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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.

Announcements and advertisements are accepted according to the following policy:

1. Placement is restricted to those publishers, colleges, or private parties whose product or service is of direct benefit to the educational process and profession. All advertisements and notices must be of value to educators, and should provide assistance to them in finances, building and facilities, curriculum, and opportunity for professional advancement.
2. Announcements should reflect both the interest of and the same philosophy and standards as the Christian education movement. All entries must be designed by the advertiser prior to being submitted, but are subject to modification.
3. The Managing Editor reserves the right to reject submitted ads and announcements. A schedule of fees is available from the Business Manager.

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from me to thee...

Teacher TURN OVER

The job market in teaching has done almost a complete flip-flop in only a few years. After a decade of desperate shortage of qualified teachers, and after a number of years of staffing schools with almost all comers, we now face a period when even the best graduates of good teacher education programs cannot always find a position. This is unfortunate for both those young, energetic, bright teachers, but also for the school systems which they could so capably serve, if so many positions were not held in almost perpetuity by teachers who are not as well equipped, by neither disposition, nor drive, nor competence, as the best of these young teachers are. Loss of talent and training is always a personal and social tragedy, all the more so because nobody in particular is the culprit.

The present tragedy is doubly compounded since both the task of teaching and the training for it have changed significantly from what it was a decade or more ago. The result of this rapid change is that teachers receiving degrees ten to twenty years ago find themselves puzzled and threatened by these changes, and often unable fully to cope with them. They continue to teach, but find themselves increasingly at bay in the classroom, or at least settling for less and less of their previous goals. Meanwhile, both student and parent dissatisfaction with schools, Christian as well as public, grows at an ominous pace.

Teacher turnover of the past has been accomplished largely by the natural process of waiting for those in the profession to reach retirement age, or go into marriage, or enter other occupations. The signs of the times are that this process is now too slow. By these means, and these means alone, it will take over a generation (20-30 years) before school programs can be significantly affected. We can no longer be comfortable with this time lag.

Some ways do seem open for increasing teacher turnover, increasing the number of present teachers who exit the profession. We have thought so long that the major problem was how to get the right people to enter the profession that it is now hard to think that the major problem is how to get the right teachers to exit the profession, but the times require it.

One method would be to bring increasing pressure on all teachers to exhibit professional growth in order to retain teaching contracts. Several kinds of evidence could be used as measures of professional growth. No one of them is conclusive, but cumulatively they could be used as indicators of those who are growing and those who are not.

1. pursuit of advanced training, whether through formal degree programs or through summer institutes and workshops.
2. attendance at professional organization meetings, and subscription to professional journals.
3. satisfactory ratings of classroom effectiveness by both students and fellow professionals.

Increasing application of any or all of these means of teacher evaluation will do much to separate the professionals from the time-servers and the half-hearted.

I believe that I speak for the hundreds of young, eager, bright recent graduates of our many teacher education programs when I say to principals and other hiring personnel, as well as to teachers: Find some ways to let us help the schools, even if it means encouraging the least productive members of your staff to exit the profession before the official retirement age. The schools will be the better for it.

—D.O.

TEACHER EVALUATION: BLESSING OR BANE?

by Ed Bosch and Dan Vander Ark*

The following article is a series of excerpts from a panel discussion held at the Midwest Christian Teachers Association convention held in Chicago on October 28 and 29, 1971. Participating on the panel were Dr. Ken Bootsma, Superintendent of Jenison Christian Schools, Mr. Ernest Van Vugt, President of the Hudsonville Unity Christian High School board, Mr. Clare Pott, a teacher at Holland Christian High School, and Mrs. Harriet Eldersveld, an elementary teacher at Roseland Christian School. In editing and excerpting the taped dialogue, we take full responsibility for any misrepresentation of what panelists said. Each question below is followed by the response each panelist gave.

1. For what reasons would there be an evaluation procedure?

Ken: "Evaluation should begin with self-evaluation. You should be willing and able to look at yourself to try to gain some objective insight as to what you are doing, what effect you are having, and what you hope to gain. I feel the most significant purpose of evaluation would be that of personal growth. It's to help you become a more effective teacher. It's also necessary in order to have justified dismissals; if there isn't a good evaluation procedure, then I think you're missing a moral obligation."

Ernie: "We have always had teacher evaluation; we can't escape it. You see we simply have to know more than we can get at by word of mouth, rumor if you will. Because usually it's the unsavory characteristics of the teacher, his faults and failures, rather than his strong points that are talked about. No one seems to talk about the good qualities of the teacher. If dismissal is used in the sense that I take it to be used, evaluation might not be so helpful at that point unless it has a history because I understand dismissal as termination of a contract, and usually that's done only, of course, for gross misconduct, dereliction of duty and life. If the term is used to mean non-renewal of contract, surely there ought to be a broad evaluation before something like that takes place. And I think our schools have been remiss in not having it."

Harriet: "I hope that we don't in this business of evaluation descend to where we are more concerned about the grade scores of our children on their achievement tests than we are concerned about the spiritual values which we as Christian teachers may be instilling in these children. The word "accountability" has a theological tone to me. We are accountable first of all to God as Christian school teachers. Don't think that's a simplistic approach to evaluation. That isn't. It's a very complicated approach to the evaluation of a Christian school teacher's work. And I think that in the interest of being truly professional, but in the interest of being truly a Christian, that should also be considered and the procedure should be thought of in that light also."

Clare: "If there's to be an adequate, valid evaluation I believe the primary purpose should be for the teacher's benefit. Every dedicated teacher wants to be the most effective teacher he can be. If a valid evaluation can help him toward that goal, every teacher will look upon the evaluation as a real blessing and an opportunity. Obviously no teacher knows all of his shortcomings. Even if he does, he certainly would welcome constructive suggestions for change. If proper methods of evaluation are available and used, the truly dedicated will seek it rather than shy away from it. Perhaps we could guard against the majority of dismissals—and I don't know if there are many of these anyway—but at least we should take careful screening before we give employment."

2. Of what relative importance are the following criteria in evaluating teachers? (Listed were Community status, students, administrators, professional standing, etc.)

Ernie: "If there were no higher pay scale for an M.A. and a person went on to get an M.A., it would say a great deal about his professional attitude. The teacher's role in the church is also important. The important question is the question that the Lord addresses to us: Do you love me? And if we say yes, He would say in reply, Love me, love my church. And consequently that can be very important also in terms of teaching. That's one way we can tell our students, Look, the church is important; It has it's faults but I have found my place in it, I love it, I work within it;

*Mr. Bosch and Mr. Vander Ark are members of The Professional Standards Committee of the Midwest Christian Teachers Association

hopefully you will too. As for student evaluation, just because they enjoy a class doesn't mean that the teacher is a good teacher or that the course is a good course."

Harriet: "Inherent in the system of teaching, whether in Christian schools or public, is evaluation already. You are being evaluated every minute of the day. If your kids make more noise than somebody else's do, your fellow teachers say, 'How come Mrs. Eldersveld's class has to make so much noise? I can't even teach my math class.' Mr. Yff, one of my former administrators, came into my class and in a very kind way talked to me and taught my spelling class. I was teaching in the second grade and he was an eighth grade teacher. With no problem at all he got down to their level and taught the class. So an administrator can be the best evaluator."

Clare: "I would regard the opinion of my fellow teachers as the most reliable criteria for evaluating teachers. Perhaps in a school with a strong department, the chairman who is also a teacher may be the most logical person. Of course there's the administrator. He certainly can if he has been or is a teacher. This is not to say that there would not be problems with teachers evaluating teachers. In the long run, only a doctor can appraise the surgery technique of a colleague; only a seamstress can measure the work of another in her vocation. An inexperienced person can certainly make observations, sometimes very accurate ones, but they do not necessarily give me the appraisal I would want to live by, work by, and improve by."

Ken: "It's the process—what happens within that classroom, the interpersonal relationships between student and teacher—that we're really after as far as improvement and building. Now who's going to do it? I vary somewhat here because I believe the administrator should carry the majority of the responsibility in this area. It's his responsibility to help each of you to improve. It's his responsibility to the board, to the community, to maintain a fine staff. If I were going to put a percentage figure on it, I'd say 50% by the administrator, 35% by students, 15% by fellow teachers. In the event you had a department chairman, it would have to be reworked somewhat. As for community status the thing I'm concerned about there is that the community, the parents who are responsible for putting up the dollars for educating their children, ought to know and feel that the teacher is creating a spiritual environment within that school that would enhance that child's growth."

3. Before being involved as an evaluator, what training or background should any evaluator have?

Harriet: "I think this is a pretty new sort of thing in education and all over. We are going to get into some kind of thing that is going to be commercialized before we know it if we're not careful. E.T.S. is already setting up a huge system and organization and giving samples of tests for evaluating teachers, and there are all kinds of companies that are putting this out. My problem is this: should a subjective person or evaluator be evaluating people on something which is subjective? And how effective can this be? Or should it be a company? Do you want your spiritual values evaluated by a computer, by a machine? Can they be?"

Clare: "Perhaps we have to make a distinction between evaluation and observation. We're all able to make observations, and would not necessarily have to be particularly knowledgeable in a given area. It is possible that accurate observations are made that can lead to valid evaluations. I believe good evaluators of teachers are those with teaching experience, knowledge in the subject area, who have dirtied their hands with the problems of students, shared their successes and failures, and their abilities."

Ken: "I think evaluation begins with an understanding of the teaching/learning process. Unless there is an understanding on the part of the evaluator and the teacher himself as to what is involved, what kinds of things make up the teaching/learning process, then it's almost impossible to evaluate that teacher or provide that teacher with feedback that's going to be worth anything. Maybe it's tough to measure spiritual growth. But I think it's obvious sometimes, and I think it's something we can go after. It begins with understanding what this process is, and from there I think we can define what we expect, where we want to go, and what we expect our students to have. And what happens in the classroom is really unknown, except by product or by someone visiting or talking to students about what's happening in that classroom."

Ernie: "I think the important thing in the whole matter of evaluation is the kind of questionnaire that's used. The questionnaire has to be properly formulated and if it's so done, I think students are a very effective way of evaluating certain qualities of a teacher, such as mannerisms that may stand in the way of his being effective, or whether he sticks to his subject. I'm not afraid of what students say. If there is one thing students tend to do, it's to be too generous toward the teacher. That has been my experience. They are not only honest, but they're charitable. And they would not interpret the questionnaire, but the trained administrator and perhaps someone on the staff would be doing that."

Editorial . . .

When the Reformed Ecumenical Synod met last winter in Chicago (March 2-5, 1971) for a three-day conference on race, part of their 11-page proposals referred to Christian day schools.

To communicate these proposals, one of the means adopted was ". . . that the proposals concerning Christian Day Schools be sent to . . . The *Christian Educators Journal.*"

These proposals—relevant, stimulating, self-explanatory—follow:

"III. Believing that the churches and related institutions need suggestions for ways to act in combating racism, the RES Conference on Race, through conference action groups, has gathered the following list of proposals which are conveyed to the churches and related institutions for their use.

A. Proposals regarding Christian day schools:

"1. that, since the Scriptures provide the basis for a genuine philosophy of Christian education wherein schools founded on this philosophy need heterogeneous cultural exposure, and inner city youth are often deprived of an adequate education, and since the Christian day schools as presently constituted share in the educational crisis of today's cities, and since we have a communal Christian

4. Should evaluation be anonymous?

Clare: "If it isn't worth signing, it isn't worth saying. That sounds harsh but I believe that deep down. If the teacher is going to judge the validity of a certain evaluator, it is imperative that he know the credentials of his evaluator. If I'm to be helped in my search for teacher effectiveness, I must know if my evaluator has the capacity or potential to make valid comments, favorable or unfavorable. I must know if his background, knowledge of the evaluating area, is substantial."

Ken: "As far as students responding to teachers, anonymity is necessary, and it increases the reliability. We've done studies to that effect."

Ernie: "I'm not sure that I as a teacher could totally disregard what a student said, what he thought of my teaching or of my personality when it came out to giving him a grade."

Harriet: "As a matter of fact, if a student has to evaluate you, if it comes to this sort of thing, that they're going to hand questionnaires to students, I agree it should be anonymous. But for everybody else I want to know who's talking about me."

5. How can you evaluate when you're not on the teaching scene?

Ken: "I don't think you can. Training is necessary except for kids. They're there all the time and we find that kids are basically honest. They're going to give you a pretty honest picture. They may be generous, they may be kind, but we haven't seen a profile in 5000 in two years that hasn't dipped at several points along the scale. And those are the things you work on.

6. Don't teacher evaluations really come from students? If fellow teachers have to evaluate, on what basis do they evaluate other than students coming to them and sharing experiences?

Clare: "I don't think that all evaluations do come from students. For example, we teachers talk about problems, we see each other in action, etc. There are a lot of other ways besides being in the classroom."

Ernie: "I share Mrs. Eldersveld's fears for student evaluation in the lower grades. I don't know how that can be done. I was speaking from secondary and college experience with students."

7. With whom should I share my evaluation? How will my evaluation help me?

Ken: "The most significant person whom you could share your evaluation with would be someone who could help you, whom you feel you can trust, go to, sit down and lay it out in front of them and show them that profile or the results and say 'How can I improve? What can I do to improve self-control? What's wrong with my appearance?' The best way to improve yourself is to know yourself. The best way to find out how you are being perceived by others is to ask them. If you have that information, then you will know your strong points, your weak points. We have found that for those teachers who are made aware of their weaknessess, 80% of them have been able to significantly raise their evaluation by the following year or at a subsequent time by knowing that that's a weak area. They will tend to work on that, and I think that's the significance of evaluation. That's how it can be helpful to you."

Ernie: "I would share my evaluation with whoever could help me, whether that be the head of the department, a friend, a fellow-teacher, an administrator, my wife, with whoever can help you. The student is the real beneficiary if you are working to improve yourself.

8. Who should evaluate administrators?

Ken: "I believe that the primary source should be the staff. It's rather interesting that they all perceive you in somewhat the same way; your weak points stand out just a little stronger."

9. Should the evaluations of administrators be anonymous?

Ken: "They were in our case, and I believe it's best. But there were a few people on the staff that signed their name to it and that's all right."

10. Is there any value in board members not knowledgeable generally in classroom situations to visit the classroom?

Ernie: "No, ordinarily not. The kids will side with the teacher when a board member steps in. I've had that experience, and it is kind of regrettable that too often the board doesn't know the staff. I think the powers of the board have to be in some way limited slightly, and I prefer working in the direction of a faculty executive committee, particularly on the secondary level, and where you're working with experienced teachers. There are certain decisions which the board simply by virtue of its lack of training, experience, knowledge in the situation ought not even to be making, surely ought not to be making without consulting the faculty committee if there is such a thing, and I think there should be."

responsibility to our neighbors and true education is a very significant ingredient for a flourishing Christianity in the inner city, enrollment be granted to any student whose parents are aware of the Christian philosophy of the school and interested in the Christian education arising out of that philosophy.

"2. that, since many Christian day schools as are popularly associated with specific ecclesiastical bodies wherein teachers are usually constitutionally required to subscribe to denominational creedal standards as a condition of employment, and since such conditions prevent the employment of teachers of other evangelical backgrounds reflecting other cultural and ethnic groups, school boards be encouraged to develop with the National Union of Christian Schools a biblically-based, distinctive educational creed to which academic staff members would be expected to subscribe.

"3. that the National Union of Christian Schools and our member denominations involved in Christian day schools be urged to plan and set up in-service training sessions to prepare teachers to educate children of various ethnic and socio-economic background."

Copies of the complete official report of that conference (including, e.g., proposals regarding Christian colleges, churches' diaconal ministries, legal justice, housing patterns, churches facing changing communities, etc.) are available from Reformed Ecumenical Synod, 1677 Gentian Drive S.E., Grand Rapids, Michigan 49508.

–V.B.

Satisfaction With Teaching Career is NOT High

by Gordon De Blaey*

For centuries employers have known intuitively that the satisfied worker is the productive worker. Those of us who work as teachers are aware of this idea perhaps because we must communicate with and relate to *people* as part of our work. The product of our labor is a child's thought patterns, attitudes, beliefs, knowledge, in fact his very future. Since teachers are strategic in influencing such an important product it seems most desirable that teachers be satisfied with their lot, thereby becoming more productive.

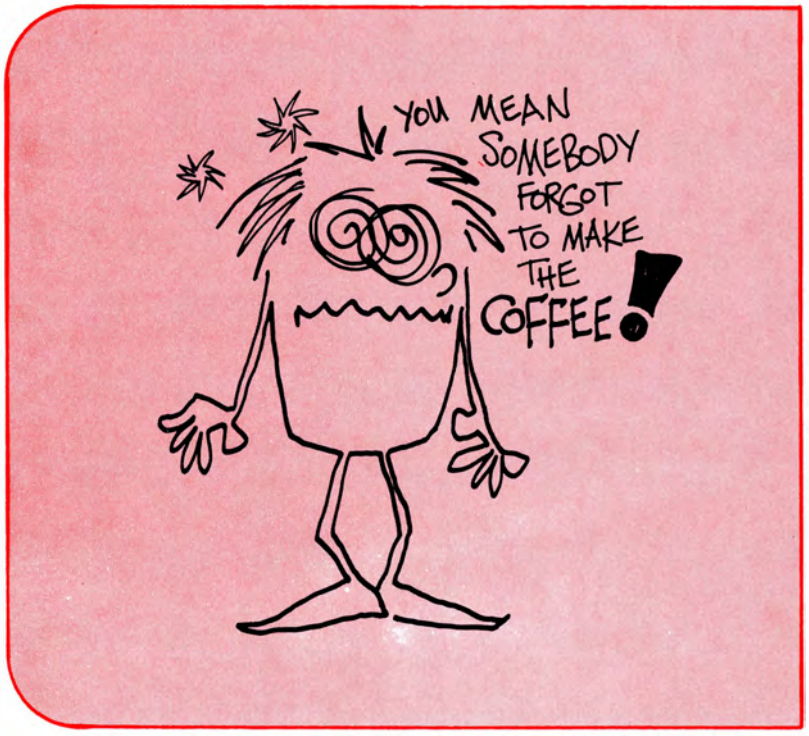
Just how satisfied are teachers? How satisfied are Christian School teachers? Are they satisfied with their career, their salary, their feelings of accomplishment and service? There are a number of factors involved in one's level of satisfaction with his occupation and those just mentioned hint at only a few. My father was a Christian School teacher for as long as I can remember and many of the verbal responses and rationalizations for choosing a teaching career have fallen upon my ears since childhood. How often have you heard (or said yourself) with a certain amount of justified piety "I'm certainly not teaching for the money" or "The greatest reward for a teacher is to have that naughty boy in the fifth grade come to you ten years later and tell you what a positive influence you were on his life." I must admit that I sometimes questioned the validity of such remarks. Do you ever wonder just how satisfied Christian School teachers are with their career?

I'd like to share some data with you that relates to that question. About two years ago I collected a large amount of data on teacher role, a small portion of which I reported in this column some time ago. As part of that same research, teachers were asked to respond to a series of items that tap some of the areas of career satisfaction. The sample consisted of 91 Christian School teachers (K-6) from a large mid-western city. Teachers responded by indicating on a seven point scale the degree of satisfaction they felt concerning such things as the top salary available for teachers, recognition given teachers, effect of teacher's job on social life, and their feeling of personal accomplishment.

As a group, the respondents indicated only mild satisfaction with the teaching career. Within a possible range of 1 (very dissatisfied) to 7 (very satisfied), the average score on the 12 item scale was 5.32–just above the "indifferent or neutral" category. To some, that may be encouraging, but I suggest that such a low degree of satisfaction is somewhat alarming and is worthy of our attention.

It is interesting to look at the order the twelve items fall into when they are listed from most satisfied to least satisfied. On the basis of average score for each item, such a rank order is shown in Table I. The items are reproduced in the table just as they appeared in the questionnaire and the average score for each item is also given (1=very dissatisfied and 7=very satisfied).

*This regular column contains research reports by members of the Sociology Department of Calvin College. Dr. Gordon De Blaey comments on his own research in this issue.



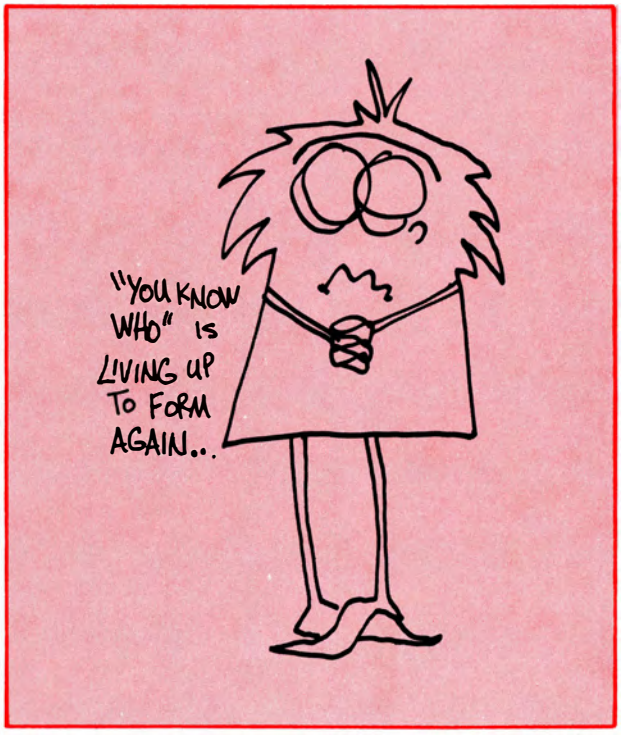


TABLE I. SATISFACTION ITEMS IN ORDER FROM MOST SATISFIED TO LEAST SATISFIED

ITEM	AVERAGE SCORE
1. The feeling of service found in teaching.	6.46
2. The feeling of personal accomplishment found in teaching.	6.35
3. Chances for receiving salary increases as a teacher.	5.96
4. The amount of progress which I think I will be able to make in my professional career.	5.76
5. The top salary available for teachers.	5.59
6. The capabilities of most of the people who are in teaching.	5.57
7. The state of teaching as a "profession."	5.16
8. The effect of a teacher's job on his social life.	5.02
9. The effect of a teacher's job on his family life.	4.97
10. The opportunity which teachers have for associating with other professional people.	4.45
11. The amount of recognition which teachers are given by society for their efforts and contributions.	4.37
12. The amount of recognition which teachers are given by members of other professions.	4.14

Analyses of Table I quite clearly distinguished certain areas about which teachers are reasonably satisfied and other areas about which they are quite dissatisfied. The two top items, for example, suggest that teachers get most satisfaction out of the psychological uplift their profession provides. Fifty-eight percent of the sample said they were "very satisfied" with the feeling of service they felt and 57 percent were "very satisfied" with the feeling of personal accomplishment they felt, while only 2 percent and 5 percent respectively said they were at all dissatisfied in these two areas.

At the other extreme, however, it is evident that if there is anything about teaching that is least satisfying, it is the amount of recognition teachers are given. Thirty-five percent of the sample said they were dissatisfied with the amount of recognition given teachers by society, and an equal proportion were dissatisfied with recognition given teachers by other professionals.

Salary satisfaction appears relatively high on this ranking. This suggests to me that progress has been made over the last several years in terms of financial remuneration for our teachers. Perhaps the comment "I'm certainly not in teaching just for the money" is not as meaningful as it once was. Only 13 percent of the sample was dissatisfied with the top salary available for teachers and only 5 percent were dissatisfied with their chances for receiving salary increases.

The relative lack of satisfaction with the effect of a teacher's job on social life and family life should be a bit disturbing to educators and administrators. Dissatisfaction with the effect on social life may well be related to dissatisfaction with the amount of recognition teachers see themselves receiving, but the effect on family life is more likely related to teacher responsibilities which extend beyond the classroom—we are all aware of the odd hours necessitated by the typical meetings, committees, etc. that are part of a teacher's life. It may be difficult to fulfill the expectations of the teacher role while also fulfilling the expectations of the husband role, wife role, father role, or mother role. The real reasons for such dissatisfaction are worthy of future study.

Perhaps my father was accurately portraying the average Christian School teacher after all when he made the point that "The real rewards in teaching come in terms of service and accomplishment." What do you think? By the way, an interesting observation to ponder is that this study found public school teachers ranked these items almost identical to Christian School teachers.

TEACHER'S LOUNGE...

MORE COMMITTEES...?

by John Borst*

For a year or more the Professional Standards Committee of the MCTA has been actively engaged in setting forth some statements dealing specifically with the responsibilities of teachers. One of these statements which has been subsequently adopted by the NUCS as a recommended policy, is entitled, Membership of School Committees. The statement provides a random listing which seems to suggest that all committees should have teacher representation.

We should say at the outset that this statement was born out of the responsible minds of truly professional teachers, Christian men and women whom we hold in highest esteem and whose personal efforts in their respective schools are a tribute to the profession. But in the same breath we would disagree with the ideas expressed. We would like to share just a few thoughts which may not be new but rather a reassessment of where we are.

Let's start at what must be called a real beginning.

PUPIL-TEACHER RELATIONSHIP

There is one relationship to which all others must bow. That is the relationship of teacher-pupil, whether that is in the highly personal setting of a one-to-one relationship in private tutoring or in a normal classroom of 24-30 pupils. By definition, a school is school only when every energy is bent in the direction of intensifying that relationship.

At the risk of oversimplification the teacher's primary task is to teach and all that it involves. What in the final analysis makes a school good is when capable, professional teachers take seriously that critical relationship of teacher to pupil.

Now this is a tremendously time consuming task: seeing the personal problems, understanding subject matter, and creatively giving substance to what must be mastered, employing countless resources such as the printed page, mass media, audio-visual techniques and equipment. Staying abreast of curriculum changes, building new psychological insights, and using the sophisticated instruments available to know the social, academic and physical development of kids at a given level is a monumental task.

And then to top it all off, as a Christian teacher she/he is called upon to take the Christian philosophies of education from the sanctified towers of higher learning, know and digest them and then (the most difficult of all) translate that philosophy into a palatable, workable, understandable program which can be clearly perceived by the 30 children in the classroom whose IQ's may easily range from 85-139 (with a genius or two thrown in for good measure). There isn't a teacher that ever feels she has finally exhausted her volumes of background material, but only becomes exhausted in her efforts to stay abreast.

"For every teacher who has been made a disciple to the kingdom of heaven is like unto a man that is a householder who bringeth forth out of his treasures things new and old". Matt. 13:52

Now what I'm getting at is that there is something almost sacred about the pupil-teacher relationship. The teacher's time is so precious that no one should tamper with it without just cause.

The Christian teacher must reach beyond the normal length of the day or week. For time knows no limits when you are a counselor, friend, and spiritual advisor to the students. With exemplary behavior a teacher must take the time to grow spiritually, be alone with his/her Bible.

*This column under the editorship of William Kool, gives reactions by administrators to trends in Christian schools. This reaction is by John Borst, Principal, Cutlerville, Michigan, Christian School

TEACHER BEYOND CLASSROOM

We make a concession at this point, and agree with the first phrase of the committee report: "Since the responsibility of a teacher to a school system includes more than the classroom assignment". . . : that is, more than a relationship directly to her pupils.

The criteria we apply here could be:

A teacher goes byond the confines of classroom when there is something that impinges on that pupil-teacher relationship, and is closely allied with it. Some of these are: (1) total school discipline (an administrator needs his teachers to help him), (2) curriculum development/change, (3) textbook selection, (4) relationships of class/subject matter to total school program, (5) equipment use, (6) extra curricular activities, such as programs, athletics, clubs, parties, debate, etc.

LINES OF AUTHORITY/ACCOUNTABILITY

The sophistication of our time tends to lead us into the wiping out of clearly defined lines of authority, responsibility and accountability.

Everybody needs a piece of the action. People don't seem to be happy doing a job but like to pick up an added sense of importance by sitting in with the "chiefs" and help make any and every decision which may affect their lives. The creative efforts of the teacher are then exhausted on meetings, committees, administrative detail, etc.

A close parallel to the problem in education is that of the clergy. Ministers are on committees, boards of trustees, etc, etc, and by their own admission become so busy that they cannot find time to make sermons, visit the sick, or spend a couple hours per week on the lost souls in their own community.

The hard work is done on the firing line, and that's where the teacher is. Some one has to do the job of working directly with the pupil, that person for whom the entire structure exists. It is the most wearying, requires the best effort everyday, is deserving of the highest compensation and commendation. It is also the most rewarding.

The teacher's motivation for wanting to be on committees is not in any way sinister but is not without some element of personal self esteem. Much, perhaps 90% of a teacher effort, is unobserved. Psychologically this may leave him with a desire to be known, an ambition for recognition outside of his day by day activity with the pupil.

I'm suggesting that the teacher's most real relationship is "pupil-teacher," and we should accord him every accolade possible for his willingness to endure a perpetually humbling experience. This sacred trust has an accountability which rests on his own personal appraisal of classroom performance. But there is an accountability which is in a person beyond self. In most schools this is the principal. Human nature (as understood within the Christian context) requires that there are levels of authority which each person must recognize, and each level has its own accountability factor.

There are areas for which the principal feels uniquely responsible: public relations, finance, scheduling, calendars, busing, salaries, personnel, class loads, teacher assignment, building maintenance, supplies, etc. All that we do must be done with one thing in mind. "How has the principal enhanced the pupil-teacher relationship?" That the principal may seek advice from staff members is only wise and considerate. That the teacher has recourse to board members if injustices are evident should be built into the structure of the school system.

IMAGINED DIVIDENDS

1. *Better communication and understanding between the board and the staff.*

This sounds nice!! Who could possibly be against it? We're not sure how crucial this is for the making of a good school system. In a small school setting you usually have a very intimate relationship, the "come-over-for-supper" kind of a thing. In a large school system—what board member can know and better understand 30-50-150 teachers. How important is it?

2. *Full utilization of professional educators*—From what we've said we believe this is stretched to its limits already.

3. *Full awareness of total school program*—How important is it that Miss Finkelstein in grade 3 at Sylvania Christian School understand the workings of a 3 million dollar budget? How many teachers want to sit in on finance committees or should be sitting in the school on Wednesday evening watching affluent parents painfully extract tuition monies from the bulging billfolds, or watch the self sacrificing widow give her final two mites for a teacher who enjoys the luxury of a double income, but never gives anything back to the school as one place worthy of her contributions to the kingdom?

5. *The colleague concept*—This sounds something like ministerial parity. There are no bishops in the CRC. No minister rules over another. There is no accountability one minister to another but only to the consistory. There is a point at which we are colleagues and there is a point at which that concept fades, because of the accountability factor. The principal is charged with the total responsibility of the program. The teacher is not. At that point colleague-ism evaporates.

THE CASE FOR MUTUAL TRUST

There is talk of Unionism amongst teachers today generally. The need to organize and negotiate is part of the American scene, and Christian teachers are not wholly immune to this social phenomenon.

There are principals who feel that teachers want to be in all committees thereby being able to assert their authority. The principal must be a person who is sensitive to every problem and complaint of teachers and parents. He is something of a catalyst. His responsibility is not more significant than that of the teacher; it just spreads out in a different direction.

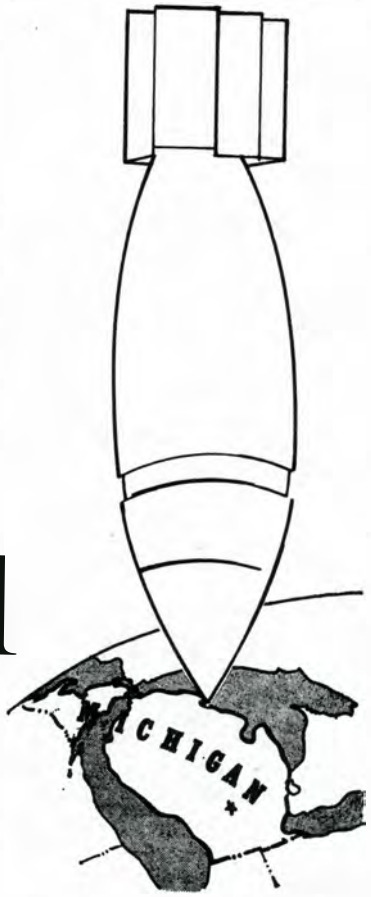
Just as the principal believes that the teacher basically has the welfare of pupils at heart (even though there are many evidences to the contrary), so also the teacher must believe that the principal has the teacher's welfare at heart.

Now teachers who read this may react by saying that principals who adhere to this kind of structure are insecure in their own position and are valiantly trying to protect their own niche. Let us simply say that we were not motivated by such feelings. We are speaking of a structure in education that we believe must exist if schools are to be effective.

We must strengthen the teacher's position as it relates to the pupil. Then with the Lord's blessing we can achieve the end for which we exist, namely the training of vibrant, well informed committed members of the kingdom of God.

A CASE STUDY

The Anti-Parochiaid BOMB



by William L. Brown*

Rising expectations of our schools, coupled with inflationary pressures, plus declining enrollments[1] in the Catholic school population, have placed non-public schools in an unstable position. Although thousands are working diligently to keep their schools open, there are others (who have for years opposed these schools as "undemocratic") who would be pleased to see them closed completely.

It would be naive at the best to assume that these vocal opponents of non-public schools are sitting idly by, waiting for natural causes to wipe out the schools which they so strongly oppose. Nor is it reasonable to assume that the economically depressed non-public school sector will sit idly by and watch the money shortage put them out of the educational business, either.

As a result, legislatures are feeling pressure from both sides—from the one, to close down the competitors to the state schools; from the other, to grant "equality of educational opportunity" to *all* students by providing public aid to *all* schools—non-public as well as public.

Until recently, the pro-"parochiaid" forces seemed to have the upper hand. One of the first forms of aid was in the providing of school crossing guards. Then, some states provided textbooks. Next, it was pupil transportation. "Auxiliary services"[2] followed, along with dual enrollment or "shared time" programs, with non-public school students spending part of the school day in the nearby public school.

When the "child benefit" theory had reached its practical limits, the "purchase of secular teaching services" idea was launched, with states paying for that portion of the teacher's time spent teaching secular subjects.[3] (Five states actually passed laws authorizing such "purchase.") Then the "parent benefit" theory developed. Tax exemptions, tuition grants and education vouchers were proposed.

"CREEPING PAROCHIAID"

What its proponents called "the slow wheels of administrative justice," opponents of aid referred to as "creeping Parochiaid." Supporters of aid were winning in a number of state legislatures, so the opponents took their cause to the Courts.

Several states, having restrictive clauses in their Constitutions against any "aid to schools of religion," banned any aid which wasn't clearly in the form of health and/or safety protection. Some states, however, wound up with tangles in the Courts or (as in Michigan) with Court decisions which perpetuated aid to non-public schools—a result which the opponents could not accept.

*This article is reprinted, with permission, from the April 1971 issue of *The Christian Teacher* official organ of the National Association of Christian Schools (John F. Blanchard, Jr., Executive Director). The author, a resident of Ypsilanti, Michigan helped found the NAC's school there in 1965, and has also served as assistant director of the NACS.

[1] After a century of growth, schools run by the Roman Catholic Church have begun to close and enrollments are declining rapidly. In the State of Michigan alone, a 25% drop in enrollment (over 87,000 pupils out of 361,000) has developed since 1965, according to the Michigan Association of Non-public Schools.

[2] These generally include speech correction, visiting teacher programs for delinquent and disturbed children, remedial reading programs, diagnotician services and teacher's counseling services for handicapped children.

[3] "Secular" subjects include language arts, mathematics, science and social studies.

Riding the crest of public unrest over rising taxes, increasing unemployment, and rampant inflation, the enemies of non-public education have launched a thrust which they believe will put an end to *all* forms of public aid to non-public schools, including property and income tax exemptions.[4] In the long run, such measures could put most of these schools out of existence altogether, except for those which are heavily endowed or which serve the very wealthy. Many Christian schools would be forced to cut back extensively, and this is just what the opponents would want to happen.

THE GROUPS

The list of opponents of aid to non-public education is long, as can be determined from an analysis of the "Litigation Docket" issued periodically by the American Jewish Congress.[5] This publication lists every known case of court activity regarding aid to non-public schools and other "Church/State" issues. The major sponsors of these legal challenges to aid are:

American Civil Liberties Union
Americans United for Separation of Church and State
American Jewish Congress
Liberal Council of Churches (Unitarian-Universalist)
Americans for Democratic Action

It is interesting to note that these groups are opposed to shared time plans, in which non-public school students mingle with public school students for part of the school day. Although alleged abuses of these plans have been noted, it would seem that they are a reasonable compromise between those who want *total* non-public schooling and those who want total *public* schooling. Yet, lawsuits brought by Americans United–against shared time programs in Wisconsin and Kentucky (and by the ACLU in Oregon)–demonstrate that partial attendance at public schools is not enough.

Or, is it *too much?* Little New Hampshire, for example, is paying its *public schools* $700,000 for shared time programs "while failing to provide adequately for existing public schools"[7] its opponents charge. Yet, these payments *which are going solely to public schools* represent only a small fraction of what it would cost the State of New Hampshire should those students participating in such programs decide to attend public schools full time.

THE LEGAL CHALLENGES

Presently, there are court cases pending on public aid to non-public schools in the following areas:

(a) Purchase of Services–Ohio, Pennsylvania, Rhode Island
(b) Tuition Grants–Mississippi
(c) Shared Time–Kentucky, Oregon, Wisconsin
(d) Auxiliary Services–Ohio
(e) Pupil Transportation–Idaho, Minnesota, Pennsylvania

Court actions in the following states have upheld the constitutionality of public aid to non-public schools:

(a) Purchase of Services–Michigan[8] and Pennsylvania
(b) Pupil Transportation–Illinois, Michigan, Minnesota, New Jersey, Ohio, West Virginia

Courts have stricken aid in the following areas:

(a) Purchase of Services–Connecticut, Louisiana, Massachusetts, Montana, Rhode Island
(b) Tuition Grants–Massachusetts
(c) Pupil Transportation–Hawaii

The constitutionality of purchase of services and pupil transportation plans are now being reviewed by the United States Supreme Court.

Court actions to date have not been generally favorable to those who favor equality of educational opportunity–state financed–for *all* children. A Philadelphia lawyer, asked to comment upon the situation, remarked that the State is *de facto* establishing a religion (secular humanism) through its practice of financing only certain schools through a tax exacted from every citizen.[9] Is such an observation out of order?

THE CONSTITUTIONAL AMENDMENT ROUTE

Since Courts have tended to act against aid to non-public schools on Constitutional grounds, supporters of such aid have sought to reverse the action of the Courts through the Constitutional amendment process. New York, Michigan and Nebraska provide current examples of such efforts, although the present status of these efforts shows that they, too, are jeopardized by the anti-Parochiaid bomb.

SPECIFICALLY– IN MICHIGAN

To present a specific example, consider the case of the State of Michigan. In 1963, voters in this State approved a new State Constitution which did not contain the prohibition of state aid which had existed in its predecessor. The non-public school groups in the State, which had supported the new document, then went to work to gain State aid for their schools. This aid, in various direct and indirect forms,

[4]The amendment passed by Michigan voters in 1970 states: "No . . . tax benefit, exemption or deduction . . . shall be provided, directly or indirectly, to support the attendance" of any person at a non-public school.

[5]cf. "Litigation Docket of Pending Cases Affecting Freedom of Religion and Separation of Church and State," published by the Commission on Law and Social Action, American Jewish Congress, 15 East 84 Street, New York, N. Y. 10028.

[6]"In Rhode Island public school teachers are being sent into parochial schools, into rooms rented by the public school system, to teach parochial students. . . . These programs are called 'shared facilities' plans." (*Church & State,* Nov. 1970, p. 13)

[7]*Ibid.*

[8]Affirmed by State Supreme Court decision but later rejected in a constitutional referendum.

[9]"Since the public schools cannot offer even a non-denominational prayer, nor teach the Bible or even read it except as literature or history, the government through economic pressure forces parents to send their children to secular schools. . . ." (Private communication from Philadelphia attorney Joseph N. Corcoran, 2/22/69)

had built up to approximately $300 annually per pupil by mid-1970.

During the summer of 1970 Senate Bill 1082 was made law. This bill, which carried with it an initial price tag of $22 million and a 1971-72 allocation of $33 million (an allocation of about $100 per child in Michigan's non-public schools), provoked widespread and deep reaction.

Was this bill "a money grab by the clergy" as its opponents claimed it was?

This bill, introduced by the Senate majority leader, was intended to help non-public schools battle "increasing costs of education" which had been "impairing the quality of secular education of children enrolled in non-public schools lawfully selected by their parents."

> These schools perform, in addition to their sectarian function, the task of secular education. The legislature declares as public policy of the state that the public good and general welfare require that state appropriations now provided for public school children to secure a quality secular education [be made available] to children attending non-public elementary and high schools, as part of a general program to foster and encourage knowledge so as to provide a mature citizenry . . . .[10]

The bill defined *secular subjects*[10] in such a way as to exclude "instruction in religious or denominational tenets, doctrine or worship . . . ." Surely, achievement test results from Christian schools attest to the quality of "secular" instruction so defined, even though we claim that no sacred/secular dichotomy exists in our schools. Under the stipulations of the bill, then, Christian schools could qualify for a share of the aid.

This does not answer, however, the charge, raised by the opponents of the aid, about "clerical" designs on State money. Did the bill propose to funnel aid into the Catholic schools, and to thus "breach the wall of separation" between Church and State? It would appear not, since the bill prohibited aid to non-salaried nuns, priests and members of religious orders: only "certified lay teachers" would be eligible for aid.

> "Certified lay teachers" means a teacher who holds a valid certificate or permit issued by the state to teach in the public schools of this state and is not a member of a religious order, who by vow or promise has chosen the religious life of poverty as a vocation or who wears a distinctive habit, or both.[11]

Officials of Americans United toured Michigan in late October to explain the designs of the "foxy Roman Catholic hierarchy" (their expression) in their conspiracy to obtain direct public aid to their schools. "Most of the Catholic school teachers are under a vow of poverty," it was stated in a speech in Ann Arbor (Mich.) on October 16. The bill excluded such teachers from sharing the aid, but the speaker didn't mention this fact. Rather, "These nuns and priests will have to turn over their share of the aid to the Church." *The statement was simply not true;* schools receiving the aid were required to "maintain such accounting systems as will enable the department [of education] at all times to ascertain that the allowances by the state were in fact used to pay the salaries of certified lay teachers teaching secular subjects and not for any other purpose."[12]

While the political campaign was developing, the Michigan Supreme Court ruled (by a 4-3 margin) that the "parochiaid" act (Senate Bill 1082) was constitutional.[13] Americans United were not surprised. "It's a waste of time and money to take this issue to the biased Michigan Court," a high official in AU declared.[14]

At this point, the bomb exploded. A group calling itself the "Council Against Parochiaid" (CAP) was formed, including—among its foremost supporters—the ACLU, Americans United and the Anti-Defamation League. Erwin B. Ellman, chairman of ACLU of Michigan, drafted a Constitutional amendment which would "end once and for all" the "money grabs" by non-public schools. The proposed amendment was broadly constructed to prohibit *any* "payment, credit, tax benefit, exemption or deductions, tuition voucher, subsidy, grant or loan of public monies or property" to "support the attendance of any person" at a non-public school. CAP circulated petitions, collected 320,000 signatures (only 264,000 were needed) and got this proposed amendment on the November 1970 ballot.

Americans United (AU) announced that it was supporting the petition drive "100%" and, before any signatures had been collected, "contributed more than $2,000 to the Council Against Parochiaid" from its own ailing budget (as of April 1970). In mid-October, AU's "entire staff" toured Michigan, campaigning for the amendment. A half-dozen mailings to AU's *Church and State* magazine readers (marked "URGENT!!") poured out during October, pleading for an all-out effort against the "clericalist" non-public school partisans. ("You will probably never have another chance to get the hands of the clergy out of your pockets," the October 19th "urgent memo" warned.)

THE OPPOSITION MOUNTS

Armed with the proposed Constitutional amendment which would nulify the actions of the Court by outlawing *any and all* forms of non-public school aid, direct or indirect (except for pupil transportation), the opponents of "parochiaid" pushed toward the final solution to the aid question. A concerted public drive was mounted to convince the voters that "only the $22 million Parochiaid Question" was involved in the proposed amendment; a "yes" vote on the amendment would merely

> stop any FURTHER invasion of the public treasury by private and parochial schools. It will NOT deprive these schools of tax exemption, sanitation services, shared time, . . . nor will it deprive non-public school children of auxiliary services. A YES vote will insure a quality public school education for our children and youth.[15]

On an even more extreme note, circulars supporting the proposed amendment declared that it would "keep paro-

[10](Michigan) Senate Bill No. 1082, Chapter 2, Section 56

[11]*Loc. cit.*, Section 55

[12]*Loc. cit.*, Section 62

[13]Majority opinion written by Chief Justice Thomas N. Cavanagh, with Justices Thomas E. Brennan, Eugene F. Black and Thomas G. Cavanagh supporting

[14]C. Stanley Lowell in speech at Ann Arbor, Michigan, 10/16/70

[15]From the cover spread of the *Michigan Christian Advocate*, 10/29/70 issue ("Advocating Relevant Religion for Revolutionary Times"), official publication of Michigan United Methodists

chial and private schools free of government control."[16] In fact, such was not the case. Not only did the amendment *not* "insure a quality public school education" for all, it did not even *mention* the problem of control of non-public education. In Michigan, the State Department of Education holds the power of life and death over non-public schools. Aside from the relatively well-organized parochial (Catholic, Lutheran and Christian Reformed) schools, few non-public school officials could fight a state action to close their school on any grounds deemed desirable by the state. The economically depressed non-public schools, contrary to the claims of "parochiaid" opponents, have been feeling increased government pressure *because of their inability to support needed educational reforms on their meager incomes.* The aid bill would have almost certainly decreased the pressure, not increased it.

Because of its sweeping effects, the proposed amendment was opposed by both gubernatorial candidates; by both U. S. Senatorial candidates; by 13 of the State's 18 congressmen (including House minority leader Gerald Ford of Grand Rapids, Mich.); by mayors of over 25 communities, including Detroit, Lansing and Midland; by 37 editors of daily and weekly newspapers; by the presidents and/or board chairmen of the Big Three auto makers; by leaders of six major labor organizations; by three-fourths of the members of the State Board of Education; and by six public school boards. A poll by one of Detroit's major daily newspapers (the editors of whom *opposed* Parochiaid and *favored* the amendment) showed that a majority of the State's voters opposed the amendment.

On November 3, 1970, the Michigan electorate approved the amendment by a 5 to 4 margin. Why?

CONFUSION OF TONGUES

As is so often the case, the wording of the proposed amendment was vague. Not only that, to vote for the amendment was to vote *against* aid to non-public schools. The effect of this on the voting has not yet been evaluated. The predominantly Roman Catholic county of St. Joseph, for example, voted *for* the amendment, while the predominantly Christian Reformed Kent County *rejected* the proposal by a 7 to 5 margin. While both of these religious bodies support non-public schools, the Roman Catholic schools are certainly the most in need of aid.

As a result of the passage of the amendment proposal, it seems fairly certain that unless judicial action delays actual transfers many of Michigan's 279,000 non-public school students will enter the public schools during the next year, at an estimated cost (to the taxpayers) of possibly $150 million or more.[17] This is seven times as much as the $22 million in aid rejected by the voters.[18] If teachers groups retain their recently won gains in small class sizes, it will be necessary to hire new teachers and build (or lease) new classroom space to accept the influx of students. Will the taxpayers accept this? Certainly not without considerable resistance, but the eventual cost of the amendment is likely to be higher than anyone publicly predicted.

WHERE ARE WE GOING?

Last summer, the NACS printed a statement recognizing the potential of some form of *limited indirect public aid* to parents with children attending non-public schools.[19] The NUCS and certain other non-public school bodies have favored *sizable direct aid.* The taxpayers seem to favor *no aid* but also want the non-public schools to remain open (to provide an alternative to the public schools and to save tax money). Inflationary pressures, coupled with a desire for justice to Christian school teachers in the form of improved salaries,[20] point to the need for added revenue in non-public schools.

If doubled per-pupil support is needed by 1980 (as currently projected), can it be obtained from increased tuitions? If the states pass restrictive constitutional bars to local aid, will schools turn to Washington for help? If the U. S. Supreme Court turns down aid in the "purchase-of-services" vein, what will be the next course of action?

Christian school partisans have a vested interest in keeping any public aid "close to home." While Michigan voters may get a chance to soften their new ban on aid to non-public schools, other States may tighten their own restrictions. It may be reasonable to say that we seem to be playing "hot potato" with a live bomb. Prayerful attention to continuing statewide developments will be needed to foster the fiscal health of the Christian school movement and to prevent the *de facto* "establishment" of secular humanism as the official religion of American education.

RECIPE FOR Anti-Parochiaid Bomb

INGREDIENTS

1. Revolt against high taxes
2. Pressures from rising costs
3. Anti-Catholicism

METHOD

MIX in pressurized conditions
STIR vigorously, with feeling
SERVE at election time

YIELD

Hundreds of students for the local public schools

[16] cf. Americans United pamphlet: "*Protect* Our Public Schools /*Preserve* Religious Liberty/Prevent Higher Taxes/Vote YES on 'C' Nov. 3"

[17] John Cardinal Dearden, Catholic archbishop of Detroit, stated in late November that the archdiocese "will not operate any schools at all" for its 157,000 pupils "if it cannot afford to operate its schools in poor neighborhoods." (*Detroit Free Press,* 11/24/70) The State of Michigan and its political subdivisions spend close to $1,000 annually per pupil; hence, the cost of Dearden's proposal (to the taxpayers) could exceed $150 million annually.

[18] The parochiaid "appropriation shall not exceed $22,000,000.00 during the 1970-71 school year beginning July 1, 1970." Senate Bill 1082, Chapter 2, Section 58

[19] cf. *Christian Teacher,* May-June 1970 issue; also, "Proposed Statement Regarding Public Aid and the NACS Membership," Spring 1970

[20] cf. "The Silent Rebellion," *Christian Teacher,* Sept. Oct. 1969 issue

The Arts

JEANNE BUITER
Editor

Editorial...

Evaluation is a vital process for any organization, institution, or program. Evaluation uncovers new opportunities for growth, discovers progress, helps to articulate weaknesses. In the next year as fine arts editor I hope to discuss the progress of the fine arts in the Christian Schools by reviewing the programs we have as well as the goals and plans we are developing.

Since I am in the Midwest I can report on the programs, plans, and progress here. Exciting developments began here last winter in fine arts curriculum study and is still in discussion and revision. A professional organization for Christian School Art Teachers was born out of a series of meetings hosted by Calvin College. News of that will follow as more progress is made in setting up the working structure of the group. Exhibits are another exciting part of the fine arts here. Local Christian school art teachers have been invited to exhibit their work in the Calvin Fine Arts Center the month of January 1972. That show will be followed by the annual children's exhibit February 18 through March 24.

I would solicit information from other areas of the continent as to your program, your progress, your needs, your hopes. Jot me a note at Oakdale Christian School, 1050 Fisk S.E., Grand Rapids, Michigan 49506. Information is one tool of change. How about it Alberta, Iowa, California, New Jersey, Chicago? What's happening in the fine arts? Music, art, dance, drama?

– J.B.

Dear Reader,

With joy I respond to you via Jeanne Buiter's request for information about how the National Union of Christian Schools attempts to assist your art programs. You have proven your understanding of the beautiful avenues which art offers Christians to express awe and wonder for the Lord's world and man's life in it. I guess it's the way your students focus on specific objects, life styles and Christian behaviors in their art which demonstrates your values to me.

We at the Union feel that *children* are the prime subjects of any assistance we can give and so hope to aim our guidance toward *them.* Some projects geared directly to them include slides, movies, exhibitions of students' work and exhibition of reporduced art masterpieces.

The annual Children's Art Exhibits at Calvin College demand repeat performances. This year again the invitation is extended to all teachers of National Union schools to send original children's art to the college. Entry blanks and specific directions for sending the work by January 20 were distributed to your schools. If you are in the midwest, you are welcome to view the exhibit at the Fine Arts Center this year between February 18 and March 24. Any of you coming with children will have the advantage of viewing children's statements from the perspective of a child.

To a Child's Guggenheim: A Visit to a children's Art Exhibit, a slidetape recording of a previous show, may be rented from the NUCS for $2.00. Gluckenheimer, an elfish creature, discovers what to look for in art exhibitions, what the young artist says to him and how these feelings are communicated. Through Gluckenheimer's experiences, school friends living from Palo Alto to Whitinsville catch a glimpse of their distant Christian School friend's art.

I will keep you posted on a subsequent tape-filmstrip program of the 1971 show, "Revelation-Response," which deals with God's revelation to youth and their response through art.

Thank you for the many complimentary responses to the six traveling exhibits of children's art. These seemed to stimulate students to create their own art which some day may become part of another exhibit. The art comprising those six exhibits are being returned to the owners now.

Have you seen the new book, *Soundings for Meaning: What's in a Picture?* and the twenty accompanying reproductions of famous master-pieces? The book contains dialogue suitable for adoption in class discussions of the well known art works. Through questions the book explores children's feeling reactions to the art; it supplies information of interest to elementary and junior high students about the artist; and directs the viewer to discover the grammar and construction of art–how the artist communicates his idea. The reproductions are approximately 24" X 30" and suitable for hanging in a classroom.

The Curriculum Newsletter, Curriculum Guide, Conferences for Art Teachers, and Edgar Boeve's book *Children's Art and the Christian Teacher* are resources prepared for teachers. A curriculum help for adolescent art is being prepared.

Several films available from the Church and School Film Library at the Union prove to be excellent sensitivity stimulators. Have you seen "Discovering Perspective", "Discovering Composition", "Crayons" and "Print"? More films are also proposed.

If you think of ways we at the NUCS can be of help to you in specific ways, won't you take a minute to write us?

Sincerely,

Helen Bonzelaar

Mrs. Helen Bonzelaar
NUCS Art Curriculum Coordinator

Child with a Dove

('L Enfant Au Pigeon)

"Hello, little child. You look kind of sad. I wonder why? * You must have a friend. He could be your bird; is he? He's a dove. Does he make you feel peaceful inside? * You have a colorful ball too, but you aren't playing with it. Why? * I have a bright toy too. It doesn't always make me feel happy either. Lots of things in this world really don't make me satisfied inside. Sometimes old and homely things seem to love me more than shiny new things, and I love them too. But does the dove make you completely happy? What else are you thinking about, little child?"

What is there about this picture that makes it so sad; What colors make the child look like she is thinking so deeply? * Yes, three of them do: gray-blue, dull green, and gray-tan. I guess that I know now why people say that sad days are gray.

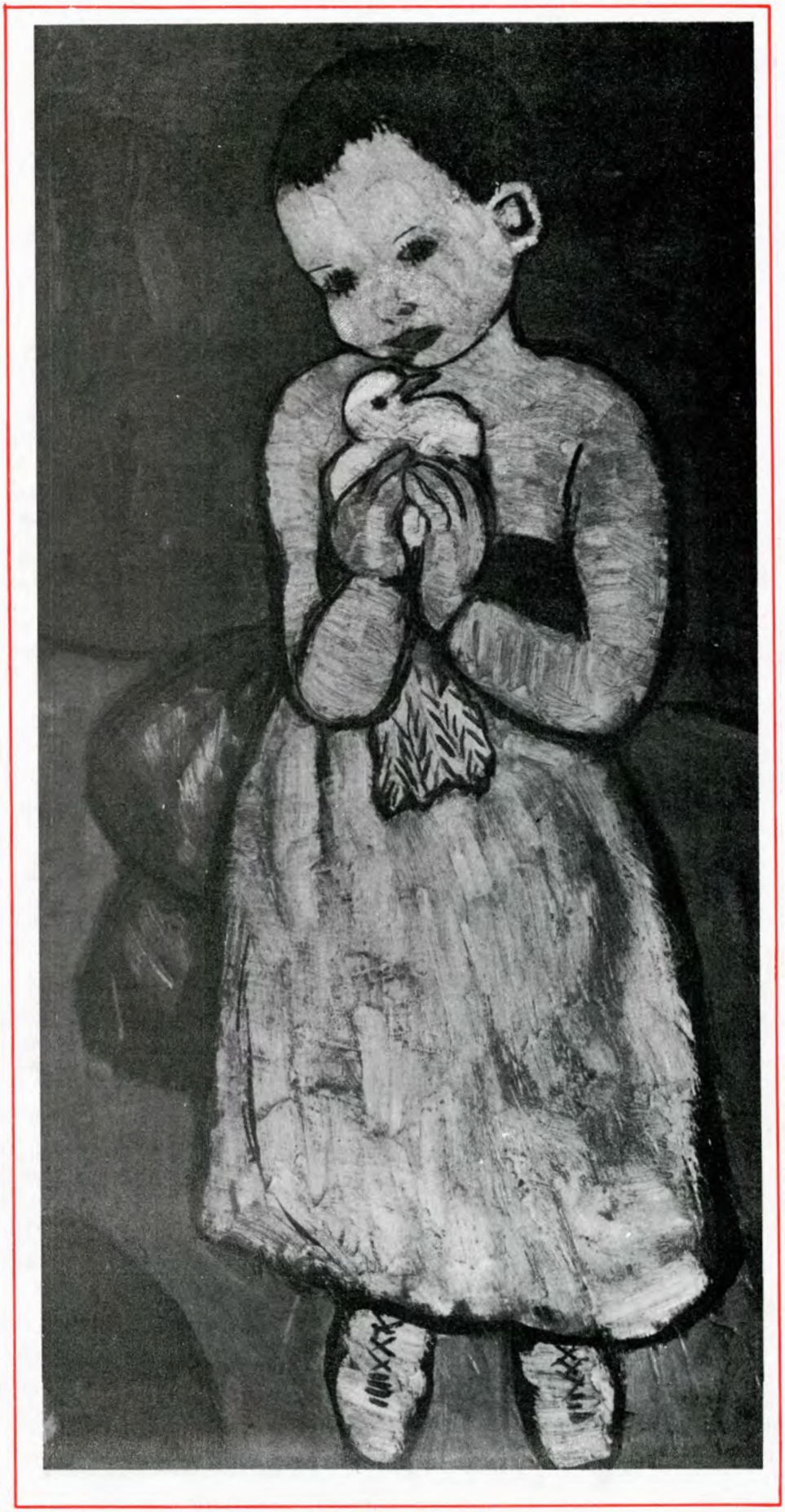
The lines of the picture are just plain. They aren't excited, zig-zag lines. And a black line goes all the way around our little friend. The shapes are simple. There's a ball, the child's round head, her round-ish body, and an almost rectangular skirt with rounded corners.

What's the most important part of this picture? * It certainly isn't *where* the child is. We can't even tell that, for the background is simply blue and green. It must be the *Child* with a *Dove,* as the title says."

* — stop for responses from children

This copy is reproduced from Sounding for Meaning: What's in a Picture *by Helen Bonzelaar published by N.U.C.S. This dialogue was planned for the primary grades.*

PABLO PICASSO
(Pe-KAH-so) or (Pih-KASS-O)



Books

Christian Philosophy of Education, *by N. H. Beversluis, Grand Rapids, Michigan: National Union of Christian Schools, 1971. Reviewed by Willis Byker, Principal, Illiana Christian High, Lansing, Illinois.*

> "If such discussion happens, and if greater clarity and agreement about the aims and strategies of Christian education are thereby promoted, the result could well be increased conviction about the worth of such education. Such conviction, in turn, could make it easier than it now is for many in the Christian school community to give good answers when they are asked: What mean these bricks, these slogans, these exhortations, these rising costs?"

So concludes Dr. Beversluis on page 72 as he began on page 5 hoping that this small book would stir up discussion about the basic issues in Christian elementary and secondary education.

I have read the book—it took me quite a while to read it. I feel my time was well spent, though I have more questions now than I had before reading this book. And I cannot hand a copy of this book to the teacher who says, "Our school needs a written and active philosophy of Christian education," and say, "Here it is." This book needs discussion, and from that must come the action necessary for dynamic Christian education.

Dr. Beversluis' first concerns are: What should be the school's religious vision? Its major learning goals? Its core of required studies?

Chapter 2 deals with religious vision in Christian education and is a cooperative venture fusing the ideas of Nicholas Wolterstorff's monograph *Curriculum: By What Standard*? with his own ideas on this subject. It is a call to put faith into action. It follows the Biblical injunction to be not of the world but in the midst of the world, with the emphasis being on *in the midst*. On page 28 he says:

> In so far, then, as a Christian school fails to educate for comprehensive faith, in so far as it fails to educate for a life of discipleship, it fails to provide fully Christian education. In so far, for example, as it educates for the passive contemplation of God rather than the active service of God, it fails of its true end. In so far as it confines the Christian content to separate religion courses in the curriculum rather than putting everything in Christian perspective, it fails of its true end. It is not faith added to the understanding that schools should foster. Rather, it is faith realized in life.

Chapter 3, "The Two Sides of Christian Education," includes first, "selecting major learning goals" (intellectual growth, moral growth, creative growth), and then "selecting curriculum priorities" (general development studies, natural science and mathematics, social sciences, history studies, literature and the arts, religious studies). Lest you think there is no room for the slow learner in such an outline, I quote from page 43:

> A Christian school should provide such education for all normal young persons. The slow-learning, the late-blooming, or the practical-minded young Christian is not a second-class person to be shunted off into all sorts of substitute courses, to be fed a low-grade educational diet from junior high school on. A Christian school should shun the easy way of solving the problem of the unusual student, the way typical of some contemporary education, and should rather give him the special attention he needs and deserves. Encouraging him with suitable practical courses, it should nevertheless all along the line educate him also interiorly, for understanding, commitment, self-acceptance, and creative participation in ordinary life, particularly if high school graduation will likely end his formal education.

Chapters 4 and 5 deal with further explanation of the major learning goals and priority curriculum pattern.

I hope by now you realize that when you consider this book seriously, reading it is only the first step. Rather than being the description of a finished construction, I consider it the stimulating blueprint for further building. Our task of building Christian education is a task second to none . . . I guess we shouldn't look for a simplistic plan to accomplish it.

Language Arts
NELLE VANDER ARK, *Editor*

A Look At English Teaching In Christian Highs

by Bruce Hekman*

My impressions of classroom teaching are many and varied. From the very first day I stepped back into the English classroom as an observer I wondered why some classes were so dull, so boring, so stultifying, so lifeless, while a rare number of other classes were so interesting, so exciting, so full of contagious enthusiasm, so lively. I asked students if all their classes were alike. They said that most of them were alike, but there were exceptions. I asked them if they could explain why some classes were so much better than others. They said, time after time, that it was the teacher. Not any specific method that was different; not any real change in content; it was just the teacher. I asked them what was different about the good teachers. They couldn't tell me exactly; it seemed to be an intangible thing. Some said, "He had a great sense of humor," or, "She liked us, and she cared about us," and "He was always interesting; class was never dull or boring like it usually is in most courses."

I tried to pin down the difference myself on the basis of what I had experienced as a student, as a teacher, and most recently as an observer. The best teachers seemed more at ease with their students, to be in tune with them, to generate somehow a common bond which drew the whole class together. I recalled with envy and amazement how the handful of "master" teachers I had seen seemed to be able to sense where their students were, and could therefore come up with the right plan, or, if the stimuli provided by the teacher provoked an unexpected response from a student, how the teacher could "roll" with the class and turn the unexpected into a vital, interesting learning experience. It was exactly at this point that most teachers seemed to fail: when they got out of tune with the class, they couldn't or wouldn't adjust the process they had begun, retreating instead to the use of their authority to run ahead to the pre-established goal, leaving the mutilated hearts of their students in their wake.

One fact is clear from these experiences: the teacher is the dominant factor in the learning process, exercising virtual autonomy in his classroom. What happens in the classroom is most likely directly traceable to the teacher in that classroom. A pertinent question then is, "How and why are teachers different?" A concomitant question is, "What can teachers do to free more students to experience the thrill of discovery—of learning?"

In an attempt to answer these and many other questions about the English teaching profession in Christian high schools, the author, working under the auspices of the National Union of Christian Schools, in conjunction with the University of Illinois and the TTT program of the United States Office of Education, undertook a national survey of Christian high school English programs patterned after the Squire-Applebee study of public high school English programs completed in 1968. The data upon whhich this article is based was obtained from visits to over one hundred English classes in fifteen widely scattered schools during the school year 1970-71. In addition to classroom observation, the survey collected information through formal and informal interviews with administrators, teachers, and students, and a number of questionnaires. Most of the data reported in this article has been gleaned from questionnaires and interviews which attempted to gather specific information about 47 teachers in the fifteen schools. For the purpose of attempting to find some answers to the questions raised above, the author selected data about six of the most successful teachers and six of the least successful. The selection was made on the basis of information obtained through classroom observations, the testimony of administrators, colleagues and students. It was reasoned that there might be significant differences between the two selected groups of teachers that would be useful in understanding the relative effectiveness of teachers generally and would also give some guidelines for those who are involved in the teacher training and selection processes.

*Mr. Hekman, Ph.D., University of Illinois, gathered the impressions and data given here when as part of his doctoral work in English education he visited fifteen Christian high schools across the country.

What the Survey Revealed

All teachers in both groups began teaching with an A.B. degree, a fact which applies to all the teachers in the survey. Both groups had teachers with anywhere from one to more than twenty years of experience, but the averages were seven years of experience for the least successful teachers and eight years of experience for the most successful teachers. All the teachers reported that they spent their summers in typical teacher fashion: working as common laborers, going to summer school occasionally, traveling a little, reading some, and loafing. During the school year, a few take a college course, fewer work at part-time jobs. In an average month, teachers reported, they likely go to one or two movies or plays, perhaps a lecture or discussion, but spend considerably more time reading books and periodicals and listening to music. The most successful teachers spend a little more time reading than the least successful teachers (an average of 7 to 9 hours a week compared to 4 to 6 hours a week) but proportionately less time listening to music. The little time spent by the most successful teachers in writing, either professionally or creatively, is about double that of the time spent on these activities by the least successful teachers. Yet, even the most successful

spend an average of less than 2 hours a week writing. The greatest difference between the two groups appears in the hours a month they spend on professional activities: The most successful teachers reported spending an average of more than eight hours a month on professional activities, compared to the least successful teachers' average of an hour a month or less. Indeed, this pattern of greater professional involvement appears to be one of the major differences between the two groups. Before pursuing this area further, however, we must examine other possible areas of difference.

Teaching conditions for the teachers in the two groups were found to be similar: all the teachers taught five classes a day and had about the same pupil load—between one hundred and one hundred and twenty-five students on the average—somewhat lower than the average for all the teachers in the survey. The average work week was about the same for both groups (between 55 and 60 hours), but the extremes were greater among the teachers in the least successful group: from a minimum of 40 hours to a maximum of 75 hours a week for the least successful, compared to a minimum of 48 hours and a maximum of 65 hours a week for the most successful teachers.

The breakdown of hours a week spent on a selected list of professional activities for all the teachers in the survey is given in Table 6. The only significant difference between the two selected groups of teachers appeared in the amount of time the teachers in each group spent preparing for classes. The most successful teachers reported that they spent an average of 9 to 12 hours a week preparing for classes, while the least successful averaged 5 to 8 hours a week in the same activity.

—SEE TABLE 6—

As expected there were also some differences between the two groups in the methods they relied on, the materials they preferred, the approaches they took. The greatest

Table 6

Hours of Professional Activities per Week Reported by Teachers (n = 47 teachers)

Activity	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)*
Teaching Classes	–	3	2	2	4	12	10	10	6	–
Correcting Papers	–	14	22	6	2	1	1	–	–	1
Preparing for Classes	–	6	14	11	10	2	1	–	–	–
Conferring with Students	9	29	3	2	–	–	–	–	–	–
Attending to School Routines	4	17	22	5	–	–	–	–	–	–
Advising Student Activities	9	26	10	2	1	–	–	–	–	–
Attending Faculty or Department Meetings	16	29	2	1	–	–	–	–	–	–
Other Activities	1	2	2	3	–	–	–	–	–	–

*(1) less than 1 hour (5) 13-16 (8) 25-28
(2) 1-4 hours (6) 17-20 (9) 29-32
(3) 5-8 (7) 21-24 (10) 33 or more
(4) 9-12

Table 7

Methods Most Often Used in Classroom Teaching as Indicated by Teachers and as Reported by Observers

Method	Percentage of Teachers Responding: All Teachers (n = 47)	Most Successful (n = 6)	Least Successful)n = 6)	Frequency of Observed Use (n = 102 classes)
Lecture	38%	0%	67%	56%
Socratic Method	43%	50%	50%	3%
Recitation	11%	0%	33%	45%
Team Teaching	2%	17%	0%	0%
Small Groups	49%	50%	0%	11%
Discussion	87%	100%	83%	25%
Silent Work	23%	17%	33%	38%
A-V Aids	15%	50%	0%	7%
Student Presentation	21%	0%	33%	12%
Other	4%	17%	0%	2%

difference seemed to be the methods the teachers in the two groups reported they used most often. As the figures in Table 7 show, the most successful teachers generally prefer methods which might be called "student-centered" over the methods that might be labeled "teacher-centered." One unexplained exception is that none of the most successful teachers reported student presentations as frequently used method in their classroom.

—SEE TABLE 7—

The Table shows not only the points of difference between the two groups of teachers, but also, the fact that observations and interviews with students indicate that the classroom is far more teacher-dominated than the statistics given by teachers would seem to indicate. For example, though teachers claim to rely most heavily on student-centered methods, such as discussion, small groups, and the Socratic method, reports from students and actual observations indicate that the primary teaching methods are lecture, (often impromptu, informal; and relatively short), recitation, and silent work. Silent work usually involved giving the class some time during the period to work on an assignment they all shared in common. An example of how teachers manage to do most of the talking in the classroom is the way discussions are most often handled. Most discussions observed in classrooms were actually dialogues between the teacher and a select group of students. The flow of talk rarely went directly from student to student: usually, the teacher would start with a question or a statement, followed by a student response, followed by a teacher comment, followed by another student's response, and so on. These discussions were frequently observed to dissolve into the informal lectures just mentioned. Regrettably, the classrooms in which student responses were stifled by the teacher's domination of the class were much more common than the classrooms in which the teacher was the key to freeing students to make their own discoveries.

Though the teaching of literature was observed to constitute the major portion of most schools' English programs, accounting for about 55% of all classroom time, we wondered if, as in methods, there would be a relative difference between the two selected groups as far as which aspects of the English program the teachers in each group tended to emphasize. The responses of the total group of teachers participating in the survey are presented in Table 8. The responses from the two groups of teachers differed from the averages in the Table in several areas. The most successful teachers ranked the teaching of composition much higher than the other teachers and the areas of art, music, film and other arts, somewhat lower. The least successful teachers reversed this ranking, placing greater emphasis on the area of art, music, film and other arts, and considerably less emphasis on composition. One can only speculate about the reasons for this difference between the two groups. Most teachers in the survey expressed their belief in the importance of composition, but few expressed much confidence in their ability to teach it satisfactorily. Perhaps the most successful teachers have achieved more success in this area than the least successful teachers and are therefore inclined to give it more emphasis. Perhaps the greater emphasis on composition is the result of what appears to be a greater interest in encouraging honest self-expression in their students by the most successful teachers. There seems to be no apparent explanation for the difference in emphasis between the groups in the importance of art, music, film, and the other arts.

—SEE TABLE 8—

Somewhat surprising also, is the relatively high ranking of the area of reading; rarely did I find a school with any kind of reading program, and rarer still were the schools that had anyone on their staff who had any training in this area.

We wanted to find out, furthermore, if there were any differences in the way teachers approached the teaching of literature. As part of a long questionnaire about their personal habits and professional practices, teachers in the fifteen survey schools were asked to select from a list of nine approaches to the teaching of literature, those which they felt to be of most importance. The results are presented in Table 9.

It appears from this Table that the most successful teachers tend to rely more on idea- and student-centered approaches to the teaching of literature than the least successful teachers who tend to rely on the more content-oriented approaches such as close textual study. These emphases seem to be in keeping with the methods each group has been shown to prefer, and the emphasis devoted to expanding students' response by the most successful teachers.

Both groups of teachers said they enjoyed the same degree of freedom in selecting materials for use in their English classes. Aside from budget considerations which every teacher had to work within, there were few other restrictions. Most teachers in the survey, and in the two selected groups, said that the only restriction they faced was the approval of the department head. Nearly one-fifth of the teachers in the survey said they had complete freedom of choice. When they were asked to rank the relative importance of a long list of aids and materials for the teaching of English, the teachers in the survey disagreed considerably.

Table 8

Aspects of English Ranked in Importance of Emphasis by Teachers of English (n = 47 teachers)

First Priority in Instruction	Second Priority in Instruction	Third Priority in Instruction
Literature (60%)	Composition (43%)	Speech (26%)
Reading (23%)	Literature (17%)	Composition, Language (21%)
Composition (6%)	Speech (13%)	Art/Music/Film (17%)

Table 9

Importance of Selected Approaches to the Teaching of Literature Indicated by Teachers (n = 47 teachers)

Rank / Approach to Literature	Percentage of teachers responding, separated into three groups: All Teachers (All), Most Successful (M), and Least Successful (L)											
	(1)			(2)			(3)			(4)*		
	All	M	L	All	M	L	All	M	L	All	M	L
Thematic	55	83	33	34	17	66	4	0	17	0	0	0
Periods	13	17	66	64	50	33	17	33	0	0	0	0
Chronological	15	17	66	38	0	17	30	66	17	8	17	0
Genre	11	17	0	64	83	66	15	0	33	0	0	0
Ideas in Single Words	51	66	33	33	50	19	0	17	2	2	0	0
Close Textual Study	26	33	66	60	66	33	8	0	0	2	0	0
Works Grouped by Author	15	17	17	62	66	66	11	17	17	2	0	0
Biographical	2	0	0	36	50	66	47	50	33	6	0	0
Guided Individual Reading	36	66	17	49	33	83	11	0	0	0	0	0

*(1) Great Importance
(2) Some Importance
(3) Little Importance
(4) No Importance

Table 10

Selected Teaching Aids and Learning Materials (n = 47 teachers)

Teaching Aid or Material	Percent of Teachers Rating														
	1			2			3			4			5*		
	All	M	L	All	M	L	All	M	L	All	M	L	All	M	L
a. Anthology	6	0	0	34	33	50	40	50	33	15	17	4	4	0	0
b. Class sets of books	13	17	0	45	50	50	30	33	33	11	0	17	0	0	0
c. Classroom library	11	17	0	36	33	0	28	33	50	23	17	50	0	0	0
d. Sets of 7-8	8	17	0	38	33	66	38	33	66	17	17	0	0	0	0
e. Materials for slow readers	28	50	17	38	17	66	26	33	17	6	0	0	0	0	0
f. Books for mature readers	13	0	33	36	50	17	34	33	50	9	17	0	6	0	0
g. Workbooks with drills	0	0	0	13	17	0	25	33	66	40	17	17	15	33	0
h. Language text	2	17	0	23	33	50	51	17	50	21	33	0	2	0	0
i. Handbook on language	13	17	0	36	33	33	45	33	66	6	0	0	0	0	0
j. Phonograph	34	50	0	47	50	83	26	0	17	0	0	0	0	0	0
k. Recordings	36	33	17	32	33	83	19	17	0	13	17	0	0	0	0
l. Filmstrip projector	17	37	17	26	0	83	36	33	0	17	33	0	2	0	0
m. Motion picture projector	32	66	33	38	17	33	23	17	33	2	0	0	2	0	0
n. Teaching machine	2	0	0	8	0	0	17	17	50	40	66	50	8	0	0
o. Tape recorder	21	33	17	36	50	33	19	0	50	19	17	0	2	0	0
p. Television	8	17	0	15	0	0	47	66	66	23	17	33	2	0	0
q. Radio (AM, FM)	2	0	0	11	50	0	38	17	17	47	33	83	0	0	0
r. Table of periodicals	15	0	17	21	0	50	47	83	17	17	17	17	0	0	0
s. Class set of dictionaries	26	33	50	32	17	33	26	33	17	13	17	0	0	0	0
t. Movable furniture	51	83	17	32	17	66	15	0	17	0	0	0	0	0	0
u. Lay readers	2	0	0	13	0	33	47	50	33	23	17	17	0	33	0
v. Clerical service	11	0	0	17	33	33	49	33	50	23	33	17	0	0	0
w. Duplicating	66	66	66	21	33	33	8	0	0	4	0	0	0	0	0
x. Overhead projector	17	33	0	26	50	33	45	17	50	13	0	17	0	0	0
y. Opaque projector	11	17	0	6	17	17	55	50	50	28	17	33	0	0	0
z. Teaching manual	4	17	0	13	0	33	60	66	66	21	17	0	0	0	0

*(1) Absolutely essential
(2) Very Important
(3) Of some importance
(4) Not very important
(5) Detrimental

—SEE TABLE 9—

Table 10 illustrates these differences of opinion not only among individual teachers but also between the selected groups of teachers. In view of what we have already noted about the differences between the two groups, there is little in this Table that could not have been anticipated.

—SEE TABLE 10—

The survey also probed the reading habits of teachers. The results show that the least successful teachers read more non-professional magazines than their counterparts in the most successful group. The type of magazines read by both groups were similar, but the least successful group gave 32 responses and listed 19 different magazines, while the most successful group gave 25 responses and a total of 13 different magazines. It appears, however, that the teachers in the most successful group read different kinds of books than the teachers in the least successful group. Though the teachers in the least successful group reported that they read an average of three books a month outside of those taught in class, and the most successful teachers claimed to read an average of only two books a month outside of class, the least successful teachers listed fewer books when asked to designate the two or three most significant books they had read during the previous year. The twelve books listed by the teachers in the least successful group included titles such as, *The Crucible; Peace Shall Destroy Many; The Stranger; Run, Baby, Run; Alas, Babylon;* and *Flowers for Algernon.*

In contrast, the most successful teachers listed 18 different titles including, *The House of Brede; Deliverance; Catch 22; Future Shock; Teaching with Feeling; Schools Without Failure; The Population Bomb; Love Story;* and *The Godfather.* The differences between the reading habits of the teachers in the two selected groups then, involve not only number, but type; the least successful teachers listed fiction with one exception; the most successful teachers listed more non-fiction books as significant, and more books in the class of modern adult fiction. These lists are somewhat surprising in view of the fact that the least successful teachers listed a number of books that students reported were significant or interesting to them during the past year. There was far less correspondence between the list given by the most successful teachers and the lists provided by students. This is not to say that these most successful teachers have not read the books that students seem to prefer, but probably that the personal reading preferences of these are, as one might expect, different than those of their students.

As was noted earlier, the most successful teachers spend considerably more time in professional activities. Just how great that difference is between the two groups begins to appear in the reports from the teachers of the extent of their involvement in various areas of the profession. For example, though all the teachers in both groups reported that they regularly read or skimmed the *English Journal,* the most successful teachers read many other journals besides, listing in addition, *The Christian Educators Journal; Media and Methods; The Christian Home and School; The Clearing House; Lutheran Teacher; Transaction;* and *See.* One teacher in the least successful group added the *Wilson Library Bulletin* as the only other professional magazine mentioned by that group.

Although school-provided incentives for the teachers in both groups were the same, only one out of six of the teachers in the least successful group had gone on to secure a master's degree. Five out of six of the most successful teachers had secured a masters. Thus, it is not surprising that the most successful teachers listed a much higher average number of credit hours accumulated in various courses since beginning to teach than the least successful teachers. In addition, all the most successful teachers reported they had received at least one grant or fellowship to continue their training, but not one of the least successful teachers had received such a stipend. With the exception of the annual meeting of NCTE or CCCC, the most successful teachers reported attending professional meetings of all kinds at a much greater frequency than the least successful teachers. Indeed, while all of the most successful teachers attended a local or regional meeting of English teachers or conferred with a specialist in the teaching of English within a year, two of the least successful teachers had never attended a local or regional conference, and three of the six least successful teachers reported they had never conferred with an English specialist.

Then too, there appeared a substantial difference between the groups in the number and variety of professional organizations in which the teachers reported membership. In the least successful group, three teachers belonged to the National Council of Teachers of English, one to a State English Association, and one to a regional or local education association. In contrast, four of the teachers in the most successful group claimed membership in NCTE, four in a State English Association, four in a regional or local education association, and two in other professional organizations. And while none of the least successful group of teachers had ever held office in any professional organization, two of the six teachers in the most successful group had held such a position a combined total of six times. Furthermore, though the least successful teachers reported they had never written a professional book, an article for a professional magazine, or appeared on a program at a professional meeting within the last three years, three of the most successful teachers had written a total of six articles, and all six reported that they had appeared on a group total of sixteen programs at professional meetings, all within the last three years.

Though these statistics are encouraging in that they seem to indicate that the best teachers are apparently being recognized as such, and their contributions sought, there remains some question whether these facts about the two groups lead us any closer to the problem of getting better teachers for the high school English classroom. For while it is clear that the best teachers are much more involved in the profession than the least successful teachers, it does not necessarily follow that if all teachers were to become involved in the profession, they would become better teachers. Nevertheless, the further education of teachers would seem to an area that must be explored more fully than it now is in trying to improve the quality of instruction in the classroom. In short, we are left with the conclusion that though we know now more certainly some of the differences between good teachers and bad, we still know very little about what makes these teachers the way they are.

Some Conclusions

The statistics about two selected groups of teachers do not in themselves reflect forcefully enough the deadliness

of many Christian high school English classrooms. Nor do the figures show the innumerable times and the innumerable ways that teachers have of stifling the responses of their students in the name of the accumulation of knowledge. I have noted earlier that literature in some form is the most commonly taught aspect of the English curriculum. The first priority of many teachers who were teaching literature seemed to be that students would learn things about the work before them; would accumulate bits of information which the teacher handed to him in lectures or dragged from him in recitations. Once the work of literature had been thoroughly covered, often quite literally, the emphasis was generally switched to a discussion of the moral lesson the work had to offer. Students approved of these rambling dialogues: some said they liked them because they liked to argue, and these discussions didn't require any preparation; other students liked them because it gave them a breather–it was better, more dramatic, and more interesting than most of what they said they did in English class, and besides, it was something they couldn't be tested on.

Too often, the practices claimed by teachers didn't quite measure up to the reports of students and the observations of classes. There appeared to be more emphasis on history, chronology, and genre than teachers claimed, prompting one student to write on the bottom of her questionnaire, "Right now I'm in an Eng. Lit. class and I really don't get anything out of reading the introductions to each unit because it is all history and sometimes I think we are in history class."

Perhaps due to a misunderstanding or misapplication of the term, the survey found much less emphasis on guided individual reading than claimed by teachers, though there is considerable interest in this approach and a number of recent converts to its more widespread use. Indeed, the desire for expanded reading programs on an individual basis constituted the most frequent recommendation from 346 twelfth-grade, college-bound students who were asked what changes they would make in their school's English program. The main barriers against a wider acceptance of this approach seem to be a lack of practical knowledge about how to set up such a program, and, despite testimony from teachers who use the approach, a fear that students will fritter away their time.

More serious gaps appear in other content areas. Composition, an area in which few teachers claimed competence, was usually observed to be limited to mastering a few of the skills of writing expository prose. In fact, most composition programs were haphazard, often, by the teachers' own admission, ineffectual, and aimed quite frankly at preparing college-bound students for the term paper and essay writing they anticipate in college. Though the values of learning to compose an essay do seem to be a worthy part of every school's English program, it would also seem evident that a well-rounded composition program should include considerably more attention to creative writing as well. Though most schools pay lip service to their students' creative writing potential, too often the time alloted amounts to no more than a few class periods a year, and then often the motivation is to have some student work to be put into the once-a-year literary magazine, or some entries in a local or regional Fine Arts Festival. Few teachers, however, asserted that they did any creative writing of their own, and most also admitted feeling ill at ease in attempting to "teach" students how to write creatively.

Language programs seemed to be the weakest of the content areas. Except for a few schools which have adopted the Roberts Linguistic series, language instruction means that students are subjected to a year-after-year repetition of trying to learn the traditional grammar they didn't learn during all of the seven or eight years they've been taught it. A growing list of schools have abandoned the teaching of grammar altogether. Unfortunately, little in the way of other language instruction has been introduced to replace it. There are several reasons for this weakness in the schools' language programs: up until recently, few colleges demanded that prospective teachers of English take courses in the English language; indeed, even now such courses and such requirements are rare. In addition, until recently, there have been few resources available to high school English teachers that have also been suitable for classroom use. These problems are being resolved, however, and new materials in the history of the English language, dialects, semantics, lexicography, and other language aspects are available to teachers and schools. In-service training programs such as that developed by the Central Midwest Regional Education Laboratory and distributed by NCTE offer a promising solution to the problem in this area of the high school English curriculum.

Despite the fact that most teachers admitted that the teaching of reading and the study of mass media were important areas of consideration in the high school English curriculum, most instruction in these aspects came only incidentally and informally. Again, only a few teachers had any training in these areas, though a number expressed interest in learning more about these aspects of the English program, and a few teachers had launched specific programs to deal with these areas somewhere in the high school curriculum. In view of the fact that most students are intimately acquainted with T.V., movies, magazines, it would seem important that more schools begin to develop mass media programs for their students.

Where to, and How?

There are a number of measures which might help overcome some of the weaknesses in the teaching of English to high school students. Department chairmen reported that they relied most heavily on summer courses and programs, institutes, and conferences for the in-service training of their English teachers. These mediums for teacher training as well as workshops (deemed effective by department chairman, but too seldom available) can be agents for change in the profession. Too often, however, such events are only a series of lectures in which the medium belies the message. And unless there is someone on the local level who is willing to reinforce the stimuli applied at these annual meetings, enthusiasm will likely dissipate with time. Of some use to those who plan conventions, institutes, and summer schools would be a clearing house similar to that provided by NCTE, of proven speakers, displays, demonstrations, and consultants from which the planners could choose with some confidence as they plan their local and regional professional meetings.

There is a need, too, for giving teachers a chance to explore new ways of releasing their students to creativity. One promising way is to give the teachers themselves an opportunity to engage in a variety of forms of creative expression. Creative dramatics and improvisation offer an exciting method of freeing students' imaginations. Creative dramatics workshops in which the teachers do what they in turn can teach their students to do, have been, at least for some teachers, a worthwhile and stimulating experience.

Others, not convinced that every person has creative potential, or that creativity cannot be or should not be developed by the teacher, resist the personal involvement and active physical expression required by the methods of creative dramatics and improvisation. Indeed, the whole issue of the value of the student-centered curriculum versus the teacher-dominated curriculum frequently emerges following experiences with creative dramatics. Almost always, those teachers who want student-centered classrooms, who are intrigued by the possibilities of inductive learning, independent study, and individualized learning, are quick to see the value of creative dramatics and improvisation both as experiences in themselves and as methods to be used to teach a variety of subjects.

The need for more sharing of information and the dissemination of what's new in the field doesn't seem to be met entirely by either the *Christian Educators Journal* or the *English Journal,* the two most likely sources of such news. When asked, a majority of the teachers expressed some interest in an informal newsletter in which teachers could exchange ideas about the teaching of English without the rigors of organizing their ideas to suit the demands of full-blown articles. The newsletter would also conceivably carry a potpourri of what's new in the field. Put together by teachers in the field with the advice of experts in the fields of education and the teaching of English, supported in part at least by an organization such as the NUCS, the newsletter might serve to fill the gap between the members of the profession, only partially bridged at this point by existing journals.

Much more effective than either of these mentioned is the leadership provided within the individual schools by a particular teacher. In every school with teachers vitally interested and involved in the profession there was also a strong leader, usually the department chairman, who was given released time to work with the other teachers in the department, and to organize the efforts of the department into some kind of coherent, thought-out plan. These schools were, unfortunately, the exception rather than the rule. Almost all schools have a department chairman of some sort. Too often, the position has no responsibility other than that assumed by the teacher who suddenly begins to find mail addressed to the department chairman in his mail box, and guesses that he has been "appointed" to the position, at least by whoever sorts the mail. In all but a few schools there is virtually no supervision of teachers by anyone, though ostensibly that is the task of the already overburdened principal. Thus, most teachers have virtual autonomy in their classrooms, with no one acting as an observer to suggest changes or evaluate the effectiveness of the instruction. In the best schools in the survey, there was an openness among teachers and administration, with classroom doors always open, and a desire to seek help to become a more effective teacher. Much needs to be done in the Christian high school to develop the role of the department chairman as a person responsible for the teachers and the students in his department, and as potentially the most effective agent for change in teaching. One of the first requirements for the job is that time be given to the person in the position to work out his responsibilities. A second requirement is that the department chairman must know exactly what is expected of him in that role. In addition, an orderly, intelligent procedure should be developed to select a department chairman and evaluate his effectiveness on a regular basis. Likely, however, until some school can demonstrate the value of such a role, this potential will remain largely untapped.

As I suggested earlier, possibly the most important factor in the classroom is the teacher as a person. Observers of teachers have frequently noted this fact, but as yet, research in this area has not yielded many conclusive results. The testimony of students and teachers would seem to give credibility to the theory. There is the fact, mentioned earlier, that when teachers were asked to indicate what has influenced them most, they overwhelmingly named specific teachers and other people they had known. Also striking was the fact that students' attitudes toward the English program in their school seemed to be closely related to specific teachers that they either liked, disliked, or were indifferent about. The best classes I visited always had a teacher who was a compassionate, sensitive human person who treated her students as individual persons and objects of her total concern. In talking with the students in these classes, I discovered that many of them knew their teachers personally; that is, they had had contact with the teacher not only in extra-curricular activities at school, but sometimes in non-school activities as well.

Thus, it seems quite likely to me that the essence of the learning process may very well be in the interaction of two or more persons, and that the content or method only become effective after an appropriate personal relationship has been established. In fact, it is not likely that the emphasis in the classroom will be shifted from its current focus on content to a more defensible emphasis on students and teachers as persons until the truth of my assertion has been conclusively demonstrated.

In conclusion, much needs to be done in the English teaching profession. To some extent, these weaknesses can be overcome by further training within the schools and outside of them. But, at the same time, there is no denying the importance of the teacher as a person as a crucial factor in the learning process. It is perhaps in this fact that the hopes for better education for our students must reside.

READER RESPONSE

I note with some surprise that the last issue of the *Journal* contained a reprint of the article by Mr. Fakkema on "The Hothouse Argument." It is regrettable that Mr. Fakkema does not stress the most important reason for the existence of Christian Schools, namely Christian teaching. For this reason, his arguments are of secondary importance, no matter how he chooses to define the term "hothouse."

When we defend our Christian schools, one of the primary arguments better be the kind of teaching that takes place—the curriculum. Christian educators of various stripes and colors are concerned about the need to further develop Christian curricula. If the possibility of a Christian approach to one's subject is not dismissed *a priori,* but is believed as a starting point for further work in the classroom, then the Lord does not withold his blessing, faltering as our efforts may be. It is on *this* basis that we should convince other Christians to join us in the work of Christian education.

Harry Cook
Palos Heights, Ill.

College Forum

DR. PETER DE BOER
Editor

Trinity and Higher Education Today

by Robert Vander Vennen*

The issues and institutional dynamics prominent in higher education today are also prominent at Trinity Christian College. That is surprising in some ways. Our Christian colleges are unique, and so we think that our own sets of concerns ought to be special and largely unrelated to the problems of, say, the secular multiversity. We find at Trinity—and I'm sure that is true of colleges like ours—that the issues on our campus are much the same as the issues at the universities, but the form or manifestations of these take on a unique local flavor. I offer comment on some of them.

The crest of student unrest has passed. Freshmen at Trinity as elsewhere have a constructive spirit about getting on with education for personal growth aimed at building Christ's kingdom. Enough of the spirit of personal involvement and active concern persists, without the negative reactionary spirit, to make this year's group of college students the most rewarding to work with of any that most of us can remember. The challenge now is to hold before these students with new vividness and dynamism the needs and opportunities of living wholly for the great King and showing His splendor in all of creation!

**Dr. Vander Vennen is Academic Dean at Trinity Christian College, Palos Heights, Illinois.*

Distinctive Approaches to the Disciplines

We continue to press very hard at Trinity to develop distinctive Christian approaches to our courses and the academic disciplines. Especially in the disciplines that focus on human activity is it clear that the fabric of the disciplines—the kinds of questions that are posed, the kinds of concepts, the kind of knowledge that is considered meaningful—has been determined from a secular humanistic viewpoint. Such a viewpoint considers Christ irrelevant and knowledge to be religiously neutral. Especially in those disciplines should the biblical revelation about man make a

Some time ago I sent a note to the academic deans at Dordt, Trinity, and Calvin colleges, and to the executive director of the Institute for Christian Studies at Toronto, inviting these men to give our readers a kind of a "state of the college" report.

I asked for some descriptive material about enrollments, new or revised programs, and the like, but emphasized that they would serve the Journal *best if they would reflect about Christian education, about its aims, and how these were being implemented at their respective institutions.*

I trust that in the next few issues we will be able to hear from all four of these Christian institutions. And I am delighted that Bob Vander Vennen responded so readily and so pertinently.

— P.P.D.B.

great difference. We ought to be able to speak of Christian psychology, for example, as a thing that exists, in the same way that we speak of existential psychology, Freudian psychology, behavioristic psychology.

This kind of Christian academic work can be done only if it is given special priority. I say "special priority" because such matters do have a priority at Christian institutions. However, it takes special pressure to do this very hard work in the face of competing priorities that give us all more work of importance than we can handle. We think we have been blessed at Trinity in making some special gains in Christian thinking and teaching in such areas as psychology and sociology, and also in business administration. In the sciences, too, a group of young teachers is beginning to give important direction to our Christian thinking about scientific discovery and theorizing. It is exciting for teachers to be joined by maturing students in this kind of communal work.

Restructuring Curriculum

We have also been working to structure the college curriculum in distinctive Christian ways. Some major revisions in June, 1971, gave us a new core course in theology required of all students in their first semester at Trinity. Biblical Foundations, as the course is called, enables students to go to the Bible for insights that apply to the areas of learning they will encounter in college study. They work with biblical teaching on authority, knowledge and truth, creation, man, covenant, culture, sin and redemption, kingdom, and others. Trinity teachers from other departments join the class for discussion on the ways these concepts are to be used in their special academic areas.

We have changed the core studies courses in philosophy to consist of two courses in "perspective", with history of philosophy as an option that follows. The "perspective" courses take these biblical-theological concepts and work them into a systematic analysis of reality that gives a Christian academic push into all areas of learning. Christian understanding of cosmology, and of man, and of the meaning of history, and of the nature of social relationships—by way of examples—set the stage for Christian thinking in biology, in psychology, and in sociology. With teachers in the academic areas working together in developing their courses from a Christian conceptual base we can have integration of all studies that makes for exciting Christian learning.

The core courses in Historical Foundations of the sophomore year are recognized, too, by students as giving radically new Christian insights. These courses also build on the philosophy studies of the freshman year, on a basic Christian philosophical analysis of the meaning of history. Our approach to the teaching of history is to work at identifying the dominant religious spirit of an era to see how it shapes the institutions and movements of people who are influenced by that spirit. A question in modern American history, for example, might be to ask how the American civic religion directs communal and individual life in our country.

Christian academic work at Trinity is done in much human weakness and sin, of course. Our vision of what ought to be done is imperfect and our implementation is faulty. But this is the highest collegiate task we know, and students and teachers share it on our campus with considerable enthusiasm.

Getting Beyond College "Walls"

This year the big thing in higher education is to recognize that collegiate learning takes place in many ways outside the structured degree-credit college course. Adults learn through their own reading, travels, artistic ventures, special personal experiences, and in many other ways. Young people often want to delay formal college for a year or two, or leave college for a time to return later for the degree. Older people wish to take college courses and work for the degree they missed earlier in life. If they have learned the equivalent of a good psychology course, or one or more art courses, or a foreign language, shouldn't they get "credit" for this? The answer is "yes" and the major instrument for arranging it is CLEP—College Level Examination Program of the College Entrance Examination Board. You will be hearing much about CLEP in the 70's. It is a series of nationally normed tests that attempt to validate private or non-traditional learning as equivalent to college credits. Trinity and many other colleges are developing guidelines for accepting credit this way and integrating it into a person's program of study for the college degree.

The Trinity curriculum itself makes provision for out-of-classroom learning. The Field Technology program requires each senior to work in a field situation, generally off the campus. In this he applies in a practical way the academic learning of his major field to a concrete work situation of the kind he may one day find as his own vocation. We have recently broadened the scope of the language requirement, calling it now a Trans-Cultural Requirement. In this program we will give academic credit to students who carry out approved programs of living in a cultural situation—abroad or in this country—strikingly different from their indigenous culture. Another kind of out-of-classroom learning becoming widespread at Trinity is independent study with tutorial guidance of a teacher.

The Problem of Transferring Credit

Private colleges today stress uniqueness and develop this through distinctive programs, as they try to survive against unprecendented pressures. At the same time college students are increasingly mobile in their transfer from one college to another. This presents the problem of accepting transfer credit, of equating a unique course at one college with a graduation requirement that has a special rationale at another college. Should a year's study of humanistic philosophy at the University of Iowa take the place of the philosophy course in Christian perspective at Trinity? Can the courses in foundations of education at Northern Illinois University be substituted for our Christianly taught foundations of education for a person wishing to teach in Christian schools? Can we accept credit for travel in Europe that another college has given a student? Higher education traditionally operates with a "Theory of Interchangeable Parts"—that each field has standard courses which may differ somewhat in content and rigor from one college to another but which have similar enough philosophical objectives that they may be interchanged, and that college education consists of the accumulation of enough of these parts. But colleges like Trinity exist to impart to students a distinctive Christian perspective on reality. What does it

Continued On Page 30

Math-Science

RICHARD VANDER LAAN

Editor

astronomy in the christian school

by Roger G. Hodgson*

Last summer some 300 astronomers, educators, and students met in New York City to consider the task of astronomy education in North America. It was felt that while the number of professional astronomers is sufficient for the present demand for research personnel and for teaching on the college and university level, there is a woeful ignorance of astronomy among most teachers in elementary and secondary schools.[1]

One reason for the absence or near-absence of astronomy from the curricula of most elementary and secondary schools in North America can be traced to the fact that most teachers—even science teachers—have never had astronomy courses in college, and therefore feel unsure of themselves when it comes to teaching units on astronomy to their students. If the general science text has a unit on astronomy, it often tends to be passed over in a hurry, and questions by the students which probe beyond the text tend to be discouraged.

On the high school level there are usually full year courses offered in biology, chemistry, and physics. Seldom is there any offering in astronomy, even on an elective basis. An important branch of science is thus ignored. The ignorance of one generation tends to be transmitted to succeeding generations of students. We cannot allow this situation to continue if we are concerned to give our children an adequate education. Steps must be taken to correct this situation without delay in our elementary and secondary schools.

WHY IS ASTRONOMY IMPORTANT?

Two things make the task of upgrading astronomy education in our schools particularly urgent. The first is that *modern discoveries in astronomy are having an impact not only in all the other sciences, but are serving to shape, consciously and unconsciously, the philosophical and psychological outlook of modern man.*

Due to the discoveries made in astronomy since 1920 we now know that our Milky Way Galaxy is not the whole of God's creation. It has been established that there are many other vast star systems (galaxies) in addition to our own, some having as many as 400 billion stars or more. It is now estimated, based on counts in random areas, that one billion galaxies are visible with the giant telescope at Mount Palomar. The total volume of God's creation is now fairly well established as being 100 trillion times larger than was believed by astronomers as recently as 1920, and indications are that that figure may have to be revised upward! The production of atomic energy in the stars has become much better understood; the power involved in each star is utterly beyond our imaginations to grasp.

The greatness, glory, and power of our God are manifest in His creation. (Psalm 19:1, Romans 1:20) Shall we then turn our children's gaze away from beholding the things He has made? If we do, can we really call the result Christian education?

Increasingly the interrelation of astronomy with physics, chemistry, geology, meterorology, and even biology is such that all science students should have a good acquaintance with astronomy. We can no longer afford to be geocentric (i.e., Earth-centered) in our education. We must know what is going on in our solar system, and in the realms beyond.

As mentioned before, some recent astronomical dis-

[1] This conference is described in *Sky and Telescope,* Vol. 42, No. 5 (November, 1971), pp. 277-278.

*Rev. Hodgson is the Director, Dordt College Observatory, Sioux Center, Iowa

coveries are having a profound impact upon modern man philosophically and psychologically. It is of critical importance how these discoveries are interpreted to the general public. Most astronomers are secular in their outlook, interested in obtaining data in an unbiased way (which is good as far as it goes), but lacking much concern for how the data obtained relates to the value and purpose of human life. That is not their business most of them would maintain. Secular astronomers talk about the vastness of the universe (which they do not appreciate is God's creation), and in contrast, the insignificance of earth. That leaves their hearers wondering about the significance of man, and the value of human life. Thus some conclude that human life doesn't matter. Nothing matters, so you grab what pleasures you can. Right?

Long ago, inspired by the Spirit of God, the Psalmist contradicted that line of thinking. In Psalm 8 he raises the question of the importance of man in relation to the greatness of the astronomical heavens. He does not claim that man is important because he is physically central in the universe (our Sun is not even centrally located in our Galaxy), or because he is powerful or wise (for he is limited and prone to sin), but because man was specially created by God and ordained by Him to take responsibility for the care of part of His creation. Man is therefore important, not in and of himself, but because he is important to God. He is God's creature with a task to perform. Our God has shown His concern in that He came "for us men and for our salvation" in Jesus Christ. We know that we are precious to Him because He has bought us with His own blood.

The answer of the Psalmist, and indeed of the whole Scripture, must be the answer of the Christian astronomer and the Christian educator in countering the purposelessness and emptiness which result from a secular world and life view. We must evaluate and interpret modern astronomical discoveries in such a way that they can become part of a comprehensive Christian world and life view, and can set forth positively the relationship of our Sovereign God to man, and of man to the whole of God's creation. We must seek to do this for our covenant children, and for the millions now in darkness, walking on a treadmill to nowhere.

The second reason why the teaching of astronomy is important in our elementary and secondary schools is simply this: *the truly educated man must have a sense of proportion.* He must see all areas of life, all branches of human knowledge in relation to the Creator, and he must see the relation of man to the rest of God's vast creation, as indeed we have said. We would all agree that ignoring the Creator and the instruction of His written Word leads not only to truncated, secularized education, but robs students of seeing the underlying meaning and purpose in human life, since the Biblical God is Himself the only Author of Meaning. What we do not always see so clearly is that to be truly educated man must have an awareness of his relationship to the rest of God's vast creation. In this area we have tended to carry over the geocentric bias of non-Christian education. While study of the Earth and of human affairs are important to man because of their proximity to him, *can we ignore more than 99.999% of God's creation and pretend to have a balanced education?*

TOWARD A MORE BALANCED VIEW

What can be done to provide a more balanced view of God's creation for our children and young people? Fortunately a considerable education in the basic concepts of astronomy can be secured without having to become involved in complicated mathematics. This is possible even in an introductory college course. It is surprising how much young people can do, given encouragement from their teachers. Many interesting observing projects can be undertaken, even in the elementary grades. Nor does the program have to cost much in terms of school funds. With the help of a small telescope and an enthusiastic teacher who is willing to give two or three evenings a month to observing sessions, students can acquire first hand an appreciation for God's creation which will remain with them throughout life.

Most people do not realize that with proper encouragement young people may be able to make significant contributions by means of planetary or variable star observations. For example, fewer than 50 people out of the billions in the world observe the planet Jupiter with some regularity, and thus there are many gaps in our observing record. Most of the other planets are not even that well observed. The reason is that astronomers are relatively few in number around the world (far fewer than those engaged in other sciences), and there are so many objects in the sky deserving study that many are observed only occasionally. Thus the possibility of making a scientifically useful discovery—even with modest equipment—is much greater in astronomy than in any other science. This of course adds an element of excitement to exploring the heavens. The student can have the feeling of being on the front line when it comes to the discovery of God's amazing creation!

Perhaps mention should be made of what a few high school young people have been doing in recent years to illustrate this point. In July, 1967, those of us who attended the Washington, D.C. convention of the Astronomical League were treated to a superb illustrated lecture by a young fellow on the subject of the Aurora Borealis. His pictures were some of the best we had ever seen, and he had flown all the way from Fairbanks, Alaska, to show them.

One of the most effective artificial satellite tracking programs is that conducted by students at Albuquerque High School in New Mexico, thanks to an enthusiastic teacher. Their observations are so thorough and advanced that they can determine not only the orbits of artificial satellites, but a good deal about the character of their missions as well. I have heard reports of their work at astronomy conventions, and have visited their facilities. It is amazing, especially when one considers that most of the students in that high school come from the poorer part of town. A dedicated teacher makes the difference.

At a convention at Las Cruces, New Mexico, in August 1968, another high school student gave an excellent paper on possible revisions of the work of Albert Einstein in accounting for the orbital motion of the planet Mercury. That night he and another young man went out observing and discovered a new comet. They got no sleep that night, of course, and the next morning the whole convention was electrified by their discovery. No comets had ever been found while at an astronomical convention before! Present also at the same convention was another high school student who had discovered a comet a few months previously with modest equipment.

In the light of this experience, and others who might be mentioned, it would be folly to argue that young people

cannot make important contributions to astronomy.

If astronomy is to have a significant place in Christian education—as indeed a balanced approach to the study of God's creation requires—our teachers must be able to communicate the subject to their students. Unless they are well read in the sciences or have astronomy as a hobby, further education of our teachers may be required. Summer courses in astronomy are available at a number of secular colleges and universities, but these, not being taught from a Christian point of view, leave something to be desired. Astronomy courses have been offered at Dordt College during the regular academic year since 1969, and plans are being made to introduce it at Calvin College in the 1972-1973 year, but this will not permit many who are now teaching to participate.

Clearly what is needed is a summer course that will give the equivalent of a semester of academic work. This could be done over a six-week period as part of a general summer school program. The writer used to give such a summer course at the University of Vermont chiefly for the benefit of teachers, and found it very stimulating.

An alternate program might be to teach such a course on an intensive basis in a three week period, with much of the morning spent in class, and much of the evenings (weather permitting) making observations. The writer would welcome suggestions on this matter. If there is sufficient interest in a summer program with an observing workshop, perhaps one of our Christian colleges may be persuaded to provide facilities for it.

Another problem which must be faced is the lack of an adequate textbook. In the English language there is not much available, except brief units in general science books. Regretably there is nothing from a distinctly Christian point of view. Some college texts designed for one-semester courses (such as George Abell, *Exploration of the Universe, Brief Edition*) might be satisfactory for high school use, although not written from a Christian perspective.

Laboratory or observing manuals suitable for elementary and/or secondary school use are also needed. Here college level manuals are not satisfactory. Clearly some of us who teach astronomy need to get busy writing textbooks and manuals. It is particularly important to provide observational projects which are interesting, co-ordinate well with the text, might be scientifically useful, and which can be carried out with a minimum of equipment well within our school budgets. While this might seem difficult to achieve, it would not be really. No one has yet to sit down and work it out. In a few minutes plenty of exciting projects come to mind.

Schools also need advice on the kind of equipment needed for a program in astronomy, and information about building small observatories. The cost of a small telescope (say a 2.4-inch refractor or a 4-inch reflector) housed in an 8 foot square building with removable roof is about $300. Such an observatory would permit a wide variety of useful observations of the planets, variable stars, star clusters, and even a few of the relatively close galaxies. An adequate portable telescope (for those not desiring to erect a building) can be purchased new for about $120. Of course more can be done with larger instruments, particularly on the planets where larger apertures are much more effective, but even small telescopes provide enormous opportunities for students. Astronomy does not have to be expensive. Its inclusion in the curriculum of our Christian schools is long overdue if we intend to provide our children with a knowledge of God's vast and beautiful creation.

TRINITY AND HIGHER EDUCATION TODAY

Continued From Page 27

take to cause a "perspective" to come alive to a transfer student? Or should we settle for goals that are less distinctive for transfer students?

DILS And Other Community Service Programs

It is becoming easier for students to transfer from college to college, and for people to drop in at college for a course or two. At Trinity it is possible for adults to register as part-time students for credit or audit without the red-tape of our screening by means of formal application papers or previous academic record. A dramatic new program at Trinity underscores this. We call it the Diploma in Liberal Studies. People who have discontinued formal education and do not expect to work for a college degree may earn the Diploma by completing ten regular Trinity courses in basic areas, taking one or two courses at a time. Tuition is set at only $50 for a course of three or four credits. Registrants for the program cannot receive a grade lower than C-; for weaker work or work discontinued the record shows "No Credit". We have also started a Day Care program on campus so that mothers with small children can also come to the college.

Various non-credit programs are open to the public, too. Among our faculty lecture series are the November series on the Christian family, which we are thinking of sending on tour to various communities. Special programs in rapid reading and development of listening skills are offered to the public at night. We give music lessons to our neighbors through the Community Music Program. There is a Pastoral Counseling Service on campus, as well as a center for psychological counseling for the community. The Physical Education Department has an exercise program that draws over a hundred women to the campus weekly. Evening classes—as well as those during the day—are open to people from the community who elect them. Other community services of the college bring teachers and students off the campus in tutoring programs in Chicago, as teacher aides in nearby schools, for assistance with mission work, and for many other services.

These are some current issues in higher education nationally and the ways they appear on the Trinity campus. There are other issues worth our attention here, too, if time and space permitted: increasing the access to higher education of minority and disadvantaged groups; new patterns of governance, and Christian analysis of the interrelation of college constituent groups; new emphasis on course planning, with communal work on articulating course objectives and on evaluating student achievement; activities that provide better evaluation of instruction.

From our small corner it seems that there may never have been a time when so much can be expected and achieved in Christian higher education. It is precisely at this time that the continued existence of many Christian colleges is jeopardized by financial problems that arise from the pressures of an increasingly secular society. We call on all Christian people to reflect on the price we will pay if secular university education continues to grow at the expense of Christian higher education: the price is that secular education crowds Christ into a corner. Let believers everywhere rally to the great work of Christian collegiate education so that its great fruits may be realized; so that Christ may be shown as Lord of all His creation.

Children Going Home

Marie J. Post

Their press of bodies bursts the school door wide
And they have surged with shouts to the outside.
A hike's ahead, for most of them have come
At least a mile or more from country home.

They know their neighbor's fields, his house, his dog,
They know each hill, each cow-path, creek and log.
The girls sedately walk the concrete's edge
While restless boys leap-frog the leafless hedge.

Farm after farm they go their homeward way,
Lunch buckets swinging. Slowly ending day
Follows them home where open kitchen doors
Welcome them back to warmth and evening chores.

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