

paternalism or autonomy. This requires both clergy and laity to become partners in the teaching function of the church.

The third chapter looks at personal authority and gifts. The author insists, rightfully so, that discipleship is essential to Christian spirituality and teaching, and that teachers must have a personal faith encounter with Jesus Christ in order to teach effectively. Furthermore, teachers must discern the particular nature of their call, develop their gifts of teaching, and be equipped for their task. This entire chapter is a gold mine of insights affecting recruitment, training, and nurture of teachers in the local church.

Chapter four examines the authority of one's experience. The author points out the importance of how the learner learns, as much as what he learns. Chapter five discusses the authority of one's expertise. Pazmino provides helpful insights into preparation and presentation without being dogmatic and doing all of the thinking for the student.

The book concludes with a chapter on the authority of truth in an age of pluralism. It is largely a reflective journey by the author who points out what he has learned to appreciate in different religions. In the midst of it, however, he affirms the authority of God's Word for our lives, regardless of what we learn to appreciate in other traditions.

This volume, in many ways, is the best of Pazmino's trilogy. It is stimulating and provides a strong call to the authority of God over our lives and educational programs—a call that isn't always heeded in churches today. Instead they become far more concerned about sociological or psychological insights than the demands of Jesus for discipleship. If I had a criticism, it would be that occasionally Pazmino goes off on tangents (an excursus, he calls it), disrupting the flow of information. The book is weighty—one reading will not necessarily do it justice.

How We Learn by Klaus Issler and Ronald Habermas (Grand Rapids: Baker Book House, 1994), 245 pages.

Issler and Habermas state that their purpose in writing this book is to offer an evangelical perspective on educational psychology. The book emerges from their 1992 book *Teaching for Reconciliation: Foundations and Practice of Christian Educational Ministry*,

also published by Baker. This volume expands the concepts presented in the earlier one.

The book is divided into four parts: "Perspective about Learning," "Process of Learning," "Preparation for Learning," and "Purpose in Learning." Each part is developed through two to four chapters, each chapter containing one or more "Try It Out" exercises designed to help the student reflect on the application of the material. Chapters conclude with a list of key concepts and issues.

The authors view Christian learning as "change through deliberate or incidental experience, under the supervision of the Holy Spirit in which [people] acquire and regularly integrate developmentally appropriate knowledge, attitudes, values, emotions, skills, habits, and disposition into an increasingly Christ-like life." Issler and Habermas consider the usually mentioned barriers to learning (physical needs, psychological distress, etc.), and add concerns such as sin and weakness of will. They expand the generally accepted three domains of learning (cognitive, affective, and psychomotor) to four levels. The cognitive level is understood as the knowledge and comprehension level. However, the level usually defined as affective is confined to emotions and attitudes, and the dispositional level includes values and tendencies to act. The behavioral level includes skills. The authors also discuss the measurement of each kind of learning.

In the "Process of Learning" section, basic learning principles are reviewed. *Learning by processing information* (cognitive learning) deals with advance organizers. Particular attention is devoted to facilitating discussion among adults. *Learning by association* present mnemonic devices and extrinsic motivators to guide learning. Special applications are developed for children's learning. *Learning by example* presents modeling principles to guide affective learning. The special application section pertains to youth. Though these applications are useful, they seem to present an artificial emphasis, implying that only one age group is really affected by that mode of learning.

"Preparation for Learning" begins with a helpful chapter on motivation, especially as it relates to learning style. The remainder of this section examines various aspects of human development. The most helpful chapter, set in a distinctly theological perspective, is the one on human nature. Subsequent chapters discuss developmental changes in thinking and personality growth.

"Purposes of Learning" finally presents the goal of Christian

learning, i.e., Christian maturity. It is a worthwhile chapter, but in the opinion of this reviewer, it is inappropriately placed. Presented first, this section would have been more helpful in creating a logical flow of material.

The book concludes with two appendices, one on teaching methods, the other about unity in diversity (body, soul, and gender). Extensive end notes for each chapter are included (twenty-two pages in all) as well as an extensive list of references.

Did the authors accomplish their purpose? It is the judgment of this reviewer that they did, having made a distinctive contribution to Christian teaching. The sections on purpose and the chapter on human nature are by themselves worth the reading of the book.

Nonetheless, there are aspects of the book which could be improved. The authors tend to reproduce lengthy summaries from classical resources that tend to distract the reader and are unnecessary to the flow of the book. This makes some chapters cumbersome. This reviewer would have preferred a more succinct presentation with additional analysis and application of material.

Most troublesome, however, were the extensive end notes, some more than a column of a page in length. Aspects of what was presented here would have been better included in the text. Extensive notes may appear to give scholarly credibility to the text—but they can also be overkill.

Issler and Habermas have written a work that all Christian educators should be acquainted with. It will be cited and included in my reading lists and will help guide students toward helpful Christian treatments of educational psychology.

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