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STATEMENT OF PURPOSE

The Christian Educators Journal Association, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of parentally controlled Christian schools, whether at the elementary, secondary, or college level. The general purpose of the Journal is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for significant articles and studies by Christian educators on Christian teaching. Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing trends and practices in American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the Christian Educators Journal Association or its member organizations.

BUSINESS MATTERS

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Business Manager. Subscription price is $3.00 per year for those who are members of supporting organizations and $3.50 per year for individual subscriptions. Issues are published in the months of November, January, March and May. Correspondence concerning articles or book reviews should be addressed to the editor of the appropriate department or to the Managing Editor.

FEATURE COLUMNS:

OLD AND NEW

Careful readers of this journal will have noted that in the past its pages were divided chiefly into major curriculum areas, each under a department editor. These curriculum departments were and continue to be: Language Arts, Science-Math, Social Studies, The Arts. Another was added, called Profession-Wide, so that the *Journal* would reflect the belief that while some topics and problems are related to a given subject in the curriculum, others cut across all the subjects and all the grade levels.

Since the formulation of that format some six years ago a growing list of feature columns has been added to the curriculum departments.

The faithful reader has noted that these special feature columns have been inserted with more or less frequency, dealing with special areas or perspectives not directly related to curriculum areas. These are intended for all teachers, and for those who might have missed them they are listed here:

1. CARTOON PAGE: trials, tribulation, and triumphs of teachers are treated by Robert Jensen, Assistant Professor of Art, Calvin College.
2. FROM ME TO THEE: originally conceived of as an acronym for *M*anaging *E*ditor *TO THE E*ducator, it contains personal outpourings from the Managing Editor on matters from pedagogical to purely about this periodical.
3. SOCIOLOGIST SI SAYS: a summary and review of selected research having to do with analysis of teachers, and comparison studies of public and Christian schools. Usually written by a member of Calvin Sociology department.
4. PRINCIPALS' PERSPECTIVE: the administrators' view of administrative problems and challenges. Edited by William Kool, South Christian High, Cutlerville, Michigan.
5. THE ASYLUM: a running recapitulation of coffee cup conversation in the staff room at mythical Onni High, and written by equally mythical H. K. Zoeklicht.
6. PROFESSIONAL POWER: a special forum for discussion of the emerging role of teachers in formulating educational policy. Open to any official committee and presently a podium for the Professional Standards Committee of MCTA.
7. RELIGION IN SCHOOL: a column concentrating on the special and specific ways in which the Bible and religion can be taught in public schools. Written by the staff of Religious Instruction Association of Fort Wayne, Indiana.

Beginning in this issue two new columns will appear, and hopefully will appear regularly in each issue:

1. HERITAGE HALL HIGHLIGHTS: excerpts of previously published essays by Christian educators of previous generations, which are exhumed from the Calvin Heritage Hall collection by William Hendricks of the Calvin Education Department.
2. BRICKBAT AND BOUQUET: letters of reaction to any and all dimensions of CEJ, and ranging all the way from unqualified approval to unabashed opposition to some item in its pages or its policy. Written by any concerned educator like you.

Each feature, whether old or new, is open to you not only for *reading* it now but for *writing* in it in the future. Let your good word be heard.

–D.O.

a goodly heritage bequeathed in print

FAITH OF OUR FATHERS is a favorite hymn of many. The conviction and faith of our forefathers impelled them to establish Christian Schools which in turn have been bequeathed to us. Through years of beginnings and years of depression, they maintained their schools in spite of hardship and sacrifice. Our generation has inherited these society organizations and school properties. But a far richer heritage is found in the vision and goals of Christian education we have received from them.

Heritage Hall at Calvin College contains the writings of many of the early leaders of the Christian School movement. It is our purpose to uncover some of these in order that the faith and vision of those who have gone before may undergird the efforts of those involved today.

—W.H.

The Qualifications Essential in a Christian Teacher

J. Broene*

In preceding issues of our *Christian School Magazine,* I have endeavored to expound the aim of education. Though apparently abstract no theme could be more important.

After some deliberations, I have decided to contribute now a discussion of the subject which appears at the head of this article. Nearly a decade ago I lectured on this theme before what was known as the Michigan Christian Teachers' Institute. Subsequently this lecture, together with others delivered on the same occasion, was printed and bound in a single volume, but since it is now out of print, and since there has arisen within the decade a new generation of teachers, and since, moreover, they too have great need of knowing the essential qualifications, I shall make bold to repeat, if not always word for word, what I said on this earlier occasion.

"The most difficult and most important of all human arts is education." So said Montaigne. Hence Rousseau realizing the truth of Montaigne's dictum, cries out early in his *Emile:* "A teacher! What an exalted soul he should be!" Neither was Montaigne the first to apprehend the significance of the teacher's task, nor Rousseau the first to appreciate the consequent vital import of the teacher's personality and equipment. Plato, long before Montaigne, in his definition of education that is truly a remarkable anticipation of the Pauline formulation, Plato demands of a good education nothing less than that it shall "give, to the body and to the soul, all the beauty and all the perfection of which they are capable." And the same "divine" Plato, long before Rousseau, said that "he who mingles music,"—by music Plato means the whole spiritual element of education,—'he who mingles music with gymnastics in the fairest proportion, and best attempers them to the soul, may be called the true musician and harmonist in a far higher sense than the tuner of strings."

It is, therefore, in no wise surprising that in most handbooks on pedagogy you can find a chapter or section setting forth the qualities of the ideal teacher. It is hardly possible, however, to read such a catalogue of the teacher's virtues with a sense of complete satisfaction, not in general because of what is said, which often is wholly admirable, but rather because of what is left unsaid. For, if you but stop to think, do you not see at once that there never was nor ever will be but one ideal teacher. This is obvious. He who falls short of perfection, be it ever so little, can make no ideal teacher.

Bearing this in mind you will at once appreciate why I have limited my theme by introducing the word "essential." I shall speak in this hour not of the qualifications of the ideal teacher, but only of those which, in my opinion at least, one must

*Reprinted from *Christian School Magazine,* December, 1922.

possess if one is to be a teacher at all. If upon introspection any of us here should find ourselves minus any one of these essentials, we shall do best to seek another vocation forthwith. You see, therefore, that I am not going to discuss some abstract theme whose relation to your every day duties it is difficult to discern; on the contrary, we are all directly and vitally interested in this discussion, provided of course, that I do anything like justice to my subject.

So far good. What now are the qualifications that he who is to teach must imperatively possess? They are not numerous. Palmer, (*The Ideal Teacher,* Boston, 1910), lists four. Horne, (*Psychological Principles of Education,* N.Y., 1907), likewise enumerates four, though not the same four. While in the main I agree with Horne, when it comes to determining just what qualities are to be denominated essential I find but three. One is given by the very term teacher, for at least one function of the teacher is to impart something he knows to one who knows not. Now Plato, in his *Symposium,* stated only an elementary truth when he remarked that "no one can give to another that which he has not himself, or teach that of which he has no knowledge." The first qualification of a teacher, therefore, is knowledge. That is patent enough. So patent that at least today it is seldom lost sight of. Clearly, then, we need not ask why should the teacher possess knowledge—our common sense tells us that—but the question that remains is, how much knowledge should the teacher possess. And the answer must needs be relative. It is not the same for the college professor as it is for the high school teacher; neither the same for the latter as it is for the teacher in the grammar school; nor the same for the principal of such a school as it is for a teacher in the grades. But whatever rank a given teacher may have, knowledge is imperative, knowledge proportionate to his scholastic position.

Neither does it suffice if the teacher knows as much as he is to teach. A friend of mind once told me of a certain Dutch headmaster who, though he had never learned the English language, undertook to teach it to a neighbor. He succeeded in doing this, according to my friend, by managing to keep a lesson in advance of his pupil. This sounds very pretty but I venture to assert that no Englishman or American would have understood much of the neighbor's English. Teaching is not so simple an affair. To teach the first steps of any art or science you must have taken them yourself and some of the advanced steps besides. To teach little you must know much. To teach third grade arithmetic well you must be able to teach that of the eighth grade, and if you are to do that well you cannot afford to be ignorant of algebra and geometry.

I once knew a teacher who, so it seems to me now, could teach almost to within an inch of what he knew. That is an exception. Most of us know vastly more than we are actually to impart if we are to do that well. In pondering upon this I was reminded of the steam-engine. How proud of our modern locomotive we are, and yet, considered from an economical viewpoint, what a wretchedly inefficient thing it is. To put to actual work the energy stored up in a single ton of coal you must fire into an ordinary engine twelve and one-half tons. Just how great the loss in teaching is nobody knows, neither is it the same for any two persons, but this much is certain that in teaching also there is in the act of transmission a large, often a very large percentage of loss. This is a fact that forces itself upon every observer. I care not how bright and how acute you are; if, for example, all the history you know is that contained between the covers of your pupils' text-books, I feel sorry for you. You are going to experience many an unpleasant half-hour. A reserve of knowledge much of which you may never put to actual use in the class-room is indispensable to efficient teaching.

Furthermore, mastery of your subject will aid you remarkably in maintaining discipline. In the first place, your pupils will respect you for your knowledge. That is much. And then your eyes are free. If you are so dependent upon your text-book that you must study it before questioning your pupil, and must study it again to see if he has answered correctly, I say, if you are thus dependent how can you expect to have order? This mischievous pupil dreads your eye more than your arm. Therefore see to it that it is not in bondage to your text-book. It will not be if you have the knowledge you should have before turning to your task.

Then, again, there is the element of interest. Mr. Chesterton has said somewhere, I think in his *Heretics,* that there is no such thing as an uninteresting subject; there are only uninterested people. It is profoundly true. All you need to do to become interested in a given subject is study it thoroughly enough. And interest begets enthusiasm which in turn begets interest, for Fichte well said: "Es siegt immer und notwendig die Begeisterung uber den der nicht begiestert ist." There is just one and only one way of holding the attention of your pupils—arouse interest. You can arouse this by

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SATISFIED high school and K-9 teachers DIFFER in selected characteristics

Theodore Rottman
and
Rodger Rice*

This article is the first in a proposed series based on a questionnaire study of Christian school teachers. The study was conducted in the Spring of 1969 by Calvin College students† under the joint sponsorship of the Sociology Department and the National Union of Christian Schools. This article gives a descriptive profile of teachers who occupy different positions on an occupational satisfaction scale. Members of the staff are presently assessing some of the underlying reasons for satisfaction and dissatisfaction with teaching in the Christian schools.

The questionnaire was constructed so as to yield information from individual teachers on four interrelated factors believed to influence or at least relate to satisfaction. These factors are: Professional and personal background characteristics, Personal and professional motivation, Perception of extent and quality of relationship with others in the profession, and Perceived and enacted level of professionalism.

The questionnaires were sent to a sample (50%) of National Union affiliated Christian schools in both the United States and Canada. Sampling was conducted in such a way as to insure proportionate representation of both large and small schools. High schools, junior high schools, and elementary schools were all included in the sample. Every teacher in these schools was asked to respond to the questionnaire.

Of the 1,429 questionnaires sent out, the overall response rate was over 60 percent, with all major areas of Christian school concentration represented. Barring the influence of unknown selectivity factors not yet uncovered we judge the first wave of responses here analyzed (40% of selected sample) to be sufficiently high and representative to permit tentative generalizations. It should be noted that late returns are still being processed; hence the following profile is tentative, though it is our judgment that the additional responses now being processed will have rather slight effect on the overall statistical profile which follows.

Since a central interest in this study is that of teacher satisfaction, it is in order briefly to consider the instrument used to measure this variable. The measurement of occupational satisfaction was composed of 20 opinion-value items selected from the 100-item Purdue Teacher Opinionnaire. This permits us eventually to compare the findings of Christian school teachers with a national sample of public school teachers. The items in the scale attempt to measure professionally related feelings and attitudes believed to be fundamental to good teaching. It was our assumption initially that the scale could be better characterized as an attempt to test the extent of genuine satisfaction with one's vocation as a positive and meaningful challenge than as an easy accommodation to the *status quo*.

The statistical data reports on those factors believed to be associated with Christian school teacher satisfaction, portraying separately high school teachers and those in grades K thru 9. While a test of the statistical significance of these differences awaits subsequent reports, initial inspection reveals some rather large differences in relative satisfaction associated with specific factors. We noted, furthermore, that a different pattern is found for the high school and the K thru 9 teachers.

Thus when somewhat arbitrarily we concentrate on those differences within a factor of at least 20 percentage points, we find that the average Christian high school teacher who scores relatively high

*This regular column is prepared by members of the Calvin College Sociology Department. This summary of research was written by Professors Rice and Rottman.

†Sandy Fredricks, William Grevengoed, Paul Ippel, Glen Koops, John Nielson, Tom Pettinga, and Tom Wedeven.

in occupational satisfaction, when contrasted with those who score relatively low,* is much more likely: 1) to have over five years of teaching experience, 2) to be over thirty-two years of age, 3) to have taught six or more years at his present school, 4) to have aspired to teaching for a long time before entering it, 5) not to consider a higher paying job outside of teaching or even to wish to enter another vocation, 6) to see the school board, the administration, and the parents in a favorable light, 7) to feel that his communication with students, administrators, school board, and parents is very good, 8) to regard his professional experiences as having much effect on his teaching, 9) not to resent extra-curricular activity, 10) to believe that he is able to communicate his Christian ideals, 11) to agree with community standards for behavior, and 12) to feel respected by his community. Conversely, the most *insignificant* indicators of high school teacher satisfaction (5 or fewer percentage points difference) are the following: 1) whether or not the teacher ever attended a public high school or 2) ever taught in one, 3) formal education of the father, 4) whether or not the parents ever were reported as giving encouragement in becoming a teacher, 5) the perceived quality of school facilities, 6) perceived communication with fellow teachers, and 7) any feeling as to whether or not the generation gap is real.

*Teachers were placed in one or the other of these categories on the basis of their raw scores with roughly the top half designated "high" and the other half "low."

When the same type of analysis is applied to the *K-9* sample of teachers, the factors that distinguish between relatively satisfied and non-satisfied teachers are not nearly as frequent. Of the six factors containing an internal difference of at least 20 percentage points, five are the same as those for high school teachers, the sixth concerns the very negative feeling the highly satisfied K-9 teachers have toward unionization. On the other hand, of note was the relative frequency of factors which do *not* distinguish between high and low K-9 teachers. Most interesting is the fact that in no instance does this set of variables overlap with the nondistinguishing set for high school teachers. Thus, the following are noteworthy non-discriminating indicators of teacher satisfaction for those in grades K-9: 1) sex, 2) marital status, 3) mark received when practice teaching, 4) college grade point average, 5) father's occupation, 6) feelings about salary, or the 7) provision of school board dictating the salary, and 8) perception of quality of communication with administration. None of these eight factors seemed to affect appreciably teacher satisfaction.

To this point, our considerations have been descriptive and impressionistic. You are invited to speculate as to why there are these apparent differences and similarities. What accounts for differences between teachers on different educational levels? More generally, what is the nature of professional satisfaction, given the factors to which it appears to be related?

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promising all who do not learn a sound threshing. That is one way. You can also arouse it by being yourself interested, which, however, is possible only on the basis of knowledge.

Lastly, as teachers you must have a broad and deep knowledge of the subjects you teach—broad and deep, of course, as compared with what your pupils are to learn—if you are to teach with the proper perspective. Lacking this you cannot know what to emphasize, what to slight, and what to omit entirely. For a lesson is like a picture. If you study such a picture as Munkacsy's, *Christ before Pilate,* you will see that the figures are by no means all painted with the same degree of care. Those in the foreground upon whom the light falls are represented with the utmost nicety of detail, whereas those in the background who merely fill in the scene are brushed in with apparent abandon. So in teaching a lesson only he who has ample knowledge can distinguish between essential and non-essential, between the important and the unimportant, and arrange his teaching accordingly.

Let us be especially on our guard against the notion, which though moribund still survives, that we must have well equipped teachers for the higher grades but that any clever grammar school graduate can teach the lower classes. As long ago as 1882 Huxley, in an address, *Science and Art in Relation to Education,* said emphatically: "There are a great many people who imagine that elementary teaching might be properly carried out by teachers provided with only elementary knowledge. Let me assure you that that is the profoundest mistake in the world. There is nothing so difficult to do as to write a good elementary book and there is nobody so hard to teach properly and well as people who know nothing about a subject."

IT CAN BE DONE !

John Warners*

An expectant hush settles over the audience in this convention sectional. The chairman ascends the platform and introduces the topic and the speaker. A presentation dealing with a suggested procedure for evaluating teachers is communicated to the assembly of board members and administrators. The audience is impressed! The procedure is ambitious! Something we've needed for a long time! Questions fly to the speaker! "Where did this originate?" Whose ideas are these?" "Were they thrust down your throat by some crusading board member?" The reply to these and other such queries is the same, "Who did it? Teachers did it!" A sub-committee of four teachers and one administrator, feeling the need for an evaluative procedure, working eagerly and diligently to formulate the detailed steps in the plan. The sub-committee was an outgrowth of the Professional Status Committee of the Grand Rapids Christian School Association. This committee is composed of five teachers, three board members, and two administrators. Teachers working with board members and administrators to establish policy? It can be done!

The bell rings, ending second hour. A disgruntled teacher heads for the kitchen for his daily cup of coffee at snack time. That second hour class! What a boorish, disrespectful group! For being a junior in high school, that Jack certainly is immature! He just doesn't grow up! And to think that I have to put up with him for the rest of the school year! Oh, why did I ever take this job? And for that measly check every two weeks! It's just not worth it!

All of these thoughts are part of the brooding mixture in this teacher's mind as he stirs the cream in his coffee cup. Then, while sipping, a colleague asks for the attention of the teachers, the conversations at the various tables cease, and this colleague shares some thoughts. "The salary committee would like to report that the salary schedule has been worked out for next year and will be presented to the group at such and such a time." Our unhappy teacher, first year in the profession, is stunned! Salary plan decided already? Why, it's only January! Oh, I'm sure it's something cut and dried by the far-away board and now we have to swallow it. Yes, that's it! In fact, I'm going to ask just that very question! ..... Really? the plan worked out co-operatively? Board members and teachers together? Together all the time? No separate, splintering, secret meetings? Teachers in on all the planning and discussions? Conclusions arrived at in harmony and love? Board members agreeing with teacher needs? Teachers appreciating board members problems? Amazing, simply amazing! Is it really true?

It certainly is! Six teachers, three board members, and three administrators comprise the mem-

**This continuing column is open to anyone to discuss the problem of the increasing professional power of teachers. This column was written by John Warners, Central Christian High, Grand Rapids, Mich.*

bership of this committee of the Grand Rapids Christian School Association. They have met regularly, positively, and with consonance in formulating the salary details. It can be done!

This concept of teachers, board members, and administrators sitting down together on committees, working together, and sharing thoughts, problems, and viewpoints has been the very foundation on which the G.R.C.S.A. has begun. In its initial year committee meetings were started with an air of suspicion. Board members felt they were on the defensive, fearing those radically-minded teachers. Many teachers approached committee assignments with thoughts of closed minds and stone walls. It was encouraging and heart warming to see the fences being broken down, and the walls crumbling as the exchanges continued; uneasy at first, but more communicative and more honest and more sincere as the year progressed. A strong union of purpose evolved – doing what is best for Christian Education in our city. That goal became paramount. Board members were recognizing teachers more and more as professional educators with opinions worth hearing and evaluating; teachers recognized board members as persons who were dedicated to their work and began to appreciate the long hours spent, the energies expended, and the racking of their minds as decisions eluded easy solutions. In this setting of mutual appreciation which brought harmony and understanding, misgivings and differences disappeared. Replacing these, arose an attitude of cooperation and a strong desire to work together for improving our schools and our educational process, so that we together, in the love with which Christ loves us, strive for excellence in every phase of our profession.

The membership of every committee of our association consists of teachers, board members, and administrators. The first year of operation brought harmony and cooperation, together with mutual respect. Now we seek for evaluation of our organizational year, and with it honest self-criticism, and then improvement. The standards that Christ, our Master, holds before us serve to remind us of our need for constant striving. Striving for improvement is not an automatic mechanism within us but rather it must be nurtured regularly or it dies. Our times require it, our profession needs it, and our unique calling and responsibility demands it. But is there any other group of people over this wide world in which such striving should take place within an arena of love? Teachers and board members committed to Jesus Christ first of all, and then committed to the work that He has given each to do, and the striving together with the help of His Holy Spirit to realize those commitments – – this is professionalism in the highest and fullest degree. It does work! It can be done!

SOCIAL STUDIES

MORALISM REVISITED

Gordon Spykman*

Random conversations lead me to believe that there is general agreement among us that moralism is something to be avoided in Bible teaching. But it is not always clear that we know what moralism means. Therefore I would like to help clear the air on this question by offering a critical analysis of moralism as a way of understanding the Bible.

What's in a Name?

What is moralism? Whenever we encounter the suffix *-ism* there is good reason to stop and reflect. Basically any -ism is potentially laden with misunderstanding. It suggests taking a *part* for the whole, that is, absolutizing some aspect of reality. Think, for example, of humanism (an absolutizing of man), secularism, denominationalism, individualism, psychologism, scientism, Biblicism, etc.

Moralism inevitably raises the question of how to understand and interpret and teach the Bible. It is not an easy concept to define precisely. It cannot be identified with some particular church movement or school of thought within Christianity. It represents a kind of diffusive tendency

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almost always present in Christian thinking. We are all guilty of it. Some of us have been brought up on it. It is easy to fall into moralistic traps because of our tendency to take the way of least resistance in dealing with the Bible. For moralistic interpretation is one of the easiest ways of trying to make a point Biblically.

Again, what is moralism? Certainly the Bible does have a moral *aspect* to its teaching: the rightness of wrongness of man's relation to his neighbor. But moral*ism* is something else. It represents a tendency to reduce religion to morality, to reduce the full religious message of the gospel to moral admonitions and precepts, to reduce all religious values and judgments to moral values and judgments. It tends to absorb into it all the other aspects of Biblical teaching and Christian living, such as the historical, the analytical, the psychic-emotive, the aesthetic, the juridical, etc. Thus the fullness of the Biblical message gets lost in the process. But, as we shall note later, the Bible is even more than the sum of its various aspects.

A View Of Scripture

It must be admitted that moralists can say many fine, beautiful, worthwhile, edifying things. Moralism is not blatantly anti-Christian. It is a kind of *Christian* heresy—in distinction from apostacy. Though moralism can come up with many attractive ideas about the Bible and is able to muster a large measure of pedagogical effectiveness, its method of presentation often has nothing to do with a given passage and always fails to do justice to the full gospel message. Often it misses the central point of a passage completely.

Moralism thrives on drawing "lessons" from the Bible. It tends to follow a pattern of "exposition" plus "application." It seems to imply that it is up to us to lend pedagogical power to the Scriptures—that the Bible needs our help. It overlooks the fact that in a very real sense the Bible itself is the chief educator and the teacher the medium. As though the Biblical message itself is not a "power unto salvation" and cannot do its own work! Thus it reflects a low view of Scripture, making dubious a Christian confession of the self-authenticating, self-convincing character of the Scriptures.

Method and Message

Moralism usually goes hand in hand with a scholastic approach to the Bible. Once a person assumes that the Bible is a collection of dogmatic truths put together in propositionalistic form, a doctrinal handbook, an illustrated history book containing a series of documented biographies, then the only way left to salvage some living meaning out of such scholastic undertakings is to resort to moralistic applications. Pedagogically the danger is then real of turning the Bible into an exemplary moral code-book of do's and don'ts. Thus the *Story* of the Bible is converted into Bible *stories.* In Bible teaching we ought to reckon seriously with this tendency to conjoin a *scholastic* and *moralistic* approach in a complementary pattern as we evaluate the pedagogical model of *cognitive* and *affective* learning.

Somehow our Biblical methods ought to be expressive of the Biblical message and shaped by it. The *method* is not the *message.* Let's take this as a working understanding of the Biblical message: the historical-redemptive drama of the unfolding revelation of God's mighty covental acts in the life of his people in Jesus Christ through the power of his Spirit. We ought then to ask what the implications of this message are for our methods of Bible teaching.

Marks of Moralism

Proceeding to a further analysis of moralism, let me try to set forth what I see as the basic inter-related marks of the moralistic method.

1. As previously stated, it is REDUCTIONISTIC. It tends to reduce the full religious message of the Bible to moralistic lessons and to reduce the learner's full religious response to a moralistic response. The Ten Commandments, for example, are taken to be the *total* law of God. These Ten Commandments are then labeled the Moral Law. The Biblical antidote to such an exclusive appeal to moral sensitivity is to take seriously the Bible's consistent appeal to the heart (over 800 references)—"out of which are (*all*) the issues of life." The central law of the heart is the law of love, with the Ten Commandments and the other laws-statutes-ordinances of the Lord as concrete expressions of the central religious law of love-response.

2. Moralism tends to engage in an ATOMISTIC interpretation of the Bible. It is fragmentary in method, highlighting isolated bits of revealed truth. By lifting Biblical episodes out of their historical-redemptive context it becomes monotonously thematic, treating the Biblical message as a series of independent insights, abstract and timeless truths with ready-made applications. It treats the Bible as a collection of case studies, examples for us to imitate or shun. Thus it violates the organic unity of the Scriptures.

3. Moralizing can hardly avoid being INDI-

VIDUALISTIC in its interpretation and application of the Scriptures. It has no eye for communal response to the Word. In this it reflects the prevailingly individualistic mind of American Christianity. It exploits the Bible as a chronicle of the "heroes of faith" or "unfaith" in relationship to *me* and *you*. Viewing the Christian religion as exclusively personal and private, its method is highly individualistic.

4. Moralistic teaching tends to be MAN-CENTERED. The believer is central, not God. It tends to stress, for example, what John the Baptist meant for Christ, not what Christ meant for John the Baptist. It overlooks the fact that Genesis is not merely about Joseph, but about what God was doing for his people through the life of Joseph. Thus it tends to eclipse the Self-disclosure character of Scripture. It has not listened obediently to the word of Christ, "They (the scriptures) are they which testify of *me*." While moralism may mouth the cliche, "The Old is in the New revealed and the New is in the Old concealed," it never really discovers Christ in the Old Testament to bring him out of his "concealment." Thus it fails to do justice to the Theo-centric nature of the Bible. Moralists must learn what the wayfarers to Emmaus learned, "Beginning from Moses and all the prophets He declared unto them the things concerning "himself," *and they must accept from* Philip the key to the Scriptures, "Beginning from Isaiah he preached unto him *Christ*"—note: not Isaiah, but Christ. Such Christo-centric interpretation clearly means traveling the hard road of Biblical understanding; but the easy way is not always the right way.

5. Moralism is LEGALISTIC. It regards the Bible as a series of case studies in moral problems and precepts. Thus the "good news" becomes a kind of "new law," after the fashion of many early Christian fathers. It thrives on straight-line moral lessons: Joseph was upright, so you be upright; David was courageous, so you be courageous; Daniel was fearless, so you be fearless; Peter denied the Lord, but don't you ever do that; Solomon was wise, so you be wise; etc. Consistently Christ should then also be viewed as the Great Example. Discipleship is then defined exclusively in terms of *imitatio Christi.* Out of such moralism a Christianized form of works-righteousness emerges, with emphasis on good or bad character, good or bad conduct. For those who take such an approach seriously, the results are either perfectionistic tendencies if one happens to be "optimistic" about himself, or masochistic tendencies if one happens to be "pessimistically" inclined. Such legalism shows up, with significant differences, both in Liberalism and Fundamentalism. It leads to a "behavioristic" Christianity. And it misses the point on sanctification, since sanctification is never a program of self-improvement.

6. Moralism is UNHISTORICAL in its way of thinking about the Bible and the Christian life. It overlooks the specific historial setting and moment of a given passage. It makes a historial *equation* between a given response to God's Word in Bible times and in our lives. Our church life must then duplicate as much as possible the church life of the first century. Moralism means short-cut interpretations, straight-line moral lessons. For the moralist it seems to make little difference whether the passage at hand is found in Genesis or Acts. He has little eye for the historical progression of revelation. Moralizing assumes that somehow we can enter directly into the experiences of Christ's ministry and identify with his experience, overlooking the unique historical-redemptive significance of his person and work. It turns the *historia salutis* into an *ardo salutis* and a *moralitas salutis.* It explicates a given Biblical passage not on the basis of its historical-redemptive relatedness to us, but on the basis of its moral (psychological-spiritual) relatedness to us. This consideration then becomes the overriding criterion for a graded lesson plan, with the attendant danger of grading lessons exclusively according to their *moral* applicability.

Moralism in Operation

Let me offer a few examples of a moralistic understanding and teaching of the Bible.

1. Joseph and the Butler—"and the butler forgot": this then becomes the occasion for a general discourse on forgetfulness, with moralistic admonitions not to forget kindness to old people, friends in need, and ghetto dwellers. Sermonically, then, this passage becomes the theme for a general Thanksgiving Day Service. All of this overlooks God's overruling use of the butler's forgetfulness in preserving Joseph's life on behalf of the covenant people on the way to Christ.

2. Luke 15:11-32 then becomes "The Parable of the Prodigal Son," overlooking the context at the head of that chapter and the parallel theme in the other two parables in that chapter, which make clear that Christ's point is to rebuke the moralism of the Pharisees by keeping central the mercy of the Father in calling undeserving sinners. Moralism turns *kerygma* into a moral homily.

3. In the Book of Job the point is not Job's heralded "patience," but rather his "impatience" for a Referee who can mediate (Mediator) his case with God as the ground for justification. The point is not whether the Bible is meaningful for our lives or calls for our response. Both are true. Rather the point is this: that both meaning and response are to be defined by the Word, not by some neat twist that we can manage to devise or by what we can "get out of" a passage for enhancing moral sensitivity.

4. A crucial passage often appealed to in support of exemplary preaching and moralistic teaching is I Corinthians 10:1-13. But wrongly so. The KJV is misleading with its translation "ensamples." The Greek is *tupoi,* translated in the margin as "types." Nestle's Latin rightly translates this as *figura,* rather than *exemplum.* For *exemplum* refers to one thing out of a collection of like things, whereas *figura* usually points to some past happening which is an image of something belonging to a later period in history. It involves historical-redemptive perspectives. Thus (a) in this passage Paul, in reflecting on an Old Testament event, is not talking about murmuring in general, but about murmuring against God's redeeming acts in the wilderness pointing forward to Christ the Rock. Also, (b) Paul views this wilderness history as organically related to the New Testament church, redemptively updated—but not moralistically in a one-to-one relation. Note: "These things were written for our instructions, for us upon whom have come the end of the ages." And (c) Paul views this ancient history as actual concrete happenings, not as moral examples and illustrations, or as audio-visual aids. Rather they are mighty acts of God in the life of his people on the way to Christ, for the instruction of people like us who live on this side of the cross and the empty tomb.

Escape From Moralism

The tragic effect of moralism then—although this is not the intention of the moralist—is that it forces the Bible to take the place of the living God and actually gets in the way of God's confrontation with man. When moralism takes over we are left with only a book and its scholastic-moralistic content. Only in a secondary sense then is it God with whom we then have to do.

Escape from moralism calls for the recognition that the Bible as Word of God is essentially the way in which God confronts us—along with His Word in creation and His Word incarnate in Christ. It bears infallible testimony to Jesus Christ and in a mysterious way attaches us to Christ. There is therefore no true knowledge of God or of Christian living except through Jesus Christ. He makes the Bible to be God's Word to us in the words of men.

When Jesus Christ confronts us personally in the message of Scripture (seen as a whole, of which He is the center and apex), then God's Word lays claim to our *entire* life, of which morality is but one aspect. Not just our relation to our neighbors, but our entire *way of life* must conform to His Word. The Bible, in short, is not a book of moral lessons, but a Word of power for all Christian living and all Christian education—including the Bible curriculum.

PRE-DEFINING THE MORAL CHOICE

Edwin Walhout*

At the Colloquium on a Christian Approach to Curriculum held at Calvin College on January 22 — 24, 1970, the question was raised as to what precisely was "moralizing" in connection with Bible teaching. In a summation distributed later a panel of participants commented as follows:

The view was emphatically presented that great care should be taken to avoid moralizing as a method of religious education. Discussion revealed some confusion as to the exact meaning of moralizing. Does analytical heart-knowledge preclude moralizing? Should not religious studies strive to promote moral growth in the student? Before a consensus

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could be reached on this matter of moralizing the Word of God, it was clear that a proper definition had to be presented.

The following is an attempt to describe what I understand moralizing to mean.

Definition of the Concept

Briefly, I would define moralizing as the authoritarian attempt to *pre-define* the moral choices of others. I begin with a few examples, not all from the area of "religious education."

1. "If you believe in 'black power,' then you must vote for Mr. Humphrey." Here is a political moralizing drawn from the arena of racial conflict. The advocates of 'black power' arrogate to themselves the authority to pre-define the voting pattern of their fellows.

2. "Loyal Americans support their government in its Vietnam policy"; or, "if you really love mankind, then you will join those calling for immediate withdrawal of American forces from Vietnam." On both sides authoritarian voices attempt to enlist support by pre-defining the moral choices of their countrymen.

3. "Christians do not smoke, use alcohol, or wear jewelry." An authoritarian voice pre-defining Christian morals, taking away the prerogative of responsible decision.

4. "You cannot deny the virgin birth of Jesus and still be a Christian." The statement may be true abstractly; but the *method* is moralistic, requiring the moral choice of assent to a theological formula, wholly independent of conviction based on inward understanding.

5. "God cursed Noah's son Ham; therefore we must treat the Negro race as an accursed race." Particularly pernicious moralizing, foı this is an authoritarian attempt to buttress a major moral attitude by (spurious) Biblical backing.

6. "Jesus changed water into wine; therefore it is permissible for a Christian to use alcoholic beverages." An appeal to the authority of Jesus' example, used to justify a human behavior pattern; but excluding consideration of the individual's personal responsibility to the Holy Spirit in his own given circumstances.

7. "A Christian may not go swimming on Sunday." The pre-judgment is made that such recreational activity violates the holiness of the Sabbath. The result is that a person's moral decision is made by other authorities.

8. "David respected Saul's office and refused to assassinate him. Therefore, Christian children should respect the office of their elders." A moralism in that a child is not taught to respect God first, and then to respect what God is doing through (even wicked) people. (Incidentally, adults have been known to teach this to children, but to forget it when they confront officials they disapprove of!) Also, this moralism begs the question of why this particular incident is normative for our imitation, and why other incidents in David's life are not normative; e.g., when he feigned madness.

Why it is Deleterious

I would indeed suggest "that great care should be taken to avoid moralizing as a method of religious education." I list now a few reasons why moralizing is deleterious to the Christian child.

1. Moralizing cancels out freedom of choice. Moralizing does not eliminate choice *per se*; for it still requires a choice between the pre-defined "correct" response and the "incorrect" response. But it does eliminate *freedom* of choice. The person is not free to examine the various alternatives with a view to making his own responsible decision between them. He is required to make the pre-determined response, whether he is himself convinced of its rightness or not, and regardless of its consequences.

2. Moralizing eliminates direct moral response to the Holy Spirit. When the supposed correct behavior is pre-defined, the individual person is simply required to make that decision. He does not need to pray for wisdom or guidance, he needs only to make the given choice. In such a situation, the person is responsive not to the Holy Spirit directly, but to the human pre-postulated behavior pattern. The person is obedient to the person or institution defining the choice, not to the Lord who is the Spirit. (II Corinthians 3:17) What is required for a moralistic decision is not the Spirit of Christ, but strong will power, so that the pre-defined "right" decision can be made by anyone regardless of whether or not he is responsive to the Holy Spirit.

3. Moralizing does violence to the person as an image of God. To be an image of God means to reflect in a finite way what God is in an infinite way. Genesis defines the moral aspect of the image of God as the necessity of living in constant decision. The choice was between eating or not eating of the tree of the knowledge of good and evil. Adam's decision was the wrong one because it violated *God's* word, not because it violated human pre-definitions. Adam did, as a matter of fact,

follow Eve's pre-definition of his choice rather than God's guidance.

Christ Jesus came as the perfect image of God (Colossians 1:15), rejecting all human pre-definitions – and getting into serious trouble by so doing – but responding perfectly to the Spirit's guidance in each and every moral situation.

Christ's work, in respect to the moral situation, is to restore us, through faith, to the status of image-bearers of God. (Ephesians 4:24) This must mean that we are, by the power of the indwelling Spirit, given again the responsibility of moral choice, together with the Spirit-created freedom to respond now to God's directives, not to our own inclinations or to other human pre-formations. Moralizing eliminates this function of the image of God.

4. Moralizing presupposes a non-Biblical definition of man. The Bible defines man as the image of God, with the implication of moral freedom and responsibility. By eliminating freedom, and therefore responsibility, moralism operates with a view of man inferior to the Biblical view. It presupposes that man as a moral agent is responsive, not directly to God, but to human intermediaries who presume to be able to pre-define moral duty. The view of man thus presupposed by moralism bears close affinity to the view of man produced by the theory of naturalistic evolution, which defines man in terms of his relation to earth (animals) rather than in terms of his relation to God. Moralism does not treat man as a responsible moral creature in direct affinity with God, but more as a moral animal conditioned to respond in given ways in given situations. His moral education is little more than the inculcation of conditioned moral responses. The stimulus is the given moral situation, the response is pre-defined and pre-patterned. Responsible human choice, produced by the Holy Spirit and governed by the Word of God, has no place. The result is that the person is treated on an essentially sub-human level.

5. Moralizing operates within an environment of guilt. Moralism depends for its effectiveness on the fear of guilt and rejection. A person is made to feel guilty should he fail to make the required pre-defined decision. The motivation is not primarily to respond to the Lord's faithfulness and redemption, but to cultivate the approval of the men or the institution which promulgated the moralistic imperative. Fear of guilt thus becomes the motivation to make the required choice. Should this choice not be made, guilt becomes the individual's relation to men not to God. Moralism thus effectively eliminates the motivation of gratitude, love and faithfulness. Christ's atoning removal of our guilt by his death plays no significant role in moralism; on the contrary, without the tool of guilt in constant use, moralism becomes totally ineffective.

6. Moralizing does violence to the Biblical presentation of the nature of sin and of righteousness. In the Bible sin is described as a choice deliberately contrary to God's Word. Righteousness is a choice which is made in response to God's speaking. But in moralism sin becomes a choice contrary to the human pre-formulation, and righteousness becomes a choice agreeable to it. Man becomes the Lord, displacing the only true Lord: Father, Son, and Spirit. In moralism, man tries to create righteousness by taking God's Word, spelling out what he regards as its moral implications, and compelling in one way or another his fellows to conform. But in the Bible God gives his directives to the individual, with no human intermediary other than Jesus; and complements this directive with the power of the Spirit, thus enabling the faithful person to make his decision responding directly to God, not to man. Righteousness is thus created within the Christian by God himself – it is God's righteousness, not man's.

7. Moralizing tends to inculcate a legalistic, Pharisaic practice of morality. Moralism tends to reduce moral decisions to a shorter or longer list of moral sitautions governed by clearly specified rules and legislation. It tends to make a person feel righteous if he faithfully abides by these rules, and guilty if he doesn't. A person's relation to God is defined not in terms of the governing presence of Christ's Spirit in his life, but in terms of axioms of behavior. As such it tends to produce self-righteousness (after all, I obey all these rules, don't I?) and thus hypocrisy. No really formative experience of sin and forgiveness in Christ occurs in moralism.

8. Moralizing creates uncertainty and anxiety and confusion in moral situations not governed by pre-decisions. What must a person do in a situation he has never encountered before and for which he knows no pre-defined patter of behavior? Since he knows no moralistic pre-definition by which to make his decisions, he responds either to his own personal inclinations or to society's pressures or to the opinions of his acquaintances. He thus remains a babe in Christ. He cannot attain the certainty that he is doing the Lord's will since he has no

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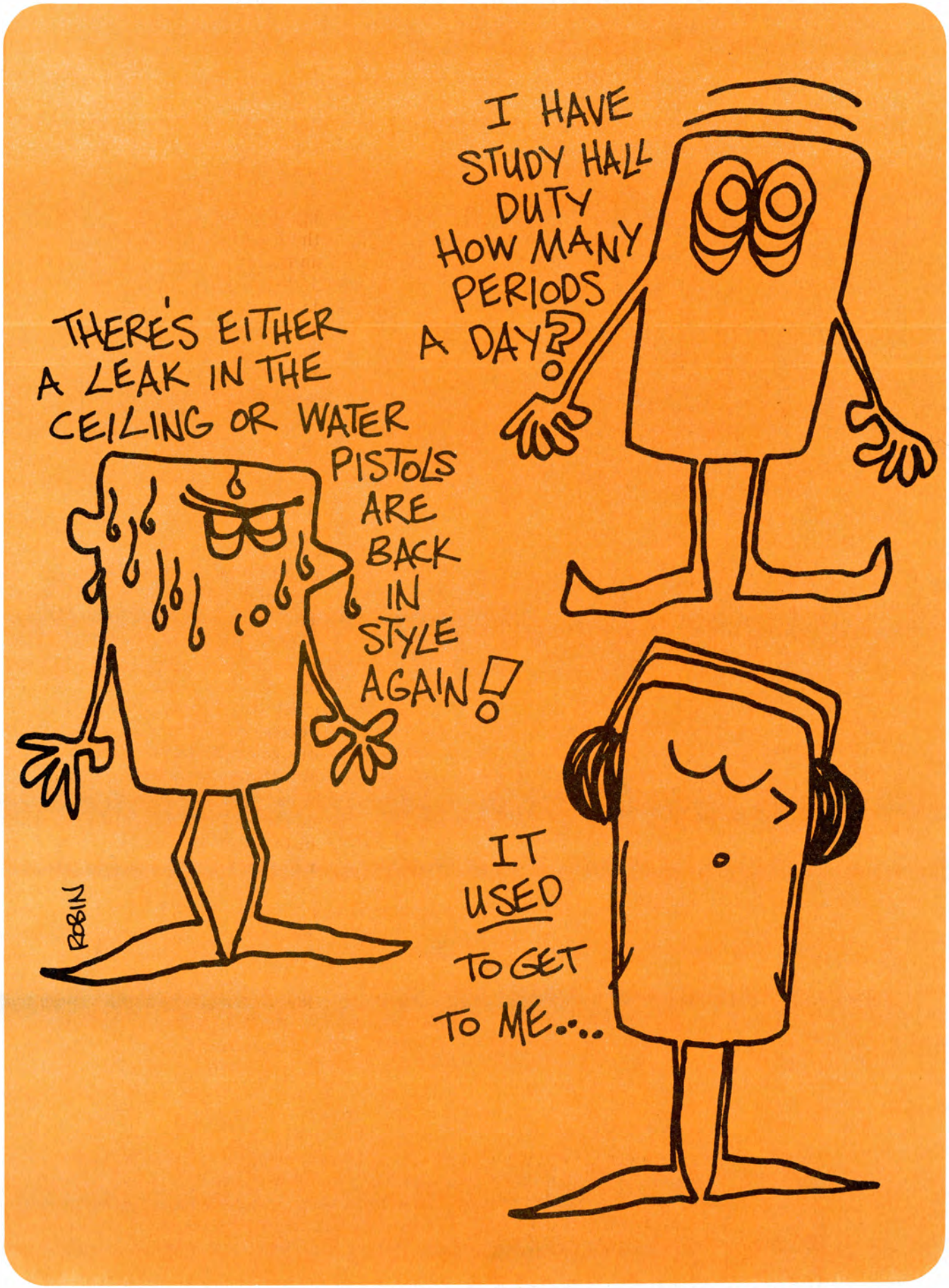
THERE'S EITHER A LEAK IN THE CEILING OR WATER PISTOLS ARE BACK IN STYLE AGAIN!
ROBIN
I HAVE STUDY HALL DUTY HOW MANY PERIODS A DAY?
IT USED TO GET TO ME....

editorial: always words?

Grace Huitsing

I watched a late summer morning mist rise from a small lake, and went for the camera. A few weeks earlier I had rushed past scene after lovely scene on a train moving too fast to compose a picture. Here, with the mist rising slowly, I had time to take a stance, find the angle, achieve some balance, work for a sense of rhythm. It was more fun than writing just then – perhaps because I work with words and know that they can grow stale.

Not that I'm against rhetoric. I think of the discussions we have had on literature teaching in the past several years. The struggle with an approach, for example, found one outcome in the NUCS syllabus-guide. Its rationale as a method of defensible Christian pedagogy? That the thematic approach, which structures literary material around man in conflict, comes closest to the heart of the whole child. (See H. Baron's supplementary comments in this issue.)

We have heard other good men speak, at MCTA meetings or the 1970 Curriculum Colloquium at Calvin, as well as on CEJ pages. relating a method of teaching to their assumptions on the nature of literature and its place in God's creation order. (The 1970 Colloquium papers of Prof. Stanley Wiersma of Calvin and Prof. Merle Meeter of Dordt have just been published as a monograph by Calvin College and should help others clarify their basic stand.)

Now perhaps the area of composition should engage us for a while – but composition as more than words. Can it be considered in terms of image as well as of concept? The world of words can become a heavy world when unrelieved by drama or unaccompanied by scene and color.

Creative play has become a way of teaching with some Christian elementary teachers – vitalizing Bible study, dramatizing history, opening hearts and minds to untapped experiences worthy of expression. What can it mean for awkward junior high and group-conscious senior high students? How can this enrich God's image bearer, sharpen one's uniqueness, encourage the self-discipline which is a part of sound development? What grounds are there for turning blocks of English study time over to impromptu role playing or script writing? If it's to be more than a chaotic happening, how can it tap and channel wellsprings of life for all sorts of creative expression? What kind of composition takes place on the classroom stage? We need to pursue these concerns.

Picture taking is composition too. Even to catch the mist rising on a small lake on an August morning is a way of re-creating a little corner of God's world, of com-posing it. Picture-taking has become a way of life with movie producers, and has shaped a way of life for a society. But we haven't explored its creative dimensions for our classrooms. We've let parochial and public schools do that. We've begun to review films in journals, and we've looked at some movies for fiction or social study units, and even procured some for sheer delight. But composing movies?

Perhaps we should offer our schools the gift of a few still cameras, a competent movie camera. Picture taking is composition, and working at it shows what composition is all about. I think it could teach children the gist of the principles at work in what Dr. Wayne Booth calls "the rhetoric stance"; the awareness of where you are over against the subject you're tackling and the audience you want to move. It can teach the traditional composition terms of balance and proportion and unity. It can help students trace the rhythm in the course of a stream-bound leaf or in the repetitious acts of a child at play or in the ebb and flow of a community's day. It can reach down to the whole moving, laughing, curious, sensitive child.

Begun in Christian classrooms, it could be one part in a counter-offensive to the cultural output of our day.

And in evoking the need for sensitive narrative and dialogue, it could even encourage new ways of using old words.

–G. H.

second thoughts

on organizing literature study

Henry J. Baron*

Have I had second thoughts about the thematic approach to teaching literature since the formulation and implementation of my rationale?

If our subject of English were more rigidly defined or cast into the mold of a more exacting discipline, there would certainly be a lot less room for second thoughts. But such is not the case. That's why we continue to evaluate and explore with open minds other promising ways.

My second thoughts about the thematic structuring of literature concern not so much a justification of the approach. That continues to impress me as sound, and as potentially more rewarding than any other I've used or am familiar with. But I am troubled at times about a teacher's fundamental misunderstanding and consequent abuse of approaching literature through its basic themes. I'm afraid that such abuse is not due to a particular approach so much as it's indicative of a misunderstanding of the function of literature and its place in the classroom.

Think of the students who challenge their teacher with the query, "Why do we have to study literature?" The student's use of the word *study* indicates our problem. They come to class expecting to *study* lit in much the same way as they have to *study* math, history, and science. And they quite sensibly ask why.

Now I can see that the primary emphasis ought to fall on a *study* of lit if we want students to learn the craft of the masters in order to properly equip them as potential Miltons or potential critics. We'd better make them *study* literature if we believe that literature exists primarily to be explicated, dissected, identified and classified. Assignments requiring the picking out of metaphors and the scanning of a poetic verse surely demand the *study* of literature.

**Mr. Baron, continuing his doctoral studies in English at the University of Illinois, prepared the rationale for the NUCS guide in teaching literature thematically. Two new units, prepared by Dan Vander Ark, Holland Christian High, have just been published by NUCS.*

But Study Literature?

But is this what we're after, really, in junior and senior high? I feel strongly that we do our students a disservice and literature violence when we deal with a work as if it had been written for the primary purpose of classroom study. For better or for worse, English majors in college and candidates for the English PhD must study all about literature. But adolescents without such professional and pragmatic concerns should read for the *human experience* that literature presents. So let me try for a direct reply to the question our skeptical student put:

"You ask why we *study* lit. Let me promise you right now that I'll do my best not to make you *study* lit. But I trust that you'll have no objection to reading it. And I hope that a good many things will happen when you do your reading seriously and enjoyably. I hope you'll catch the excitement and the very real fears of Henry Fleming as he faces his first battle experience. I hope you'll laugh, maybe a little self-consciously, about the pretentious fantasies of a Walter Mitty. And I hope you'll cry without shame at the death of Lennie and George's dream when George's final act of friendship and compassion for the simple-minded Lennie has to be the pulling of a trigger. In other words, I hope you'll get *involved* in your reading, that you'll get caught up in the dreams, the adventures, the tears, and the frustrations of imaginary characters and events, but which become very real because a good writer made them come alive for you. I hope your reading will make you reflect about some things more seriously than you've ever done before; will make you discover feelings you hardly knew you had; will make you take some hard looks at your value system, at your beliefs, at your commitment, at your practice of Christianity; will make you marvel at the talent of a Dickens for drawing a character, of a Poe for creating atmosphere, of a Keats for lines of unsurprassed melodic beauty, and of a Tolkien for

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pre-defined conditioning to go by. The peace of mind which Christ can give is unavailable to him.

9. Moralizing is destructive of creative and positive Christian endeavor in the "common concerns of life." When a person is trained moralistically, not Biblically, he does not learn to subject every thought to Christ. As a consequence he is not able to respond to the Spirit of Christ in such a way as to bring to bear the Word of God upon every aspect of his daily occupation. Creative Christian address to life and life's problems is thus rendered extremely difficult if not impossible. Only when a person is trained from childhood to respond freely and responsibly to the Word and Spirit will he be prepared to continue to do this in his vocational life in later years. When he is trained moralistically he learns to limit his supposedly Christian behavior to certain limited areas of pre-defined behavior, and cannot extend them comprehensively to embrace non-defined areas. Moralism hence effectively destroys Christian witness in the common ventures of life.

10. Moralizing undercuts the entire purpose of the Bible. The Bible is given to us by God so that we may profit by it in the way of teaching, reproof, correction, training in righteousness; so that we may be complete men of God, equipped properly for every good work (II Timothy 3:16-17). The solid food of God's word is for those who have their faculties trained by practice (but not conditioned responses) to distinguish good from evil (Hebrews 5:14). The scriptures are given so that we may find our life in Jesus Christ, not in moral precepts. (John 5:39-40)

A person doesn't need Jesus Christ to make pre-defined moral choices. In moralizing Jesus is always in the background and plays no active part in the day to day moral decisions made. When children are taught this way they miss the essential purpose of the gospel and of the Bible. Moral growth is then seen in terms of an increasing willingness to make the "right" moral decisions, not in terms of the increasing saturation of life with the Spirit of Christ.

BRICKBAT AND BOUQUET

Dear Editor:

The recent special issue of the *Christian Educators Journal* dealing with the topic of individualizing instruction was both interesting and informative. The variety of articles was sufficient to provide something of interest for all subscribers and much of interest for many.

Undoubtedly we as educators must do much to make individualized instruction much more of a reality than it has been in the past. Well-planned and well-thought out efforts for individualizing instruction in our Christian schools deserve the mutual support of all Christian educators.

However, I believe there is a tendency in the educational world to go to an extreme on the matter of individualized instruction. Such an extreme occurs if we seek to individualize every last bit of instruction. Individualization of instruction has its limits when applied in the classroom. It is impossible for instruction to cater completely to the vast multitude of individual differences. Let us not forget that in many instances life apart from the classroom does not cater to all these individual differences either. In fact, life in the non-academic world often forces people into a common mold.

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PROJECTS

FOR THE STUDY OF THE BIBLE

James Panoch*

The types of projects listed here are usable as adjuncts to units of instruction in several academic subjects. They are intended to give the student a "feel" of the Bible times. The numbers in parenthesis are item numbers in the reference book, *RELIGION GOES TO SCHOOL*, by James V. Panoch and David L. Barr, Harper and Row, 1968.

A. Scrapbooks.
The scrapbook may include articles and pictures related to the Bible from magazines, newspapers, and other sources. In a full year course it may be appropriate to have each student maintain an individual scrapbook. For a short course or long unit the class may be divided into groups. For a short unit it may be best to prepare the scrapbook by the class as a whole. Scrapbook items may also be used for the bulletin board.

B. Models.
Scale models of various buildings and places connected with the Bible may be built using descriptions from the Bible itself or from artist's conceptions of what it was like, or from ready-to-assemble kits available from various publishers. Such models include:

a. Tabernacle (165, 176, 177, 211)
b. Temple of Solomon (165, 175)
c. Synagogue (174)
d. Patriarchal Tent (173)
e. Noah's Ark (171)
f. Temple (168)
g. Gutenburg Press (170)
h. Mezzuzah (178)

C. Dramatizations.
The vivid narrative qualities of many Biblical incidents lend themselves to dramatizations. Tableaus, skits, role plays, even full-scale dramas can be built around the following events:

1. Paul's speech on Mars Hill
2. Ruth going with Naomi
3. Moses seeing the promised land
4. Moses striking the Egyptian
5. The call of Andrew
6. The boy Samuel hearing God
7. The sacrifice of Isaac
8. Paul on the Damascus Road
9. Philip and the Eunuch
10. Job and his friends.

D. Original work.
The teacher of Biblical literature has ample opportunity to provide for creative self-expression through individual work projects. The following projects, though requiring limited time and equipment, challenge the students initiative and ability:

1. Crossword puzzle (244). Prepare a Biblical crossword puzzle. Such an item will find publication in the school or local newspaper.
2. Taped reading with music. Prepare a taped reading of a Biblical passage with appropriate musical excerpts of sound effects as background. Biblical portions with possibilities include:

*Mr. Panoch is a staff member of Religious Instruction Association, a non-profit organization devoted to encouraging the teaching of religion in public and private schools.

a. Psalms
b. Beatitudes
c. Sermon on the Mount
d. Items listed under "Skits"

3. Tape-slide presentation (same as above with addition of colored slides).
4. Map work (12, 13, 144, 150, 163). Prepare maps, charts, and graphs of events, locations, and topography treated in Biblical narratives.

a. Exodus
b. Journeys of Paul
c. Conquest of Canaan
d. Division of Tribes
e. Roman Empire
f. Cities
g. Rivers
h. Mountains
i. Relief Maps

E. Exhibits.
Individuals or groups may prepare exhibits for classroom, school, or community display.

1. Humanities (59, 128, 184, 187, 202, 209, 212, 227, 230, 233, 234, 246, 383, 579) (Note entries under Art, Drama and Music in the Topical Guide of RELIGION GOES TO SCHOOL).
2. Postage Stamps (167, 229, 247, 248, 779)
3. Biblical Coinage (166, 169)
4. The Models and Maps mentioned above
5. A pageant of dolls in period costume
6. Cardboard silhouettes
7. Old or novel Bibles collected by the class (198, 200, 201).
8. An elaborate reconstruction of a Biblical edifice such as the Tabernacle and its contents in an empty room or vacant area. At an appropriate time classes visit the reproduction. The students who arranged the replica act as "tour guides" giving explanations and answering questions.

For more information write to: Religious Instruction Association, Box 533, Fort Wayne, Indiana 46801.

THE "ASYLUM"

SIGNALS

H. K. Zoeklicht*

––approximately 3:30 on a Wednesday afternoon––library at Omni Christian High where several large round tables have been shoved together for a special faculty meeting called to discuss (as rumor has it) possible confiscation of *Omni Signals,* the student paper – – atmosphere jovial as faculty help themselves to coffee and sugar donuts––some lighthearted banter about cocky editors and ineffective sponsors––a few sharp remarks about bad influence and educational values––mostly a display of nonchalance about the issue and restrained impatience to get meeting over with––thoughts of teams waiting to be coached, leaves to be raked, errands to be run, groceries to be picked up, hair to be washed, papers to be corrected––exception is Karl DenMeester, English teacher and sponsor of erring *Signals,* who as incarnation of the art of taking oneself seriously is busily jotting down verbal ammunition for the case of Faculty vs. *Signals* Staff––and history teacher Bob DenDenker, the faculty's liberal mind who, according to faculty consensus, would sooner embrace a student cause any day than the most eligible of bachelorettes, now shakes head in dismay and wonders aloud what was the straw that broke the camel's back––and Ginny Traansma who with face full of concern turns to DenMeester and asks him if Chip Freeman, *Signals* editor, knows about pending action––when Peter Rip, principal, enters, manila file folder and stack of *Omni Signals* under arm, passes by coffee urn and donuts box because of heartburn that is wont to flare when good public relations are in jeopardy, seats himself and asks John Vroom, Bible teacher, to lead in devotions––which catches Vroom in act of dipping last hunk

**This continuing column and cast of characters appears through the courtesy of some veteran consumers of "Asylum" coffee who write under the enlightening name of H. K. Zoeklicht.*

of donut in coffee cup and who, quite oblivious to all alerted eyes, hastily downs soggy tidbit in one prodigious swallow, wipes off sugar and crumbs from mouth with left hand, implores Susan Katje, librarian, with right hand for Bible, accepts reluctantly copy of *Good News* while strongly regretting lapse of memory which left *King James* in his classroom, pages through Gospel of Luke till eye falls on word "teachers" and starts reading 52nd verse of chapter 11:

> How terrible for you, teachers of the Law! You have kept the key that opens the door to the house of knowledge; you yourselves will not go in, and you stop those who are trying to go in!

stops abruptly but then quickly reads remaining verse of chapter and launches into prayer that adequately compensates for brevity of Scripture passage——at conclusion of which, Peter Rip slowly raises shoulders, presses fingertips together, and announces with eyes down on stack of *Signals:* "The school paper is supposed to come out tomorrow, as you know. You may also know that I requested Chip Freeman to discontinue the reviews of movies and certain books. This request has not been honored, as you may see for yourself. To make matters worse, there's also an editorial now that is highly critical of many facets of our particular program here, academic and otherwise. I frankly fear the ramifications of all this. We must not raise unnecessary static, you know, and therefore I'm seriously considering not to allow this particular issue to go into circulation tomorrow. Of course I want your advice on what action is best; that's why I thought we'd better meet and talk about this."

Rip picks up the stack of papers which are then distributed, and for the next few minutes all heads are bent as eyes quickly scan the offending pages.

Klaas Oudman was the first to respond. He felt confident that his many years of experience could provide what seemed to be the obvious answer. "Well," he snorted in his still heavy brogue, "the Dutch proverb says, "if you vant to kill the veeds you got to pull out the roots!" He paused to let the profundity of the expression weigh in the minds of his listeners, then continued, "and in this case the veed is that thing they call a newspaper nowadays and the roots is the editor. Why not use some old fashioned discipline and send that 'deugniet' home to his parents." He leaned back, satisfied that he had solved the problem. What one might do to a student besides give assignments he had up to his twenty-fifth year of teaching very scantily reflected.

Ginny Traansma was quick to reply. "Oh," she said earnestly, but Chip is such a sincere, kind person. Must we be harsher on him than on one who's caught skipping a class?" She stopped suddently as she caught P.R.'s frown.

In the pause which followed Ginny's outburst, Bob DenDenker put his arms on the table and leaned forward, "What seems to be the problem? Isn't it common knowledge that many of our students attend movies and read books? Didn't synod recommend educating our young people in these things? The reviews in here of the movie "Bullitt" and the book *Black Boy* seem to me to make a mature comment on a common student experience. These *Signals* reviews are filling a void in the student's education, a void we continue to ignore."

Ginny quickly added, "That's right. It's natural that students want to talk about their experiences. They look to each other for guidance about what to see and read."

Oudman, scornfully, "And what about the parents——they aren't good enough to give guidance anymore, I suppose?"

P.R., in accord, "Yes,——we must not infringe on the proper tasks of the parents. Then we're asking for trouble."

Vroom, still licking the sugar from his fingers, pontificated, "We must not lead our covenant children into temptation by holding before them the filthy rags of Hollywood and bitter diatribe of black writers. This is a sin."

"Now wait a minute," blurted Den Denker who had been listening with rising impatience, "Isn't it our task to help these kids deal with every aspect of culture and the Christian life?" Without pausing for an answer, he continued, though more deliberately. "It seems to me that that's partly why parents send their children to *us,* to have us help these kids look critically and maturely at what they see and hear and feel. How can we deny the reality of their experiences? How can we deny them an avenue of expressing their critical reactions? What are we educating for anyway! Why, it strikes me that we should be extending our congratulations to the *Signals* staff for excellence in journalism, not *condemnation,* for crying out loud!!"

No one spoke. Then DenMeester stirred and said, "But the *Omni Signals* should not become the

medium for reflecting the controversial hang-ups of the students. I'm opposed to that."

Ginny responded. "But in a small school like ours there just isn't enough news to fill every issue. And we all know that we had some pretty weak *Signals* in the past. I thoght they were so much better this year. Didn't you?" She looked around the table for support but most eyes were averted.

Steve Vander Prikkel, who had been impatient to get to his team, at last chimed in. "I've got to admit that I've enjoyed reading the *Signals* this year. For example, as a coach I've liked their analyses of games which help the readers to appreciate some of the complexities of the game more than just straight reporting would. And I s'pose that goes for analysis of movies and books and music too."

"But can we afford to have a controversial school paper divide our community on whose good-will and support we depend?" asked Peter Rip while paging nervously through a *Signals* copy. He continued, "Many parents are still opposed to movies as such, and I think we must be sensitive to that. It is good to be idealistic, but I don't think the community is ready for this. The school board told me as much at our meeting last night."

Karl Den Meester recognized the opportunity for a contribution. "I think many students are unduly attracted to movie attendance and reading of questionable books through these reviews. Furthermore, such reviews and scathing editorials disturb the community. That is not Christian. Why not let our principal suppress this issue and personally supervise future issues until the board can recommend a specific set of guidelines for what the *Signals* may transmit." He smirked a little at his own pun.

Oudman quickly rose to the occasion. "I'll make that a motion."

"Seconded," came several responses.

"All in favor?" asked P.R.

There was a mumbled chorus of "Ayes."

"Opposed?"

There were two decisive "Nays."

"The motion is carried, "P.R. announced with obvious relief. Den Denker leaned forward, eyes flashing. "You realize what you have done," he said, addressing the group. You're taking away the freedom that is an indispensable condition for the exercise of responsibility. Without freedom there is no opportunity for making responsible choices, and without that opportunity there can be no growth toward maturity. This motion takes away this necessary freedom from the students, from us as faculty, and hands it to the Board. We in effect have washed our hands of our own responsibility, of our own task as Christian educators. I wonder if Karl and the rest of you think *that* is Christian!"

There was a short prayer imploring God's blessing upon the decisions that had been made. The group dispersed quickly; more important work was waiting. In the darkening room, among stray copies of the *Omni Signals* on the littered table, stood the empty coffee urn, a silent sentinel, impassive, its gleaming chromium belly effectively belying the dregs within.

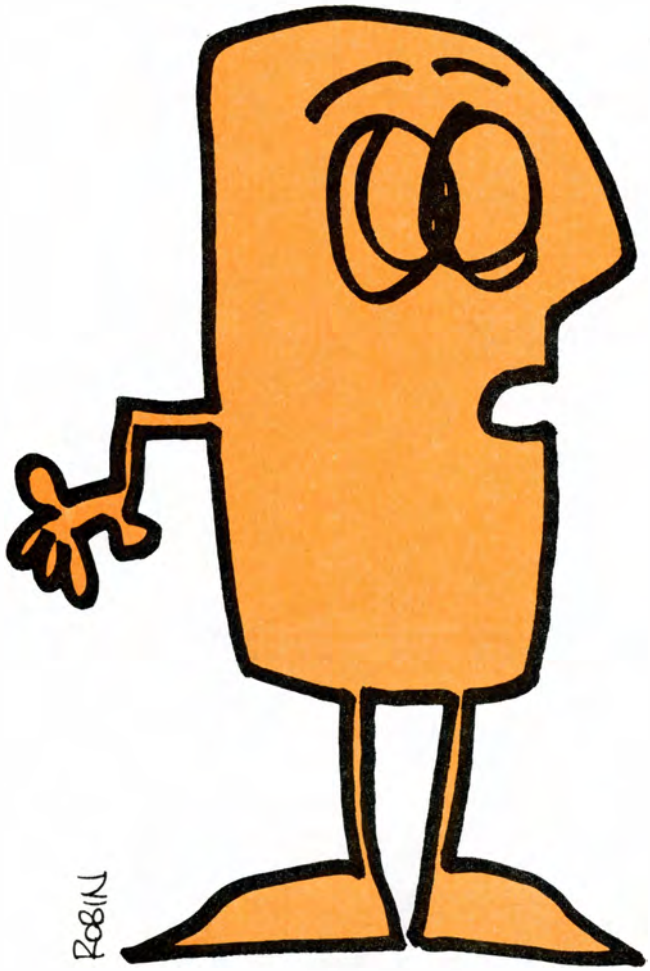
(continued from page 18)

Individualized instruction to a degree certainly should be carried on, but I believe there also is much good group instruction which can be and is being done today without individualization.

When one becomes overly zealous in promoting the cause of individualized instruction, he may fail to give proper consideration to the practical side of instructional matters. There are various factors such as cost, time, room, and teacher-pupil ratio which place limits on individualized instruction. We must remember to keep everything in proper perspective.

I wish also briefly to comment on an aspect of the article dealing with Jean Piaget's theory of intellectual development. Piaget has much to offer with respect to the development of logical thinking. His theory when applied stresses activity, experimentation and discovery on the part of the child. However, there are those who disagree with Piaget in his emphasis on the discovery method of teaching. Dr. David P. Ausubel, Professor of Educational Psychology at the University of Illinois, is one of those who have expressed criticism of the discovery approach as a primary method of presenting subject matter. He says it is too time-consuming and inefficient. Furthermore, according to Dr. Ausubel, difficulties arise in employing the discovery approach from the children's subjectiveness and from their tendency to jump to conclusions, to overgeneralize, and to consider only one aspect of a problem at a time. There is much validity to these criticisms. Some people, perhaps, may feel that Dr. Ausubel is too critical of the discovery method. Nevertheless, his criticisms should cause us to realize that the use of the discovery method of instruction can be overdone.

Sincerely yours,
Roderick Kreuzer
Grand Rapids, Mich.



ROBERTUS B. NOVUS, CHRISTIAN TEACHER, INNOVATOR

D. Robert Lindberg*

My Dear Scientia,

I am anxious to answer your letter with its questions as to how I justify my stand on certain teaching methods. Since you've got a lot of experience yourself, I'll let some of my ideas speak for themselves:

As I write to you my children are listening to a T.V. program entitled *Star-Trek.* I overhear tonight's episode. It has to do with a master, creative computer which matches the most brilliant human minds. I admit it—I'm impressed. Combined in one program are: action, intrigue, imagination, projection into the future—you name it! But the point I'm after is this: tomorrow these same kids will take their seats in the classroom of our Christian school. I don't know about you, Scientia, but I can't compete! Tonight they get: music for the emotions, thought for their minds, inventions for their imaginations, sound and vision for their senses—all skillfully blended so they are carried along painlessly with the unfolding of the program. An hour goes like two minutes. No complaints from the children—unless I try to take them away from watching the program! Imagine these kids complaining when the bell rings to end one of my classes tomorrow! (ha, ha) That would be the day! You know, incidentally, a friend of mine told me that in one of these fast action T.V. programs the entire staff takes one hour preparation for *each minute* of the actual performance! That leaves us way out of the running, eh what?

But, then, what *can* we do? Well, my response is I pull every wire, stretch every nerve of my imagination, trying desperately to get and hold my

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kids' attention. That's why I guess people think of me as an innovator.

Sure, Scientia, I know you are afraid of innovations. You know very well how Ed. "big names" have pushed them. You are aware how innovation is linked with everything from "Head Start" kindergarten to ungraded high schools and crazy school buildings, *et cetera, ad nauseum!* But my plea to you is not to "throw out the baby with the bathwater." Because innovation is abused or made to appear in a bad light is no reason why it shouldn't be an integral part of our *daily* classroom procedure.

I have found, Scientia, my friend, that there is really no limit to the variety of ways in which we can teach things, just using the simplest material. I use, from time to time, a piece of string, a pan of water, some cards, a leaf, an article from yesterday's *Times,* a leading question, an unusual story I heard—to mention a few things. No. I'm not talking about what I do to third graders—I teach high school seniors. They've got just as much imagination as the little ones, though it isn't as close to the surface. The other day I got up a dialogue depicting Adam and Eve in the Garden of Pleasure (Eden). My wife played the part of Eve, and we put it on tape. The students were really interested. Sometime before I worked out a very simple "Programmed Instruction" method for teaching Isaiah and Jeremiah, and the kids "ate it up."

Another example of the way I teach biology involves the use of ¾ inch blocks of wood (about 3" x 9"). First I put the main animal and plant phyla on these, like this ARTHROPODA BYROPHYTA etc. Then I cut up an old Biology book and a few other things and get pictures of representatives from each phylum, making blocks like this Mammalia Insectacea etc. Then we set all of these blocks in order on a large piece of plywood. (Of course, the animal phyla are handled separately.) Then we take all the blocks down on the table and scramble them up. The students then compete, one by one, to see who can put them in order fastest. They really go for this! When we come to handling the insect orders, I have all the main orders written out on "Bingo" type cards, and I run off on ditto pictures of common insects on cards. So we play "Insect Bingo" and pick up the information we need in the process.

I know conditions aren't the same today as they were when Jessie Stewart played, *The Thread That Runs so True,* in the one-room school house, but kids are the same in that they are not *built* by God—physically or mentally—to sit still for six hours a day and listen to my monotonous drone of the current lesson. You *know* what I mean, don't you?

Now, you are right, Scientia. There are dangers in allowing students too much freedom these days.

But I tend to think the problem is not so much *too much* student initiated activity, but not enough. It seems to me, we fail way back in the grades to develop student initiative and responsibility. If I were in an administrative position, I would bend every effort to plan a progressive program of increased student participation in the learning process. I heard about the take-over of India from the British in 1950. The British General in charge of the take-over (I forgot his name) got a lot of calendars printed up for his officials. They said, "146 days to take-over" below a certain date, and "145 days to take-over" at the next day, etc., right up to the last day of British rule in India. That "rang a bell" with me. That's the way we teachers ought to operate. "Take-over" day would be high school graduation. Every year, month, and day before that would be one day, month, or year before "Take-over." Our work, then, is to render ourselves unnecessary so that the high school graduate will be able to carry on by himself, whether it is away to college, into the army, on a job, or as a housewife.

But, you know, Scientia, what bothers me is, at the rate things are changing, every day that we make "progress" in the courses we teach we are getting a couple of weeks behind things! That's how fast our modern world is changing! I was out of college for twenty years, and when I went back, well, you never saw such a bewildered guy! And it wasn't that I hadn't been reading and studying. I just hadn't *begun* to keep up. When you stop and think about it, we're trying to prepare our kids for a world that neither they nor we have ANY IDEA what it will be like. The science fiction writers probably come the closest to it! I hope it won't be like Orwell's *1984*, Huxley's *Brave New World* (God forbid!), but then I don't know how much God will allow man to use the awesome weapons and inventions he is discovering. But of one thing I am sure, as long as the trend continues youngsters are *required* to assimilate and use a body of knowledge at an earlier and earlier age, and these same youth, taught and shaped by various mass media, will be demanding more and more say in the governments, schools, and social bodies of which they are a part. That's why I am kind of

"nuts" about forcing students to think for themselves and to engage in every type of activity—planned or unplanned, orthodox or novel—I possibly can get them to do. I stress "current events" in *every class I teach. And if a student's interest* goes outside the limits of my "course" I find some way to allow them to pursue that interest, tying it in wherever I can. Take my physics class: One student is interested in biology. So we hit upon the idea of his correlating barometric readings with the effects of climate on students' "feelings," and with crime reports in the newspapers! I'm sorry if that offends your neat packaged ideas about physics and non-physics subject matter. Oh, by the way, I got a real response when I asked who was interested in going to work on a project to develop an over-all plan for rapid transit in our metropolitan Seattle area. I don't know what will come of it, but the kids have the "Go" sign up all the way now.

I admit, Scientia, that old problem of getting kids to do "outside reading." (ha, ha). My general *modus operandi* in this is to select as large a group of books and magazines as I possibly can get ahold of that have any bearing at all on the subject. (I figure, if they won't read *Scientific American,* maybe they will read *Popular Mechanics* and if they won't touch Bavink (bless his soul) maybe they'll cut their teeth on C.S. Lewis, and, so I valiantly hope, if they read widely enough, sooner or later we'll strike "pay dirt." I set up a plan requiring them to tell me what they read, a very brief summary of it, and what they got out of it, and sometimes an oral report, too, and grade them very liberally. And they read! Sometimes I read to these high schoolers articles from something like the *Readers' Digest.* Yesterday I read, "When the Bears Go to Sleep" (About biological clocks in bears), and the *Biography of G.W. Carver.* They really listen!

I try to keep them guessing. What'll "teach" do next? And above everything, I try to come to class *each* day with something fresh out of the grist of my mind—never matter whether it has anything to do with the lesson or not. (Often I can tie it in, though.)

Of course, Scientia, I fail a lot. Some of my schemes never get off the ground. This is humbling. I have to tell the kids the truth—I goofed! But I console myself this way. The teachers *I* got the most from were the ones who were "human," and the ones who "never did anything wrong" (maybe because they never did anything), those I really resented. In this, when I am talking about some technical area, my students—yes, even high school freshmen!—sometimes know more about certain areas of that subject than I do. O.K., then they teach me! What's wrong with that?

Remember, Scientia, when we were at teacher's college together, how they talked so much about "Creativity?" I must admit it "turned me off" then because I thought of it as 99% gimmick. Now I've changed my mind. To us Christians "Creativity" is one way of talking about our God-given order to use *every atom* of our natural and spiritual gifts to—can I say it so you won't misunderstand—"out play" the world, channeling all of its knowledge and progress toward the ultimate "Brave New World" (the *real* thing), the KINGDOM OF GOD!

I know this sounds "preachie," old girl—sorry. When it comes down to the everyday world our kids and we live in, young people get just plain bored stiff with the *every day,* "Now class, quiet down! Turn to Page 234! Johnnie, I said, Open your book to page—Where is your book?—you left it in your locker??? Don't you . . . oh well, look on with Pete . . . etc."

Sure, Scientia, I run out of ideas. But I try to keep one ear to the ground listening to my students during and after classes. I am really intrigued by the modern use of the word "feed-back." I aim at this constantly. Not just in the traditional weekly or monthly test, but by one or two thought questions, answered on a 3x6 piece of paper I've handed them. It's almost impossible to grade these because they are usually what the *student* thinks, but I try, leaning on the high side, because feed-back means everything to the way I develop the course. This means I have to revise my course every year (wish I could do it every month), but I have the satisfaction of at least *thinking* I am getting closer to my students.

But you know, Scientia, when "all the cards are down," my most valuable "teaching aid" is that I really like my students. I am concerned with everything in their lives: what they do on week-ends, what they think about the latest "thing" and what happens after they graduate. I think they sense this. You know, I got four letters this year from last year's grads! They haven't forgotten me! But you know me, Scientia, I'm a sentimental old fool! Well, you've probably vowed by now that the next letter I write you'll file in the "circular" without opening it: I go on and on and on, but still I remain—

Innovatingly yours,

Robertus B. Novus

A CHRISTIAN PERSPECTIVE ON SCIENCE

Aaldert Mennega*

One of the pressing questions of today is "In which way, and to what extent, is God's Word a guide for life as we live it in our pursuit of scientific and academic goals?"

The Scripture and our Academic Pursuit

When we say that Scripture is a lamp for our feet, and a light upon our pathway, we want it to be a light for every part of our life, including the academic part. The fear of the Lord is the beginning of wisdom, and in listening to the Lord we find that He reveals Himself both in Scripture and in the created world order.

In order to understand properly the world around us, we must be rooted in God's Word. This requires a proper understanding of what God's Word is, and what it is not. We can, in the line of Calvin and Kuyper, say that Scripture is not a collection of data about the origin of the universe and of the human race which are scientifically verifiable. Neither is it a "textbook of science," in the sense that by a careful analysis, verse by verse, we can arrive at the structural laws and data we strive to obtain in our scientific pursuit. Again, it is not merely a book for spiritual edification and character building; neither is it, of course, just an oriental account of nomad culture.

Scripture is God's Word to man, revealing to him that which is essential for a meaningful life, but which at the same time, cannot be arrived at by any other means. In His Word He tells us that He is eternal; that He chose to create the world out of nothing by the power of His Word. It is from His Word that we learn of man's creation, fall, and redemption, and of the new life of obedience in Christ, the Truth. Scripture is God's Word given to man to be a guide for all of life, whereby he can direct his activities and whereby he may know whether they be God-glorifying, and in accordance with His commandments and with the most basic facts of reality. God has also revealed that He created man as the crown of creation, who has been given the cultural mandate, first delivered to Adam, and later reiterated to Noah. In carrying out this mandate, man engages, among other things, in science, and in this endeavor he must be directed by Scripture if the latter is truly to be a guide for all of life.

We must remember that we may not read into Scripture that which suits our theories best, but we must try to listen to all that it is actually saying, and only that. We must, therefore, let Scripture be its own interpreter *(sola scriptura).* This would then also mean that the developments of modern science of the last few decades cannot force us into a basically new approach to our understanding of Scripture. It may, however, in certain cases open our eyes to a richer meaning of the text, as, for example, archaeology has been able to do in the understanding of parts of Psalm 23. Although Scripture is addressed to man pre-scientifically, pre-theoretically and pre-philosophically, the information which it conveys to us is not primitive or unscientific in character, but far exceeds in authority the information we can arrive at in our scientific endeavors.

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Revelation in Genesis

The information which we find in the first few chapters of Genesis makes clear a number of things which are of such a nature that we would have been forever ignorant of them had they not been revealed. The creation of man in God's image is a fact which is of a completely different order than for example the fact that pollination is essential to getting an ear of corn. While the latter may be demonstrated "scientifically," the former is beyond the scope of any observation, investigation, or analysis, and can only be accepted in faith.

At the same time, these Genesis givens are basic to our understanding of the data which we acquire through scientific activity. All "facts" must fit into the framework of interpretation provided by God in His Word, in order to be meaningful, and we can be confident that they *will* fit because God's Word in creation and in Scripture cannot be contradictory.

The basic fact, derivable only from Scripture, that in the beginning God created the heaven and the earth, has a decisive influence on how one will view all reality. Rejection of God and His Word automatically and inescapably deprives the unbeliever of the possibility of a true understanding of any phenomena, even though, through common grace, God does allow him, for the benefit of His elect, to discover many scientific data. The latter may be useful for everyday activities, but for the unbeliever they will always be part of the false framework on which all of his thinking is based. These facts can be seen in true perspective only if the true Christ-believer transposes them into a Biblical framework of thinking.

The Right Perspective on Life

Only the Christ-believer can, thus, in principle, have a right perspective on life. Therefore, such sciences as geology and paleontology can never speak authoritatively about Scriptural givens. Rather, it is Scripture which must lay the true foundation of geology and paleontology. And, while not all phenomena can be understood, it is only if we build on this foundation that we can have a truly meaningful geology and paleontology, and only thus can we get away from the so-called contradictions between Scripture and science, without either twisting Scripture or ignoring natural phenomena.

We know that the world is a cosmos, rather than a chaos, and that the order we discover is a created structural order, rather than a concept superimposed by man's mind on a meaningless or structureless mass. This coherence of all things, which is apparent to us, we know to be rooted in Christ.

Man is allowed to discover some of the principles or laws by which God sustains, upholds, and directs the universe, including those which pertain to man himself. In this activity man is analytically, theoretically busy and abstracts certain aspects of creation from its totality. Man is here, however, not only analytically busy, but remains functioning as a whole man. The direction of his heart, *i.e.*, his personal relationship to Christ, (either for or against), directs man while he is abstracting part of reality from the whole. His understanding of, and closeness to, God's Word will then have a determining influence on how he will see and interpret the scientific data. Thus, in Christ, we may discover the laws of the creational order in their true significance; but only the Christian can do this.

The Christian and the Scientific Method

In our Christian scientific endeavors, the scientific method has a very real and legitimate place, and should not be considered antagonistic to a radical commitment to Christ. Its deification is, of course, another matter, and we wholeheartedly reject the positivist or operationalist position that the scientific method is the only reliable way of obtaining truth(s) and reliable knowledge.

The scientific method, properly understood, seems in fact to be a necessary tool for us, in everyday life as well as in academic matters, because our experiences are not fully reliable, and we do not possess an innate, instinctive knowledge and understanding of our environment. That knowledge and understanding whereby Adam could properly name all the animals as they passed by in Eden has been darkened by sin, so that only some of this ability remains to us, and we can only in a limited way apprehend the reality of a situation. We, therefore, *have to* use the scientific method, in the light of God's Word, if we are to attain a closer approximation of the reality of that situation. We approach a problem or discipline, equipped with prescientific, naive, integral knowledge and experience, and we can greatly enhance and enrich our understanding and appreciation of that which we experience, by analytically concentrating on, and abstracting part of the subject from its totality. Acquisition of knowledge in this manner is religiously qualified (out of the heart are

all the issues of life), and adds to that body of knowledge which the believer has, in the light of Scripture, integrated into the totality of his experience. The approach to a problem or discipline, as well as the evaluation and interpretation of the obtained data, is determined by the religious commitment of the individual. "Facts" have meaning only if they are placed in a perspective or framework.

Genesis vs. Modern Science

If we in faith accept God's Word, a confrontation of Genesis with new data of modern science becomes inevitable, for the new data can be made to fit a false framework as well as the one we find in Scripture. Because these frameworks are diametrically opposed to each other and mutually exclusive of each other. The very interpretation of the new data by one group is a challenge of the validity of the framework of the other. One need only look at the developments in biology of the last few decades to see clearly the challenge of positivistic science to Christianity. Much of the data-collecting, experimenting, etc., since Darwin's apostasy, has been carried on with the explicit purpose of strengthening the framework of unbelief. Apostate scientists are ever more loudly proclaiming to the whole world that there is no God, that man is autonomous, that he can run his own universe, that he can map out his own destiny, and determine his origin from "lower" animal phyla. Moreover, they insist that the Christian position is an unscientific absurdity inherited from the Middle Ages.

Confonting Young People with Christian View

We, as Christians, on the other hand, can and must show that our position, as consistent with Scriptural revelation, is compatible with the facts and is as reasonable as any, given the most basic premise that God exists and has revealed Himself to man. Furthermore, in the light of the questions our young people are asking, it seems mandatory that we demonstrate the relevance of the Christian position for our present day science. We must show how these new discoveries about God's created reality can be consistently incorporated into a meaningful framework which is relevant for our day and its many problems. Our young people need not accept God-less dogma and principles in order to be relevant to their contemporaries; instead, they must confront them with the meaningful basis of a rich Christian world-and-life view.

The Christian academic community must guard against an overemphasis on the "defense of the faith" to the exclusion of, and at the expense of, proper, dynamic progress in the development of a positive view of science, in which all aspects of created reality are worked out in accordance with Biblical precepts, and in a Christian perspective, in true obedience to the Maker of our object of study. At the same time, we must not forget that the Christian community has been unable to escape fully from synthesis thinking between Christianity and Humanism, as is so clearly brought out in the present tensions in our church regarding the problems connected with the historicity of Genesis and the origin of man. From this synthesis thinking it is our duty to cut ourselves loose; and in this endeavor we must base our stand solely on the Word of God.

J'aime,
Je vais aimer,
J'aimerai

She must endure. She will endure,
In silence, every glance
From one she knows will look her way
At any circumstance.
But cater–cornered from him sits
The one who cannot stand her;
Who never turns to catch her stare
Of youthful, loving candor.
The teacher drones. What does she know
Of love–befuddled senses?
Her world is only classroom wide.
She uses "love" in tenses!

–Marie J. Post

CONSIDER A MATH LAB

Paul Boonstra*

During the fifties elementary school mathematics experienced a revolution. A curriculum that had gone unchanged for decades was completely revamped, and teachers in the elementary school had to re-train themselves to teach concepts almost foreign to them. The revolution of the fifties changed the content of elementary school mathematics from one of a narrow emphasis upon computational skills to one which includes topics such as set theory, inequalities, and informal geometry.

During the sixties the revolution continued, but with a shift in focus. Having decided the content of elementary school mathematics, educators were now concerned with teaching practice. There has been much experimentation with teaching technique and the evidence seems to show that a teacher must employ several different techniques. This second phase of the revolution continues, and it is as disturbing to the teachers as the first phase was. The old concept of a teacher showing a class how to "do" various problems – whether "old" or "modern" – is being challenged. The teacher is encouraged to do several things: to use programmed material, to have the students work with concrete materials, to provide laboratory experiences which involve the children in "doing" mathematics, to have children "discover" mathematical ideas, etc.

The Mathematics Laboratory Approach

My particular concern in this article is the mathematics laboratory approach to teaching mathematics in the elementary school. I feel this is not the only way in which children should be taught mathematics. It is one of many ways.

A question which has haunted teachers for many years is, "Why are children 'turned off' on mathematics so soon?" Part of the answer to this question is that traditionally we never got a student involved in situations in which he must use mathematics. An analogy can be made to teaching grammar throughout the grades, but never giving children a chance to use the grammar by doing some creative writing. No teacher would argue that a child cannot write a composition simply because he has not mastered the use of infinitives. However, some seem to feel that real life problems cannot be given to children because the computations may involve fractions and they "haven't had that." The experience of the Nuffield Project – an experimental program conducted in many primary schools in England – does not support their fears. The mathematics laboratory approach has been used in the Nuffield Project with much success and the children seem to be enjoying their work with mathematics.

Since the term "mathematics laboratory" is used in many different ways it is necessary that I describe my use of the term. I do not mean a room that has rows of tables with many calculating machines. In fact I do not mean a special room at all. Your classroom can become a mathematics laboratory. If your room is such that the children sit at tables so much the better. If the seats in your room are not permanently attached to the floor, they can be pushed together to form "tables." If the seats are permanently attached you

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can still conduct a mathematics laboratory session. By a mathematic laboratory I mean a learning situation which involves materials, instruments, and/or equipment with the aim of deducing and abstracting from these certain mathematical concepts and understandings. By the laboratory method I mean a teaching technique which utlizes activity by the students with materials other than blackboard, paper for writing, or library reference materials.

An Example Of This Method In Action

The following quotation is an illustration of the laboratory method. "A teacher of eight-year-olds discussed with the class the problem of finding the perimeter of rectangles. The children told her the opposite sides were equal and she set each group of four to work on different written assignments involving first estimations, then measurement of rectangles in the classroom. For example, one group measured the windows and another the chalkboard (the teacher had devised practical reasons why this measurement should be done, which satisfied the children). To the teacher's surprise, despite the initial discussion, every group measured all four sides of the rectangles to obtain the perimeter. The group measuring the chalkboard had to stand on a chair to find the distance across the top. When they had finished, the teacher asked if they could find the perimeter without standing on a chair. Eventually, a boy found out how this could be done but to his teacher's amusement he refused to tell the others and encouraged them to think it out for themselves. By the time this measuring session was over and results were discussed, nearly all the children had found for themselves the quick method of finding the perimeter of a rectangle."[1]

In this situation each group was presented with the same problem-estimation and measurement of perimeter. Sometimes each group is presented with a different problem. This is accomplished by preparing activity cards which are given to each group. The card describes some problem. It may or may not suggest some method for answering the problem. In a beginning situation it is best to suggest which materials should be used just as the teacher above suggested which rectangles should be measured. Generally, the problems presented are open-ended and the students are encouraged to pursue new problems relative to the one given.

[1]E. E. Biggs and J. R. MacLean, *Freedom to Learn*. Addison-Wesley (Canada) Ltd., Don Mills, Ontario, Canada 1969 p. 23

Notice the role of the teacher! She did not tell them which dimensions of the rectangle were to be measured. She did not stop them when they were over working. She prodded them toward finding a better way. In a laboratory situation the teacher's role is that of a resource person, making suggestions, encouraging, prodding – but not telling how!

An important facet of the laboratory approach is the report to the class. In the example, this took the form of class discussion since all had done the same problem. When each group has a different problem this reporting may take on different forms. Presented with the problem of finding who walks farthest to school, "pop it" beads could be stretched on a scale map and the chain used to make a graph. (Or does *everybody* ride the bus now?) When no directions are given for solving the problem, the report should contain a listing of methods which the group discussed and a rationale for choosing the method they used. The "report" may be a set of posters which can be displayed in the classroom or hall. With encouragement the students will not only be practicing mathematics but also, writing, speaking and art.

Individuals Become Actively Involved

How then does individualization of instruction come into the picture? The experience of those who have used this approach is that students learn when working in small groups. When the group is only three or four, each makes a contribution, each becomes actively involved in the "doing" of the project. While conducting mathematics laboratories with college students, I learned that there can be two extremes in grouping. The one extreme is a group in which one person tends to dominate and the others meekly follow. The other extreme is that each group member wants to be a leader. Each extreme must be avoided.

By careful selection of problems and careful grouping the teacher can use the laboratory approach so that each individual gains experience in areas appropriate to his need. Problems can be devised which challenge the able. Problems can be devised which the less-able can solve and he too will experience a sense of accomplishment.

Teaching mathematics by means of the laboratory approach is not easy. Some old ideas will have to go. Students will be talking as they work. Students will be expressive when they discover.

The room may not always look neat and ready for inspection. You will constantly be looking for materials and storage will become a problem. But if you enjoy seeing the lights go on in students' eyes, if you feel a real thrill when a student comes up with something you had never observed or a technique you had not thought of using – try the lab. approach.

Bibliography

The following bibliography is appended not to indicate the reading I have done, but rather to give those interested in starting some work with a mathematics laboratory some more definitive ideas and suggestions.

Biggs, Edith E., and Mac Lean, James R. *Freedom to Learn.* Don Mills, Ontario, Canada: Addison-Wesley (Canada) Ltd., 1969

Pearcy, J.F.F. and Lewis K. *Experiments in Mathematics, Stage 1; Experiments in Mathematics, Stage 2; Experiments in Mathematics, Stage 3.* Boston: Houghton Mifflin Company, 1966

Members of the Association of Teachers of Mathematics *Notes on Mathematics in Primary Schools.* London: Cambridge University Press, 1967

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fashioning magnificent tales of fantasy with moral power. I hope the reading of lit will do all that for you so that you will grow in your capacity for joy, for sorrow, for insight, for compassion, for appreciation.

"The American poet and playwright Archibald MacLeish once said that it's only in literature that man appears as he really is in his sordidness and nobility. In lit class, he's not a clinical specimen or an intellectual abstraction or a member of a mathematical set. Here man is himself as Swift smelled him and as Keats saw him – as these and others perceived him in all of his possibilities. The primary business of this course will be to *read* about man and after reading to *talk* about him, including ourselves."

And the Literary Concerns?

It might be asked then whether this preoccupation with the thematic concerns of literature doesn't lead to the neglect of the more strictly *literary* concerns.

Let me answer by repeating what Charles C. Fries said several decades ago – that the primary aim of the lit teachers must be to *enlarge* and *intensify* and *vivify* the student's realization of human experience through the literary work. The teacher mistakes the purpose of literature, I believe, if she sees it primarily as the display of a set of skills, or as an occasion for moralizing, or as the provision of mere entertainment. The highest aim of the literary artist is always, it seems to me, to communicate through language *vivid realizations of actions, of emotions, of ideas.* Literature brings to us, through our capacity to imagine, an experience of life that may be arrested and contemplated at any point in order to more fully possess it. Concern with the experience that literature presents, then, is the most literary of concerns; it's the necessary starting point for any useful consideration of form. Therefore the teacher's concern is always first to find ways of assuring the reader's deepest engagement in the experience of the work. Such involvement will generate a much greater sensitivity to imagery, style, and structure than a disconnected study of these might accomplish. Louisa M. Rosenblatt and G. Robert Carlsen, among others, have stressed this point repeatedly. The purely literary perception of pattern and technique does not in itself constitute the presence of esthetic sensitivity. Awareness of style and poetic discipline becomes important and meaningful only when it bears directly on the impact of the work as a whole.

But let me get back now to an earlier observation: that teachers sometimes misunderstand the thematic approach. Some teachers labor under the misconception that to state the theme of a work is to impose a moral on it. The truth is, of course, that the reader's attempt toward thematic statement is the attempt to define the abstract concept made concrete through its representation in person, action, and image in the work. Theme is the dominating, controlling concept; it is the idea given life through character, plot, and symbol. The more complex and ambiguous the work, the more tentative one's formulation of theme, for the more limited is one's interpretation. Defining theme, then, is the critical act of interpreting, of putting together all the givens in a work, of taking into consideration the organic interplay of all of its parts, of making explicit what was implicit, of articulating meaning when the vivid realization of imaginative experience has occurred. Rather than being neglected or slighted, the formalistic matters come into their own because they're considered as the vital – or extraneous – means that have made the reading experience a good – or a poor – one. Emphasis on theme thus keeps one closest to the integrity of a work of art – its means and its meaning.

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