


christian educators journal

MARCH 1972

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TEACHER TENURE AND TURNOVER

My editorial in the January issue with a title similar to this one elicited an unusual amount of reader reaction, both oral and written. A sampling of that reaction is published on the next pages, and if their reaction is any indication of the degree of interest in this topic, it merits even further discussion.

The greatest fear of any writer is the fear of going unread. The second greatest is that of being misread. The third is that of being read right and written off as unworthy of response. The READER RESPONSE items in this issue clearly lay to rest at least the first and the third fear, and for that any writer should be grateful.

Whatever it was I said in that editorial, it certainly called forth a good mixture of moral indignation, good humor, and sarcasm, at least if my respondents are representative. Their responses contain a gold mine of illustrations of the debater's devices of *reductio ad absurdum* and false analogy, with a liberal sprinkling of *non-sequiturs* throughout.

It would be better, I believe, to forego the small pleasures of attack on each other for the larger pleasures of attack on the problem, the problem of what the profession should do with the dual social realities of an over supply of teachers and a rapid change in the goals and methods of teaching.

In the last issue I suggested several ways in which the profession could rise to this challenge, and make of these social realities stepping stones rather than stumbling blocks to better schools for students. Since those recommendations were not new or earth shaking in their import, they will not be repeated here. We may carry the dialogue forward by turning to what I take to be the crux of the problem of defining teacher competence.

Teacher tenure regulations will, I believe, increasingly become a focus of attention. Whether undergirded by state legislation or union contract specifications, or simply by gentlemen's agreements, they have done much to give the teacher security against unreasonable and arbitrary dismissal. But at their present level of specificity, teacher tenure rules protect the teacher much more than they protect the student. They do protect the teacher against incompetent or irresponsible supervisors but do little to protect the student from the same. The public is fully aware of this even if all teachers are not.

Public awareness of the negative effect of teacher tenure laws in improving the quality of teaching has led in several directions. One has led to a direct attack on teacher tenure laws, with a view to their elimination or to their radical revision. One proposal recently introduced in the Maryland House and Senate would require all teachers to pass a professional re-evaluation every five years in order to keep their jobs. The legislation would require local administra-

tors to review their professional performance before the renewal of tenure for five more years. Similar legislation on revision of teacher tenure is pending in Michigan.

Teachers will resist, and rightly so, this legislation, for if bills like this pass, teachers will again be at the mercy of the personal likes and dislikes of administrators. This will be regression and not progress.

Another, and more promising direction, in which both teachers and the public can move is that of defining with more clarity teacher performance and teacher competence. In my own state of Michigan, the Department of Education is exercising leadership in this direction. The following excerpt is from their position paper.

"A growing number of persons involved in teacher preparation, certification, and the employment of teachers are concerned about the need for a more effective means of determining competence in teaching. The assessment of competency levels in the preparation of a teacher, in the certification of a teacher, and in granting tenure is proposed as a much needed improvement for these three areas.

The enthusiasm for a competency-based system for preparation, certification, and tenure appears to be grounded in the basic assumption that preparation for, and the actual practice of, teaching is not being achieved at least at universally desirable levels in the approved program system which presently operates in Michigan. . . . The issue is whether or not the identification and assessment of competencies can provide a better system for teacher preparation, certification, and the determination of tenure."

This document also puts its finger on the weakness of present tenure laws in the following:

"The Tenure Act provides for an orderly procedure for discharge, demotion, or retirement, and provides further that discharge or demotion may be made only for reasonable and just cause, but is silent on the question of what is reasonable and just cause. A competency or performance assessment system must speak to that issue."

The Calvin College Education Department has by formal resolution indicated its desire that the teaching profession itself be involved in this attempt to define teacher competence. Practicing professional educators had better participate, or such teacher competencies may well be written by professional political bureaucrats.

May the middle aged (like myself) who were made uneasy by the first editorial now realize that here is an opportunity for them to lead the young rather than be replaced by them.

D.O.

Getting Rid of



IN
COM
PE
TENCE

Dear Dr. Oppewal,

After reading your editorial in the C.E.J. (January, 1972) I thought that you had solved the "Peter Principle." Fire all the people who have risen to levels of incompetence. Unfortunately, this sound advice was suggested only for the private Christian schools which do not have the luxury of tenure. In order to be just, I would suggest that the first steps for competency be taken at the school where most competent and incompetent teachers were trained, that is, Calvin College. Obviously, there were some very incompetent people who promoted incompetent students to become incompetent teachers. If you could be the Ralph Nader of judging teacher competency, what a tremendous chance you would have to set your own house in order.

Of course there are a few problems that have to be solved. For example, who would judge incompetency? You? The school board? Fellow teachers? The principal? A Board of Inquisition? This is important because very often school boards are composed of people who are competent in other areas of life but not in teaching. Following the "Peter Principle" we would have to admit that many professors have been promoted to their level of incompetency and thus are in no position to judge either. To ask teachers to judge each other would turn the faculty on itself and initiate a witch hunt. The principal, of course, would be in a better position, but then, not all principals are competent. However, other than the practical problems, your suggestion deserves serious consideration.

After you have replaced the deadwood at Calvin College you should initiate your "War on Incompetence" at the seminary. Then one should follow up on the seminary

graduates, the ministers. To stop now would be an act of incompetence in your drive to stamp out incompetency.

In the ministry you should make a real haul. There we have dozens upon dozens of incompetent ministers. Of course you would have to explain that people are being fired because it is your Christian calling to root out incompetence. Explain too that this is being done in a complete spirit of Christian brotherly and sisterly love. Perhaps you could pervert the passage about judging, to facilitate your movement. How about "Be ye judged so that ye may be fired." Since you are not judging personality, you could pat him on the back as he is fired, especially if he is the father of three or four children.

Once the college, seminary and ministry deadwood have been replaced by all those bright young students you should move on to the Bible. Certain men were prophets who had no right to such a calling. Amos, Hosea, Isaiah and Jeremiah certainly were not men who should normally have applied for a prophecy job. There they are, ranting, raving, making a lot of fuss, alienating their audiences, never really getting through to the people, doing very little to stimulate a love for religion or for God. They belonged to no professional organizations, held few advanced degrees, read few if any periodicals and took no courses which would indicate a zeal for continued competency. They used the lecture method which we competent teachers have been told is bad, poor, ineffective and totally unsuited for meaningful learning. One could go on but let us look at the New Testament.

Here we find lots of incompetency also. Among the disciples we find Judas the Betrayer, Peter the Denier, and Thomas the Doubter, all of them disciples. Why didn't Jesus fire them? There were lots of bright and eager young men who would have taken their places.

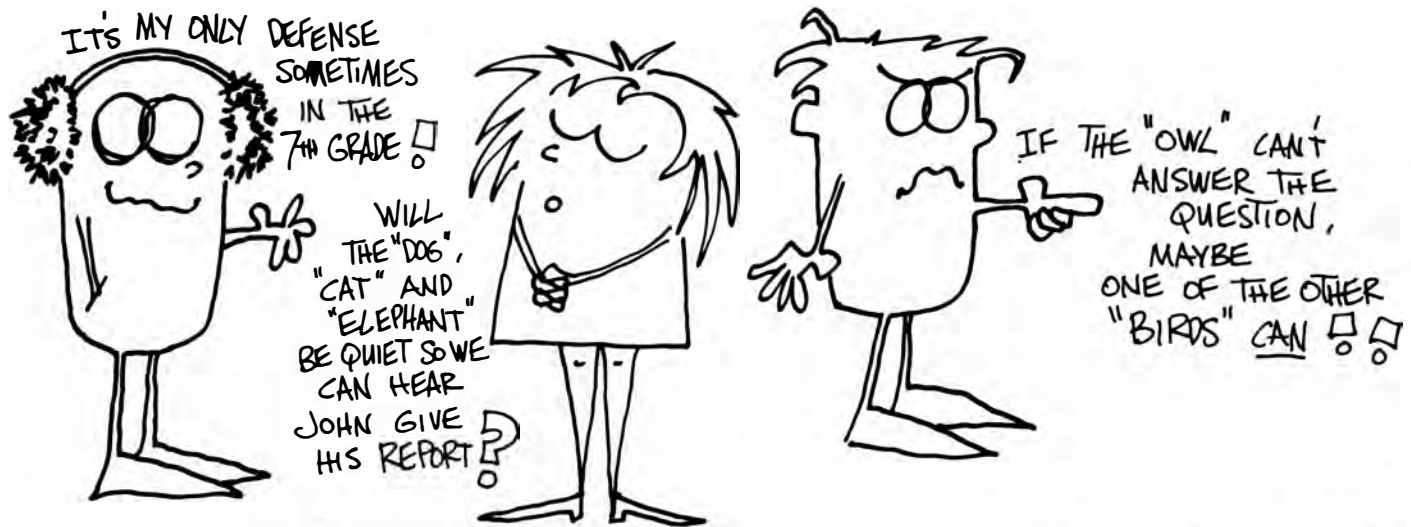
Perhaps the true Judge was too charitable to fire incompetent people. Or, perhaps Jesus wanted a cross section of people, some with one talent drawing only interest and others with five talents doing an outstanding job. Perhaps Jesus didn't want only the super professional people who belonged to professional organizations, read certain books and periodicals or wrote editorials. Perhaps this is not what life is all about.

Maybe the most incompetent people are those who refuse to accept these facts. They blindly go on demanding super competency. Perhaps it is your Christian duty to counsel these bright young people out of teaching and into other professions. This would mean the loss of your job, but then, you would have the same experience as those who you wish to dismiss, when they look for jobs. You know how receptive America is to applications from people over forty.

Dr. Oppewal, it is my humble opinion that your editorial did little to promote Christian love and charity. Remember the hero of Goethe? He wanted to do something great for mankind. In order to do so, he had to hurt others. Do you remember the parable about the tares and the advice of Jesus? Perhaps we all should follow this advice. There are many people who have persevered through the lean years and now their suggested reward is replacement by others.

I really wrote this tongue in cheek because I really do not believe that your editorial reflects your true feelings. There is nothing personal or hostile intended by this.

Respectfully yours,
Jack A. Zondag
Sylvan Christian School



LET'S RESPECT PERFORMANCE ABOVE ALL

The editorial "Teacher Turn Over" in the January issue of the *Christian Educators Journal* almost had the ring from one of Longfellow's poems: "Ring out the old, and ring in the new." Because there is now a vast surplus of prospective teachers leaving our college halls, placement must be found for them even if it means casting a jaundiced eye at those established in the teaching profession. To state it another way — though admittedly trite, something has to give, and so it better be the "oldsters."

If it is conceded that the "oldsters" must go, then surely it takes no great imagination to contrive standards that can effect the elimination and the weeding out. Oh, yes, the professional eradicators will need to be hardened by some callousness and insensitivity to steel themselves to this task of ridding the profession of those too long in the Christian teaching profession. Happily, the veterans in professional sports are not treated in this manner by their owners. The wiser heads in athletic competition do not make this false dichotomy between the young and the old. Where then would the George Blandas, Johnny Unitases, Ernie Banks, and Al Kalines be? Satchel Paige would never have gotten into the big leagues at all. Age in the sports is never that *absolute* determiner deciding who stays on and who is cut. Rather, it is performance and the promise of performance that affect the final decision of the coaching staff as to who shall be cut and who shall remain. Even then, the coaches and owners are sage enough to realize that other factors can enter in and therefore should be considered, such as past performance which has established potential crowd attraction. Babe Ruth striking out in his autumn years was more magnetic to fans than a rookie hitting a round-tripper. Yes, these athletic magnates could even wax humane and let sentiment seep in, for I can still recall how the very business-like New York Yankees kept Lou Gehrig in the lineup though this fine gentleman was slowly dying of a fatal disease.

The editor has listed some standards by which the elimination of the older teachers can be effected. These standards as they have been stated by him surely ought to be earmarks for the professional teacher. They do serve fine

as badges, but to turn the same into machetes gives me serious misgivings. I have served just long enough in the Christian school teaching profession as a teacher and as an administrator to know young ladies who would have fallen flat on at least two of these counts yet who got their jobs done in the classroom as teachers. And on the other hand, I have known professors who would have scored beautifully on these three measures but nevertheless in the classrooms were bores. I learned in their classes because I had paid dear tuition money to get something. To weary the reader with another example: in a past issue of the *Phi Delta Kappan* magazine it stated that the Amish school students in the state of Iowa scored highest of all students in that state on the Iowa Standardized Basic Skills Test. But how many of our school boards would contract these Amish instructors strictly on the basis of their professional qualifications? If one would ask me why these Amish students did so well, my answer might be: the teachers and their students knew they were about the *King's* business. The process of learning is a two-way street. Pretty old-fashioned and straight-laced, I admit.

What I am pleading for then is that we avoid this mania to get rid of older teachers solely for the reason that there are so many prospective young teachers standing in the wings. If any teacher needs to be discharged, the reason for his discharge must be just as valid even if no prospective teachers are at hand, or if there are 10,000 ready to replace him.

I am afraid of those educational agitators who think in their bloated confidence that they can contrive some cool, crisp objective standards by which to lop off some veteran teachers. Surely, in our Christian schools we will act with more personal Christian concern than that. Is a veteran Christian teacher's past performance, dedication, and devotion to be washed away into the sea of forgetfulness simply because he stands so easily replaceable by uncounted number of prospects?

John H. Sietsema
Sylvan Christian School

TEACHERS IN CHRISTIAN SCHOOLS

by Patrick Rode*

As criticism of the educational process mounted in the past decade it was natural for a significant portion of the slings and arrows to be directed specifically at the behavior of teachers. After all, it was charged, the teacher's job is to teach and if the students did not learn it was due to the ineffectiveness of the teacher. This charge led to a large amount of research on the role of the teacher and its significance in the success of any educational program. It became evident as the relationship between teacher and learner was examined that the ultimate success of an educational program was related significantly to teacher attitudes. Particularly crucial were the attitudes held by the teacher toward the student and the learning environment.

Accepting the premise that the attitudes of the teachers

in the classrooms are the single most effective influence on the success of learning in the school, and being involved in the Christian school movement, led me to do my doctoral research in a study of differences between Christian and public schools in the area of teacher attitudes. Given the assumption that the teachers in the Christian school share a generally common outlook on life and that the public school teachers share a great diversity of views, an opportunity was present to contrast expressed attitudes of these two groups with that characteristic in mind. Again assuming the effect of teacher attitudes on students, the great significance of what the teachers value as far as diversity of outlook in their own membership on the education of young people should be revealed. The study

The Asylum OF THINGS PASSED ...AND FAILED

by H. K. Zoeklicht*

A fitful breeze gutted the subtle perfumes of mid-May through half-opened windows into the still, stale faculty room. The fifth period bell had cleared the room of all occupants except one. He gazed listlessly through his record book of grades, pausing occasionally to sip the last tepid remains of tea from a stained mug. Through Bob Den Denker's mind flashed recurring images from the scene he had witnessed a few minutes ago at the door of the asylum.

It was near the end of lunch hour and the room had been crowded more than usual, perhaps because yesterday students and parents had been notified about probable or certain failure in each course. Emotions always ran high at such times and the asylum offered a welcome retreat. But there had come the inevitable knock on the door, followed by the usual indignant grumbles from those members of the staff who preferred to avoid as much contact with students outside the classroom as possible. Ginny had answered the knock and called for John Vroom.

Vroom rose reluctantly, shaking the crumbs from his lap upon the floor. His lack of rapport with students made him dread these confrontations. When he reached the door he faced Dick Zukken, one of his senior Ref Doc students and an unhappy recipient of one of those "sure to fail the course" letters. Ref Doc was a required course, and failure meant the student couldn't graduate, or participate in

graduation exercises. Dick had been crushed by the news and had gone immediately to see Peter Rip, the principal. P.R. had lectured him on the virtues of hard work, just rewards, and inevitable consequences of "goofing off," and sent him to see his Nemesis—Vroom. Now he stood face flushed, beefy body chaffing and intense, first pleading with Vroom for another chance, then cajoling, finally yelling with tears of anger and anguish in his voice: "My folks have had a party planned for a month—all the relatives have been invited! And the new job I have waiting requires a high school diploma. I just can't lose all *that*!!!"

Vroom had been adamant. "Dick, your work has not been up to the established standards; your attitude has not been serious enough; I have observed no real evidence of genuine interest in and a godly attitude toward Holy Scriptures. Remember Dick, (raising the right index finger heavenward for emphasis) there is no reward without labor; and how vitally important in these evil times to know the Church's doctrinal positions so that you will not be blown about by every wind of doctrine. And become more diligent, Dick. If you can't be diligent about Ref Doc how can an employer expect you to be diligent at your work? Of course, you can redeem yourself, but only by repeating the course successfully."

The shouting and door slamming echoed in Den Denker's mind. The reverberations evoked images of other such scenes from the past. Always, the issue seemed to be a grade. He reflected upon his own discomfort during testing and grading periods: how emphasis on grades built more pressure than some could cope with; how often grades were used as coercive weapons by teachers; how often they failed to foster in students a love of learning or an excitement in discovery; how grades could even prevent or destroy friendships and produce alienation—mental, psychological, social, and even religious. He thought again of the despair and frustration in Dick's eyes as he stood in the door facing the implacable Vroom.

Bob grimaced as he finished the cold dregs in his mug. He rose to rinse the cup and paused at one of the open windows to sniff the fragrant breeze. His eye was drawn toward the daffodils and tulips blooming brightly across the street. Toddlers frolicked within the confines of fenced-in yards. He remembered his own neighborhood with its many children, and thought back to a day not quite a year ago.

*This column is contributed by a constant coffee quaffer who writes under an illuminating pen name.

HAVE MORE POSITIVE ATTITUDES

should suggest in both groups a positive view of their situation in that it reflects that which is expressed as a value in each group. The question is, is this true?

To answer that question the expressed attitudes of the teachers in a metropolitan Michigan Christian school system and the expressed attitudes of the teachers in the public school system were examined. Information was gathered in the two systems and analyzed in order to:

1. Determine the expressed attitudes of the two groups of teachers in each of six areas of professional human relations.
 - a. How they feel about the teaching profession.
 - b. How they feel about other teachers.

- c. How they feel about the principal.
 - d. How they feel about the children they teach.
 - e. How they feel about the school.
 - f. How they feel about the community.
2. Determine what significant differences, if any, appear between the two groups of teachers in each of the six areas considered.
3. Determine what significant differences, if any, appear within each group of teachers in each of the six areas considered.

The resolution of these objectives was sought by administering and scoring the Walker Professional Human

—Continued On Next Page

He remembered the loud voices of three junior high girls, taunting little Timmy VanDommen, the third grader from across the street. The girls were chasing Timmy home, calling him "dummy," "stupid," "idiot," proclaiming loudly to the neighborhood that Timmy was stupid because he had two "D's" on his report card. Timmy had stumbled tearfully up the back steps, then turned and faced his tormentors, and while trying to brush away his tears had raged: "You lie! You lie! You, you big liars!!" Then he had wheeled and burst into the house, slamming the door shut on his pursuers.

Den Denker turned sadly away from the window. How destructive to the individual's self-concept a grade-oriented education can be, he thought. Besides, didn't preoccupation with high grades tend to glorify mental acumen or performance as an index to the measure or worth of the person? And didn't that seriously slight the Scriptural perspective of man as body, mind, and spirit, image-bearer of God, and infinite in worth?

As Bob sank again into his seat before his open record book, he thought of that student in the doorway and of two other students, two—no—three years ago. The details began to lose their vagueness as Bob recalled them. Two senior honor students, classmates and intense competitors for top honors for six years. To be named valedictorian was the capstone of this struggle. One student had edged out the other by one-tenth of a percentage point. The other student had collapsed under the strain and sunk into a severe depression: his goal of several years now out of his grasp. Bob shuddered as he recalled that now-vivid event. Grades had become a symbol of personal worth; a reflection of a success-at-all-costs-oriented culture, where success was conceived as measurable evidence of one's power to raise oneself above others.

Vroom had stressed diligence. But Bob wondered. For every failing grade handed out, didn't every Omni Christian teacher share in the guilt of that failure? Had *they* done all they could—in their course offerings and content, in teaching approaches, in student conferences? Or did every "F" reflect the failure of Omni Christian High, too?

The gurgling rattle of the almost empty coffee urn disrupted the stillness of the asylum and Den Denker's reverie. In glancing up at the clock he noted with mild surprise that most of the period had passed, and he had

failed to record grades from the tests he had given. He sighed with resignation, flipped shut his record book, placed his hands behind his head, gazed at the fluorescent fixture in the ceiling, and resumed his musings.

What options were there to the practice of club-grading, to this meretricious grade-oriented motivation? There was of course the pass/fail system; credit for a course would only be given if a student passed. If he failed he had to repeat the course until he *could* pass. But there were the standard objections: teachers who didn't want the 'flunkies' to clutter up their classes for a second round; fears that without a grade incentive, kids might do only just enough to get by. Bob remembered Ginny's quick reply to that one—something to the effect that there were already plenty of kids doing that, and furthermore, if the threat of grades were taken from teachers, perhaps some of them would have to work a little harder at finding other, more legitimate ways of getting kids interested in their courses.

After a quick glance assured him that Jenny Snip, the secretary, was busily typing and not likely to view his transgression, Bob eased his feet up into the chair across from him. He had often toyed with another alternative—nothing really new—since it was still being used in some elementary schools. It would mean more work for teachers, but it seemed a worthwhile investment, namely written reports about the development of the *whole* student: personal relationships, evidence of social and spiritual concerns, attitude towards the subject, towards issues, towards himself; sense of responsibility; apparent problems; level of creativity; intellectual and imaginative involvement; sense of confidence and independence; etc. Each teacher would record his impressions, or perhaps use a checklist.

The bell signalling the end of fifth period startled Bob from his reverie. As he slowly gathered his books and papers together he grumbled half aloud to himself, "Yet, despite personal experiences and the findings of research that grades tend to have a negative effect on learning, we still hang on to them." He threw in the uncompleted record book and snapped shut his briefcase. "We cling to the myths of objectivity and efficiency, indifferent to the fact that it's possible to slap a grade on a person without really knowing, or caring about, that person—it almost boils down to moral irresponsibility!" Den Denker slammed the door behind him as he treaded to class.

Relations Questionnaire. Teachers were asked to respond to 90 items with one of three choices: disagree, undecided or agree. The questionnaire produced a total score as well as sub-scores in the six areas covered. It was administered to a random sample of 180 regular classroom teachers from each system divided into groups of 60 from each of the three levels, elementary, junior high and senior high school. Of the 180 who received the questionnaire, 142 were returned from the Christian schools for a return rate of 79% and 131 were returned from the public schools for a return rate of 73%.

The analyses of the mean scores revealed nine significant differences in the total test mean scores. The only comparison not statistically significant was within the Christian school sample between elementary and junior high teachers.

In all comparisons done in the study, the teachers in the Christian schools had a significantly more positive attitude than did the teachers in the public schools as shown on the questionnaire, both as a total group and when compared by organizational level taught.

An attempt was made through interviews to determine the elements leading to the more positive attitudes held by teachers in the Christian school system. One out of five of the teachers in the Christian school sample was interviewed personally. Perhaps the overriding reason found was that the similarity of culture, purpose in life, religious views, customs, outlook on life and traditions caused a feeling of satisfaction, comfort and cohesion which in turn creates the positive attitudes. This cohesiveness was largely responsible also for the positive attitudes shown toward their fellow teachers and students.

Out of these interviews four areas of importance to Christian schools became apparent:

1. The positive attitudes held by the teachers made them feel good about their job and the people with whom they were involved which in turn increased their effectiveness as a teacher as they saw it.
2. The study revealed that teacher involvement in decisions affecting their role within the profession has direct relationship to their perception of teaching as a profession.
3. The study revealed that the amount of participation in decisions concerning the school by teachers causes more positive attitudes toward the school.
4. The interviews revealed that diversity was not valued within the Christian School system. Feelings were consistently expressed that teachers, parents or students who differed significantly from the majority, whether in appearance, liberal views or innovative ideas had and would suffer a lack of acceptance.

The first of these areas is a plus for our schools. Since teacher attitudes have an effect on learning, the positive attitudes expressed by teachers is an encouraging sign. The learning process is helped by such feelings.

The next two areas speak to the organizational structure for participation and decision making within our schools. Those concerned with the decisions that determine the amount of participatory decision making on the part of teachers must examine their situation in the light of these results.

The last speaks directly to each of us in the Christian schools, whether parent, teacher or administrator. All school learning is stimulated or hindered by the teacher's feelings toward the students. Each must have faith and trust in each other. The research is loud and clear in this regard. If a teacher does not have trust and respect for his students,

Dear Editor:

The recent article in the "Sociologist Si Says" section of the January 1972 *Journal* entitled "Satisfaction with Teaching Career is Not High" by Gordon DeBlaey makes interesting reading. In it Dr. DeBlaey reports on the results of a questionnaire given to Christian school teachers asking them to rate on a scale of 1 to 7 "their satisfaction concerning such things as top salary available, recognition given teacher, . ." He then summarizes the results by saying that the average score for the 12 items is 5.32 thereby indicating that teachers are "just above the 'indifferent' or 'neutral' category." May I suggest a refinement that may be helpful?

It seems that given any one teacher and given the twelve categories listed, there is defined a sequence of twelve numbers whose sum is 1 which measures how relatively important to their total satisfaction each of the categories is. Thus, if a teacher considers each of the categories to be of equal importance, this sequence is (1/12, 1/12, 1/12 . . . 1/12). I suggest that it may be helpful to measure this sequence for each teacher contacted. My own relative importance sequence is (.254, .15, .1, .005, .2, .075, .1, .005, .1, .005, .005, .001). Furthermore, I suggest that a *weighted* average be taken to obtain an over-all satisfaction number. Thus, assuming that teachers generally agree with my importance sequence, the weighted average is 5.87 and now teachers are more satisfied!

One more point. The remark at the end that the study found that public school teachers ranked these items almost identical to Christian School teachers leads me to ask whether the relative importance sequence for teachers that are Christians is the same as for teachers that are not? (Let's be done with the Christian school-public school distinction.)

A satisfied teacher (6.28)

Paul J. Zwier
Calvin College

he is not teaching, but rather indoctrinating. For it is mutual trust and respect which unite the mind of the teacher and the taught on a common meeting ground. Without such meeting ground, teacher and taught do not meet as minds; there is no ground for the student's assent. What is left is a pseudoground; that is, the teacher said so. Such a student, assenting on the word of the teacher, is indoctrinated, not taught. True, he gets something; but he gets it by hearing and holds it by memory and becomes a skilled repeater instead of a knowing man.

The Christian teacher has positive attitudes toward his students and it helps. But each of us must be sure that our love extends to all our students and associates. Each of us must ask, how do I rate in this matter; Does my love and acceptance extend to all?

*Mr. Rode, Ed. D., Michigan State University, is in The School of Education, Central Michigan University.

I Believe—In Yesterday

by D. Robert Lindberg*

They called it, “80 Sorrowful Questions.” So read the title of a Taipei news article about the problem the Nationalist Chinese government faced. I can’t think of that many, but I can come up with a few “sorrowful questions” we teachers ought to be asking ourselves. How about it? Brace yourself! Ready? Plunge. . . .

First: Is it safe to assume that we teachers know, or can project our knowledge, into tomorrow’s needs, on the ground that we were “educated” in yesterday’s schools? Leighton Ford, in an article in *Christianity Today* said the church has only one real doctrine, “I believe in yesterday!” Could it be this is our working philosophy? (No wonder our kids have turned us off!)

Second: Dare we conclude that since our curriculum has been established, sealed and codified for more than fifty years, undoubtedly it is just what our students need for the world of the last quarter of Century Twenty? Dare we pass off a book like *Animal Farm* as “interesting but irrelevant?”

Third: Is it right for us to think of education as a process which terminates with—high school? college? grad-school? I won’t forget John, the high school senior who said to me, “I can’t wait until I graduate!” I said, “Why?” “So I can stop studying!” “Well, John,” I told him, “I have studied *far* more after I graduated than I ever did in school!”—“Huh? You off your rocker???”

I came across an interesting statement from *The Spectrum* (July, 1968),

A few generations ago, English literary and biographical writing abounded in the man who typically ‘went to Westminster School, spent two years at Oxford, and completed his education by touring for a year on the Continent.’ Even in those less remote times when the most exciting thing in electrical engineering courses was the field rheostat, many a young engineer doubtless felt on graduation day that *his education had been completed*. However, he was in for a surprise. Twenty years later he needed to know about vacuum tubes, or servo systems, or wave guides, or Boolean algebra, and he had either continued his education or switched to selling insurance. . . .

As the values of the nations became secularized, so did the values of the universities, but their goal was still to deepen the graduate’s understanding of the culture into which he was born, or thrown. It was expected that the culture would change but little in his time. That assumption is now obsolete. Technol-

ogy is the basis of our culture, and did men today have probably seen in their one lifetime more technological change than had occurred in the 2000 years that separated their parents from Julius Caesar. . . .

J.J.G. McCue

O.K. Face it, fellow teachers, if we haven’t taught our kids to think of their entire lives as a process of continuing education, well, we’ve misrepresented our job! Right? I wonder where we ever got the idea that the amount of formal training a person had told us how much he knew?

Fourth: Is the chief end of teaching to impart a fixed *corpus* of knowledge? Then, does it follow, social, spiritual, and personal adjustments which occur during the time our students are with us are peripheral or “necessary evils?” Am I concerned only about the “academic side” (whatever that non-entity might be) of my students?

Fifth: Can it be that human thought is subject, in its entirety, to the analytic approach? Can man, through inductive, or deductive reasoning, reduce all human thought, experience and endeavor into “easily digestible parts” (another name for *textbooks*)? Are not the obvious implications, “Learn the *parts* and “*hesto-presto*” you have the *whole* of the matter?” (or) “He is most educated who can recall most of the parts?”

In our world of specialization, are we not “long” on dissection, and “short” on synthesis? Where is the teacher who, like the old-time family physician, healed as much with his familiar chat about the farmer’s cows and kids, as with his knife?

Sixth: Where did we ever get the idea that self-discipline, self-initiative are incidental to the learning process? Does it not strike us as significant that seniors in high school can’t be trusted to be left alone in the classroom?—that we seem to need more rules in high school, instead of less?

Seventh: Is it true, just because it is the “done thing,” that group (mass) education is adequate education? Is not the human being, created uniquely in the image of God, so wonderful, and so complex that nothing short of individual, personal instruction will do?

Well, you’ve read this far! Now, you say, “A fool can ask more questions than a wise man can answer!” O.K. I’m the fool. But this is the sort of thing we asked for when we signed up as teacher. James warned us, “Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness . . .” (James 3:1).

Let’s face it. We’ve got a job that would crush the mighty Hercules! But, to our favor, we’ve got a bank account with a God, whose power and wisdom have never been overdrawn! I BEG you, fellow teachers, don’t sit there on your hands! Let’s roll up our sleeves and go to work! It is NOT primarily to the school board we must give an answer for our lethargy, but to the Righteous Judge!

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VOUCHERS FOR EDUCATION

by Fredric Walker*

If a parent of a child in public school is dissatisfied with the education his child is receiving, what alternatives does the parent have? Presently, only by making a financial sacrifice in the form of tuition, or through association with an affluent church or other foundation, may the parent place the child in an alternative school.

With the increased size of public schools and their districts parents have gradually lost their control of the local school. Districts are constantly merging and becoming larger and fewer so that the parent has less and less contact with the policy-making bodies of the school. Subject matter has been legislated on higher levels and passed down to the local schools so that little choice is left to the community. Today a teacher must teach certain things, and is forbidden to teach other things to students. One writer, Ivan Illich, recently compared the public school to a new "church" where the "rites" have become more rigorous and onerous than in the worst days of the Spanish Inquisition.¹ Parents must allow the state to decide what to teach to their children, at what age to teach it, and in what manner the teaching is to be done, or they can pay for an alternative education, or they can be arrested.

In order to study and test this approach, the United States Office of Economic Opportunity made a grant available in December, 1969 to the Center for the Study of Public Policy under the direction of Dr. Christopher Jencks, a professor at Harvard University. In his proposal, he states that an approved voucher school must charge no tuition except the voucher (value estimated about \$1,000), must accept any applicant as long as the school has places, must meet present certification requirements for private schools, must use some random selection method if more applicants than spaces develop (siblings receive preference), and must make available to all the complete program of the school.

Many questions arise to the feasibility of this approach in our Christian schools. It would mean that open enrollment must be practiced and all financial relationships between church and school would diminish, or disappear. But, it would not mean changing the subject matter of the school. A Society for Christian Instruction could still function and members could select their Board, principals, and teachers. It would be necessary that applicants be told that we teach a Calvinistic interpretation of the Scriptures, have daily devotions and Bible study, and employ a Christian view in presenting all subject matter. If the prospective applicants did not wish their child to have this form of instruction, then they could go to another school.

The voucher system appeals to many people other than those with religious convictions. Some feel that free schools provide a better education, while others like a more regimented military type. Any who are dissatisfied or unhappy with the present public system (and their number seems to be increasing rapidly) will find that the voucher system makes alternatives a reality.

Critics of the system say that it will weaken the melting pot effect of our present public school system. Actually public schools, through gerrymandering districts and other barriers, are not really melting pots. An attorney for the

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¹Ivan Illich, "Commencement at the University of Puerto Rico," *New York Review of Books*, Vol. 13, October 9, 1969.

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The Christian and History

by Dirk W. Jellema*

Preamble

To attempt a satisfactory treatment of a complex topic is to risk the difficulty of the proverbial carload of flatlanders, who while en route to Pittsburgh found themselves befogged, and emerged far up in the hills of West Virginia, tired and lost. They asked directions from an aged patriarch they encountered, and he, after five minutes of silent rumination punctuated with thoughtful ejections of chewing tobacco, issued the gloomy and emphatic rejoinder: "There ain't *no* way to get to Pittsburgh from here."

Similarly, there seems no way to cover our subject adequately and briefly. Further, whatever way we take, there will be fog and rough terrain, and the trip is bound to be not very satisfactory. To keep to the analogy of the story, we may not even get to Pittsburgh. The difficulties start immediately.

Suppose we do hold to the analogy. Imagine a driver and his son and daughter, who while en route to Pittsburgh . . .

"Why Study History"

The rejoinder of the aged hillman produced merely giggles from Tina and guffaws from Claude, once they were back in the car, but Mr. Driver was dismayed. He felt a migraine headache coming on, and the last of the aspirin was gone long ago. Perhaps a brief nap would help. "Why don't you and Claude explore the vicinity for five minutes," he said. "I'm going to cat-nap. But don't get out of sight of the car." He watched them get out, and then leaned back in the seat. At this rate, we'll arrive at least a day late, he thought to himself, and what will we do about church; we may still be lost in these miserable mountains. Oh, to be in Pittsburgh, with a soft bed, soft beds of ease . . . to dream of a soft bed of ease . . . to dream. . .

Claude and Tina slammed the doors noisily as they came back in the car. "Let's go!" said Claude exuberantly. (He doesn't seem to realize the situation we're in, thought Mr. Driver resignedly.)

"Let's, like, move!" exclaimed Tina gaily.

Mr. Driver started the car and drove back down the road. The fog was getting thicker. After a pause, Claude cleared his throat. "Tina and I were talking about something in school that bothered us," he said.

"Fine, fine," replied Mr. Driver. "Let's discuss it. It will help pass the time."

"Well," said Claude, "Tina and I were wondering why we have to study history."

Tina agreed, "It's a question a lot of us have. Why study history?"

Mr. Driver replied, "Claude, I don't understand your question. Surely it is true that we as Christians must do everything we do for the glory of God. How do we do that? By following God's commands, by obeying His will. What is His will for us? That we love Him, and love our neighbor. It is simple." (But, he thought to himself, is it that simple? Wouldn't Claude and Tina raise more questions?)

Claude persevered. "Well, sure, but that isn't what I meant. Why study history *rather than doing other things*? There sure are other things that are more interesting!"

To Mr. Driver's annoyance, a chorus of shrieks, giggles and guffaws greeted this sally. Yet, on reflection, he realized that Claude's point was well taken. After all, it was true that no one had an infinite amount of time or energy: why, then, expend a valuable portion of it in studying history, rather than taking basket-weaving, or adding an additional chemistry course, or playing football?

"When taught well, history can be a very interesting thing," he responded, realizing immediately that this was an unprofitable gambit to pursue. "Furthermore, that is a good question that you raise, Claude."

His audience waited expectantly. Driver, sparring for time, considered saying "the answer is that you should follow what your elders tell you to do," but dropped the idea quickly: Claude had raised a serious question.

In fact, thought Driver with increasing desperation, he had no ready answer for it. Was he now to make a fool of himself all the way to Pittsburgh? He thought momentarily of the gloomy patriarch with his chaw of tobacco: he at least had five minutes to consider his answer. Was there no way out of this absurd situation?

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"LOOK OUT!" screamed Tina from the back seat. Driver slammed on the brakes. There, looming ahead in the fog, was a hitchhiker, carrying a sign that said: *Christian Historian Hitchhiking*.

The Hitchhiker's Answer

"Pointer is the name," said the historian as he climbed into the car. "Been visiting my brother up the road. He's the one that always tells people that there ain't no way to —"

"Yes, yes, we know," said Driver hastily.

"Should have asked him how to get to Cincinnati," said Pointer, and chuckled obscurely in his beard. "You look perplexed, Driver. Been arguing religion with teen-agers?"

"Well, not exactly," said Driver evasively. "I was just trying to explain why a Christian should study history. Perhaps you could share with us your —"

"Simple!" said Pointer. "All things to the glory of God. That's the end of the matter."

"Yes, but why isn't that the beginning of questions, not the end?" asked Driver, wondering as he spoke where he had heard the phrase before Claude?

"Oh, it is," replied Pointer. "It is. It is both."

This unexpected reply produced a brief and gloomy silence, and then Driver went on. "Why study history?"

Pointer interrupted. "Love God and love your neighbor. Simple."

But Driver was not satisfied. "I mean, why study history rather than doing something else? How does studying history teach us about God and how to love our neighbor more than would say, studying chemistry, or making money, or playing football? As Claude said a while ago —"

Pointer at this moment sneezed loudly. "Must be this fog," he said. "Still thick in these hills. Good question. Two parts. First part first. How help know God. Simple. Part of God's revelation. *General* revelation. Not special: otherwise only Christians could know anything about history. Raises further problems. But. Part of God's revelation. Driver, you have a question. So does Claude. Same question, Claude?"

Claude, startled, took a moment to regain his mental footings. "But, uh, why study history rather than some other, uh, aspect of God's revelation, since we don't have time to study all of it anyhow?"

"Good," said Pointer. "Higher aspect. Reveals more. Man: crown of creation. History: study of man in society, acting through time. Reveals more." His voice suddenly shifted and he began intoning in a sonorous voice, "Rose-red Petra, half as old as time. Man, creation's crown, the very image and icon of the Word who made the far-flung suns, imagined before the abyss of time began. Though treasonous son, yet still the cupbearer of the King, the cup the King has filled. Shall they not through the journey down the long road build their mighty cities till the stars wane, shall not their songs echo through the cold lands of space till the King comes, shall not —" He sneezed again, and reverted to normal tones. "Crown of creation. Worth studying. Man in society, acting through time: at worst, surely one of revelation's high points. General."

Looking in the mirror, Driver noted that the back seat passengers showed looks of mixed puzzlement, enlightenment, and interest, as well as their usual congenial mulishness. He himself felt somewhat the same. Pointer seemed convincing, but curiously elusive for a man who started by saying it was all "Simple!" He resolved to pin him down. "We frequently hear of history as 'His Story.' Is that what you mean?"

"Precisely!" said Pointer vigorously.

Driver pressed on, for this was familiar ground: "Thus the student can see, in the working of history, many examples of the wonderful providence of God, frequently given in answer to the prayers of His people. For example, the great storm that scattered the Spanish Armada in 1588 —"

Pointer snorted indignantly. "Half-truths! Dangerous! Misleading! God sent the storm. But God sent the Armada! God sent Rome. But God made Rome fall. History is His Story. Part of the Book of General Revelation. But that ain't no Dick-and-Jane primer! Idiotic idea." And Pointer banged on the dashboard.

Driver began to feel a slight throbbing in his temples. "But if that isn't the case, what specific moral lessons can the student learn from history?"

Pointer looked pained. "Already told you. No primer. Want specific moral lessons, find a primer. Nobody ever got a sense of revelation from Dick-and-Jane. Response to revelation is wonder and awe. Still, maybe . . . problem. Complex moral insights? Maybe. Probably. Niebuhr. Irony of history. Moral aspects of imperialism. Sucllike. Probably." And Pointer drifted into a semi-trance, occasional "Hmmm's" showing he was not asleep. After a moment of this, he roused himself: "Vietnam. Idiots!" And in a milder tone: "Sorry I jumped on you. Is a problem. Have to give a paper on it. Question, too, whether that's the historian's job. Maybe the theologian. Theologians should know history. Or the other way around. Anyway, complex moral insights, yes, probably."

Driver noted, with satisfaction, that Pointer was capable of some evasiveness also. On reflection, he thought he could follow Pointer's train of thought despite his cryptic style, and he also tended to agree with it, although he still sensed a certain vagueness and an aura of unsolved problems in Pointer's presentation. He resolved to raise further questions later, but a look in the mirror told him that both Claude and Tina seemed to have prior requests.

"I'm still not —" started Claude, but Tina's "Couldn't we go on to the second part of the question?" overrode whatever objection he had started; "I mean about how it can help us love our neighbor? I don't dig that at all."

History as Service

Pointer was not abashed. "Simple!" he said. "Love your neighbor. Means serve him. How serve him? Witness. How witness? Serve. How serve? Love." He peered slyly at Driver, but the question came rather from Claude: How could history help do this? To Driver's mild dismay, Pointer pulled out and lit a large and villainous-looking cigar, which he began to use to underline stages in his discourse.

"First. How serve neighbor: obviously, must *understand* him. And also yourself. To understand yourself and neighbor, you have to understand *man*. What better way than to study man in society through time? But that means studying *history*. Second. What barriers to such understanding, what blocks to understanding man, self, neighbor? *Provincialism*. The illusion that your own cultural town and its provincial standards are the only possible ones. Town may be big — USA. Twentieth century.

"Provincialism of place: USA standards taken as obvious. Even worse, provincialism of time. Idea that only 20th century standards are obvious. Unchristian! As though we through our works have gained special merit in the eyes of God! That we obviously 'better' than Byzantium! As though —"

But here Claude, momentarily sensing a kindred anti-

establishment feeling, blurted out, "Right on!"

"That's *not* what I meant!" said Pointer heatedly. "That's provincial too!"

"Could you give some examples of how such provincialism can affect our relations with our neighbors?" interposed Driver. He noted that his headache was not gone: perhaps it had gone over to Claude, or to Pointer.

"Surely! Everywhere! Trying to tell Buddhist monks in Vietnam who are dedicated to poverty that we're better because we make more refrigerators!"

"Right on," said Claude, softly, only to receive a glare from Pointer, who loudly continued:

"So-called students who mindlessly blow up buildings to try and change the system, not knowing anything about how systems have actually been changed in the past! People who think they know that African tribal culture must be inferior because it has fewer machines! People who — you help me here, Driver. Ask them anything about black history."

Driver thought briefly, then asked when the first slaves were brought to America, receiving (as he expected) blank looks.

"There you are!" said Pointer, waving his cigar in triumph. "How can you help your black neighbor when you don't understand anything about *his* background and culture and values — his story — History!"

"And," said Driver, "the same applies to your neighbors in Quebec or Vietnam or England or anywhere."

Tina looked dismayed. "But why should we worry about all those people in Quebec — no, I guess we're not supposed to say that, if we're Christians." She looked more dismayed.

Claude looked still unconvinced, and Driver thought he could spot the next question. Claude obliged. "But why should we study all those dead and gone countries like Greece and Rome and Egypt? How does that help us to serve people today, in the 20th century?"

Driver thought it a good question, but remarked, "Mr. Pointer would say, Claude, that the phrasing of the question betrays something of the naive provincialism he was talking about. The question, however, still seems worth raising."

"Right on, Claude," said Pointer (thus earning a silent glare from both Claude and Tina) "Good question. Brings me to my *third point*." He waved his cigar for emphasis. "Ties in with provincialism, too. Help your neighbor: what is it you're helping him deal with?" He looked expectantly at Claude, and then Tina, who finally replied.

"Well, I guess with his problems."

"Right! His *problems*. Of whatever sort — religious, cultural, economic, political, artistic. But how do we get an insight into how man's problems can be solved? By examining how different societies, widely separated in time and space, have dealt with the problems they faced, given the resources they had. These societies don't have to be *our* society in the USA, nor a society in the 20th century. In fact, they *ain't* going to be that much help" (Driver winced) "since they're the one that *have* the problems we're trying to find out about solving." He turned to Driver, and in a different tone said, "Interesting point. Is history a science, and if so in what sense? Vauge analogy here to experiment. Worth pursuin' sometime." He turned to Claude. "Give me a problem." Claude, by now intrigued, suggested "imperialism." Pointer turned to Driver, gesturing.

Driver thought a moment, and then asked Claude, "Do you know how Rome tried to deal with the problems raised

by its imperialism? Or England? Or which worked and which didn't? Or what problems were faced when the law and order of Roman imperialism vanished, and to what extent the solutions were successful?" He turned to Tina. "Same question: give a problem."

Tina reflected at some length. "I see the point. Whatever problem I bring up, you'll say that we have to look to history for approaches to an answer." Claude's silence gave assent.

Pointer looked pleased. "After all," he said, "I'm only a Pointer: you are the Drivers. So it's good that you think about things."

Driver, after a pause, announced again that perhaps they were nearing "beds of ease" in Pittsburgh, which produced an obscure chortle from Pointer. Then Driver said: "I'd like to raise another sort of question, maybe more theoretical." To his annoyance, Pointer chose this moment to sneeze loudly, blow his nose with emphasis, and announce that the fog was again getting thicker outside — which, as Driver looked ahead, indeed it was.

A Christian View of History

"What I'd like to ask," said Driver, "is whether there is a specifically Christian view of history, and if so, what it involves."

Pointer puffed angrily at his cigar. "Of course there is. Furthermore, that's what I've been talking about for the last two hours!"

"Yes," agreed Driver, "but in a rather general way. For example, does the Christian historian view history differently than other historians?"

"Yes and no!" replied Pointer, "and you know that yourself. In one sense, the Christian views *anything* differently. A Christian carpenter views carpentering differently than would an atheist carpenter. He knows the ultimate purpose of it, what goals it is to serve, why he is doing it. But in terms of sawing a board, he does the same thing that an atheist does. And he may be a poorly trained carpenter, and do a worse job of sawing a board than the atheist would do."

Tina (who had been growing in sophistication during the long trip) broke in. "But if history is a complex form of revelation, isn't the analogy misleading, or incomplete? Aren't there other ways also?"

Pointer nodded slowly. "Yes — though this all gets rather sticky. In a negative sense, surely. But in *theory*, again. The Christian historian knows that man is complex, and thus *should* be free from simplistic explanations such as Marxism, Freudianism, extreme nationalism, naive evolutionism, and the like. He should tend to see history as a very complex thing, since he knows the complexity of man. Of course, in practice, he doesn't always do this. He, too, may take some simplistic view, for example, seeing history as a series of progressions towards the crown of history, our present American society. But it is true that he *should* be more free from such tendencies than one who is not a Christian."

Now Claude (also growing in sophistication) interrupted. "What about St. Augustine and his idea that the meaning of history is to be found in the story of the City of God?"

Pointer nodded. "Good question. Difficulty, who is in the City of God? But it's a possible approach. Toynbee, as you know, has something of the same sort of notion: the

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purpose of the rise and fall of civilizations is to produce the higher religions. Many problems, though."

Driver now recalled some of Pointer's earlier remarks. "Don't you feel," he said, "that such an approach really doesn't do justice to the notion of general revelation? That is, doesn't God reveal Himself not only in the sphere of church and religion narrowly conceived, but also in the whole process of the rise and fall of civilizations, or the development of societies, each with its own unique characteristics, each in its own way revealing something of God's infinite glory?"

Pointer waved his cigar enthusiastically. "It does seem to me that along those lines —" But he was interrupted.

"The fog really *is* lifting now," announced Tina, "and before we get to Pittsburgh I'd like to bring up something more practical. Like, how should history be *taught*?"

The Teaching of History

Annoyed at being stopped in mid-flight, Pointer stared grumpily at her, and then brightened. "But that follows from what we've already said. You and Claude ought to be able to summarize it yourselves." There was a silence.

"Go ahead, Claude," encouraged Tina.

Claude cleared his throat, and then launched forth. "Any proposals for methods of teaching history depend, of course, on the underlying view of history held by the teacher, which is what we've been discussing. The following points would seem to be implied in the discussion. First, the purposes of teaching history are to give insight into God's revelation, and to aid us in showing love for our neighbor. Second, teaching should strive to avoid, and help the student avoid, provincialism of time and place. Third, the aim should be to instill not only factual knowledge but also a sense of wonder, as well as aiding the ability to analyze and evaluate." He turned to Tina.

"Fourth," went on Tina smoothly, "teaching should consider all major components in man's efforts in society, and thus include not only political, but also religious, intellectual, economic, social and artistic developments, with the emphasis in a given case depending perhaps on the emphasis given by the society itself under study."

Pointer, listening closely, waved his cigar at Mr. Driver.

"Fifth," said Driver, "it would seem that a plausible teaching technique to gain our objectives might be to stress the problems faced by different societies (in various spheres: political, religious, and the like), and how they tried to cope with them, given the social and other resources they had available. Thus the student can gain some insight into the nature of such problems, and some insight as to alternative approaches to the solution of similar problems today."

"Sixth," said Pointer, waving his cigar, now down to a stub, "effective teaching involves getting into the given society under discussion 'from the inside' as much as possible. For the alternative approaches it takes involve not only its social, technological and other resources, but also the values, the presuppositions and assumptions of the society. Two things, both need to be understood. On some issues, values make a difference. Example: what alternative evaluations of slavery might occur in Graeco-Roman culture and in a Christianized culture?" He gave a slight bow in Claude's direction.

"Seventh!" exclaimed Claude, "It would now seem to follow that a teaching methodology can be worked out in some detail. Thus, in dealing with the French Revolution, for example, the student would be asked to consider such

things as: the intellectual presuppositions of supporters and opponents of it, the similarities and differences between it and other revolutions (the Puritan Revolution involved convinced Christians; what differences resulted?), the alternatives possible at various points in its development (could the Terror have been avoided? How?), the relation between revolution and reaction (after the defeat of Napoleon, why was the king brought back? Why not turn to democracy?), and so forth."

"Eighth!" announced Tina. "If the previous be granted, it follows that mere memorization of dates and events, besides being counter-productive in terms of student interest, can hardly be said to be 'teaching history.' The purpose of learning dates is merely to establish the chronological framework, the locations in time, which is only preliminary to any real 'teaching history.' To make memorization a goal in itself would seem to be pusillanimous pedagogical puffery, to say the least."

"Furthermore, and ninth," said Driver enthusiastically, "It follows that —"

But now Pointer interrupted vigorously. "I say, Driver, I think we're arriving at our destination."

The End of the Journey

"Fine! Jes' fine!" said Claude. "At last Pittsburgh, with some ease and relaxation. Beds of ease, here we come!"

But Mr. Driver, who was gazing with increasing alarm at the highway ahead, was troubled. "This doesn't look like Pittsburgh!" he said in alarm.

Pointer banged on the dashboard in glee. "Of course it isn't, you idiots!" he shouted, "This is *Cincinnati*!"

Consternation reigned, for it was soon indubitably clear that such was indeed the case.

"How . . . but how can that be, Mr. Pointer!" exclaimed Tina. "I thought you were hitchhiking to Pittsburgh!"

Pointer laughed. "Of course not! You should have listened to what my brother said!" (All three Drivers suddenly remembered: there ain't *no* way. . . .) He added, more seriously, "No, my friends, on a journey like this, there ain't *no* way to find beds of ease! And that's what you intended to find in Pittsburgh!"

"But then," shouted Claude, "where were you hitchhiking to?"

Pointer looked at him smugly. "Cincinnati, of course!"

"But why?" asked Driver.

"Obvious!" rejoined Pointer. "I'm attending a convention of historians! I have to read a paper dealing with one aspect of the convention topic."

Driver felt his headache suddenly returning in full force. "What is the topic?" he asked, with a horrible feeling that he knew the answer.

"*The Christian and History*, naturally!" said Pointer. "Stop the car, Driver. This is downtown, and here's where I leave you."

"Don't go!" said Tina unexpectedly.

"I must," said Pointer.

"Tell me one thing before you leave," said Claude, seriously. "Once more. Why should we study history?"

Pointer looked at him, and Tina, and Mr. Driver. He too was serious. "Goodbye, dear friends. And you know the answer, which is the beginning of questions, and the end of questions. Alpha and Omega, beginning and end. Why? Because we must do all things . . ." — he pointed at Tina and Claude.

"For the glory of God," they replied soberly.

A tear, to Driver's amazement, flowed down Pointer's

TEACHING EARLY ADOLESCENTS CREATIVELY

TEACHING EARLY ADOLESCENTS CREATIVELY: A MANUAL FOR CHURCH SCHOOL TEACHERS, by Edward D. Seely. Philadelphia: The Westminster Press, 1971. 222 pp., \$2.95 pb. Reviewed by Lillian V. Grissen, English teacher, Denver Christian Intermediate School, Denver, Colorado.

While acknowledging first of all that "the Holy Spirit is the chief agent of Christian nurture," Rev. Seely predicates his book on the added assumption that "a fully committed teacher (i.e., one who identifies himself as a Christian) is more important than any materials," and suggests that his book be taken only as a guide.

The early adolescent, or, generally speaking, the junior high student, seems to bob restlessly in a neither-child-nor-adult sector of life, more often misunderstood than not by his parents, peers, teachers, and self. It is primarily to the would-be junior high Church School teacher that the author addresses this book, but it is not without value to any teacher of this age group anywhere.

Teachers know they must begin "where the person is at," but where an early adolescent "is at" is not casually discernible. Seely, I think, has succeeded in condensing into one handy paperback, appropriate principles that can be helpful not only in introducing beginning teachers to needs and problems of early adolescents, but also in providing experienced teachers with a quick refresher course.

The book is divided into four parts. Part I provides a foundation. The stage of physiological development at which the early adolescent finds himself provokes much of the gawkiness, noise, giggling or shyness which predominates junior high. A realization that peer acceptance is often more important than parental or teacher approval, and that the adolescent is struggling with his own self-image, and all the implications thereof, will enable the committed teacher to be keenly sensitive and warmly sympathetic to the concerns of the students. In addition to this physiological and psychological ambivalence, says the author, from the age of eleven through fifteen-plus, a student has "the capacity to think hypothetically and deductively" and is able to think logically in the form of abstract concepts. Propositions presented by the teacher can be tested for soundness and validity. Intellectual stimulation is vital, but unless the teacher realizes that this rapid increase in conceptual thinking can (and does) frequently result in emotional confusion and insecurity, a

student's conduct can be misunderstood, and a genuinely needed rapport with the student will be lost.

The book is well organized, and its second and third parts are devoted to resources, part two for preparation of the teacher, and part three for presentation to the class. The importance of establishing objectives has not been overlooked, and all teachers can save many occasions of frustration and the feeling of failing if time is spent in articulating objectives, and in realistic, periodic re-evaluation of them. The author warns against an over-use of the traditional lecture type of teaching and joins the barrage of warning presently being hurled at this method, but accompanies his criticism with many constructive alternatives. Teachers new and old can profit from a perusal of this part of the book.

The last part of the book is entitled "Evaluation" and includes sections on the evaluating of both students and teachers. I regret that the author suggests that the best way to determine whether goals (or objectives) have been attained is to "measure the amount of learning your students have acquired" by offering "a written test including only those areas incorporated by your objectives." It seems, to me at least, that a Church School could and should be one place at least where such tests, so hated by so many students and teachers, would be avoided at all costs. Society still demands tests and grades of our educational system, but the Church School need not follow the fallacious system of testing with which our day school is still chained. If "testing" must be done, perhaps it would be better to study methods Jesus may have used. It may well be true that a teacher may become discouraged because no obvious learning has taken place, but, it might just as easily happen that a teacher will become even more discouraged when, after weeks of hard work, one's accomplishments must be evaluated in terms of written answers. All teachers might better follow the injunction of Colossians 3:23, "Whatever ye do, do it heartily, as to the Lord, and not unto men," and be content to operate on the assumption with which the author begins, namely, that "the Holy Spirit is the chief agent of Christian nurture" and teachers are merely planters.

Nevertheless, the author is to be commended for the many-faceted, well-organized helps, the accompanying bibliographical sources for those interested, and a thorough index for ready reference. This book can be of continuing service for all persons who teach at junior high level.

cheek. "Goodbye, dear friends," he said again, and stepped away into the busy downtown crowd.

"Wait!" cried Driver — but at that point the whole car began to shake violently.

And at that point Mr. Driver was rudely shaken awake. Claude and Tina were shouting at him, "Wake up! It's time to get started! We have to get going to Pittsburgh!"

Mr. Driver looked confusedly around him. "Where did Pointer go? We can still catch him!" he shouted.

Claude and Tina looked puzzled. "You've been dreaming," said Tina. "Come on. We can't stay all day in

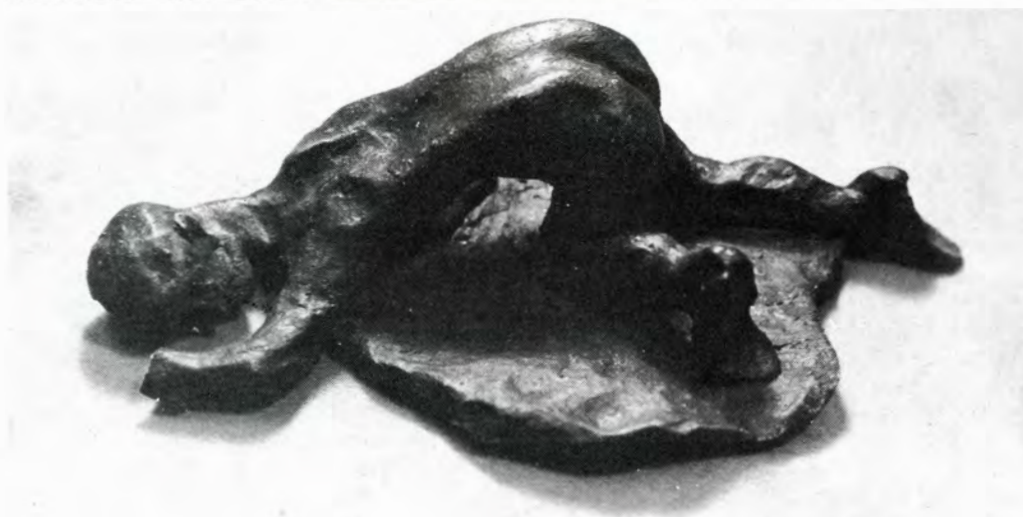
the hills of West Virginia!"

Driver, still half in a daze, started the engine, and they set off down the highway. He noticed that fog was closing in.

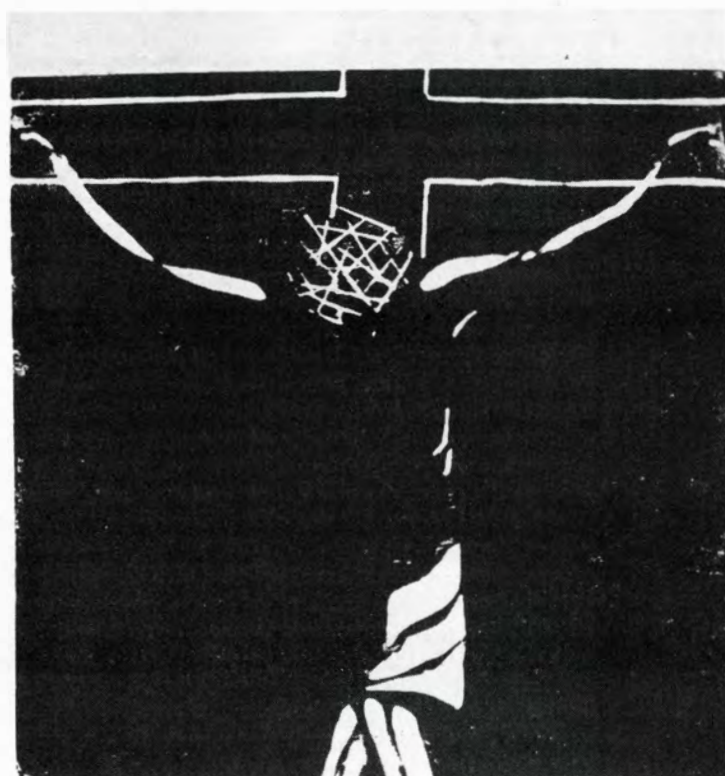
After a pause of some duration, Claude cleared his throat. "You know, Tina and I were talking about a question at school that has us sort of bothered."

Driver stiffened upright in his seat. With a mounting sense of horror, he heard himself ask, "What is it, Claude? I'm sure we could discuss it."

"Well," said Claude, "it's, like, we were wondering why we have to study history. . . ."



"In Agony"
—Clay—
Connie Sweetman
12th Grade



The Savior—A Print By Sally Latham, Grade 9

"The unique position of Art taught in Christian schools is the recognition that man's source of inspiration is God. God revealed through the universe and scripture that: *TO LIVE THE CHRISTIAN LIFE IS TO KNOW AND LIVE IN THE WORLD FOR THE PURPOSE OF RESPONDING TO HIS REVELATION.* This response is constant engagement through speech, action, and gesture. It is mental, emotional, and physical response — a total response. The Arts may function by helping people respond to God in a totally human way, by participating in life."

Keynotes from a speech
by Edgar Boevé
at a meeting
for art educators
and administrators

motivation at Jenison

by Robert Geels*

How can a teacher motivate children most effectively to express himself in art? How does a teacher provide his class with the most creative atmosphere? Can all children be expected to be motivated by the same means to express their creativity? These are a few of the questions to which the Calvin students in "Teaching Art in an Elementary School" began seeking answers.

*Mr. Geels is a Calvin College senior who participated in a Calvin Interim on art teaching.



God's Revelation to Youth and Their Response Through Art



(ABOVE)
"My Mom When
Her Rollers Didn't Turn
Out In The Morning"
—Chalk—
Billy Broon
2nd Grade

(LEFT)
"O Be Careful
Little Feet
What You Say"
—Clay—
John Primus
8th Grade

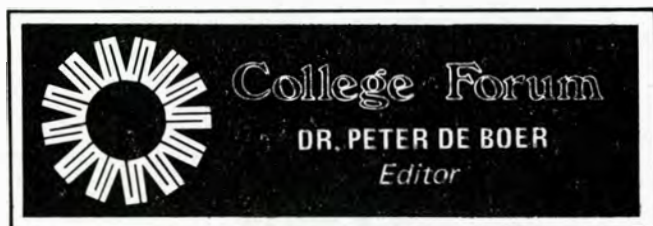
(RIGHT)
"He's All Here
From Head To Toe"
—Clay—
Stephen Vogel
8th Grade

Jenison Christian School provided the children and the classroom where they began looking for answers. The twelve students and their instructor Mrs. Bonzelaar started by going into various classrooms and after a particular motivational technique, doing an art project with the children. This provided the children with individual help and reinforcement while it gave the Calvin students direct experience in working with children.

From this point the Calvin students began with small group or individual projects. A jungle environment com-

plete with paper-maché snakes and crocodiles became the main attraction in a first grade room. A background for the play Snow White was prepared in a second grade room. Sixth grade students drew with chalk while listening to various types of music.

The freedom given to the Calvin students quickly transferred to the children when the various projects were undertaken. Enthusiasm and new ideas evoked more enthusiasm and better ideas from the children. The month of January was profitable for Jenison and Calvin students alike.



Continuing Progress at Dordt College

by Lyle A. Gritters*

For Dordt College, the start of the 1971-72 school year was a particularly significant one. As the college began its seventeenth academic year, it could do so rejoicing in the knowledge that two goals, long ago established, had reached a successful fulfillment.

First, word was received from the North Central Association during the summer that Dordt had received renewal of its full accreditation. Second, the completion of the new Student Union and Classroom Building in time for the start of the school year marked the successful completion of an energetic building program initiated six or seven years ago.

The beginning of our new school year was further enhanced by the presence of nine new faculty members and the fact that, although many private colleges are experiencing a decline in total enrollment, Dordt had another increase of 38 students this fall with a record Freshman class of 369 students.

Full Accreditation

The official notification received from the North Central Association of Colleges and Secondary Schools that Dordt had been granted renewal of its full accreditation was received with a particular sense of gratitude and achievement. Dordt originally received full accreditation in 1969 but with the provision that it be re-examined again in two years. The countless hours and meetings the faculty had devoted to institutional self-study in preparation for both of these reviews was overwhelming. At the same time, much has been gained in identifying weaknesses and initiating steps to correct these weaknesses.

In their review of Dordt's status, North Central said; "The clarity of purpose and congruity of line with purpose at Dordt are probably the source of a number of its greatest strengths: the high morale prevailing among its members; its ability to attract and hold competent faculty; its ability to prosper financially in a time of stringency for private colleges; and the relatively good record of achievement of its students relative to their aptitude and other characteristics."

This accreditation, giving Dordt full status with other private and state colleges in the region as a four year degree granting institution, is an excellent indication of the overall

achievement Dordt has attained in its relatively short period of existence.

Building Program

During the past five or six years, it seems as though the campus has been a scene of continuous construction. Our building program has been a relentless effort to keep up with the burgeoning enrollment increases every year.

Now, with the completion of several major construction and remodeling projects, Dordt's initial long range building program has reached its conclusion.

Building projects completed last summer include: (1) the new classroom building housing a 200 seat lecture hall, 6 spacious classrooms, faculty offices, and offices for the President of the College and his staff; (2) the Student Union containing a 4-lane bowling alley, pool tables, bookstore, coffee shop, lounge, and offices for the various student organizations; (3) an attractive and useful addition to the music building; and (4) a library remodeling project which included a new current and bound periodicals room, additional study space, and carpeting of both floors.

Also completed this past summer was a new olympic-size indoor swimming pool. Located adjacent to the campus, this pool was built by the City of Sioux Center and is used jointly by Dordt, the local elementary and high schools, as well as the general public. The Physical Education department has scheduled seven two-hour blocks of swimming instruction every week using faculty members and qualified students as instructors.

Obviously, the culmination of all these projects gave the entire campus a new look for returning faculty and students last fall. Campus activity has been greatly enhanced as a result. Although several minor improvements are still needed, Dordt's present facilities have the capacity adequately to serve up to 1200 students.

Faculty and Curriculum

The Dordt faculty now includes 48 full time members, 2 part time instructors, and 5 teaching assistants. The last two academic years have been the busiest faculty recruitment years in Dordt's history. During this period, 19 new teachers have been added to the staff. Although several of these additions were needed to replace members who had retired, resigned, or who took leaves of absence, many are filling new positions needed because of the considerable amount of curriculum expansion which has taken place at

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Dordt during the past few years.

In the past three years, we have added the following major programs to the curriculum: Business Administration, Business Education, Psychology, and a secondary education major in Social Studies. In addition, available course offerings in several of the departments have been significantly expanded to provide a broader opportunity in these fields.

Two other important changes in the academic program were put into effect this year. One is the modified semester calender. This system has two sessions or semesters, the first terminating December 16, immediately prior to Christmas. The second semester begins January 12 and ends May 12. The other change involves graduation requirements. Previously, a minimum of 126 semester hours were required for graduation in all of the programs. That requirement has been changed to a minimum of 40 courses. Along with the change, two-hour courses either have been or are in the process of being eliminated, giving way to courses of three hours or more.

Enrollments

In view of the fact that most private colleges today are experiencing moderate to severe enrollment drops, Dordt's continuous record of growth is especially significant. The 1971-72 enrollment of 970 is another all time high. Even more important, the Freshman class also reached a record high, with obvious implications for the next three years.

During the early years, most of Dordt's student body came from the five or six classes of the Christian Reformed Church in our immediate geographical area. In recent years, however, a substantial part of Dordt's enrollment growth has come from more distant areas including the west coast, Pacific Northwest, Canada, and the Chicago area. In addition, substantial numbers of students from the Orthodox Presbyterian, and the Reformed Church in America are attending Dordt today.

Projecting future enrollment trends is a most hazardous business today. Changing attitudes toward higher education, and the great amount of publicity given the apparent "over-supply" of teachers and personnel in certain other professional fields, has and will continue to cause confusion and indecision among young people as they contemplate their post-high school plans.

However, of far greater concern to us in Christian higher education are the startling statistics that more and more of the college bound young people of our churches are opting for other institutions of higher learning rather than attending one of our Christian colleges.

More than ever before, the secular humanistic philosophy of life has come to dominate our age and consequently most institutions of higher education. The fact that such a high and growing percentage of the young people of our churches are attending such institutions should be a matter of urgent concern to teachers in our Christian elementary and high schools, ministers, consistories, and parents.

Aims and Objectives

Why is a Christian higher education for our college bound young people so important? Answering that question demands that we reflect a bit on the basic educational philosophy of the College and its relationship to the learning process of its students.

In Dordt's original "Statement of Purpose," the task of education is defined as follows:

Education as a distinct sphere in God's Kingdom has a specific task to perform. This task can be, and is rather precisely spelled out. Its task is that of contributing to the development of Christian character through the training of the mind, using various disciplines and skills of learning, and through the transmission of the scholarly knowledge of past generations to the present, together with the necessary evaluation and application, enabling the individual to realize himself as God's image bearer and to fulfil his purpose in human society commensurate with his capabilities and opportunities.

Special emphasis must be placed upon the concept that education contributes to the development of Christian character. Many agencies (spheres) are involved in this, especially the home and church. When thinking of developing the Christian character, we mean the total man. Educators may never separate their specific task from this broader one. The student in his wholeness is addressed. The effect of teaching upon the character of the student is always of determinative importance. Always the Christian educator beholds his student in his total life and, therefore, is busy with the emotional, spiritual, social, physical aspects of the student in the context of his specific responsibility. For he sees life in its totality in Christ; he sees the student in his totality in Christ; he sees the total involvement of the student in the temporal order; and he sees the basic interrelatedness of all areas of learning together with their basically unified correlation in the student, either for or against Christ. The Christian educator aims through his total teaching effort protectively to strengthen his Christian student against the disorder, tension, anxiety, and consequent ineffectiveness that may result from a presentation or position which is not in agreement with the unity, the subjective totality, found in the student's heart—commitment to the Christ as revealed in the Scriptures. In strengthening the student in his inner self (his heart) and, through teaching, guiding the student to live out of Christ (by the Scriptures) in all areas of life, the teacher contributes to the development of Christian character.

In the performance of its task, and through it contributing to the development of Christian character, education enables "the individual to realize himself as God's image bearer and to fulfill his purpose in human society commensurate with his capabilities and opportunities." This latter assertion also requires comment.

Actually, Christian education helps the individual student himself in his heart, or to know his heart itself, in the light of the knowledge of God in Christ through the media of the fields of learning which, illuminated by the Spirit through the Scriptures, bring a fuller revelation of God to the student. Then the student can more adequately live the Christian life from the heart through the functions of his faith, mind, will—through his whole being. And he will be better qualified both to develop his gifts and talents and to make Christian use of them.

He is not to do this merely for the sake of his own development and enjoyment. He is not an end to himself. Coming to know himself in Christ, he sees his purpose, his place in creation, in Christ's Kingdom. And he understands, basically, how he is to play his role according to his peculiar gifts and calling in that realm. His eye is on the Kingdom—to live in covenantal communion with his fellow men and with his Redeemer in the fulfillment of the goal to glorify the Creator.

The AACS and Its Institute for Christian Studies

by Bernard Zylstra*

A GRADUATE PROGRAM IN CHRISTIAN FUNDAMENTAL STUDIES

Introduction

North America does not have a reformed university. There are hundreds of evangelical colleges and several orthodox theological schools. But there is no scripturally directed reformed university where college graduates in the non-theological sciences can continue their studies towards a Master's or Doctor's degree under the supervision of professors who confess that Christ is the Way, the Truth, and the Life also in the halls of the university. Within the reformed community this vacuum is just as acute as it is elsewhere, for the academic programs of Calvin, Dordt and Trinity colleges do not extend beyond the Bachelor degree level.

The Association for the Advancement of Christian Scholarship (AACS) was established in 1956 to work towards the elimination of this vacuum, not only in Canada but also in the United States. This is clearly stated in the AACS constitution: "The purpose of the Association shall be to undertake or promote whatever activities it shall deem conducive to the development of scripturally directed learning and scholarly enterprise, and particularly to establish, control and develop a christian university, and in these ways to equip men and women to bring the Word of God in all its power to bear upon the whole of life."

An important step in realizing this goal was the 1967 opening of the Institute for Christian Studies (ICS). For the academic year 1971 forty-two students with a Bachelor training behind them enrolled at the ICS on a full-time basis. They were joined by about fifty part-time students, most of whom enrolled in one of the five public universities located within driving distance from Toronto. Most of the full-time graduate students are from the United States: graduates of Calvin, Dordt, Geneva College in Pennsylvania, Covenant College in Tennessee, Westminster Seminary, Northern Illinois University, Ventura College in California, University of California, Trinity Christian College, Bethel College in Minnesota, University of Pittsburgh, Pennsylvania, and Northwestern College Iowa. Most Canadian students have completed a Bachelor's program, in some instances a Master's program, at one of the Canadian universities. The part-time graduate students combine a program at a nearby university with one or two courses at the Institute.

These students are reformed in their confession of Christ's Lordship over the whole of life, including scholarship. But they belong to a variety of denominations: Baptist, Reformed Presbyterian, Orthodox Presbyterian, Lutheran, Plymouth Brethren, Christian Reformed, etc.

The Programs and Rationale

They follow the Graduate or the Associate programs.

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The Graduate program is a program of study designed for those who do not seek a future within the framework of the academic enterprise. It will, therefore, not qualify holders of this certificate for positions at colleges or universities. Rather, this program is designed for those who wish to qualify themselves for positions of leadership in other fields of society and who are aware of the need for a solid, scholarly introduction into the major foundational issues they will face. This kind of program will require certain units of work outside of the Institute, though carried out under its supervision. The Associate program is built on and assumes study in Biblical Prolegomena as well as Philosophical Prolegomena. Biblical Prolegomena is a prerequisite because a coming to grips with the Word of God as it structures creation and as it comes to us in the Scriptures and in Jesus Christ must be the first step toward Biblically-normed scholarship. Only when one works consciously within the covenantal framework revealed in the Scriptures is it possible to build theories of one piece with belief in Christ. Philosophical Prolegomena is a prerequisite because a Biblically-attuned world view must be translated into a viable philosophical stance in order to engage in theoretic work.

A few general comments about the programs must be made at this point. In the first place, they do not duplicate the normal curriculum of a public university. Instead, they are limited to a study and evaluation of the basic issues in the various academic disciplines. The staff of the ICS tries to guide the student in this foundational research in the light of a Scriptural conception of man, his world, and his society. For this reason every student who enrolls in the foundational program is required to take the courses Biblical Prolegomena and Philosophical Prolegomena. Besides that, the student has a great measure of flexibility in choosing additional courses—his options limited by the range of fields covered by the small (four full-time and two visiting professors) Institute staff to philosophy, theology, ethics, political theory, economics, education, psychology.

Why do we begin with Biblical foundations? Since the opening of the ICS in 1967 the first course required of students was one in christian philosophical perspectives. After a good deal of painstaking reflection the full-time staff of the Institute—Drs. Hendrik Hart, Arnold DeGraaff, James Olthuis, Bernard Zylstra—proposed to the curators of the Institute that also at the graduate level the program should begin with Biblical foundations. So we introduced a new course in the 1970-71 curriculum called 'Biblical Prolegomena.' That word—prolegomena—means: the things that must be said first. Before anything else is said in a program of teaching and research regarding the foundations of the many disciplines the Bible must have its say. This expansion of the curriculum was not surprising. It is one way of giving expression to the basis of the entire AACCS program as stipulated in its constitution: "The supreme standard of the Association shall be the Scriptures of the Old and New Testaments, here confessed to be the Word of God in the sense of the historic creeds of the Protestant Reformation."

Philosophy courses are given at three different levels, depending upon the student's background. We consider philosophy to be an important part of the curriculum since it is the link between a Biblically founded view of life and the direction a scholar takes in his own scientific discipline. Christian education does not stop with 'Bible courses,' whether we are dealing with grade school or the university. The infallible and Holy Scriptures are unique and indispensable since they reveal what cannot be discovered anywhere

else. The Bible inerrantly reveals to mankind Who God is, the nature of the Lord's creation, what man is, what God's Word and Will and Order for man are, what sin is, where the only path of redemption lies, and how Christ the Redeemer is rebuilding the Kingdom of God with the members of His Body as instruments until the New Jerusalem will come down out of heaven from God.

This Word-Revelation is the driving power, the motor, of Christ's Body, of the redeemed humanity. It gives the community of believers light upon its path in the world. For instance, it gives that community the basis for christian social concern. It also gives the community of Christ-followers the foundation of education. Now, that one Biblical foundation must be expressed for all of the many sciences which study a part of creation. In order to do that adequately, the christian student needs christian philosophy, which relates the *one* Biblical foundation to the *whole* of reality in a theoretical manner so that he does not get lost in the details of the *part* he happens to study.

If this is once clearly seen, it is not so difficult to understand why non-christian philosophies so easily lead students astray. For a non-christian philosophy presents a view of the whole of reality that is at odds with Scriptural revelation, and thus — often unconsciously — presents the student a *distorted* picture of the basic issues in the scientific discipline he studies. It is not surprising that within the tradition of the Calvinian reformation the importance of christian philosophy was understood more clearly than it was within the Roman Catholic or Lutheran traditions. For the follower of John Calvin looks upon creation, ordered and structured by the Creator. Christian philosophy is an attempt to understand the unity and diversity of God's order for creation in the theoretical context of the university.

Since the Graduate and Associate certificates are not yet accredited, the challenge of the ICS goes out to students who are willing to spend several years in Toronto struggling with the basic issues of scholarship without being first concerned about a normal university degree. The ICS is attempting to establish a liaison with the University of Toronto in connection with the accreditation of degrees.

Limited programs for undergraduate students at nearby universities

In addition to the full-time program the Institute opens its doors to christian students who are studying at nearby universities. The ICS is located in the vicinity of the University of Toronto, Canada's largest and most acclaimed university. \$250,000 has been given for the purchase of a permanent Institute building within walking distance from the U. of T. campus to make part-time study more convenient. In addition, the ICS is within driving distance from several other universities in this part of Canada: York University in the suburbs of Toronto, McMaster University in Hamilton, the University of Guelph, the University of Waterloo, and the Lutheran University in Waterloo.

Since 1967 many students, mainly undergraduates, from these universities have taken Institute courses. In 1970-71 about sixty such students enrolled at the ICS for one course.

A number of persons who are not students have also participated in Institute courses on a part-time basis. During the academic year 1970-71 the ICS offered a seminar in anthropology for medical doctors, psychiatrists, etc. A number of ministers enrolled in the course in basic theological problems. And especially many teachers in christian schools in Ontario make use of courses in the area

—Continued On Next Page

□ COLLEGE FORUM

of education. Since Canada does not have christian teachers colleges, we consider this an important service to christian education at the grade school and high school level.

Seminars and workshops for educational issues

The educational confession of the AACS states that the task of the scholar is "to give a scientific account of the structure of creation and thereby to promote a more effective ordering of the everyday experience of the entire community." Some ICS courses and seminars are a bit closer to this 'everyday experience' than others. For instance, in order to assist christian school teachers in their daily work the ICS has set up workshops intended to deal with concrete classroom problems such as grading, discipline, remedial teaching, the disturbed child, curriculum, school organization, etc.

In the summers of 1970 and 1971 the ICS sponsored workshops in curriculum writing. They were part of a larger summer program in education sponsored jointly with the Ontario Alliance of Christian Schools (OACS). The first (provisional) fruits of these curriculum studies in areas such as Bible teaching, social studies and mathematics have been made available to interested schools and teachers. This project will be continued in cooperation with christian school associations and christian teachers' groups.

Summer programs to dialogue with christian scholars, students and professionals

With the intention of entering a dialogue with christian scholars and students from other institutions, as well as professional persons, the ICS organizes summer seminars for foundational reflection in various disciplines. Since the ICS staff is small, guest lecturers from other universities and colleges are invited to participate. During the summer of 1972 two such seminars will be held from July 10-28: (a) a seminar in hermeneutics in order to stimulate and further the development of a Biblically-normed theory of hermeneutics and thus come to a better understanding of the nature of the Scriptures; and (b) a seminar in economics and politics, in order to arrive at a measure of clarity with respect to the position of Christ-believers in the areas of politics and economics.

Interim courses

For the first time in its history the ICS offers an interim course, in co-sponsorship with the Religion and Theology Department of Calvin College, from January 11 until February 2, 1972. The course will be a concise study of the major religious movements in North America since 1900 (social gospel, fundamentalism, neo-orthodoxy, secular gospel) in their religio-cultural impact upon our society, accompanied by a brief first-hand evaluation of various organizational responses to the Christian's cultural challenge in the areas of education, politics, art, industry and journalism.

Study conferences

In order to expand its outreach the AACS annually organizes a series of three-day study conferences. In 1971 a total of 1800 persons, of whom about half are students, attended the three conferences held in Canada (Ontario, Alberta, British Columbia), and four in the United States (Seattle, Iowa, Western Michigan, and Philadelphia). For many students, also from non-reformed background, these conferences are often the most substantial contact with christian perspectives in learning during their college years. This is especially true of the Canadian students. For, while the United States has many christian colleges, Canada has but a few. And none of these is in the reformed tradition.

Popular lecture series

The AACS desires to be distinctly in the line of reformational thought, also in the sense that it recognizes the universal office of all believers. This implies that its special academic task may not be separated from the concrete problems and paths of the common man, from the believer who must express his Christ-commitment in practical, everyday decisions. For this very reason, too, the AACS is in effect an organization of individual members spread throughout this continent. These members — at present about 2200 — are finally responsible for the affairs of the AACS and thus also for the activities of the Institute.

In a second way the link between the christian community and the AACS is expressed in a popular lecture series, entitled *Discovery Series*, which is organized during the winter months. In 1969-70 the theme of the series focused on family and marriage. In 1970-71 the topic centered on the Scriptural renewal of the church. In 1971-72 three different teams of five speakers travel to twenty-four communities in Canada and the United States. The theme of this third series is "Christian Education in the 1970's." This theme was chosen to help bring clarity of insight into such questions as, 'should the main aim of christian schools be to evangelize? to protect God's children? to promote patriotism and morality? or to nurture young people into a christian way of life? or all of these objectives?, and to encourage discussion of the major problems facing all christian education efforts. The five parts consider the place and task of christian education, the history of christian education, and three acute problems confronting christian education: the curriculum as guideline for christian education, organizing the school for learning according to the nature of the child, and the christian school in society.

It is the conviction of the AACS that without a strong christian education movement there is little likelihood that christian faith and action will flourish in Canada and the United States. Christian education of the very highest quality and deepest Biblical insight is needed by every young person and we pledge ourselves to strengthening the sacrificial efforts of parents and other members of the christian community who have supported this effort with their life's blood.

Publications

Already before the founding of the ICS, the AACS started publishing a series of books dealing with the integral connection between christian faith and the world of learning. More than thirty publications, some small and others larger, were issued. This effort is being continued in various ways. For example, the lectures presented in the *Discovery Series* are available in paperback. Conference lectures are also published each year along with other academic, semi-academic and more popular materials. More academic publications are planned because it is quite clear that the AACS has exerted its greatest influence through its publications, which have gone to students in dozens of colleges, not only in North America but also in other English-speaking nations. Some of the titles are: Drs. Calvin Seerveld and Arnold DeGraaff, *Understanding the Scriptures*; Dr. Hendrik Hart, *The Challenge of our Age*; Dr. James Olthuis, *Ambiguity is the Key*: in critique of H.M. Kuitert; Dr. H. Evan Runner, *The Relation of the Bible to Learning*; Dr. Peter Schouls *Man in Communication*; Dr. Paul Schrottenboer, *Man in God's World*; Dr. Calvin Seerveld, *A Christian Critique of Art and Literature*; Dr. Bernard Zylstra, *Hegel, Marcuse and the New Left*.

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SCIENCE CURRICULUM IN CHRISTIAN SCHOOLS

What courses should be offered in the Science Curriculum at the high school level? This is a question, I am sure, that many faculties and administrators face in evaluating their curriculum from time to time.

In this article I am not implying that I have all the answers, but only mention what I feel is a good science curriculum for the high school. In addition, each high school must set up its own curriculum on the basis of the need in their own locality such as the size of the school, and what areas and how extensively these areas were covered in the Junior High.

Before listing the courses in the curriculum, I would like to give the aims and objectives of teaching science in Christian high schools:

1. To give the students a greater appreciation and understanding of God's revelation in nature—physical materials and forces, and living things. This objective is assumed in the Christian school.
2. To give the student a foundation for further study in science—either in other high school science courses or college science.
3. To give each student the basic knowledge of science that every well informed person should receive. For some students this will be the last time they will be exposed to these various areas of life study.

These are the objectives we should have set up at the outset, and make sure we are accomplishing them. We as Christian science teachers must remember that whatever area of science we are teaching, it is God that is allowing the various processes to occur, and that it is He who made all structures that are being studied. It is this that we must strive to get across to our students. This emphasis makes teaching science in the Christian school distinctively Christian.

One course in the curriculum I propose is a General Physical Science course that should be required of all students. The reason for this course on the high school level, at least in our area, is that students come from several different junior high schools and therefore a varied science background. This would give all students similar background in science. This course should include units on:

1. Geology or Earth Science (This could be a semester course)
2. Astronomy
3. Meteorology
4. Physics—heat, light, electricity, and magnetism
5. Chemistry—Matter and Energy, Chemical reactions, and Radioactivity
6. Scientific Methods

The teacher should try to spend equal time on each area. If the teacher can not handle them equally, he should receive training in these areas. A weakness in a given area of

a teacher should not prevent the students from receiving a well-rounded education, especially since there are so many scholarships available to science teachers today.

The reason this course should include some chemistry and physics is that it will prepare the college bound students for chemistry and physics in the upper grades, and give the non-college students some idea as to what is involved in these areas. Geology, astronomy, and meteorology should be included also because this will probably be the last opportunity for most of the students to receive this basic knowledge.

A second course that should be required of all students is general biology. This can be the same for the college prep. and non-college prep student. In this course the teacher can prepare the college prep student for further study in biology, and give the non-college prep student the basic understanding of living things which he needs for daily living.

Again, as in the Physical Science course, time should be divided equally between Botany and Zoology in this General Biology course. I feel that as many areas should be covered as possible, and that laboratory work ought to accompany each area discussed. If this course is one of the B.S.C.S. programs then the lab will be all set.

Besides the study of different plants and animals, heredity, and ecology, I feel that in the Christian Schools we ought to spend some time on conservation. No one should be more interested in conservation than the Christian, for we are commanded by God to be stewards of the earth.

A third group of courses that should be offered in the science curriculum include Chemistry, Physics, and Advanced Biology. At least one of these courses should be required of all college bound students. Most colleges require all students to take 4 hours of a lab course. So if the high school student takes one or more of these courses, he will be prepared for the science requirement in college.

Finally, a course in Human Anatomy and Physiology or a Health course should also be offered in our schools. Many of the smaller schools do not offer this important course which deals with the temple of the Holy Spirit—our body. Personal cleanliness, information about disease, and knowledge of our bodies' structures is basic for our life. This course could be incorporated with the physical education program or taught as a separate one semester course. However it is done, it should be required of all students.

These are the academic science courses I feel would best equip the high school students for further study in sciences, and also make them more grateful to God for His great Creation. Taught by Christian teachers, these courses can help the students the rest of their lives by opening their eyes to the fact that God is the one that is in control of all things as revealed in these science courses.

—R. Vd.L.

THE GAMES LEARNERS PLAY

by Ken Vos and Glenn Vos*

A definite trend in the mathematics education curriculum has been the sudden influx of manipulative devices, activities and games. The leading country in this model of learning mathematics has been Great Britain. They have willingly accepted the theory of cognitive development as presented by the Swiss psychologist Jean Piaget. Jean Piaget's work with younger children has led to a new perspective in the teaching of mathematical concepts. One of the most evident results has been the introduction of manipulative devices in mathematics for the elementary school learner. A learner must manipulate, play with and touch various objects before he can internalize these actions into mental operations. Therefore a natural consequence in some American schools has been the haphazard introduction of puzzles, games, tricks and playtime under the guise of an activity-based curriculum. If the theory of Jean Piaget as clarified educationally by Z. P. Dienes is accepted, mathematics educators are obligated to discuss critically the various aspects of the role of games and activities in the mathematics curriculum.

In order to limit the scope of this article, we will focus on only one small aspect of this model of learning mathematics—games. The word “game” has a universal class that must be restricted in meaning in order to eliminate false conclusions. A game is any activity involving definite strategies in unique situations. This does not include a vast majority of the commercially produced children's games. Most of these games do not involve uniquely mathematical concepts and strategies.

PROCEDURES

The games that have been introduced in the mathematics classroom are of two basic types—review of math concepts, and introduction of new math concepts. Math games are usually of the skill and manipulative type with an emphasis on recall of basic mathematical facts or the learner's ability to analyze and solve a given problem.

The first type of game is used to review and maintain concepts learned in previous levels of math education. A typical example is any game which requires the arithmetic operations of addition, subtraction, multiplication and division. For most learners, beyond the primary level, these are skill review games. The review games are effective as motivation to do math review without introducing a routine of boredom. However, if the game is competitive, grouping the learners by math ability is somewhat advantageous. In this situation all levels of math ability have the opportunity to be successful at the game. One example of a skill review game is *Krypto*. This is a game in

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which a set of cards numbered from 1 to 25 are used by the players to achieve an object card. Each player receives 5 cards all of which must be used in combination with the basic arithmetic operations to result in the object card. A typical situation would be an object card of 2 and a player has cards 5, 9, 2, 11, and 13 in his hand. Although there are many possibilities, he might choose these operations to achieve the object card: $5 \times 2 = 10$, $10 - 9 = 1$, $13 - 11 = 2$, $2 \times 1 = 2$. By grouping correctly and using all the operations, it is rare indeed to find a set of 5 cards that will not achieve the given object card. The player to obtain the object card first is declared the winner for that round. A record of total wins for each learner can be tabulated for class competition. *Krypto* has been accepted with a great amount of interest and enthusiasm from the 4th grade to the 12th grade.

The second type of game that can be developed for the math classroom introduces a new math concept or construct. This type of game is difficult to distinguish from the first type since it is dependent on the level of math sophistication that the learner possesses. At a given level of instruction the game might be introducing a new concept, but the next day or week and certainly at the next level of math sophistication, the game would be a review game. Every game is based on some previously acquired knowledge, but the objective of this type of game is to achieve a new concept or construct in mathematics. An example of this phenomenon is evident in the teaching of multiplication based on successive addition.

A common manipulative device introduced in junior high school is the Geoboard. This device has the potential of being an excellent activity of introducing and extending many math concepts. Geoboards can be constructed for the entire class at a great reduction from commercial cost. It would require approximately a 10 inch square wood board with nails spaced in a grid pattern. An inch grid pattern has been used successfully. This would result in a 9x9 grid of nails on which, by using rubber bands, many geometric concepts can be introduced. Any geometric shape can be formed by stretching rubber bands around the nails so that the ideas of area and side relationship can be demonstrated.

The formula for the area of a triangle can be discovered by the learner if he counts the squares and partial squares included in the triangular region and then verifies how this might be related to the height and base of the triangle. The area of any parallelogram can also be discovered by the repeated application of triangular regions.

With right triangles the Pythagorean Theorem can be verified by establishing the relationship between the number of nails on the legs and the hypotenuse of the triangle. Many other geometric relationships such as congruence, perimeter and symmetry can be verified by the learner on the Geoboard. This device has been introduced with some success in the 6th grade as well as in the 12th grade. The potential of this device is limited only by the creative imagination of the mathematics teacher.

SELECTED EXAMPLES

Commercial producers have a tendency to exploit the market when education introduces a new innovation. Games are no exception. The warning of plunging headlong into a barrage of buying commercial games that look colorful and break easily should be heeded. A teacher can purchase or inspect one such game and devise his own copy or working model. The cost will be much less, and the

probability of learner utilization is much greater when a teacher spends valuable time making the game. A self-constructed game is more durable and it is, also more convenient to replace parts. What we are trying to say is this; why buy it when you can make it?

The following list names some of the games we have used in classrooms from grades 1 through 12. The situations where these games have been introduced vary from a traditional Christian School setting (Unity Christian High School in Orange City, Iowa,) to a federally funded open elementary school (Marcy Elementary in Minneapolis, Minnesota). The list was constructed for two purposes: 1) games have a wide diversity of content, 2) games can be self-constructed very easily. The list is separated into two sets of elementary and secondary areas with the name of the game followed by a brief description of the concept acquired.

Elementary

Tangrams – shapes
 Prime Drag – teaches the primes
 Krypto – arithmetic operations
 *Multi-basic Blacks – Numeration systems (2, 3, 4, 5)
 Make-Ten – addition facts to 10
 Attribute Blocks – shapes, problem solving
 “Say It” – arithmetic operations
 Quizmo – math bingo, arithmetic operations
 I Win – fractions
 Heads Up – dice with arithmetic operations
 Contig – strategies and operations

Secondary

3-D – Tic-Tac-Toe – spatial concepts
 *Tuf – algebraic equations
 Krypto – arithmetic operations
 Hockey – evaluation of algebraic sentences and graphing
 Football – evaluation of algebraic expressions
 Brussel Sprouts – topology and strategies
 *Quinto – multiplication skills
 Espresso – evaluation of algebraic equations
 Geoboard – geometric shapes
 Paper folding – geometric areas and concepts
 Curve stitching – geometrical relationships
 Nim – strategies

*Difficult for teacher construction, but not impossible.

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The Mathematics Teacher, A monthly magazine of the NCTM IS ALSO A RECOMMENDED SOURCE.

If you are interested in other sources of games, a more complete listing would be available by writing: Glenn Vos, Unity Christian High School, Orange City, Iowa, or Ken Vos, 3310 93rd Curve, Minneapolis, Minnesota, 55434.

READING HABITS of Christian High Students

by Bruce Hekman*

How much alike they are, and how different. How vocal, how vigorous, how vulnerable. How giddy they can be and how grim. The student bodies in Christian high schools from New Jersey to Iowa to Washington are strikingly similar; at the same time, the individuals who make up each student body are strikingly different. In this article, these similarities and differences become apparent in the student's personal reading habits. How much time do students spend reading either for homework or for pleasure? How many and what kinds of books do they read for pleasure? What books, authors, magazines have they found to be interesting or significant? Where do they get the books they read? What relationships do sex, grade level, and future plans have on the kinds of books they read?

To obtain detailed answers to these and other questions, a reading questionnaire was administered to about four classes in each of fifteen schools visited in 1970-71. One thousand sixty-five usable questionnaires were tallied, 47% from boys, 53% from girls. About 60% of the students considered themselves enrolled in an academic course; 19% reported taking a general program; 11% were enrolled in commercial studies; 3% were in vocational programs. However, indications from counselors are that the percentage of students who actually go on to college from these schools seems to be close to 85-95%, perhaps indicative of the premium placed on academic achievement by the schools.

Given these variables, then, what do the results of the survey suggest about students' personal reading habits? First, that students devote relatively little time to reading, either for personal pleasure or for homework. Only 11% claimed to spend more than five hours a week reading books other than school books, and only 13% admitted spending more than five hours a week reading for homework outside of school. Indeed, 22% admitted spending less than an hour a week reading for homework outside of school, leaving 64% who spend between one and five hours

studying. About 34% said they spent less than an hour a week reading books for pleasure, besides books for school, and the remainder (51%) manage to spend from one to five hours a week in this kind of reading.

Yet, the results clearly show that students are reading. Seventy-seven percent claimed to have read books other than textbooks during the month previous, an average of over seven books apiece from a wide variety of sources. Three hundred and forty-six college bound seniors were asked to estimate the number of books they had read during the previous year, outside of books assigned in class. The results show that in this selected group students read an average of sixteen books during the previous year; since 5½% of these students claimed to have read from fifty to over one hundred books during a year, a mean figure of about eleven books per student per year is more accurate. The fact that some students claimed to be reading about seven books a month other than textbooks (but only eleven books a year other than books assigned in class) would seem to indicate that most of the students' reading time is spent on classroom related materials.

The 1065 students completing the questionnaire were asked "What kinds of books do you like to read?" The results in Table 1 are categorized according to sex, grade level, and program. In part the findings appear to agree with an earlier study of reading interests of adolescents in high school.* There seem to be seven vital interest areas. The differences in interest areas among different kinds of students are made apparent in the table. For example, some 44% of the girls are interested in detective and mystery stories, whereas about 38% of the boys show interest. However, 51% of the boys read adventure stories in contrast to 24% of the girls. And, to no one's surprise, nearly 76% of the girls were interested in stories about romance, only about 6% of the boys were similarly interested; 44% of the boys read sports stories, but only 6% of the girls read them. Girls seem to prefer biography (26% to the boys' 15%), poetry (22% to the boys' 4%). Thirty-five percent of the boys prefer science fiction to 15% of the girls. Boys also seem to read more science books than girls—13% to 2%. Humorous stories ranked high with

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*A Study of English Programs in Selected High Schools . . . (Urbana, Ill., University of Ill., 1966)

both boys and girls, nearly 55% of the boys making that claim and almost 68% of the girls.

Certain changes in reading interest occur, as expected, as individuals progress in high school; for instance, some 27.6% of the students like to read sports stories in the ninth grade, but only 19.6% in the twelfth grade. Conversely, there is a higher interest in poetry in the twelfth grade: only 4.2% find poetry interesting in the ninth grade, while 22.4% find it interesting in the twelfth grade. Science books decline in interest: about 8% read them in the ninth grade, only 4.9% in the twelfth grade. Science fiction shows a rise and fall from a 22.6% in the ninth grade to a high of 29% in the tenth grade and then a fall to a low of 20% in the twelfth grade. Romance and love stories increase in popularity from 36% in the ninth grade to 52.5% in the twelfth grade. Humorous stories make a similar gain in popularity, from 50.1% to 66%.

COMPARISON OF PRE-COLLEGE AND OTHERS

A comparison was also made of the personal reading habits of college bound and non-college bound students. The college students show greater interest in all areas but one, sports. Generally, college-bound students show great interest in non-fiction with percentages in poetry, biography, history, and current events being 16, 27, 18 and 19 percents to the non-college bound students' 5, 12, 6 and 4 percents in the same respective areas.

There were some striking differences between these results and the results of a previous study by James Squire and Roger Applebee in 1966 with students from the best English programs nationally.* In the area of romance and love stories, for example, the Squire-Applebee study found that 36.6% of college-bound students indicated an interest, while 56.4% of the non-college were interested in these kinds of stories. By contrast the current study indicates that 45% of college-bound students expressed an interest in romance and love stories, while only 37.5% of the non-college bound admitted a similar interest. Rather than

*Squire, James, and Roger Applebee, *op. cit.*, p. 304.

a decline in interest in such stories as the student advanced in grade level as the Squire-Applebee study found, the current study clearly shows an *increase* in interest—from 36% in the ninth grade to 52.5% in the twelfth grade.

The other noteworthy difference between the two studies appears in the non-fiction areas: biography, history, current events, science, and—to a somewhat lesser extent—poetry. The current study indicates a sharp drop in interest in these areas, by college-bound and non-college bound alike, in comparison to the results of the Squire-Applebee

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Rank in Student Popu- larity	Periodical	Number of Times Men- tioned by Students	Percentage of Libraries with Periodicals
1	Life	284	64
2	Time	263	93
3	Seventeen	226	57
4	Reader's Digest	172	93
5	Newsweek	138	100
6	Look	137	57
7	Sports Illustrated	125	86
8	Good Housekeeping	81	57
9	Teen	73	0
10	National Geographic	69	93
11	Ingenué	55	22
12	Popular Mechanics	54	86
13	Ladies' Home Journal	51	43
14	Outdoor Life	45	57
15	Insight	42	71
16	Sport	39	22
17	Hot Rod	38	22
18	Popular Science	34	64
19	The Banner	34	93
20	McCall's	33	7
21	American Girl	30	29

Kind	Boys	Girls	College	Undecided	Terminal	Grade 9	Grade 10	Grade 11	Grade 12
Detective									
Mystery	38.5%	44.5%	44.5%	42%	38%	42.5%	37.4%	41%	45.5%
Stories									
Adventure									
War, Sea	51	24	39	32	31.5	34	36	38	34.3
Stories									
Romance, Love	6.4	75.8	45	46	37.5	36	39.2	44	52.5
Humorous Stories	54.5	67.9	65	62	51	50.1	62	64.9	66
Science Fiction	35.5	15	30	18.6	15.7	22.6	29	25.7	20
Sports	44.4	6.1	24	25.5	22	27.6	27	21.6	19.6
Poetry	4.4	22.3	16.3	12.8	5.6	4.2	9.2	16.5	22.4
Biography	15.2	26	27	13.2	12	15.7	20.5	23.4	24.3
History	14.6	13.2	18.5	7.7	5.6	8.7	8	20.2	15.9
Books on									
Current Events	16.1	15.6	19.7	14	4.4	8.3	14.8	19.3	18.8
Science	13.2	2.1	9.2	9	3.2	8.3	8	7.9	4.9
Any Other Kind	18.4	12.4	18.5	12.4	10.6	10.2	14.4	15.5	17.5

Table 3

Titles Most Often Mentioned As Significant by College-Bound Twelfth Grade Students

Rank Order	Title	Number of Students (n=343)
1-2	<i>The Bible</i>	7
	<i>Love Story</i>	7
2-5	<i>All Quiet on the Western Front</i>	5
	<i>Catcher in the Rye</i>	5
	<i>I Never Promised You a Rose Garden</i>	5
6-8	<i>Brave New World</i>	4
	<i>Jane Eyre</i>	4
	<i>The Grapes of Wrath</i>	4
9-16	<i>Alas, Babylon</i>	3
	<i>Airport</i>	3
	<i>The American Tragedy</i>	3
	<i>Cry, the Beloved Country</i>	3
	<i>Exodus</i>	3
	<i>Lord of the Flies</i>	3
	<i>1984</i>	3
	<i>The Outsiders</i>	3
17-28	<i>Animal Farm</i>	2
	<i>Black and Free</i>	2
	<i>Christy</i>	2
	<i>The Cross and the Switchblade</i>	2
	<i>Dibs in Search of Self</i>	2
	<i>God's Smuggler</i>	2
	<i>Hawaii</i>	2
	<i>Instant Replay</i>	2
	<i>To Kill a Mockingbird</i>	2
	<i>The Little People</i> (Wilkerson)	2
	<i>The Robe</i>	2
	<i>The Scarlet Letter</i>	2

study. In the area of biography, for example, the Squire-Applebee study revealed that the percentages of college and non-college bound students interested were 46.1% and 30.9%, respectively. The current study shows those percentages to be 27% and 12%, respectively. The differences in the other areas were generally similar except in the area of poetry, where the Squire-Applebee study found the college and non-college bound students' interest to be 20.1% and 13.1%, respectively, while the current study found the interest percentages to be 16.3% and 5.6%, respectively.

The differences could partially be explained by the differences in the sample: Squire-Applebee surveyed 13,291 students to the current study's 1,065. There were other variables, too: the Squire-Applebee study was done chiefly in schools with a national reputation for turning out superior students in English, the schools they visited were often larger, and they were chiefly public schools. The schools in the current study all had student populations under 1,000; the schools were a homogeneous cross-section rather than a select group of superior schools; and the schools in the current study were all private, church-related schools. One other factor which might have had some bearing on the differences between the two studies is the time elapsed between the dates they were given: 1966 for

Table 4

Authors Most Often Mentioned as Significant by College-Bound Twelfth Grade Students
(n=343)

Rank Order	Author	Number of Times Mentioned
1	Steinbeck, John	12
2	Hemingway, Ernest	10
3	Poe, Edgar Allen	7
4	Shakespeare, Wm.	6
5-7	Wilkerson, David	4
	Trumbo, Dalton	4
	Dickens, Charles	4
8-12	McLean, Allistair	3
	McKuen, Rod	3
	Orwell, George	3
	Segal, Eric	3
	Twain, Mark	3
13-18	Hailey, Arthur	2
	Greene, Graham	2
	London, Jack	2
	Marshall, Catherine	2
	Thoreau, Henry D.	2
	Tolkien, J.R.R.	2

the Squire-Applebee study, 1971 for the current study.

Perhaps of greater interest and value to the teacher are the titles of books and magazines that students gave in response to several questions in this area. All students who filled out the reading questionnaire were asked what magazines they read or glanced through regularly. The results are presented in Table 2, where the twenty most often mentioned magazines are ranked along with the percentage of school libraries which reported that they subscribed to these magazines. In addition, 343 college-bound twelfth grade students were asked to list the book or author they had read either in class or out of class that had been most significant to them. The top twenty-nine book titles they gave are listed in Table 3 along with the number of schools that required each title in any of their college prep English classes. The twenty most popular authors are listed in Table 4. Finally, 346 non-college bound tenth grade students were asked to list the titles of books that they had read that had been personally significant. Their top twenty-eight choices are presented in Table 5.

The lists of titles provided in the tables are striking for a number of reasons. The best seller *Love Story* tops the lists of both sophomores and seniors. One is tempted to conclude that the popularity of this one book and the movie by the same title is at least in part responsible for the unusually high interest expressed by students in romance and love stories. Also noteworthy is the fact that the majority of titles in the list are contemporary, with a small sprinkling of classics. Another point of interest is the great variety of different kinds of books that students have found to be personally significant and meaningful: popular adult fiction, adolescent novels, science fiction, classics. Also to be noted is that the difference between the list of tenth grade students' preferences and the preferences of the twelfth graders is not great. In fact the two lists have in common ten titles: *Love Story*, *To Kill a Mockingbird*, *The*

Table 5

**Titles Reported by Tenth Grade Non-college Students
to be Personally Significant
(n=346)**

Rank Order	Title	Number of Times Mentioned
1	<i>Love Story</i>	22
2	<i>To Kill a Mockingbird</i>	14
3	<i>The Cross and the Switchblade</i>	13
4	<i>Gone with the Wind</i>	12
5-6	<i>In Cold Blood</i>	10
	<i>The Outsiders</i>	10
7	<i>Airport</i>	9
8-10	<i>All Quiet on the Western Front</i>	8
	<i>Christy</i>	8
	<i>Run, Baby, Run</i>	8
11-12	<i>Mrs. Mike</i>	7
	<i>The Great Escape</i>	7
13-15	<i>The Godfather</i>	6
	<i>Flowers for Algernon</i>	6
	<i>Lord of the Rings</i>	6
16-19	<i>Black Like Me</i>	5
	<i>I Never Promised You a Rose Garden</i>	5
	<i>The Pearl</i>	5
	<i>You Would If You Loved Me</i>	5
20-22	<i>Catcher in the Rye</i>	4
	<i>Hot Rod</i>	4
	<i>The Raft</i>	4
23-27	<i>The Call of the Wild</i>	3
	<i>Great Expectations</i>	3
	<i>The Little People</i> (Wilkerson)	3
	<i>70,000 to 1</i>	3
	<i>2001: A Space Odessey</i>	3

Cross and the Switchblade, *All Quiet on the Western Front*, *The Outsiders*, *Airport*, *Christy*, *I Never Promised You a Rose Garden*, *Catcher in the Rye*, and *The Little People*.

Only one book from this list of the ten most mentioned books appears in the list of required readings for college-bound students provided by fourteen department chairmen: *To Kill a Mockingbird*, required in three schools of the fourteen reporting. And as often as not the other books which students have listed that also appear on required lists are coincidental. Although classroom observation and interviews with teachers and students indicate that the list of required books reported by department chairmen does not include all the books that are actually taught in English classes in high school, and that the major works read in the classroom vary considerably from year to year according to the whim of the individual teacher, yet a substantial disparity still exists between the books taught in the English classroom and the books listed by students as significant and meaningful.

DIVERSITY IN READING HABITS

What the tables show most clearly is the fact that it is

difficult if not impossible, to make generalizations about what books are significant to students. Consider the substantial lack of agreement among students about meaningful books: 343 sophomores and 346 seniors listed 311 different books and 51 different authors as personally interesting or meaningful. The most popular book overall (*Love Story*) was mentioned by only twenty-nine of the 700 students who filled out the questionnaire.

There is a similar diversity in the sources of the books students read. The 1,065 students who filled out the reading questionnaire mentioned the school library most frequently as the source for their books, other than textbooks. (Frequency of school library use was directly proportionate to the *per capita* holdings of the library.) The home library, purchases from bookstores and drugstores, and borrowing from friends all ranked closely behind the school library as sources for books. Public libraries, book clubs, and other sources ranked further down the list. In terms of the number of books borrowed per person from these sources, the ranking was somewhat different; the public library led the list by a considerable margin, followed by the school library, home library, and purchases all grouped within a tenth of a percentage point of each other. A look at the breakdown of sources for the selected non-college tenth graders and the college-bound twelfth graders reveal some interesting differences: tenth graders ranked purchases of books fifth out of seven choices, while the twelfth graders claimed to get more books through purchases than any other source. The other major difference between the two groups was the use of home libraries for books: the sophomores listed home libraries as their second most common source behind the school library, while the seniors ranked home libraries fifth, behind school and public libraries and friends.

Finally, the 343 college-bound seniors were asked to rank, from a suggested list of eight, their criteria for selecting books for personal reading. They responded by naming the recommendation of fellow students by far as their first criterion over the other possibilities. The other criteria, listed in descending order of importance were: browsing in the library; recommendation of a teacher; book lists; recommendation of parents; recommendation of a high school librarian; recommendation of a public librarian; other assorted criteria, such as public opinion, book reviews.

RECOMMENDATIONS FOR PROGRAM

If students are to be encouraged to develop a love for reading while they are in school, they must respond positively to much of what they read in school. Although some of the standard works of the high school English program can generate a favorable response from students, likely many do not. Equally clear is that for the high school teacher to devote large blocks of time to the study of a handful of teacher selected books, or to constantly restrict students' reading with narrowly confined book lists, is to ignore the reading habits and reading needs of many of the students. While it is doubtful whether teachers should unequivocally accept the reading habits of students, still it seems imperative that the emphasis in the English classroom must swing from narrowly prescriptive assigned readings to a program which also allows the students to explore with considerable freedom the delightfully varied world of books.

A few schools have begun to make that shift in

—Continued On Next Page

emphasis. Though the long range effects of what these schools are doing must still be evaluated, responses from both teachers and students are encouraging. One approach is to create a richer book environment. Though school librarians are generally reluctant to spend budget dollars on paperbacks, a promising experiment would seem to be to create a section of a great variety of easily accessible paperbacks, especially in view of the great preference of students for paperback over hard cover books. Perhaps the most ignored and yet the most suitable place to create a book-rich environment is the English classroom. By far the majority of the English classrooms visited during the survey were virtually bare of materials of any interest or use to students. Classroom libraries of paperbacks are easily arranged, space is seldom a problem, students generally are willing to chip in with both books and money, and the resources of the community for books have never been seriously tapped. Book clubs such as Scholastic and AEP (American Education Publishers) are seldom used sources of books for students. Paperback bookstores, run by students, have accounted for sales of hundreds of books a week in schools with student populations of less than 800. Local suppliers of paperbacks often supply book racks free for such bookstores. Daniel Fader, in *Hooked on Books* describes his successful plan of having students trade books.

What happens in the classroom can repress the desire of students to read. However, there are ways to stimulate student interest in reading. One of the most promising methods is the use of individual or independent reading programs in the classroom. A number of the schools in this study have begun to experiment with such programs under the guidance of the National Union of Christian Schools. Several teachers in these schools agreed to field test two experimental thematic literature units for tenth grades: *Man and the Search for Self*, and *Man and the Outcast*. Both units include plans for individual reading on the given theme as integral parts of the units. Teachers reported, often with amazement, on the amounts and kinds of reading their students were doing. Students were enthusiastic, only lamenting that they couldn't find enough books to read.

All things considered, the key to meeting the reading needs of students is the teacher: the teacher who is sensitive to what her students are like as persons—what they are, and what they would like to be; the teacher who herself enjoys reading, not only *Paradise Lost* (though it's likely that few teachers do read Milton for pleasure) but also *Love Story* and *I Never Promised You a Rose Garden*; in short, a teacher more interested in the whole life of her students than in propounding the canon of classical culture. Unless we have such teachers in our schools, the results of this study and many others are likely to be of little consequence in the lives of students.

RECOMMENDATIONS FOR TEACHERS

Hope for change in the classroom clearly lies in the teachers, with administrators as necessary, powerful allies. The hope for change in teachers seems to be in pre-teaching training and in in-service experiences. For most of the teachers in the schools I visited, in-service training means taking college courses in the summer and attending an annual regional convention or institute.

College and university graduate degree programs can be effective in-service training experiences for teachers, but many need to be improved. A clearing house of information about graduate programs for teachers would help teachers

select programs that are the most beneficial. Other programs could be improved by being more flexible and varied. In addition to the usual literature courses, for example, a program might include optional courses in curriculum—particularly the processes of curriculum change, practical research for the classroom teacher, language, composition, practical teaching experiences with supervision, releasing students to creativity, the role of the department chairman.

Though convention sessions may provide some stimulus for change, more likely such sessions serve as a reinforcement for teachers who are already committed to change and are searching for direction. Conventions might be more effective agents for change in teaching by developing sessions which aim toward involving participants in new processes in the classroom. For example, many of the teachers I met during this year expressed an interest in learning how to use inductive methods in their classes. Though they had been able to find some information about inductive teaching in books and articles, many of them mentioned a desire to see inductive teaching in action. A convention sectional in which someone would demonstrate some application of inductive teaching with teachers as active participants would serve a need of teachers and possibly give some teachers the confidence they need to try something new in their own classrooms. What I am suggesting is a convention that presents teachers with options to the traditional lectures by important people which still constitute the main portion of most conventions I have attended.

Another alternative for conventions is to change their entire structure from the smorgasbord, scattergun presentation of many sectionals and many speakers to a more unified workshop-type approach—task-oriented, unified not only by a thematic title but also by a core of leaders who work together as a team to develop and present every aspect of the convention. While this suggestion may be undesirable and impractical for some conventions, especially large, national conventions, it would seem to be very desirable for smaller, regional and local conventions and institutes—the kind of meetings that constitute the only source of in-service training for some teachers.

This team approach to conventions might take a form similar to the following plan, now being worked out by a team of five leaders for a two day tri-state regional institute in October. The local conventions committee suggested the unifying theme: individualizing instruction. The team modified this theme somewhat and chose instead to call it, "Humanness in Schooling." The tentative arrangement of the two days looks like this:

Session One: Improving the Self-Concept—the Teacher (whole group—about 240 teachers)

Session Two: Improving the Self-Concept—the Student (whole group)

Session Three: (Five sectionals led either by individuals from the team or some combination of team members)

Changing the Teacher—Individualizing the Content (one section for elementary teachers, one for secondary teachers)

Changing the Teacher—Managing the School and the Classroom

Changing the Teacher—Personalizing the Process

Changing the Teacher—Evoking the Creative Response

Session Four: Repeat of sectionals in Session Three

Session Five: The Humane School—What Would It Be?
Session Six: “My Self-Prescription for Next Week—What Is It?”

Many of the details for the endeavor remain to be worked out, and it is likely that changes will be made in the format I have described. Nevertheless, the concept is an exciting one, and the potential for encouraging change in teachers seems greater than it would be in the traditional institute format.

It seems likely to me that the best hope for significant change in schools lies within the schools themselves—or more specifically with particular teachers in the schools. The role of the department chairman as an agent for change in the small high school needs to be explored. This potential is presently largely untapped in the schools I visited this year. As I envision it, the department chairman would be given responsibilities for several areas that at present are either not covered by anyone in the school, or are covered only perfunctorily. The English department chairman would be selected on the basis of his proven excellence as a teacher, his dedication to his own professional growth, his ability to extend himself as a person to students and teachers, his ability to inspire others by his words and actions, his ability to organize and manage efficiently. The department chairman would not only be responsible for the English curriculum, but also for the relationships between the members of the English department and students, other departments, the administration, the schoolboard, and the community. He would be responsible for establishing a continual process of evaluation and training for the teachers in the department, for assuring that teachers not only have enough pencils and books but also regular involvement in new experiences and professional activities—encouraging teachers to grow as persons as well as professionals.

In order to allow for development of these roles for the English department chairman, he should be given some released time from other duties and additional pay commensurate with the size of the department and the school. A procedure for regular evaluation of the effectiveness of the department chairman should be established by the department, the administration, and the school board.

Many of the details of role of the department chairman should be worked out in the context of the individual schools. Training sessions for potential department chairman would seem to hold promise—a task that might appropriately be performed by the National Union of Christian Schools or the colleges that provide summer school courses for large numbers of teachers.

My own interest in this area has led me to accept a job as the department chairman in one of the schools I visited this year. I hope that in that context I will be able to develop further some of the ideas I have suggested for change in teaching.

The AACs And Its Institute For Christian Studies...*Continued From Page 22*

Conclusion

This list of activities and programs is not exhaustive. For instance, where should one place the many incidental engagements, the ‘extra-curricular’ activities? Often these seem to be more demanding than the ‘routine’ responsibilities. Especially important are the speaking engagements

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Center observes “. . . the evidence increases that not only do the schools discriminate against the poor, the black, the Indians, the Chicanos, the sensitive, and the creative, but they have never significantly helped any minority group.”²

Another criticism is that organizations like the Black Panthers or the Communists might set up their schools. This could be a danger, but the schools would have to be established to meet the state requirements and attract a sufficient number of students. When actual nose counting begins, the number who really support this thinking is rather meager. It seems unlikely that they would actually possess a greater threat than the problems presently faced in public education. They would have to divulge the entire program and their methods, or face the loss of accreditation. If their program is in direct conflict with the laws of this country, then they would also lose their accreditation, and with it the right to cash vouchers.

Government aid to churches is also a criticism, the idea being that tax money is used to teach children who subsequently will become converts and support the church. This aid is rather indirect though, and no one is forced to attend the church related school or to “be converted.” In a sense we have already provided indirect aid to churches. The G.I. Bill of Rights was used in church related colleges, even seminaries. Social Security payments are made from taxes collected, and some of those dollars find their way to church collection plates.

Recently the state of Pennsylvania was challenged on its procedure of granting aid to public schools. This “purchase-of-secular-services” plan was declared unconstitutional by the Supreme Court during the summer of 1971. Unfortunately many private and alternative schools considered the defeat the final word. But the government must respond to the demands of the people, if the people make demands. It seems apparent from the growth, traditionally, of private and Christian schools and, currently, of free or alternative schools, as well as verbal complaints of citizens, many people are not satisfied with the state-run public schools.

Financially speaking, complete control of the education by the government would be the cheapest. If we, and our children, were identically constructed machines, then this might even be desirable. But, as human beings with a God-given soul, we have other needs. God has given us freedom to be stewards of this world. We should think twice before letting our freedom be usurped by a legislative body over which we, as Christians, can exercise less control. Whether or not educational vouchers will serve as part of the answer to some of our problems should be pondered carefully. It does seem imperative to develop some system where the parents may once again gain more control of the education of their children.

outside of the immediate reformed community — invitations which arrive more rapidly than we can accept. Why is there such an evident interest in the conceptions of AACs representatives, especially on the part of some younger evangelicals? Basically, I think, because many are justly sensing that orthodox Protestantism in North America is in need of renewal. And many are willing to consider the Scriptural-reformational direction which has developed in The Netherlands since Groen Van Prinsterer and Abraham Kuyper, and which is basically the position of the AACs in twentieth century North America.

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