

# Education: The Three-Legged Stool

In the late 80's when the Communist walls were coming down in Eastern Europe and the Soviet Union, columnist Jack Anderson commented: "I don't mean to minimize the Soviet danger, but while spending trillions of dollars on the military, we've completely neglected our economic defenses, while the Japanese have been assaulting our economic citadel . . . Japan is a nation of engineers and producers. We're a nation of lawyers and consumers. Japan sacrifices today for tomorrow. And we sacrifice tomorrow for today."

After the Revolutions, the possibility of armed aggression (time will tell) upon the U. S. seems at present even more remote than Anderson noted. But the second part of his comment focuses upon the present concerns of the Clinton Administration and others with respect to America's flagging educational endeavors. That is, we are told we must upgrade learning at all levels so we might again compete economically with Japan and the European Community and reclaim our "rightful" place as "Number 1" in the world.

Competition is a healthy thing to a point. But I submit that whatever Herculean measures undertaken by educational agencies might actually produce the mathematicians, engineers, and scientists needed to bring us back up to global "par," we would still be woefully short of proper educational goals for the nation. The educational crisis of the 90's has shown to be a supreme failure, as it is driven mostly by economic concerns, ignoring Jesus' reminder that man simply cannot live by bread alone. We must therefore insist that the educational establishment do something beyond cranking out human "hardware"—graduates who perform acceptably in the market place in the production of competitive goods and services, but have chests with no hearts.

It is one thing to teach young Americans how to make a living; it is quite another to teach them how to live. This is the “software” part of the educational process. The tension between intellectual and moral development in educating the young is as old as civilization. Aristotle spoke keenly to this point in the fourth century B.C. when he said,

*“Intellectual virtue is for the most part produced and increased by instruction, and therefore requires experience and time; whereas moral or ethical virtue is the product of habit . . . . The virtues we acquire by first having practiced them, just as we do the arts. It is therefore not of small moment whether we are trained from childhood in one set of habits, or another; on the contrary it is of very great, or rather of supreme, importance.”*

The real question educationists must answer was posed by Jack Fraenkel: “It appears important to consider, therefore, whether we want values to develop in students accidentally or whether we intend to deliberately influence their value development in directions we consider desirable.” It goes without saying that the “values clarification” approach of today never intends to accomplish the latter, and there is no guarantee that even the former is being achieved among today’s young!

Our Founding Fathers faced clearly the necessity of providing an educational experience that encompassed both the cognitive and moral spheres. As early as 1787, Congress passed the Northwest Ordinance, setting aside land for educational purposes with these words: “Religion, morality, and knowledge being essential to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”

This three-legged stool upon which children could learn and a vibrant, strong society could be built encompassed the inter-

relatedness and necessary cooperation of the church, the home, and the school. Sadly, today the “stool” is largely missing a couple of legs. And the third (public education) has assigned to itself (with our increasing encouragement) the task of providing all three! This is neither possible, nor is it desirable. By its very nature, pluralistic public education dictates a methodological approach that of necessity dilutes religious and moral teaching to abstract speculation with no direction or call for personal commitment to a point of view. Rather, the goal is simply that everyone should *have* a point of view! The paralysis of this approach with respect to religion and moral values spills over to the knowledge “leg” as well. Deprived of metaphysical and moral certitude, information proliferates and expands like so much pizza dough; it is swung wildly around classrooms, but it won’t stick to anything!

No wonder learning is such a chore, such uninteresting, laborious work for our sons and daughters. Bombarded with information, many youngsters face life on “perpetual overload,” stunted and numbed in the process because they lack the intellectual, skeletal framework upon which they can separate and arrange the truly important from the trivial.

We who have children must increasingly look to ourselves to remedy this situation. And we are in good company. Most of the best education throughout history has not occurred in public educational arenas. It has emerged from the hearts of caring parents who refuse to sacrifice their children upon the altars of popular educational notions and experiments. Dr. Ronald Nash’s penetrating analysis of this struggle in *The Closing of the American Heart* charts a path that you and I can follow in identifying the real roots of the American educational crisis and what to do about it.

*“And these words, which I am commanding you today, shall be on your heart; And you shall teach them diligently to your sons and shall talk of them when you sit in your house and*

*when you walk by the way and when you lie down and when you rise up. . . . And you shall bind them as a sign on your hand and they shall be as frontals on your forehead. And shall write them on the doorposts of your house and on your gates.”*  
*Deuteronomy 6:6-9*

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