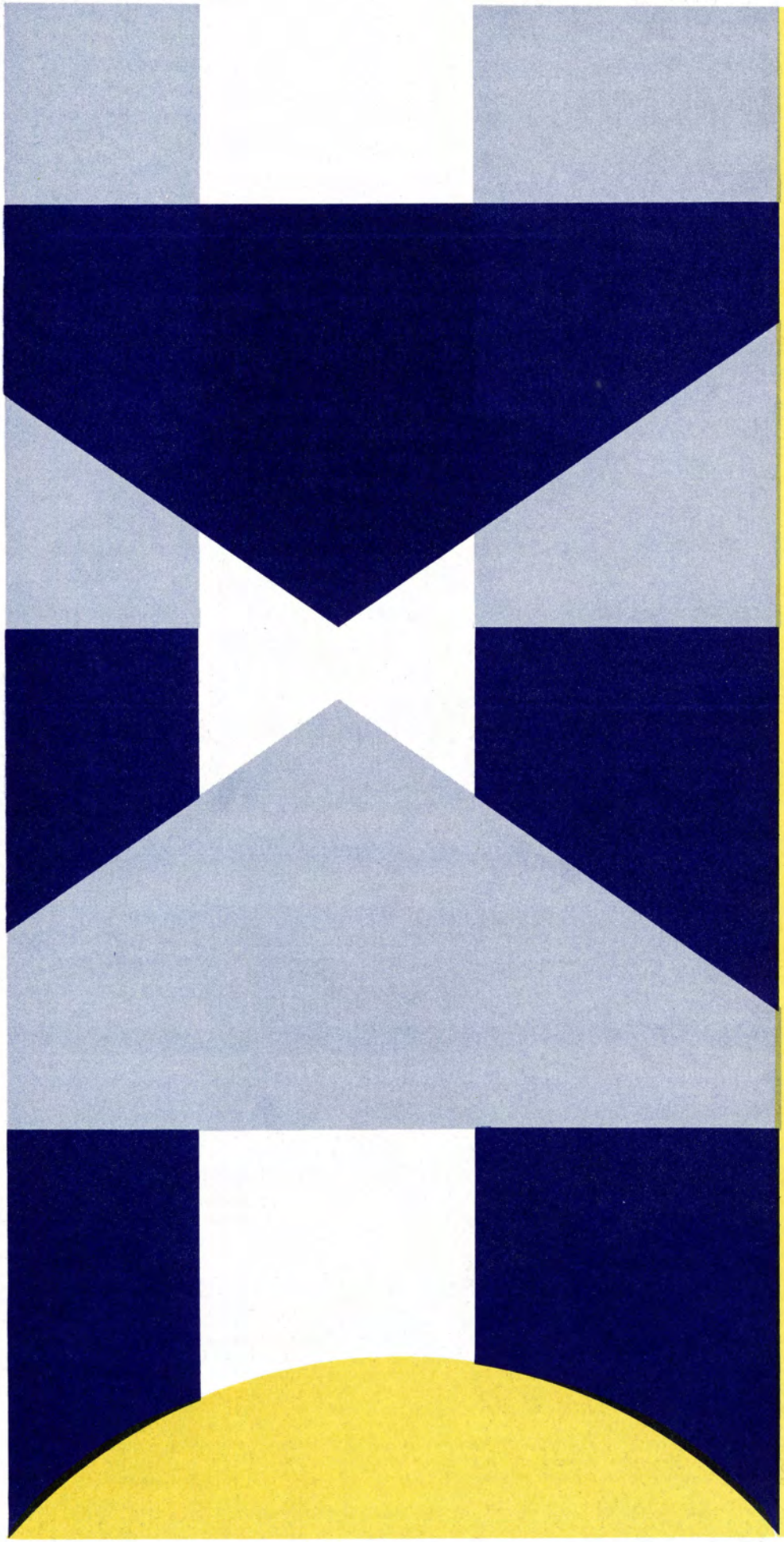

christian educators journal

JANUARY 1971

CALVIN COLLEGE EDUCATION DEPARTMENT BANNER
(design by Robert Jensen)

The educational process is symbolized in this banner as a continual forceful movement of a teacher relating to the needs of the individual student, and the student responding is both the stimulation and motivation of learning from the teacher. The *white* shaft is used as a symbol of the light of learning and as a symbol of enlightenment through the Holy Spirit. Blue is the traditional color designating education.

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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.

PAROCHIALISM: its perils

The Christian Church has always had a vested interest in schools and education. It has evidenced this legitimate concern in many ways, including by owning and operating schools.

With a few notable exceptions, Protestant schools at all levels have usually had a quasi-parochial status, in which some given denomination, although it does not own or operate the school, has more than ordinary impact upon it.

Schools affiliated with the National Union of Christian Schools (NUCS) stand in this tradition of being not owned and operated by a church, but strongly influenced by a denomination: the Christian Reformed Church. In 1892 the Synod of that church officially declared that existing schools should be turned over to parent organizations, and later changed its Church Order wording about schools to suggest encouragement of schools rather than supervision and management of them. For seventy-five years the indirect influence continued unabated: sociological, ethnic, and economic factors are not much altered by Synodical fiats. To this day the vast majority of board members, teachers and pupils are members of a single denomination, and ecclesiastical officers teach in the school system and serve on school boards. Constitutions of school associations for the most part still require subscription to specific denominational creeds for membership.

The primary concern of this article is not with the past, but with the future, with determining what can aid the Christian school in being a more effective instrument in God's kingdom and what trends inhibit that growth. The thesis of this article is this: *While parochialism was more of a help than a hindrance in the past, it will increasingly be more of a hindrance than a help for the future.*

Before examining the perils of parochialism, let us note its advantages. First, there is greater financial stability when the collecting agencies of the church are used to raise money. Private schools without church backing are usually on an insecure financial footing. Second, there is backing from the pulpit for the aims and purposes of the school. Purely private schools need vast publicity campaigns to compensate for the free publicity provided by the pulpit. Third, there is a simple, if not always valid, touchstone for educational orthodoxy when membership in a church can be taken as a test for membership on school boards and for positions on teaching staffs. Finally, there is the advantage of maximum communication possible between the teachers, pupils, and parents when there is great religious, ethnic, and socio-economic homogeneity. This makes for efficient implementation of common goals, with minimum danger of alienation between these components, compared to both public and other private schools.

One can acknowledge with gratitude these plus factors and note at the same time that these factors produce negative side effects. Some of these perils have been evident for a long time; others, I believe, will be increasingly evident in the future. One that is of long standing arises from the practice of teaching specific and peculiarly Christian Reformed doctrines and ecclesiastical history in NUCS schools. Whether in special classes entitled "Reformed Doctrine" or in more subtle ways in other courses, in chapel, or even in daily devotions, the distinguishing traits of the denomination are stressed. The cumulative effect is to give a denominational, and not just Christian, emphasis to the school day. This is not only dangerous for the student's grasp of the full sweep of Christianity, it is also a peril to the organized church, whose educational program has long been emasculated by the effectiveness of the school in doing the church's job of training for church membership and for denominational loyalty. It is a case of making the school such a powerful arm of the church that it has weakened the body supporting it.

A second peril to good Christian education arises from the ethnic, ecclesiastical, and socio-economic homogeneity of the boards, teaching staffs, and students of NUCS schools. The Dutch, white, middle-class Calvinist Christian naturally sees the goals and programs of the Christian school through Dutch, white, middle-class, and Calvinist eyes. But

*This editorial originally appeared in *The Reformed Journal*, September, 1970, and is reprinted here, condensed, with permission.

all these adjectives preceding "Christian" tend to act like spectacles, prescription ground for selective perception, selective perception about Christian morals and about contemporary culture. While the schools are named "Christian schools" by their supporters, the mass media and fellow Americans persistently refer to them as "Christian Reformed schools," and with good reason.

As a result of this parochial homogeneity and consequent selective perception, the graduates of these schools find themselves better theologically prepared for Christian Reformed living than for Christian living, better psychologically prepared for church membership than for civic community membership, more thoroughly equipped with Christian Reformed mores than with Christian morals. It would seem that the major concern of the Christian school is with the latter, i.e., Christian living in the civic community guided by Christian morals. Whatever obstructs this wider vision for the school is to that extent a possible peril to the effectiveness of the Christian school as preparation for living a Christian life in contemporary secular society.

Still another way in which parochialism is an impediment, if not a peril, has to do with the expansion of the school movement in the future. If a school is tied to a church, its expansion is tied to the expansion of the church. Enrolments in the Christian school now are governed essentially by the increase in size of the Christian Reformed Church, whether via the marriage bed or the mission board.

Increasing disaffection with the public schools by evangelical Protestants has provided the Christian school a new opportunity for outreach, a new opportunity to share the blessings of Christian education with other sectors of the Christian community. One of the challenges of the future is to find a way to provide leadership in the Protestant Christian community for quality Christian schools, and at the same time gain for the students of these schools the beneficial cross-fertilization of insights between their segment and other segments of the Protestant fellowship.

Deparochialization Devices

Broadening the base of membership in the Christian School Association, and thus also of enrolment of students in those schools would seem to be one necessary step. Most constitutions of NUCS schools, as well as the NUCS constitution itself, require subscription to Reformed creeds, sometimes explicitly to the Heidelberg Catechism, Canons of Dort, and the Belgic Confession, sometimes more vaguely to the Three Formulas of Unity. Whatever the wording, these effectively prevent any Baptist or Lutheran from applying in good conscience for voting membership. While enrolment of a student is technically separable from voting membership in the Association, the psychological deterrent to the second is an effective impediment to the first. It is no surprise to discover that 90-95% of the students in NUCS schools, including the affiliated colleges, come from one denomination, and most of the remaining ones from closely affiliated Calvinistic churches.

The NUCS is presently reviewing and revising its constitution, in what seems to be a deliberate attempt to further deparochialize itself. Revisions are still in process, but all the attempts indicate that a biblically based educational creed is being substituted for ecclesiastical creeds as the touchstone for membership. It is being realized, I believe, that while denominational creeds provide excellent direction for the program and preaching of a church, they say little about an educational program of a school. Ecclesiastical creeds provide an excellent touchstone of orthodoxy on such questions as the meaning of the sacraments, the role of man and God in the plan of salvation, and the authority of Scripture, but they say little about either the means or ends of the school program. Serious efforts to build a biblically based educational creed for Christian education is one of the deparochializing programs needed for this generation. If it is achieved in this decade, it could open up new vistas of Reformed witness, and offer to those Christians who can never be Dutch, white, and middle-class an opportunity nevertheless to participate in Christian schools. This educational ecumenism presents an opportunity to rise to the challenges of the future rather than rest on the laurels of the past.

A second kind of program, which can proceed even before the first is effected, is a conscious recruitment of students from all evangelical Protestant persuasions. At elementary, secondary, and college levels a conscious effort can be made to promote the cause of Christian schools outside the boundaries of the Calvinistic churches. Some local boards are already doing this, sometimes in a desperate effort to keep a school in existence, sometimes because they have caught the vision of a Christian outreach through Christian schools. Some have seen that NUCS schools will be strengthened, and not weakened, by the interaction of the

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OF SPIRIT AND TRUTH

H. K. ZOEKLICHT*

The sonorous rumble of the chapel organ in the gym at the end of the long hallway invaded the asylum as John Vroom slipped into the almost deserted room. He carried a large bag in one hand and a half-eaten orange glazed doughnut in the other. His glance about the room fell appreciatively on the covered pan of brownies someone had brought. His questioning look was answered by Ginny Traansma from her sunken position in the battered leather couch. "Prikkel's 30th," she explained cryptically, referring to the pan that Steve Vander Prikkel's wife Stella had provided in dubious honor of that coach's birthday. Ginny and John were on hall duty this week. The people on hall duty always got to skip chapel so they could get something to eat before the kids took their break. If you were going to skip chapel without a good excuse like hall duty you stayed in your room or went to the boiler room. It lessened the chances of being challenged by P.R., or by the secretary, who was always on the lookout for any hint of laxness in faculty and student body alike.

"Student chapel again this morning?" Ginny inquired of her companion.

"Yes," John mumbled through the remaining crumbs of his third doughnut. "Stan Sterk, you know—the student body president." The speaker in the ceiling was beginning to hum as Mrs. Snip diligently began her search for the buttons that would pipe this morning's chapel into every room in the school.

"Good speech?" Ginny asked.

"Oh, the usual kind of thing one gets from students. Very short, something about love and school loyalty." He was the faculty member in charge of chapel. He assumed the job by default. Nobody else really wanted it and, well, it seemed right that the Bible teacher should have the job. John always read through every speech to be given by a student. He still had painful memories of the day the sophomore class president used selected passages from *Book of Mormon, the Koran,* and *Catcher in the Rye* for his chapel speech.

The blare of Karl Den Meester's monotone leading the singing too close to the microphone precluded any further conversation. The two colleagues settled back with their snacks as Stanley began softly to make his appeal to his peers.

"Something has been bothering me and others for some time. I remember that the Bible says that he who would worship God must worship Him in spirit and in truth. That is my problem. And that's what I want to talk about this morning, because it's your problem too."

John's forehead had begun to wrinkle with thought. "Did I read that?" he mused. Stan continued.

"Three times a week we come to the gymnasium. We come to chapel, because this is a Christian school. And it's right and proper for Christians to worship. The honest truth is that most of us find it impossible to worship here."

John's lower jaw dropped involuntarily, then clenched tightly, his face drained, then livid.

"We're forced to sing hymns when most of us plainly don't especially want to sing.

"We're forced to listen to a speaker who didn't especially want to come and who didn't especially have something to say.

"But we're all coerced and we find ourselves going through the accepted motions while our spirits slip into a kind of mindless passivity.

"We're bored and we can disguise it only by hypocrisy.

"We tune in to the good jokes, but turn off when the sermon starts.

"We resent playing church in school. We resent being preached at as if the minister had not done his job adequately on Sunday.

"We're seldom inspired, aroused, or challenged. We've heard it all before. Many of us have already become indifferent; a few of us revolt.

"We come to chapel because we must. But we no longer expect to worship here. Instead we nap when we can, or hold hands with our girl, or study the note cards for the next hour's test."

Vroom could sit no longer. As he strode toward the hall door he glimpsed the darkened window on the door of P.R.'s office and reflected with grim

**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.*

pleasure that at least he would have until tomorrow when P.R. returned from his trip to the State Capitol to phrase some kind of account of how he could have let this happen. As he slammed the door and hurried to his room, Stanley's voice, stronger now after the tremulous beginning of this daring venture, was saying,

"These are terrible things to say, and I regret having to say them. I had another speech prepared which I would rather have given. But I was bothered into saying *this* instead. Someone *had* to, because it is true.

"I've thought hard and long about solutions. They're not easily found. Many will not agree with my proposals. Maybe that is not so important. But I hope you'll listen at least so that we can intelligently talk together and explore other answers to this problem.

"First of all I propose that we abolish chapel as we now have it. I think we must, for the sake of our faith and our sincerity; for the sake of becoming more Christian with each other and more genuine before our God. There's something false in the notion that fifteen minutes of chapel will give our godliness the necessary spiritual boost, or that our Christianity as students at Omni High will be promoted though a short sermon and some songs.

"Some have suggested more student chapels. I don't think that's the answer either. Instead of a preacher or a teacher, we'll have a student up there nervously and desperately trying to communicate a message that often turns out to be but a pale imitation of the adult examples we've been exposed to most of our lives.

"Voluntary chapel sounds attractive, especially if the format of chapel could become more meaningful too. Yet I also reject that as a solution, for at its best it would still be mass worship and at its worst it would split the students and polarize them as pious and indifferent according to whether or not they attended chapel.

"What we need is the *freedom* to worship God in spirit and in truth. Such worship can be public but also private. Maybe it's most meaningful when it's intimate, when it's private. On Sundays we have public worship. Perhaps in school we can stress the private more. I would like to see *one* room in this school building that is set aside as a chapel room. It would be a place for any individual to go to and be alone with God for a while; a place to read the Bible, a place for private prayer, a place to just sit and think or listen to religious music. Our spiritual needs are not all the same. They cannot always be expressed the same way. We need a place that can accommodate our individuality as Christians.

"We could still have special assemblies, of course. Occasionally there are speakers we would like to hear. There are choral groups, Christian folk singers, dramatic presentations, significant films—all of which could very well inspire, arouse, and challenge us. These I'm sure we would welcome, especially if we could have the opportunity to *respond* to them immediately after the presentation, either in the gymnasium or in the classrooms. So often we've felt frustrated because chapel was *over* the moment the organ started its postlude strains. It is so divorced that way from our on-going concerns, from our classroom business.

"It's in the classroom especially that our life as Christians must come to fuller expression. Our devotions *there* must be made more meaningful. The link between subject matter and Christian faith must become discernable. Moral and spiritual values and concerns, implications of our commitment to Christ for our lives in the real world of the '70's—these must assume a larger place and be more seriously explored.

"In conclusion, let me urge again that we abolish chapel as we now have it. Not because we dislike the worship of God, but because we hold it so sacred. We wish to worship God better with our lives than we've been able to do here. We wish to grow as Christians and give expression to that growth. Chapel has not helped us to do this.

"I hope we can honestly face and explore these issues together: students with students, teachers with teachers, students with teachers. Maybe together we can find ways that will promote a more spiritual and truthful worship of God at Omni Christian High."

An unseen hand silenced the ceiling speaker as the doxology was dispassionately sung. The asylum was startlingly silent. Ginny leaned on the battered arm of the sofa, apple cradled in her left hand, the brown wound in the red skin uppermost, her eyes shiny and large, looking at the huddled figure of the man in the open boat hanging on the wall opposite—looking but not seeing. Sympathetic tears started as she thought of the courage Stan had shown, to say it the way he saw it and to say it so well. But she thought too of the consequences of his courage and her neck stiffened in anticipation of the onslaught. There would be P.R. when he got back from his trip with that peculiar

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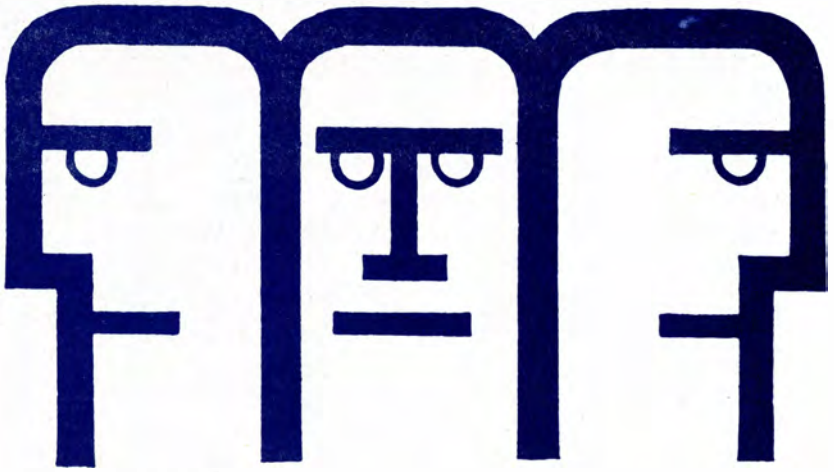

COUNSELORS HAVE ROLE AMBIGUITY

RICHARD PENNINGS
and JOHN ENGELHARD*

During the spring of 1970 a study was conducted to ascertain the role of the guidance counselor in the Christian high school. Questionnaries were sent to all the high schools in the NUCS and responses were obtained from slightly more than half the schools, involving 24 counselors and 1614 seniors. The responses reveal considerable ambiguity regarding the role of the counselor.

When asked what the most important role of the counselor is, the counselors and students answered as follows:

	Counselors	Students
Academic and scheduling advisor	23%	37%
Vocational advisor	22%	18%
Personal problems counselor	50%	15%
College counselor	5%	30%

Half of the counselors felt their primary role was that of personal problems counselor, but this definitely does not coincide with the students' evaluation of the situation. Only 15 percent of the students see personal problems counseling as the most important role of their counselor. Another question revealed that 35 percent of these students had gone to their counselor at least once with a personal problem. Yet, only 25 percent of the counselors spent a relatively greater amount of time in personal problems counseling than in counseling in the other areas mentioned above. One can only conclude that a significant minority of the counselors are spending a majority of their time on a type of counseling which they consider a secondary aspect of their role.

In addition to questions concerning actual role performance, students were asked what they thought the role of the counselor *should* be. Responses were distributed as follows: academic and scheduling advisor, 24 percent; vocational advisor, 24 percent; personal problems counselor, 30 percent; college counselor, 19 percent. There is obviously no consensus among the students regarding what their counselors should be doing. This disagreement is also seen in responses to a question about the kind of vocational and college counseling they prefer. They divide rather equally, with 53 percent saying they prefer "directive" advice and 47 percent stating a preference for a presentation of alternatives on a "take it or leave it" basis.

A third approach to the counselor's role considered the effectiveness of the counselor in the various areas. Sixty-one percent of the students felt that they had been helped by academic counseling; 45 percent by personal problems counseling; and 46 percent by college and/or vocational counseling. Thus, the students believe that the most effective

*This column, containing reports of research, is provided in each issue by the Sociology Department, Calvin College. This report was drawn up by sociology majors Richard Pennings and John Engelhard

counseling occurs in the academic and scheduling area.

Although this study was too extensive to be covered in detail here, what has been presented thus far should give some indication of both the complexity of the role of the high school counselor and the lack of agreement as to what it is and should be. It also suggests some points to consider in any attempt to improve the counseling service in Christian high schools.

First, role ambiguity can, obviously, be a great hinderance to the adequate performance of that role. Therefore, it would seem that there is a need for clarification of this role in the Christian high school setting. If counselors wish to be more successful in personal problems counseling—and at least 50 percent seem to be—they must communicate this desire to the students. One key to the success of personal problems counseling may be the type of relationship which the counselor establishes with his counselees. Schools at which counselors defined their relationship with the students as friend to friend or person to person had a significantly higher proportion of seniors who felt that they had been helped to understand themselves than those schools at which the counselor defined the relationship as adult to adolescent or counselor to counselee.

Second, the fact that 70 percent of the counselors said that they have too many responsibilities suggests that the high school administrators may also need to give some thought to a clearer definition of the role of the counselor. It may be worth asking whether the effectiveness of the counselor has been impaired by loading him with various administrative responsibilities. Responses from the counselors also revealed that only 24 percent of the schools engaged in any periodic evaluation of their counseling program, and only about 12 percent had any real tools for evaluation. One can only speculate that the situation can hardly be better in the schools that did not participate in this study. The willingness of the students to cooperate in this study suggests that a good means of evaluation would involve periodically asking those who are being counseled if they feel their needs are being met.

Finally, a greater amount of communication among the counselors in the Christian schools would certainly promote an exchange of ideas, and could lead to some clarification of the role of the counselor. The formation of an association of Christian school guidance personnel could serve as a means to this end.

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look in his eyes which meant that he was trying to cope with the arguments that would flare from all sides, with special concern about what the parents or the board might say. There would be Klaas Oudman, heavy brogue accenting his indignation about students trying to tell their elders how to run things. Den Meester would have plenty to say too. Probably about how impractical the whole idea was. There wasn't a vacant room, and if there were it would just be used by students who wanted to skip out of study hall or by lovers who wanted a place to talk. And somebody would say something about chapel being a fellowship of believers, a quiet time with God to express the unity of the members of the school in their commitment to His service. And Vroom, if he ever recovered from the shock of being deceived, would be vocal in his denunciation of the continual cry of students for relevance and entertainment instead of the discipline of the traditional forms of worship. There would be all this and more, much more.

The door burst open as the faculty descended upon the steaming pot in the corner and the promise of tasteful titillation in the pan on the table.

Ginny sighed, struggled from the sofa, boomed the apple into the bottom of the empty waste can and silently fought against the oncoming crowd into the hall to begin her duties.

PAROCHIALISM: ITS PERIL

(Continued from Page 4)

different Christian views and insights, which comes from having a wider diversity in the student body. They have seen it as a better way to prepare their children for living with and cooperating with other Christians on political and social matters, as well as increasing their sensitivity to those social and political ills that cry for Christian action.

Both of these deparochialization programs—changing the rules for voting members and actively recruiting new types of students—will succeed only if the usual mental imagery about schools is changed from that of mainly walls to windows. Schools should not be seen as places to protect and isolate the young, but as places where windows predominate, where the doors are not there to be locked against intruders, but are doors leading out to Christian service in our world.

FREEDOM from DISCIPLINE

FRED WALKER*

The fifth grade child ran into the school during recess accompanied by two of her classmates. "Mr. Walker! Mr. Walker! Billy is spoiling our game. Make him quit it. . ."

Billy is in seventh grade. He knows better. He is not a disturbed child or a malicious person. He is just seeking what all children need to know . . . at what point must he stop . . . how far can he go . . . ?

There are those who believe that authority and discipline will inhibit the child and cause him to be listless and dull. During the last decade A. S. Neill's book *SUMMERHILL* has excited the interest of many young teachers. Neill advocates freedom from adult restraint and states that the child, when left alone, will regulate himself. He believes that there is a "goodness of human nature; a belief that there is not and never was original sin." (p. 105) "Children should be told that they are born *good,* not bad." (p. 244) This notion is not unique today; forty years ago Ethel Mannin in *COMMON-SENSE AND THE CHILD* stated, "I do not believe in 'original sin.' I believe moral training and orthodox education to be the root of all evil." (p. 18) She quotes D. H. Lawrence and Bertrand Russell to support her thinking. The essence is that original sin is an old Calvinist (or Christian) ethic with the chief purpose of instilling fear, while children are really born innately 'good.' By letting the child alone, he will never become fearful and blossom into a happy, free, adult. And, such might easily be the case if man were born innately 'good.'

Innate Selfishness

Instead, there is strong evidence from both Christian and non-Christian sources that man is born innately selfish. This selfishness can be compared to sin, or original sin, very easily if the two concepts are not already classed as synonymous. The very young baby cares nothing for other people: its chief concern is for its own comforts and it demands gratification, immediately. As with sin, this selfishness never leaves man entirely. The mature adult also seeks gratification of his desires, in more subtle ways.

As the baby grows into childhood, he needs to learn that he cannot always gratify his desires because, in doing so, he interferes with the desires of others. He must learn that he not only must share once in a while, but he must also give if he is going to be happy. He soon develops a clear notion of justice, and he wants others (as well as himself) to be restrained when they do not share or give in turn. The pattern found most often in the life of a happy individual is complete unselfishness, the final ingredient of maturity.

Nowhere is the concept of unselfishness presented plainer than the Bible in God's giving to man the world and all the creatures in it. Nowhere is a better example of unselfishness found than in the person of Jesus Christ. Jesus gave to man more than wealth and security. He gave respect, attention, understanding, compassion, love, and finally his life. But, giving in man is not natural or inborn, for it must be learned. The learning situation for this is one where the boundaries are made clear and fairly enforced – out of love, not hate or anger. The child respects rights, property, and feelings of his neighbors in a situation where he knows that the authority requires it. Without help, the task is too great for a child.

Authority Needed

Children need some authority. The fifth grade girls want a rule that will not allow Billy to interfere with their game. The timid boy wants to know that the rules will prevent the class bully from tearing him to pieces. Children want to know that in the end God will judge fairly the monstrous adults who have not administered justice where it was needed. No one wants to live in a town where the police let the lawbreakers continually go free. In any situation where an adult is placed in charge of children, the child will test out the adult to see if he will administer justice. Children are even willing to sacrifice themselves and be punished – by intentionally doing something wrong – just to be sure that the boundaries for behavior are enforced.

Once the boundaries for behavior are made clear, the child will feel secure and comfortable. In

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a learning situation he will be more confident in attempting new experiences. A child in a 'free' situation will hesitate to try anything new, for he will fear the ridicule and criticism of his classmates. The 'free' home or school which deprives a child of building faith in himself, by excusing him from taking part in different activities, is doing a severe disservice. Many children will tell you how the first time they did 'such and such' they were scared to death, but now there is nothing to doing it.

A certain amount of social acceptability seems to be a common ingredient in the lives of happy people. Hermits and deviants are seldom well adjusted or constructive citizens, not to mention happy. The child who is allowed to run free with little or no restraint may feel that he is ignored or uncared for. He will seek other avenues of attention and either be very unruly, or become painfully shy. In adult life his behavior patterns may develop in socially unacceptable ways and he will very likely be rejected by society. Many youthful drug addicts came from extremely permissive homes.

Children, when asked what should be included in teacher training, will frequently state that the new teacher should be told "don't be too easy, or the kids will walk all over you," or "if you're too easy, it'll be a bore for the students."

Freedom Because Of Discipline

Complete freedom from discipline seems to lead to a miserable life. William Golding shows this clearly in the *LORD OF THE FLIES* where the boys in his story are given an ideal environment, and they gradually destroy it because of their innate selfishness. Although not necessarily a Christian writer, Golding shows the basic evil in man's heart clearly as his society degenerates into savagery. Selfish people are unahppy people, yet Neill encourages selfishness in children with statements such as, "We must allow the child to be selfish ungiving – free to follow his own childish interests through his childhood. When the child's individual interests and his social interests clash, the individual interests should be allowed precedence." (p. 114)

Good discipline does not mean intensive and extensive fearful and painful punishments. It should serve to extend compassion by teaching one to recognize and consider feelings of others. In a situation where this occurs the child will become secure, confident, and better equipped to contribute constructively to his society. By recognizing the relationship between original sin and selfishness in man, teachers may be on guard to discourage and redirect this natural inclination. Our Christian concern demands that we establish situations where selfishness, which is born into man, is restricted by just discipline.

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Books

Education in the Truth, by Norman De Jong Presbyterian and Reformed Publishing Company, 1969 pp. 211. Reviewed by Dennis Hoekstra, Assistant Dean for Academic Affairs, Calvin College.

Mr. Norman De Jong, Professor of Education at Dordt College, Sioux Center, Iowa sets for himself an ambitious task in this volume on the theory and practice of Christian education:

> If theologians, philosophers, psychologists, and educationists should find none of their pet terms or phrases included here, nothing much will have been lost, provided, of course, that this absence has not deterred them from reading. The intent is to cut across the lines so artfully and artificially constructed between various disciplines, to write in such a way that both philosopher and farmer can understand, and to break down those barriers which exist between the layman and the professional" (p. 15).

The magnitude and nature of the task assumed probably explain both the strengths and weaknesses of this book.

Strengths of *Education in the Truth*

The book is simply, clearly, and interestingly organized and written. In most cases it avoids complex, esoteric discussions of the various scholarly disciplines. It also includes several diagrams which are helpful for understanding key points. Generally the author has indeed written "...in such a way that both philosopher and farmer can understand." (p. 15)

The author of *Education in the Truth* provides and repeatedly utilizes a valuable definition of the primary objective or end of Christian education, which is helping the child learn ". . . to love, to obey, to serve, to know, and to be free in the manner prescribed by Scripture," (p. 107). This definition allows him to cut through the subject centered vs. child centered dilemma in a creative way by describing subject matter as a "Means to the End", much like a catalytic agent in chemical processes, (pp. 146ff.). His clear delineation of the relationship of end and means in Christian education also leads to a distinction between learning *from* God's revelation and learning *through* the various subjects in the curriculum which should be helpful in Christian education (p. 69). The unity and interrelationship of the various subjects in the curriculum are also analyzed and presented in a helpful diagrammatic way because of the central emphasis upon the learner (p. 55).

De Jong draws heavily on the works of Cornelius Jaarsma in insisting that the learner in Christian perspective is by nature a unified being whose learning must include both knowledge and action. This unifying theme saves the book from intellectualistic abstraction which has often marred books on philosophy of Christian education in the past. It also provides a "Philosophic Ladder" which should be a helpful analytic tool in Christian education (p. 63). From this perspective De Jong is also able to present a devastatingly cogent critique of some prominent applications of professionalism in contemporary education (p. 132 ff., especially the section entitled "The End of Teaching").

Weaknesses of *Education in the Truth*

The major flaw in the book is a reductionistic view of truth expressed in these words ". . . the only source of true information is the Bible" (p. 152). Or again, "Scripture itself becomes the basis for all belief, for all knowing, and thus the basis for all thoughts concerning education" (p. 69). De Jong's first problem is that now every aspect of the immensely complex contemporary education enterprise requires a supporting Biblical proof-text. In accomplishing this, Scripture is frequently misused, and Biblical, confessional, and theoretical problems are created for those in the classic Reformation tradition. How, for example, can this view do justice to such Scripture as Romans 2:14 and 15 where we are told that some men obviously do many good things without Scripture through "the light of nature"; to the Belgic Confession which speaks of knowing God "by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book" (Art. II); and to John Calvin who speaks of "the admirable light of truth" displayed in "profane authors", which are gifts from the "Spirit of God" and which gifts we must accept lest "we insult the Giver" (*Inst.* II, II, 15).

The reduction of all truth to only that which is contained in the Bible also creates serious weaknesses in the view of Christian education presented in this book. For example, it appears at times that the various subjects in the curriculum have little legitimacy in themselves, but are to be used primarily to illustrate Biblical and theological doctrines (pp. 150-152), even though this view is criticized in other places, e.g. p. 96. From this reductionistic view of truth, it is also only a small step to an almost entirely negative view of any kind of specialization in one subject, with the suggestion that all such "idolatrous clustering of thoughts" is "antithetical to the Lordship of Christ" (p. 39). One wonders whether the author is actually suggesting that all specialized university level teaching, learning, and research in theoretical mathematics, genetics, astro-physics, etc. cannot be Christian. This does seem to be the case, for in rejecting the worth and validity of the contribution which separate scholarly disciplines can make, the author also judges the motivation of those who thus engage themselves:

"All knowledge is God-given, yet most of the recent knowledge-divisions are the result of secularizing influences. Most of them are products of man's innate destructive urge to fragment and disintegrate. They are sinful attempts, piously executed, to abolish the name of God" (p. 149). And this momentous conclusion is reached without any substantiation other than statements such as "The pragmatically oriented scientist is thus forever doomed to basing his conclusions and laws on a random sampling of one" (p. 142). Or in the

same vein, the whole immensely complex question of the existence, extent, and nature of any sort of evolutionary process in regard to man is first oversimplified by making it an either-or statement of belief, which is ". . . either true or false. Either man did evolve from animals or man did not." Then immediately the whole issue can apparently be ignored or rejected permanently on the basis of this proof-texting method, "For the Christian, however, the solution is disarmingly simple and already within his power as he is filled with the light and power of the Holy Spirit who leads us into all truth. Accepting the deity and authority of Christ, the Christian also accepts Christ's claim to being Truth personified. Christ's claim that 'I am the way, the truth, and the life: no man cometh unto the Father, but by me' takes on cosmic significance" (John 14:6), (p. 95).

Concluding Comments

It is unfortunate that *Education in the Truth* is flawed by a pervasively judgmental apologetic stance, especially since the author states that ". . . our purpose in formulating a Christian philosophic system for education is to determine that which is good and true and Christian education, rather than that which is bad and false and non-Christian education", (p. 61). Furthermore, it is ironic that in attempting to defend and explicate the relevance of God's revelation for education, the author first dogmatically limits this revelation to the Bible and then misuses that Bible itself by overly simplified and strained proof-texting. To point out this serious flaw is a sad task, not only because the author is a respected friend and colleague, but also because his love for the Lord, his loyalty to the Holy Scriptures, and his intense desire to make Christian education conform more closely to God's will and purpose shine forth clearly on every page.

When viewed from a theoretical perspective, the book has more weaknesses than strengths. But from a more practical perspective, the author does provide significant insights into important aspects of the ongoing enterprise of Christian education. His insights seem most valid and valuable when he draws upon his own considerable successful experience as a Christian educator, and when he utilizes central motifs from secular educators (e.g. John Dewey's means – end distinction used in Chapter XI) whose works the author explicitly rejects, apparently *in toto* (pp. 16, 57, 118, 141, 142, 175). This interesting anomaly makes the book, on balance, a worthwhile contribution to the literature on Christian education.

CREATIVE

The study of the Bible as literature offers the alert teacher countless opportunities to challenge the students' own literary abilities. One such challenge is to write creatively on the basis of a "beginning" or a "setting" found in the story at hand. In the following we give assignments we have found successful. In each of these the student either carries the story forward beyond the information given in the text, fills in the "gaps" between stories or events, or looks at the same incident from a new perspective. Other possible assignments will suggest themselves as you begin to experiment. Each of these offers an opportunity to teach important biblical, as well as literary, lessons.

A. Biblical extensions. The Bible only records a part of the story – what else might have happened? One of the basis of the information given in the Bible try to imagine the following situations.
   1. Letter. Write a letter some biblical character might have written, imagining how that person felt, talked and behaved in the light of their traits established in the Bible narrative.
      a. Timothy to his mother after several weeks with Paul.
      b. Israelite to a friend in Egypt after several years in the wilderness.
      c. Samuel to his mother while in training for temple service.
      d. The suicide note of Judas.
   2. Unwritten chapter. Write an additional chapter to some biblical portion, carrying

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This column is provided by the staff of Religious Instruction Association, Fort Wayne, Indiana.

WRITING — FOR BIBLE STUDY

forward some theme or idea expressed briefly in the passage.
   a. A possible debate between Paul and the stoics.
   b. Mrs. Noah packing household goods for the ark.
   c. Mary and Martha discussing Jesus.
   d. Adam and Eve as they leave Eden.
   e. Job's obituary.
   f. Jesus' boyhood.
3. Protest literature. Write a protest as a prophet might write on contemporary social problems.
   a. Racial discrimination.
   b. Poverty.
   c. Civil disobedience.
   d. U. S. military involvements.
   e. Pollution.
4. Epilogue. Write the fate of a person or group.
   a. Joseph's brothers.
   b. Soldiers who crucified Christ.
   c. Job's friends.
   d. Samson's tormentors.
5. Write a psalm. (For an excellent step-by-step "how to do it" treatment, send 50c to Inspirational Literature, Box 115, Huntingdon Valley, Pa. 19006).

B. Contempoary Approaches. What if the biblical events had happened now? How might twentieth century America have reacted and recorded these events. "Translate" the biblical stories into 20th century terms and ideas.
1. Newspaper account.
   a. The murder of Abel
   b. The falling walls of Jericho.
   c. The destruction of Sodom and Gomorah.
   d. The feeding of the 5,000.
   e. The raising of Lazarus.
2. Magazine article.
   a. An in-depth article on the trial of Cain (could include his defense by the ACLU, a psychological analysis, and an ultimate appeal to the Supreme Court).
   b. The different methods by which the disciples were called.
   c. A comparison of the methods of the prophets.
   d. A comparison of the work of the judges.
3. Newscast.
   a. Death of Abel as a news flash.
   b. Death of Moses.
   c. Preaching of Jonah.
   d. Raising of Lazarus.
   e. Crucifixion and resurrection.

C. Extra-biblical accounts from an opposite or non-biblical viewpoint. Outsiders see events differently than do the participants. Imagine some archaeologist has dug up some "outsiders" views; what might they have seen and recorded?
1. Report of a Roman tourist who happens upon the crucifixion.
2. An Egyptian writing on the plagues.
3. A Canaanite observing the conquest.
4. A Ninevite hearing Jonah.
5. A Corinthian rejecting Paul.

Additional information may be obtained by writing Religious Instruction Association, Box. 533, Fort Wayne, Indiana 46801.

everybody talkin' about heaven — ain't goin' there

WILLIAM E. VISS*

You know how it is. Every day seems shorter than the last as you handle the never ending stream of duties, decisions and details of your job. Teachers, students, and parents find you available at the ring of a bell – that's as it should be – to discuss, decide, mediate, give ideas. Your life seems divided up into tiny pieces. Where do you get time in your schedule to think and study the business of a distinctive Christian education?

And there's that feeling of, well, inadequacy maybe, as you are not really a philosopher or theologian (isn't that what it takes?). Nor are your teachers, and neither of you linger long with those gentlemen's learned views of reality and discussions of too-abstract points. Where do you begin and how do you pull it down to living level for you and your staff?

You look around. Surely the Christian college, its teacher-trained graduates, and the professional organization will furnish the goods. And you do find some solid work being done. Yet the total picture shows these helps to be isolated instances, and mixed with a large measure of non-concern, contradictory statements and theoretics.

You wish too that your teachers would be more interested, and initiate discussions in faculty meeting and faculty room. As specialists they can give thought to a concentrated teaching area. On second thought, they probably feel the same as you about their own work load, preparation and need for help.

There you are. Your letters to parents and public statements give energetic commitment to a comprehensive program of distinctive, Biblical education. But you sense that classroom work and staff thinking show strikingly little evidence of such a program. It's clearly getting short shrift of your school's time and energy. Everybody talkin' about heaven ain't gettin' there.

Well, you are the principal, and that makes you the one to execute your board's policies and implement its goals. You are responsible to administer the program of distinctive education. In relation to your teachers, you are the one to whom the board has given the most responsibility for guidance, help and evaluation. The actual content of the courses, teacher presentation, and the students' growth in understanding you are to evaluate in terms of the central goal in education, and you are being asked to make the evaluation constantly.

So there is no escaping the principal's primary responsibility for a distinctively Christian educa-

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**This column is a regular feature under the editorship of William Kool, Principal, South Christian High, Cutlerville, Michigan. Mr. Viss is Principal, Philadelphia Montgomery Christian Academy, Wyncote, Pennsylvania.*

tional program. However unprepared you may feel or busy you may be, or little help you may be getting, or non-concern may be expressed around you, you are responsible to initiate, promote and structure that program. Yes, your board has a primary responsibility to see that its principal and staff are working at this, but you find, too, that you need to stir them up as often as anyone about this responsibility.

So let's suggest some moves that you can make.

First, this school board of yours very likely feels the same obligation and lacks that you do. Try getting your education committee or board president to designate a part of Board meeting for a discussion on basic goals. Get an interested teacher, pastor or other person to present these goals and lead a discussion. Report to the board examples of effective Christian teaching, or alumni evaluations of the school. Encourage them to read journal articles, books. Invite members to lead or attend faculty discussions. Use many ways to keep before them the work of strengthening the program in this central aspect.

Recommend to your board the releasing of part of the time of a qualified teacher to study, write, and conduct faculty discussions in subject areas, to meet with teachers individually and discuss their course approach – ways to develop a truly Biblical integration. If you are a large school, you should have several of these people, or a full time person to continually develop your thinking as a staff.

On the staff level, faculty meetings have been mentioned. A good proportion of that time should be given to your philosophy and its relationship to subjects, methodology, testing, counselling, activities, and so forth. Informed faculty discussion, professional reading of journals and books, reports by teachers on their work or reading, departmental meetings, curriculum development study, these are all necessary and helpful activities in the pursuit of Christian teaching.

Get a qualified person to come for a series of evenings in a week or month to develop a workshop in depth in curriculum and philosophy. This is not only an inservice program for teachers, but a great way to invite your Christian school parents to become more aware, stimulated and convinced, the antidote to declining school enrollment.

As you evaluate the work of your teachers with them, encourage them to do more thinking and writing in their own areas, to make more explicit their course outlines, to volunteer to speak on their subject and approach to community and church groups, to write articles for journals, to discuss with their students what difference their relationship to Christ makes in the study at hand. Emphasize always that it is the classroom teachers who will make the teaching distinctive, so they must continually work and pray to this end. As principal, you can help, but not do it for them.

On a broader level, you as principal can influence your Parent Teacher Association to properly emphasize the distinctives of your school program. The subject is so big and important that not a year of meetings should pass without specific attention to this. You have an influence at your ACSA and NUCS meetings, on your professional peers and periodicals, and with the Christian colleges whose graduates you hire. You will need humility to ask questions and admit you need even some initial answers. But have the tenacity to keep asking them, too, and you will realize that most of us are in need of the same answers. It will help us all to get started.

A most important point: be selective in your hiring. Hire an individual teacher, not a college. Don't settle for a 20 minute interview – how then can you explore the candidate's thinking and potential as a Christian teacher? You will find that some candidates don't believe they had a Christian education in college, some lost their belief that a distinctive Christian education is possible, or desireable. But some have strong conviction, a desire to grow, and excitement at the prospect that in your school they can grow with you. All of your newly-hired teachers may not meet this standard but you should make selection on this basis as well as for other qualifications.

Finally, you must realize that a concern for a distinctive, Biblical education is at base a spiritual concern. There are those in Christian education who are satisfied with a religious veneer over a secular program. But the conforming of a person to the Person, Christ, is a matter of the heart, not of promoting a "view" or "position." You desire true knowledge for your students, a life increasingly hid in Christ, and of searching out the treasures of His wisdom. And you know this means that you, your teachers, and your students will need to be unceasingly in His Word and in prayer, and in this relationship God will by His Spirit bring amazing growth to your work as a Christian school.

Keep working and praying at this. And you and the rest of us will be doing as much talkin' about heaven and more gettin' there.

William E. Viss

EDITORIAL

The year 1970 marks the date of the joint effort by Calvin College and the Eerdmans Publishing Company, to publish what many of us feel is a significant book: *Christian Liberal Arts Education: Report of the Calvin College Curriculum Study Committee.*

Many of our readers will recall that in 1963 the administration of Calvin College appointed a faculty Curriculum Study Committee to re-examine the curriculum and propose necessary revisions.

A preliminary report of the Committee's work was issued in the spring of 1964, but only to the College faculty. Late in 1965 a more complete document, in manuscript form, found its way into faculty hands.

Though not yet formally published, the *Report* was critically reviewed by an "insider," Lester DeKoster, then Professor of Speech at Calvin and Director of the libraries of the College and Seminary. (See *CEJ,* March, 1968, pp. 12-15.)

DeKoster's critique was answered by another "insider," Gordon Spykman, Professor of Religion and Theology at Calvin, and a member of the committee which drafted the *Report.* (See *CEJ,* May, 1968, pp. 27-31.)

But in the meantime our readers, beyond the immediate community, could, at best, be enlightened by the dialogue, and perhaps even entertained, but could not really judge critically the issues involved because the *Report* itself had not been published.

That obstacle to reader interest has now been surmounted with the spring 1970 publication of the *Report.*

But one other matter remained. As we intimated, both DeKoster and Spykman are "insiders." We felt that our readers, as well as the document itself, deserved a critical review by some "outsiders" (forgive me). We are therefore delighted to print the essay below, written by Dr. Ronald Nash of Western Kentucky University. In a subsequent issue we hope to publish another review, this one by Dr. Arthur Holmes, of Wheaton College.

—P.P.D.

CHRISTIAN LIBERAL ARTS EDUCATION

RONALD H. NASH*

If the Christian college is to survive, it must offer its future students something they cannot find in better endowed private colleges or state supported universities. In my view, any good college should be concerned with much more than what its students learn; it should also be concerned with the kind of men and women those students become. The ancient Greeks recognized that excellence is not intellectual alone. The good man is the well-rounded individual, sound of mind, strong in body and healthy in spirit. A good college should be concerned with educating the whole man and this includes saying something about moral and spiritual values.

It was Aristotle who pointed out that the worst man is not the evil individual who lacks knowledge. However evil this man may be, he is too stupid to do much harm. The man Aristotle warned against was the astute rascal, the man who had all the practical knowledge to achieve what he wanted but lacked the moral character to seek the right ends.

Not every Christian college can match better supported institutions in the quality of its faculty, library and physical plant. But the Christian college can offer something that money alone cannot buy: a philosophy of and approach to education that enables the college to do more with its resources and thus make a better education available to its students. It is time for Christian colleges to begin articulating the unique advantage they have in this regard.

Recently a new book has been published which must be characterized as perhaps the most important study on the philosophy of Christian higher education to be published in several years. Actually the honor is somewhat dubious since it is due in equal measure to the obvious merits of the study and the absence of any other comparable publication. The book, published jointly by Eerdmans Publishing Company and Calvin College in Grand Rapids, Michigan is *Christian Liberal Arts Education*. Among many other things, the report touches on three important items: (1) the purpose of Christian higher education; (2) the foundations of Christian higher education; and (3) an examination and evaluation of three approaches to Christian higher education. I wish to consider the recommendations of the report in this order.

Ronald Nash, Barrington College (A.B.), Brown University (M.A.) and Syracuse University (Ph.D.), is presently Professor of Philosophy and Head of the Department of Philosophy and Religion at Western Kentucky University. The latest of his six books are Ideas of History *and* The Light of the Mind: St. Augustine's Theory of Knowledge.

The Purpose of Christian Higher Education

Many Christians believe that the most important task of the Christian college is the negative and isolationist one of protecting the student from disapproved practices and beliefs found in society. Many Christian colleges seem to think they have performed their duty if they require attendance at chapel, the taking of a few religion courses and abstinence from smoking, drinking and movies. The better and more positive role of the Christian college is preparing Christian students to make a Christian contribution to their society. Building a Christian culture is an important task of the Christian community. This can be achieved only if each Christian is trained to make such a contribution. Once the task of the Christian college is understood in this positive sense, it will have a direct bearing upon that college's philosophy of education.

The Foundation of Christian Higher Education

One cannot develop a philosophy of education in a vacuum. A man's philosophy of education will always be related to his world and life view (*weltanschauung*). In the case of a Christian philosophy of education, a man's conclusions cannot be separated from his view of the Christian faith and what that faith teaches about man's relationship to God.

(1) The report begins by noting that a Christian philosophy of education should recognize that all human knowledge is distorted and fragmented. All men interpret reality on the basis of their presuppositions and their perspective on life. Thus, the Christian realizes that "no education is neutral. . . . Education is always of necessity based on some sort of philosophical perspective or religious outlook, and . . . this basis is reflected in the whole structure and orientation of the education." What sets a truly Christian education apart is the Christian's acceptance of the biblical perspective (i.e., the framework of convictions found in Scripture) as normative and authoritative. While the Bible does not teach physics or astronomy, it does provide a structure for human thought, a perspective on reality. The biblical perspective, among other things, can inform us of the limitations and proper aims of theoretical inquiry. For example, it tells us that the pursuit of knowledge, while important, is not the sum total of human life. The biblical perspective also provides a basis on which we may evaluate the non-Christian presuppositions and conceptual schemes often operative in the various disciplines. For example, the view of some sociologists and psychologists that human evil is a result of defective conditions within human society is unacceptable to the man who accepts the biblical perspective.

Christian Liberal Arts Education **is "perhaps the most important study on the philosophy of Christian higher education to be published in several years." Ronald H. Nash**

(2) A Christian philosophy of education is also grounded in a particular view of the Christian's faith and life. The Christian life is a response of one person to the activity of another person, God. The activity of God is revealed through the structure of creation and through the events of salvation-history, the latter including the revelation of God in Scripture.

Faith is commitment and loyalty to God exercised in everything a man does whether it be the singing of hymns, the study of philosophy or the sweeping of floors. Allegiance to God is not exercised simply in special and isolated "religious" activities with the rest of life being conveniently neutral. A man's religious faith is not just one isolated compartment of his life. It is a dimension of life that should color everything he does. "The Christian does not try to renounce all cultural activities and withdraw into some special sphere of the religious; rather, he engages in all these activities gladly and willingly and eagerly, seeing in them a means of exercising his faith in God."

Furthermore, "the evangelical Christian is of the conviction that there are not religious and non-religious men, men who do and men who do not respond to God; but only men of diverse religions, men whose ways of life incorporate different allegiances and different answers to the fundamental questions of human existence. Man is at bottom, and through and through, religious."

This particular view of the Christian's faith and life produces important implications for a philosophy of education. "The aim of Christian education, then, will be to educate the student to live the Christian life. We shall not attempt to cultivate the religious in the student apart from the cultural, nor the cultural apart from the religious. We shall not even attempt to cultivate the religious and the cultural side by side. The religious in and through the cultural—that is our aim."

One of the best statements of this vital relationship between the Christian and his culture is found in Henry Zylstra's book, *Testament of Vision*.

> It is so easy in the name of Christianity to turn one's back to art, to science, to politics, to social problems, to historical tensions and pressures, in one word, to culture, if you will. But once the conviction seizes on you that these all, precisely because they are cultural realities, exhibit a religious allegiance and ultimate loyalty, that none of them is neutral but rather that all of them are faith-founded, all laid on an altar, all dedicated to a god, then you realize that they are at the very least important. Then you realize, too, that the true discernment of the God behind the culture, the assumption underlying the thought, the dogma beneath the action, the soul in the body of the thing, are precisely what it is the business of our schools as schools to disclose and to judge. In that lies the strengthening of the moral sinews of our young Christians. (p. 147)

(3) A third foundation of this philosophy of education is a view of the Christian community. The Christian does not exercise his faith privately, in isolation from others. His faith is fulfilled only in communion and association with others. Within this community of believers, no vocation is more important than any other. All vocations make their contribution to the development of a Christian culture. Every vocation is a calling from God. Therefore, Christian higher education must be seen as a project of the Christian community through which its youth are prepared to assume their places as mature members of the community, each one aiding the community to perform its purpose on each. Whatever the Christian community needs in order to fulfill its program should be a goal of Christian education.

(4) The fourth foundation is the relation of the Christian community to society. There are two tendencies the Christian must avoid in his relations with society: withdrawal and accommodation. Christians are not to flee the society in which they find themselves and set up a separate society. They are to exercise their faith within society. There is much that the Christian can learn from non-Christians. He may have to place what he thus learns in a new perspective but he still must learn.

But neither should the Christian accept uncritically every element of non-Christian society. Paul's words in Romans 12:1, 2 apply here: "Be not conformed . . . but be ye transformed." Thus Christian education must serve the Christian community at the same time it seeks to achieve Christian goals in the midst of society. Its aim: prepare the student "to live the life of faith in contemporary society." This requires that the student understand society and learn to criticize it. Christian higher education must equip him to perform both tasks.

(5) The last of several other foundations we could examine is the role of religion in the Christian college. "A Christian college cannot be content to display its Christian foundations with chapel services and courses in theology, but must bring its students to a mature understanding of what the Christian religion means for the study of the various fields of learning." One of the more important curricular proposals later in the book is for a required course called "Christian Perspectives On Learning."

Three Approaches to Christian Higher Education

The report distinguishes and evaluates three possible approaches to Christian higher education – the pragmatist, the classicist and the one recommended by the study, called rather awkwardly, the disciplinary approach. The pragmatic approach holds that the "acquisition of knowledge is to be justified primarily in terms of its utility for the solution of concrete practical problems in contemporary life. . . . Human learning must be structured in terms of the contributions it can make to the solution of the practical problems facing contemporary man." If adopted, this approach would tend to eliminate or de-emphasize the place of disinterested study or knowledge for its own sake. At one extreme, it would be manifested in the Bible school mentality that would hold that only those studies that make an actual contribution to the future work of the prospective Christian worker should be studied. At another extreme, some Christian college administrators might become so culture-bound that they would only emphasize courses relevant to particular career objectives.

The pragmatic approach is a direct challenge to the concept of a liberal arts education, i.e., non-vocational and non-professional education. The Calvin College report affirms the abiding

"As good as the core curriculum is, I fail to see any necessary connection between it and the philosophy of education . . . outlined."

significance of a liberal arts education and offers several justifications for such an education. A liberal arts education, the report states, will instill "habits of reasoning and attitudes of mind which constitute intellectual competence." It will train students for leadership or perceptive following in the task of promoting a Christian culture. And a liberal arts education will "form and deepen our appreciation of man's and God's artistic creations."

Even though the report recognizes some value in the pragmatic approach, it is finally rejected on the grounds "that the disinterested pursuit of theoretical knowledge is a legitimate, and even mandatory, occupation of the Christian community. . . . To orient an education toward a consideration of concrete problems is to run the risk that such problems will have disappeared when the student graduates, leaving him then without any sound and systematic structure for his own thoughts and actions. Sound practice can never be divorced from a sound and systematic understanding of God, man and the world,"

However, there is another approach to higher education that overreacts to the pragmatic approach; this is the view of the classicist. According to this theory, education should "aim at developing the man in each individual – the whole man, the moral side of him, the intellectual, the aesthetic, and the rest." The major emphasis here is that education should not produce specialists. Furthermore, one should not study just contemporary culture; rather the whole cultural heritage of man should be investigated. The classicist also holds that knowledge of the world of culture is more important than knowledge of the world of nature. According to this view, "All liberal arts education ought fundamentally to be intellectual and cultural history, aimed at discovering the various minds behind men's cultural activities and subjecting them to a religious critique, to the end that the student may become more aware of the implications of his own faith."

The major criticism the Calvin report makes of the classicist approach centers on its passivity; the classicist is more interested in understanding a culture than contributing to it. While the Calvin educators agree that the goal of education should not be merely training for specialized professions, while they agree in providing an education which is "relevant to the lives of intelligent men no matter what occupations they choose, they insist that 'general education be balanced with a more thorough and concentrated education in some particular area. We should not apologize for allowing students to concentrate. We should demand it.' " As the report goes on to say, "the primary focus of a Christian liberal arts education should be on teachers and students together engaging in the various scholarly disciplines, directed and enlightened in their inquiries by the Word of God." This demands that the student acquire some specialization in at least one discipline (i.e., scientific or theoretical study of some aspect of reality).

A Core Curriculum for the Christian College

The report follows its theoretical remarks on the foundations of education with a description and justification of major alterations in the curriculum of Calvin College. What they have come up with is good but I fail to find it as exciting or as original as the authors of the report. I suspect that somewhere in the background to the curriculum as well as the discussions on pragmatic and classicist approaches to education, there are certain tensions within the Christian Reformed Church that I am not aware of.

In order to graduate from Calvin College, a student must complete 36 courses (the usual requirement in *hours* has been dropped). Fifteen to nineteen and a half of these courses are required and thus make up the heart of the so-called "Disciplinary Approach" to education. That is, the core of courses is supposed to insure the student's general acquaintance with the most important disciplines. Every college curriculum I am familiar with has a similar set of requirements. Do the Calvin College requirements differ in any significant way? Not really. The usual courses are required in mathematics (one course), physical science (one), biological science (one), psychology or sociology (one), economics or government (one), literature and fine arts (three courses), history of western civilization (two), religion (two), philosophy (two), written and spoken rhetoric (two and a half*), foreign language (two*), physical education (one) and a special course called Christian Perspectives on Learning. Another seven courses must be taken in a major area. There are no additional major or minor requirements.

As good as the core curriculum is, I fail to see any necessary connection between it and the philosophy of education already outlined. I have seen similar curricula at other colleges that do not share Calvin's view of education. Indeed, much the same curriculum could be arrived at through the accident of departmental politics – simply giving

*Courses so marked may be waived if the student demonstrates by examination a sufficient degree of competence.

the traditional departments of a liberal arts college a share of the required courses. This would be reprehensible, of course, but the end result would be the same. I doubt if a college is made Christian by the courses it offers and requires. It is rather the way those courses are taught that matters.

Personally, I also disapprove of dropping the usual requirement of a second major or minors. The Calvin educators and I agree that specialization in one discipline is good and in fact necessary. I would go one better and say that specialization in two fields is desirable.

I have just a few criticisms and suggestions concerning the philosophy of education that is the most important part of the Calvin report. (1) The study concentrates on what we call the metaphysical and epistemological approach to the philosophy of education. Undoubtedly, the views held by educators on the nature of ultimate reality and human knowledge are basic to their philosophy of education. Another approach has recently been suggested by Professor William K. Frankena of the University of Michigan.* Frankena thinks of the philosophy of education as a species of moral and social philosophy. That is, the preimary questions studied by the philosophy of education are normative in that they concern, among other things, the types of excellences education is to produce. Frankena's method is not incompatible with that of the Calvin report but his insights could improve any study on this subject.

*in his book, *Three Historical Philosophies of Education* (Chicago: Scott, Foresman and Co., 1965).

(2) The study makes a great deal of the importance of disinterested study of the disciplines. I wonder how, in light of the book's earlier statement that all human knowledge is biased, a truly disinterested study of a discipline is possible. More attention needs to be given to this problem.

(3) Whether or not disinterested study is possible, I wonder if it is always, from the Christian's perspective, *desirable*. Christian education is not disinterested on every matter; it does have some axes to grind. One of its tasks is to show the compatibility of all human knowledge with the biblical revelation. Another task is the apologetic one of eliminating any and all obstacles that might come between man and God. The Christian educator is not simply a dispenser of a pot-pourri of various ideas. It is an important part of his job to show which views are incompatible with the presuppositions of Christian theism.

In spite of these minor points with which I do not believe the Calvin educators would disagree, this important report deserves to be read by all who have a professional or personal interest in Christian higher education. But of course, even the best curriculum offered by the most gifted teachers still leaves open the question of how badly the students want to learn. If students can't learn or aren't interested in working for a quality education, any plan – even the excellent plan outlined in the Calvin report – will succeed, to use an old phrase, only in the Millenium. Since neither I nor the Calvin educators are chiliasts, we may both have to wait a long time.

SImulate to STimulate OR STimulate to SImulate ?

Sometime ago one of my colleagues (not in the social studies field) remarked: "What is the latest on these so-called "*stimulation* games"?" Now one could become very provoked over the lack of sophistication on the part of some in the neighboring disciplines. After all, most people know that this "new thing" in the area of the social studies is referred to as a "simulation" not a "stimulation" game. However, thinking about it later, I admitted that perhaps the question isn't

*See William Nawyn "The Simulation Game: A Promising Innovation", CEJ, May 1968, pp. 25ff.

entirely out of place. Are these games (of which there are many) mainly a simulation of actual life conditions or do they indeed stimulate students to gain a deeper understanding of the realities seen in today's world? A few years ago one of our colleagues in the social studies area did a study as to the theoretical basis of simulation games. There are many books and papers on this subject, so our intent here is not one of the theoretical but rather the practical aspects of the use of these games. In an effort to gain some of these practical insights, I directed some questions to Mr. Leroy Stegink of East Christian High, Grand Rapids, Michigan. Mr. Stegink has an extensive background in the use of the simulation game and the following comments are the results of our dialogue.

Ed. "Mr. Stegink, the use of simulation games as a teaching technique has been around long enough to make a few observations. Why are there errors in the mechanics which seem to go unchanged?"

L.S. "There are a lot of new games currently on the market that could stand further testing and revision. It seems that many designers were so concerned with the profit angle that the material is often slipshod and inadequate. For example, I have been asking SRA salesmen for four years when they were going to correct the printing errors in the Inter-Nation Simulation Game. These are errors in basic formulae that are vital to the game. They have not done so yet, to my knowledge."

Ed. "What about the price factor in many of these games?"

L.S. "When a teacher purchases a game, he is basically buying an idea. Any material he may get is of secondary importance. This might explain why some companies will charge seemingly high prices for cheap looking materials."

Ed. "How important is the role of the teacher?"

L.S. "One of the more vital aspects of any game is the teacher. He can make or break a game. If one has tried a game in class and it was a failure, perhaps the teacher will first have to look at the following:

a. Did he understand the operation of the game? Some of the simpler ones are very easy to understand, but more complex ones like the Inter-Nation Simulation Game require a vast amount of understanding to have any degree of success.

b. Did he understand the purpose of the game? One of the criticisms I have heard leveled against the game "Star Power" is that it teaches people to cheat. Some teachers won't use it for that reason. This, however, is not the purpose of the game. Cheating may be an undesirable side effect, but the purpose is to show vertical mobility in a society.

c. Did he understand the assumptions about reality that the game makes? The purpose of games is to re-create a *model* of some "reality" in a classroom setting. The designers of simulation games make certain assumptions about the nature of that reality to be reproduced, and sometimes these assumptions can differ from those made by the teacher. When this occurs, we first assume that the designers of the games are wrong. However, we may have to check our own assumptions and see if they are realistic. For example, one of the criticisms of the Inter-Nation Simulation Game is that the participants are prone to settle their disputes by war. The teacher, if he disagrees with this model, should first check out the historical reality and see if this is true.

d. Can the teacher stand a noisy, confusing classroom? If he cannot, then he should not use games. Further, can the students operate fairly well with games? Using games will involve a fair amount of noise and confusion and a decrease in the control of the teacher over the class. If the teacher does not feel comfortable in this setting, or if the students will get completely out of control, games are not the answer."

Ed. "What, if after following all of your suggestions, the situations end in failure?"

L.S. "If the game was a failure, don't quit. Find out what went wrong and try to remedy it the next time. There are a lot of bugs in the use of games, and these frequently surface through use. One might enlist the help of the students in conducting a post-mortem of a game to find out what went wrong and how it can be improved."

Ed. "How does one cope with the student reaction of, 'It's Only A Game'?"

L.S. "This reaction comes from certain students who, after playing a game, say "This didn't teach me a thing; it was only a game." This usually comes as a shock to a teacher who is convinced that the game is a good model of reality. Be prepared for this reaction and try to counter it. The teacher can point out various resemblances between the model and reality. One can ask students what aspects of the game are unreal and how they can be made more real. But if the student cannot be convinced, accept it. Games are not for everyone."

Ed. "Any final observations for the teacher attempting the use of these games for the first time?"

L.S. "When one uses a game, there is no substitute for planning and preparation. A lot of the problems with simulation games can be eliminated by careful preparation. Make sure that there are enough supplies for the game. Try to spot problems ahead of time. Try a trial run to uncover any rough spots. Make sure you understand the operations. Finally, in spite of all the preplanning a teacher does, ultimately the best way to learn about games is to go ahead and use them. In this case, experience is one of the better teachers."

Our sincere thanks to Mr. Stegink for his candid observations on the use and mis-use of simulation games. There is no easy answer to the question "Does simulation insure stimulation?" We all realize that the ultimate goals of any type of classroom activity is to stimulate the students to a better understanding of the disciplines being studied. Whether or not "simulation games" can provide this stimulation depends on many factors. Hopefully, the observations made in this article can help make this stimulation more of a reality.

The following games and their sources were by Mr. Stegink suggested for use in a junior high senior high setting:

Sources:

1. Academic Games Director
   Nova High School
   3600 Southwest 70th Ave.
   Fort Lauderdale, Fla. 33314
2. Interact
   P.O. Box 262
   Lakeside, California 92040
3. Project SIMILE
   Western Behavioral Sciences Institute
   1150 Silverado
   La Jolla, California 92037

Games:

1. DISUNIA - Junior High - Senior High
   Students attempt to cope with problems of the kind Americans faced in the period 1781-1789 through divisions on a new planet in the year 2087. Available from Interact.
2. LIFE CAREER - Junior High - Adult
   A simulation of certain features of the labor market, the "education market" and the "marriage market". Write Academic Games Project.
3. MARKET GAME - Upper Junior High - Senior High
   Simulates aspects of the free market process. Part of COMPARATIVE ECONOMIC SYSTEMS, Holt Social Studies Curriculum. Holt Rinehart and Winston, Inc.
4. NAPOLI - Junior High Students - Adult
   A simulation of the legislative process and its interrelationship with political parties. Available from Western Behavioral Sciences Institute.
5. PANIC - Junior High - Senior High
   Students play the roles of members of economic pressure groups in the United States in the period 1920-40. Available from Interact.
6. PARENT-CHILD - Junior High - Adult
   Simulates interrelationship of parent and child as they bargain over the limits of permissible behavior and attempt to achieve maximum satisfaction. Write Academic Games Project.
7. PLANS - Senior High - Adult
   Players assume the roles of members of interest groups who try to use influence and produce change in American society. Available from Western Behavioral Sciences Institute.
8. POOR PEOPLE'S CHOICE (formerly GHETTO) - Junior High - Adult
   Simulates economic and social mobility in a poor inter city neighborhood; also simulates the interaction of the neighborhood and the individual. Write Academic Games Project.

Editorial:

MODERN BIOLOGY *vs* B.S.C.S.

D. VANDER LAAN

The question that looms up in the minds of many Biology teachers today is, "Can I teach my course in General Biology with the *Modern Biology* Textbook or must I go along with the current trend by using one of the B.S.C.S. versions (Biological Science Curriculum Study)?" The Physics teacher might have the same questions with P.S.S.C., or the Chemistry teacher with CHEM Study.

Biology lab has always been an important tool in teaching biology, i.e., microscope work . . . .

Having taught Biology eleven years, I have faced this question many times and have considered both sides very seriously. I felt that, 'just because everyone else was doing it', was not a reason to go to the B.S.C.S. for an introductory course in Biology. Every year, after attending our teacher's institute, I would have questions about it again, because most teachers felt you were not teaching Biology unless you used the B.S.C.S. approach.

Why Not Go Along With the Current Trend?

Here are some problems I had about using the B.S.C.S. approach for a General Biology course that was required of all students. For one thing, the course study looked too difficult for the student who has had very little training in biology. (This has proven to be true, as they are now attempting to make it less difficult). Secondly, I had a problem deciding which version I should choose – Yellow version with its emphasis on the molecular level of biology, or the Blue version with its greatest emphasis on the cellular level of biology, or the Green version with its major emphasis on the individual organism in the community and world biome. My interest is in Ecology and therefore I would have chosen the Green version. This, I felt, would not be right because the student would receive a one-sided view of living things. The student would be taught the

areas in which the teacher was best suited or most interested, rather than training in all areas of life.

And the third reason I chose not to go along with the trend is that I felt that the beginning Biology student was not well enough prepared for a lab-oriented course, where he is on his own so much and not given the basic principles of living things. (Maybe this is true only in our area) I firmly believe that many students of the B.S.C.S. schooling do not have the basic foundations and principles of Biology down, because they were not forced to learn certain basic facts. They may be well-equipped for laboratory work and solving problems on their own, but certain basic concepts are necessary for further study in Biology. I realize that the good teacher of B.S.C.S. would probably supplement to take care of this.

These are the reasons I have not gone to the B.S.C.S. approach for my General Biology students. I feel that any of the versions would be excellent for the advanced biology student.

A Compromise May Be Valuable

Lest you think that I am a hard nose Modern Biology Traditionalist, let me explain my compromise. Because certain facts and concepts are to be explained and memorized in order to be understood, I feel the teacher-student dialogue or teacher lecture (whatever you want to call it) is necessary.

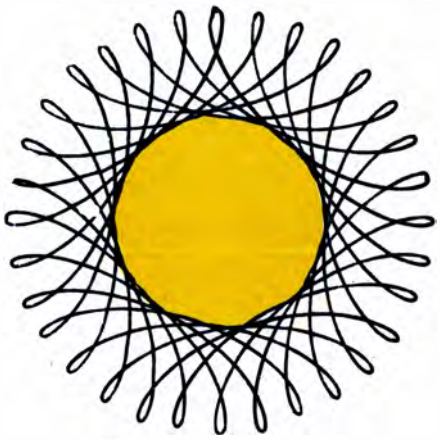
The Biology Lab. has always been an important tool in teaching biology concepts and facts, i.e. microscope work, dissection, field trips. This was always preceded by a teacher's explanation. I felt that there were times though, when it would be good for the students to delve into something new without the teacher first preparing them. This, it was felt, would cause them to make their own judgments about what they were looking at and therefore help them "discover" on their own.

To give you an example of this, I would like to explain what was done before we began our study of the members of the Phylum Arthropoda. Several specimens of each class were laid out on the laboratory tables and the students had to go around, examine the specimen, and record such things as the number of antennae, legs, body regions, types of breathing, and other distinguishing features. Then they had to compare such things as how members of the same Class were similar, the differences between lobsters and crayfish, or the differences between centipedes and millipedes. After they were finished we went over the things that they found and discussed them. It was very interesting to see how much the student can discover on his own. And yet the teacher plays an important role in this method – to wrap up the loose ends, make sure they get the basic facts of that area of study, and relay to the student our Christian viewpoint in interpreting this facet of nature. This method can be used in many areas.

Several specimen of each class were laid out on the lab tables and the students had to go around, examine the specimen, and record . . . .

Another thing I found as a helpful supplement to my teaching, is the *Discovery Problems in Biology* manual put out by the College Entrance Book Company. The problems in this manual are assigned to the student before discussing a particular area of biology. This also forces the student to "find out" for himself before the teacher goes over the material. There are Advanced Study topics for the better students or those wanting to do extra work to raise their grade. Model-type projects of various sorts can be used also to challenge the better student or one who wants to find out more on his own.

In this editorial it is not my intent to down-grade the B.S.C.S. approach, but only to tell you why I have not turned to it, and how I feel a teacher can use the *Modern Biology* textbook and still get some of the B.S.C.S. effect. Whichever approach a teacher takes in this General Biology course, it is very important that he makes sure the student gets the basic principles underlying each area of biological study. And above all, to make his teaching distinctively Christian. Who has more opportunities than the Biology teacher, to present his subject in the light of God's Word?



Editorial

Dear Fellow Christian Educator,

Yesterday I received a copy of the MCTA Convention Program. I felt like an outsider looking in on the circle of Christian education which had for years been such an intimate part of my life. As I read the program, I was prompted to begin my work as editor of this department with a personal letter—a way of getting re-acquainted with many of you and introducing myself to others. (There is really another reason for writing some of the first material myself. What else can one do when the first deadline for copy almost slips past?)

I said, "getting re-acquainted." As I wrote those words, a bit of nostalgia came over me. I can recall so many thrilling and enriching experiences we shared—at workshops, teachers institutes, NUCS confabs, and even parties and picnics. (I was going to add "faculty and pep assemblies," but upon second thought I decided to drop that item because some of my former colleagues at Oakdale and at South Christian High might question whether such experiences were *enriching*. I could say *enlivening* and still be honest.)

But now I live in a new world and am thoroughly enjoying the adventure and the refreshment of teaching in a non-Dutch, non-Christian Reformed school and community. Covenant College is most certainly a Christian school and very Calvinistic in its emphasis. I really feel very much at home here. I invite you to come down for a visit or stop by on your way to the Smokies or to Florida sometime and see "the campus in the clouds" on top of Lookout Mountain, Tennessee.

Part of the adventure in my new work springs from a source of freedom that I now enjoy—a freedom to *teach*. No hall patrol, no lunch duty, no study hall. And beyond that, I feel release from bondage to a hierarchy of education. I no longer have to worry about what the next high school or college will think of my products. (Yes, there are GRE's, but I refuse to teach for such tests.) Furthermore, my chief colleague and department chairman encourages me to be innovative and imaginative in my teaching. And such encouragement calls forth the best in me.

*This letter introduces the new Language Arts Department Editor, Miss Nelle Vander Ark, veteran teacher of English in Michigan Christian Schools and Consultant in Language Arts for NUCS. She is presently Assistant Professor of English at Covenant College, Lookout Mountain, Tennessee.

But then, I wonder whether it was the system (the extra duties and the hierarchy) that made me feel bound or whether the restrictions and inhibitions were not part of my own making—my own misconception of what learning is, my over-concern for "covering the subject" without first and steadily inspiring the object (the learner), too much time spent in checking papers in order to have grades, too little time spent in reading, in feeding my imagination, in dreaming up new "plays" and flexing my pedagogical muscles for breaking through and scoring—in spite of the handicaps. We are really freer than we think if we can only stop to think of ways to exercise freedom—ways to energize our teaching.

Now what would such freedom be in teaching language arts? I don't really know what it would lead to for each of you. I can only describe some of the things that I've tried recently and found exciting. I certainly do not pretend to have a greater wealth of ideas for lively teaching than many of you. I only hope that sharing a few of my experiences with you will prompt you in return to supply this column with some of your new ventures in teaching English. Who was it who said something like this: "An idea transplanted to the mind of another person often produces more fruit in the mind and life of the second than it would have in the originator." (The timing for idea-sharing should be excellent. I believe this issue of CEJ is scheduled to come out in January. At that time and until the end of the school year we'll all need rejuvenating shots regularly.)

My courses this semester include English Composition, Survey of English Literature (for sophomores and for freshmen who qualified to by-pass the composition course) and supervision of secondary student teaching. At the end of the semester I'll be in a better position to talk about our composition program—how we got rid of much negative attitude toward the course by offering options in written and oral rhetoric, and by providing opportunities for students to by-pass the course or apply for special help in basic skills. Our weekly, total-group in-put sessions, which use various resource people, provide the potential writers with a storehouse of ideas and often provoke them to action or reaction in writing. How successful the cumulative effect will be in writing a research paper on a contemporary problem is hard to tell at this stage. Things look promising so far.

Probably the most refreshing thing I'm attempting this year is to teach English literature beginning with the twentieth century and working back. My first reason for making such a choice was that last year I ran out of time and hardly touched the twentieth century—much to my regret and also to most of the class. Thus far I have selected certain writers (Greene, Hopkins, Lewis, Conrad, and Eliot) and a fair sampling of their works for class study and have required students to submit a proposal for their broader, independent reading in the nineteenth and twentieth century English literature. Their proposal included suggestions for sharing some of their studies and also a contract for grading, that is how much work and of what kind for an A, etc. By this time I've had at least one (and with many students, two) ten-minute conferences on their proposals. There is wide reading and much creative work going on. One student has read book after book of contemporary poetry and written page after page of his own. He has just begun his adventures in poetic expression and is experimenting with a variety of forms and subjects. The following is one of the samples he shared with the class last week:

I'VE WONDERED

I've wondered what time is . . .
It's something I can't touch
(And yet it touches me).
When I stop and try to grab a sand of time
It's gone before I've touched it.
I've wondered what love is . . .
It's something I can't touch
(But it has touched me).
When I hasten to snatch a piece of love
It slithers through my fingers before I've touched it.
And I've thought about Time
Stretching before me
Like ripples of water
On a glassy topped pond
Going on forever before me.
And I've thought about Love
There before me
And being lost far sooner than time
On a churned pond.
And I've thought what a beautiful
Picture an endless love in
An endless time would make.

S. Paul Longacre

I'd like to take Becket's *Waiting for Godot* but can't find an inexpensive copy of it. It would be so good for getting at "the human condition" as revealed in contemporary literature. Since some students are working on modern dramatists, I

haven't taken anything of Shaw or Fry yet. I do plan to take the main parts of the modern opera *Tommy* just before our mid-term break. I know it's opera, but it's also significant, provocative current literature. Listen to it sometime soon. It may disturb your sleep, but it may also rouse your teaching.

Not every class session in this new venture throbs with life, but many of them have thrilled me. It's wonderful to observe students go out of the classroom continuing the discussion or having some do some writing on their own. (One student has tried writing poetry with the flair and flavor of Hopkins; another, having absorbed all of Lewis's fantasies and pieces of science fiction, is writing his own.)

I can't recount here the varied approaches for the different works. I shall tell only a bit about two of our sessions with C. S. Lewis. I had selected *Mere Christianity* for initial reading. Afterwards I wondered about the wisdom of that choice. Was it too much like another lesson in Bible or ethics? But I found that with people who know little or nothing about C. S. Lewis and with the kind of students in this particular class, that book really took hold. I'm sure it was one of the most recommended books on campus for a while. In handling it in class, I did two things. The first day I posed as an unbeliever and invited the class to converse with me as they thought Lewis might have done. (I had a real character in mind—one whom I've come to know well during the past year and have learned his line in testing and contesting Christianity.) Two students served as critics to judge whether the approach and line of argument was genuinely Lewis or something else. The conversants had to know Lewis's *Case for Christianity* thoroughly in order to carry on such a dialogue. The weakness in the procedure lay in having too many persons involved. I found my role becoming increasingly difficult because about the time I was on the same wave length as my conversant, someone else would begin with a different approach. Next time I would like to try it with only one person at a time for ten-minute sessions, the rest of the class acting as critics. The second experiment with Lewis was small group discussions on: What do Parts II and III of *Mere Christianity* mean for learning and living at Covenant College? The small groups met for one class period, continued outside of class, and the next class session each group distributed to the whole class duplicated copies of their conclusions. Some zeroed in on social behavior, others on curriculum matters. The discussions were fervent, almost heated at times. I wished I had had a cassette recorder so that I could have preserved some of the interchange. One group produced the following bit of verse and submitted it as the summary of their discussion and understanding of the book.

Under the Style of Christopher Smartt

Let the teachers be humble,
For humility is opposite of the worst of sins.

Let studies be of the Spirit,
For there is spirit in our letters.

Let students live freely, as people,
As are.
For freedom is being free to be a slave to Him,
to others.

Let Christians be "little Christs."
For in doing this we fulfil our duty.

Let virtues Cardinal be known in us.
For the world doth have them—
And such to our shame.

Let those theological be
Spirit ecological.
For this is His life—and doth grow in us.
God bless C. S. Lewis.

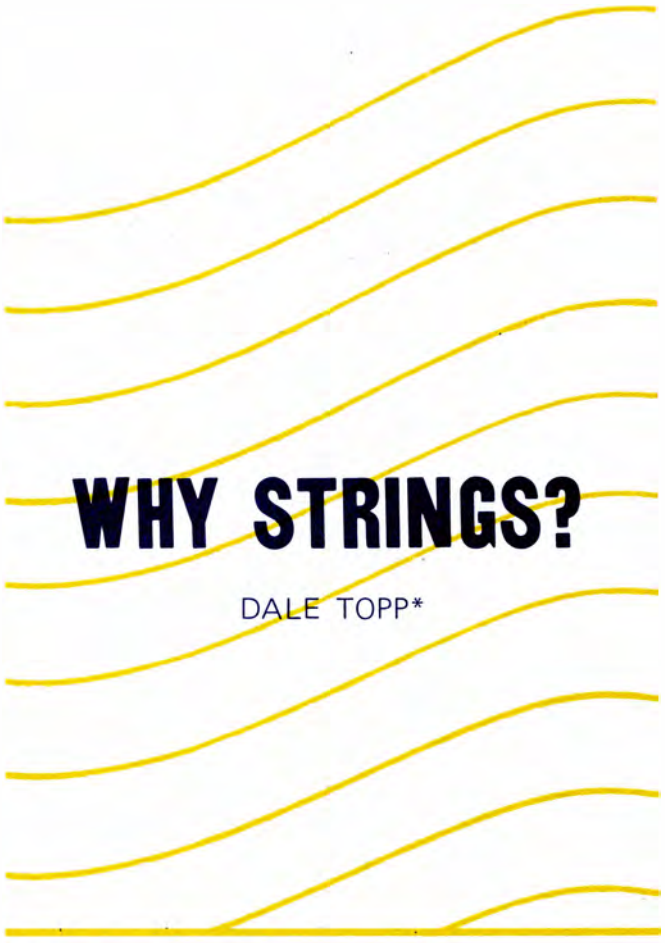
And so literature became for these people not only something to read but also something to produce.

Maximilian Schell, a current, robust film director was asked recently by a news reporter, "Will you act again?" To that he replied, "For a good director, for a good role, of course. In the meantime, I will put together my own projects. The money will not be great; the budget may be restricted. But at last I can make the films I believe in. What more compensation can a man want?" (*Time,* October 19, 1970).

Isn't that thought just the thing for teachers of language arts, too? *Teach what you believe in.* And you will find that both your teaching and your beliefs will gain vitality. What more compensation can a man want?

Don't forget to send me your ideas. What have you tried lately? No need to prepare a polished article. Just a short sketch would make me and many others happy.

Sincerely yours,
Nelle Vander Ark



In nearly every Christian school community are some parents who support or strongly desire an instructional program in stringed instruments, or orchestra. Nonetheless most Christian schools do not have orchestras. Is this bad? Should this gap in the typical Christian school curriculum be examined? If so, why?

Finances. Strings are inexpensive. Stringed instruments for beginners are typically cheaper than are wind instruments. The school needs to purchase many fewer instruments to equip an orchestra than to equip a band. Sheet music for strings is typically less expensive.

Flexibility. Strings can be grouped successfully in many combinations. Through use of smaller instruments and modern methods they can be taught at lower grade levels if desired.

Recruitment. Strings can be used successfully with various numbers of students. As few as twelve students can play string orchestra music while many more are required for a well-balanced band.

Carry-over. Many adults continue to play stringed instruments in small ensembles and community orchestras throughout their lives.

Educational value. Excellent music is available for stringed instruments. Students with as little as one year of experience can successfully play music by master composers.

This article is in no way intended as anti-band. The band has been an effective trailblazer for the entrance of music into the Christian school curriculum. Its ready appeal has resulted in rich musical experiences for many Christian school students.

The band is not the total answer to music curriculum problems, however. Small schools with little hope for achieving sufficient membership for a well-balanced band perhaps should consider initiating a string program instead. Also, large schools whose populous bands have membership waiting lists perhaps should work to balance their instrumental music programs with additional instruction in stringed instruments.

Many who might be swayed by the first part of this article are quickly disappointed when they consider the availability of interested, qualified teachers of stringed instruments. To overcome this lack a special program has been planned for this coming summer.

Miss Elizabeth Green, nationally known authority in string music instruction and author of several music education books, will teach for seven weeks on the Calvin College campus. Her appearance (in cooperation with the National Union of Christian Schools) has been arranged specifically to assist music teachers in beginning or improving programs of instruction for stringed instruments. To enroll in this program you need not necessarily know how to play a stringed instrument. Any music teachers who are interested in teaching stringed instruments are welcome, even if they presently are not teaching stringed instruments.

This first course, meeting five mornings per week from mid-June to early July will cover the teaching of stringed instruments to beginners. In this course Miss Green will demonstrate her methods by teaching stringed instruments to local children. Course enrollees will also play stringed instruments under Miss Green's guidance. The second course (early to late July) will cover the teaching of stringed instruments to more advanced students. Transfer graduate credit is available for eitheror both of these courses.

Should your school be considering the adoption of improvement of a string music program? Now is the time to begin planning.

*Dale Topp, M. Mus., Ph.D., University of Michigan, is Assistant Professor of Music Education at Calvin College and Music Consultant for the National Union of Christian Schools.

selecting music for THE CHILDREN'S CHOIR

HOWARD SLENK*

Conductors of children's choirs, especially young persons who are beginning their careers as choral directors in our churches and schools, frequently ask for suggestions on choral repertoire for children. These persons have some knowledge of the repertoire for mixed voices as a result of their historical studies and their participation in the college choir. And their music education courses have provided them with good teaching material for the classroom. But little in their past experience has prepared them for selecting good choral music for children, music worthy of rehearsal time and of public performance.

Choose Music Written for Children

There is an important motto to remember when selecting children's choral music: Choose music that has been written for children by good composers. Remember two phrases in this motto. The first is "music for children." Stay away from songs that are usually associated with adults. Two sample compositions come to mind: "The Holy City" and "What a Friend We Have in Jesus." Neither composition is by a good composer, but they make good illustrations here. In the first place, the two examples are not musically suited to children's voices. A song like "The Holy City" has long, ponderous phrases, frequent rests, and dramatic climaxes that are alien to the fresh, bouyant approach to music that children have. In a hymn like "What a Friend," the phrases are too short, and the quick notes (–.....––) will create a choppy effect that one should avoid in children's singing. The texts, too, are unsatisfactory. Although the words of the hymn are perhaps comprehensible to children, those of "The Holy City" are too abstract, too far removed from the religious experience of a child (or anyone for that matter). Summing up our critique, the texts and music of both songs lack the charm, naivete, and simplicity that one seeks when children sing.

Music written for children will differ in texture from anthems written for women's chorus. Much of the literature for an adult treble choir is in two, three, or even four parts. A director choosing this type of music for his children's choir is going to waste hours of rehearsal time teaching parts by rote. Worse, he is missing both the beautiful sound and the pedagogical possibilities of unison singing. Children's anthems are primarily unison anthems, and by using them the director can concentrate on blend, purity of tone, breathing, and diction, rather than on rote note learning. The children's choir should begin with unison singing and always consider it an important style, no matter how proficient the group becomes.

Next (in pedagogic and aesthetic order) is the unison anthem with descant, and then the SS anthem with two equally interesting melodic lines. The SA anthem is last on the list for reasons again aesthetic and pedagogic: (1.) many SA anthems have a dull alto part that simply moves in parallel consonances with the soprano; (2.) young children should use their head voice, and alto parts are often too low for them; (3.) it is a temptation to place the readers (often our most musical children) on the alto part to save rehearsal time.

Choose Music by Good Composers

The second phrase to remember in our motto is "by good composers." Do not give the children choruses just because these songs are usually associated with them. Children deserve better music than this. Their tastes are being formed, and we owe it to them to present something good, something lasting, music that even an educated adult could respond to. I am not contradicting myself here–I said earlier that the children's choir should not sing adult music. Now I am saying that the children's music should be so good that adults will want to sing it.

My second reason for abandoning choruses is a practical, musical one. The phrases are too short,

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the rhythms too clipped, and they all have a boistrous, sing-along quality that is musically undesirable in a children's choir.

So far my advice on repertoire has been mainly negative. Let me make a transition to a more positive approach by means of a critique of a children's choir I once heard. It was a well-trained group. They began with a performance of "Open the Gates of the Temple." Now this song has the same faults as "The Holy City"; first of all it is hackneyed, but think also of the heavy, long, opening notes, the frequent rests, the ponderous phrases. And the children's voices reflected the faults of the song. They sounded heavy, strained, ill-at-ease. The second number was "Were You There"—for children, too slow, too lugubrious, too sustained. And somehow I cannot associate "tremble, tremble, tremble" with a child's idea of Calvary. Contrast with this text the words of a fine Lenten song by Bach.

> O saviour sweet, O saviour kind,
> Who came to earth the lost to find,
> Who died to save us on the tree,
> Our hearts are filled with love for thee.

The third song this choir sang was a secular one—"The Happy Wanderer," and the change in their tone, facial expression, and musicianship was remarkable. All was light, bouyant, and delightful. Now, I am not necessarily recommending "The Happy Wanderer" for the children's choir, nor does all music for children have to be light and bouncy. What I do advocate is that you choose music that has child-like qualities: (1.) phrases that (whether long or short) can be sung with grace and bouyancy; (2.) dynamics that are sustained or that rise and fall in a subtle, spontaneous relationship to the text; (3.) a texture with a sung unison line in clear prominence over the accompaniment, or, in two-part music, lines that are both melodically oriented; (4.) a fresh text that children can understand and feel, instead of one filled with rhetorical questions (Were you there?), archaic constructions (a-sleeping), and tired cliches (couches of pain).

Mary E. Caldwell's "Spring Prayer" is a children's anthem that meets all of these requirements. It has a beautiful variety of long and short unison phrases that are like chant in their natural flow and contour. The dynamic level, a *mezzo forte* for the first two stanzas, rises to a *forte* for the more energetic third stanza, and recedes quite naturally to a *pianissimo* in the last. And the text is fresh: children find it easy to learn and hard to forget. "Spring Prayer" will be analyzed in greater detail in the second and third installments of this article: "Preparing for Rehearsal" and "In Rehearsal." There are many more such delightful anthems. A list of those I have found most successful in my work with children is given below.

Recommended Anthems for Children's Choir

Unison Anthems

Lang	Six Vesper Hymns	Novello	Chor Ser 102
Caldwell	Spring Prayer	Summy-Birchard	B-2113
Harvey	We thank Thee, Lord, for this fair earth	Novello	H.C. 3
Holst	Christmas Song	G. Schirmer	8119
Taylor	A Child's Prayer	Oxford	1006
Buck	O Lord God	Novello	Chor Ser 59
Bitgood	The Christmas Candle	H.W. Gray (Novello)	No. 1348
Clokey	Praise, My Soul, the King of Heaven	Harold Flammer	No. 86149
Lewis	All Things	Summy-Birchard	B-1629
Robson	Your Songs to Jesus raise	Novello	H.C. 22
Means	Let us, with a gladsome mind	H.W. Gray	No. 2498
Kindermann	Dear Christians, Praise God Evermore	Concordia	98-1503
Rathbone	The Children's Song	Novello	H.C. 7
Marcello	O Lord, Our Governor	Concordia	98-1045

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Unison Anthems with descant

Baker	Whence is that Goodly Fragrance	Summy-Birchard	B-1138
Eichhorn	Christ the Lord is risen today	H.W. Gray	No. 2124
White	A Prayer of St. Richard of Chichester	Oxford	No. 44 P 033
Hunt	A Hymn of Praise	Novello	H.C. 21
Krone	For the Blessings of our Days	Neil A. Kjos	No. 4218
Thiman	Come Lord, and rule the earth	Novello	S.S. 1714

SS Anthems

Kountz	Rise Up Early	H.W. Gray	
Thiman	A Hymn of Praise to the Creator	H.W. Gray	No. 2286
Thiman	How lovely are Thy dwellings fair	Novello	Chor Ser 78
Marcello	As the hart panteth	Novello	Chor Ser 45
Wolff	Savior, Like a Shepherd lead Us	Concordia	98-1358
Wolff	Come, Holy Spirit, Come	Concordia	98-1358

SA Anthems

Wesley	Lead me, Lord	H.W. Gray	No. 1001
Dickinson	O Saviour Sweet	H.W. Gray	No. 211
Marcello	Give ear unto me	H.W. Gray	No. 1522
Mueller	Beautiful Saviour	Carl Fischer	CM 6345
Warner	Alleluia! to the Triune Majesty	Summy-Birchard	B-2066
Larson	Come, Children, Join to sing	Schmitt, Hall & McCreary	No. 216
Rockefeller	An Easter Carol	H.W. Gray	No. 1966
Mueller	The wise may bring their learning	Carl Fischer	CM6302