textbooks, school subjects and the curriculum became the same for the Korean and Japanese students. Textbooks were required to be published by the Japanese Governor-General of Chosun. Thirdly, the law prohibited the use of the Korean language (Kim, 1998: 188).

From 1937 onward, all meetings and ceremonies in Korea began with an oath of allegiance to the Japanese Emperor, and Koreans were compelled to worship at Japanese Shinto shrines. Shinto is a nationalistic, national religion of the Japanese people, or a cult of the state. Many Christians refused to obey the order to worship at Japanese Shinto shrines. In 1939, all Christians who refused to worship the Shinto gods were imprisoned, and many of them were tortured. In 1940, a number of Christians were accused of campaigning against the war and put in prison (Jeong & Kim, 2001: 347-348).

In 1943, various educational laws, including the Fourth Korean Educational Ordinance, adjusted the focus to utilizing education for the war effort (Son, 1995: 640). The Japanese Government mobilized Korean students to fight against the Allies, so most of the schools were no longer functional.

2.3.5 Educational Bureau

As to the educational structure and system, an Educational Bureau under the Internal Affairs Department and the Governor-General of Chosun, became the highest level of the educational administration after the Japanese annexation. The Educational Bureau was composed of an educational section, a religious section, and a school inspectorate. In the provinces, an educational section existed as part of the Department of Internal Affairs, and also had a staff of school-inspectors (Kim, 1998: 139). The chief of the Educational Bureau was controlled and supervised by the Director of Internal Affairs, who was in charge of the whole educational system of Korea (Kim, 1998: 140). The educational administration under Japanese rule was highly centralized in the Internal Affairs Department and in the Educational Bureau. It was directed and supervised by these offices due to their coercive power within the organizational hierarchy. The Educational Bureau under the Internal Affairs Department had the responsibility for most aspects of the whole school system, including missions and aims, scholastic terms, curricula, qualifications of teaching staff, management of personnel, fiscal review, allotment of funds, and inspection of educational facilities.

The administrative control of educational affairs, from policy-making to repealing of policy, the establishment of schools and authorization, compilation and censorship of textbooks, granting of teacher certificates and personnel administration of teaching staff, the formation of the educational budget and approval thereof, and scholarship administration were also exercised by authority of the Governor-General of Chosun (Ou, 2000: 201-202). The administrators of these offices issued authoritative hierarchical orders that were followed without question by the subordinates of the organizational systems.

2.3.6 Mission Schools

Under Japanese rule, mission schools were continually oppressed and eventually were forced to close by the late 1930s and the early 1940s. The years from 1906 to 1910 marked the beginning of great suffering in the field of Christian education in Korea. Japan established the office of Resident-General in 1906, and Governor-General began in 1910 to carry out its colonial policy. Thus Korea's education was under Japan's complete control (Lee, 1994: 39).

In 1910, the first year of Japanese Annexation, Japan tried hard to colonize Koreans through their own education system. On the other hand, many Korean churches had built mission schools with the hope of gaining independence from the Japanese through education. There was a rapid growth in the number of mission schools. In 1910, 796 mission schools were reported to be operating in Korea. However, in 1911 Japan announced the Chosun Educational Amendment and the Private School Regulations in 1915, simply by enforcing their authority (Kim, I.H., 2002: 24).

In 1915, the Revised edition of the 1911 Private School Regulations issued by Terauchi, the Governor-General, restricted the teaching of the Bible and Christian Religion, and the use of the Korean language. Simply speaking, this regulation was the principal expression of Japanese nationalism not only against Korea's anti-imperialistic nationalism, but also against the Western influences, particularly Christianity (Lee, 1994: 40).

Through the Educational Amendments, the Japanese controlled curriculum contents, accreditation of schools and qualifications of teachers. Mission schools run by foreign missionaries were not excepted from these stipulations. Many mission boards abandoned mission schools and returned to their home missions. A number of mission

schools closed because of financial problems and persecution by the Japanese power structure. The number of mission schools continued to decline from 450 schools in 1915 to eventually only 279 in 1920 (Kim, 1979: 446).

In 1922, The Second Educational Amendment demanded that Koreans speak only Japanese, teach Japanese history and worship the Japanese Emperor as a living god. In 1935, in the midst of great religious conflicts, an agenda to annihilate mission schools was announced by the Japanese Government (Lee, 1979: 199). Furthermore, Korean schools were turned into war training camps and military reserves for the Japanese during the war in Asia (Kim, H.J., 2001: 57).

The Education Bureau was ordered by the Japanese Governor-General to establish shrines at all of the Korean schools and forced all students to worship those. Mission schools had to obey the order. Many mission schools were closed for disobeying the order (Heo, 2002: 231).

2.3.7 Preliminary Conclusion

We have examined the period of Japanese colonial education according to the four Korean Education Ordinances. Japanese colonial Government utilized the education for oppressing Koreans. The following are the characteristics of the period of Japanese colonial education:

- During the Japanese occupation, the highly centralized system of educational administration based on Imperial Ordinances was used to reinforce centralized governance and intellectual conformity, as well as to eliminate Korean nationalism, independence and cultural identity. The colonial educational system and structure were tools to realize Japanese political schemes, denationalization and assimilation.

- During the Japanese colonial period (1910-1945), owing to the Japanese colonial educational policy (with emphasis on making everything Japanese), it was possible for the Japanese and a small minority of Koreans to access higher education. The greatest number of Koreans who were able to participate in higher education was pro-Japanese Koreans, or the former *Yangbans*, who were aristocrats from the Chosun dynasty. A few common people, however, could access higher education due to the abolition of the social status system (Lee, J.G, 2002: 177).

- Japanese imperial authorities controlled the curriculum contents, accreditation of mission schools, and qualifications of their teachers. They demanded that: (1) the management of private schools acquire permission from the Japanese Governor-General of Chosun; (2) the establishment, management, and school system of private schools not be changed without permission; (3) the curricula of private schools be the same as those of public schools; (4) authorized textbooks be used; and (5) the qualifications of teachers be strictly regulated (Jeong, 1985: 326).

Today's public education problems, including the very difficult entrance examination, and the practice of ranking schools according to the proportion of students passing the entrance examination to higher schools, are results of the 1920s educational system under Japanese colonial authorities.

2.4 The Period 1945-1948: The United States' Occupation of Korea

2.4.1 Introduction

The Liberation of Korea from Japanese occupation on August 15, 1945 was a turning point in the history of Korean education. After the U S military forces landed on the Korean peninsula on September 8, 1945, according to a secret agreement made by

Russia and America at Yalta during February 1945, the Korean people underwent a sudden change from the reign of the Japanese to consultative management by the United States Military Government in Korea (USAMGIK) (Han, 1999: 500). This new system allowed the reopening of the educational system to be held in abeyance. On September 29, 1945, Ordinance No. 6 was promulgated, which called for the reopening of all previously existing educational institutions. After reopening all schools, the Military Government worked through the administrative structure left by the Japanese to create a new educational structure and system (Lee, J.G., 2002: 49).

2.4.2 U S Military Government in Korea (USAMGIK) (1945-1948)

On September 7, 1945, the Commander in Chief of the Pacific United States Army Forces, General Douglas MacArthur, announced his General Order Number 1:

By virtue of the authority vested in me as Commander in Chief, United States Army Forces, Pacific, I hereby establish military control over Korea south of 38 degrees north latitude and the inhabitants thereof, and announce the following conditions of the occupation: All powers of Government over the territory of Korean south of 38 degrees north latitude and people thereof will be for the present exercised under my authority. Persons will obey my orders and orders issued under my authority. Acts of resistance to the occupying forces or any acts, which may disturb public peace and safety, will be punished severely. For all purposes during the military control, English will be the official language (Han, 1999: 497).

On October 17, 1945, the American commander of the U S troops in Korea, Lieutenant General John R. Hodge, also proclaimed: 'The Military Government Office is the sole Government of Korea. If there is any person who complains about the orders,

or deliberately slanders the Military Government, he shall suffer punishment' (Han, 1999:498).

In late 1945, and early 1946, like the Japanese colonial imperialists, the American military authorities politically oppressed many Koreans who desired independence from foreign powers. The Korean intellectuals and nationalists were split between the right and left wing ideologies, namely democracy and communism. In fact, the American Military Government maintained the governing structure of the Japanese Governor-General of Chosun and employed Koreans, many of whom were well-known pro-Japanese collaborators in its administration (Han, 1999: 501). For this reason, many Korean nationalists turned their backs on Americanism under the Military Government.

2.4.3 The Korean Committee on Education

The Korean Committee on Education (KCE) was created in September 1945, and was composed of seven members and then enlarged to ten members in November. The purpose of the KCE was similar to that of the Advisory Council of the Military Governor. Allegedly, according to a Bureau of Education report on October 5, 1945, the Bureau, lacking intimate knowledge of the Korean situation, wanted to get professional advice and public opinion on education. This report was entitled High Points in Bureau of Education since Military Government Take Over. The KCE was theoretically in an advisory position, and all members served without pay (Lee, D.H. 2001:29-30).

However, in practice, it became the major decision-making organization regarding such urgent educational matters as: (1) the reorganization of the Bureau of Education, (2) the reopening of schools, (3) the dismissal of Japanese personnel, (4) the appointment of

educational officials, and (5) any other problems on which the Director should request advice (Jeong, 1997: 368).

All members of the KCE were 'conservative' rather than 'radical' in their political dispositions. The chairman of the KCE was Sung-Soo Kim one of the chief landlords, and who was also chairman of the Advisory Council of the Military Governor. Among other members, Uck-Kum Yu, later Korean director of the Bureau of Education, Whal-Lan Kim, and Lark-Jun Paik were all well-known collaborators, in its administration with Japan.

Whal-Lan Kim, who was president of the Ewha Women's College, and like Uck-Kyum Yu, viewed the Japanese war against the U S as a holy war, insisted publicly that the Korean people in step with the Japanese Army in the first fighting line should repel the U S and England. Nevertheless, despite the opinions of these members of the KCE, Captain Earl Lockard, the American Director of the Bureau of Education, later insisted that 'no better committee could have been secured and that the committee has laboured hard and well for the benefit of Korean education' (Lee, D.H. 2001: 31-34).

2.4.4 The Use of Japanese Colonial Bureaucracy of Education

The USAMGIK used the ponderous Japanese-era bureaucracy designed for colonial exploitation rather than the more democratic structure of the People's Republic. The USAMGIK began its educational work within the colonial bureaucracy of education left by the Japanese (Han, 1987: 541-542). In actuality, the Bureau of Education of the USAMGIK showed little difference in its rigid control over Korean education from that of the central Bureau of Education of the Governor-General of Japan. As under the Japanese, the control system of education was still highly centralized with much power

resting with the national Bureau of Education and channelled from Seoul to the various provincial education offices (Jeong, 1997: 318).

The central Bureau of Education had three specific powers:

1) to open all new schools, public or private,

2) to appoint principals and teachers above the secondary school level, and

3) to appoint principals and teachers of all primary and secondary schools (Kim, 1998: 204-205).

After the Liberation from Japan in 1945, Korean teachers organized and formed the Association of National Teachers (ANT). That was the first independent national teachers' organization after the Liberation from Japan in 1945 (Kim, 1988: 229). ANT tried to sweep away vestiges of the Japanese colonial educational policy, and criticized the educational policy of the U S Military Government in order to protect teachers' rights and establish independent national education. But the USAMGIK arrested most of the members of ANT, which viewed ANT as a pretext to communism, and so ANT was abandoned (Kim, 1988: 236-240).

Although the U S Military Government advocated the cause of democracy, it actually persecuted national teachers' organizations such as ANT. This meant that the characteristics of the USAMGIK of educational policy were not nationalistic.

2.4.5 Modified 6-3-3 System

Under Japanese colonial rule, the educational system was a double-track system that consisted of a six-year common elementary school, followed by a large variety of vocational and academic middle schools of four-year duration. Under this educational

system, students had to decide their course of schooling at the completion of elementary school. Once they embarked on a certain track in middle school, it was almost impossible to change that course. Practically all vocational schools above elementary were terminal schools, and graduates of those schools usually became low-grade technicians (Kim, 1988: 214-215).

Ways to change the Japanese educational system were studied by the Subcommittee on Education Structure of the National Committee on Educational Planning (NCEP), with a goal to gradually change the educational system until 'education requirements should parallel those in the United States.' That is, the middle school, which was a four-year school, should be enlarged to be a six-year secondary school. Here the focus was on the number of years of secondary schooling (Ou, 2000: 224-225).

The members of the subcommittee proposed the 6-3-3 system in a report submitted to the NCEP in February 1946. Apparently, this 6-3-3 system was based on an American model. According to the 6-3-3 plan, the six-grade elementary school of the old Japanese system would not be changed, but become compulsory. The middle school that had consisted of four grades was expanded to a six-year secondary school. However, the vocational school still would be separated from the middle school, though the vocational school structurally would be under a unified system. Theoretically, this meant that any decision students made regarding their choice of secondary school would not be unchangeable (Ou, 2000: 227-228).

2.4.6 Control of Textbook Content for Political Aims

When schools were opened in October 1945, textbooks written in the Korean language were not available. The Bureau of Education distributed the first two textbooks, printed

in Korean, to the schools through provincial education offices in November 1945 (Han, 1987: 568-569).

Elementary and secondary social studies school textbooks, printed in Korean, were produced directly by the Military Government, while textbooks for other courses were written and published privately, but had to be officially approved. This reflected the four recommendations of the Subcommittee on Textbooks in NCEP that: 1) basic textbooks be produced only by the Government; 2) books of any publisher be approved for school use; 3) standards for approval be determined by the Department of Textbooks, and 4) the sale of books be through dealers approved by local authorities (Kim, 1991: 198).

Significantly enough, textbooks in courses such as Korean, social studies, and English, essential for ideological control, were under the direct control of the USMGIK.

The Department of Textbooks, a committee for approval of Korean textbooks, was established outside the Bureau of Education in 1947 (Kim, 1991: 199). Three standards for evaluating textbooks were set up by the Department. These standards were: 1) Does it have Korean approval? 2) Will it interest children? and 3) Does it promote the objectives of the occupation? (Kim, 1991: 199).

Of the three standards, the first one was almost meaningless. In the final analysis, the two important standards to be considered were children's interest, as emphasized by the Korean 'progressive' educators, and the objectives of the U S Military Government. The question that had to be raised was: Which standard would be given priority if children's interests contradicted the objectives of the occupation? In practice, children's interests were 'apolitical,' so they would not contradict the political objectives of the occupation. The rhetoric of children's interest was stressed by Korean 'progressive'

educators serving the political objectives of the U S Military Government. After all, the most important political standard was the promotion of the objectives of the occupation. 'Legitimate' school knowledge in Korea was only that which the U S Military Government approved (Lee, D.H. 2001: 80-83).

2.4.7 Preliminary Conclusion

The period of 'The United States' Occupation of Korea' was a turning point in which Korea hoped to effect national and democratic education after the oppression of the Japanese rule. However, it failed education, as it had kept the administrative structure and educational systems left by the Japanese Government General of Chosun and employed pro-Japanese Korean collaborators. Most Koreans who had aspired for democratic education were disappointed with the results.

This was the period of the Cold War. Capitalistic countries were in conflict with communist countries. USAMGIK regarded the sudden changes in the education system as dangerous in the fight against communist North Korea. So education continued in the form of the Japanese colonial bureaucracy and the Korean view was completely ignored. The USAMGIK could not escape the national centralization of education, which used to be a Japanese problem. Even if the USAMGIK promoted education progress and liberalism, it still made use of text books which reinforced the ideology of Government and oppressed the National Teachers' Organizations.

2.5 Education during the First and Second Republic (1948-1960)

2.5.1 Introduction

The Republic of Korea was established in August 1948. With its inception, the Ministry of Education succeeded the Department of Education that had administered all aspects

of education under the U S Military Government. For more than a year, the administrators of the Korean Government discussed the construction of an educational law which would bring about the transition to the educational policy of the new Government.

In December 1949, the Korean Government promulgated a basic Education Law. The new Educational Law described philosophies, principles and objectives of education in Korea. Article 1 of the Education Law stated the purpose of Korean Education as follows:

The purpose of education is to achieve a well-integrated personality, to develop the abilities for an independent life; to develop qualifications of citizenship in order make a contribution to a democratic nation, thus contributing toward the realization of the ideal of co-prosperity of the human race which coincides with the spirit of *Hongik Ingan* [devotion to the welfare of mankind] (Shin, 1999: 292).

2.5.2 The Enforcement of Compulsory Education

Education law Article 8, December 31 in 1949 proscribes:

"All people have the right to receive six years of elementary education. Government and local Government have to establish elementary schools. All parents and guardians have the duty to provide their children with elementary education."

Education Law Article 97 stipulates that business managers must not disturb compulsory education by hiring children of school ages. Those who violate the Education Law will be punished.

This compulsory education plan was carried out from 1954 to 1959. Government provided teachers, facilities, and finances for carrying out this policy of compulsory

Education. The establishment of the policy meant that the nation could provide all people with education without discrimination in terms of sex, age or social class distinction.

2.5.3 The Enforcement of the Local Self Education Administration System and the Student National Defence Corps

The Ministry of Education organized the Student National Defence Corps in all middle schools, high schools and universities in order to prepare for fighting the Communists through military education in 1948. All students, except elementary students, had to have military training in school (Son, 1995: 701). Though the Student National Defence Corps strengthened the national defence, the Government took advantage of this procedure to prevent students from having political influence (Jeong, 1995: 374).

In 1952, Local Government members of the Education Committee were selected as stipulated by the Law on Local Self Education Administration System. This was the beginning of the application of the law (Kim, 1995: 526-527). However, the Local Self Education Administration System was nothing more than a political tool, because the Government party claimed all credit for the System whenever an election took place. This implies that education was taken political advantage of by the ruling party (Jeong, 1997: 374).

2.5.4 The Enactment of the First Curriculum

The Ministry of Education established The First Curriculum for elementary, middle and high schools in 1955. The characteristics of this policy are as follows (Kim, 1995: 530-531):

- By considering all experiences of students as parts of the curriculum, extracurricular activities are to be treated as a school subjects.
- The curriculum should be Experience-Centred rather than Knowledge-Centred.
- Knowledge, function and attitude for practical life should be the aim of the curriculum.

As mentioned above, the First Curriculum utilized students' lives, and was clearly influenced by progressivism in America. Representatives of American progressivism educated (trained) Korean teachers in the 1950s. However, progressivism was not suitable to the Korean situation because most of the Korean classes had too many students to use the Experience-Centred Curriculum effectively. The American curriculum was used uncritically (Lee, D.H. 2001: 130-131).

Since moral education, of which anti-communism education was the core, became compulsory in 1954, all schools had to teach moral subjects in more than 35 lessons a year. The textbooks of moral subjects were printed by the authorities, so that they were susceptible for political abuses (Jeong, 1995: 375).

2.5.5 The Expansion of Higher Education

The period between the establishment of the Republic of Korea (August 15, 1948) and the outbreak of the Korean War (June 25, 1950) was regarded as the first stage in the development of a modern system of higher education in Korea (Lee, J.G., 2000: 53). The Korean Government set up, step by step, a new educational system until the Korean War broke out. The War (1950-1953) caused an enormous loss of life and the destruction of property of the Korean people. The country was devastated. Despite the chaotic situation and wartime demands on personnel, the numbers of students in

institutes of higher education increased because of Government regulations exempting students from military conscription, even in time of war. During this period, the enrolments of colleges and universities grew from about 11 000 to 38 000 and the number of universities increased to 13 (Shin, 1999:352). From the viewpoint of the families of the war dead and of the veterans, the Governmental regulations could have been regarded as unreasonable policies in favour of only certain privileged people.

Nonetheless, Korean higher education was consistently developing during the War. The Korean War had a great impact on higher education. Two important effects of the War on higher education were: (1) the opening of evening colleges and two-year junior colleges for workers and women, and (2) the active participation of foreign agencies, particularly the American Government and private agencies, in the reconstruction of tertiary institutions. In terms of Korean higher education, the main contributions of the agencies were (1) to provide materials for college and university facilities and (2) to play active roles in the planning and rebuilding of post-secondary education.

2.5.6 The Activity of the American Delegation for Education

The American Delegation for Education (ADE) came to Korea to help with the reconstruction of Korean education from 1952 to 1956. The first ADE (1952-1953) taught life-centred education, democratic education administration and teaching skills to Korean teachers. The second ADE (1953-1954) taught philosophy of education, curriculum reform and community life. The third ADE (1954-1955) taught similar subjects (Kim, 1995: 537-538).

Another important contribution to Korean education was the participation of American colleges and universities in giving technical assistance and effecting personnel exchange

with Korean education institutions. For example, the George Peabody College gave assistance to the Korean Government and selected institutions for teacher education from 1956 to 1961 (Kim, 1998: 238). The University of Minnesota helped Korean universities to improve their education from 1954 to 1962, according to a contract between the University of Minnesota and the Ministry of Education in Korea. An additional contribution allowed the various U S aid programs to help many Korean people gain American academic knowledge and advanced scientific skills in the United States (Kim, 1998: 239). These activities of the ADE were not restricted to a mere advisory role. Most of ADE's advisors exercised significant influence on Korean educational policies (Sung, 1985: 117).

2.5.7 Preliminary Conclusion

In some respects, important progress was made in Korean education because of the enforcement of the Compulsory Education System, the Local Self Autonomy of Educational Administration System, and the expansion of higher education in the periods of the First and Second Republic. However, if we take into account the establishment of Student National Defence Corps, which was intended to control the students, the merely nominal Self Education Administration System, which was regarded as a means of political advantage, and the nature and content of the textbooks for moral education, which were to emphasize anti-communism education and to support the national ideology, we can conclude that the education of the First and Second Republic (1948-1960) was nation-centred education. Because of the activities of the ADE, the United States began to exercise more influence on Korea.

2.6 The Education during the Third and Fourth Republic (1961-1980)

2.6.1 Introduction

After a group of military officers overthrew the Korean Government in May 1961, they formed the Military Revolutionary Committee, which was renamed the Supreme Council for National Reconstruction in May 1961 (Kim, 1998: 284). Korean higher education was reorganized by the Council in the same year. After the Military coup d'état on May 16, 1961, the new Korean Government strongly felt the necessity to modernize the country, with the emphasis on traditional cultural values and national identity. The Government also stressed practical knowledge and skills to develop both individuals and the nation (Lee, J.G., 2000: 124). The two decades from 1960 to 1980 were characterized by military dictatorship and plutocratic monopolizing capitalism.

2.6.2 The Abolition of the Local Self Education Administration System

The new Korean Government after the Military coup d'état on May 16, 1961 abolished the Local Self Education Administration System in 1961. Education administration was placed under the general administration (Kim, 1995: 558). In 1963, educational law, including the problems of educational autonomy and political neutrality, was revised. Because emphasis on neutrality enabled anti-Government parties to infringe on Government's vested rights, the real intention of the Government was to monopolize education. After this, military Government monopolized education through a series of legislations and the reformation of the education system (Kang, 1990: 280).

2.6.3 Regulation of Private Schools

The new Korean Government enforced the regulations for private schools rigidly. It promulgated the Temporary Special Educational Law in 1961 aimed to prohibit the activity of the Teachers' Union. This deprived teachers of their autonomy (Jeong, 1997:

377). In 1963, the Law on Private Schools was promulgated. The main contents of the law are as follows (Sung, 1985: 119):

- If any private school wants to appoint a person to be a principal, it is necessary to have approval from the Government.
- The budget and closing accounts of private schools should have the approval of the Government office.
- The Ministry of Education will lay down the rule about the compilation of the budget (Kim, 1995: 560).

Regulation of private Schools in this manner meant that the Government gained control of personnel management and financial affairs at private schools. This allowed the Government to control private schools as well as public schools (Kim, 1998: 90).

2.6.4 Anti-communist Ideology

The Military Government added Anti-Communistic Ideology to the regular curriculum according to the Second curriculum in 1963. Every school had to select Anti-Communistic Ideology as a compulsory subject and teach it two hours a week. After 1971, Anti-Communistic Ideology was adopted as a subject for college entrance examinations. The Military Government strengthened anti-communistic education by controlling ideas in order to stay in power.

In 1968, the Government promulgated The National Charter of Education in the name of the President. The main contents of the Charter are as follows: anti-communistic democratic education, service education for national construction, and education for national identity (Kim, 1995: 563). The Government also adapted The National Charter of Education to reform text books and curriculum. The Government expected every

student to be able to recite the Charter (Sung, 1985: 124). The National Charter of Education was thus abused by the Government for the purpose of controlling the education of the people (Lee, D.H. 2001: 200).

The Constitution for Revitalizing Reform, a despotic constitution, was established after a plebiscite in 1972. The previous Direct Election System for President and the Reappointment Limit system for the President's term in office were abolished. According to this Constitution, President Jeong-Hee Park was able to rule for 18 years until he was assassinated in 1979 (Kim, 1998: 319). Because of the adaptation of the Constitution for Revitalizing Reform, every school had to educate students to be suitable for living under the Constitution for Revitalizing Reform (Sung, 1985: 124).

2.6.5 Higher Education

When the Military Government declared university students as an 'enemy group', it tried to control universities. It made use of a Qualification Examination to College Entrance and a Qualification Examination for a Bachelor of Arts degree as a means to oppress student groups. University students were expected to study instead of demonstrating against the despotic Government (Kim, 1995: 565). By strengthening the military training of college students, organizing the Student National Defence Corps by grouping all university students into the reserve troops, and applying a new policy for the Reappointment System of Professors, the military Government aimed at placing the universities under its control and keeping university students from forming anti-political groups against the Government (Jeong, 1997: 381).

2.6.6 Reform of the Entrance Examination of University, and the Education Financial Policy

The System of No Entrance Examination for entering middle school in 1969 and High School Equalization System in 1974 were carried out to 'cool down' the highly competitive climate, but these policies actually meant depriving schools of the right of selecting students. At the same time, they meant depriving people of the right of selecting schools. Government could control the contents of education and unify the curriculum and school (Lee, D.H. 2001: 46). Immediately after the Military coup d'état on May 16, 1961, Military Government abolished Parent-Teacher Associations (PTAs) and boosted Government control through passing a series of educational financial laws. The Educational Grant Law and Fund Raising System were devised as tools for Government to control schools. Because of The System of No Entrance Examination in 1969, the Government controlled the financing of private schools as well.

2.6.7 Preliminary Conclusion

The 1960s and the 1970s were the age of Government's intervention in education. Military Government took advantage of education for political purposes during the 1960s. Education was used as an instrument of anti-communistic ideology to fight against Communism (Jeong, 1995: 381). The Government further controlled education by abolishing the Local Self Education Administration System. Furthermore, enforcing the National Charter of Education, Regulation of Private Schools, Unifying of Curriculum and Reformation of entrance examination were means to control education. Education was used as a means of justifying the Constitution for Revitalizing Reform.

2.7 The Education of the Fifth and Sixth Republic (1980-1990)

2.7.1 Introduction

In the 1980s, many educational changes took place. The following are some of them:

- The Government alleviated the excessive competition of the entrance examination through reforming the entrance examination system.
- After a Teachers' Labour Union was sanctioned in the late 1980s, teachers were able to have the rights of Collective Agreement and Collective Action, which implied an expansion of teachers' rights.
- Since higher education was recognized as the key to the development of the country, universities developed rapidly in number and quality.
- Most of the students and parents complained about the high cost of private tutoring for the entrance examination.
- The Government announced the Seventh Curriculum as an alternative plan.

Inter alia because of these new measures, new styles of schools, which focused on humanity education and ecology, rather than preparatory education, sprang up like mushrooms after rain.

2.7.2 The Educational Reform of July 30, 1980

On July 30, 1980, the new military-based Administration made a radical reform to normalize school education. This was due to the fact of a severely competitive examination system for college and university entrance, as well as the chronic problem of overheated out-of-school private tutoring or study. The Ministry of Education abolished the examinations for individual college and university entrance, emphasized high school achievement in determining eligibility for college and university entrance, readjusted curricula in terms of workload, established college graduation quotas, and initiated an education tax. More noteworthy was the establishment in March 1985, of

the Presidential Commission on Educational Reform, under the direct supervision of the President, to reconsider educational competitiveness (Kim, 1989: 333).

2.7.3 Teachers' Union

Immediately after the Democratic Revolution on April 19, 1960, a Teachers' Union was formed in Taegu. But the new Korean Government, after the Military coup d'état on May 16th, abolished it as well as the Local Self Education Administration System. In 1987, the National Teachers' Association which lead the Educational Democratic Movement, was formed. In 1989, the National Teachers' Association became the Teachers' Union. However, the Government judged the Teachers' Union to be an illegal organization and commanded it to be disbanded. As a result of steady progress in educational democracy, the Teachers' Union eventually became recognized as a lawful organization (Shin, 1999: 716). This meant that the educational autonomy of this organization was improved.

2.7.4 The Educational Reform Plan

On May 31, 1995, the First Educational Reform Plan—including nine core tasks—was released as a new framework of open education, in preparation for the twenty-first century. In the First Reform Plan, two banners for higher education reform were carried: one was the diversification and specialization of universities to promote educational quality; the other was the creation of a new university entrance system to escape the examination anguish, and to relieve the heavy burden on parents because of out-of-school expenditures.

On the basis of the First Reform Plan, the Second Reform Plan in February 1996, the Third Reform Plan in August 1996, and the Fourth Reform Plan in June 1997 were

established and carried out. In spite of the so called Economic Crisis in November 1997, the present Government has constantly pursued core educational reform tasks that were planned by the previous Government, until the present time. In order to perform the reform tasks dynamically, the present Government set up the Presidential Commission on the New Education in July 1998 (Lee, J.G. 2002: 194-195). The Commission released a blueprint, entitled the Five Year Plan for Education Development, on March 11, 1999. The Plan generally adopted the previous reform plans that focused on building an open educational system, establishing student-centred or clientele-centred education; achieving equal educational access; strengthening vocational or social education; promoting the quality of university training, heightening information-oriented or high-technology education, and increasing the school-based management (Jeon, 2003: 31-32).

2.7.5 The Current National Policy on Korean Higher Education

Since 1990, the qualitative improvement in higher education has become a principal goal of national policy. The present Korean Government recognizes that the changes in the marketplace engendered by technological advance and globalization have rendered labour-intensive manufacturing obsolete and no longer dependable as an initiative factor in economic growth. In this vein, the Government regards higher education as the prime motivator for the establishment of a high-quality manpower system as well as for the extension of national power. As emphasis is placed on acquiring a competitive edge in the international marketplace, the quality improvement of higher education is now considered as a viable option for the 21st century (Lee, J.G., 2002: 198-199).

The Korean Government has executed several national policies and tasks of higher education. The four major strategies are: innovating the college/university admissions

policy, promoting research universities and the strengthening of regional universities, re-engineering the overall college/university education system, and constructing a sound vocational technical education (Jeon, 2003: 34-35).

2.7.6 Alternative Educational Movement

In the 1990s, some people began to propose forms of alternative education. They criticized the official view of public education, viz. to prepare the students for entering college. They insisted that students should receive diverse experience and a variety of education. Alternative schools have begun which offer training in an alternative educational curriculum and emphasize autonomous, human, cooperative and emotional education. They attach importance to labour and experience in nature (Shin, 1999: 710). There are already some alternative schools in Korea, the origins of which will be sketched in the following chapter. The Ministry of Education announced a comprehensive policy to reform the existing school system, which included the sanctioning of alternative schools.

2.7.7 Preliminary Conclusion

The biggest problem for Korean education is that elementary and secondary schools are seen as just having to prepare students for entrance to universities. This has caused severe entrance competition and the heavy cost of private tutoring. The Seventh Curriculum was the Government's alternative policy to address this problem. On the other hand, the institution of alternative schools had been part of a civilian counter plan. Despite these measures, education is still more knowledge centred and intended to prepare for entrance examinations to universities, instead of education for the whole

person. This means that the alternative policies of the Government and civic population have both failed.

2.8 Concluding Remark

This chapter provided an overview of the history and structure of the Korean education / school system. The overview revealed that education has frequently been abused by the successive Governments for their own political purposes, and that certain inherent shortcomings of the system have never been adequately addressed. Because of these pervasive problems, a system of alternative schools has been initiated. In the next chapter, this new development will be analysed, especially for the purpose of seeing where the new Christian school movement has found a niche for itself.

3 THE ALTERNATIVE EDUCATIONAL MOVEMENT IN KOREA

3.1 Introduction

We have now surveyed modern Korean educational history, which is essentially the history of public education established by the Government. Public education, as a Government centred institution, has a centralized bureaucracy, is standardized by its Government directed syllabus and has, to its credit, an exit point in the form of a university entrance examination. This university entrance examination focus has however created a crisis. In the early 1990s the number of runaway students increased rapidly, so much so, that public education became seriously unstable (Lee, J.T., 2000: 4). By the end of the 1990s, runaway students as well as those remaining in school, created a large-scale social problem. Many students refused to attend school; were absent from school without permission; were disobedient to teachers, practiced substance abuse, and had immoral relations between boys and girls. The degradation of the authority of teachers was prominent (Jeon, 1999: 2). These serious situations within public education were called 'The Collapse of School' or 'The Collapse of the Classroom' by the mass media (Lim, 1999: 26). To resolve these serious problems, the Government established policies for educational reform, and some citizens began to establish an alternative education movement. We will use the term 'alternative education' for the alternative school(s) (movement) discussed in this chapter. This chapter will survey the alternative educational movement from the mid 1990s to the present and deal with its significance and its problems.

3.2 The Background of the Alternative Educational Movement

3.2.1 Introduction

The term 'alternative education' was first used in Korea in the mid 1990s (Han, 2000: 4). But this terminology is not indigenous. In the United States, in the 1970s, schools began diverse programs to satisfy the various demands of many students. These schools were called 'Liberal Schools' for alternative education (Hwang, 2001: 17). Educational law or scholars have never, however, categorically defined 'alternative education'.

Jong Tae, Lee (2001: 27) notes that: 'alternative education is such education that adopts special curriculum or teaching methods that traditional schools don't deal with as compared with the same aged students.' En-Jong, Yu (2002: 55) states: 'alternative education is such education that attempts varied educational methods and activities to solve existing schools' problems.' According to Keg-Sup Hwang (2001: 22), 'alternative education is such education which is looking for educational essence and new values as a conversion to a new paradigm.'

In the present context, alternative education is seen as a series of educational efforts to overcome the problems of modern public education such as standardization, over-competitiveness and materialism.

3.2.2 The Formation and Development of Public Education

The system of modern public schooling was established in Prussia in the 1770s. Its purpose was to train obedient and patriotic people (Hwang, 2001: 25). The United States was the first country that enforced compulsory education in 1852 (Kim, S.Y., 2002: 12). Horace Mann who is called 'the Father of public education', named public education 'The Great Equalizer' (Kim, S.Y., 2002: 11). Universal education offers all students the

opportunity to receive education irrespective of social rank or socioeconomic status. All students could attend. But the Government-controlled system of public education has limitations due to standardization and a centralized Government bureaucracy.

In chapter 2, the survey of Korean public education highlighted elements of this standardization and centralized Government control. Even when some educational rights of the centralized Government were passed to local Government when the Educational Self-governing System was enforced in 1991, the central Government still exercised enormous power, including determining admission rules, curriculum, textbooks, the appointment and dismissal of teachers, and school tuition fees (Kim, S.Y., 2002: 12).

3.2.3 The Perceived Flaws of Korean Public Education

Korean public schools educate with one standard methodology for students with a range of different needs. Students are educated through rote learning material from uniform lectures and are tested by multiple-choice questions (Hwang, 2001: 49). A public, uniform education such as this pays little regard to children's individuality and originality.

Other shortcomings of public education have been that it promotes excessive competition between students and schools with the aim of achieving good results at matriculation level instead of pursuing the true value of an education - that is, education for the whole man. Competition between schools promotes a distorted curriculum since most schools allocate more classes to mainline subjects. For example, many schools give more classes in Mathematics and English instead of physical education, music, and arts as the latter receive lower marks at matriculation level (Hong, 1996: 10). Usually

Korean schools have large student populations of about 1 000 students, and 40 students per class. Thus, teachers experience difficulty in guiding their students with the necessary attention. Jeong-Hwan Kim (1997: 35–40) described the problems of school education in memorable terms such as: 'Competition Education'; 'Education that tends to repress individuality' and 'Dehumanization Education'.

Mission schools lost their autonomy to select new students and curricula since the introduction of the System of the High School Equalization (SHSE) in 1974. The effect of this was that these schools, including mission schools, became very similar to public schools.

Sung-Soo Kim (2004) categorised Korean Christian parents' complaints about public education as follows:

Public education -

- does not provide students with any knowledge of God;
- does not establish a true worldview;
- does not recognize parents' educational responsibilities and rights;
- does not provide students with a total education;
- at present lacks obvious educational purpose;
- does not stir up the consciousness of calling;
- does not inspire community consciousness;
- does not lead students to experience the real delight of life;
- does not provide students with education for healing and reconciliation, and

- fails to obtain approval of supporters' organizations.

3.2.4 A Comparison: The perceived Flaws of Australian Public Education.

The 'Destruction of School' is not just a Korean characteristic but a global trend (Ji, 1999: 18). 'The Destruction of School' also refers to the impossible situation of teaching lessons in the class, which is in turn called 'the Destruction of the Class'. Some students who were pests to their classmates were blamed by the mass media in 1999 in Japan for contributing to this phenomenon (Jeon, 1999: 25). Acts of violence in American schools are also very deleterious to effective class room situations. A serious event at Columbine High School was reported in newspapers in America where students fired randomly at their peers (Adams & Russakoff, 1999), leading to the death of a number of students.

In September 2001, an inquiry was launched into the Provision of Public Education in New South Wales in Australia. This was completed in August 2002 under the chairmanship of Professor Tony Vinson. The most common problem that the Vinson Report mentioned is the bad behaviour of a large number of students. But, coupled with this concern, is the distinctive apprehension that teachers' behaviour has become the subject of complaints. It distorts the relationship between students and teachers and is called 'The Chilling of the Classroom' (Cannon, 2002: 26).

The Vinson Report admitted that the Government has lost its way in education. Government school teachers are worn out in their attempts to keep up with increasing curriculum demands and the added responsibilities of a highly litigious culture. There is a loss of 'freshness' in public education as professional development has become a desperately undefended and hence a forgotten art. Students are out of control, with a small minority of students severely disrupting the learning experience for the majority.

The core finding of the Inquiry is that the public education system is in a mess (Cannon, 2002: 27).

The Australian Education Union says bad behaviour is a significant and ongoing concern - an opinion backed by a recent NSW inquiry into public education. The problem of student's bad behaviour is a big reason for parents to take their children out of Government schools (Rowe, 2004:7).

3.2.5 The Reason for the Destruction of School

There are a range of different opinions proffered by teachers and students to understand the phenomenon of the Destruction of School. While teachers search for the reason of The Destruction outside school, students search for it inside. Teachers nominate the rapidly changing teenager cultures, the failing policies of the Education Ministry, and bureaucracy. On the other hand, students talk of 'cramming education', and teachers' inappropriate understanding of social changes (Jeon, 1999: 62-65). Recently, the traditional view of school as the major learning institute is under question. Students can learn much knowledge through mass media, the Internet, and several other institutions outside of schools (Lee, J.T., 2000: 110). The emergence of the 'Teenagers' Generation' called 'Individual Generation', 'Consumer Generation', and 'Video and Audio Generation' is another reason (Lee, J.T., 2000: 110). Usually the Teenagers' Generation is liberal and shows originality. But the uniform education of public schools stifles individuality. In-Gyu Lee (1999: 203) insisted that one of the reasons why schools have lost their authority was that an improvement in social status and social equality did not occur. In a case study, he propounds the thesis that parents' economic power is proportional to the rate of admission to university.

The change from an industrial society to an information oriented society would suggest that school education, which is text centred, will not be permanent. The future society demands practical knowledge and problem solving rather than text centred knowledge. On the other hand, the diffusion of post-modernism that emphasizes individualism and relativism threatens the justification of school a education which claims universal truth (Lee, J.T., 2000: 115-120).

3.2.6 The Tendency toward Dismantling Public Education in Korea

The problems of public education can be summarized in terms of commonality, depersonalization and conformity. These combine to force the dehumanization and the depression of students' originality (Kim, S.Y., 2002: 13). Public education is susceptible to being used to inculcate a particular political or economic ideology in a despotic state. Historically, public education has provided grounds for promulgating the ideologies of justice during Japanese colonial policy, and for solidifying the partition of the Korean peninsula and dictatorship. For these reasons, public education has lost the confidence of the people (Kim, S.Y., 2002: 2). But, even more significant for public education, students don't trust it.

Excellent students in a class don't reject school lectures but they regard private institutes or individual tutors as being superior to the public school and its teachers. They think the public school is just an imperative institution for entering university. On the other hand, students with learning difficulties and those engaged in vocational training reject classes in school, which is why they are often absent from school without permission. Korean schools are therefore not playing a meaningful role for either the superior or the inferior students. The former reckon school just as a means for entering

higher education. The latter reckon it to be like an asylum or prison (Kang, 2001:110-114).

These are the trends contributing to the Dismantling of the Public Education system in Korea. Korean alternative schools, since the mid 1990's, are products of a movement that presents an alternative to resolve these problems.

3.2.7 Preliminary Conclusion

The problems with and distrust of public education fostered a global movement for dismantling public education, including the movement of escaping from school, since the end of the 20th century. The Korean Government announced a series of reforms in public education policies to avert the crisis of public education. They did, however, recognize the limitations involved in just reforming policies within public schools. The state of New South Wales (NSW) in Australia established a Selective School System through which some public schools are selected to upgrade their quality of public education and thus attract excellent students. But the Selective School System also had the same limitation regarding reforming policies within the public school sector. The Selective School System is now acknowledged to be a social disaster, with its isolation of a small band of intellectually gifted in a ghetto at such a young age (Cannon, 2002: 27). Alternative schools advocate totally different principles, aims, and methods of education compared to the public education. We will examine in detail the types and state of the alternative schools.

3.3 The Types of Alternative Schools in Korea

3.3.1 Introduction

The views held concerning the problems of public schools have shaped the types and varieties of alternative schools. Some scholars believe the System of High School Equalization (SHSE) since 1974 to be the main problem of public education. These people insist that SHSE caused a degrading of student's abilities. To counter this, they established competitive alternative schools. On the other hand, other people identified the excessive competition for entrance to universities as the most serious problem of public schools. These people established alternative schools that emphasized community life. Others who are against inordinate, knowledge centred education and urban centred education, established alternative schools that emphasized ecology education in rural areas. Various types of alternative schools are granted Government authorization. To know the types of alternative schools might be useful for understanding the problems of and remedies for the ailment of the public education system.

3.3.2 Alternative Schools for Building up Competitiveness

Some people see the deficiencies in public education in terms of educational restrictions, educational bureaucracy, educational standardization, and/or egalitarianism (Park, 1995: 278). Since 1974, students who applied for admission to high schools are distributed to the nearest school from their house by a computer lottery system, in accordance with the System of High School Equalization (SHSE). In the mid 1990s, the SHSE was modified to give students three options for choosing their own school. Students could indicate the first, the second and the third choice of school on the application before being allocated

their school by computer lottery (Kang, 2002: 69-70). But that did not mean that the student was given the complete right to select their desired school; after all, the computer lottery system still distributes students irrespective of the student's will.

The Government next appointed some excellent private high schools as Independent Private High schools. These schools were granted a wide autonomy of curriculum, tuition fees and free selection of new students. Applicants to Independent Private Schools can choose their school by taking an entrance examination (Hwang, 2001: 67). This system is very similar to the Selective School System in NSW, Australia (3.2.7).

To further relax Government control of public education, the Korean Government introduced an Independent Private High School System in 2002 that gave students the right to select schools. Schools were also given the right to select new students. There were 6 Independent Private High schools in Korea in 2006 (Kim, 2006:4).

3.3.3 Alternative Schools for Protection of the Natural Environment

Since the end of the 20th century, environmental pollution, global warming, the risk of a nuclear war, and the development of genetic engineering, have threatened the ecosystem. These are results of scientism and materialism 'which recognize... science and wealth to be of the highest value' (Shin, 2000: 55). Alternative schools for the protection of the natural environment teach students who respect life, nature and the environment. These schools emphasize a cooperative education—between teachers and students—more than a teacher centred education or a student centred education (Kim, K.S. 2000: 37). 'Little School' in Heart Land in England, 'Blue Dream High School in Mu-ju', 'Byeon-san Community School', 'Silsangsa Little School', and Pulmu School' in Korea are such schools.

In 1982, Satish Kumar established the 'Little School' in Heart Land, England. This school numbers just thirty students. The school takes a serious view of practical labour, environment education and local community education (Hwang, 2001: 68). Blue Dream High School in Mu-ju proclaims its educational principles as follows: 'We pursue education such as respecting the value of every life, every human's equality and dignity, and a common life with man and nature in the same community' (BDHS, 2003). This school regards ecology education as an alternative to resolve problems associated with humankind and education.

3.3.4 Alternative Schools for Adapting Problem Children

There are about 70 000 school dropouts per year in Korea because of the unbearable competition within the public education system (Yu, 2002: 55). The Education Ministry was faced with such a serious crisis in 1996 that it announced the 'Establishment Law of Special Autonomous High Schools' as a comprehensive countermeasure for this problem. Special Autonomous High Schools are permitted more autonomy for curriculum, the employment of teachers, and the selection of new students than is found in general public schools. Six Special Autonomous High Schools were established in 1998, four schools in 1999, one school in 2000, two schools in 2002 and three schools in 2003 (Lee, J.T. 2001: 176). The Education Ministry recommended the following three types of alternative schools: legal alternative schools (they admit school dropouts); interim alternative schools (they carry out remediation programs for a short term before returning the student to the original school), and alternative entertaining schools (they teach cartoon animation, industrial arts, and anything other than a regular curriculum for problem students) (Yu, 2002: 56).

There is also a High School Graduation Incentive program (HSGI) for dropouts and problem students in Minnesota in the United States that was established in 1987 (Lange & Sletten, 1995: 2-3). The Young-san Sunggi High school, Ueongeong High School, Hwarang High School and Yeangup High Schools in Korea are such schools for problem students (Hwang, 2001:71). 'Our school students are such students that alighted at the station which is not their destination. Because they looked away from the Life Train, they failed to catch the Life Train. Our school is the place to protect them and help them catch again the Life Train to their real destination.' (Kim, 2003).

3.3.5 Christian Alternative Schools

Korean Christianity, introduced at the end of 19th century, has played a pioneering role in the development of modern education in Korea. The early missionaries laid the foundations for the Korean modern education system by establishing schools as a means of mission (Lee, 1994: 29). There were 368 mission schools in Korea in 2007 including elementary, secondary and universities (KFCS, 2007). But most of the non-Government schools, including mission schools, were divested of their rights to plan curriculum and select their students because of the SHSE. Since 1974, applicants to all high schools have been distributed by the computer lottery system. This is how mission schools became similar to public schools except for chapel and Bible class. For this reason, mission schools have been exposed to the same problems as the public schools—competitive university entrance examination-centred education (Park, 2006: 22-23).

Korean Christianity has taken the initiative in the alternative school movement as well as in the Korean modern public education system. Among the fifteen accredited high schools, eight—GloVil High School (2002), Sanmal High School(2000), Dongmeyong

High School (1999), Durejayeon High School (1999), Sein High School (1999), Hanbit High School (1998), Purnkum High School (1999) and Pulmu farming School (1958)— are Christian schools (Jhang, 2002: 113). Korean Christianity offered an alternative to Confucian education at the end of the 19th century; now, in the same way, new Christian schools offer themselves as an answer to the problems of public education at the end of the 20th century. A detailed discussion about Christian alternative schools will follow later in the chapter (3.4 & 3.5).

3.3.6 The Situation of Alternative Schools

There are five types of alternative schools presently in Korea.

Firstly, there are accredited alternative schools which are Special Autonomous High Schools. The Government acknowledged the shortcomings of standardization of public education and established the Special Autonomous High School System as mentioned (Yu, 2002:60). There were twenty one accredited alternative schools including nineteen high schools and seven middle schools in 2007 (Min, 2007). Among them, with the exception of Daemyeong High School, eighteen schools are non-Government schools. That means that, instead of the Government, a civil movement leads the Korean alternative school stream.

Secondly, there are alternative schools that are not accredited. These include: Gandi Juvenile School, Byeon San Community School, Bangha Life School and Ansan Wild Flower School.

Thirdly, there are various types of seasonal schools, weekend schools, or after school programmes including cultural centres. There are a variety of these types of schools and it is difficult to fully understand them.

Fourthly, there are home schooling programmes that are of late rapidly increasing because of complaints about public schools (Han, 2000: 9).

Lastly, there are a few alternative commitment schools that are intermediate type schools between accredited schools and non-accredited schools. The Seoul Local Educational Office appointed Sunggi High School, Chyeongryeang Informational High School, and Hanrim Business High School as alternative schools in the city (Min, 2007).

3.3.7 Preliminary Conclusion

The types of alternative schools are determined by their view of the problems associated with the public education system. Alternative schools regard the Government's heavy control and interference as the core problem. Alternative schools for the protection of the natural environment regard environmental pollution as the problem. Alternative Schools for adapting problem children regard the text centred focus and tedious teaching as the problem. Christian Alternative Schools regard education based on the philosophy of humanism as the problem.

The characteristics of Korean alternative schools are primarily autonomy, community, ecology and spirituality. Formally, these alternative schools did not form part of the regular system. By methodology, they practice open and integrated education in small classes. By socialization, they are strongly linked with the local society (Yu, 2002: 56).

3.4 New Christian School Movement

3.4.1 Introduction

Recently, Christian alternative schools have practiced a clearly different education from public schools or existing mission schools. To evaluate if the education of new Christian alternative schools is desirable there is need for a frame of reference. Therefore, before we examine the situation of Christian alternative schools, it is important to consider the following: What is Christian education based on -- a Christian worldview? As the discussion of a Christian worldview is essential to a Christian education and as this is the main subject of this thesis, the topic of Christian worldview will need to be the subject of a separate chapter (5.3). A brief reference to Van Brummelen (1994: 22-40) and others' opinions are, however, important here as a statement of Christian worldview for Christian education.

3.4.2 The Great Mandate

The Great Mandate, which has also been called the Creational or Cultural Mandate, is taken from the first words of God to the human being in Genesis 1: 28. God calls people to develop and unfold their potential to be co-regents with a loving God. God intended that people would develop the creation and be culture formers (Wolters, 2005: 38). God called them to preserve His earth, to be protective guardians, and to be responsible stewards of God's gifts (Walsh & Middleton, 1984, 58-60). So students need to be imbued with a sense of God's calling to be loyal servants in the cosmos. Students study many subjects, which encourage them to be good stewards. The curriculum encourages the students to be committed to the Kingdom of God (Kim, H.J., 2000: 91).

3.4.3 The Great Commission

Jesus Christ addressed the Great Commission of Matthew 28: 18-20 to His disciples. These were the last words that Jesus spoke to the disciples. The Great Commission has several implications for education. Teachers who take into account the Great Commission recognize Christ's authority and know that He is always present in the classroom. That leads them to exercise their calling as God's image-bearers to practice compassion, self-sacrifice, justice and righteousness. They encourage their students to do this too. Teachers who follow the Great Commission strive to teach students all the norms and commands that Christ has taught. They will build relationships with the students so that they can explore the implications of such norms in secular society (Kim, H.J., 2000: 101).

3.4.4 The Great Commandment

The Great Commandment (Matthew 22: 37-39) emphasizes that love for God involves the core of our whole being, our heart. The Christian life is empty unless it is based on such all-encompassing love for God and neighbour (Mark 12: 30).

A Christian curriculum has to be based on loving God and one's neighbour in an all-encompassing way. It is based on the principle that whatever one does is done in the name of the Lord Jesus. A school curriculum could help a student to develop Christian alternatives; to be a Christian cultural witness if the Great Commandment is seen as an essential element for the Christian school. The school curriculum should make clear the Biblical norms of stewardship (Kim, H.J., 2000: 102). Love for God and neighbour is the key to being transformed by the renewing of our minds so that we no longer conform to the pattern of this world.

3.4.5 The Great Community

The Bible says believers are the body of Christ, and each one of them is a part of it (I Cor. 12: 27). The Bible emphasizes the importance of communion with the community. Jesus came to serve people and gave his life as a ransom for many (Mark 10: 45). The curriculum should use content and learning approaches that help students to be responsive disciples of Christ wherever God places them. The curriculum helps them unfold their gifts to serve others, to share one another's joys, and to bear one another's burdens. Teachers and students together celebrate and bring about God's *shalom* where it is possible to do so, and lament its absence where the power of sin prevails (Kim, H.J., 2000:103). Such a curriculum is most likely to succeed where a fellowship of Christians work together in the unity of the Spirit, thus exemplifying a Christ-like community.

3.4.6 Preliminary Conclusion

The Cultural Mandate (Genesis 1: 28) means that the responsibility and right to rule God's created world is given to mankind. The diversity of subjects at school is to instruct students to obey the word of God by learning more fully about God's created world. Teaching students to obey everything that the Lord has commanded is also teaching students to obey The Great Commission. The Great Commandment, love the Lord one's God with all one's heart and with all one's soul and with one's entire mind, espouses that all education in school is not neutral with respect to God. To obey the Great Commandment means all education in a Christian school is God-centred. One of the big problems of contemporary society is an extreme individualistic and egotistic trend. To teach communal life, to serve each other, is one of the desirable characteristics of Christian alternative schools.

3.5 A Case Study of Christian Alternative Schools

3.5.1 Introduction

Alternative schools having emerged only since the mid 1990's have a brief history; they have fewer school sites and fewer students compared to public schools. There were only 19 accredited alternative schools and some non-accredited alternative schools in 2003 (Kim, P., 2002: 93). Among the alternative schools, nine are accredited Christian schools.

This means Christian alternative schools occupy an important position in the Korean alternative schools movement. To understand the characteristics of Christian alternative schools, five Christian alternative schools have been selected for closer analysis. Their principles, philosophy, curriculum of education and other features are examined. The nature of alternative Christian schools can be understood to some degree through examining the five schools.

3.5.2 The Case Study of V School in Chuncheon.

3.5.2.1 The Educational Principle

V School in Chuncheon is the community Christian school united by home, school and church that some parents of the Jesus Village Church established in 2002. Most of the teachers are parents from the Jesus Village Church (Kim, S.Y., 2002: 16). The educational aim of V School is to imbue a calling and to help students to live victoriously serving neighbours through virtue and good deeds. Following are the educational principles of V School:

- We intend to develop an educational community where some parents can nurture their children together like one home.
- We intend to hold a large vision where students have the same mind that was in Christ and serve the kingdom of God.
- We intend to develop a Christian worldview that is integrated with the truth of Christianity and schooling.
- We intend to integrate knowledge and unity through virtue and deeds.
- We intend to develop servant leadership (Ko, 2003: 125–126).

3.5.2.2 The Educational Direction

V School proclaimed the following five features of educational direction:

- First, they integrated faith and learning in all classes as well as focused on improving academic excellence (integration with Christian faith and learning).
- Secondly, they agreed that real learning is not merely to integrate knowledge but also practice it (unity between knowledge and life).
- Thirdly, they endeavoured to develop students' creativity and thinking power through discovery, class discussions, and respect for the individuality of students (creative discussion class).
- Fourthly, they integrated classes of mixed ability across the school years and added individual classes according to each student's ability (integrated and individual class).

- Fifthly, as much as is possible, they use English in the classroom to become proficient in English and foster global thinking (English class) (Research Team of CAEAK, 2003: 17).

3.5.2.3 Curriculum

To accomplish an improvement in Christian faith and excellence of learning, V School uses Abeka, Altavista, School of Tomorrow and Bob Jones Christian curricula, which are well-known for Christian education in the USA. V School has parents' educational programmes to stir up the vision for Christian education. Following are the contents of subjects that students have to learn:

- Year 3-5: English (Reading/Writing), Arithmetic, History, Science, Bible, Poetry, Health, Art.

- Year 4-6: English (Reading/Writing/Grammar), Arithmetic, History, Science, Bible/Poetry/Health/Art.

- Year 7-9: English, History, Science, Health, Bible, Mathematics, Special subjects, including: King's Kids, Korean history, Korean language, Japanese language, reading, QT (Bible contemplation), NIE (Newspaper In Education), discussion, field trips, Music, Arts and Parents school (Kim, P., 2002: 88).

3.5.2.4 Features of the School

V School is a village school that consists of various Christian families and teachers who are mostly parents of the students. They believe that God committed the responsibility of education to parents. V School operates Parents' School once a month to improve parents' participation in the education of their children. The management of the school is conducted through a School Operation Committee consisting of representatives of

parents and teachers. V School has an intimate relationship with the church. Actually, V School began as an after school programme of the Church of Jesus Village and most of the teachers and students are members of the Church of Jesus Village. Ultimately, V School intends to view church like school, and the school like church.

V School adopts educational methodologies such as creative discussions that integrate class work with faith, intelligence and character. Each class consists of 10 students to make effective discussion possible, as opposed to passive lecturing in large classes (Jhang, 2002: 50-55).

3.5.3 Handong International School (HIS)

3.5.3.1 Supreme Goal

Handong International School (HIS) was established by Handong University and Thanks Prayer Meeting and founded by Christian immigrants from the USA in 2001. The aim of its establishment was firstly to contribute to evangelism through assistance to the missionaries working in isolated places and who were having difficulties educating their children. Secondly, their desire is to equip students to grow in truth and to serve the Korean people and the world (Research Team of CAEAK, 2003: 72).

The supreme goal of education is to nurture students to be people who respond to God's calling. HIS tries to educate students to be thankful in everything, to be leaders with the heart of a servant, and to be the ones who serve with righteous deeds.

The educational emphases of HIS are as follows:

- Religious education: Encourage the students to live according to the disciple's life as a truthful worshiper.

- Character education: To develop in students a good nature and noble virtue.
- Academic Excellence: To help the students open up the future by giving them a sound body, excellent intellectual power and to encourage creativity.
- National pride education: Encourage students to love their people and country and to be proud to be Korean.
- Global education: Equip students to embrace the world and contribute toward international cooperation and development (HIS, 2007).

3.5.3.2 Educational Principle

The first priority of a Christian's life is to be born again. The natural life inherited from parents is not real life. Real life is that which is given by the Holy Spirit. Educating the natural life can make elegant, well-educated people and capable workers, but it is not possible to bear the fruit of real life. Being born again is possible not by education but only by the Holy Spirit and God's word.

Students should understand that the origin of authority and existence is in God. All things that exist have their origins in Him and, through obeying His authority their interrelationship and interaction are accomplished.

All people are equally high, noble and worthy of existence. God gives the talents, aptitude and capabilities according to a person's needs. Christian education should help people to develop their unique characteristics. Students should be treated in a respectful way regardless of their differences.

Students should appreciate the value of hard work and be glad to work. To work is a gift from God. Work is a great blessing given by God. Christian schools should lead and help students to be glad and enjoy hard work rather than to avoid work.

The value of unique individuals and the beauty of communal society should be appreciated. All creatures are unique creations and together they make a beautiful community through their uniqueness and interdependence. Christian schools should accept the unique value of each individual and, at the same time, lead and help students to understand the importance and beauty of community.

One has to wait patiently for the results of education. School education is similar to growing different kinds of trees. Most of them start to bloom in springtime and bear fruit in fall. However, there are a few trees that do not bloom even in springtime and do not bear fruit in fall. Maybe they do not grow as much as other trees do. Maybe those trees will never bloom or bear fruit. We often do not consider the trees that bloom and bear fruit quickly, the best. We know that some trees bloom and bear fruit later. Also, even though they do not have flowers or fruit, we understand that these trees are valuable. Education should be considered for its long-term results. By putting in a consistent effort and waiting, Christian schools will eventually gain the desired fruit (Research Team of CAEAK, 2003: 73).

3.5.3.3 Curriculum

HIS considers grades 7–8 as junior high and grades 9–12 as high school. However, the curriculum will be consistent and organized in a sequence vertically, and it is organized harmoniously with other subjects horizontally. Structures of HIS's curriculum and operation methods basically follow the guidelines of the Christian International School

and American Christian School. But subjects and curriculum that cultivate national identity will be included and organized. The basic principle is that the subjects which relate to national identity, such as Korean history or Korean language, will be taught in Korean whilst the subjects which are not related to Korean identity will be taught in English by international teachers. The school tries to get text-books which are published in the United States and written with a Christian perspective. Also, some textbooks are reorganized and rearranged with the Christian perspective added by the school's teachers (Research Team of CAEAK, 2003; 72–73)

3.5.3.4 Religious Life

HIS students devote the first hour of Wednesday for chapel in the Thanks Building. All students and staff attend chapel and the student praise team leads the worship. Chapel is also a regular meeting time for all HIS family once a week. Therefore, after chapel, announcements of the week are made and sometimes important issues are discussed. Bible Study is one of the regular subjects and there are 2 or 3 classes depending on the students' grade. The school pastor is responsible for teaching these classes and chapel. Early morning prayer meetings are held from Monday to Saturday. It is not mandatory, but most of the students attend. These prayer meetings are a very blessed time at HIS in which the students listen to God's words and have fellowship with God. HIS students have Sunday service at the university church. There is a separate English and Korean service at different times. HIS students have the option to go to the English or the Korean service. Some students go to both services. There is a Sunday evening service and Wednesday service at the University church, and students can attend these services at their own discretion.

3.5.4. High School of GloVil

3.5.4.1 The Mission of Education and Educational Philosophy

The Korea Gospel Institute (KGI), a School Foundation, has been operating Isabelle Junior and Senior High Schools since 1965 in Busan. In 2002, the GloVil High School was established and led by the KGI. The Isabelle Junior and Senior High Schools are recognized as exemplary mission schools in Korea in their attempts to promote Christ-centred education (Shin, G.Y., 2002; 28).

GloVil High School's mission is to equip Korean Expatriate Youth ('KEY'), comprised of mainly missionary children, with a solid Korean Christian identity, so that as they grow they become 'Citizens of God's Kingdom and Stewards of the World'. GloVil is an evangelical Christian co-educational boarding school caring for KEY above the 10th grade. This is to assist KEY to enter Korean colleges and universities either through the provisions of the Korean Government's exceptional admission policy for Korean expatriates, or through speciality admission policies. The educational philosophy of the school is based on the proverb: 'The fruit of the righteous is a tree of life' (Proverb 11: 30a). The pillars of GloVil are teaching, parenting, and pasturing students to help them become the righteous bearing a tree of life (GHS, 2007).

3.5.4.2.The Aim of Education

First, the teaching community that is called to educate missionary kids intends to nurture them in accordance with the parents' standards. Secondly, students are nurtured to be responsible learners that will commit themselves to God. Responsible learners can be nurtured through teacher's guidance and can acquire autonomous learning habits within the learning community. Thirdly, students are taught knowledge built upon a

Christian worldview and nurtured to maturity by extending that knowledge. Fourthly, the students develop their own concept of mission as a Korean as they are encouraged to present their beliefs on an international level so that they might go forth and serve God even in international contexts (Shin, G.Y., 2004: 3).

3.5.4.3 Curriculum

The curriculum of the school covers a number of fields:

- The field of the adaptation of Korean culture: students learn features of Korean society and culture and evaluate these in light of a Christian worldview. The purpose of this is to allow students to develop Christian identity and Korean identity.

- The field of developing an academic ability to enter higher education. Students may be equipped with an academic base of suitable scholastic achievement to allow study at domestic universities.

- The field of developing an international sense. Students may learn how to consider their own experience of foreign culture as important in establishing healthy international relationships.

- The field of community life. Students may learn to keep the norm of community and consider and respect the other person.

- The field of the guide to tertiary education. Students may confirm what their calling from God is and discern which subjects they will study at university.

- The field of developing spirituality. Students may learn knowledge of God through Bible study, worship, and one-to-one relationships with a mentor. Students can

learn a Christian worldview and Christian leadership so that they could grow up to serve world-wide (Research Team of CAEAK, 2003: 37–38).

3.5.4.4 The Education of Christian Integration

Since March 2000, the High School of GloVil has tried to constitute an integrative curriculum, based on a Christian worldview, through a Teacher Training Camp. Teachers have recognized contemporary epistemology as a dualism that separates meaning and facts by eliminating all except reason. To overcome the shortcomings of contemporary epistemology, the school proposes a methodology that integrates Christian faith and knowledge.

Their procedure for developing a Christian integrative curriculum is as follows:

- The vision of the High School of GloVil - which forms the basis of the motto for the school - is that educational philosophy and educational aim are centred in the procedure of integration.
- Teachers plan to teach Christianly and analyse the aims of national text-books with respect to a Christian worldview.
- The selection of teaching units and particular subjects involves an explanation of the context of learning.
- The content of learning is reviewed in the light of a Christian worldview.
- Learning resources are provided to guide understanding, self-reflection and application.
- Teaching plans are devised to integrate experience, knowledge, value, attitude and commitment (Jhang, 2002: 89–90).

3.5.5. Jinsol School

3.5.5.1 The Philosophy of Education

Jinsol School was established to teach dropouts from public schools. The school's governing body is The Arrangement Committee of Jinsol School that formed the school in 2002. They maintain that those students that were evaluated as hopeless students are still students requiring education. They believe in the words of Jesus that state: 'Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent' (Luke 15:4, 7). These words of Jesus motivate their teaching. The philosophy of the education of Jinsol School is to follow Jesus, who is Truth and the Life (JS, 2007).

3.5.5.2 The Aim of Education

- To nurture the man who loves God and bestows favour on other people.
- To nurture the man who serves other people through communal life.
- To nurture the man who knows the values of labour through working practice.
- To nurture the man who knows the preciousness of nature.
- To nurture the man who controls himself and provides for the educating of self-control (Han, 2000: 33).

3.5.5.3 Educational Methodology

God loves human beings and gives each person a precious and unique personality that is not given to any other person. True education means first, learning the Creator's

providence and second, respecting others' creativity and autonomy. The method is subject to the following norms:

- Transparency: Teachers and students are thoroughly honest with each other and should be open to discuss all questions.

- Autonomy: Education's main aim is to nurture students to develop independent personalities. To accomplish this aim, students may learn to improve the ability to think and act independently.

- Individuality: Make students realize that other people have different talents and aptitudes. Therefore, all students have opportunities to select their favourite subjects according to their own aptitude (Research Team of CAEAK, 2003: 89).

3.5.5.4 Curriculum

The curriculum consists of the following subjects / learning areas:

- Education of Religion: This involves worship, Bible class, special worship, individual contemplation of the Bible, and visiting an orphanage or an asylum to serve.

- Agricultural Education: raising chemical free vegetables, raising stock and planting trees.

- Social Education: all teachers and students live in dormitories to develop both a community centred mindset and autonomy.

- Discipline of a strong body: intensification of sports including ball games, athletics and the development of physical strength.

- Nurturing a healthful member of society: Educating for entering higher school and occupation according to temperament and attitude (Han, 2000: 34-40).

3.5.6. Dongmyeong High School

3.5.6.1 The Principle of Education

Dongmyeong Christian High School was founded on March 3, 1999, based on the Word of God. The school motto is 'Faith in oneself, neighbours, truth, and God.'

The school is located in Gwangsan-gu, Gwangju. It is a small school with a beautiful location overlooking the Hwangryong River. It is surrounded by hills and fields.

There are 120 students and 21 teachers in the school. There are two classes in each grade. Each class has 20 students. Most of the teachers have a special, close relationship with a group of between seven and ten students. The teachers emphasize each student's speciality and talent (DMHS, 2007).

3.5.6.2 The Aim of Education

♦ Education is to believe in oneself — Nurture the autonomous person who is able to judge for himself with wisdom and responsibility.

● Education is to believe in one's neighbour — Nurture the person who is able to give thanks to his neighbour through community life.

♦ Education is to believe in knowledge — Nurture the person who is able to develop knowledge and special ability and aptitude to live a successful life in the future.

● Education is to believe in the Creator — Nurture the person who is able to know God and worship Him (Research Team of CAEAK, 2003: 92–95).

3.5.6.3 Curriculum

♦ Activity of Study: among the common subjects and professional subjects, the learning activity of subjects relate to the pursuit of knowledge.

- Activity of improving one's mind: learning activities are to develop knowledge, virtue, and physical exercises. The development of a particular mentality is encouraged through writing a diary, keeping one's promise, technology, and natural exploration.

- Activity of practice: learning activities of subjects related to practices. These are special activities, service activities, club activities, activities of students' associations, manual labour, experience of working in the field, and every kind of project activity (Han, 2000: 13-20).

3.5.6.4 Characteristics of School Activity

Each class consists of 20 students. Each year group consists of two classes. In the case of Korean language, English and Maths, there are various classes according to students' ability. One day in each week is set aside for learning the context of work experience. For example, students will work at farms; they will make a pilgrimage to the country to explore various projects. Apart from knowledge centred classes, many activity classes are implemented, such as bowling, caricature drawing, photography, pottery, music instrument tuition, writing class, and gardening. Sometimes, learning areas such as Korean language, arts, English, and music classes are merged with two or three subjects. Students have to visit orphanages and retirement houses regularly and care for people in need. There are many clubs such as sports, dance, computer, cinema, and singing (DMHS, 2007).

3.5.7 Preliminary Conclusion

The following alternative Christian schools have been examined: V School in Chuncheon; Handong International School (HIS); High School of GloVil; Jinsol School,

and Dongmyeong High School. These are all new Christian alternative schools established in the mid 1990s or early 2000s. Among them, HIS and the High School of GloVil are schools for children whose parents work overseas, such as missionaries and others who labour in foreign countries. With the exception of Dongmyeong High School and High School of GloVil, these schools are non-accredited. Dongmyeong High School and Jinsol School are located in rural districts. The High School of GloVil is in a metropolitan area. The other schools are in small towns.

V School and HIS have adopted overseas curricula. Dongmyeong High School and Jinsol School have adopted the curriculum of a special high school. On the other hand, the High School of GloVil has developed a unique curriculum oriented toward Korean Christian education.

These five schools represent a variety of contemporary Christian alternative schools. The following chapter will investigate in more detail whether the schools are indeed implementing a well-founded Christian education.

3.6 Analysing Education offered by Christian Alternative Schools

3.6.1 Introduction

This brief overview of the educational philosophy and practice of a few Christian alternative schools was done to see whether the schools accomplish the aims of Christian education. The schools will be examined using the rubric (a set of norms or standards) proposed by Van Brummelen (1994: 26-40), specifically with regard to the aim, the principle of education, curriculum, education of the community, and the central establishing body of the school.

In Van Brummelen's rubric the key points are: the Great Mandate (Genesis 1: 26-28); the Great Commission (Matthew 28:18-20); the Great Commandment (Matthew 22: 37-39); and the Great Community (Mark 10:45) as already briefly discussed above in 3.4.2 to 3 4.5. These four principles overlap. All relate to Christ's word to seek first His Kingdom and its justice and righteousness (Matthew 6: 33). All that Christ requires from believers is to be responsible disciples of Christ in all areas of life (cf. chapter 2). Now let us review how the education of these schools performs against the rubric.

3.6.2 The Aim of Education

The comprehensive aim of Christian education is 'the kingdom of God' (Kim, H.J., 2000: 91). The basic vision of Christian alternative education is helping students be responsible disciples of Christ. Therefore the aim of Christian alternative education is to nurture students to live responsibly as citizens of the kingdom of God and as disciples of Christ. The aim of education in each of the above schools will now be viewed against this norm.

The aims of education of the schools mentioned above are as follows:

- To equip students with a vision for God and help them to serve God and their neighbours with virtue (V School).
- To nurture students to be people responding to God's calling, to be leaders with the heart of a servant, and to be people of righteous deeds (HIS).
- To grow to become 'Citizens of God's Kingdom and Stewards of the World' (High School of GloVil).
- To teach children of the love of Jesus who is the true truth, and to help students experience and practice the love of Jesus Christ (Jinsol School).

♦ To have faith in oneself, one's neighbours, truth, and God (Dongmyeong High School).

The aims of education in the Christian alternative schools were commonly focused on 'the kingdom of God' and 'Jesus Christ'. They also included the factor of nurturing the ability of children and helping them use it for the 'kingdom of God'. This means to live as a servant of God and their neighbours. There is evidence here that the above Christian alternative schools embody the aims of Christian education that help students to obey the Great Commandment.

3.6.3 The Principle of Education

The principles of education in the above mentioned schools are as follows.

● V School emphasized 'integration between Christian belief and learning', 'unity with knowledge and life', and 'the balance between integration and individual class'.

● Contrary to the other schools, HIS proclaims an 'educational principle'. The main content of it is as follows. The first priority of our life is to be born again. Students should understand the origin of authority and that existence is in God. All people are equally high, noble and worthy to exist. Students should appreciate the value of hard work and be glad to work. We should understand the value of unique individuals and beauty of communal society. We should be waiting patiently for the result of education (3.5.3.2).

♦ GloVil High School insisted that contemporary epistemology was distorted because it elevated reason absolutely by excluding the Bible. The school presents 'integration between Christian belief and knowledge' as a resolution.

♦ Jinsol School accepted the principle of education that involves nurturing students to serve neighbours and society through developing individual talent that God gives to all people. Jinsol School also emphasized God-centred and truth centred-education.

♦ Dongmyeong High School emphasized education of belief in oneself, neighbours, truth, and the Creator.

♦ V School, HIS, and the High School of GloVil pointed out the problem of teaching and learning subjects which are based on a reason-centred contemporary epistemology and instead emphasized integration between learning and faith.

All of these indicate that a desirable Christian educational philosophy is one that attempts to embody the Great Commandment, namely that believers are to love their Creator with all their heart, soul, mind and strength.

3.6.4 The Curriculum

♦ V School uses the curriculum of Abeka, Altavista, The School of Tomorrow, and texts published by Bob Jones University, which are a well known curricula of American Christian education.

♦ HIS's curriculum basically follows the Christian International School and American Christian School curriculum. The above two schools use curricula of existing Christian schools in America for the purpose of improving Christian faith, creative thinking, and academic excellence. They use English textbooks to learn English (Jhang, 2002: 98). These American textbooks are based thoroughly on a Christian worldview and have attached an exposition for teachers. The subjects, however, that relate to

national identity such as Korean history or Korean language are taught according to the standard Korean curriculum.

♦ The High School of GloVil tries to integrate Christian faith and knowledge through training teachers and developing textbooks.

● The other Christian alternative schools use curricula of Korean public schools or American schools (Jhang, 2002: 101). Jinsol School and Dongmyeong High School use the same curriculum as public schools with additional worship and Bible class. The school day begins with worship, Bible study and ends with a prayer meeting.

Except for the High School of GloVil, all other schools mentioned above use the public school curriculum or a curriculum borrowed from American Christian education. However the curriculum of the High School of GloVil is at a rudimentary level when compared to Christian curricula such as those used by foreign Christian schools. It is necessary, therefore, to develop a more thorough Christian educational curriculum in and for Korean schools.

3.6.5 Education of Community Life

According to the Van Brummelen's view (1994: 41-45) of Christian education, the education of community life is an important essence of Christian education.

● V School is a community that pursues Christian truth and academic truth together. It pursues educational community in that various parents nurture their children together as if in one home (Jhang, 2002: 19).

● HIS tries to educate students to be thankful in everything, to be leaders with the heart of a servant and emphasises character education which seeks to develop in the students a beautiful nature and noble virtue.

- GloVil School helps students develop a Christian worldview and a desire to serve others through chapel programs, Bible studies, mentoring from godly and dedicated teachers, and community life in the dormitory.

- Jinsol School includes community life as a part of the curriculum (Han, 2000: 37). Every student and teacher has to live at the same dormitory so that they can raise community consciousness and autonomy.

- Dongmyeong High School emphasizes coming into close relation with the local community. This includes visiting orphanages and retirement homes and serving them as part of the curriculum.

Most schools mentioned above reflect developing and nurturing aspects of community life in their principles of education.

3.6.6 The Central Establishing Body of the School

We can classify Christian schools as parent-centred schools, individual church-centred schools, individual centred-schools, and committee centred-schools according to the body that established the school (Harper, 1984: 105).

- Dongmyeong High School was established by the Dongmyeong Church.

- V School was established by the Jesus Village Church. The first two are therefore church centred-schools. The staff of V school is however made up primarily of the students' parents. So V School may also be called a parent-centred school.

- HIS was established in 2001 by Handong University and 'Thanksgiving Prayer Meeting' that consisted of some Christian emigrants in America. Its purpose is to educate the children of missionaries abroad.

- Jinsol School was established by an arrangement committee of Jinsol School.
- The High School of GloVil was established by Dr. Shin Gi Young who was manager of Isabelle Girl's High School.

The body that established the school has a large influence on the educational philosophy, features of the school, and other aspects. While a parent-centred school could reflect parents' educational philosophies and opinions, it is difficult to keep the unity and pureness of the initial educational philosophy of the parents as time goes on. Church-centred schools are apt to reflect particular theological features in their education, but it is dangerous to emphasize church life more than a balanced, whole life as a fully developed and integrated human being. Individual-centred schools have the advantage that decision making is fast and that the governing body can observe the principles under which the school was established, at least for the lifetime of the establisher of the school. They have a weakness though in that it is difficult to gain support from the church and parents. Committee-centred schools are able to maintain the intimate relations between school and church, and also to keep the continuity of the school's establishing philosophy, but they tend to experience problems with respect to involving the parents in the administration of the school (Kim, 1996: 73-74).

Various bodies have been establishing Christian alternative schools in Korea. The largest of these are the establishing bodies of church-centred schools or individual-centred schools. Parent-centred schools are very rare. If a school is church-centred, it is operated by a particular small group in a church such as an educational committee or a school-establishing committee. Those church-centred schools in which all the parents and learners are members of a specific church are rare. The fact that the societal

boundaries between schools as societal relationships and churches as societal relationships tend to disappear in the case of church-established and –centred schools remains a perennial problem for such schools.

3.6.7 Preliminary Conclusion

After considering the educational aim, principle, curriculum, community-focus of education, and the establishing body of the school in the five schools among the new Christian alternative schools in Korea, we can conclude that they indeed reflect God-centred Christian education in the sphere of educational aims and principles. However, the curriculum, which has to be the practice of the philosophy, does not thoroughly reflect a Christian approach. These Christian alternative schools adopted either Christian curricula from America, or the Korean public school curriculum and added chapel and Bible class. On the other hand, the High School of GloVil has tried to develop a Korean style Christian curriculum, but it is still only at a basic level (Shin, G.Y., 2004: 3).

There are only a relatively small number of alternative Korean Christian schools and they have a very brief history, all being less than 10 years old. They cannot compare favourably with Western Christian schools which have developed over several decades or more.

3.7 Conclusion

In this chapter, we examined alternative school movements since the 1990s that appeared as a response to the problems and distrust of public education in Korea. It was found that Korean alternative school movements are not unique to Korean education;

they are part of a global tendency involving the dismantling of public education. There are a variety of alternative sources of education that have arisen as a response to the problems of public education. These include schools that present a more acceptable approach to competitiveness, schools that focus on the protection of the natural environment, schools that are primarily concerned with integrating children with social, emotional and physical disabilities into schools, and Christian alternative schools. Since Christian alternative schools became a major player among the alternative schools, we investigated the educational aim, principle, curriculum, community-focus, and the establishing body of five schools among the new Christian alternative schools.

To see whether the new Christian schools are true to their philosophical tenets, a comparison with another system can be useful. The Australian Christian school movement might provide some meaningful perspectives. Korea and Australia have a very similar educational situation in that the Christian school movement appeared in each of them when public education became distrusted. Relevant insights can thus be gained from the comparison. In the next chapter, we survey the history of the Australian Christian school movement and attempt to search for desirable aspects that may be transplanted to the Korean alternative Christian school 'system'.

4. THE ALTERNATIVE CHRISTIAN EDUCATIONAL MOVEMENT IN AUSTRALIA

4.1 Introduction

In this chapter, a comparison will be made between the situations in Australia and Korea. The situations in Korea and Australia are similar in that the Alternative School Movement has resulted from the public school system's problems, and that a few private schools have led the movement in each case.

As discussed in chapter 2, most Korean private schools are similar to public schools in that they have a university entry-centered curriculum while the Government has control of the policies of student admission, employing teachers, and adopting textbooks and curriculum. It is now common knowledge that in both Korea and Australia there has been a remarkable upsurge in the number of alternative Christian schools. This emergence of Christian schools imply dissatisfaction with the two existing approaches to schooling; one is the Government-sponsored school and the other is the older wave of church-sponsored schools in each country, which consists of mostly private schools (Hill, 2004: 61). Australian public schools and most private schools have problems similar to those of Korean public schools. As a solution to this problem, both Australian and Korean Christians resorted to alternative private schools. We will deliberate on the history, background and educational policy of Christian Parent Controlled Schools (CPCS) and Christian Community Schools (CCS) which are considered as the two main streams of the Australian Christian Alternative School Movement. We will look at two Christian Schools as case studies to understand Australian Christian Schools. As the

Australian Alternative School movement started at least 30 years earlier than in Korea, we can get some insights for the Korean situation from the Christian Alternative School history in Australia.

4.2 The Background of the Alternative Educational Movement in Australia

4.2.1 Introduction

Alternative Education can be seen as a series of educational efforts to overcome the problems of modern public education such as standardization, excessive competition, and materialism (cf. 3.2.1). Australian Catholic and Anglican schools have a university entry centred and materialistic education just as the public schools do (Justines, 2002: 12-13). Philosophically, the state school is committed to a marriage between Plato's rational man, Freud's sub-conscious man, Rousseau's natural man and Dewey's pragmatic man, says Flower (1992: 8). In practice, all are welcome in the state school, irrespective of their religious position. But it goes further than this. Not only are all welcome as a practical necessity; the philosophy further states that this is a desirable environment for children's education. The implications for the classroom are clear. Teach as if there is no absolute and let the children choose whatever suits them. The options facing parents are basically two: Place their children in the state school and then take up the challenging task of evaluating all that goes on and, when necessary, correcting elements that run against their principles and norms. Alternatively, place their children in a non-Government school where the philosophy of the school is consistent with their own (Flower, 1992: 9).

There were new kinds of conservative protestant Christian Schools which proclaimed

alternative education to public school education in 1962. These schools were called themelic schools. The term 'themelic' literally means 'Christ is the foundation' (Long, 1996a: 13). Many themelic schools have been established in reaction to the Catholic and Anglican schools that follow public schools in emphasizing university entry centred education, humanism and materialism (Long, 1996a: 17). There are still approximately 300 of these schools across Australia, with 60 000 students. This represents more than one-third of the Protestant school population, and 8.5% of the non-Government school population (AACS, 2004).

4.2.2 The Emergence and Philosophy of Australian Public Education

It is not widely known that education in Australia was first established not by the Government, but by the Christian Church. Australia's first church building served as a schoolhouse. It was erected by the Rev. Richard Johnson, the colony's first chaplain who accompanied the first fleet in 1793 (Roberts, 1989: 25). Until 1870, most pupils in Australia attended publicly-funded denominational schools, such as those of the Church of England, the Catholic, Presbyterian and Methodist churches (Justines, 2002: 10).

A combination of educational disputes and a growing public agnosticism eventually led to the introduction of a schooling system in Australia which was non-religious. In the year 1867 public schools contained 28 000 pupils and in 1879 this number had trebled having reached 88 000. Denominational schools, in contrast, had been reduced from an enrolment of 317 000 to 33 000 over the same period (Griffiths, 1957: 136). Partridge stresses two other factors which contributed to the triumph of Government education. The first of these was the changing character of the Australian colonial communities (Roberts, 1989: 31). Austin (1972:12), writing particularly of Victoria's gold rush

immigrants says, 'her aggressive, radical newcomers were producing a society which was more irreligious, more anti-clerical, than any other in Australia.' The second factor was the influence of Australian democracy in its emergent form. The notion that it was the Government's responsibility to provide the essential needs of the common man was already abroad and was to be increasingly voiced in the demand for public education (Roberts, 1989: 31).

The term 'secular' has been widely adopted to describe how a modern democracy must operate in the sphere of values. It is meant to imply that public institutions must stand aloof from the sectarian value-systems of the various interest groups and sub-cultures which together make up the populations of modern democracies and must maintain public institutions for the good of all (Hill, 2004: 166). The religious factionalism which was causing such social disharmony was not the only reason for wanting religion excluded from the public domain. More importantly, Australians believed that religious world views had been superseded by the reign of reason and science (Hill, 2004: 167). Education Acts from 1872-1895 were committed to the establishment of a national, largely secular, free and compulsory system of education, and the abolishment of state aid to denominational schools (Deenick, 1991: 238). All schools under these Acts had to include general religious teaching as distinct from dogmatically or polemical theology (Hill, 2004: 167).

4.2.3 Cause for the Rise of Australian Alternative Schools

The private schools have grown over the years in response to public education, the instinctive first choice of most parents. There was concern over the deepening secularization of public education and the influence that some blatantly non-Christian

teachers were having over Christian children.

There was also concern with academic standards. This was usually put down to lack of care for individual students or disciplinary problems. Belief that discipline was poor not only affected perceptions of academic decline but also created concerns about students' safety and general wellbeing (Dickens, 2006a: 1). Recently, because of the public school's problems, value education and religious education were demanded (Symons, 2004). Government education, featuring traits such as secular humanism, general sympathy for ethical relativism and for Communism exacerbated by the Cold War, fostered the new Christian schools (Long, 1996b: 289).

By 1908, all states of Australia had introduced the legislation for free, compulsory, and secular education which was opposed to polemical or doctrinal instruction. The questioning of this Christian education and its demise in schools in the 1970s became an obvious signal for Protestant Christians that society was becoming more secularized and that Protestant Christianity had become a minority group in an increasingly pluralistic society (Roberts, 1989: 31). The dormant Christian community was agitated into change by 1978 as a result of the shortcomings of the Government education system. They felt that a foundation had been lost and that they needed to establish strong Christian schools (Long, 1996b: 150).

One reason for the development of a new schooling tradition in Australia was the growing trend of Protestant denominational disintegration, and a revival in recent Protestant church history in Australia (Piggin, 2004: 166). Parents supporting private schools to protect their children and Government subsidies to private schools also contributed to the increase of Christian alternative schools (Marginson, 1992: 206) .

4.2.4 The Alternative Christian Schools in Australia

The alternative Christian schools in Australia may be sub-divided into (1) individual schools each controlled by a local church, mostly Baptist; (2) a few instances of individual schools controlled by a local inter-denominational consortium of churches, and (3) a number of parent-controlled schools (Hill, 1982: 23).

The most obvious way of framing the alternative Christian school movement in Australia is to identify the most common and significant groupings of schools. The last forty years has seen a rapid increase in the number of Christian schools and the proportion of children attending them. While some 31% of children in Australia attend non-Government schools, it is the Christian School movement which is amongst the fastest growing. The new wave of schools operating under the name 'Christian Schools' have been established by Protestant Churches and groups of parents so that children from Australian families could attend affordable education delivered from a Christian worldview. With the growth of such schools, it was essential to establish clear lines of national coordination and to maintain a cohesive identity that clearly demonstrated the true nature of a Christian as practiced in these new schools (CSA, 2004).

The Australian Association of Christian Schools (AACS) was formed in 1987 to meet this need. As a national association of schools, AACS began with two foundation group memberships, consisting of all Christian Community Schools (CCS) and all Christian Parent Controlled Schools (CPCS). Individual Christian schools and other national groups of Christian schools were invited to join the Association. From 2002, the AACS included all schools in membership with Christian Schools Australia Limited (CSAL), incorporating those previously within the CCS group, the Christian Parent Controlled

Schools Limited (CPCSL) as well as some non-aligned independent Christian schools. In 2004, Christian Schools Australia resolved to withdraw its membership from AACS and to offer a Government Relations Service to its member schools in house. From 2005, AACS continues to offer a Government Relations Service to all remaining members. The membership total of AACS is approximately 100 schools from all Australian States and Territories. Student enrolments in these schools are about 33 000 (AACS, 2004).

The South Australian Association of Christian Schools (SAACS) has seventeen affiliated schools. Within these more mainstream groupings of schools, approximately forty percent of students are enrolled in schools with over 600 students. While these groupings make up a major part of the 330 schools, 4 500 teachers and 60 000 students who find themselves in schools that may be defined as alternative Christian schools in Australia, there are another 100 schools with an estimated enrolment of 500 students each that are not affiliated with these larger organizations, that receive no Government funding and, in a number of cases, refuse registration (Lambert, 1996: 17-18).

4.2.5 Preliminary Conclusion

We have briefly looked at the background of Australian Christian Alternative Schools. Education in Australia was first established not by the Government, but by the Christian Church (Roberts, 1989: 25), but it was difficult to keep the Christian tradition for numerous immigrants from various religious backgrounds settled in the country. Government had to allow people public education based on secular, compulsory, and free schools. So education based on pertinent biblical principles was weakened in existing Christian schools. As a result, most Australian private schools have been similar to public schools, just as in Korea. To counteract this problem, a new Christian

value education movement based on entirely biblical educational philosophy rose. The last forty years has seen a rapid increase in both the number of Christian schools and the proportion of children attending them - some 31% of children in Australia already attend such non-Government schools. The Christian School movement is among the fastest growing (AACS, 2004). Since the Christian Parent Controlled Schools (CPCS) will be considered in more detail in the next chapter, only a brief outline of this movement need to be given here as an example of the phenomenal growth of the Christian School movement in Australia.

4.3 Christian Parent Controlled Schools (CPCS)

4.3.1 Introduction

The Christian Parent Controlled Schools (CPCS) is a community of schools owned and governed by the Christian parents of the children who attend those schools. In all their structural and curriculum practices the CPCS endeavours to celebrate God, the creator and ruler of all, and understands that the Bible reveals God as the author of all knowledge. The CPCS is committed to a dynamic partnership between parents and teachers in order to teach and nurture children from a Christian viewpoint of the world (CPCS, 2004).

The CPCS in Australia has its origins in the Netherlands where, in the second half of the 19th century, Protestants and Roman Catholics together waged a tremendous political struggle against the liberals for equal school subsidies (Deenick, 1991: 241). Dutch statesman Groen van Prinsterer (1801-76) believed that the ideals of the Enlightenment, embraced by Dutch liberals, as they came to expression in the French Revolution (No

God, no master) constituted the most serious threat ever to Christianity in European culture (Deenick, 1991: 237)

4.3.2 The Early Days of the CPCS

Dutch migrants began to arrive in Australia in force in the early 1950s. As they were mostly from Dutch Reformed churches, they were dismayed to find no parallel Christian school movement in Australia (Lambert, 1996: 15). Most of the settlers had little choice but to send their children to state schools. However, an increasing concern with the secular character of education in state schools provided the motivation to start parent-controlled Christian schools. The Dutch immigrants longed for the Christian schools of their homeland. They had a heritage which included a struggle to achieve choice and religious freedom in education, and were concerned that the ideology of state schools was not in line with their religious beliefs. Weekly Scripture lessons were regarded as insufficient because they implied a dualism between religion and other parts of life, and they felt keenly their lack of control over their children's education (Justines, 2002: 60).

In 1962 the Association for Christian Parent Controlled Schools, Kingston-Hobart and Tasmania, after eight years of planning and saving, established the Calvin Christian School with John Hofman as its founding principal (Bennet, N., Mechielsen, J., Smith, M. & White, A. 1992: 11). The Calvin Christian School was first an idea in the minds of a group of Dutch immigrants who wanted their children to attend a school that gave them a God-centred, Christian education in preference to the man-centred, humanistic education they were receiving in Government schools. They brought this idea with them from the Netherlands where Christian schools were numerous and a customary part of

that country's education system (Justines, 2002: 60).

By 1966 two other associations had launched schools, Blacktown with the Tyndale Christian School, and Perth with the Rehoboth Christian School (Deenick, 1991: 241).

4.3.3 The Theology of CPCS

At first, the CPCS was established by Dutch Reformed Church members (Hoeksema, 1983: 77). Van Prinster, Kuyper and Dooyeweerd, who were Dutch Reformed Church members, argued that Christian philosophy was grounded in the antitheses between God and all forms of idolatry (Kalsbeek, 1975: 45). Dr. Stuart Fowler, who is one of the pioneers of the Australian Christian School movement, placed antithesis at the heart of the CPCS educational philosophy (Blomberg, 1996: 7). Every human thought and action in relation to the creation is directed by one of two religious principles that can never be reconciled. We either respond in faith with wholehearted love for God or we respond in disbelief in the service of a substitute for God. There is no religiously neutral ground for any kind of human thought or action (Fowler, 1996: 71).

Another concept central to an understanding of the establishment of the CPCS was 'sphere sovereignty' (Justines, 2002: 44). Kuyper maintained that because the state and family were independent sovereign spheres of reality, and because children were born into families, it was the responsibility of parents, not the state, to educate children. The role of the state was to govern, so schools should be left to the jurisdiction of parents (Fennema, 2006: 18). The concept of 'parent control' drew much of its inspiration from this theological-philosophical concept of sphere sovereignty (Dickens, 2004:296).

The Calvinist concept of the covenant was also part of the conceptual structure of the CPCS. As a consequence of an infant's baptism, the infant receives the promise that

God will transform them into believers, i.e. into conscious and intentional members of the covenant (Justines, 2002: 45). This view of the covenant was an important element in the development of the foundational value on which the CPCS was established, namely primarily to support Christian families in the task of educating their children. This cultural mandate gained great vigour under Kuyper's leadership of the Neo-Calvinist movement in the Netherlands after 1870 (Oppewal, 2000:15). Kuyper opened the whole world for Christian participation; as his most famous dictum puts: 'There is not a square inch on the whole plain of human existence over which Christ who is Lord of all, does not proclaim: This is mine!' (Van Brummelen, 1986: 77). This interplay of the concepts of antithesis and cultural mandate has led, in most of the CPCS's schools, to a situation where structures and academic disciplines are comparable to most other Australian schools, save for Christian perspectives in subject content. It is clear that the sovereignty of God was an important theological principle for the CPCS schools, providing a rationale for approaching the whole enterprise of schooling from a Christian viewpoint (Piggin, 2004: 181).

4.3.4. The Development of the CPCS

While the first Christian parent controlled schools were established by Christian parents of a reformed persuasion, associations were set up to reflect the Christian rather than denominational character of the school (CPCS, 2004). There was a hope and expectation that churches would support parents in their efforts to nurture their children in obedience to the Lord in school communities where everyone would seek to serve Christ, who occupies the central place in education (Mechielsen, 1991: 5).

The late seventies and eighties saw tremendous growth in Christian parent controlled

schooling. During this time, more than fifty new schools were added in every state and territory of Australia (Deenick, 1991: 248). Many schools added junior and senior secondary sections to their primary operation. From a few hundred in 1975, student numbers grew to 15 000 in 1990. Associations such as *Swan* in Western Australia, Kingston-Hobart and Darwin, even began to operate more than one school (Mechielsen, 1991: 5). The period from 1976 to 2004 saw a rapid increase in the number of associations and schools. Along with the increase in the number of schools there came a rapid growth in the size of most existing schools (CPCS, 2004). The demand for places in some cases was so strong that some associations felt the need to start additional schools or add classes at each grade level. It is noteworthy that, even in places like Geelong and Adelaide, where Reformed Christians had previously been happy to send their children to a Lutheran school, there were moves to start a Christian parent controlled school. Thus, by 1990, all except a few Reformed Churches had a Christian parent-controlled school nearby (Marginson, 1992: 201).

It should be noted that this growth was not restricted to Christian parent-controlled schools. The Christian Community Schools and other Christian schools also started in this period (Marginson, 1992: 206). In the nineties, Christian parent controlled schools continued to be established and developed (CPCS, 2004).

4.3.5 Family and School Working Together in the CPCS

Communities are so called to enable people to perform particular tasks before God and for each other. The school is a community established for learning (Fowler, 2003: 22). Guidance of children should not simply socialize them into well behaved children, but should give opportunities for learning, living and serving as citizens of God's Kingdom.

Christian teachers are called to translate what Christians know about man and his calling into a specific programme of courses as they aim at preparing students for a life of faith in today's world, so that by God's grace, students will be ready and willing to respond to God's call for them (Bennet et al. 1992: 10). God has given to parents the responsibility to train their children. Christian parents may seek help from each other in the fulfilling of this responsibility, but they cannot avoid the responsibility, or pass it off to others (Dickens, 2004: 292). So the school exists as much for the parents as it does for the children. It assists them in raising their children. Even more, it exists so that parents and teachers may co-operate together for the glory of God. Children are, in the first place, children of their parents. Parents have the God-given responsibility to nurture their children towards lives of loving relationships and service.

The complex, contemporary society requires a communal approach to education. This is best done by families joining together with teachers equipped with special training to form communities for learning. The Scriptures tell that there is unity in the diversity of gifts, insights and service that each person brings to the school community (1 Corinthians 12: 18-20). Parents are called to direct and support, teachers to develop a framework for learning, and students to learn and grow. As each is called by God, so they all bring together all the ingredients that make up the Christian school (Bennet et al. 1992: 7).

4.3.6 The National Institute for Christian Education (NICE)

Registered in Australia as a non-profit organization, NICE was founded in 1991 by Christians involved in education (Long, 1996b: 145). They recognized that in Australia and much of the world outside of North America, many Christians involved in

education received their teacher education in secular Government universities which normally denied the reality of the Lord Christ over education. Consequently, these teachers moved into Christian schools without the ability to nurture and teach children in a way that celebrates the lordship of Jesus Christ over every aspect of life (NICE, 2004: 3).

NICE was created to rectify this problem by offering university-level courses in education that explore teaching and learning issues from a biblical worldview perspective. NICE takes the Bible seriously and challenges teachers to be authentically Christian in every part of the school – in math, social studies, music, discipline, assessment, involvement of parents, school governance and so forth (NICE, 2004: 3) NICE's vision is to provide Christian teacher education and support for school communities with a particular focus on CPCS associations. The strategic plan for NICE is developed around four strategic pillars which are to provide the framework for guiding the development in the coming years. Each pillar is simply a characteristic which lies at the heart of NICE and is essential to its existence as a Christian learning community (NICE, 2005: 2). The four pillars are:

- Providing Christian teacher education
- Facilitating school and curriculum development
- Articulating and nurturing a biblical worldview
- Supporting Christian education in the international arena

4.3.7 Preliminary Conclusion

The CPCS was rooted in an association of Dutch Reformed Church members, who could not accept the distinction between 'religious' and 'secular' education. The

Christian is called to sanctify every area of life. There can be no neutral subjects. Everything in life is related to Christ, and has significance beyond this life. From the very beginning, the Dutch reformed church and parents adopted the 'parent controlled' school model, based on their understanding of parental responsibility to the education of their children and on Kuyper's view of sphere sovereignty, rather than the more common Australian model of church schools. The number of children sent to CPCS increased every year because parents were disappointed in public schools. The CPCS also established NICE to support Christian teachers to equip them with a Christian educational worldview and philosophy.

4.4 Christian Community Schools (CCS)

4.4.1 Introduction

The development of Christian Community Schools (CCS) in Australia started in 1974 when two Baptist pastors set up a committee to start the first Christian Community School in association with the Lidcombe-Berala and Regents Park Baptist Churches (RPCCS, 2004). The motivation for commencing this school came from an awareness that there was much amiss with what was happening in many state schools.

Based on a conviction that God was leading them, Peter Hester and Robert Frisken also started a school which would be a ministry of the local church, and in which Christian relationships would be a central part of education. The school they started was the Christian Community High School, which was founded as a Bible-based and Christ-focused school in 1976. Though the school had no direct or indirect links with the Parent Controlled Schools, there were many similarities in its approach to teaching and

to curriculum.

Over the next two decades over 90 schools were started, either with the help of the Christian Community Schools Limited (CCSL – see 4.4.3 below) or those who later joined it. Most schools in the association are conducted by a local church (Frisken, 2004: 5)

4.4.2 The Early Days of CCS

Hester and Frisken approached Lidcombe-Berala Baptist church about the use of their property, which had facilities available that were able to be modified for classroom use. Said buildings were made available without cost (Long, 1996b: 129). An interim Committee was formed in 1974 to establish a distinctly Christian high school. The following year, the committee invited a number of churches, including Regents Park Baptist Church and Lidcombe Berala Baptist Church, to share in the ministry. On the 2nd of February 1976, the Christian Community High School (CCHS) commenced as an unincorporated body with thirteen students in makeshift accommodation at Lidcombe-Berala and Regents Park Baptist Churches (RPCCS, 2004). During 1975, Frisken worked through many of the theoretical and theological foundations for Regents Park High School. He has written much of the philosophical framework which is used for teacher induction into the CCSL system (Long, 1996b: 129).

4.4.3 The Theology of Christian Community Schools Limited (CCSL)

CCSL commenced operations in 2002, an amalgamation of two former associations – Christian Community Schools and Christian Schools Association of Queensland – and a number of schools not previously in association membership. The membership of CCSL includes more than 150 schools in Australia (CSA, 2004).

Originally, the distinguishing aspect of CCSL was that each was a ministry of a local Church congregation. At one stage it was believed that staff employed by the school would join the church that was operating the school, and would be equivalent to the Catholic religious orders (Cannon, 2003a: 2). The tradition of the CCSL schools and their members stems from moving towards the establishment of affordable, locally governed schools, dating from the 1970s. These schools are associated with local churches rather than a denomination, diocese or parent groups (Long, 1996b: 23).

In contrast to CPCS, CCSL is strongly influenced by evangelical tradition. The term 'evangelical' simply comes from the New Testament Greek word for gospel, meaning 'good news' (Long, 1996a:18). Preaching about salvation, the proclamation of God's 'saving work' on the cross, and the need of all people to personally trust in Jesus for eternal salvation are the central ideas in the evangelical tradition. This tradition emphasizes human ability to choose the Armenian perspective in the salvation process. This has often been at odds with the reformed Calvinist perspective that emphasizes the sovereignty of God over human ability (Piggin, 2004: 181).

Christian schooling in Australia has contributed significantly to the development of a biblical understanding of education. The Parent Controlled Schools have contributed to emphasizing the fact that education must be of the whole person and that students need help to develop a Christian worldview and integrate this in all areas of life. Christian Community Schooling has emphasized the importance of the school as a learning community where relationships are more important than how we teach or even what we teach (Frisken, 2004: 8)

4.4.4 The Development of CCSL

During the 1980's both CPCS and CCSL have rapidly grown. At the same time there have been a considerable number of other Christian schools that also started with aims comparable to CPCS and CCSL (Hadley, 1982: 18). In 1987, the two major groups formed the Australian Association of Christian Schools (AACS) to facilitate cooperation and to enable the schools to speak with one voice to the Commonwealth Government (AACS, 2004). In 1988, CCSL decided that God was calling it to help Christian schools to develop in the Asia Pacific region. This move seems to be part of a worldwide growth of Christian schools (Frisken, 2004: 8).

In 1985, the Institute of Christian Teacher Education (ICTE) was commenced as a joint venture of Christian Community Schools Ltd (CCSL) and the State Committee of CPCS. Bob Frisken was the Chairman of the Board and Dr E Boyce the Principal Lecturer (Southland College, 2004)

In 1997 CCSL commenced its new regional structure. The movement had by this time grown to 88 schools and campuses, and over 18 900 students. 1997 was the bicentenary of the commencement of schooling in Australia, and CCSL initiated the only celebration of this to be held in Australia. It was joined by many Christian Parent Controlled schools and a number of the large denominational schools (Frisken, 2004: 2).

In 1998, discussions commenced with the view to forming a single Christian school body in Australia that would gather together all Christian schools under the name Christian Schools Australia (CSA). From the outset CCSL strongly supported this movement towards unity. In 2000 and 2001, the CPCS Annual General meeting failed to support CSA. However CSA was formed with the almost unanimous support of CCSL and the independent schools (CSA, 2004). In 2001 the CSA commenced, and

CCSL wound up its operations. The Institute AACS was formed as an Association of Associations to enable CPCS and CSA to continue to work together nationally. The Institute of Christian Tertiary Education (ICTE) was established as an independent company with CCSL schools as members. New Hope International was formed to continue the international work previously carried out by CCSL and to encourage the development of Christian Community Schooling (Frisken, 2004: 2).

4.4.5 The Characteristics of Christian Schools Australia (CSA)

Christian schooling rests on a belief that the development of the whole child requires that we be deliberate about the beliefs and values of their home and school environments. The spiritual development of children is not an annexure to their education; it is an integral part of it. Beliefs, values and issues of faith therefore sit at the centre of the curriculum in the Christian school. Spiritual development provides meaning, context and purpose to the pursuit of excellence in the academic, cultural, physical and social development of students (Cannon, 2003a: 12). A Biblical, Christian view has it that meaning comes not just from knowledge about God, but knowledge of God. Such knowledge comes from a belief in and a relationship with God. The aim of CSA is for students to know what they believe and why, and that their character is formed on the basis of sound beliefs and values. The objective of CSA is that, in their life after school, graduates of CSA Schools reflect the hope and purposeful service characteristic of those who follow Jesus (CSA, 2004).

Much has been written about values in schooling, but little about beliefs. Christian schools live, and teach that beliefs underlie values. Christian schools base their approach on faith in God, belief in his Son, and a study of his Word. Some of the key

beliefs that underpin the practice of CSA and values are that:

God made the human being in His image, for a purpose to love and serve Him. God has revealed His purposes and His character to people in the wonder of the world He created, through the written record of the Bible, and in the person of Jesus. Jesus is the central figure in Christian belief. He is the Son of God. His life and teachings are indeed examples to people – he is the great teacher and a model for teachers in Christian schools. Jesus' death and resurrection are a pivot point for history and require a personal response. Christians believe Jesus' death was a sacrifice made on behalf of all, essentially in order for men and women to be restored in their relationship with God. Jesus calls people to follow Him and promises eternal life (John, 3: 16).

Parents are the most important educators of their children and have an obligation to make good decisions about how they exercise this God-given responsibility. Christian parents have an obligation to teach and represent the knowledge of God, and must carefully consider how this will influence their choice of school (CSA, 2004).

4.4.6 The Southland College

Southland College was formerly the Institute of Christian Tertiary Education (ICTE) - its heritage is part of the Christian Community Schools movement (CSA, 2004). Southland College was founded in 1988 as the Institute of Christian Tertiary Education in response to a demand from Christian schools and teachers for an academically credible program at advanced level that would improve the quality of education being provided by upgrading the qualifications of teaching professionals in all areas of schooling. The twin aims of high academic rigour and a clear Christian perspective make this a course capable of transforming thinking and integrating current practice

with a Biblically sound Christian world view (Southland College, 2005: 2).

The normal mode of study with Southland College is by distance education. Course units have been designed to enable students to study at home, at times suitable to their other commitments. The vision of Southland College is to provide a tertiary educational Christian Community of teaching, learning and research excellence that is based on Bible beliefs, values and behaviours. Southland College's aim is to enable Christian educators to reflect upon the basic principles and values that are effective in teaching from Biblical perspective. The testimony of those who have undertaken courses with the college is that their thinking has been transformed and their practice of Christian education has been significantly enhanced (Southland College, 2004).

The purpose of the Southland College is as follows:

- To provide teacher education courses at undergraduate and postgraduate levels that are based on Biblical perspective
- To train teachers to apply a Biblical worldview to all education.
- To produce graduates for whom teaching is both a professional commitment and a Christian ministry.
- To promote the cause of Christian education through research, scholarship and wide participation in the field of education (Southland College, 2005: 3).

4.4.7 Preliminary Conclusion

CCSL has been established to make a counterproposal to public school problems such as naturalism, humanism, and secularism, to instead offer Christ centred education. These schools were associated with local churches rather than a denomination, diocese

or parent groups. In contrast to CPCS, CCSL was strongly influenced by evangelical tradition. This has often been at odds with the reformed view of the Calvinist perspective that emphasizes the sovereignty of God over human ability. In 1987, the two major groups formed AACS to facilitate cooperation and to enable the schools to speak with one voice to the Commonwealth Government. CSA commenced operations in 2002, an amalgamation of two former associations – Christian Community Schools and Christian Schools Association of Queensland – and a number of schools not previously members of the association (CSA, 2004). Southland College, former Institute of Christian Tertiary Education, was founded in 1988 as the training centre of Christian schools in CSA.

It is clear from these developments that Christian parents and other educators reacted on a wide front against the shortcomings of the public school, and that they offered various forms of alternatives. The involved developments among these alternative structures also reveal that it is no simple matter to find the correct formula for offering alternative schools, in this case Christian schools.

4.5 Two Case Studies of Christian Alternative Schools

4.5.1 Introduction

We have briefly investigated the history and philosophy of CPCS and CCSL which are recognized as two pillars of the Australian Christian Educational Association. In this section, case studies will be made of two Australian Christian Schools, the Tyndale Parent Controlled Christian Schools (TPCCS) and Redeemer Baptist School (RBS).

TPCCS, a member of CPCS, started in the early stages of the CPCS. The Association of

CPCS and NICE were located in the district of TPCCS for a long time.

RBS is the school which the Rev. Bob Frisken, a founder of CCSL in Australia, consulted to establish the association. RBS affiliated with both the Association of Independent Schools (AIS) and CSA. RBS is also a sister school of the Changwon Nam Middle School in Korea, which enabled this researcher to visit and study RBS personally. The sojourn at the school was helpful to understand the theory and practice of education at RBS.

Through a comparative case study between CPCS and CCSL it is now possible to tell the differences as well as common ground between these two types of schools. Understanding the main trend of Australian Christian Schools will contribute to understanding Korean Alternative Christian Schools.

4.5.2 Tyndale Parent Controlled Christian Schools (TPCCS)

4.5.2.1 History of TPCCS

Tyndale's story began in 1957 when Blacktown Reformed Church looked into the feasibility of starting a Parent Controlled Christian School in Blacktown (TPCCS, 2007). These people had a vision for parental responsibility. They wanted the school to be a shining light, to teach that Jesus Christ is Lord over all creation through a Christian worldview in education (TPCCS, 2005: 2). Students would be taught to see how every part of life should be lived in service to God. These parents wanted the Christian school to support their beliefs and values taught in their homes and churches. Many challenges lay ahead for these people, but with a rock-solid conviction that Christian schooling is a must, and with a willingness to sacrifice both their time and resources, they believed that God would bless their efforts (TPCCS, 2007). In February 1966 the Kildare Road

site was officially opened, educating students from Kindergarten to 6 Years of age. In 1976 this was expanded to a High School, moving to the Douglas Road site in 1979 with the first 12 students graduating from HSC in 1981. Over the years Tyndale has been blessed with steady growth.

4.5.2.2 The Educational Philosophy of Tyndale School

Tyndale School's vision is to see parents and children experience the benefits of Bible-based, Christ-centred, parent-controlled education in order to be prepared and equipped for a life of service as disciples of Jesus Christ (TPCCS, 2005: 2). The Mission of Tyndale School is to serve Christian families by operating one or more schools, as the Lord enables and prospers them, and that, while remaining faithful to their vision, and to the Reformed faith and worldview of their founders, provide Christian education of the highest quality for as many as desire it for their children (TPCCS, 2007).

Christian schooling is Gospel work. The privilege and responsibility of a Christian School is to assist Christian parents to raise their children in the fear and nurture of the Lord. The school is an extension of the Christian home where parents and teachers together seek to encourage children to view life and the world with great meaning, hope and purpose. Tyndale's goal is to assist students to see that the Lord is sovereign over all of creation and that His kingdom extends to all parts of life and to encourage students to honour the Lord Jesus in their learning and their living. Tyndale School seeks to make it a place where people can catch little glimpses of Heaven in the way people care for each other and in the way it seeks to give Jesus His rightful place in education, that is, at the very centre. Tyndale seeks to be a community characterized by God's Grace (TPCCS, 2007).

4.5.2.3 The Special Task of the Parents

TPCCS confesses that God has given the parents the responsibility to nurture their children by discipline and instruction according to the Word of the Lord. It confesses that, in accordance with this responsibility, God has given parents authority over their children to guide and direct them in the way of righteousness. God has given children on their part a corresponding responsibility to honour, respect and obey their parents in the Lord (Ephesians 6: 2). That faithful training of children means instructing them in the covenant revealed in the Scripture by which God binds his people to himself in wholehearted love, the covenant which is the key to fulfilment in man's life. The responsibility for this nurture remains always the responsibility of the parents. Since all life is religion, it is the task of the parents alone to determine the religious character and direction of the education of their children in every aspect of their learning. Yet as members together in Christ in one Covenant, the whole body of Christ shares this responsibility with the parents (TPCCS, 2004: 13). Their classrooms should be places where:

- The responsibility and authority of parents is respected and strengthened
- The authority of parents is seen as deriving from God, and hence
- The authority of the teacher, acting in place of the parents is likewise derived from God.

The participation of parents in all aspects of the school is fundamental. Such participation at decision-making level is mediated through the Board of the school alone and thus the parent control is corporate, not individual (TPCCS, 2004: 14).

4.5.2.4 The Special Task of the School

The School confesses that true education is the preparation and equipment of the child for his office and calling as God's image-bearer and steward in this world, that a school where Christ is confessed as Head of the educational task in harmony with the Scripture, expression of the life of the covenant community redeemed in Christ is a valid one. It is the special task of the school to lead the child to discern the meaning and structure of the creation under the guidance of the Word of God and to train the child in the use and development of his God-given talents, so that he may be equipped to serve Christ as King in all spheres of life to the glory of God and the well-being of his fellow men. The school, under Christ and by his Holy Spirit, is to advance the reign of Christ on earth in accordance with its special task so that his Kingdom may come to expression here and now, though with much imperfection and weakness, and so that the Lord may find his people 'busy in his garden' when he comes in glory. The school community, in the corporate function of which the authority and rights of parents in the education of their children are to be recognized, is not subject with regard to its special task, to church, or state, or any other outside authority.

While the school is entitled to expect freedom from interference in its special task, it is required to respect and uphold all legitimate authority, in particular the authority of family, church, and state and to encourage this respect in the child, according to the Word of God. The authority of the teacher over the student, which is to be upheld by the whole school community, is given for the effective nurture of the child within the limits of the special task of the school, and is to be used only for this purpose with the recognition that all authority is of God to whom all who exercise authority must give account (TPCCS, 2004: 16).

4.5.2.5 Curriculum

Tyndale Parent Controlled Christian School (TPCCS) confesses Christ as King of Kings, Lord of Lord, Redeemer and Renewer of all our life including education (TPCCS, 2004: 18). The school teaches its curriculum with Christ's leadership over the whole of creation and over all life. Jesus' values and priorities are emphasized at every level of school life. Christ is acknowledged on all public occasions as Lord and King and Redeemer. Teachers, in partnership with parents, work together to ensure that all aspects of the curriculum are taught from a biblical perspective (TPCCS, 2004: 18). Parents' responsibility before God for the education of their children is acknowledged and supported. All media, including textbooks and school documents are critically evaluated in the light of biblical truth. The bible is the final authority in all that the school teaches. Members are ready to work hard and to wrestle with the Bible as they seek to apply its truth to the life of the school. God's glory in Jesus is displayed through the whole curriculum and through the way they relate to each other. Teachers and students seek the Lord's glory in all that they do and do not seek personal gain, prestige or status. All school functions are celebrations of God's glory, goodness and grace that He kindly extends to His people (TPCCS, 2004: 19).

4.5.3 Redeemer Baptist School (RBS)

4.5.3.1 History of RBS

That broader community that stands behind RBS is the Redeemer Baptist Church (RBC). Living as an intentional community in Castle Hill adjacent to the Central Business District of Sydney for thirty years, its members functioned as a Ministry Order with a signed pledge of their commitment to the ministry of the Church. In many ways, RBC resembles the early Christian community that we read about in the New Testament

book of Acts (Cannon, 2003b: 30). RBC was born in the renewal which flooded Australian Churches over thirty years ago. The rise of the drug problem amongst young people in the sixties was seen to be coupled with a significant increase in the rate of family breakdowns in the early seventies. In different ways, RBS realized that they were a group of people who were willing to help in times of crisis. Church households provided a stable place where a problem child could make a fresh start. The Church community was a safe place for young adults to adapt to the responsibilities of freedom. In 1981, as a natural progression of their work for young people, the School which was to grow to be a major section of the Church ministry, was founded. In 1994, the Church was given the opportunity to purchase the School site. This was not a simple undertaking for a relatively small independent Church congregation. They had to find millions of dollars and they did not have this kind of money. They sold their homes in Castle Hill for a development package, and moved their Church community into the vicinity of the School (Cannon, 2003b: 32).

4.5.3.2 Educational Principle of RBS

The end goal of education at RBS is to 'get a good understanding' (Cannon, 2003b: 34). 'Getting a good understanding' is not necessarily the same as getting the best results in an examination. Many parents are teaching their children the one false priority value, the number one value of the West – the profit motive and self-seeking value (Cannon, 2003b: 36). RBS, on the other hand, emphasizes thoughtful, free, sharing and respectful, rather than competitive, self-serving and fearful education (RBS, 2004).

There is a measure of discernment to knowing the difference between right and wrong, between good and evil which is at the heart of 'getting a good understanding'.

Friendship with a wise teacher, a teacher who is not only interested in disseminating facts but who also stimulates the analysis and use of these facts towards the good, will help students go beyond getting a mere understanding towards 'getting a good understanding'. This is why all the teachers at RBS are firstly members of the Ministry Order of the Church. Friendship with Christ opens them to all that is good and gives us the measure to discern between what is true and what is false, between deceit and truth (Cannon, 2005: 35). Noel Cannon, the principal of RBS, suggests that the end goal of education, 'getting a good understanding', is in fact taken from some ancient wisdom. In the Old Testament book of Psalms (Psalms 111: 2, 10) it says:

Great are the works of the Lord:

They are studied by all who delight in them.

Now the works of the Lord include all of history, and all of creation; all of science and all of culture. And the Psalmist goes on to say:

A good understanding has all those who do His commandments.

The school emphasises getting a good grip on the facts, develop friendships that will help one to weigh the facts, but above all, walking with Christ in obedience to Him as friend and Lord (Cannon, 2005: 36).

4.5.3.3 The Characteristics of Community

RBS is a community school in the broad sense, in that it is a member of a wider group of schools known as the Association of Independent Schools (AIS) of New South Wales and of Christian Schools Australia (CSA). It is a community school in the specific sense, in that it is a school with a church base; a school which generates a sense of commitment to the development of a corporate body of people – staff, parents, friends,

bl 117

bl 118

Christmas gifts put together by parents, guardians, and students of RBS. The proceeds of the fund-raising efforts of RBS's Year 10 students in 2004 were sent to 283 orphaned children under 9 years old receiving basic education in community-initiated schools (Cannon, 2005: 32).

The Middle school's Design and Technology class worked as a group on their Vital Distractions project where various games were designed and assembled by the students for the use of patients in the Westmead Children's Hospital. One of the projects – a double-sided giant games board to be operated as a TV quiz show from the Starlight Room in the Hospital – was a finalist in the Minister's Young Designers Award (Cannon, 2003b: 35)

4.5.3.5 A Christian Worldview

RBS is committed to a Christian worldview in education. RBS teaches geography and science in the context of a relationship with God who made and upholds all. Living, working, and relaxing in God's good world are the context of RBS's education with a Christian worldview (Cannon, 2003b: 33).

Each of us has a way of thinking about the world, a collection of beliefs that we hold to help us make sense of the world. This is our worldview. There are two prevailing worldviews in Australian society – both of these distort people's lives (Cannon, 2003b: 32). The first of these is materialism. In this worldview the material world is the sum total of reality. Everything is cause and effect. There is no God. In materialism there is no authority, just matter (Noebel, 2001: 54).

Secondly, there is the worldview called postmodernism. In this worldview, there is no big picture, no meta-narrative; no grand story of what is happening that could inject

meaning into our personal stories. We create meaning for ourselves in our small community of friends. Our small story is all that matters. 'Truth' is now localized. 'That might be true for you', we say, brushing off any invasion of someone else's truth (Newton, 2004: 180).

So what does it mean when Redeemer Baptist School says that is 'committed to a Christian worldview in education'? There are three important elements of that worldview: a view of Creation; a view of the human being, and a view of salvation (Cannon, 2003b: 33).

Firstly, there is the biblical view of Creation. Christians know this visible world was formed by God out of things which are not visible (Rome 1: 20). The world as they see it is not formed by chance.

Secondly, there is the biblical view of humanity. The human being was made in the image of God. As such, men and women are different from the rest of creation. There is something good, something noble about the human being. So, human beings are noble--made in the image of God. But people are also depraved - fallen. Since the time when Adam chose to disobey God in the Garden of Eden, evil has been lurking destructively in people's personal histories, and with consequent impact on their societies and on the creation as a whole. Creation is groaning under the strain of people's sin (Rome 8: 22).

This is, thirdly, the importance of the school's third criterion-biblical view of salvation. There is a way of righting the wrongs of this life. If this life was all a matter of chance – chance genetic inheritance, chance environment, chance socio-economic circumstances - then all that would be required is a bit of social engineering to right the wrongs. Education would be an important means of that social engineering. And this is precisely

how the world views the utility value of education. But in the end all would be futile for the guilt would remain. The fact is that regardless of the elements which contribute to the shaping of people's lives, each person is responsible for his own choices: each person responsible for her own sin.

Nevertheless, there is reason to hope. The life, death and resurrection of Jesus Christ fulfilled God's intended purpose of providing a way for the evil in people's own lives to be defeated, for their sins to be forgiven, and for them to be born again into an everlasting wonderful truly human experience (Cannon, 2003b: 35).

4.5.4 Preliminary Conclusion

In this brief case study of TPCCS and RBS which represents respectively CPCS and CCS, it was found that both of them were established by parent groups and others who felt strongly about the wrongs in society, including in the public or state schools. In both cases, parent involvement is regarded as of the greatest importance. Both of these schools have founded their theory and practice on a biblical life-view, and in both cases they teach their curriculum based on recognising Christ's leadership over the whole of creation and over all of life. Jesus' values and priorities are emphasized at every level of school life. Although the schools differ in particulars, they both offer an alternative view of life, in the process rejecting the materialism that prevails in modern societies. They also question the relativity associated with present day philosophies such as post-modernism. In brief, these case studies provided some good insights into Australian Christian Schools. These studies were based, however, on the publications of the schools themselves and on observations by the researcher during his sojourn at one of the schools. Only a longitudinal study will reveal whether these schools indeed succeed

in 'practising what they preach' on paper and on websites.

4.6 Conclusion

Based on a review of the philosophy and history of Australian Alternative Christian Education it is now possible to state a few differences between the situations in Australia and Korea. Whereas Korean life is based on a Confucian background, Australia has a basic Christian background. Australian education has therefore always been based on Christian tenets. However, as immigrants from varying religious backgrounds increased, the Government changed track and has been trying to educate by means of public schools based on the philosophies of humanism and democracy instead of on Christian precepts. Australian Christian alternative schools then came into existence in order to counter this trend in public education.

While Australian alternative Christian schools seem to be based on truly biblical, Christ-centred education and Christian worldviews, Korean Christian alternative schools claim to stand for Christ-centred education, but the parents still regard academic excellence and students' good behaviour as the pillars of school theory and practice. Korean Christian parents have not yet understood that God-centred education is incompatible with such ideals that are usually associated with humanistic public education. They still have to realise that all human activities, including education, are religious. So if education is not God-centred, it is idolatrous. Once parents realize the dangers of idolatrous and atheistic public education, they would support the Christian alternative school movement and relinquish standards such as competitiveness, material gain and excellence in favour of true Christian education. The Australian experience has

shown that Christian alternative schools can be a hope to the parents who are disappointed with public education.

The cases studies also revealed that parents should be able to choose the right school for their children, because God gave parents the right and duty to educate their children. Government's duty is to support both public and private schools financially instead of controlling them and dictating to them.

The Australian experience has also shown that in order for the Christian school movement in Korea to be a success, it needs institutes for teacher education such as the NICE and Southland College.

5 A PHILOSOPHICAL BASIS FOR THE NEW CHRISTIAN SCHOOL MOVEMENT IN KOREA

5.1 Introduction

Based on the study of the history and philosophy of Korean public education in the previous chapters, the conclusion can safely be drawn that Korean parents and students in general have not been satisfied with Korean education, which is centred entirely on university entrance examinations and bureaucratic control. As a result of this, many alternative schools have been established since the mid 1990s. The Christian alternative school movement offers a direction in which to move away from the problems found in public schools and the mainstream alternative school movement. Yet there remains much need for development. By way of comparison, Australian Christian schools stand as a solid example, offering biblical, Christ centred education, while the Korean Christian alternative school movement still suffers several deficiencies, the first being the Christian parents' dualistic worldview. Very little of the force driving Korean parents to send their children to Christian schools arises from spiritual convictions. Rather, the impetus is dissatisfaction with public schools, which include concerns about a decline in academic standards and a bad moral dimension. A negative attitude toward public education is, however, not a good foundation for building a solid Christian school system. It is difficult to equip children positively for a life of joyful discipleship in God's world in such a negative context (Bolt, 1993: 17).

Most Korean Christian parents' attitudes indicate that they still have a dualistic worldview, instead of seeing life through a Christian worldview, which recognizes God

as Lord in *all* areas of life. Therefore Korean church leaders should encourage their members to move away from the secular education ideology and move forward, firmly, in a manner that supports the Christian worldview.

Many Korean Christian alternative schools have curricula and school activities very similar to those offered in the public schools even though they proclaim Christian educational principles and a vision statement. This means that in order to fulfil their role as Christian educators they need to reform their ideology to meet the standards of a Christian worldview and philosophy and shed their dualistic worldview. In this chapter, a philosophical basis for the new Christian school movement in Korea will be set forth. The standpoint will be that of a Reformed view of the Gospel, with its educational position in the Kingdom of God. The objective is to present a biblical understanding about (school) education for Korean church members and Christian parents.

5.2 The Kingdom of God and Education

5.2.1 Introduction

According to Matthew, Mark and Luke, the Kingdom of God was at the heart of Jesus and his ministry. When Jesus started his public ministry, he proclaimed, 'The time is fulfilled, and the Kingdom of God has come near; repent, and believe in the good news' (Mark 1: 15). The Kingdom is also central to Jesus' teachings in the Sermon on the Mount (Matthew 5-7). He instructs believers to first seek God's Kingdom and pray for it to come. After Jesus was raised from the dead, during the final days of his time on earth, Luke records that he went around teaching about the Kingdom of God (Acts 1: 3). In fact, when Christians consider Jesus' public teachings, they find that the Kingdom of

God was central to his ministry.

The perspective of the Kingdom of God in the Korean church is dualistic. The *sacred* religious realm and the *profane* secular realm are juxtaposed. This dualism is an inherited trait from Western fundamental missionaries (Shin, K.W., 2002). Korean Christian parents and teachers operate with this worldview. The Kingdom of God is all-encompassing. A thought-out Christian worldview does not allow for a sacred and profane dualism. Therefore, clarifying the concept of the Kingdom of God is a vital prerequisite to establishing a sound Christian education.

5.2.2 The Meaning of 'Kingdom of God'

The coming of the Kingdom of God represents a final state of cosmic redemption, in which God and God's creatures dwell together in harmony, righteousness, and delight (Plantinga, 2002: 103). God is working to establish his reign, his Kingdom. The content of his reign is *shalom,* a Hebrew word. *Shalom* is present when a person dwells at peace (or wholeness) in all his relationships: with God, with self, with fellows and with nature (Stronks & Joldersma, 2002: 101). God's Kingdom is about God's restoration of the entire creation.

"Blessed is the nation whose God is the Lord" states Psalm 33: 12, but that nation is not an earthly political structure. The people of God are a chosen people, a royal priesthood, a holy nation, people belonging to God (Peter 2: 9). The nation whose God is the Lord has no earthly boundaries but is made up of all those who follow Jesus Christ. The Kingdom of God is not a territory or an organization, or a far-off future event. Jesus proclaimed that he was ushering in the Kingdom. God's Kingdom will not come by the strategy of Christians taking the reins of power. The Kingdom comes not by force but

by influence (Hagan, 2003: 70). The primary aim of a Christian education is therefore not to help students get into college, or become successful in business, but rather to help them become effective citizens of the Kingdom of God, and to direct their whole lives to the coming of that Kingdom. All other goals will be achieved under the priority of developing good citizenship in God's Kingdom.

5.2.3 The Meaning of 'Gospel'

Gospel means 'good news.' According to the Synoptic Gospels, the good news of Jesus Christ is primarily that Jesus has come to inaugurate the Kingdom of God, establish God's good reign over all of creation. He died to pay the price for human rebellion and to free creation from Satan's dominion. He will return one day to bring it all to completeness, and fully establish the Kingdom of God. This is the good news, the Gospel (Wakabayashi, 2003: 35).

The basic vision that should direct Christian education is that of the Kingdom of God is the central theme of Christ's teachings. This vision points one not only to the redemption of God's people but also to the realization of God's rights and promises for His whole creation and for His people. The Kingdom of God is a symbol for God's liberating actions and his ability to recreate. Entire life and reality are to be transformed by God's grace and power. The fulfilment of this Kingdom has started with the death and resurrection of Jesus Christ. Its final significance will be revealed with Christ's return. The great gift of God is that, despite our shortcomings and sinfulness, the seed of the Kingdom is already here. Christian schools challenge and prepare children to be and become citizens of the Kingdom. On the one hand, the Kingdom has already been established in Christ; on the other hand, it will not find its ultimate fulfilment in this

present life (Van Brummelen, 1988: 5).

The Gospel is the good news that through Jesus, God came to assert his kingly reign over his lost creation. All of creation is to come under the kingly rule of its Creator. The good news of the Kingdom is: a complete renewal and restoration of the entire created order. Humanity is being reconciled with its Creator, with people and nations; peace, order and God-ordained harmony are restored (Wakabayashi, 2003: 51).

A Christian school is not simply school with a different name and some prayers before class. As witness, a Christian school testifies to the transforming, life-fulfilling power of the Gospel. The witness of the Gospel is given not by adding the story of the cross to the school's curriculum, but rather by showing the meaning of the cross in the fabric of schooling itself. If the Gospel appears as something added to schooling, something apart from educational practice, the witness will be ineffective. Only if educational practice shows the distinctive imprint of the Gospel does a school give an effective witness to its power in schooling (Fowler, Van Brummelen & Van Dyk, 1990: 47).

As followers of Jesus Christ Christians' thinking about any subject, including the Christian school, must begin with the Gospel. First, the Gospel is a redirecting power. It is not first of all religious doctrine or theology but the renewing power of God unto salvation. The Gospel is the instrument of God's Spirit to redirect creation. Second, the Gospel is restorative, that is, it restores the structure of creation. The most basic categories present in the Gospel are creation, fall, and redemption. The Gospel is about the restoration and renewal of the creation from sin. In the history of the Western church, redemption has often been misunderstood to be salvation *from* the creation rather than salvation *of* the creation. Third, the Gospel is comprehensive in its scope. The Gospel

announced by Jesus is a Gospel of the Kingdom. Even though this was the central category of Jesus' proclamation and ministry, it has been overlooked to the point that within mainstream Christian thinking, it has disappeared into obscurity. The result has been a greatly reduced scope for salvation, i.e. as limited to humanity, even to human *souls*.

In Scripture, the Kingdom is about God's reign over his entire creation. In other words, the Kingdom stresses the all-encompassing nature of the salvation Jesus embodied, announced, and accomplished. The Gospel forms the lens through which one looks at everything. Christian education looks through that lens as well. This view is defined by the presupposition that the power of God, through the exalted Christ, on the basis of his death and resurrection, restores all through his Spirit to again live under his authority and word (Goheen, 2004: 17).

5.2.4 The Meaning of 'Salvation'

When God redeems people, He releases them from the guilt and power of sin and restores them to their full humanity so that they can once again carry out the tasks for which they were created. Because of Christ's redemption on the cross, their work takes on a new aspect as well as becoming a means of sharing in His redemptive purposes. In cultivating creation, they not only recover their original purpose but also bring a redemptive force to reverse the evil and corruption introduced by the 'Fall.' People offer their gifts to God as participation in making His Kingdom come and His will be done. Their calling is not just to 'get to heaven' but also to cultivate the earth, not just to 'save souls' but also to serve God through their daily work. For God Himself is engaged not only in the work of salvation but also in the work of preserving and developing His

creation. Working toward renewal of the *secular* or cultural realms is a mandate of the Kingdom. When people obey the *Cultural Mandate*, they participate in the work of God Himself, as agents of His ruling creation (Pearcey, 2004: 48-49).

The pagan roots of the Western worldview in Plato have reshaped the biblical idea of salvation. In Plato's thinking, only the disembodied soul is worth saving. The physical realm of all creation is of no value. In the Bible, on the other hand, salvation is the renewal or restoration of the entirety of creation. The Bible tells a story that culminates in resurrected bodies, on a new earth, living the fullness of creational life, redeemed from sin. Salvation is the restoration of the good creation and destruction of sin. Salvation for many in the Western society, however, is the salvation of ethereal souls in heaven. Salvation for them is escape from the creation rather than renewal of the creation. Under the influence of pagan Greek philosophy people have made salvation entirely future, ethereal, vertical and individual. In Scripture, the salvation imparted is as wide as creation. It is present and future, creational, horizontal and cosmic in scope. Salvation is the renewal of human families, of politics, economics and education (Goheen, 2004: 18).

Christ's redemption on the cross assures not only 'soul rescue' for believers; his death and resurrection assure the redemption of all of creation. The 'coming of the Kingdom' is a transformation from the ugliness of sin and its effects in the world to the beauty and goodness of God's original creation (Vryhof, 2004: 66). The only task of the church, as many fundamentalists and evangelicals have propagated, is to save as many lost souls as possible from a world literally going to hell. This implicit denial of a Scriptural worldview is the reason Christians have lost so much of their influence (witness) in the world. Salvation does not consist simply of freedom from sin; salvation also means

being restored to the task people were given in the beginning - the mandate of creating culture. Christians are saved not only *from* something (sin) but also *to* something (Christ's lordship over all of life) (Colson & Pearcey, 1999: 296).

Christians would do well to take to heart the words of Charles Malik, former Lebanese President of the U N, 'The problem is not only to win souls but to save minds. If you win the whole world and lose the mind of the world, you will soon discover you have not won the world. Indeed it may turn out you have actually lost the world' (Wenthworth, 2003: 12).

5.2.5 The Kingdom and the Goal of Christian Education

The purpose of school is to teach students to learn about the world and their places and tasks in it (Edlin, 1999: 30). The distinctiveness of the Christian educational goal is to challenge children to celebrate the kingship of Christ over the entire creation. Christian schools exist to assist families in helping their children to learn about the world and their places and tasks in it as God's responsible stewards and image bearers (Edlin, 1999: 76). Education is ultimately both a manifestation of the life of the Kingdom and initiation into that life. The goal of Christian education is not just the formation of a way of thinking nor is it that plus the development of moral character. Nor is it that plus the cultivation of a mode of piety. Nor is it that plus the transmission of one or another part of humanity's knowledge. Education is for the totality of life in the Kingdom of God (Stronks & Joldersma, 2002: 66).

Education is always religious in its import. People cannot escape answering the question of who God is, and articulating an answer in life; that is to say, he or she cannot escape religious decision and allegiance to some kingdom. The difference is between Christian

and non-Christian answers; and is thus a difference and opposition between kingdoms (Stronks & Joldersma, 2002: 68). The goal of Christian schooling is to equip students for active citizenship in the Kingdom of God.

The *Great Commission* (Matthew 28: 18-20) is typically seen as the command to share the good news about Jesus to a lost world. But the word 'make disciples of all nations' moves beyond saving souls. The words 'teaching them to obey everything I have commanded you' are comprehensive as well, for 'everything' literally means every thing. A clue to what is included can be found in the following statement: 'All authority in heaven and on earth has been given to me. Therefore...' The word 'therefore' is there for a reason. Christ's authority or rule or king-ship provides the basis for both 'disciplining the nations' and 'teaching everything'. The Gospel of which this *Commission* is speaking is the full-orbed or cosmic Gospel of the Kingdom. It involves being born again, for the Kingdom begins in one's heart; but it quickly expands into all of nature, society and culture. Christian schools are, or should in essence be, Kingdom schools.

The words 'everything I have commanded you' includes the *cultural mandate* (Genesis 1: 28; 2: 15) and the *Great Command* (Matthew 22: 37-40). The original cultural mandate included populating the earth, taking care of it and developing its potential. This was to be done for the glory of God and for the welfare of both humankind and the creation itself. It was the original pathway to loving God and loving one's neighbour. It was also a Kingdom mandate in that it instructed humankind to rule in God's name. The world and all life within it were to acknowledge God's rule. God's Kingdom was established on earth. Mankind was to seek the fuller establishment and development of that Kingdom. Seeking the Kingdom was the primary task given in the beginning.

Christian schools are to prepare stewards and developers of God's world for his glory, to be culture formers in the name of Christ, who has been given all authority to be King over all things (Fennema, 2006: 32).

5.2.6 The Kingdom of God and Cultural Reformation

Christian educators must teach their students to ask what it means for the reign of God to prevail in their world, so they will be better prepared to ask the same question about the world of business, politics, or the arts. A Christian's prayer is, 'May your Kingdom come, your will be done on earth as it is in heaven.' The Kingdom is not only a future event; it is also a present reality. The Kingdom is coming not only in the sense that it will one day be fully realized on earth but also in the sense of present movement in that direction (Hagan, 2003: 74).

The task of the Christian school is to train students, transmit insight for the purpose of equipping them to faithfully witness the Gospel of the Kingdom in their entire lives. Too often Christian educators train their students, not to lovingly challenge the existing culture, but to accommodate themselves in it, to fit into it. Christian education will not shape students who fit in, but those who stand against the idolatry of modern culture (Goheen, 2004: 19).

God has called Christians to build a Christian culture. It means becoming, in the best sense of the word, counter-cultural. Building a Christian culture is not easy because Christians are products of the very culture God has called them to oppose.

In Van der Walt's (2001: 61) opinion, the relationship between Christianity and culture can be characterized by:

- Conformity between Christianity and the culture of which it is part, because it

stresses the continuity between the two;

- The isolation of Christianity from culture, thus emphasizing discontinuity;
- and the Reformation of culture (and Christianity as part thereof), emphasizing simultaneously relative continuity and absolute discontinuity.

The third above is neither to accommodate nor to flee but to reform culture. This is a Biblical-based viewpoint. It provides one with a liberating perspective on the relationship between Christianity and culture. Christianity is not for Sunday only, not for church only, not for soul rescue only, not for heaven only; it embraces all the days of the child's life. The Christian school helps lead the child in the grand enterprise, to use Abraham Kuypers phrase, of claiming 'every square inch of the universe' for Christ (Vryhof, 2004: 68). Martin Luther liked to say that Christians' occupations are God's 'masks' — His way of caring for creation in a hidden manner through human means. In Christians' work, they are God's hands, God's eyes, God's feet (Pearcey, 2004: 50).

5.2.7 Preliminary Conclusion

Many Christians suppose that the most important thing they can do is to help others find salvation in Christ. When the focus of changing the world becomes fixated on the salvation of lost people, the significance of seeking Kingdom change around them in other ways is diminished. Real world changing is a day-to-day, minute-by-minute affair of bringing the influence of God's Kingdom into all areas of life. Of course, Christians do need to reach out to lost people who need Jesus, but they also need to consider what God is calling them to in their communities, nation and world. They need to take seriously the need for the Kingdom at the societal level in such areas as education, economics and the environment (Bartholomew & Goheen, 2004:37-38). The Gospel is

good news concerning the Kingdom, the Kingdom which is God's rule over the totality of life. Whenever and wherever people confront the effects of sin, their interaction becomes a place for them to seek and serve the Kingdom of God. God's Kingdom is not just about lost souls but also about a lost creation. The Kingdom of God is about a creation restored (Wakabayashi, 2003: 84-85).

5.3 Christian Worldview

5.3.1 Introduction

Christianity as a worldview has risen to considerable prominence in the last one hundred and fifty years. Its popularity is due in part to its attempt to provide a comprehensive explanation of reality that is rooted in the Word of God (Naugle, 2002: 4).

The essence of Christian education is teaching and learning that is couched in a biblically faithful perspective of reality and of the human being. Teachers must therefore frame each of their lessons in a Christian worldview. The Bible serves as eyeglasses through which general revelation can be viewed with transcendent clarity. Teaching from a biblical worldview is the primary way to foster Christ in the mind of students. It helps them to think like a Christian, a primary objective of the Christian school. One Christian worldview that has been quite useful within the educational scene is the creation-fall-redemption paradigm (Van der Walt, 2006: 84). A significant influence that is obstructing the establishment of a Christian worldview is however the misunderstanding of the concept of religion and the influence of dualism. A discussion of the meaning of 'religion' and 'dualism' will therefore be an appropriate point of

departure for outlining the role of worldview in education.

5.3.2 Religion

The contemporary secularist viewpoint teaches that religion is something personal and its expression should therefore be limited to the private sphere. It should not be allowed to play any role in public life, which is regarded, by nature, as secular, a-religious or neutral. But people's entire life is religion (Van der Walt, 2001: 3), and religious belief has the most decisive influence on everyone's understanding of the major issues of life across the entire spectrum of human experience. Moreover, it exercises this influence upon all people independently of their conscious acceptance or rejection of the religious traditions with which they are acquainted (Clouser, 1991: 1). The way people live their lives, however that may be, is their religion. It is the way people walk before the face of the Lord, whether obediently or disobediently, or most of the time, a mix of the two. Thus religion is more than a set of beliefs, more than church creeds, more than a standard of morals - though, of course, it does not exclude these. Religion is that ongoing series of responses to the Word of God, whether faithful or faithless, which embraces all our life relationships and activities (Spykman, 1985: 35).

Secularism as such is also a religion - the religion which does not permit any other religion in the public square. Religion is not an addition to life, but its essence; it is not a complement to existence, but its character; it is not higher than 'ordinary' life, but its central thrust. Religion or spirituality is as broad as life itself. It is a way of life that people engage in with their full existence at all times. It is not - as many believe - a carefully limited enterprise for the nurturing of the soul at special times and in special settings. Service of God is what life is about; life is religion (Fowler, 1991: 6).

Faith, on the other hand, is only one of the modes or ways of being religious in which the intrinsic spirituality in all aspects of life is expressed. Faith, although the most important modal function of human beings, is one kind of function belonging to the created order next to many other human functions, like sensitivity (the psychical), justice (the juridical), clarity (the logical), beauty (the aesthetic), morality (the ethical), to mention only a few of the modes of human existence.

When one regards religion as the nature of all our lives, that all of life is a spiritual response to God, while one facet of this all-encompassing response is the response of faith, the benefits are substantial. Two of the most important are the following:

In the first place, it prevents the downgrading of any other human mode of functioning as second-rate or 'natural' or even the locus of evil and sin. In the second place, such a view avoids reducing religion to one sphere of life alongside that of art, science, politics, business, et cetera with the always present danger of acting as if God were locked up in the church and is only of concern on Sunday. Faith in God, as expressed in Sunday services, is only one of the many modes of religion (Van der Walt, 2001: 35)

Education is never neutral. Christian education must ensure that students learn about the world and their place and tasks in it from the perspective of a Christian worldview. All of life, including education, is based on beliefs about the world. There is no neutrality. To acknowledge that life is religious means that Christian educators must reject modernism and scientism. These '-isms' assume that the truth of certain 'scientifically validated ideas' is self-evident, and that people therefore can base their beliefs on these supposedly neutral 'scientific' truths. However, there is no such thing as neutral truth. All ideas are based on belief commitments (Edlin, 2003: 72-73).

There is also no such thing as religious neutrality in human endeavour. Thus, the human endeavour of education is a religious activity and the practice of it will be an expression of worship either of the Creator or of a creature (Edlin, 1999: 28).

5.3.3 Dualism

The ancient Greeks' worldview was not unified; they had a dual view of reality. They believed that the physical world was not nearly as important as the unseen world of ideas that lay behind it. Behind physical things lay a realm of eternal ideas of which the physical things were merely temporary embodiments. This led the Greeks to the conclusion that the human mind was imprisoned in the physical body. This dualistic approach to reality is known in some circles as the Form/Matter viewpoint (Greene, 2003: 67).

Before the advent of Christ, the Word of God was more or less confined to the elect, to Israel. The Greeks and Romans were pagans, living according to a culture, worldview and philosophy in which the Word of God was unknown. But after Christ, the Gospel was no longer restricted to the Jewish people; it was preached all over Europe. The paths of paganism and Christianity converged. Europe was not only Christianized, but Christianity was also Hellenized. Newly converted Christians read the Bible through the spectacles of their pagan worldview because they could not immediately rid themselves of the culture in which they were educated. The early Christians were not always sufficiently aware of the radical antithesis between the pagan and Biblically inspired worldviews. The result of this confrontation was a mentality that favoured synthesis. One of the ideas that infiltrated early Christianity because of its synthetic attitude, was the ontological dualism of a higher sphere against a lower sphere in reality (Van der

Walt, 2001: 6).

The basic problem with dualistic thinking is that once people have split the one world into two spheres, these can never be united again into a seamless unity. It is inevitable that when people begin with the presupposition that creation consists of two parts, realms or spheres (say, a sacred and a secular), the two then have a real or legitimate existence in their minds. They become forced to reduce, distort and deform the rich diversity of reality into only two aspects (Van der Walt, 2001: 7). The basic mistake of early Christianity - which plagued Christianity throughout its subsequent history - can be explained by saying that Christians ascribed an ontological (or structural) character to the religious (or directional) antithesis between obedience and disobedience to God: one part of creation (the sacred) was regarded to be good by nature, while the other was considered to be of less importance or even evil by nature (Van der Walt, 2001: 7).

The problem with dualism is that it splits human lives into two parts. In spiritual life, Christians (for example) acknowledge and serve Christ. In their ordinary life, they 'use their head.' This means that in ordinary things they follow their reasoning power, or culture, or some other idol. God is no more pleased with this than he was with the crass idolatry of the Old Testament Israelites. It is not easy to recognize the areas where people are involved in dualisms, and it is even harder to repent of them and be transformed by the renewing of their minds (Greene, 2003: 145).

5.3.4 Creation-Fall-Redemption as the Theme of a Christian Worldview

5.3.4.1 Creation

Dualism was born because the Greeks thought *matter* to be pre-existing and eternal, capable of resisting the rational order imposed by the *forms*. The obvious answer to that

dualism, then, is the biblical doctrine that nothing is pre-existing or eternal except God. He is the sole source of all creation; every part bears His fingerprints and reflects His good character in its original, created form. 'The earth is the Lord's and the fullness thereof,' writes the Psalmist (Psalm 24: 1). Everything bears the stamp of its Maker. The implication of this is that no part of creation is inherently evil or bad. 'Everything created by God is good and nothing is to be rejected if it is received with thanksgiving.' (1 Timothy 4: 4) (Pearcey, 2004: 84).

The direction of the lives of Adam and Eve was towards the true God. They were created in the image of God, meaning that they obeyed His commandments. The essence of their humanity was that they were God's caretakers, His stewards. Their place was that of trustees, not masters, who had to see to it that the whole of creation in its immense richness and diversity should develop, evolve, unfold and reveal its potential. They knew how to both use and enjoy the time God granted them (Van der Walt, 2001: 78).

5.3.4.2 Fall

Just as the Bible insists on the cosmic scope of Creation - that all creation came from God's hand - so too does it insist on the cosmic scope of the fall. Even the natural world has been affected by human sin. Because humans were created to be God's deputies exercising dominion over creation, their sin had a ripple effect that has extended into the natural world. This is simply one of the consequences of authority; if a father is harsh, the whole family is unhappy; if a CEO acts unethically, the whole company is likely to be corrupt. The line between good and evil is not drawn between one part of creation and another part, but runs through the human heart itself - in other words, human beings

have the disposition to use the creation for good or for evil. In every area of life, human beings need to distinguish between the way God originally created the world, and the way it has been deformed and defaced by sin. Reformed thinkers label this *structure versus direction.* 'Structure' refers to the created character of the world, which is still good even after the fall. 'Direction' refers to the way people 'direct' those structures to serve either God or idols. In every enterprise in which human beings are engaged, they need to ask what is the original structure that God created, and how it is being distorted and directed to sinful purposes (Pearcey, 2004: 85).

5.3.4.3 Redemption

Just as all of creation was originally good and all was affected by the fall, so too all will be redeemed. Creation may be called the time of formation, the fall the moment of deformation, and redemption the period of reformation. At the moment people are living in the age 'between the times', the time of 'already' and 'not yet'. The reason for this is that Christ's redemption of the world started during His first coming to this world, and will be completed at His final, second coming when He will completely reform and renew everything. People now live between the times. Christ redeemed the world, but the final result will only be fully visible when He returns to earth. People live in a totally different historical epoch than that of the creation or the fall. The good seeds and the weeds still grow together (Matthew 13: 37-43) (Van der Walt, 2001: 80).

This comprehensive vision of creation, fall and redemption allows no room for a secular/sacred split. All of creation was originally good; it cannot be divided into a good part (spiritual) and a bad part (material). Likewise, all of creation was affected by the fall, and when time ends, all creation will be redeemed. Evil does not reside in some

part of God's good creation, but rather in our abuse of creation for sinful purposes (structure versus direction) (Pearcey, 2004: 86). This creation-fall-redemption worldview can be incorporated into lessons by asking a series of questions, such as:

- What was God's original intent for the portion of created reality under study?
- In what ways has this portion of created reality been affected by the fall, the presence of sin, and/or the spirits of the time?
- What actions could or should be taken to bring reconciliation or redemption to this portion of created reality?
- What might this portion of created reality look like in the new heaven and the new earth? What impact should this 'already' of the Kingdom have on people today as they live in the 'not yet'? (Fennema, 2006: 34).

Christian educators' teachings, from a Christian worldview, desire to affect the whole student, not just the intellect. They need to see their students as more than empty minds waiting to be filled (Gangel, 2003: 64). Students are fallen but redeemable people needing to live out their redemption in relationship to one another. In short, educators must translate their worldview into 'street sense', enabling their students to live a Christ like life in the real world. Students must learn not only what the Scriptures teach but how to live daily in accordance with a Christian worldview.

5 3.5 Preliminary Conclusion

A biblical worldview is a necessary tool for biblically faithful teaching and learning, for it is the vehicle by which students can be taught to think in a Godly manner.

5.4 A Christian Educational Philosophy

5.4.1 Introduction

If education is to be successful, Christian educators must have a basic understanding of the nature and purpose of humankind. The study of metaphysics includes taking cognisance of basic categories about humans so that teachers can make proper pedagogical and curricular decisions. Through metaphysics, educators can understand their students and can craft pedagogical methods that will meet their needs.

One of the most important categories in metaphysics is ontology, the philosophy of being, the study of what exists, and of what it means to have existence. Formulating an ontology is an attempt to categorize what is real, to interpret the fundamental aspects of the world of experience. Essence, unity and function are ascribed to all things - rocks and atoms, plants and planets, animals and humans, and of course God. Ontology analyzes, explains, and defines real things so that humans can deliberate on these categories of existence (Spears, 2003: 8).

5.4.2 A Biblical Ontology

5.4.2.1 God

The word 'ontology' is derived from two Greek words: *to ontos* (the thing that is or: being) and *logos* (word, reason, and speech). According to Viljoen (1997: 31) an ontology covers four areas, namely:

- An ontology in connection with God (or a god / idol);
- An ontology of the law He formulated for the creation (or the way order and lawfulness or law-subjectedness is perceived in reality);

- An ontology of the creation which He subjected to his law (or how the structure of reality is perceived), and
- An ontology of the cohesion between the first three ontologies.

An ontology regarding God is the basis of a Biblical ontology and is fundamental to all three the other branches of ontology. One's knowledge of God determines one's knowledge of all other realities.

It is not the intention of an ontology regarding God to make Him the subject of a theoretical reflection. It is rather the intention of correctly understanding what God revealed about Himself in his written Word. On the basis of the Scriptures Christian educators know and accept as non-debatable presupposition or regulative idea that He is the Creator of heaven and earth, of all things and that there is a radical difference between Him and his works. Unlike his works, he is the Absolute, All-sufficient, Almighty, All-wise and All-good. He is the Sovereign, the Lord. The cosmos on the other hand is comparative (rational) and completely dependent on God. He is the Eternal who is above the law that He set for creation, while creation is temporary and completely subjected to God's law. No equal-sign can be placed between God and something from creation (Viljoen, 1997: 32).

5.4.2.2 The Law of God

What people call scientific laws are no more than scholarly responses to what God's Law-Word means to the world. Scientific laws are therefore disciplined formulations of the way people experience the holding power of God's Word for all created reality (Spykman, 1985: 16-17). Science assumes an orderly universe. If man believed the universe to be disorderly or chaotic, he or she never would have bothered with science,

which relies on matter to behave in certain meaningful ways under controlled conditions. On earth, people always expect an apple to fall down rather than up, because people believe in a consistent law - the Law of Gravity. It is no accident that at every level of the cosmos - sub-atomic, atomic, organic, inorganic, sub-human, human, earth, moon, sun, stars, galaxies - all things manifest amazing order and rationality that can be reasonably explained only as the result of a deliberate, creative act of God. Christianity considers entirely irrational the notion that the orderly cosmos is the result of a series of accidents, chance or random happenings (Lahaye & Noebel, 2003: 80).

With regard to creation, most modern Christians could probably, with justification, be called deists. They disagree with the evolutionist as to how the world got started, but they are content to believe that it carries on now by natural law. Actually, 'Nature' and 'natural law' are dangerous, destructive modern idols. For all practical purposes they have replaced God in the thinking of modern people about the ordinary world. The regularities people depend on in the material and the immaterial world are, however, not accidents or the products of mere chance. They are the consequences of the faithful attention of the living God to His creation. The awareness of His nearness and His interest in ordinary things, including ourselves, can both initiate and deepen our communion with Him (Greene , 2003: 152-53).

In the physical area of the creation, God has not permitted us to interfere with His law. Thus people dare not violate the law of gravity by jumping off the roof without heavy impact on the ground and possible injuries. People speak correctly in this area of our experience of the law of God. In the non-physical areas of the creation (the act-structural part of reality), people can better speak of God's laws as norms for human life, and these are often grievously broken, for instance in the form of ethical transgressions.

It should be noted that violation of these the norms are not always visited with immediate consequences. When people disobey the physical laws, however, they encounter immediate consequences (Green, 2003: 162).

The Christian educator accepts that God rules everything that exists and thus also over the education phenomenon. Every person, with all of her actions and behaviours, is under the law of God as an expression of his will and his dominion. This is valid for both people's individual lives and their relationship-lives, such as family or school relationships. God rules all of creation through his everlasting power as it is expressed in his will and finds stature in his laws. These laws, as an expression of God's will for his creatures, are present in things since the beginning of time. God's works reveal his wisdom, because God places his thoughts in these things (Romans 1: 19-20) (Viljoen, 1997: 46).

5.4.2.3 Creation

A Christian view of cosmology begins with the revealed concept of creation. It ends there, too. It starts with the first creation and concludes with the completion of the new creation, when the ruin introduced in the first is finally fully repaired on the basis of Christ's redemptive work and through His return in glory. The Gospel begins with the creation, too, for the good news is not simply the story of the salvation of human souls. It is the story of God's restoration of the creation to His original intention for it (Green, 2003: 91).

Faith in God and his self-revelation also has cosmological implications. Like all sciences, education is directed at a facet of the cosmos or reality and is directed from the innermost depths of the heart through knowledge. Religion (heart-directedness) is also a

determining factor for the educator's reality vision, i.e. cosmology. When the Christian educator directs herself at the education reality, she knows that:

- this reality is created by God and belongs to Him;
- this reality is creature-like and that nothing may be absolutised in it; nothing in it may be raised to an -ism;
- reality lies under the curse of sin, and must firstly (among others through educational perspectival labour) be cleaned from all falsifications; only then can one try to fathom the essence, genuineness, truth and meaning thereof;
- reality has a structure and meaning (sense) that points to the Creator;
- the Kingship of Christ must be proclaimed over this reality;
- all endeavour with reality is determined by the Godly calling of God's love, neighbourly love and exploitation of the cosmos, and that
- reality must be developed to its Godly destination (Viljoen, 1997: 38).

According to Scripture, this physical cosmos to which people belong is not a self-existent, self-sufficient nature within which God acts and into which he injects a revelation of Himself. God, by his powerful Word, brought the present physical cosmos into existence and at each moment maintains and sustains it as the world people experience daily. The whole physical cosmos to which people belong, is what it is by the act of God. According to Scripture, therefore, the physical cosmos that is our world, as creation of God, is fundamental to knowing that world itself. To see it as anything else is to misunderstand it; it is the very fundamental meaning of that world (Fowler, 1985: 5-6).

This is a Christian philosophical answer to the question: What is the nature of reality? It isn't atoms and molecules of matter, as naturalist philosophy claims. It also isn't eternal ideas of truths, as the idealists held. It isn't the two-truth platform of neo-scholasticism, with the physical side understood by human reason, and the spiritual side by faith. Things are the way they are, and they continue to be that way, only because they are created and continually held in being by the Word of God (Green, 2003: 89). Creation is an expression of the Word of God. It wouldn't be there if God didn't keep on 'speaking it into being'. It is not substance to which God adds meaning. It is a message in itself: God is talking to us in and through it (Green, 2003: 93).

People's handling of creation is either in reverent obedience to God through Jesus Christ or in rebellious independence while they serve some idol of their own choosing. This is why Romans 12: 1-2 calls believers to present their bodies as a living sacrifice. All people do, consist of the handling of the creation, which is meant to be in the service of God (Green, 2003: 97).

Schools are social institutions in which students learn about the world and their places and tasks in it. The Scriptures have shown that such learning about the world must be built upon the evident base that this is God's world, that He has created it, and sustains a study which should reflect God the Creator within the context of the actual study, and which should lead to the praise and worship of the God of all the earth (Edlin, 1999: 33).

It is every person's task to unfold the glory of God in creation by cultivating the earthly creation. This task is neither superseded nor subordinated to some higher task by the redemption of Christ. It remains every person's holy calling that is fulfilled only in Christ. An understanding of the creation to which people belong is essential for this task.

For this purpose people must study the creation (Fowler, 1985: 32).

5.4.3 Anthropology

Every theory of education also presupposes a certain anthropology. All discussions of educational questions, therefore, ought to be preceded by a consideration of a person's anthropological starting point. To ask what the aim, curriculum and methods of a particular programme of studies ought to be like, is to ask what a person's task is like, and what role the school ought to play in preparing the child for this calling. These practical questions concerning an aspect of the curriculum and methodology immediately confront us with the question concerning man: his nature and calling (De Graaff, 1997: 39).

God created all people, including students and teachers, in His image and likeness (Genesis 1: 26,27). Being images of God and reflecting God in our lives is not an option for people: they are created that way. They honour and reflect God's majesty by ruling over the works of His hands in a responsible way. Yet the extent to which they exercise their calling to be images of God depends on several factors. First, are they wholeheartedly devoted to the one true God? Also, what is the degree of their commitment to and understanding of God's cultural mandate (Genesis 1: 28) and Great Commission (Matthew 28: 18-20)? (Van Brummelen, 1988: 38).

Having been created in the image and likeness of God, the human being became the child of God, resembling the relationship between the Father and Child. The covenant has two directions, from God with man as the crown of creation - this is the Father-Child direction. But there is also the direction from man towards God - this is the Child-Father direction (Taljaard, 1976: 154). God's image is reflected in man when he or she

lives in the correct covenantal relationship with his/her Father. And this relationship between God and the human being can only be right when the latter obeys God's commandments.

Since the fall of human beings into sin, a right relationship with God is only possible through redemption in Christ and the renewal of the Spirit who enables a person to live again in obedience to God's laws for life. As God's incarnated Word, Christ shows people again what it means to be God's images. They therefore have to be continually renewed according to His image (Van der Walt, 1997: 31).

Man (male and female) was created by God as a being in relation. People's humanity is defined by the creative Word of God as a relational being. People simply do not exist on their own. They are not self-contained, self-sufficient beings who can enter into relationships or not at will. They have no existence except in relation to other beings. Their relationships define their being. They exist, therefore, in a three-way relationship, to God, to themselves, and to the earthly creation of God. These are not three separate, independent relationships; they are inseparably inter-related so that the earthly relationships form coherence with the God relationship as the central, governing relationship of the three.

The secularist makes the mistake of attempting to fulfil human life in its earthly relationships in isolation from the God relationship (Fowler, 1996: 1-2).

Image bearers of God function within four basic relationships: with God, others, the self and creation. God has provided a responsibility for each of those relationships; God, the self and others are to be loved, and creation is to be cared for. The best way to bring glory to God and to find enjoyment in him is to obey the first and greatest

commandment: 'Love the Lord your God with all your heart and with all your soul and with all your mind' (Matthew 22: 37).

The primary responsibility for image bearers in their relationship with others is to love, for the second greatest commandment is to 'Love your neighbour as yourself' (Matthew 22: 39). The importance to God regarding loving relationships can be seen already in the first chapter of Genesis. As mentioned, this is first evidenced in the cooperative work of the Trinity in the creation act: As the Spirit of God hovered, God the Father spoke Jesus the Word, and creation was. Then God said, 'Let us make man in our image' (Genesis 1: 26). The Godhead itself is relational. Loving relationships have always been a part of God's way of doing things.

The fourth basic relationship that image bearers have is with the rest of creation. 'God blessed them and said to them, 'Be fruitful and increase in numbers; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground' (Genesis 1: 28). The task assigned to humankind at the dawn of creation has been called the *Creation Mandate* or the *Cultural Mandate*. This mandate addresses God's human creations as his vice regents, those who rule in his name. All of creation belongs to God, and God's royal offspring are to be equipped formally to make a living; i.e. learning how to bring glory to God through ruling as his images over his earthly Kingdom (Fennema, 2005: 54-58).

The reason for the shortcomings of the human being's present life can be traced to sin. By this is meant that mankind has rejected God's Word as the normative principle for life. Denying her being as a being in relation, the human being has proclaimed her own self-sufficiency, her own autonomy, choosing to fix her course by her own independent

judgment (Genesis 3: 22). In Genesis, the human being's alienation following from his sin is described as alienation in all four relationships of his life. He is alienated from his God, from himself, from fellow humans, and from his environment (Genesis 3: 7-24). The human being's alienation from God can be seen in his being afraid of God; his alienation from himself in his being ashamed of his own body and hating his own brother or sister; his alienation from his environment in the struggle and conflict in carrying out his commission to rule and cultivate the earth.

Sin, at its roots, means alienation from God, but because the human being's relationship to God is the root of her life, alienation from God means alienation in all her existence, in relation to herself and to her environment as well as in her relation to God. There is serious malfunctioning, not just in the person's relation to God, but also in every relationship of his existence.

Human thinking has become futile and empty, the person's mind defiled and his wisdom folly, his heart foolish, in darkness and evil in all its purposes and intentions, and his whole life given to the service of idols, preachers that he elevates falsely to the status of God (Romans 1: 21-25) (Fowler, 1996: 3-4). Because of his sin, human beings have fallen short of their God-given glory in relation to the earthly creation as ruler and cultivator of that creation.

In Christ, this glory of humanity in their earthly relationship as rulers and cultivators of the earthly creation is fulfilled. In place of the self-centred self-sufficiency of the old kind of existence, this new kind of existence is governed by the acknowledgement of Christ's lordship over the whole of human life. Under the direction of the God-relationship, Christians will develop a relationship with their human neighbours in

which they love their neighbours as themselves, and a relationship with their non-human environment in which they care for and develop that environment in response to the Word of the Lord. Care for the neighbour, and work with the earthly creation, will not be seen as subsidiary activities alongside the Gospel, but as integral to it (Fowler, 1996: 6-7)

As redeemed and adopted children of God, Christians know very well that they may not conform any longer to the pattern of this world. They know too that it is equally wrong to try and drag God's normative standard down to their perverted level. Christians' only recourse is to become reformed, to be made over, to submit to the irresistible power of the Spirit and allow Him to reshape and remake them in their Fathers' image (De Jong, 2001: 61).

5.4.4 Epistemology

How one views knowledge affects the type of content one chooses to unfold and how one organizes it into a day-to-day programme. A biblical perspective on knowing differs from any secular perspective because it assumes that people are at home in creation: they know the One who built the house.

The conceptions of knowledge held by curriculum developers are diverse. Empiricists, for example, believe that knowledge consists of propositions for which evidence exists that are based on experienced observations. Rationalists hold that objective truth exists, but can be known and determined only by reason. Rationality is their ultimate point of departure. On the other hand, re-conceptualists, those involved with the so-called 'sociology of knowledge,' feel that knowledge is subjective and personally constructed. Truth is relative; one can be sure of nothing beyond the grasp of human consciousness.

Christian educators cannot accept any of these approaches. They know that facts are always chosen and interpreted within a paradigm of beliefs and values. Unlike the re-conceptualists, Christians believe that God has created a reality with inherent meaning and with a law structure about which they can reason. Distinct from empiricists and rationalists, they hold that all their interpretation must take place within a Biblical framework of truth that they accept in faith (Van Brummelen, 1988: 87).

To know and do are forms of responding to God's call. In responding, a person has to take account of the equipment God endowed her with to know and understand created reality, such as perception, memory, moral ability, a reasonable mind, sympathy and empathy, the power of induction, and the ability to integrate all the processes involved in the development of knowledge. Human knowledge of creation is never divorced from knowledge of God's revelation of himself in creation and in His Word, nor from faith and religion and from the person's understanding of the reasons for her existence (Van der Walt, J.L., 2002: 13). Scientists can not escape the scientific traditions and conventions of their time, the language, and terminology of the particular period, since these are the ontological media by means of which the prevailing tradition of thinking and understanding comes to a particular scientist (Van der Walt, J.L., 2002: 28).

The starting point of modernist rationalism is to separate fact and value, holding that rationality deals with facts only and is therefore religiously neutral. Faith and belief are in this process reduced to subjective feelings and prejudices, to be avoided in proper scientific method. Rationality is furthermore identified with the autonomous individual, apart from any community context or interaction. Postmodernism on the other hand, puts its confidence in what could be called the self-aware individual-in-dialogue, insisting on the right and the ability to exclude any external claim which would impose

restrictions or guidelines. Truth, or at least authenticity, for the postmodernist is founding a person's reflection on own experience in open dialogue with others. Modernism and post-modernism both share the humanistic starting point of the autonomy of the individual; whether through rationality and the scientific method in the modernist account, or through the deconstruction of existing knowledge and self-aware dialogue in the postmodernist approach.

Every Christian scholar should reflect on the dangers of modernism and postmodernism and decide on the most fundamentally sound way ahead. The human faculty of reason tends to be overrated by some scholars. Reason is, however, only one of many of the human being's attributes or modal functions (Van der Walt, J.L., 2002: 47-49).

To know is to stand in the right relation to God and to what he has created. It is to treat things with integrity, according to their God-given character. Things are always known relationally, never in isolation. There is no such thing as a 'brute fact' (Stronks & Blomberg, 1993: 178).

A Biblical view of knowledge entails the following:

First, true knowledge depends on revelation. The fear of the Lord is the beginning of wisdom. Knowledge of God and of His riches and power comes through 'the Spirit of wisdom and revelation' and the enlightenment of 'the eyes of your heart' (Ephesians 1: 17-19). Complete understanding comes about not just through reason and empirical evidence. People possess true knowledge only if they are enlightened by means of the Spirit of truth (John 14: 17). Knowledge does not become true knowledge unless the Word of God reaches out and reveals itself to people, determining their commitment and framework of interpretation. That may happen through a special revelation by searching

God's written word. God is the Origin, Sustainer, and Redeemer of all human knowledge; to Him all knowledge must be consecrated.

Scripture also makes clear that knowledge involves a person's whole being, not just her intellect. It rejects the view that knowledge means just assimilating concepts. Knowledge that does not include committed service is no more true knowledge than faith without works is true faith. Knowledge is knowledge in the Biblical sense only if one's innermost centre of conscious life, one's thought and motives, and resulting actions are all firmly grounded in the will of the Lord (Van Brummelen 1988: 88-89).

There is no knowledge that does not depend on faith. The question is, in the light of what faith are children doing their learning? Is it in the light of faith in Jesus Christ as the Truth, or in the deceptive illumination of some idolatry like the primacy of numbers, or of some human faculty like reason? Thus a Christian epistemology begins with the recognition that learning and knowledge for all people, not just for Christians, begins with faith of one kind or another (Green, 2003: 121).

Knowing is furthermore a holistic and total process. This is illustrated in the command to love God with one's heart, soul, mind and strength. God is known or loved with one's entire being. Knowing is a covenantal or relational activity. Thus knowing in a biblical sense stands in stark contrast to knowing in a classical Greek sense - only rationally and in an objective non-relational manner.

Teaching and learning must move beyond the simple transmission of information, which reflects more the Greek model. It must include understanding, heart commitment, and opportunity to respond. The lessons experienced in Christian schools are to be holistic and relational, reflecting the Bible's definition of knowing (Fennema, 2006: 26).

Knowledge is a gift from God, and because it is a gift, one must not worship it. Instead, one must give praise and thanks to the Giver, who alone is the Source of all knowledge, the only One who has all knowledge in His possession. When someone worships the gift and ascribes power to it, he is guilty of scientism, which is a form of idolatry. When one sees knowledge as a gift from God, one will direct all one's worship to Him alone (De Jong, 2001: 49).

Scripture is also clear that knowing and doing cannot be separated. Learning can never be an end in itself, apart from the goal of loving service to God and neighbour. Faith without works is dead, and knowledge without practice is foolishness. A Christian education must therefore extend beyond the classroom and into the world. Both faith and intellectual knowledge need to be put into practice if they are to be real in the life of a learner / student. If the purpose of a Christian school is to prepare students to live lives of service to God and neighbour, and if every aspect of human life is to be an act of worship, students' practice of what they learn must begin in the present and not be postponed to some later, more mature period of life (Hagan, 2003: 35).

History suggests two primary sources for knowledge. One is curiosity: the other is control. The former corresponds to pure, speculative knowledge, to knowledge as an end in itself. The latter corresponds to applied science, to knowledge as a means to practical ends. Curiosity in itself is an amoral passion, a need to know that allows no guidance beyond the need itself. Control in turn is simply another word for power, a passion notorious not only for its amorality but for its tendency toward corruption. If curiosity and control are the primary motives for knowing, people will generate a knowledge that eventually carries them not toward life but death.

Another kind of knowledge is however available to Christian believers. This is a knowledge that originates not in curiosity or control but in compassion or love - a source not celebrated in our intellectual tradition but in our spiritual heritage. The goal of a knowledge arising from love is the reunification and reconstruction of broken selves and worlds. A knowledge born of compassion aims not at exploiting and manipulating creation but at reconciling the world to itself, to people and to its Creator. The origin of knowledge is love. The deepest wellspring of human desire to know is the passion to recreate the organic community in which the world was first created.

The minds people have used to divide and conquer creation were given to them for another purpose: to raise to awareness the communal nature of reality, to overcome separateness and alienation by a knowing that is loving, to reach with intelligence to acknowledge and renew the bonds of life (Palmer, 1993: 8-9).

Humanistic philosophy has always been driven by the religious motive of nature versus freedom that comes to expression in the dilemma between the science ideal on the one hand, and the personality ideal on the other hand, or within the educational sphere, in the dilemma between subject-centred education and child-centred education. Humanism keeps wavering back and forth between these two polar opposites (De Graaff, 1997: 47). Neither of these two types of education is in conjunction with the Christian perspective. The Christian rejects both subject-centred education and child-centred education as non-Christian styles that deify the creation and not the Creator.

The child-centred education is based on the belief that people make their own meaning in a chaotic world. A child-centred approach to learning says that the student is a discoverer and meaning-maker while the teacher is a facilitator (De Jong, 2001: 29).

Subject-centred education, on the other hand, is based on the belief that people are part of a universe put together by chance and comprising a store of factual knowledge which can be comprehended. The curriculum is a repository of the body of knowledge, from which the teacher dispenses knowledge into the student who is an empty vessel. A Christian approach can neither be child-, subject- nor curriculum-centred; it must be Christ-centred.

5.4.5 Preliminary Conclusion

A Christian approach to education and learning must be based on the belief that Christ is Lord of an ordered universe created by Him. The task people have is to manage the works of God's hand in praise of Him and for the benefit of His creatures. The Christian teacher directs learning so that the focus is Christ in whom the universe coheres and finds its meaning. The student is God's image bearer with responsibility to become a sensitive caretaker / steward of God's creation. The school's task then is to help students be(come) responsible disciples of Jesus Christ. To lead students in this life direction, the school endeavours to uphold a distinctively Christian and biblical vision of life. It encourages making communal and personal decisions from a biblical perspective. A commitment to love God and serve one's neighbour needs to be encouraged by the Christian school in each of its students (Mechielsen, 1991: 6).

5.5 The Christian School: An outline

5.5.1 Introduction

Korean Christian alternative schools have several shortcomings compared to advanced overseas Christian schools. Those are the lack of a pertinently Christian curriculum,

excessive competitive and individualistic education, and the parents' neglect of exercising their right of school choice. To establish a more desirable Christian school in Korea, we need to understand the structure of the Christian school better. Even though many schools in Korea proclaim to be Christian schools, they still tend to focus exclusively on a university entrance centred education. So we need to understand what real excellence is. Among others, parents should seize their right of school choice from Government which has kept it since the promulgation of the High School Equalization System in 1974 (see 2.6.6.). In this section, several fundamental ('principial') aspects of the Christian school will be reviewed in order to gain a better insight into its structure.

5.5.2 Students' and Parents' Right of School Choice

Korean parents were deprived of the right of school choice since the establishment of the High School Equalization System in 1974. Students are distributed to high schools regardless of their or their parents' preference according to the High School Lottery System, which includes many mission schools as well as non-government schools. In this process, some non-Christian students are admitted to Christian schools and Christian students are sometimes admitted to public schools. This system infringes on the parents' right to educate their children according to their own philosophy and religion.

The Bible instructs parents, not the state, to supervise the discipline and instruction of their children (Deuteronomy 6: 6-9). In the Scriptures it was the father, the head of the family, who was responsible for the education of the children. In the present age we see the educational scene being dominated by government schools; however, scripturally that is an incorrect model. Parents have the right, as citizens, to choose the way of

education (Apelian, 2000: 13) for their children.

The state ought to be the upholder of justice. It is charged to exercise this authority over all of society. Thus, the state necessarily does have a legitimate involvement in other social institutions, while still respecting their integrity. It is the task of the government to maintain justice in education so as to allow parents the right to exercise their God-given authority and responsibility in determining the character of the nurture, education, and schooling that their children will receive. Christians must seek justice in the education of their children. This involves calling the government to allow Christians, without undue hindrance, to establish and maintain Christian schools if they believe that this is what their Lord requires of them. This seeking of justice for Christian education requires that Christians maintain a wary and vigilant eye over legislators and legislation so as to protect and enhance their God-ordained responsibilities in education (Edlin, 1999: 104).

The schooling situation that was established in the Netherlands in the first half of the twentieth century, and the Christian parent controlled schooling in Australia was to a large extent the result of the thinking and activities of Kuyper and Van Prinsterer (Justins, 2004: 254). The establishment of Christian parent-controlled schools was based on the principle of 'sphere sovereignty', i.e. recognizing the fundamental differences between the state, the church and the family. It was Kuyper who developed and promoted the notion that sphere sovereignty was a principle that God had set into creation. The concept of 'parent control' drew much of its inspiration from this philosophical concept of sphere sovereignty (Oppewal, 2000:14).

It is the church's task, according to the Lord's commission, to evangelize the world and

teach people the Gospel. To the state or government, on the other hand, God has committed the task of maintaining law and order and of promoting public welfare and justice. But it is with the parents that the responsibility of educating their children rests (Justins, 2004: 260). Parents are the ones who are primarily responsible for the education of their children. That does not mean that they are the ones who have to do the actual teaching, but they are the ones who are commissioned by God to make certain that children receive an education that is God-centred and God honouring. The apostle Paul tells fathers in particular to raise their children in 'the nurture and admonition of the Lord' (Ephesians 6:4). The state is never mentioned in the Bible as being responsible for education. Even the church's role in education is secondary to that of the parents (Fennema, 2006: 8). The nation's policy should allow parents to choose the school that their child will attend.

5.5.3 The School Community

The most fundamental source of oppression in the internal structure of the school is the confusion of organization and community. The individualism that pervades the modern secular worldview has obliterated the experience of community from the consciousness of the modern world. A community is a unified human organism with a distinct identity characterized by a shared life in which all its members participate. An organization, on the other hand, is an arrangement of human affairs to achieve certain ends. The members of a community are bound together by the organic bonds of a shared life whereas the members of an organization are bound together only by the agreed organizational arrangements. Community commonly means nothing more than a group of individuals cooperating together to achieve a shared goal (Fowler, 1989:1-2).

The difference between this idea of cooperative action of individuals and a genuine community is fundamental. Communal unity is founded in the shared life: a person belongs to a community because of who she is; to break with the community is to deny herself. The members of a community are bound to find ways to overcome tensions and frictions among themselves so that they can function harmoniously together because they belong together (Fowler, Van Brummelen, & Van Dyk, 1990: 107-108).

The great model of human community is the community of the Holy Trinity. Christ's intent is to reproduce among His people on earth a fellowship or communion that is like the oneness within the Trinity (Green, 2003: 262). The present crisis in schools and in the lives of their participants is, among other things, a consequence of structuring learning primarily as a private, individual matter. Schools require teachers to work alone: they must be effective individually in maintaining control of their classes, for instance. They are also expected to practise fellowship and communion with the other participants in the school. At this point in time, however, most Korean schools make themselves guilty of an individualistic conception of the roles of students and teachers.

Christian schools need to examine how such a conception has affected them. Christians are called to a life of discipleship, personally and communally. Christian schools must therefore become living examples of Christ-confessing communities. They must operate in ways that enable students and teachers to unfold the gifts that they have been given. They must develop ways of sharing one another's joys and burdens and looking out for the interests of others. They must be communities for learning rather than individual cells that happen to be together for the sake of efficiency (Weeks, 1988:77-79). Schools should not seek to create independent learners but to increase the ways in which students develop their abilities and ways of interacting with and for one another.

Schools should develop mutual interdependence among parents, teachers, and students (Stronks & Blomberg, 1993: 110).

Though many in the Christian school movement in Korea and elsewhere have held the ideal of community high as a guiding principle, there is still room for significant new dimensions and possibilities for community to expand. Many schools lack a deep and meaningful ability to express true community which reaches across social, economic, cultural and generational boundaries. In many of the churches, many Christians pay lip service to being the body of Christ, but they end up as lonely and isolated individuals. Across the denominations, too, there is often far more of a spirit of aloofness and suspicion than a real understanding of what it means to be fellow citizens of the Kingdom of God.

Christian educators need to expand their horizons, enlarge their concept of community and start to practice it at as many levels as possible. There is little doubt that the church or Christian school which models true community can really make an impact on the postmodern generation (Jenkins, 1998: 38).

5.5.4 The Curriculum

Today, dictionaries define curriculum the way it is most commonly used, as the course studied in a school. Most people assume that such a course of studies outlines the content to be taught. For more 100 years, however, educators like Montessori and Dewey have stretched this definition by addressing not only course content but also teaching methods. In other words, 'How?' questions became as much part of curriculum discussions as 'What' ones (Van Brummelen, 1994: 5).

If the purpose of Christian schooling can be summed up in one phrase, it is to guide

students to be and to become responsible disciples of Jesus Christ. That means it should do far more than inculcate facts and skills. Rather, it should nurture and guide children in loving, caring ways that involve discipline unto discipleship.

The Christian school uses the curriculum to unfold the basis, framework and implications of a Christian vision of life. Secondly, the Christian school uses the curriculum to foster conceptual development and abilities that proclaim the unity and diversity of God's creation, and enable students to employ all their God-given talents in loving, faithful service to God through service to their fellow creatures. In other words, concepts and skills are always chosen and taught as means to an end, not as ends in themselves. The Christian educator must always ask: Does his/her teaching point to the marvellous deeds of the Lord, his grace in Christ Jesus, and how he has given believers a world for which he/she must care? Third, the Christian school's curriculum must let students experience the meaning of living out of a Christian worldview and enable them to make personal and communal decisions from a biblical perspective. Finally, the Christian teacher uses the curriculum to help students commit themselves to a Christian way of life, willing to serve God and their neighbour (Fowler, Van Brummelen, & Van Dyk, 1990: 180-181).

The curriculum of a Christian education is for a Christian life. It is not for the training of theological sophisticates, not for the continuation of the evangelical churches, not for the preservation of Christian enclaves, not for getting to heaven, not for service to the state, not for defeating the communists, not for preserving the nation, not for life adjustment, not for cultivating the life of the mind, and not for producing learned and cultured people - Christian education is for a Christian life, say Stronks and Joldersma (2002: 31). The centre and focus of the Christian school's curriculum model and

development should be God and His creative, redemptive, and sustaining activity in His creation.

Christian educators express this in a circular model by placing God and the Bible, His written Word, at the hub of the Christian curriculum. He is the point of origin, definition, and purpose of all aspects of the curriculum. It declares that nothing in the curriculum is neutral, but that the entire focus of learning activities in the school is to equip students to live lives of fulfilled worship and service to God in all that they do and learn about (Edlin, 1999: 142).

The effects of curriculum on children are real but should not be overrated. The curriculum should contribute to modelling a Christian lifestyle and to the socialization function of the school. The so-called 'hidden curriculum', the tacit teaching taking place in the context of schooling that socializes the pupils into a certain way of life, may well have more influence on children than explicit curriculum and instruction (Van Brummelen, 1986: 288-289).

What do we say about potential resources that are authored by non-Christians? Should these be banned from the Christian school? Is it fair to assume that there is nothing useful in the work of an atheist or secular humanist or an agnostic or of the adherent to some foreign religion? Should we reject all of Dewey's writings because he was vehemently non-Christian? The answer is no. God, in his wisdom, has given insights to all people. We should consider this material in the light of biblical norms and then make good use of that which confirms to these norms (Edlin, 1999: 188).

Recently, many Korean Christian alternative schools have concentrated their energies on developing Christian textbooks, and on the front burner of their agenda is the desire to

establish a Christian curriculum. However, it is more vital to train devoted Christian teachers whose daily lives are based solely on the Christian worldview. Teachers who do not have a Christian worldview cannot effectively teach Christianly. A dedicated Christian teacher with a Christian worldview who uses public school textbooks will be able to teach a Christian perspective in a Christian manner.

A Christian school will, in short, consciously ask whether all aspects of the content and structure of its curriculum contribute to helping students be and become responsive disciples of Jesus Christ. The curriculum develops 'knowledge-that' (concepts), 'knowledge-how' (skills), and creative talents. But it does not do so as an end in itself Through these concepts, skills, and experiences, the curriculum develops values, dispositions and commitments that reflect God's calling for our lives: to obey the *Great Mandate*, the *Great Commission*, the *Great Commandment* and the *Great Community* (Van Brummelen, 1994: 52).

Many Korean parents, both Christians and non-Christians, are critical of society's religious and moral decadence. However, wanting their children to do well in that society, they believe that the curriculum should not deviate too much from general societal expectations. In addition, government departments of education as well as university and college entrance requirements have had a strong conforming influence on both public and non–public schools. In view what has been said of the Christian school's curriculum above, they should reconsider their position. It is not possible to have, as it were, the best of two worlds: the curriculum of the Christian school is either Biblical in warp and woof, or it is worldly, in other words not faithful to Biblical precepts.

5.5.5 The True Meaning of Competition and Excellence

Academic excellence has become the sacred cow of education in the Korean society. Excellence is a threat to the Christian character of the school when it is defined in worldly terms of achievement and performance rather than in terms of discipleship to Jesus Christ (Bolt, 1993: 124). The idea of pursuing excellence requires substantial analysis from a Christian perspective.

In normative education we have to distinguish between good and bad competition. Despite some beneficial results of competition, it boils down to the 'law of the jungle', the 'survival of the fittest' – wrongly regarded as the 'best'. If one cannot count one's economic success, one simply does not count any more. One then becomes a dropout with no self-respect. Never-ending competition not only ruins human relationships, it also does not guarantee real quality. In many schools, competition is not only regarded as a means towards an end, but has itself been elevated to the status of norm for achievement. The dominant forces of the secular society are greed, self-interest, selfishness and egoism. All these norms, Christians should know, clash with God's central and basic commandment to love God more than anything in this world and to love one's fellow humans as oneself (Van der Walt, 2001: 64-65).

People pursue excellence for the sake of excellence. Excellence indeed has intrinsic value and is worthy, therefore, of our whole-hearted attention and effort. But if excellence becomes an end in itself, if excellence becomes the motivating force and goal of our lives, then it is little more than idolatry. The Lord alone must be the motivation and goal of our lives.

The Bible's concept of excellence is radically different. It is set in the context of our

relationship with God and our commitment to Him (Diephouse, 2006:294). It has to do with Christ-likeness. Excellence means that we respond to the call of God rather than being driven by our own needs or agendas. Personal and communal excellence means that we are growing in godliness or likeness to Jesus. The excellent person is not ultimately the one who produces great wealth or good test scores, but the one who produces great spiritual fruit. And to produce great fruit we need to remember the utter inability to do so without vital union with the 'Vine' who is the excellent One. It was he who said, 'Apart from me, you can do nothing' (John 15: 5) (Dickens, 2006b: 6).

There are four angles from which we may consider the Christian ideal of excellence in education: the idea of education as a dynamic process, the Christian intellectual presence in our culture, the need for personal wholeness and integration, and the call to be 'salt and light' in the world. The first two topics pertain to the nature of learning and the life of the mind. The second two place our intellectual endeavours within a comprehensive understanding of the benefits and purpose of Christian life (Peterson, 2001: 194).

To know Jesus Christ is to begin to turn our backs on self-centredness while at the same time turning our backs on the need to be the best. What is in fact best is being like Jesus and taking into one's life His values and priorities can help students discover and develop their gifts. Every student should be encouraged to excel, that is, to get the most from the gift he or she possesses. Competition is not an end in itself; it is not the driving force of human life. Scripture makes it clear that God has given people gifts not for themselves alone but for the benefit of all the members of the community. One's aim should therefore be to encourage the life of her community, to contribute to the growth of all believers into a true community. Taking competition out of the idolatrous position

it currently occupies in our culture and placing it back in the service of the coming of God's Kingdom is part of the fulfilment of that mission. Christians are called to make an effort to use competition where it serves the goal of the coming of God's Kingdom, while rejecting it as a basic principle of human life (Hagan, 2003: 63-68).

5.5.6 Preliminary Conclusion

The Christian school shares certain structural characteristics with all schools, including public and other private or independent schools. In terms of the structure-direction model, they all share the same structure, but they differ from other schools in terms of the Christian / Biblical world or life view on which they base their theory and practice, in other words: their life view *direction* (Van der Walt, 2006:76). As transpired in the discussion above, Christian schools differ from other schools in that they have a Biblical approach to parental choice and involvement in the school, the school community, the curriculum, competition and excellence. It also emerged from the discussion that Christian schools in Korea as well as the parents involved in them, still seem willing to compromise some of these principles for the sake of their children achieving excellence in worldly terms, much as in the public schools. They seem not to have yet developed a keen understanding of what exactly it entails to steer their schools in a true Biblically based direction as dictated by a radical Christian world view.

5.6 Conclusion

Christian alternative schools provide education based on a Christian worldview and philosophy. Korean education, including public and non-government school education, has up to the present time been totally dualistic; it tends to separate fact and value, the

public realm from the private. If Koreans wish for true Christian education, they have to overcome such dualisms so that their schools can become institutes or societal structures that are radically governed by God and his Word.

Christian schools have a typical identity, which can briefly be described as follows:

Firstly, Christians and the Christian schools are on a journey through this world, a journey to eternal happiness in the presence of God in a life to come. The Christian school is, therefore, not too much attached to the present world, its commodities and attractions but fixes its spiritual eye on God and on the true destination of Christians. On the other hand, the Christian school still is in the present world and is called by God to work in this world. The Christian school educates its students to know this world, to live and survive in it, to practice their God-given calling of stewardship of reality, to maintain their cultural mandate, to serve God in doing so, and to love and serve their fellow man.

Secondly, God-centred education, in contrast to child-centred, people-centred or subject-centred education, is one of the characteristics of the Christian school. Christ is the centre, the source and the reference point for everything that exists or that can be conceived in the school.

Thirdly, the Christian school always tests its own life view direction and spirit in a critical fashion. It never adopts a pragmatic stance by assuming that the surrounding society cannot be reformed and that one has to adapt to it in order to survive. It does not adopt either an antithetical or a synthetical attitude of thought during confrontations with other world views; it prefers a transformational process of thought. The Christian school sanctifies all of life, including the life of culture and society.

Fourthly, the true Christian school expresses its identity by regarding the school-subjects and textbooks as instruments or vehicles by which means the pupils can become better acquainted with God Himself and His works. The subjects and books are never regarded as a purpose in themselves.

In a true Christian school, achievement is not measured in terms of how well a subject has been mastered, but in terms of how well the student has been prepared to serve God during his life.

Fifthly, life in the Christian school has a special relationship with the parental home. Children belong to God in a special sense, and He entrusts them to their parents for an upbringing in His honour, glory and service. The school recognises the parents as the primary educators. When parents entrust their children to teachers to further their education and training, the teachers realise that they have become secondary educators who should be able to carefully link up with the covenantal instruction and education that the children receive in their parental homes (Van der Walt, 1992: 40).

After having examined the various aspects of the theory and practice of Christian schools, it is now possible to list the research findings, to draw a number of conclusions and to make certain recommendations with regard to the problem of discovering an appropriate philosophical basis for the New Christian Movement in South Korea.

6 FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

In this concluding chapter, we state some findings emanating from this research. And we will suggest some recommendations for Christian alternative schools in Korea. Lastly general conclusions are offered.

6.2 Findings

In accordance with the aim of this research (1.4), in chapter 2 the ailments and shortcomings of the Korean system of public education were described. Public education, as a Government-centred institution, has a centralized bureaucracy, is standardized by its Government directed syllabus and has, to its credit, an exit point in the form of a university entrance examination (2.7.7). In chapter 3, the rise in Korea of the new movement for the establishment of Christian Schools as an alternative to public education was described (3.2.1), and its philosophical foundations analysed (3.3.7). There are only a relatively small number of alternative Korean Christian schools and they have a very brief history, all being less than 10 years old (3.6.7). We have considered the educational aim, principle, curriculum, community-focussed education, and specifically attended to the theories and practice of five of the schools among the new Christian alternative schools in Korea (3.6.7). They reflect God-centred Christian education in the sphere of educational aims and principles (3.6.7). But the curriculum, which has to be the practice of the philosophy, does not reflect Christian education thoroughly (3.6.7.).

The alternative school movement of Australia was then described and its philosophical foundations analysed in chapter 4. Korea and Australia have a very similar situation in

thought; a transformational process of thought should rather be followed (5.6). Transformation refers to the critical appropriation and assimilation of non-Christian ideas, so that they can be truly integrated into a Christian view of reality and used in service to God (5.6).

These general observations gave birth to a number of specific findings:

1. Korean public schools educate with one standard methodology for all students with a range of different needs. Students are educated through rote learning material from uniform lectures. A public, uniform education such as this pays little regard to children's individuality and originality. Another shortcoming of public education has been that it promotes excessive competition between students and schools with the aim of achieving good results at matriculation level instead of pursuing the true value of an education - that is, education for the whole human being (3.2.3.).

2. While Australian alternative Christian schools are based on biblical, Christ-centred education and a Christian worldview against humanism, Korean Christian alternative schools are different. Even though Korean Christian alternative schools claim to stand for Christ-centred education, parents still recognize academic excellence and students' good behaviours as indicators of Christian alternative schools. Korean Christian parents still have to realize that there can be no life-conceptual neutrality and that God-centred education is incompatible with humanistic public education (4.5.4.).

3. Korean churches have to reject dualistic doctrine and theology, and teach thorough biblical theology. Korean churches have not yet succeeded in letting their people realize the danger of humanistic public education and that their children should receive Christ-centred education that recognizes Christ as their king in their entire lives (4.5.4.).

4. The primary aim of a Christian education is not to help students get into college, or become successful in business. The primary aim is that students may become effective citizens of the kingdom of God (5.2.2).

5. The Christian rejects both subject-centred education and child-centred education as non-Christian norms that deify the creation and not the Creator. A Christian approach to learning must be based on the belief that Christ is Lord of an ordered universe created by God. The task people have is to manage the works of God's hand in praise of Him and for the benefit of God's creatures (5.4.5.).

6. The witness of Gospel is given, not by adding the story of Jesus' redemptive work to the school's curriculum, but by showing the meaning of his sacrifice in the fabric of schooling itself. The directing influence of the Bible must be experienced throughout the school curriculum. It must not be confined to a devotional place in the role of shaping personal attitudes and relationships. It must provide the perspective within which all learning takes place in the school (5.2.3.).

7. Christians' calling is not just to 'get to heaven' but also to cultivate the earth, not just to 'save souls' but also to serve God through their work. Christian schools are to prepare stewards and developers of God's world for his glory. They are to be culture formers in the name of Christ, who has been given all authority to be King over all things (5.2.5.).

8. Education is never neutral. Christian education must ensure that students learn about the world and their place and tasks in it from the perspective of a biblical worldview. All of life, including education, is based on beliefs about the world (5.3.2.).

9. The comprehensive vision of Creation, Fall and Redemption allows no room for a secular/sacred split. All of creation was originally good; it cannot be divided into a good

part (spiritual) and a bad part (material). Likewise, all of creation was affected by the Fall, and when time ends, all creation will be redeemed (5.3.4.).

10. Man, male and female, is created by God as beings in relation. Their humanity is defined by the creative Word of God as relational beings. They simply do not exist on their own. They are not self contained, self sufficient beings who can enter into relationships at will. They have no existence except in relation to other beings. Their relationships define their being (5.4.3.).

11. Complete understanding comes about not just through reason and empirical evidence. People posses true knowledge only if they are enlightened by the Spirit of truth. Scripture also makes clear that knowledge involves their whole being, not just their intellect. The lessons experienced in Christian schools are to be holistic and relational, reflecting the Bible's definition of knowing (5.4.4.).

6.3 Recommendations

1. Instead of concentrating their energies on developing Christian text books for purposes of teaching a Christian curriculum, Korean alternative Christian schools should provide teachers with a Christian worldview. If a Christian school movement in Korea wishes to be successful, it should also concentrate on the establishment of institutes for teacher education, such as National Institute for Christian Education (NICE) and the Sutherland College in Australia.

2. The idea of pursuing excellence requires more substantial analysis from a Christian perspective. The bible's concept of excellence is radically different from that prevalent in Korean public education. It is set in the context of people's relationship with God and their commitment to Him. It has to do with Christ-likeness. This is the form of

excellence that the alternative Christian school movement in Korea should aspire to. Not only do Korean alternative Christian schools have to aspire to this ideal; they should put more effort into studying in order to understand the meaning of true excellence in a biblical perspective.

3. Korean citizens should have the right to select the schools for their children, and should insist on this right. God gave parents the mandate to teach and educate their children. The Government should support both public and private schools financially instead of trying to control schools and dictate to them. Christian Parent Controlled Schools in Australia is a good model for Korean Christian alternative schools to emulate.

4. Many schools lack a deep and meaningful ability to express true community. Christian schools must become living examples of Christ-confessing communities. They must operate in ways that enable students and teachers to unfold the gifts that they have been given. They must develop ways of sharing one another's joys and burdens, looking out for the interests of others. They must be communities for learning rather than individual cells. Christian Community Schools in Australia will be a good model to Korean Christian alternative schools to emulate in this regard as well.

6.4 General Conclusion

The first aim of this study was to describe the ailments and shortcomings of the Korean system of public education. It was found that this system indeed suffered from a number of relatively serious shortcomings, to such an extent that Korean (Christian) parents have of late been resorting to privately funded schools. This was the beginning of a new movement for the establishment of Christian alternative schools. The second purpose of this study was to describe the rise of this new movement for the establishment of

Christian schools as an alternative to public education, and to analyze its philosophical foundations. It was found that, although the rise of the new movement could be ascribed to commendable motives, the movement itself still suffered from not being founded on a well-conceived Christian or Biblical philosophy of education.

The third aim was to describe the alternative educational movement in Australia and to analyze its philosophical foundations for purposes of comparing them with those of the Korean movement. Based on this study, it was concluded that the Australian experience of Christian alternative schools provided Korean schools with several models and approaches that could be considered for emulation. The final aim of the study was to formulate a Christian/biblical philosophical foundation for schools as societal relationships that provide education and learning to learners as total, complete and integrated human beings, and that shunned all forms of dualism.

All four of these aims of the study received attention in the course of the investigation. Based on the findings and the conclusions mentioned earlier in this chapter, the general conclusion can be drawn that the Korean alternative Christian school movement still has some way to go before it can be seen as truly founded on a Christian philosophy of education and schooling, but that it has excellent models and examples at its disposal, the emulation of which can only add value to the visions of the Christian educational institutions that belong to the movement.

BIBLIOGRAPHY

AACS (Australian Association of Christian Schools). 2004. Member schools. http://www.aacs.net.au/about_Formation.asp Date of access: 7 June 2004.

ADAMS, L. & RUSSAKOFF, D. 1999. Dissecting Columbine's cult of the athlete. *Washington Post*: 1, 12 June.

APELIAN, B. 2000. Christian education movement and home schooling in the U.S.: Christian alternative education and home schooling: yesterday, today and tomorrow. (*In* a book delivered at the 1st Christian Alternative Education Association in Korea Conference. Seoul Woman's University, Seoul. 18 November 2000. p. 11-28.)

AUSTIN. G. 1972. Australian education, 1788-1900: church, state, and public education in colonial Australia. Melbourne: Green wood Press. 300 p.

BARTHOLOMEW, C. & GOHEEN, M. 2004. The drama of Scripture. Grand Rapids: Baker Academic. 252 p.

BDHS (Blue Dream High School). 2003. Educational principle. http://www.purunkum.hs.kr/ Date of access: 10 May 2003.

BENNET, N., MECHIELSEN, J., SMITH, M. & WHITE, A. 1992. *Transforming Christian education.* Blacktown: Christian Parent Controlled Schools Ltd. 43 p.

BLOMBERG, D. 1996 . Human Being essays dedicated to Stuart Fowler. Sydney: NICE. 404 p.

BOLT, J. 1993. Story school. Grand Rapids: Christian Schools International. 250 p.

CANNON, N. 2002. Nothing new under the sun. (*In Redeemer Baptist School annual service of worship.* Sydney: Redeemer Baptist Press. p. 23-35.)

CANNON, N. 2003a. Christian education in Australia. (*In* unpublished Paper delivered at New Creation Teaching Ministry Pastors' School Workshop. p 1-12.)

CANNON, N. 2003b. True education – in search of the connective tissue. (*In Redeemer Baptist School annual service of worship.* Sydney: Redeemer Baptist Press. p. 23-38.)

CANNON, N. 2005. A good understanding. (*In Redeemer Baptist School annual service of worship.* Sydney: Redeemer Baptist Press. p. 23-36.)

CLOUSER, R. 1991. The myth of religious neutrality. Notre Dame: University of Notre Dame Press. 330 p.

COLSON, C. & PEARCEY, N. 1999. How now shall we live? Wheaton: Tyndale House Publishers, Inc. 574 p.

CPCS (Christian Parent Controlled Schools Ltd). 2004. About us. www.cpcs.edu.au/about.htm Date of access: 7 JUNE 2004

CSA (Christian Schools Australia). 2004. Introduction to Christian Schools Australia. www.christianschools.edu.au/about.php Date of access: 7 JUNE 2004.

DE GRAAFF, A.H. 1997. The nature and aim of Christian education. (*In* Van der

Laan, H., DE Graff, A.H., Van Brummelen, H.W. *et al.* The ideal of Christian schools. Potchefstroom: PU for CHE. p. 11-20.)

DE JONG, N. 2001. Teaching for a change: a transformational approach to education. Phillipsburg: P&R Publishing Company. 184 p.

DEENICK, T. 1991. Church and school. (*In* A Church En Route: 40 Years of Reformed Churches of Australia. Geelong: Reformed Church Publishing. p. 237-251.)

DICKENS, K. 2004. "What else does parent control" mean? (*In* Ireland, J., Edlin, R. & Dickens, K. Pointing the way. Blactown: NICE. p. 291-307.)

DICKENS, K. 2006a. Triumphalism and the Christian school. p. 1-6. www.cpcs.edu.au/resources/papers/triumphalism.pdf Date of access: 7 September 2006.

DICKENS, K. 2006b. Educational excellence: what does it really mean? Paper delivered at the CPCS/NICE Transforming Education Conference. Latrobe University, Melbourne 19 January. p.1-12.

DIEPHOUSE, D. 2006. Pursing excellence: empty slogan or cultural mandate? (*In* Kosin University. Roles and challenges of Christian higher education in 21st century: Papers read at the Third Calvin Semina held in Busan on 19 and 20 June 2006. p. 286-308.)

DMHS (Dong-Meoing High School). 2007. The principle of education. http://www.kdm.hs.kr Date of access: 29 March 2007.

EDLIN, R. 1999. The cause of Christian education. Blacktown: NICE. 279 p.

EDLIN, R. 2003. Core beliefs and values of Christian philosophy of education. (*In* Braley, B., Layman, J.& White, R. Foundations of Christian school education. Colorado Springs: Purposeful Design Publications. p. 67-82.)

FENNEMA, J. 2005. The religious nature and biblical nurture of God's children. Iowa: Dordt College Press. 282 p.

FENNEMA, J. 2006. Transforming education. (*In* Edlin, R. & Ireland, J. Engaging the culture. Blacktown : NICE. p. 7-56.)

FLOWER, N. 1992. Christian education as an alternative for parents. *Nurture*, 26(4): 7-9.

FOWLER, S. 1985. The Word of God. Potchefstroom: IRS. Potchefstroom: PU for CHE. 48 p.

FOWLER, S. 1989. Communal structure of school decision making. Melbourne: Antithesis Educational Services. 19 p.

FOWLER, S. 1991. A Christian voice among the students and scholars. Potchefstroom: PU for CHE. IRS. 231 p. (Wetenskaplike bydraes of the PU for CHE. Series F 2, Brochures; no. 51)

FOWLER, S. 1996. Christian educational distinctives. Potchefstroom: PU for CHE. IRS. 214 p. (Wetenskaplike bydraes of the PU for CHE. Series F 2, Brochures; no. 39)

FOWLER, S. 2003. We are community. *Nurture,* 37(4):22, December.

FOWLER, S., VAN BRUMMELEN, H., & VAN DYK, J. 1990. Christian schooling: education for freedom. Potchefstroom: PU for CHE. IRS. 198 p. (Wetenskaplike bydraes of the PU for CHE. Series F 3, Collection; no. 39.)

FRISKEN, R. 2004. Christian perspectives on schooling in Australia: educational changes and the growth of Christ-centred schooling. (*In a history of Christian schooling.* The Macquarie Christian Studies Institute. Sydney: Macquarie University. p. 1-11.)

GANGEL, K. 2003. Biblical foundations of education. (*In* Braley, B., Layman, J. & White, R. Foundations of Christian school education. Colorado Springs: Purposeful Design Publications. p. 53-66.)

GHS (Glovil High School). 2007. Educational philosophy. www.glovillhigh.org/html/edu4.htm Date of access: 31 March 2007.

GOHEEN, M. 2004. Celebrating the vision of Christian education. *The Christian Teachers Journal,* 12(1): 16-20, February.

GREENE, A. 2003. Reclaiming the future of Christian education: a transforming vision. Colorado Springs: Purposeful Design Publications. 290 p.

GRIFFITHS, D.C. 1957. *Documents on the Establishment of Education 1789-1889.* Melbourne: Australian Council for Educational Research. 378 p.

HADLEY, G.V.S. 1982. The Christian independent school. *Journal of Christian Education*, Papers 75:19-23, November.

HAGAN, L. 2003. Second sight: renewing the vision of Bellevue Christian School for the new century. Bellevue: Bellevue Christian School. 105 p.

HAN, J.S. 1987. Understanding the liberation from Japanese occupation. Seoul: Hangilsa. 607 p.

HAN, M.O. 2000. Case studies and stereotypes of Christian alternative schools. Seoul: Christian Seminary University. (Dissertation - Med.) 64 p.

HAN, W.K. 1999. Korean history. Seoul: The Eul-yoo Publishing Co. 551 p.

HARPER, E. 1984. Making disciples: the challenge of Christian education at the end of the 20th century. Seoul: Emmaus Publishing Co. 237 p.

HEO, S.G. 2002. The history of Korean Presbyterian church. Seoul: Korean Presbyterian Church Publishing Co. 591 p.

HILL, B.V. 1982. Faith at the blackboard. Michigan: Eerdmans. 248 p.

HILL, B.V. 2004 . Exploring religion in school: a national priority. Adelaide: Openbook Publishers. 242 p.

HIS(Handong International School), 2007. Educational emphases.

http://hisdong.edu/his3/frames/main1_frameset.html Date of access: 29 March 2007

HOEKSEMA, R. 1983. Christian parent-controlled schools in Australia: origin, basis and organization. *Journal of Christian education*, Papers 77:75-83, July.

HONG, I.K. 1996 . The need for Christian school. (*In* The committee of Christian Teachers. *Christian School*. Seoul: Giyunsil. p. 6-13.)

HWANG, G.S. 2001. A study of the idea of alternative education in Korea. Jinju: Gyeongsang National University. (Dissertation - D.Phil.) 163 p.

JENKINS, J. 1998. Shaping the Christian: mind our modernist presuppositions may be showing! (*In* Blomberg, D. & Lambert, I. Renewing the mind in the learning. Sydney: Centre for the Study of Australian Christianity. p. 22-40.)

JEON, J.H. 1999. The situation and reason of school destruction. Seoul: The Press of Korean Teachers and Education Workers' Union. 85 p.

JEON, H.S. 2003. A Study on the May 31 Educational Reform Policy from the point of view of Neo-liberalism education. Ansung: Hankyoung National University. (Dissertation – MEd.) 85 p.

JEONG, H.P. & KIM, B.H. 2001. The history of educational thought. Seoul: Gyoyukgwahaksa. 374 p.

JEONG, J.C. 1985. A history of colonial educational policy in Korea under Japanese imperialism. Seoul: Iljisa. 548 p.

JEONG, S.W. 1997. Korean educational history. Seoul: Press of Pulpit. 534 p.

JEONG, Y.S. 1995 . The ideology of Korean education. Seoul: Korean Educational Development Institute. 388 p.

JHANG, S.H. 2002. The study of Korean Christian alternative schools. Seoul: Yonsei University. (Dissertation - Med.) 124 p.

JI, H.J. 1999. Societal crisis and classroom destruction. Seoul: The Press of Korean Teachers' Union. 123 p.

JS (Jinsol School). 2007. Educational philosophy http://user.chollian.net/~jeansol/ Date of access: 31 March 2007.

JUSTINES, C. 2002. Christian Parent Controlled Schools in Australia: foundational values and prevailing practice. Sydney: Australian Catholic University. (Dissertation - D.Phil.) 304 p.

JUSTINS, C. 2004. The values that motivated the pioneers of Christian parent controlled schools. (*In* Ireland, J., Edlin, R. & Dickens, K. Pointing the way. Blactown: NICE. p. 247-268.)

KALSBEEK.L. 1975. Contours of a Christian philosophy: an introduction to Herman Dooyeweerd's thought. Tronto: Wedge. 360 p.

KANG, T.J. 2001. Discussion about High School Equalization System. *Education Criticism*, (5):102-119, Autumn.

KANG, D.J. 2002. The process of High School Equalization System. *Education Criticism,* (8): 56-74, Summer.

KANG, S.W. 1990. Political economy of education. Seoul: Hangilsa. 336 p.

KFCS (Korea Federation of Christian Schools). 2007. Statistics of member schools. http://www.kfcs.or.kr/index_school.htm Date of access: 27 March 2007.

KIM, C.G. 1991. Changes in Korean elementary and secondary education in United States – occupied Korea: 1945-1948. Atlanta: Georgia State. (Dissertation - D.Phil.) 231 p.

KIM, D.R. 1979. Research on the Christian middle school. Seoul: Presbyterian Theological Seminary Press. 457 p.

KIM, H.G. 2001. Parents are disappointed with Korean education. *Chosun-Ilbo*: 1, 5 May

KIM, H.J. 2000. Foundations for the curriculum in the Korean Christian school. *Journal of Christian Education & Information Technology.* (1):96-115, December.

KIM, H.J. 2001. The restraints in commissioning Christian school in Korea. *Journal of Christian Education & Information Technology.* (2):52-79, June.

KIM, H.T. 2003. Introduction to Sungi High School. www.sjschool.hs.kr/about/about02.htm Date of access: 1 March 2003.

KIM, I.H. 2002. The crisis and purpose of Korean Education. Seoul: Mooneomsa

260 p.

KIM, J.C. 1989. The study of Korean educational policy. Seoul: Gyoyukgwahaksa. 890 p.

KIM, J.G. 1988. Education of people. Seoul: Purnnamu. 452 p.

KIM, J.H. 1997. Let's return to whole education. *Cheoemcheorem*, (3): 33-97.

KIM, J.H. 2006. The evaluation report of independent private high schools. Seoul: KEDI (Korean Educational Development Institute). 108 p.

KIM, J.W. 1996. The Structure of Christian schools. (*In* The Committee of Christian Teachers. *Christian School.* Seoul: Giyunsil. p. 73-84.)

KIM, K.S. 2000. The ideology and practice of establishing new schools. *Educational Philosophy.* 23:141-164.

KIM, P. 2002. Non-sanctioned Christian alternative school. (*In* a book delivered at the 2nd Christian Alternative Education Association in Korea Conference. Seoul Woman's University, 11 January. p. 86-98.)

KIM, S.S. 2004. Public education's ten failures. *Christian Newspaper*, 6, 10 May.

KIM, S.Y. 2002. Christian alternative education in Korea: challenges and progress. (*In* a book delivered at the 2nd Christian Alternative Education Association in Korea Conference. Seoul Woman's University, 11 January. p. 8-27.)

KIM, Y.S. 1980. Contours of a scriptural approach to education in the Republic of Korea. Potchefstroom: PU for CHE. (Dissertation - D.Phil.) 560 p.

KIM, Y.W. 1995. School system. Seoul: Hawoo. 608 p.

KIM, Y.W. 1998. Educational history and philosophy. Seoul: Gyoyukgwahaksa. 572 p.

KLAPWIJK, J. 1986. Antithesis, synthesis, and the idea of transformational philosophy. *Philosopia Reformata*, 51(1): 138-152. PU for CHE.

Klapwijk, J. 1987. Reformational Philosophy on the Boundary between the Past and the Future. Philosophia Reformata 52: 101-134.

Klapwijk, J. 1995. Transformationele filosofie. Cultuurpolitieke ideen en de kracht van een inspiratie. (Transformational philosophy. Culturo-political ideas and the power of an inspiration.) Edited by van Woudenberg and S Griffioen. Kampen: Kok Agora.

KO, H.S. 2003. Report of Korea alternative schools. (*In* a book delivered at the 3rd Christian Alternative Education Association in Korea Conference. Seoul Woman's University, Seoul. 20 January 2003. p.125-126.)

KO, S.G. 2002. Reading history. Seoul: Pulbit Publishing Co. 400 p.

LAHAYE,T & NOEBEL, D. 2003. Mind Siege: the battle for truth. Nashville: Word Publising. 354 p.

LAMBERT, I. 1996. Australian society, education and the Christian school

movement. (*In* Ian Lambert & Suzanne Mitchell. Reclaiming the future. Sydney: CSAC. p. 11-20.)

LANGE, C. & SLETTEN, J. 1995. Characteristics of alternative schools and programs serving At-Risk Student. *Research Report No. 16.* Washington:; ERIC Document Reproduction Service No. ED 392204.

LEE, D.H. 2001. The process of the pro-American line education during Japanese occupation. Seoul: Daum Press. 294 p.

LEE, I.G. 1999. A study of the cause of school destruction and some solutions. Seoul: Ministry of Education. 324 p.

LEE, J.G. 2000. Historic factors influencing Korean higher education. Seoul: Jimoondang Publishing Co. 226 p.

LEE, J.G. 2002. Korean higher education: a Confucian perspective. Seoul: Jimoondang Publishing Co. 240 p.

LEE, J.T. 2000. Analyzing the causes of the crisis in education. Seoul: Korea Educational Development Institute. 222 p.

LEE, J.T. 2001. Alternative education and alternative schools. Seoul: Mindlae Publishing Co. 239 p.

LEE, K.B. 2002. The Korea History. Seoul: Iljogack. 455p.

LEE, S.G. 1994. A study of Christian education under the Japanese occupation.

Pusan: A collection of learned papers of Kosin University, (21): 25-50.

LEE, Y.H. 1979. The history of Korean Christianity. Seoul: Concordia. 380 p.

LIM, J.H. 1999. The formation and development of the alternative education movement. Seoul: Yonsei University. (Dissertation - MEd.) 34 p.

LONG, R. 1996a. New Christian schools. *Journal of Christian education,* 39(2):27-38, June.

LONG, R. 1996b. The development of 'themilic' schools in Australia. Sydney: University of Western Sydney. (Dissertation - D.Phil.) 449 p.

MARGINSON, S. 1992. Education and public policy in Australia. Melbourne: Cambridge University Press. 304 p.

MECHIELSEN, J. 1991. Whole school, whole students. *Nurture*, 25(1): 4-6.

MIN, B.S. 2007. The present situation of alternative schools. www.moe.go.kr/main.jsp/idx-0306010101 Date of access: 7 April 2007.

NICE (National Institute for Christian Education). 2004. *The NICE Foundation.* Blacktown. 9 p.

NICE (National Institute for Christian Education). 2005. *Course Handbook* Blactown. 141 p.

NAUGLE, D. 2002. Worldview: the history of a concept. Grand Rapids: Williamm. B. Eerdmans Publishing Co. 384 p.

NEWTON, J. 2004. The challenge of postmodernity. (*In* Ireland, J., Edlin, R. & Dickens, K. Pointing the way. Blactown: NICE. p. 175-200.)

NO, I.H. 1989. A study of education in public school during the period of the Korean Empire. Seoul: Ewha Women's University. (Dissertation - D.Phil.) 288 p.

NOEBEL, D. 2001. The battle for truth: defending the Christian worldview in the marketplace of ideas. Eugene: Harvest House Publishers. 384p

OPPEWAL, D. 2000. The school system and Calvinism: its religion-philosophical soil. (*In* the roots of the Calvinistic day school movement. Grand Rapids: Calvin College. 33 p.)
http://www.calvin.edu/academic/education/news/publications/monoweb/cejop1.htm
Date of access: 31 March 2007.

OU, U.H. 2000. Korean society's enthusiastic education. Seoul: Gyoyukgwahaksa. 455 p.

PALMER, P. 1993. To know as we are known: a spirituality of education. Sanfrancisco: Harper & Row. 160 p.

PARK, C.H. 2001. The origin of university entrance centered -education in secondary schools. *Criticism on Education,* (5): 193-210, Autumn.

PARK, E.J. 1999. God's rejoicing school. Seoul: Yeyoung Communication. 158 p.

PARK, S.I. 1995. Future of civilization and ecological worldview. Seoul: Dangdae. 375 p.

PARK, S.J. 2006. Introduction to Christian school education. Seoul: Yeyoung Communication. 405 p.

PEARCEY, N. 2004. Total truth: liberating Christianity from its cultural captivity. Wheaton: Crossway Books. 479 p.

PETERSON, M. 2001. With all your mind: a Christian philosophy of education. Notre Dame: University of Notre Dame Press. 260 p.

PIGGIN, S. 2004. Spirit of nation: the story of Australia's Christian heritage. Sydney: Strand Publishing. 294 p.

PLANTINGA, C. 2002. Engaging God's world: a Christian vision of faith, learning, and living. Grand Rapids: William B. Eerdmans Publishing Company. 150 p.

RBS (Redeemer Baptist School). 2004. Educational principle. www.redeemer.nsw.edu.au/index.htm Date of access: 17 September 2004.

Research Team of CAEAK (Christian Alternative Education Association in Korea), 2003. *Christian school and Home schooling.* Seoul: Press of CAEAK. 248 p.

ROBERTS, A.S. 1989. Australia's first hundred years: the era of Christian schools. (*In* Graham McLennan. *Understanding Our Christian Heritage,* Vol 2. Woy Woy: Dunamis Press. p. 25-33.)

ROWE, K. 2004. Students behaving badly. Sydney: *The Australian*: 16, 10 May.

RPCCS (Regent Park Christian Community School). 2004. About us.

www.cchs.nsw.edu.au/pages/about_us/vision.htm Date of access: 7 June 2004.

SHIN, G.Y. 2002. Establishing and managing Christian alternative schools. (*In* a book delivered at the 2nd Christian Alternative Education Association in Korea Conference. Seoul Woman's University, 11 January. p. 28-36.)

SHIN, G.Y. 2004. Community and Educational Activity. (*In* a book delivered at the 4th Christian Alternative Education Association in Korea Conference. Seoul Woman's University, Seoul. 5 January. p. 108-115.)

SHIN, J.S. 2000. Criticizing analysis of ecological education in alternative schools. Seoul: Hanyang University Korea. (Dissertation - MEd.) 90 p.

SHIN, K.W. 2002. Where about and whereto: Korean Christian higher education. prepared for the IAPCHE Leadership Conference for the Asia/Oceania Region. 22-26 October. The University of the Philippines at Los Banos.
www.iapche.org/Mar%200320insert.htm Date of access: 20 October 2004.

SHIN, S.C. 1999. One hundred year's of Korean education. Seoul: Gyuyuksinmunsa . 717 p.

SHIN, Y.S. 2004. A study of Nicholas P. Wolterstorff's ideas on Christian education. Busan: Konsin University. (Dissertation - D.Phil.) 215 p.

SON, I.S. 1980. A study of modern education in Korea. Seoul: Muneumsa. 450 p.

SON, I.S. 1983. A study of modern nationalism in Korea. Seoul: Muneumsa. 373 p.

SON, I.S. 1985. A study of Korean educational history and philosophy. Seoul: Moonemsa. 491 p.

SON, I.S. 1992. A history of Korean education. Seoul : Muneumsa. 934 p.

SON, I.S. 1995. A history of Korean Education. Seoul : Muneumsa. 705 p.

SOUTHLAND COLLEGE. 2004. About us. www.southland.edu.au/about.htm

SOUTHLAND COLLEGE. 2005. *A college guide*. Sydney. 20 p.

SPEARS, P. 2003. Introduction to philosophy. (*In* Braley, J., Layman, J., & White, R. Foundations of Christian School Education. Colorado Springs: Purposeful Design Publications. p. 3- 18.)

SPYKMAN, G. 1985. Spectacles: biblical perspective on Christian scholarship. Potchefstroom: Department of Philosophy of Science. PU for CHE. 89 p.

STRONKS, G. & BLOMBERG, D. 1993. A vision with a task: Christian schooling for responsive discipleship. Grand Rapids: Baker Books. 326 p.

STRONKS, G. & JOLDERSMA, C.W. 2002. Educating for life: reflections on Christian teaching and learning/Nicholaras P. Wolterstorff. Grand Rapids: Baker Academic. 298 p.

SUNG , N.W. 1985. National education in a divided country. Seoul: Hakminsa. 339 p.

SYMONS, E. 2004. State schools need religion to instill values. Sydney: *The*

Australian. 13, 25 October.

TALJAARD, J.A.L. 1976. Polished lenses. Potchefstroom: ProRege Press Ltd. 299 p.

The Research Team of the History of Korea Christianity, 1992. The history of Korea Christianity. Seoul: Gidokgyoumunsa. 397 p.

TPCCS (Tyndale Parent Christian Controlled School). 2007 . About our school. www.tyndale.edu.au/new/our_community_history.htm Date of access: 30 March 2007.

TPCCS (Tyndale Parent Christian Controlled School). 2005. *Hand Book.* Blacktown. 6 p.

TPCCS (Tyndale Parent Christian Controlled School). 2004. *Creed & Curriculum Document.* unpublished work. 20p.

UOO, Y.J. 2000. The double sided character of the village school in the end of Chosun dynasty. Seoul: Gyoyukgwahaksa. 378 p.

VAN BRUMMELEN, H. 1986. Telling the next generation: educational document in north American Calvinist Christian schools. Boston Way: University Press of America. 317 p.

VAN BRUMMELEN, H. 1988. Walking with God in the classroom: Christian approaches to learning and teaching. Burlington: Welch publishing Co. 187 p.

VAN BRUMMELEN, H. 1994. Steppingstones to curriculum a biblical path. Seattle: Alta Vista College Press. 291 p.

VAN DER WALT, B.J. 1997. Being human in a Christian perspective. Potchefstroom: IRS. PU for CHE. 79 p.

VAN DER WALT, B.J. 2001. Transformed by the renewing of your mind: biblical worldview and a Christian perspective on scholarship. Potchefstroom: The Insitute for Contemporary Christianity in Africa (ICCA). 198 p.

VAN DER WALT, B.J. 2002. The liberating message: Christian worldview for Africa. The Institute for Contemporary Christianity in Africa (ICCA). 625 p.

VAN DER WALT, BJ. 2006. Integration or transformation? (*In* Kosin University. on Christian identity and relevance: read at commemorative opening Lecture of Institute of Reformation held in Kosin University on 30 May 2006. Busan. p. 61-102.)

VAN DER WALT, J.L. 1982. Die Navorsingsmetode van die Fundamentele Opvoedkunde, Koers, 47(1): 28-44.

VAN DER WALT, J.L. 1992. Korean lectures in philosophy of education/fundamental pedagogies. unpublished paper. 69 p.

VAN DER WALT, J.L. 2002. Scholarship in a changing intellectual climate. Potchefstroom: PU for CHE. Center for Faith and Scholarship. 117 p.

VILJOEN, C. 1997. Philosophy of education. Potchefstroom: PU for CHE. 173 p.

VRYHOF, S. 2004. Between memory and vision: the case for faith-based schooling. Grand Rapids: William. B. Eerdmans Publishing Company. 181 p.

WAKABAYASHI, A. 2003. Kingdom come. Downers Grove: Inter Varsity Press. 179 p.

WALSH, B & MIDDLETON, R. 1984. Transforming vision: shaping a Christian worldview. Grove: Inter Varsity Press. 214 p.

WEEKS, N. 1988. The Christian school. Pennsylvania: The Banner of Truth Trust. 204 p.

WENTHWORTH, W. 2003. Christian alternative and home school in Korea. its establishment and management. (*In* a book delivered at the 3rd Christian Alternative Education Association in Korea Conference. Seoul Woman's University, Seoul. 20 January 2003. p. 9-26.)

WOLTERS, A. 2005. Creation regained: biblical basics for reformational worldview. Grand Rapids: William. B. Eerdmans Publishing Co. 143 p.

YIM, Y.G 2000. Public education and the Christian alternative school movement. (*In* a book delivered at the 1st Christian Alternative Education Association in Korea Conference. Seoul Woman's University, Seoul. 18 November. p. 71-77.)

YU, E.J. 2002. The direction of Korean alternative educational policy: Christian alternative education in Korea: challenges and progress. (*In* a book delivered at the 2nd Christian Alternative Education Association in Korea Conference. Seoul Woman's