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Method in Philosophic Inquiry for Christian Education

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I. INTRODUCTION

Christian education has been going on, to some degree or another, since Biblical days. However, there are people in the contemporary church asking significant questions based on the following opinion: "The whole philosophy upon which our practice has been based has been shown to be false, and we don't know what to do."[1] Upon what basis can one say the present philosophy is false? What philosophy is correct and would lead to correct practice, and would anyone be able to recognize correct philosophy or practice when it appears? Does there exist an education that is Christian? If so, by what method can it be improved?

The purpose of this article is to examine method in philosophic inquiry as related to Christian education. The questions to be dealt with are as follows. What is philosophic method, and how does it relate to Christian education? What methods of inquiry can be used to determine adequate Christian education? What tools of inquiry are available to those who philosophize about Christian education?

First, terms must be defined to guide in formulating a method of philosophic inquiry. What is philosophy? "Philosophy is a conscious and reflective activity . . . to set forth bodies of proposition which express knowledge and reflections or set forth grounds for the conclusions of the sciences and the productions of the arts or adumbrate truths beyond scope of statement . . ."[2] The above definition deals with a final product, philosophy. In this article *philosophy* will be defined as product as well as process.

Education is more than instruction, training, or classroom activity; it is:

> (a) a set of techniques for imparting knowledge, skills and attitudes;
> (b) a set of theories which purport to explain or justify the use of these techniques;
> (c) a set of values or ideals embodied and expressed in the purposes for which knowledge, skills and attitudes are imparted and so directing the amounts and types of training that is given.[3]

Some observers might say that the first two criteria can be determined by scientific methodology, by observation and measurement. These same observers would conclude that the third aspect is the dominant interest of the philosopher. On the contrary, the philosopher is usually interested in the measurements and interpretations of science, and the scientist is usually interested in the meaning behind empirical data.

1. W. N. Pittenger, "The Presuppositions of Religious Education," *The Living Church*, October 3, 1968.

2. Richard McKeon, "Philosophy and Method," *Journal of Philosophy*, XLVIII, No. 22 (October 25, 1951), 653.

3. D. J. O'Connor, *An Introduction to the Philosophy of Education* (London: Routledge & Kegan Paul, 1957), p. 3.

Strictly speaking there is no such thing as Christian education, just as there is no such thing as Christian mathematics, Christian English, or Christian geography. However, the term Christian education can refer to two technical areas of reference.[4] First, Christian education is the process of education in a Christian context with implicit Christian content (i.e., Scripture), leading to general aims that have arisen out of the Christian perspective. Second, Christian education can refer to the professional program of education preparing students for vocations in church-related ministries.

Within this paper, *Christian education* will refer to both areas and is defined as:

> Christian education is the process of communicating to students that which is drawn from the content and experiences of Christian sources, with the purpose of producing in students, church, and society, those aims which are implicit in Christian teaching.

The next term to be defined is *method*:

> Methods are techniques sufficiently general to be common to all sciences . . . alternatively, they are logical or philosophical principles sufficiently specific to relate especially to science as distinguished from other forms of human enterprises.[5]

Therefore, method includes such procedures as forming concepts and hypotheses, making observations and measurements, performing experiments, building models and theories, providing explanations, and making predictions. The aim of philosophic methodology is to describe and analyze thought, throwing light on limitations and resources, clarifying presumptions and consequences, and relating potentialities to creative areas of Christian education. Philosophic method should propose generalizations from the results of research, suggest new applications, and examine the logical implications of new principles. In summary, philosophic methodology should help the educator understand both the product and process of inquiry, so that he can better predict and control the implications and outcome of the educational process. The intent of this article is to construct a model for the Christian educator to use in his inquiry into the process of education.

II. METHODOLOGY

The field of philosophic methodology seems to have polarized between a scientific and philosophic approach to inquiry. Castle makes a distinction between two types of methodology and indicates there is no overlapping between the two because each methodology gives different results.[6]

McKeon makes a difference between the two methodologies because of their differing scope and method of inquiry. He indicates that the results of science, which includes the methodology, are used by and included in the method of philosophy, therefore they cannot be the same.[7]

A. Scientific Method

Science contains an objective method of approach to the entire empirical world, the world subject to experience by man. It does not aim at persuasion. It is a mode of analysis that permits the stating of propositions in the form of "if . . . then . . ." The purpose of science is to understand the empirical world. Science contains demonstration, or is that which states that a given relationship exists. The scientific method involves finding the significance and practical utility of something. As a result of its objective approach, many philosophers place much emphasis on the scientific method in their inquiry.

Scientific method of inquiry can (1) offer a method of solving problems; (2) offer alternative methods other than problem

4. S. A. Witmer, *Report: Preparing College Students for Ministries in Christian Education* (Ft. Wayne, Ind.: The Accrediting Association of Bible Colleges, 1962), p. 26. The definition of professional Christian education is divided into two aspects and is too technical for a discussion in this paper.

5. Abraham Kaplan, *The Conduct of Inquiry* (San Francisco: Chandler Publishing Company, 1964), p. 23.

6. See E. B. Castle, *Moral Education in Christian Times* (London: George Allen & Unwin, 1958).

7. McKeon, *op. cit.*, p. 653.

solving alone; (3) provide a means of predicting what the consequences of a given course of action may be.[8] The scientific method also has these characteristics in the solution of the practical problem. The scientific method can (1) go beyond solutions and search for values, understanding, or reasons for solutions; (2) involves controlled experimentation; (3) looks for broad generalizations; (4) can set experimentation against an existing body of generalizations to determine the validity of the present relationship or of the existing generalization.[9]

Scientific method is not usually found without value judgments. The determination of what is significant and of practical utility are two areas that cannot be determined apart from value judgments. Such value judgments are not based on the validity of the research but on its utility.

Scientific methodology does not exclude its inquiry from the world of language and ideas. It has a definite place in philosophic methodology. Cohen warns:

> without its [science] methods the vision of philosophy would be indistinguishable from mythology, so apart from rigorous technical development, philosophic vision is thin and devoid of substance, — either irresponsibly capricious or else a dark night in which all cows are black.[10]

For Israel Scheffler philosophical methodology is a precise and exact science.[11] He feels there is a great need for definition in regard to language; an attempt at scientific investigation in rigor; attention to detail; objectivity of method; and the use of symbolic logic.[12] His purpose is:

> Improving our understanding of education by clarification of our conceptual apparatus — the ways in which we formulate our beliefs, arguments, assumptions, and judgments concerning such topics as learning and teaching, character and intellect, subject-matter and skill, desirable ends and appropriate means of schooling . . .[13]

Therefore, the scientific method has a valid use for philosophic inquiry and is a part of the process of philosophic methodology.

B. Philosophic Method

Philosophic method includes the scientific approach to truth but goes beyond to include areas such as speculation into the improbable, inquiry into the areas of values, and inquiry by means of analogy.[14] Where does philosophic methodology go beyond science? Cohen indicates that the actual world has many things that are not consistent, so we must not only use the scientific method which accepts that which is consistent. The philosopher desires truth, and it may be found by accepting areas of life that cannot be apparently harmonized.[15]

The first area where philosophic methodology goes beyond scientific methodology involves analogies. Similarities lead the inquirer to truth, but under the scientific method analogies cannot be demonstrated. Is the inquirer therefore to reject the analogy? No! "The path of philosophizing is the fund of available analogies that prove fruitful to diverse minds. Those analogies which by persistent thought become fruitful hypothesis are suggested to philosophers by their own reflection or by the reflection of other intellectual workers."[16] The philosopher is to proceed by more than his intellect; he must proceed by his feelings as well.

Cohen feels the philosopher must go beyond physics to causality, he must go be-

8. William J. Goode and Paul K. Hatt, *Methods in Social Research* (New York: McGraw Hill, 1952), p. 52 ff.

9. *Ibid.* p. 60 ff.

10. Morris R. Cohen, "Vision and Technique in Philosophy," *Philosophical Review*, Vol. 39, March, 1930, p. 130.

11. Israel Scheffler, *The Language of Education* (Springfield, Ill.: Charles C. Thomas Co., 1960), pp. 3-4.

12. Israel Scheffler, "Toward An Analytic Philosophy of Education," *Harvard Educational Review*, XXIV, No. 4 (Fall, 1954), 223-31. Summarized in this article from an overview of Scheffler's view of language and philosophic method.

13. Scheffler, *The Language of Education*, p. 4.

14. See a discussion of the areas of inquiry beyond science for a full discussion of these suggestions.

15. Cohen, *op. cit.*, p. 132. But Cohen does not give an illustration of the alleged inconsistencies.

16. *Ibid.*, p. 135.

yond biology to the phenomena of life, and he must go beyond the existence of nature to the existence of diety.[17] These questions seem to be beyond the scientific method in Cohen's concept of methodology. Finally, he feels the philosopher must go beyond the evolutionary-progressive view of history to "the logical and metaphysical elaboration of historical possibility, and the evidence for what might have been."[18]

The second area in which philosophic methodology goes beyond the scientific method involves values. Values are found at all phases of disciplined inquiry; value questions concern the relation between intrinsic and instrumental values and the identification of within-the-field and outside-the-field values. In general, values are deliberated interests and justified likings.

Richard McKeon states that esthetics is a personal matter, and scientific methodology cannot enhance appreciation or lead to acceptance.

> They differ from the sciences since the knowledge they involve is not tested and the effects they produce are not achieved by repetition of the use of the same methods in application to the same things.[19]

Science strives for consensus which verifies the results; therefore, values must be dealt with by a separate methodology, hence the establishment of philosophic methodology beyond the scientific approach.[20]

Value has two meanings in connection with philosophic research; it may refer to the standards of worth or to the worthy things themselves.

The most critical value judgment concerns the significance of the entire research effort; it should have intrinsic and instrumental value. Research is satisfying because it is being done. It results in reaching a decision, solving a problem, improving a practice, or stimulating further inquiry.

The third area where philosophic method goes beyond science involves speculation. The speculative phase of philosophy is that visionary aspect of philosophic studies which deals with projections of desirable societies, experiences, and ends for mankind. It is the forming of broad hypotheses about potentially attainable goals, and the construction of new conceptual problems for exploration and making creative leaps into the unknown future. Speculations attempt to reach concepts whose truth is not established by means of scientific procedures.[21]

Malcom offers four arguments against the scientific approach in arguing for philosophic methodology. (1) An empirical statement is an hypothesis about an infinite series of verifications. By definition, then, the series can never be completed. (2) Philosophers deny certainty to empirical knowledge because they recognize that the contrary of any empirical position is logically possible, i.e., not self-contradictory. (3) Philosophers assert that no empirical statement is more than probable because we may be in error as we sometimes have been in the past when we made empirical judgments. (4) Philosophers have concluded that we cannot judge the verity of any perceptual experience.[22]

The following set of principles for philosophic methodology has been offered by James Merritt. (1) Philosophic research derives much of its impetus out of concern for more adequate educational theory. (2) The philosopher has the privilege of choosing to develop his intellectuality by means of reconstructing his various experiences, attitudes, and habits which are relevant to self-education. (3) The general perspective of the philosopher should expand as he becomes knowledgeable about the various extant theories on education. (4) He need not trust those philosophers who have been honored, but he would do well to read such philosophers carefully. (5) The philoso-

17. *Ibid.*, p. 151.
18. *Ibid.*
19. *Ibid.*
20. *Ibid.*, p. 656.
21. Francis Villemain, *Characteristics of the Philosophic Discipline* (Toledo: Toledo College of Education, 1957), p. 5.
22. Malcom, "Certainty and Empirical Statements," *Mind*, Vol. LI, (1942), pp. 13-46.

pher will normally be attracted by those writings which appear consistent with his perceptions of being, but even these writings must come under his scrutiny. (6) Wanting to conceptualize accurately, the philosopher has the privilege of reconstructing his own experience, ideas, and attitudes. He uses such materials in the hope of writing philosophy which will be generally accepted, but his identity as a philosopher transcends his identity as his own biographer. (7) The philosopher is likely to accept his own conclusions unless he feels some strong counter pressure. (8) The matter of following one's own intuition is a strong factor in making conceptual choices, but this factor does not permit him to deny compelling rational or empirical evidence. The philosopher offers his conceptual choices to his colleagues and public, hoping for acceptance but realizing that there will also be negative reactions.[23]

C. Summary

Perhaps the answer to methodology is not to seek one methodology, but to keep one's mind open to the different methodologies.

> Since the problems of philosophy are not determined by, or limited to, a single subject matter but include, by some device and in some form, things, actions, and statements as well as sciences by which they are explained and the arts by which they are developed and used, philosophers have not employed a single method or even methods comparable on a single scheme.[24]

III. TOOLS OF INQUIRY

The basic tools of philosophic methodology are linguistic.

> The linguistic philosopher . . . is not striving to develop a scientific theory of languages, but rather to clarify, improve, or systematize the languages in which we express our scientific theories concerning any of a variety of subjects, as well as our commonsense beliefs, our judgments, inferences, evaluations, and convictions. It is this purpose that keeps him clearly within the philosophic tradition.[25]

This point has been expressed by the Committee on the Nature and Function of the Discipline of Philosophy of Education of the Philosophy of Education Society in the following statement in 1953, which suggests a scientific approach to philosophic method. The committee suggested three characteristics of philosophy.

> (1) Unique theoretical tools consisting of hypotheses, concepts, and categories (such as meaning, truth, value, method).
>
> (2) The employment of these tools in the examination of the criteria, assumptions, and/or reasons which guide assessments, judgments, and choices.
>
> (3) A scholarly acquaintance with events, practices, circumstances, and/or ideas relevant to that which the philosophy is of (that is, education, art, politics, science or religion).

The above suggestions have been accepted with a minor change in terms. Added to the tools mentioned has been a section on statistics, a tool of growing importance in the world of inquiry and model.

1. *Concepts.* Concepts are symbols of phenomena that are being studied.

> Since science attempts to investigate particular sections or aspects of reality, with an abstract system of thought to interpret those segments, each science develops its own terms, or concepts, for communicating its findings. We may refer to the theoretical system of the science as a conceptual system. These terms are used to stand for the phenomena, or aspects of phenomena, which are being investigated.[26]

Concepts are logical constructs created from sense impressions, precepts, or even fairly complex experiences.[27] They are the foundation of all human communication and thought. Each concept communicates to the specialist a vast amount of experience, abstracted and clarified for those who understand the terms.[28]

In Christian education, concepts are being used to ask questions such as, "What is

23. James Merritt, unpublished class notes, Education 670, Seminary on Research and Philosophy, Spring term, 1970, Northern Illinois University, DeKalb, Illinois.

24. McKeon, *op. cit.*, p. 661.

25. Scheffler, *Philosophy and Education*, p. 6.

26. Goode and Hatt, *op. cit.*, p. 41.

27. *Ibid.*, p. 42.

28. *Ibid.*, p. 43.

meaning?" "What is the meaning of Christian?" and "What is the meaning of Christian education?"

2. *Experiment.* An experiment is a method of getting knowledge about the relationship between variables. The experimenter systematically manipulates one or more of the independent variables, thus exposing various groups of subjects to the different variables. The experimental groups are usually selected randomly, which further ensures that observed changes among groups are a real indication of differences in the phenomenon being observed.[29]

The experiment is particularly useful in determining causal relationships. It has the advantage of allowing the philosopher to control or change a real life situation in order to observe the relationships.

Those interested in Christian education research should ask, "Why should experiments in Christian education be carried out?" and "What kinds of experiments in Christian education can we do?"

3. *Observation.* This tool includes the most casual, uncontrolled experiences as well as the most exact film records of laboratory experimentation.[30]

Most observers notice certain things and fail to see others. The pattern of selective observation is determined by preferences, alertness, the depth of knowledge, and the goals the person seeks.

As the precision of the hypothesis increases, so must the precision of concepts and data. Simple observation is most useful in exploratory studies, but the investigator needs to supplement his notes with more carefully drawn schedules and questionnaires, with better controls over the techniques of observation. Checks on the observer's biases, selective perception, and the vagueness of his senses must be built into the research.[31]

All scientific and philosophic inquiry depends ultimately on the observer, a variable which must always be taken into account when doing research. However, most studies are preceded by some uncontrolled observation of the relevant phenomena. This furnishes valuable preliminary data, while helping in the development of the more precise observations which should occupy a more advanced phase of the investigation.

Some of the questions which researchers in Christian education should ask are, "How can we observe Christian education?" "How can we interpret what we observe?" "How can we know when we have error in our observation?" "How can we know we are observing the significant phenomena of Christian education?"

4. *Theories and Laws.* Theory refers to the relationship between facts, or the ordering of them in some meaningful way. Theory and fact are inextricably intertwined; theory is not speculation. Without some ordering principles (theory), science could yield no predictions.[32]

Theory is a tool in these ways: (1) it defines the major orientation of a science by defining the kinds of data which are to be abstracted; (2) it offers a conceptual scheme by which the relevant phenomena are classified and interrelated; (3) it summarizes facts into empirical generalizations and systems of generalizations; (4) it predicts facts; and (5) it points to gaps in our knowledge.[33]

One of the requirements of a body of theory is that the same assumptions and the same type of deductive apparatus must be used for many of the problems in a field.[34]

If an empirical test of a hypothesis confirms the hypothesis, the generalization might be called a law, provided that the finding is sufficiently important.[35]

When conducting research in Christian education, the investigator should ask, "What is the purpose of theories and laws?"

29. J. Simon, *Basic Research Methods in Social Sciences* (New York: Random House, 1969), p. 228.

30. Goode and Hatt, *op. cit.*, p. 119.

31. *Ibid.*, p. 126.

32. *Ibid.*, p. 8.

33. *Ibid.*

34. Simon, *op. cit.*, p. 57.

35. *Ibid.*

"How will we identify suppositions?" "How will we identify conclusions?" "How shall we establish an hypothesis?" "What shall be their field, range, scope and content?" "When can a theory be called a law?" "How shall we express these conclusions?"

5. *Measurement.* This tool may be regarded as a type of descriptive research; it gives precision to description and is often used to aid it. Measurement may also be viewed as ordered classification. Measurement, description, and other types of research tools are interrelated.[36] Simon lists six types or subclassifications of measurement research:

(1) Counting, or measurement of the total. The total is useful if one wishes to make decisions about the entire universe taken together.

(2) Central value. The center point is useful if one wishes to deal with the entire universe, or with each member individually. The mean, median, and the mode are the best known examples of center points.

(3) Proportion, a measure that standardizes two dissimilar groups so that they can be compared. The percentage is the usual form for expressing proportions.

(4) Distribution, the complete picture of a set of data. The central values, proportions, measures of variability, and other descriptive statistics are all aspects of the distribution. The distribution lists all the categories and the numbers of items in the categories. A distribution shows the entire picture, and it is useful when one wants to deal with one of the subcategories rather than with the entire universe.

(5) Measures of variability. A measure of variability summarizes one particular aspect of a distribution. Instead of describing where the data are clustered, as does a measure of central tendency, a measure of variability describes how spread out the data are. The range is a handy measure of variability stating how far apart the biggest and smallest observations in the sample are. Variability is important because it is the raw material for much of our inquiry.

(6) Dimensions. A researcher often measures several dimensions of a single phenomenon. This kind of compound-measurement work is very similar to description, for it measures many aspects of a single phenomenon. In contrast, all the previous types of measurement are applied to groups of phenomenon.[37]

When using measurement in Christian education, the researcher should ask, "How will we arrange the data?" "Upon what standard will we measure?" "How will we determine error in our findings?" "What shall we not measure?"

6. *Statistics.* The fundamental questions to ask about all research tools are: (1) How precise are the observations? (2) Can other scientists repeat the observations? (3) Do the data actually satisfy the demands of the problem; do they actually demonstrate the conclusion? If the observations are crude, casting them in a statistical form will not help the research.[38]

Statistics help clarify one's thinking and improve one's capacity to deal with precise problems and make predictions. There are two kinds of statistics, summarization (descriptive) and probability. Probability statistics can be used for two purposes: to aid scientific understanding by estimating the probability of whether a statement is true or not; and to aid in making sound decisions by estimating which alternative among a range of possibilities is more desirable.

The Christian education researcher should ask these questions, "Is the bell-shaped curve a "universal?" "What shall be done about probability?" "How shall we make inductive inference?" "Are usual statistical plans acceptable?"

7. *Model.* Philosophers construct "models" as guides or suggestions to others. "The term *model* is used loosely to refer to any

36. *Ibid.*, p. 58.

37. *Ibid.*, pp. 58-61. The six points have been summarized and included as a useful tool for philosophic inquiry.

38. Goode and Hatt, *op. cit.*, p. 313.

scientific theory couched in the symbolic, postulational or formal styles."[39]

There are several types of models: physical models, used in laboratories; sematical models, suggesting a specified structure; formal models, those with no variables; and interpretative models, which establish correspondence between theoretical and practical.[40]

Questions which the researcher should ask are: "Is a model of Christian education needed to guide valid work of Christian education?" "What function would a model of Christian education fulfill?" "What shall be the shape of the Christian education model (cognitive, analogy, sematical)?"

IV. THE PROBLEM OF BIBLICAL AUTHORITY

The problem of authority and philosophic methodology is faced by the Christian educator as he attempts to integrate revelation into the educational process. Since the Scriptures are part of content, the Christian educator must deal with them in his methodology. Also since the church has placed a high priority on Scripture, it cannot be disregarded in such a discussion.

The model for philosophic methodology suggests that revelation either be placed at the top of the chart or as one of the areas for data at the bottom of the chart. This section seeks to discuss the implications of revelation and methodology as related to education in a Christian context.

One of the more serious questions which faces the Christian educator concerns itself with the problem of scriptural revelation in philosophical methodology. Is revelation merely a source among other sources? Does revelation come before the process of philosophic methodology and guide the process? Is revelation only concerned with content and has no implications for the educational process? These and other questions confront the Christian educator as he holds the divine authority of the Holy Scriptures[41] and faces the question of inquiry into educational methodology.

Does the Scripture contain only content, leaving the Christian educator to use the best of instructional techniques available, possibly ignoring the question of attitudes and values which are concomitant in the process. Or does the Scripture speak to the problem of educational process, along with its unique content, holding to a wholistic unification of process and content? Since this paper took the position that philosophic content could not be separated from philosophic method, the content of revelation will be considered to have implication on the methodology of revelation, hence both will be analyzed. Therefore, the question of revelation and philosophic methodology comes into focus. Does revelation, because some Christians view it as supreme authority, become the source from which and to which inquiry is made, hence making philosophic methodology only a process of exegesis, i.e., inductively drawing answers from revelation? Or is revelation considered a source for truth, just as the natural world, historical writings, and others are considered sources of inquiry? Is revelation *primas inter pares* (first among equals, or *primas* (exclusive and unique) or just one among equals?

Some Christian educators grant scriptural revelation a unique position above philosophic inquiry. They turn to Scripture for their guiding principles of methodology as well as content. Scripture may not always give an answer, but when it does, the Christian educator has truths from which to draw his operating principles. These principles, drawn from what he considers the unchanging source of truth, will supersede any other principle which man proposes to formulate. While principles drawn by reason or from

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39. Kaplan, *op. cit.*, p. 263.

40. *Ibid.*, pp. 273-74. Summarized for an overview.

41. The question of degrees of authority will not be considered inasmuch as there are theological implications. Revelation as an authority is considered, since most Christian educators give it some place of authority.

experience must be tested to see whether they are valid principles and not merely opinions, the principles correctly drawn from scriptural revelation supersede other forms of methodological inquiry because of their unique source.

Because of the supreme position of Scripture the Christian educator also turns to revelation as a source for his philosophic methodology. He goes first to Holy Writ in order to learn what God has to say about the focus and aim of inquiry, his attitude toward method, the real sources of truth, the scope of education, and for the answer to the question, who has the right to educate?

The Christian educator, of course, often finds principles which he formulated by reasons or experience in contradiction to the scriptural principles. When this is the case, the Christian educator goes back to his divine source to make certain that the principles which he has formulated are truly drawn from Scripture. He knows that the same God who is the author of the Bible is also the author of the world in which he lives.

However, there is a second approach of methodology and revelation. Other Christian educators realize revelation does not speak in all areas. The Bible is considered a book about God, sin, salvation, etc. Hence, the Christian educator believes that little is said in the Bible about educational techniques, primarily because the milieu of instruction changes with each generation, within each social economic neighborhood, and from culture to culture.

This Christian educator still holds to revelation as a considered authority, *prima inter pares*, but not the only source. This second type of Christian educator must integrate the conclusions from the world of empirical sources and from revelation, so that his approach to educational activity is harmonious with his self-perception as an educator and is consistent with his view of the existing world, with his view of Christianity and in the final analysis, with workability in the classroom and lives of pupils.

This Christian educator would view revelation as a source to which inquiry would be made, along with inquiry into the entire world of facts. This position does not diminish revelation as authority, but it has placed revelation as *an* authority rather than *the* authority. Yet, the contents of revelation are neither tampered with, nor diminished in acceptance. But philosophic methodology gains a greater importance if it is prior to revelation than if methodology is subservient to revelation.

The second type of Christian educator would place revelation at the bottom of the "model" and use the best available techniques, tools and methods to determine the most appropriate educational process for his situation.

V. SUMMARY

Philosophic inquiry seeks knowledge and improvement in the educational process. This inquiry is carried out within the framework of a specific method. The method of philosophic inquiry gives one understanding of present procedures, helps him predict the outcome of certain activities, and enables him to control its outcome. Research in Christian education can be approached through the scientific method of empirical research and can proceed to a philosophic method of inquiry. This philosophic approach to Christian education involves the inquiry into "value," "concept," and "speculation." Method in philosophic research requires the use of certain tools of inquiry by which the truth is determined. The tools which are used in inquiry into Christian education are: (1) concepts, (2) experiment, (3) observation, (4) theories and laws, (5) measurement, (6) statistics, and (7) models.