

christian educators journal



National Union and Calvin College Young People's Art Exhibition, Page 16

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

BUSINESS MATTERS

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

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from
me
to thee...

MEMO TO MANUSCRIPT MAKERS

The following is offered as a set of guidelines for those who write for this journal. In order to write, a reader needs no special calling or solicitation, but only a desire to communicate with fellow Christian educators, and the acknowledgement of the following guidelines.

Every journal worth its price seeks an identity, a face which will distinguish it from a multitude of others having some family resemblance. Some achieve this by focusing on a curriculum area (e.g. *The Reading Teacher* or *The English Journal*); others will concentrate on one of the disciplines that undergird educational thinking (e.g. *Journal of Educational Psychology*). Others are explicitly an open forum for any and all kinds of talk on education (e.g. *The Educational Forum*). Each of them, however, has a peculiarity, and persistently pursues it so that the contents have an inner integrity.

Editorial Stance.....

This journal, even though relatively young, already has its own features, and a stance that sets it off from others in the field. These are briefly described in the masthead statement which appears inside the front cover of each issue. If the journal is to continue to improve, if it is increasingly to present a recognizable face, then this face should be apparent not only in its name, its cover design, its masthead statement, but also its articles, letters, and book reviews.

Both the masthead statement and an Editorial Board policy statement (April, 1964) make the point that this journal should present a recognizable and distinctive face to its readers. In the words of the Statement of Purpose in the masthead: "Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing practices in American education."

The reason for taking this editorial stance is given in the policy statement of the Editorial Board in the following words:

"Merely descriptive articles can be, and are, better served in the secular professional magazines. Why duplicate their efforts? We have Christian ideals which need articulation in each field. At times this will call for open criticism of existing pedagogical procedures. At other times, it will impel us to approve others. But throughout we reject or accept a theory or practice only because our Christian standard of pedagogy compels us to. And we are hopefully intent on spelling out a working Christian philosophy of education."

It is surely true that there is no dearth in the education journals of descriptions of what is or can be done. There are helpful hints and pieces of advice to the classroom teacher and administrator everywhere, and this journal cannot hope to match them in either quality or quantity. If Christian school teachers do not avail themselves of these, they will not read this journal either.

What this journal can and should do is to stress *why* given practices are good or bad, and in the process of doing so, make explicit what Christian doctrines of man, or conceptions of truth, etc. are being violated or honored in these practices. And we must get beyond the this-is-better-education-and-Christians-are-for-better-education kind of argument. A policy is usually "better" because it achieves more fully some principle. We must be prepared to show that our objectives and principles are identifiable as Biblical principles, or at least as consistent with them. To do less is to make our writings about education as secular as those in the periodicals which our journal is designed to supplement.

It should be clear from the above that the expression on the face of this journal can reflect both smiles and frowns, but either expression should have something more substantial behind it than personal irritation or simple delight. It should have doses of Christian principle evident in it. "Contributions that are normative and evaluative" means more than applauding or griping; it means responsible criticism or praise.

It would seem to this observer that the Editorial Board has launched the *Journal* on a worthwhile journey, and that while we are far from the destination, we can, as we write for it and read in it, keep an eye fixed on this goal.

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Every reader of this journal should consider the possibility of sharing what you believe about Christian teaching with your fellow professionals. There is no better place to test out your new ideas or defend old ones than these pages, and no one needs a special invitation in order to qualify.

FORMAT CONSIDERATIONS

Writers should use the following guides in the preparation of the final manuscript:

1. *Length.* In the absence of other over riding considerations aim for 900 – 1200 word essays, so that in any given issue the reader will be able to choose from a wide range of articles. "Reader Response" to previous essays may, of course, be of any length, and the writer should specify whether he wishes publication.
2. *Side Heading.* Include side headings at appropriate points to indicate shifts in thought and to signal the casual reader as to the major sections of your essay.
3. *Title.* Choose a *descriptive* title wherever possible instead of a purely *provocative* or attention-getting title, and keep the title as brief as possible. Over 5 – 6 words makes for pomposity as well as layout problems. Also, since we write not for the hour or week, imagine a librarian trying to catalogue your essay.

4. *Documentation.* Since this journal is not oriented to research essays, footnoting is not generally required. If some book or journal is quite important as your source, you may wish to include a reference to it in your text.

5. *Illustrations.* Diagrams, pictures, or other visuals which illustrate part or all of your thesis are welcomed. In the absence of actual visuals, suggestions for ways to create illustrations are welcomed.

6. *Author Identification.* Include at the bottom of your first page of manuscript an indication of your degree(s) and institutions granting them as well as your present professional position.

The more of the above format suggestions you are able to honor the more you help the Department Editors to ready it for publication. Editors reserve the right to make minor stylistic changes in order to help you communicate better with your reader. It is the Editor's duty to contact you, however, if radical changes in content or organization are needed, or if your essay is not appropriate.

Manuscript should be sent to the appropriate Department Editor, as shown on the inside of the front cover of the *Journal*. When in doubt inquiry or manuscript may be sent to the Managing Editor.

—D.O.

HERITAGE HALL HIGHLIGHTS

A Goodly Heritage Bequeathed In Print

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

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

More than sixty years have gone by since this article first appeared in print. The parallels between that day and ours are intriguing. Is opposition against Christian education as keen today as it was then? Is the opposition coming from the same groups? Are the arguments used by Rev. Muyskens as valid for the defense of Christian education in our present day society as they were in 1911?

—William Hendricks
Calvin College

THE OPPOSITION TO OUR CHRISTIAN SCHOOLS

Address made by Rev. D. H. Muyskens at the 14th annual Christian School Day at Paterson, N. J., September 5, 1911.*

I have not chosen this subject because I believe that there are any here before me who are really opposed to our Christian schools. You may not — and if you but grasp their purpose — cannot be opposed to them. Yet a discussion of the argument of the opposition is not superfluous. The cause of Christian instruction has not yet gained the day; it is still in its propaganda stage. If it ever shall prevail in at least all Christian communities, it must be thru the united efforts of all those who have this cause at heart. You must all be propagandists, sowing the good seed wherever you go. To do so successfully, you must be conversant with at least the main arguments of the opposition.

The opposition to the cause we represent is of two kinds: (1) First, there is the opposition of the general public; they would deny our schools the very right to existence. (2) In the second place we have the opposition of what we may term the Christian Public, who are satisfied with our public schools as they are.

* Appeared first in the October 19 and November 2, 1911 issues of *The Banner*.

I

From almost the very beginning of the history of our country the State by means of public institutions has taken charge of the work of education. To the great majority of our citizens this has become a natural course. As it is the function of the sun to shine, and of the heart to send the blood thru our bodies, so to them it is a natural function of the State to educate their children. They have accepted it as a maxim that it should be so. They never seem to raise the question: is it a tenable position? is it so reasonable? is it as natural as it looks? And yet, it seems to me, such questions are always in order. We all believe in a moderate conservatism. Age is nothing against any institution. But on the other hand, nothing need be retained on account of its age. We are always right in submitting any custom or any institution to the light of criticism, and if it cannot stand the test of truth it must be rejected. Age improves some things — but mere age will never rectify a mistake, or set right a fundamental error. Blind conservatism is as great an enemy of progress as radicalism.

In our country public instruction is a "sacred institution." Hence the animus, the hostility, against free schools of every color, our own Christian schools included. They are condemned as undemocratic, because we do not submit to the will of the majority; as unpatriotic, because we withdraw from an institution which is essentially American. They would deny our schools a right to existence. At the bottom of it all is the old fallacy that it is the function of the State to educate its children. Upon what grounds has this ultimatum been accepted? When has God revealed it as His will; Upon what fundamental demands of logic or reason does it rest? No one has ever given a satisfactory answer to these questions, and we are fully assured that it cannot be given. The answer that is usually given is a shrug of the shoulders. — the fathers! it has always been thus! — blind conservatism!

It is true, public instruction has the sanction of antiquity. In Sparta and Athens the State educated its children, and from the writings of Plato and Xenophon we know that such was the case in other countries of antiquity. But let us not forget, antiquity was pagan, the spirit which molded its life was not of God. Public instruction was perfectly in harmony with its philosophy. The State was the God of antiquity. To it every other phase of human life was subordinate. It was the duty of mothers to rear sons for it, and daughters to rear other sons. It was the duty of fathers and sons to serve it, with their labor in days of peace, to die for it in days of war. For it even the priests existed, to uphold its tyrannies with revelations from the deities, the sanction of the gods. It was entirely in accord with this philosophy that the instruction of the youth should be intrusted to the hands of the State.

We hope that some day we may outgrow the dominating influence of that philosophy of antiquity. The light of revelation and reason has already dispelled many an ancient delusion; some day it may dispel this. We certainly no longer believe in one all-embracing institution controlling the entire life of man — the State. Alongside of the State we have made room for two other institutions, the family and the Church of Jesus Christ. They are all equally institutions of God. Each has its own sphere, its rights, its duties, its limitations. Certainly, they are interrelated; to produce a normal condition of development in each, all must work harmoniously together. Yet each has a distinct sphere upon which none of the others may encroach.

For instance, the family does not execute the death

sentence upon one of its members which it knows to be guilty of murder. In case of war the Church does not levy taxes and collect armies. And who would consent to have the State preach the Word of God and administer the sacraments? Each has its own domain and for everything within it — it is responsible to God! For the family to usurp the position of the State is anarchy. For the Church to perform the duties of the State is papalism. For the State to usurp the rights of either Church or family, whether it be admitted or not, is tyranny.

Now comes the question: to whom, properly, belongs the education of children? Whom does God hold responsible for it? These questions, it seems to me, are not difficult to answer. The teaching of the Bible is that children are a gift of God to parents, to be held in trust by them, to be consecrated to Him and to His service. God holds the parents responsible for their physical, mental, and spiritual training. Vainly do we look in the Bible for even the merest trace of that old pagan philosophy which taught that children were the property of the State, existing merely for its purposes. According to the Bible, instruction, training, education, the entire development of the child, is the duty and privilege of the parents, the family.

This teaching of Scripture must be acknowledged to be reasonable. What is the family but an institution for the propagation, nurture, education of children? You certainly would not entrust the care for the physical needs of your infant to the State; that is properly your privilege and duty. If a law were to be enacted that all infants at birth were to be surrendered to public institutions, state nurseries, to be cared for publicly until they became of age, there would be open revolution. Why? Because all parents instinctively realize that their children are theirs, theirs to care for and love, theirs to train physically, intellectually, spiritually, and morally. The maxim that the State should educate our children needs revision; revelation and reason give us this maxim: education should proceed from the parents, it properly belongs to the family circle.

Upon that rock our Christian schools are founded. There is no stain of illegitimacy on their escutcheon; they have a clear title to existence. The schools for Christian instruction are the embodiment of the principle that education should proceed from the parents. Of course, it would be impossible for every family to educate its own children directly. Many have neither the time, nor the ability to perform this task; and private tutors would be out of the question in the case of our poorer families. Consequently in our *Societies for Christian Instruction* families of the same fundamental beliefs have banded together in an organization. Together they have founded, sustain, and control their own schools. There they can educate their children according to their conscience; there they can live up to their responsibilities; there they can at least begin to keep the promise which they gave their triune God when they dedicated their children to Him in baptism.

II

There are many perhaps, even of those who are opposed to our Christian schools, who would acknowledge the foregoing. They do not deny that these schools have a right to exist. But, they tell us, there is no necessity for them. Our public schools offer the very best in the line of education. Why then separate from them? Why should we load upon ourselves the opprobrium of the general public

Continued On Next Page

who are sure to ascribe our action to fanaticism? And why — mark well, for this touches your income — why incur two taxes, one for the support of the public institutions, another for the support of our own schools?

We may grant for the sake of argument, that the secular instruction of our public institutions cannot be improved upon by us. Some might find room for an argument even here; but we waive the question. But this is the point! Does that education satisfy a Christian conscience? Is it adequate from a religious viewpoint? Our public schools develop our children mentally and physically, but do they develop all of a child's faculties, including the moral and the spiritual? They prepare a child for the social world, and the world of industry, but do they also seek to equip him for a life of service to his God? Important questions which every father and mother must be prepared to answer, to answer to their God.

To put these questions, it seems to me, is to answer them. The instruction of our public schools is by no means religiously adequate. It lies in the very nature of the case that it cannot be so. The legislative bodies which make the laws that govern our schools have long ago ceased to manifest in their official acts a zeal for the divine principles upon which our country was founded. Nor, as a rule, are the executive bodies which execute the laws, of the old Puritan stamp. To call our government a Christian government is to blind our eyes to facts. I am not saying that it should not in a certain sense be a Christian government. But what is it — that is the point! I am quite sure if you told the Apostle Paul, provided you could, that our government was a Christian government, he would laugh you out of court — no, perhaps he would weep. Then how expect schools under such control to give adequate Christian instruction?

It cannot be otherwise; our public schools must always remain defective at this point. In the last analysis they are controlled by a majority of citizens. And the majority in every age is against Christ, against the Word of God. Jesus has pronounced this fact explicitly a number of times. Many are called, but few are chosen. A multitude upon the broad way, few upon the narrow way. History teaches us the same lesson. It is the case in our own country today. And by that majority our public schools are or shortly will be, controlled. How can we expect a godless majority to give adequate religious instruction to the children of the minority?

But the foregoing is an *a priori* argument; what do we find in fact?

In some States the Bible, and the simple prayer of Jesus, "Our Father Who art in Heaven" are already outlawed. We remember an opinion handed down by the Attorney of the State of Washington that the Bible and prayer according to existing laws have no place in the school curriculum. The trend of things is becoming evident. There are mighty forces at work today which are moving our national life and with them the public schools away from God. Gradually our country is forsaking the God of our fathers. We are following in the footsteps of Germany, the country which at one period of its national life gave birth to the mighty reformation, but where today the teachers of state schools are banded together in anti-evangelical leagues. We are following fast upon the heels of France, that "oldest daughter of the Church," where today even a casual reference to the name of God is excluded from the textbooks. And how few and feeble are the voices which are crying: back to Jesus, back to God!

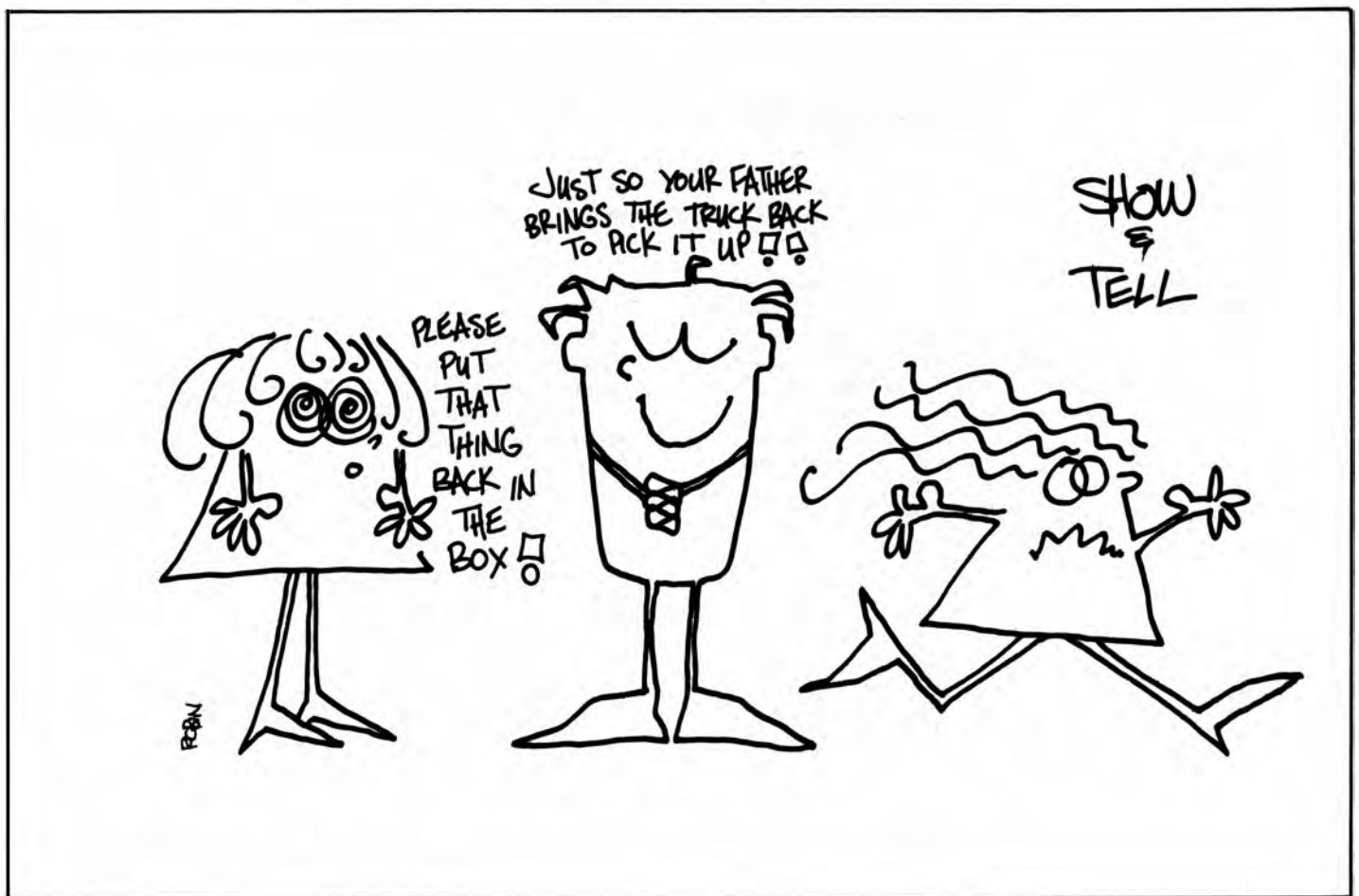
In New Jersey, they tell me, the Bible and prayer still

have a place in the curriculum. We congratulate the State of New Jersey. Let every citizen use his influence to maintain them there, even those who send their own children to Christian schools. We need not and may not abandon the public schools; and as long as we are paying a tax toward their support we should have a voice in their government.

But is even this satisfactory? Has the school performed its religious duty when it has read a chapter of the Bible and opened and closed its exercises with prayer? Does that constitute adequate religious instruction? Does that satisfy the conscience of Christian parents? How can it? It does not insure you, as far as that is possible, that the teacher is a professed believer. It does not insure you that her discipline is a Christian discipline. It does not insure you that the unconscious influence which all teachers exert upon their scholars, will be a Christian influence. It does not insure you that her private life sets the example of a Christian.

And even here in New Jersey, they tell me, so called sectarian teaching is forbidden. Do we always fully realize what that means? If a teacher holds up to her children the Biblical account of creation, — she is teaching doctrine; it may pass unchallenged, but her teaching is illegal. If she teaches that God has ordered all events in history, also that of our country, her teaching is illegal; she is teaching the Calvinistic tenet of predestination in natural things. If she teaches that the greatest man in history, who at the same time is the Son of God, was Jesus of Nazareth, she is teaching doctrine to which no unitarian could assent; her teaching is illegal. If she tells her children that Jesus is the Savior of the world, a Savior to all those who confess their sins and believe on His Name, the Jew would object; her teaching is illegal. Would you call an instruction from which these cardinal doctrines of Christianity have been excluded adequate religious instruction? Even if a teacher were the sincerest of a Christian, she could not give instruction which satisfied her own conscience; she is bound hand and foot.

But, we are frequently told, these things need not be taught in the school. Schools exist for the purpose of secular instruction; instruction in religious matters is the duty of the home and the Church. There is a truth in the argument. The influence of the home should be a religious influence; every child should learn to know God as a covenant God, the God of father and mother. The life and the teaching of the home should continually remind the child, "Remember thy Creator in the days of thy youth." Similarly the Church has a duty to its children. The Church that neglects its children, the seed of the covenant, is on its way to disintegration; God withdraws his blessing from it. There should be in all churches an *official* instruction of the youth in the cardinal doctrines which the Church professes. The old fashioned catechetical classes must ever remain an integral part of a well-ordered church. But though this be true, may we be content in having our schools silent upon these matters? How much time can you find for religious instruction in the home? How much receptivity will you find in a child who has already been receiving instruction the greater part of the day? By the time the father is thru with his supper it is time that at least the younger children be abed. The Church in this respect is not more fortunate. At best an hour of catechism, another of Sunday school; these must suffice for the week. If the influence and teaching of the home and the church are not supported and strengthened by the school, they will be lost among the countless influences for evil which are continually bearing upon our children. The greatest factor in molding the life of



our children is not the home, nor the church, but the school; there they all but spend their young lives. Then evidently there is the place to teach them things which are indeed more important than the three "r's."

This argument that secular and sacred things must be kept apart is moreover a very pernicious argument. A Christian should not only be a Christian in the home and in the church, but wherever he goes. To the true Christian even the most secular of workshops becomes a Temple wherein he may worship his God. Every circumstance with which he is surrounded, every activity in which he is engaged, is to him an altar whereon he may burn incense. But if we acknowledge it as a fallacy in our own lives to strictly separate the secular and the sacred, why insist that it is permissible, even desirable, in the case of our children? Everywhere, especially in the school, they must be surrounded by Christian influences. If you begin life with the idea that God has nothing whatever to do with arithmetic, language, history, geography, it is in no way surprising that when you are grown to manhood, you will do business, write books, engage in politics, live entirely without God. The Word of God must not only be a lamp for *our* feet and a light upon *our* way, but it must be this also for our *children*, and that wherever they go, and in every activity in which they are engaged. How, moreover, can Christian parents be satisfied with neutral, non-sectarian, secular, instruction for children of whom God has said: "I am their God: Your children are holy," or Jesus: "Suffer the little children to come unto me, for of such is the Kingdom of Heaven!"

We conclude: not only do our Christian schools have a

right to existence, but they are absolutely necessary from a Christian viewpoint. It will be a glorious day for the Church when all Christians of every persuasion realize this. They are almost the only bulwark which we can raise against the indifferent, atheistic tendencies of our age. God hasten the day when the opposition of at least the Christian public shall have vanished!

That day will also be a glorious day for our nation. No! The Christian schools are not unpatriotic! In the Netherlands there are no stauncher patriots than those who have been educated in the "School with the Bible." So it shall be in our own fair country.

If you would have your child love his country, then teach him: God gave you that country. If you would have your child a patriot then show him the footsteps of God in his country's history. Then tell him that whatever of splendor is there was born of God. Yes, my friends, if you would mold your child into a true-blue American, then tell him: when the footsteps of our soldiers grew weary, and our generals halted upon the way — then God took up our banner and God kept marching on! Teach him to sing, and not only to sing, but also to pray, our country's song of songs:

Our Father's God to thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright
With Freedom's holy light,
Protect us by thy might,
Great God our King!

Christian and Public Schools ARE NOT Significantly Different

By H. Holstege*

Several large scale studies have attempted to determine attitudinal and behavioral differences between parochial and public school children that are the result of the differing school systems these students attend.¹ The conclusions have been that the religiously oriented educational systems have minimal, if any, impact on the

attitudes and behavior of the attending children.

Donald Bouma, former Calvin College Professor of Sociology and now on the staff at Western Michigan University, has added another dimension to this type of research. Bouma in his book *Kids and Cops*² has a chapter comparing the attitudes of Catholic, Christian School, and public school children toward the police. Bouma writes:

"Do religious school systems, with their distinctive ideological foundations and policies, produce in their students attitudes toward the police and authority that are different from those of public school students? On the basis of stated purposes, it would be expected that a successful religious school would produce in its students more favorable attitudes toward authority and law enforcement and a greater readiness to cooperate with the policing function than would be found in public school pupils . . ." (p. 73)

Bouma goes on to write that:

"In one of the communities over 700 junior high students from the public, Catholic and Protestant systems were studied to determine whether there were any significant differences in attitudes toward the police. The three junior high schools used in the study were located close together and drew their students from the same geographical area of the city." (p. 74)

Bouma found that the data indicated that parochial and Christian school students consistently have more positive perception of the police than do public school children and that there were little differences between Catholic and Protestant school pupils.

Bouma points out however that the raw data are quite misleading in this instance because of the impact of other very important variables. There is, as his larger study of student-police attitudes indicates, an inverse relationship between hostility toward the police and the occupational level of the student's parents. The lowest occupational rating was found in the public school groups with only 30 percent above the median for all parents represented in the study. The Protestant groups had 60 percent above the median, the Catholic school 76 percent.

Furthermore, Bouma pointed out that students who had reported police contact showed more hostility toward the police than those who did not. Public school students reported a much higher incidence of police contact, with 40 percent of them having been at some time questioned by the police, compared with 28 percent of the Catholic students and 23 percent of the Protestant students.

Bouma unfortunately does not present the type of correlational analysis that would be needed to indicate the relative importance of all of these variables. He does state that the importance of the other variables has been determined through detailed statistical analysis.

TABLE I
COMPARISON OF PUBLIC AND PAROCHIAL STUDENTS IN PERCEPTION OF POLICE ROLE

(Percentage of "yes" response)

	Public	Catholic	Protestant
Do you think the police think they are "big shots" because they wear a badge?	22%	9%	16%
Do you think the police are mean?	12%	4%	5%
Do you think police accuse you of things you didn't even do?	35%	18%	25%
Do you think police don't even give you a chance to explain?	25%	16%	14%
Do you think policemen are pretty nice guys?	73%	81%	84%

TABLE II

COMPARISON OF PUBLIC AND PAROCHIAL STUDENTS IN PERCEPTIONS OF POLICE FAIRNESS

	Public	Catholic	Protestant
Do police treat all people alike?	38%	49%	43%
Do police treat Negro and white people alike?	49%	51%	55%
Do police treat rich boys the same as poor boys?	69%	66%	68%
Do the police have it in for, or pick on, young people?	30%	19%	28%
Are the police always picking on the guy who has been in trouble before?	47%	41%	36%
Are the police always picking on Negroes?	11%	14%	5%
Do police treat members of all churches alike?	68%	81%	70%
Do police treat all nationalities alike?	53%	67%	63%
Are police strict in one district and not in another?	48%	34%	43%

* This column contains summaries of sociological research relevant to Christian schools. This summary is by Dr. Henry Holstege, Sociology Department, Calvin College.

¹ See especially, Fichter, Joseph H., *Parochial School: A Sociological Study*. Notre Dame: U. of Notre Dame Press, 1958 and Rossi, Peter and Andrew Greeley, *Education of Catholic Americans* Chicago: Aldine, 1966. A similar definitive study of Christian schools is still waiting to be made.

² Bouma, Donald, *Kids and Cops*, Grand Rapids, Eerdmans, 1969.

Bouma then goes on to conclude on the basis of his research that:

"From all of this it is apparent that the more favorable attitudes toward the police and a greater willingness to cooperate in law enforcement on the part of parochial school pupils cannot be attributed to the distinctive contribution of the religious school system without reference to the other operating variables. All of the other variables known to be influential in the determination of attitudes — church attendance, police contact, occupational level of parent, and age — are stacked on the side of the

parochial school group." (p. 81)

He then states that:

"When these variables are controlled statistically the differences in attitudes between public and non-public school students disappear or become statistically insignificant." (p. 85)

Hence once more an attempt at comparing Christian School and public school children does not result in the statistically significant differences that a supporter of the Christian School system would hope to find.

○ RELIGION IN SCHOOL

Public School Bible Study

By James Panoch*

The significant efforts of several publishers in recent years to produce materials for the study of the Bible in the public school have overshadowed some fine efforts by classroom teachers. Understandably, the teacher-developed materials are usually individual efforts in a literary context and as such elude the public eye. Annotated below from the files of RIA are a few of the many teacher initiated methods at public school Bible Study. Course outlines on each of these, and others, are available from Religious Instruction Association, Box 533, Fort Wayne, Indiana 46801.

"Types of Biblical Literature" is a unit of the senior high English curriculum at Glenbard High School, Lombard, Illinois. The unit considers selected biblical passages according to five literary types: epic, rhetoric, wisdom, lyric, poetic. A student packet provides background information and the King James Version wording rearranged in a more contemporary literary form. Similar units for other grade levels and additional biblical passages are under development. The developer, Mr. Alton Capps, described his unit in an article in the February 1969 issue of ENGLISH JOURNAL. McGraw-Hill was so impressed with the article that they asked Mr. Capps to write a book which was released in the spring of 1971 under the simple title, "The Bible as Literature." (Mr. Alton Capps, ONO, 46 Page Street, Winfield, Illinois 60190).

"The Bible as Literature" is a 9-week unit of the tenth grade English curriculum at Laconia, New Hampshire. The unit, developed by the English Department of the high school, considers historical background, basic vocabulary, character study and plot analysis of selected biblical passages from both the Old and the New Testaments. The Bible is viewed in terms of its literary form, its influence on literature and the arts, and its relation to contemporary concerns. (Miss Marie Forsberg, Laconia High School, Laconia, New Hampshire 03264).

*Mr. Panoch is a staff member of the Religious Instruction Association, whose goal it is to maximize the attention given to religion in public schools, within the limits imposed by the Supreme Court.

"The Bible as Literature" is a 9-week quarter course for the senior high school at Minneapolis. The basic text for the course is THE BIBLE FOR STUDENTS OF ART AND LITERATURE, by G. B. Harrison, published by Doubleday. Ample use is made of supplementary materials with religious connotations and the local resource people with religious affiliations. Old Testament study occupies 6 weeks emphasizing creation, Abraham, Moses, Job, Psalms, and Proverbs. New Testament study occupies three weeks emphasizing Luke with some of Matthew, and portions of Paul's letters. (Mr. James Holden, Minneapolis Central High School, Minneapolis, Minnesota 55408).

"The Bible as Literature" is a one semester course for a senior high school in Anaheim. Textbooks include a Bible translation of the students' choice, THE OLD TESTAMENT AS LITERATURE by David Leeb, published by Phantom Books, and HALLEY'S BIBLE HANDBOOK published by Zondervan. The course is divided into seven units of background (1 week), the Pentateuch (4 weeks), historical narrative (4 weeks), post-Babylonian exile (1 week), short story (1 week), poetry (3 weeks), and prophets (4 weeks). (Miss Karen Couch, Kennedy High School, Anaheim, California 92802).

"The Bible as Literature" is a one semester senior high school course developed by the English Department of the Broward County, Florida schools. The course is divided into seven units: (introduction and historical background, bibliography and history as literature in the New Testament, the short story in the Bible, poetry in the Bible, wisdom literature, the Book of Job, prophecy. A detailed lesson plan book provides goals, readings, and suggested activities for each lesson. Related contemporary literature and stimulating questions are strong features of the plan book. (English Department, Broward County Schools, Ft. Lauderdale, Fla. 33312).

A five-week unit on the Bible is an integral part of the English curriculum at Washington High School in Massillon, Ohio. Each student uses the Bible of his choice as the unit considers biblical passages that are well-known, or are part

Continued On Next Page

of our cultural heritage, or can be easily related to modern life. The Old Testament selections move easily from early chapters of Genesis, through the Patriarchs, to a detailed study of Ruth, Esther and Job, and finally through selected portions from the Psalms, Proverbs, and Ecclesiastes. The New Testament considers the Sermon on the Mount, Paul's Chapter on Love, the Parables of the Good Samaritan, the Prodigal Son, and the talents. (Mr. R. Paul Hildebrand, 1121 Singing Brook Avenue NW, Massillon, Ohio 44646).

"The Bible as Literature" is a senior high school course on the Bible as offered in a central California high school. The basic text is a Bible of the students' choice. The Bible is presented in a thematic arrangement of twelve literary units. Unit titles include, "Jesus vs. the Establishment," (from the Book of Mark), "Non-conformists of the First Century" (John the Baptist, Peter, and Paul), and "Hidden Treasures of Bible Poetry." (Mr. Robert H. Baylis, Acalanes Union High School, Walnut Creek, California 94596).

The Bible is a unit of a senior high school Humanities course developed by a group of teachers at Bloomington,

Minnesota. Students use their own Bible as the textbook and the special Bible issue of "Life Magazine" (December 25, 1964) as a supplementary text. Six biblical books (Genesis, Exodus, Ruth, Job, Luke, John) are read in their entirety with readings from five other books (Leviticus, Isaiah, Psalms, Proverbs, Ecclesiastes). In addition to literary considerations the course stresses the biblical influence on developing religion, secular history, literature, and the arts. (Mrs. Betty Stainer, Lincoln High School, Bloomington, Minn. 55420).

The Bible as a sourcebook for the Humanities is a nine-week optional unit of the senior high school English curriculum at Newton, Massachusetts. An abundance of slides, records, and objects are used to show the influence of biblical passages on history, literature, music, art, quotations, and even cartoons. An impressive array of materials is available through the Newton Schools Foundation. (Mr. Thayer S. Warshaw, Newton High School, Newton, Massachusetts 01355).

"The Bible as Literature" is a 12-week quarter course for

The Asylum



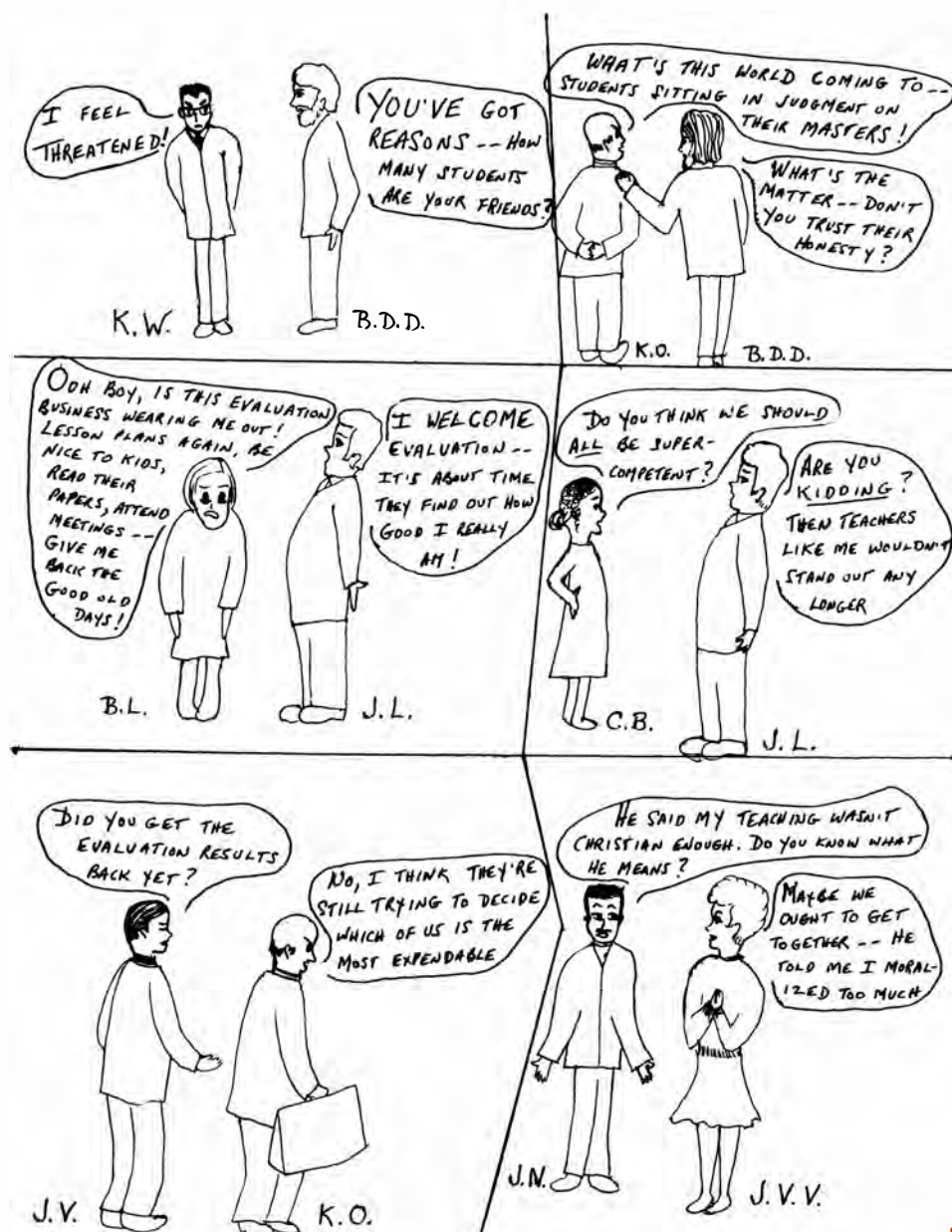
the senior high school in a Chicago suburb. The course includes a study of the chief themes of biblical literature, the literary forms found in the Bible, the influence of the Bible on the style and subject matter of literary writers, and biblical allusions in contemporary writing. The course is made up of 16 units, each representing a particular literary type such as short story, ode, riddle, parable, and poem. Examples of each type are taken from throughout the Bible. (English Department, Wheaton High School, Wheaton, Illinois 60187).

"Bible Literature" is a unit of junior high school English at Sioux Falls, South Dakota. The unit is composed of six lessons which may be used together or interspersed throughout the course. Each lesson includes a biblical passage with related secular literature. The six lessons are essay, proverb, drama, short story, historical novel, and poetry. (Mrs. Alma Reincke, 2101 S. West, Sioux Falls, South Dakota 57105).

The Bible is the substance of three nine-week quarter courses at Corvallis, Oregon. "Old Testament Literature"

includes a study of creation, the Patriarchs, and the Kingdom. "New Testament Literature" includes a study of portions of the life of Christ and letters of Paul. "Prophets and Psalms" includes a study of the reform cries of the prophets and the unique style of Hebrew poetry. In each course the character, events, themes, motifs found in Western literature are stressed. THE BIBLE READER published by Bruce is used as the basic text. (Mr. James Muldoon, Corvallis High School, Corvallis, Oregon 97330).

Other substantial curricular units with titles of "Bible Literature," "Bible as Literature," "Bible and Literature," "Literature of the Bible," or "Literature from the Bible" are being taught at Grosse Pointe High School, Grosse Pointe, Michigan 48236; Sullivan High School, Sullivan, Indiana 47882; Oakmont High School, Roseville, California 95678; Blackford High School, Hartford City, Indiana 47348; Northampton High School, Northampton, Mass. 01060; and Lower Merion High School, Ardmore, Pennsylvania 19003.



Judgment Day At Omni Christian High

By H. K. Zoeklicht*

ASYLUM CHARACTERS:

Peter Rip
Ginny Traansma
Klaas Oudman
Matt De Wit
John Vroom
Clara Bell
Karl Den Meester
Kurt Winters
Betty Last
Jim Leff
Bob Den Denker
Jack Nieuwsma
Jill Van Vuren

*The coffee cup clatterer strikes again, this time using a different medium to portray his cast of characters.



College Forum

DR. PETER DE BOER
Editor

Editor's Note:

My father-in-law, in conversation, has an amusing habit. He will begin "out of the blue," so to speak, assuming all along that his listeners are fully apprised of the preceding who, what, when, where, and why of his vignette. Recently my wife pointed out that I was falling into the same habit in some of our conversations.

Essayists can do that too. Mr. Meeter, I think, is guilty in the piece which follows. Allow me, therefore, to attempt briefly to supply some context.

I possess what to my knowledge is an unpublished essay by Arnold DeGraaff entitled, "The Nature and Aim of Christian Education." In it he argues that the nature of education is "nurture"; the aim of education is to prepare the child for his religious calling in life. But, since church and home, as well as the school (and other agencies), are busy "nurturing" the child, we must distinguish what particular form of nurture is to be true of the school. DeGraaff's answer is that the school must "form [i.e. nurture] the child's *analytical functioning in order that he may gain a deeper understanding of his many-sided religious calling in life*" (emphasis in the original). He adds immediately that the "child's *thinking*" must be opened to the diversity and unity of God's creation. The child must be "opened up" to structural norms so that he may come to a "deeper *understanding*" of his place and task in life. He must "discern" the *regula* of God's creation, and the like.

Now this emphasis on analytical functioning Meeter feels is particularly true of the nurture taking place on the Christian collegiate level. Meeter is eager to argue that, in certain disciplines at least (such as art, music, literature), sheer scientific analysis is not enough. Such analysis must be supplemented by the "poetry" of knowledge as well as its "prose." Art and science are not coterminous.

Meeter is also saying that though an emphasis on analysis is not ever to be neglected, the practice of analysis in Christian collegiate education must never be *reduced* to describing the thought of the Homers, Shakespeares, and Rousseaus of our world. Beyond analysis, such thought must be judged, and if evil, repudiated!

Let me hasten to add that I think DeGraaff, for one, would generally agree with Meeter; also I do not wish to suggest that Meeter is implying that DeGraaff would *not* agree.

So much for some context. I trust I have done no injustice to Mr. Meeter, Mr. DeGraaff, nor, in fact, to my father-in-law.

—P.P.D.B.

scholarly thought AND CHRISTIAN COLLEGES

By Merle Meeter*

What uniquely characterizes higher education at the college level? One answer is scientific or theoretical thought. But since the word "scientific" has connotations of positivism and the word "theoretical" suggests philosophy, we shall use instead the adjective "scholarly" to modify the word "thought." That choice, however, is not intended to imply that man's thinking should be dualistically defined as either "unscholarly" ("prescholarly") or "scholarly" thought, but, rather, to suggest that in formal, college-level education, our thinking ought to be especially and intensively focused: it ought to be deliberately and self-consciously analytical, syncretical, generalizing, and reflective.

Is there, then, any difference between Christian and non-Christian college education on this level of scholarly study? After all, God's cosmos is the school of all men, whether they acknowledge Him as the One Creator-Sustainer-Redeemer or not. Moreover, both Christian and non-Christian colleges offer such subjects as geography, mathematics, biology, chemistry, physics, psychology, history, economics, music, art, literature, philosophy, physical education—and there is significant agreement among Biblical Christians and secular humanists about many *formal* norms and about the merely structural distinctions between the disciplines of dramatics and linguistics.

The crucial distinction between Christian and non-Christian academic study is based on the Christian scholar's acknowledgement of Christ as his Lord and his consequent acceptance of the interpretive and normative principles of the Bible, the infallible and inerrant Written Word of the God of Truth, as supplying the guidelines for his specific discipline (that is, he rejects the humanist scholar's presumption of the autonomy of his own thought). Not that the Bible speaks precisely to *every* question of scholarly detail, but *wherever it does so*, it must be regarded as true

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*Professor Meeter is a member of the English Department at Dordt College, Sioux Center, Iowa.

ERRATA IN "BONUS" ISSUE

Two large blocks of type were misplaced in the Annotated Bibliography of Christian Teaching Materials for NUCS. The lower half of column 2 on page 33, from BIBLE STUDIES SERIES through THE CHURCH IN HISTORY should have been placed at the beginning of column 1. The block of type that should have begun in the lower half of column 2, page 33, occupies most of column 1 and 2 on page 34 from HISTORICAL STUDIES SERIES in column 1 through the heading MISCELLANEOUS near the bottom of column 2. You can obtain a new and accurate listing of NUCS materials by requesting the 1972 catalog from NUCS, 865 28th St., S.E., Grand Rapids, Michigan 49508.

and authoritative. And if the Scriptures do not speak precisely to an academic problem, the general principles or teachings of the Bible provide the light in which the Christian scholar can come to see that particular problem in its true creational-revelational context. This *creational-revelational context of truth* (which is furnished by the Scriptures), as it coheres in Jesus Christ the Truth, is what the secular humanist scholar cannot and will not see, even though he has limited insights into the truth despite his God-excluding presuppositional framework and idolatrous heart-commitment to some aspect of the cosmos rather than to its Creator and Redeemer, manifested in the Lord Jesus Christ.

Not all subjects or academic disciplines deal exclusively with inanimate things, impersonal relationships, and the nonhuman creation, of course. Mathematics and the physical sciences, for example, are not as susceptible to distortion and misinterpretation as those that are sometimes called the behavioral sciences and the humanities. In mathematics and the physical sciences, the scholar must reckon with his own sin-darkened faculties in his observations (as well as with God's curse on His cosmos, consequent upon Adam's sin); in the studies that concern themselves primarily with human relationships, however, there is the additional complicating factor of the heart-depravity and resultant perversity of thought of the object observed, namely mankind.

In the study of human relationships and what those relationships ought to be, both the Biblical perspective and explicit or deducible Scriptural principles are critically needed to resolve every *basic* question in anthropology, psychology, sociology, ethics, economics, philosophy, theology, and the philosophies of art, music, and literature, to name several areas of the Christian college curriculum in which the Bible offers much normative instruction (as our only rule of faith-and-practice, including the practice of academic or scholarly thought).

Nor is the methodology of the various scholarly disciplines invariable. In literature, art, and music, for instance, the analytical approach must be supplemented and completed by what might be called the imaginative or holistic or organic experience of an art work. That is, one should *also* come to appreciate, to value, to understand, to know Handel's *Messiah* and Rembrandt's *Night Watch* and Bunyan's *The Pilgrim's Progress* in a total, experiential sense, in a way somewhat akin to one's coming to know another person. This is an intimate process and, it will be acknowledged, not wholly analytical. There is the poetry of coming to know, as well as the prose; also, art and science in God's creation, though they have much in common, are not coterminous.

On the question of spheres or life zones—the family, the institutional church, government, business, and formal education, to mention several societal structures—it should be affirmed initially that God has delegated responsibilities to each sphere, and each must abide by the Scriptural norms that apply to it (see Genesis 9, Romans 13, and I Peter 2 on government, for example). But many of the Biblical norms or principles or commandments hold for *all* spheres of human activity. When God tells us through Paul that “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” then the Christian recognizes that he is required to demonstrate these virtues in their normativity for *every sphere* of life. “If you love Me,” said our Lord, “keep My commandments”; and as His subjects and witnesses, whatever our vocation, we are to be “Teaching men to do all things whatsoever I have commanded you.”

Christian elementary—and even secondary—education is quite closely related, in its level of nurture and training, to the sphere of the family and the educational responsibility of the parents. But the Christian college or university, although its supporting constituency may also be predominantly parental, is accountable to the board of trustees (and ultimately to God), who as fellow-members of the body of Christ are sensitive to every Biblically-normed expectation of the parents for the educational-characterological edification of their maturing young people. To be increasingly transformed and qualified by the renewing and informing of mind and heart, enlightened and led by the sanctifying Holy Spirit, our Regenerator, *that* is the principal goal of Christian higher education and the necessary preparation for Kingdom citizenship and service in the increasing variety of professions that require such formal training and comprehensive Christian perspective.

Christian college education is not only a study of God's creation, but also of the written and spoken responses of articulate men *to* that creation, not to mention the responses of the artist who presents his compositions in non-verbal media. Therefore, it is not enough that the Christian scholar be an expert analyst; for he must also be competent to discern, test, evaluate the spirits of the works to see whether (and at what points) they be of God. Christian scholarship is not simply descriptive of the objectifications, formulations, ideologies, and systems of Homer, Plato, Aristotle, Augustine, Shakespeare, Goethe, Kant, Rousseau, Darwin, Dostoevsky, Kierkegaard, Marx, Freud, Sartre, Barth, Hemingway, and Toynbee, but it carefully and fairly subjects the theories, life-views, and prescriptive conclusions of these influential thinkers to the penetrating light and the living truth of the judging Scriptures. The Christian instructor, then, approves and recommends what is good and in accord with the revealed will of the Triune Self-existent God, but he exposes and repudiates what is evil and antagonistic to His commandments as they are found in the Bible. Skillfully, sympathetically, unambiguously, courageously leading his students to discover what is good and true and beautiful (in the Scriptural, Christ-centered sense, not in the Platonic view of absolutized abstractions) is the work to which he has been called by God.

Finally, although the *essence* of Christian college education is, indeed, the Biblical perspective made evident in an integral way, through the responsible study of the subject matter, in every course, a Christian college is nevertheless something *more* than Scripturally-directed scholarship. It is indisputable that students are also significantly formed by influences other than Biblically-directed classroom study and instruction, though such activity is primary. One third of the student's time—if he is the diligent type—is spent in classes and study; another (approximate) third of his time—for the alert student—is spent in sleep; the last third of his time, fully *half* his waking hours, is spent eating with Christian friends, in personal and small-group devotions, in physical recreation, in club activities, in church worship on Sunday, in visiting the sick and aged and relatives and neighbors, in youth societies and musical groups, in dormitory and driving discussions, in college-sponsored (or other) films, lectures, plays, panels, sports events, convocations, and chapel services.

When a college loses its concern for a Christ-centered, Holy-Spirited, Scripturally-vitalized program of such activities and relationships, then the classroom impact, however Christian it be, will be negligible in the face of the general

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RESHUFFLING OR REFORMATION IN EDUCATION



Reflections on Silberman's *Crisis in The Classroom*

By E. L. Hebden Taylor*

In his recent book *Crisis in the Classroom*, Charles E. Silberman looks to a revamped educational system as the best hope of saving America from the ills by which the nation is now beset. His view of education is thus basically messianic and utopian. He looks to humanistic education rather than to the Word of God to save us. He assumes throughout his book that man's predicament is basically due to ignorance rather than to sin and that once the nation's children and adults have been exposed to a better system of education all will be well.

Silberman ascribes the present crisis in education to the lack of purpose and "mindlessness" which pervades both the administration and the curriculum. He says:

"What is wrong with elementary and secondary education — or for that matter, higher education, journalism, television, social work, and so on — has less to do with incompetence or indifference or venality than with mindlessness.

"If this be so, the solution must lie in infusing the schools, and the other educating institutions, with purpose — more important, with thought about purpose, and about the ways in which techniques, content, and organization fulfill or alter purpose."¹

Unfortunately Silberman does not tell us why education is so lacking in any sense of purpose or direction. In this article we shall suggest four reasons for the present "mindlessness" in American education especially with reference to higher education.

* Mr. Taylor is Associate Professor of Sociology at Dordt College, Sioux Center, Iowa. He is author of *The Christian Philosophy of Law, Politics, and the State*, and other works, published by The Craig Press, Nutley, New Jersey.

¹ Charles E. Silberman, *Crisis in the Classroom* (Vintage Books, Random House, New York, 1971), p. 379.

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indifference, secularism, anarchistic individualism, and cold cynicism. Just as a college that is Christian *only* in its chapel services soon secularizes, the college that depreciates everyday devotional Christianity and true piety (complete and obedient consecration to Jesus Christ as Savior and King over every domain of our life) soon becomes proudly intellectualistic and also rapidly apostatizes.

On the other hand, the stated or tacit assumption that the academic disciplines are *not* normed by the Scriptures is equally reprehensible and degenerative. For Christ-centered education is precluded where there is no faithful, obedient, enthusiastic, scholarly attempt to discover the foundational

LACK OF ANY PHILOSOPHICAL INTEGRATION OF THE CURRICULUM.

To begin we may point to the failure of our schools and colleges to integrate their curriculum. There is no longer any accepted unified field of knowledge with the result that most teachers lack any sense of the coherence of their discipline with other subjects being taught. In *The Crisis in the University*, Sir Walter Moberly points out that in their efforts to remain "neutral" and value-free most secular schools and universities make no attempt to provide the mental and spiritual security which the student needs and desires. Not only is the student given no 'answer' to his questions about the meaning and purpose of human life, but he is not even incited to find an "answer" for himself.

He writes:

Our predicament then is this. Most students go through our universities without ever having been forced to exercise their minds on the issues that are really momentous. Under the guise of academic neutrality they are subtly conditioned to unthinking acquiescence in the social and political *status quo* and in a secularism on which they have never seriously reflected. Owing to the prevailing fragmentation of studies, they are not challenged to decide responsibly on a life-purpose or equipped to make such a decision wisely. They are not incited to disentangle and examine critically the assumptions and emotional attitudes underlying the particular studies they pursue, the profession for which they are preparing, the ethical judgments they are accustomed to make, and the political or religious convictions they hold. Fundamentally they are uneducated.²

² Sir Walter Moberly, *The Crisis in the University* (SCM Press, London, 1949), p. 70. With this book should be compared Harry Blamires *Repair the Ruins* (G. Bles, London, 1950) and W. R. Niblett, *Christian Education in a Secular Society* (Oxford University Press, London, 1960).

Scriptural principles, the normative teachings of the Bible and their applications, as they supply the guidelines for every subject and department in the Christian college.

Without such an ongoing personal and institutional professional program of research and reflection, a Biblically-oriented, Christocentric philosophy of higher education will dwindle to nothing but empty theory and vain piety. Such believing and diligent study is our continuing individual and communal vocation as those members of the body of Jesus Christ who are wonderfully engaged, by God's electing love, in the kingdom work of Biblical-Christian higher education, to the glory of our Triune Sovereign Covenant God.

This fragmentation of studies noted by Sir W. Moberly is the ultimate consequence of the secularization of higher as well as lower education which has been taking place in Western society since the later Middle Ages.

THE SECULARIZATION OF EDUCATION

The beginnings of secularization may be found in the bifurcation of reality into the realms of the natural and the supernatural, the temporal and the spiritual, grace and nature, first carried out by Thomas Aquinas. Within the sphere of nature Aquinas ascribed a relative autonomy to the human reason or "ratio" which he supposed to be capable by its own unaided light of discovering the 'natural' truths about the universe and of man's life within it. Only the human will was corrupted by the Fall of Man, not the human reason. As Aquinas himself put it: "Grace does not abolish nature but perfects it." In terms of this Roman Catholic ground motive or presupposition, education in the later Middle Ages lost its integral Christian character and the study of the natural and the social sciences was carried on without any attempt made to reform them by the powerful living Word of God. The key to man's knowledge of himself or of the creation was no longer found in the Word of God but in man's own reason and scientific methods.³

As a direct result of this accommodation there was no longer felt any need for a distinctive Christian educational curriculum in which all subjects would be taught in the light of the biblical perspective upon human life. The "humanities" as well as the natural sciences were in fact abandoned to the influence of Greek and Roman forms of thought in their external accommodation to the Christian view of man. After Aquinas the tendency ever increased to elucidate the first principles of science without any reference whatsoever to the ordering principle of God's Word. Why bring Biblical revelation into education and science at all if the human reason can discover by its own unaided light the first principles of knowledge.

Within the realm of nature Aquinas placed all created earthly things. The knowledge of this natural sphere could be obtained by man's reason which, Aquinas taught, had been uncorrupted by the Fall. From this incomplete view of Man's Original Fall into sin there has flowed the most serious consequences, not least being the secularization of education. The human reason became independent of God's Word as it sought to unravel the mysteries of God's world. This autonomy has provided the basis for the secularization for all spheres of Western life. Upon the basis of this autonomy Europe and America's schools and colleges gradually freed themselves from the control of the unifying power of God's word and a unified field of knowledge was lost. It is this tragic development which really lies at the root of the crisis in the classroom.

The attempt to become independent of God and to teach in a so-called "neutral" manner has resulted not only in the death of God but also of man. What we find in modern humanism is not something neutral but an expression of man's apostasy and disobedience. Any type of humanism which claims autonomy from God is evidence of man's disobedience to God, and leads eventually to the death of man in art, in education, and science. When God is dead, education and science also die since both depend for their very existence upon the acknowledgment of God and

His Law order for the creation. As Francis Schaeffer says in *Escape from Reason*:

Any autonomy is wrong. Autonomous science or autonomous art is wrong, if by autonomous science or art we mean it is free from the content of what God has told us. . . . Science and art cannot be placed in the framework of an autonomous downstairs (that is in the realm of nature) without coming to the same tragic end that has occurred throughout history. We have seen that in every case in which the downstairs was made autonomous, no matter what name it was given, it was not long before the downstairs ate up the upstairs. Not only God disappeared but freedom and man as well.⁴

This is the root of the crisis in American education today: that is has tried to become independent of God and to be "neutral." Such a claim to autonomy is as old as Adam and always leads to man's death since the wages of educational sinfulness no less than any other form of sinfulness is death (Romans 3:10-17). It is this which explains the mindlessness which Silberman so deplors. Without God's saving and reforming grace in the Lord Jesus Christ in education it is bound to become "mindless" for in Christ alone coheres the whole creation (Colossians 1:15-19). Christ the Word of God incarnate is the key to all valid human knowledge and science.

In obedience to Christ alone can we find the means of integrating both the curriculum and the student. As Paul G. Schrottenboer said:

To be truly integrated, one must experience *shalom*, a wholeness and concord with the entire creation and with God. . . . Integration of the self is bound up with the removal of the alienation from God, the bridging of society's gaps. . . . Man is restless until he rests in God. . . .

In this light we should see the inadequacy of both a child-centered as well as a curriculum centered education. The child should be trained for christian office and the curriculum should center upon man's life task. The Christian teacher should know that his task is to lead the child to commit his heart to Christ the truth. . . . Integration can come only through faithful and obedient living. Integration of man comes to its fulness only in servitude to Christ, the cohesive power of the universe.⁵

THE STATE'S INFRINGEMENT OF EDUCATIONAL SPHERE SOVEREIGNTY

A third reason for the present malaise of America's educational system is due to the state's infringement of the sphere sovereignty of the school and the university. Of this politicization of education Silberman has little if any to say.

The liberal humanist 'statist' view of education was introduced to the United States by the Unitarians. The chief apostle of this statist conception of education in Europe had been J. J. Rousseau. His educational

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³ For a useful discussion of medieval science consult David Knowles, *The Evolution of Medieval Thought* (Longmans, London, 1962) and Herman Dooyeweerd, "The Secularization of Science," *International Reformed Bulletin* (No. 26, July, 1966, Amsterdam).

⁴ Francis Schaeffer, *Escape from Reason* (Inter-Varsity Fellowship, London, 1968), p. 84.

⁵ Paul G. Schrottenboer, "The Christian School in a Secular Society," in *Education and the Gospel* (No. 36-37, *International Reformed Bulletin*, April, 1969, Grand Rapids), p. 14.



The Arts
JEANNE BUITER
Editor

Dear Teacher,

What a joyful experience to receive the students' art that you in the National Union of Christian Schools sent for the Young People's Art Exhibit at Calvin College. It seems to me the overall quality of this year's entries surpassed that of any before. This reflects even more quality in your teaching. Congratulations!

What is there that makes this exhibit excellent? First you seem to have taught toward obvious goals. The media you have used for creating art in the classroom have consisted of such staples as the tried and true wax crayons, papier maché, and paint. Too often in the past, teachers have tried to "turn kids on" by pursuing gimmicky art. You know, the kind found in "Artsy" magazines with titles like, "Art You Never Tire Of," (making prints by using old automobile tires.) The insecurity of teachers often leads some to use only the new "never-done-it-before" projects.

What makes me think goals were pursued? I guess it was "feeling content" with the art. One of our goals is to help the child say what he wants to in the best possible way. The second grader's picture of "Daniel in the Den" (Figure 1) is a most poetic, childlike statement of Daniel unaffectedly brushing from his hands the concerns of his tense situation in the den and confidently relaxing in his Father's care. The child artist was helped to focus on the feeling of what he attempted to say about faith. If his teacher had not helped him recall a similar personal experience for application here, the child could not have created so powerful a profession. The rhythm in the smiles of the contented lions and the celebrant swing of their tails indicate that the youngster was freed to use his natural sense of design.

Not only is content or idea observable in this year's show, but also a study of the grammar of design. Self portraits drawn in black and white illustrate to me that you have been discussing value, the use of dark and light, as it relates to planes on the human face. A sensitive use of color says someone guided his student to use low key colors plus only one pure or intense hue. There are evidences that unity, variety, and focal point were goals in several of your projects.

Secondly, the work exhibited was relevant. René Huyghes has said: "Art is the very model of man's attempt to invest the world with meaning, to get close to it, through creating an image that opens a window onto it, but which nonetheless remains a reflection of man, for it always bears his imprint; that of his presence and his values." The ink drawing of cheering students (Figure 2) expresses well the enthusiasm and group participation in school sports. This student gave us a flashback of our own student days.

Young people require time to reflect and evaluate their decisions in life before their rushing into action on an issue. You recognized Twentieth Century man's furious pace when you pushed students into dealing with its realities in art classes. A metal sculpture of pistons may be just a visual feast, but when I tried to move it, the weight of Twentieth Century machinery was overwhelming. The problems of technology and pollution were faced or at least discussed in some classrooms. From this too, it is evident that



Figure 4.



Figure 3.

individuals are interested in a broader, more comprehensive and multi-discipline approach to human problems.

The jungle environment exhibit (see figures 3 & 4) created by Jenison's first graders caused squeals of fearful delight from visiting youngsters. The effects of visual environment must be understood and evaluated by today's children who face the TV world and the money-mongers who dress environments to entice shoppers. The teachers of this environment project realize that which Rudolf Arheim put so well when he said: "It is not enough to pay lip service to the doctrine of visual aids; what is needed is the systematic training of visible sensitivity as an indispensable

YOUNG PEOPLE'S ART EXHIBITION



Figure 2, Above:
Ellen Hoffstra
"Losing the Game"
India Ink
Teacher: Mary Doezema
Grade 11
Central Cristian School
Grand Rapids, Michigan



Figure 1.

part of any educator's . . . profession." How better can first graders experience jungle environment than to be in one they have created? I personally observed this 7 x 9 foot cardboard and paper creation in process. This environment resulted from students and teachers joined in decision making about goals. Together they also ventured to establish criteria for evaluation of their goals.

By now some of you must be confessing to ignorance about goals and methods possible in art education. How can classroom teachers be expected to know and create good composition themselves with out art in their past education, much less feel prepared teaching toward specific

goals in art? The classroom teacher cannot be expected to perform at levels comparable to trained art educators. The art, however, entered in this exhibit from schools not having the resources of an art leader reveals that many of you are taking art seriously.

Resourcefully,

Mrs. Helen Bonzelaar
 Art Coordinator for the Nat'l Union of
 Christian Schools,
 Assistant Professor of Art at Calvin
 College.

EDUCATION THROUGH ART

a gateway

By Nancy Hanks*

Most of us can remember, with affection and gratitude, a teacher who established something everlasting for us: a way of seeing things, or of feeling them; a particular poem or book or shape.

I am talking about the lasting experiences that direct our eyes outward or our thoughts inward; the experiences that are gateways to life; the experiences that are what teaching can be and what education is for.

There are teachers as well, one remembers, who implant other kinds of memories, other kinds of experiences; and they too have lasting effects on us.

You think of them at odd moments. Recently, while walking my dog, for some reason, out of the "blue," came a memory from my childhood.

When I was five or six, we were given a class assignment, to paint a map of the United States. Each of us was given a different color and an area. I was to

paint the Atlantic Ocean blue.

I loved that blue, and I painted with abandon. I had the most marvelous time! I, in my joy with the color, and no knowledge of geography, and just seeing the outlines of the United States on the big piece of paper, gaily painted Canada blue, too!

Well, that teacher gave me "blue blazes." She was really angry that I had ruined the class project.

I have never felt any freedom with paint since, no loss to the world because I am certain I never could have been an artist in any case. And, I might add, I still don't like blue.

I don't, as a rule, go around reciting bits of autobiography in public, but my experience in this instance had to do with art and education and teachers, which is what you are, and what you do, and what concerns all of us.

Each of us can recall a similar experience, good and bad.

Perhaps the most devastating comment I've read recently on the results of the bad experiences was quoted in *This Magazine is About Schools*. The child said, "The most beautiful classroom in the world is when you walk into the classroom and you can't find the teacher."

Another comment by a student in one of our

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Editorial.....

Musicians, philosophers, artisans, poets, dramatists all had their vital role in earlier cultures. Where are they in our community? We easily isolate ourselves into communities of like kind (builders, teachers, brokers) and lose the opportunities to grow in the wisdom, vision, and understanding these community artists had to share. Instead we surround ourselves with commercially oriented media (even national educational television goes begging) which leaves a cultural vacuum, to say the least.

In the following article Nancy Hanks describes a program designed to get these artists back into the lives of (at least) our children. This program seems to me to present unique opportunities and challenges for a Christian community which has long isolated itself

from the artists whom they felt were once too dangerously clutched to the bosom of the church.

The Christian artist has long searched for an opportunity to bring his dance, song, poem, painting, sculpture, film- to his Lord's people. Some of "our" artists have had to find their livelihood away from "their" people. Others bravely struggle for a livelihood with their art. Others turn to teaching for a livelihood. Like their students, however, they need to continue to grow. Finding time and energy for both teaching and an art becomes a problem and as a result little significant growth occurs in their lives as artists. This is tragic for the individual and the community. It seems to me that everyone, the child, the artist, the community would be benefited by the programs Nancy Hanks describes.

—J.B.

Artists-in-the-Schools programs runs it a close second. He said: "I don't know—he didn't seem like a teacher, but someone you could learn from."

What these children said in simplicity has been attested to in detail, and with no small amount of frustration and fury, by increasing numbers of grown-ups, led by experts in education.

You cannot read about education today without reading of what is wrong with it. Librarians, if they have not already, will soon have to make a separate category: Education, Crisis of.

For the Three R's, we are substituting the Three C's: Crisis, Conflict, and Confusion. But, all is not lost. C is still a passing grade. It can and should be improved, of course. That is why we are here.

I am not, however, an exponent of gloom. I am confident that this country has the intelligence and resources and stamina to meet the challenge and raise our grade from C.

In our efforts, we are immeasurably helped by the critics of curricula, men of distinction, including James B. Conant, Jerome Bruner, Gerald B. Zacharias, and others who have increasingly in recent years exposed deficiencies going to the heart of our educational system.

Charles Silberman, for example, in his formidable study, "Crisis in the Classroom," says bluntly:

It is not possible to spend any prolonged period visiting public school classrooms without being appalled by the mutilation visible everywhere—mutilation of spontaneity, of joy in learning, of pleasure in creating, of sense of self. . . .

That is a devastating indictment. But, he goes on to say:

Schools can be humane and still educate well. They can be genuinely concerned with gaiety and joy and individual growth and fulfillment without sacrificing concern for intellectual discipline and development. They can be simultaneously child-centered and subject-or-knowledge-centered. They can stress aesthetic and moral education without weakening the Three R's. They can do all these things if—but only if—their structure, content, and objectives are transformed.

The late Abraham H. Maslow, the brilliant and pathfinding professor of psychology at Brandeis University, and president of the American Psychological Association, wrote (for the Tanglewood Symposium on Music in American Society) of a new conception of learning, of teaching, of education.

It holds, he said:

That the function of education, the goal of education—the human goal, the humanistic goal, the goal so far as human beings are concerned—is ultimately the self-actualization of a person, the becoming fully human, the development of the fullest height that the human species can stand up to or that the particular individual can attain. In a less technical way, it is helping the person to become the best that he is able to become.

Dr. Maslow felt that we were at a turning point. Something new, he said, was happening. There are discernible differences—and these are not differences in taste or arbitrary values. They are, he said, empirical discoveries. They are new things that have been found out. From them, he went on, are generated all sorts of propositions involving values and education.

"One," he said, "is the discovery that the human being has higher needs, which are a part of his biological equipment, the need to be dignified, for instance, and to be respected, and the need to be free for self-development."

Really effective education in the arts, he said, is closer than standard core curriculum to genuine education, the process of learning one's identity as an essential part of education. "If education does not do that," he said, "it is useless."

What education is, Dr. Maslow said, "is learning to grow, learning what to grow toward, learning what is desirable and undesirable, learning what to choose and what not to choose."

And he said he thought that the arts

are so close to our psychology and biological core, so close to this identity, this biological identity, that rather than think of these courses as a sort of whipped or luxury cream, they must become basic experiences in education. I mean that this kind of education can be a glimpse into the infinite, the ultimate values. This intrinsic education may very well have art education, music education, and dancing education as its core.

Such experiences could very well serve as the model, the means by which perhaps we could rescue the rest of the school curriculum from the value-free, value-neutral, goalless meaningfulness into which it has fallen.

Yet, witness the Study of Education at Stanford, considered by Fred Hechinger as perhaps the most vital curricular statement in a decade. In 10 volumes, it finds the space to note only that, while there is widespread student interest in active participation in the arts, time did not allow extended consideration of the subject!

A Harris poll, however, *has* documented some of that interest. It showed that 18 percent of the college seniors interviewed did indeed have an interest in the arts; not as an avocation, not as a sometime part of an otherwise directed life-style, but as a full-time way of living.

And what about freshmen? In a profile compiled by the Chronicle of Higher Education, 9.2 percent of them chose the fine arts as a probable major field of study, as compared to 16.2 percent who wanted to concentrate on business and 11.6 percent who were interested in education.

The arts ranked third in the listing of preferences, two notches ahead of the social sciences and engineering, which came in fourth and fifth. As a career preference, to be an artist was more interesting to the freshmen than to be a nurse, doctor, lawyer, or college teacher.

Continued On Next Page

The most popular single probable career category chosen was "undecided," which shows that, with regard to this area of young people's lives today, things haven't changed much from the time I went to college!

What the young people are saying by poll, deed, and action—Woodstock, remember, has been aptly called an atavistic rite—was strongly put by the late Herbert Read, poet, art historian, and critic:

If seeing and handling, touching and hearing and all the refinements of sensation that developed historically in the conquest of nature and the manipulation of material substances are not educed and trained from birth to maturity, the result is a being that hardly deserves to be called human: a dull-eyed, bored and listless automation whose one desire is for violence in some form or other—violent action, violent sounds, distractions of any kind that can penetrate to its deadened nerves.

The evidence is that students want something more than what they are getting. It is evidence in abundance. Art and creativity are essential to human beings and should be central to education.

What we are attempting to get away from is that prevailing concept of education described by the writer, Peter Marin, in a now famous essay also published in *This Magazine*, which said:

Students are asked to put aside the best thing about themselves—their own desires, impulses and ideas—in order to 'adjust' to an environment constructed for children who existed 100 years ago, if at all.

The stimulus for setting up a pattern of change in that environment was provided by the Federal Government in 1965 with the passage of the Elementary and Secondary Education Act which engendered the beginnings of partnership between the arts and education. With funds available, the Office of Education began encouraging school systems and arts organizations to develop cooperative projects. In that same year, the Endowment was funded and we began to experiment with similar projects, some in cooperation with the Office of Education.

For example, together we launched the Laboratory Theatre project in 1967, which enabled professional theatre companies in Providence, New Orleans, and Los Angeles to provide live theatre to secondary school students at the same time the plays were being studied in the classrooms.

Then, in 1969, the Office of Education transferred \$100,000 to the National Endowment for the purpose of placing professional visual artists in six secondary schools during the 1969-70 school year in California, Colorado, Florida, Minnesota, Missouri, and Pennsylvania.

The program was directed by the Central Midwestern Regional Educational Laboratory (CEMREL). It was carried out with the cooperation of the six school boards who provided studio space, and otherwise incorporated the artists into the daily life of the schools involved. The school systems had been designated, after a good deal of work, by the Endowment, the Office of Education, CEMREL, and the National Art Education Association, your organization, to which we had gone for information and counsel. Local

selection committees, working with the Endowment and with the advice of consultants, then chose the six artists.

While the program was just underway when I became chairman of the National Endowment, it was clear from the beginning it would meet with success. Also, the reports on the Endowment's own modest poetry in the schools' program were equally gratifying.

In planning the Endowment's future role in this area, we had advice and assistance from many quarters, including the states, 40 of whom quickly responded by sending in proposals for a total of 11 million dollars! The Office of Education deliberated. The National Council on the Arts deliberated.

I hope you will forgive another personal aside, because I believe it accurately reflects, though in far too simple terms, not so much how my own thinking evolved, but the principle on which the Artists-in-the-Schools program is based.

Some years before, I recalled my own utter frustration at the Rockefeller Brothers Fund when we tried to tackle on a research basis the problems of the arts and education. I cannot tell you the number of books we reviewed. I recall, too, the many conversations and meetings we had with many of you in this audience. All portrayed in elaborate phrases the importance of the arts, and in more elaborate detail the great expanse of frustrations being experienced.

Very simply, the Artists-in-the-Schools program, says: "Let's stop talking and writing about how to put the arts meaningfully into our schools, let's just put some live artists in and see what happens. Let's call on the practitioner to help show us the way."

And this is what is being done this year with \$900,000 Office of Education transfer funds, plus supplemental Endowment monies. There are projects involving some 300 professional artists working with teachers and students in schools in 31 states spread throughout 260 school districts.

Of course, not every single project is an unqualified success, but the response is overwhelmingly favorable.

It is my very great pleasure to join Commissioner of Education Marland in announcing today that the program will be continued for the 1971-72 school year and expanded into all 50 states.

There is another project, related to but not part of the Artists-in-the-Schools program, that I would like to mention. It is the College Entrance Examination Board Advanced Placement Program in Art and Music, which the Endowment is funding jointly with the John D. Rockefeller 3rd Fund.

This is an innovative, and from our experience, a highly successful venture under which high school seniors of exceptional ability and promise are enabled, through the provision of college credits, to advance immediately beyond the introductory college courses otherwise mandatory for college freshmen.

There is a special session at the Conference on Tuesday at 10:30, devoted to the Advanced Placement Program and chaired by Kathryn Bloom of the JDR 3rd Fund which will provide more information about this exciting project. And in June an entire conference in San Diego will focus on a detailed examination of this new system which promises so much for the advancement of education in America.

But, to return to Dallas, you will shortly see the film, "See, Touch, Feel" which relates the experiences of three of the visual artists in the 1969 program in the schools, Don Coen, Mac Fisher, and Charles Huntington.

We learned a number of heartwarming things from that first pilot project in 1969. We learned that as word of

sculptor Charles Huntington's presence spread, students from other schools began to come in after their regular school hours. His effect on the faculty was no less profound.

The school in which Huntington taught was 90 per cent white. The school in which Mac Fisher taught was 90 per cent black. The response, in each case, was 100 per cent positive.

In Mac Fisher's school, in the inner city of Philadelphia, an open studio was maintained so students could visit at any time, for discussion groups or seminars or to experiment with materials. And, because there was a demand and need for it, the school administration let up on the rule prohibiting students from entering the building except to attend assigned classes. Eventually some 70 students were regularly taking an active part in studio activities. That is how a voluntary program should be.

As the school year drew to a close, Mac Fisher's students got together a petition to continue the artist and the project for another year. In part, it said:

His room provides a good atmosphere in which the students can take pride. His value to the faculty and the betterment of the school has been proven by his overwhelming popularity from the time of his admission.

Mac Fisher, need I say, stayed on.

Elsewhere, in a rural school setting outside Denver, artist Don Coen's pupils found his feeling for the natural environment so contagious that they decided they wanted to spread the feeling everywhere.

A teacher said:

I've been up there several times and the kids still sort of scatter when an adult comes in because that's the way you're supposed to do in school, you're supposed to scatter. But when the artist is there, the kids just talk to him, which is kind of neat, because if you really think about a school, there's no place to talk to an adult in school.

There is the experience of the poet, Kenneth Koch, who has been teaching poetry to third, fourth, and fifth graders in a public school on the lower East side of Manhattan. He had a student, Liza Bailey, now in the fifth grade, who has begun to teach poetry herself—to first-graders! It was her own idea. It was a good one, and it was accepted.

Mr. Koch, who is also a professor of English and comparative literature at Columbia University, has written a book about his experience called *Wishes, Lies and Dreams*. A film with the same title has been made of Mr. Koch at work and at play with the children, and it will be shown here at the conference at one of your film sessions.

In his book, Mr. Koch says:

This year's fifth graders, who have been writing poetry on and off since third grade, turn out poems as naturally as an apple tree turns out blossoms.

That is the best answer I know to those who insist that children must have discipline and that artists do not have discipline. There are few things which require more discipline than the writing of poetry; indeed, the making of any art.

I'd like to quote a little more from Mr. Koch's book. His experience is so expansive. He says.

... The power to see the world in a strong, fresh and beautiful way is a possession of all children. And the desire to express that vision is a strong creative and educational force ...

His book is dedicated to Katherine Lappa, his teacher of English in his junior year in high school. Without her, he says,

I don't believe I would ever have written poetry. Or, if I had, it would have been much later and starting from much further back. She encouraged me to be free and deep and extravagant in what I wrote, so that I could find what was hidden in me that I had to say; and I think that now after all these years the main thing I have found to add to what she said was to say it to more children and to say it sooner.

How many poets like Koch will come out of these classes? How many composers and painters and sculptors? Maybe only a few. But how many better educated human beings? Many.

Charles Dorn, former executive secretary of the NAEA, who served as an invaluable consultant to the Artists-in-the-Schools project from the early planning days, had some observations I would like to share with you because they go to the center of our program—which is to extend it so that it will change our educational processes.

Looking to the future, a part of which is now at hand, Dr. Dorn said he had great hopes for the program if

those responsible for its development will look to the artist in residence model as something more than another method of tinkering with a school system. What should be most carefully noted are the positive applications of the working relationships which can be developed between artists and students as the greatest plus factor in the development of educational programs.

That is what we are after.

The key to the Artists-in-the-Schools program is that we are placing artists in the schools, artists to operate on their own—outside the structure of constricting curricula.

Chuck Huntington told me recently he would not participate in the program after this year. Why? He said, "I'm learning all the answers, I'm becoming an educator, not an artist. I'm no longer qualified to carry out the purposes of *this* program."

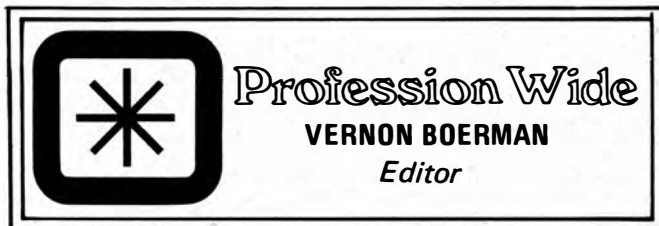
The hope is that the artists will open insights into the basic concepts of education and establish criteria for some fundamental and very much needed changes in curricula.

The idea is that art, by itself, is as important within the totality of education as mathematics, science, history, and geography.

Moreover, the idea is that, properly engaged in, art experienced this way becomes a way of seeing, feeling, and thinking that can serve as a gateway to other disciplines of thought and knowledge.

In closing, I will read a part of a poem by Marion Mackles, a third-grader in one of Kenneth Koch's classes:

and I awoke and it was true
I saw everything I saw
sky of roses house of daisies a tree
of orange a book of apple and
I loved it all and I lived with it for
the rest of my life.



Constitutional Revision In The N.U.C.S.: COUNTING THE COST

By John M. Frame*

Will the National Union of Christian Schools remain Christian? The answer to such a question seems almost self-evident, for the N.U.C.S. has labored unceasingly for years to develop and maintain a school system true to the Word of God. How could it conceivably change its total direction?

But such has happened in other Christian organizations. Churches, colleges and theological seminaries that once were steadfast in their stand for Christ have become permeated with the very antiscritural ideologies they were founded to oppose. In a sinful world, vigilance is required. No Christian dare say "It can't happen to *my* organization." So I ask, in all seriousness, "Will the N.U.C.S. remain Christian?" And I have a special reason for asking it at this time. For in my view the current program of constitutional revision is fraught with spiritual perils.

Before we get started on the specific issues, a word to the wise: *find out what's going on!* I am extremely distressed to find how few N.U.C.S. people are even aware of the different proposals for constitutional revision and the profound differences between them. Fewer yet have studied these proposals in detail. At the annual meeting in Langley, B.C. last August, I was astonished to find how few delegates were aware that the overall direction of the N.U.C.S. was at stake in the proposal brought before that meeting by the board of directors. These issues are profound ones, and everyone should be made aware of them: every teacher, every administrator, every school board member, every association member, every Christian parent, every school child over 12.

THE ISSUE OF REFORMED STANDARDS

The first major issue, as I see it, concerns the traditional commitment of the N.U.C.S. to the Reformed Creeds and Confessions. One group within the organization opposes this commitment on the grounds that these documents are "ecclesiastical creeds" and therefore should never be part of the basis of an educational organization. But consider the cost of eliminating this commitment: The Reformed Standards contain the clearest, fullest, most accurate summaries of Scriptural teaching now available: wonderfully concise and precise statements on Scripture, God, creation, sin, redemption-doctrines which determine the whole direction of our educational task. Do we really want to lose all this, replacing it with a mere skeleton of Christian doctrine, as some propose? The Reformed confessions are not mere "ecclesiastical" creeds if by that is meant creeds concerned only with the workings of the visible ecclesiastical organization. They simply expound the Biblical Gospel, that Gospel which demands obedience in *every* area of life. That Gospel, and hence the confessions which proclaim it, addresses the *heart* of man, not merely some particular aspect of his life. Thus it is entirely

appropriate that such creeds be included in the Basis of *any* Christian organization. It might, of course, be desirable for the N.U.C.S. to *supplement* the creeds with a contemporary statement applying the Gospel teaching to the specific area of education; but the proposal to *eliminate* these creeds would greatly impoverish our testimony.

Another point, however, must also be made in this connection: The 1947 constitution of the N.U.C.S., which contained in its Basis a commitment to the "Reformed standards" also declared that this commitment was "unalterable." At the 1969 annual meeting, it was proposed that the 1947 constitution be set aside in favor of a revised set of "Bylaws" which omitted that historic commitment. Some argued that as long as a new constitution was being adopted, the "unalterable" articles of the old one could not be considered binding. Others, however, rejected this argument: for on that basis *any* unalterable article could be altered, simply by saying that the alteration created a new constitution. The delegates then voted to retain the commitment to the Reformed standards, and only *after* that did they agree to adopt provisionally the revised by-laws (amended to include this commitment) in place of the old constitution. Most of them went home thinking that commitment to the Reformed standards was now a closed issue. Imagine their shock to find in 1971 that the board proposed *another* new basis which *again* eliminated commitment to the Reformed standards — in violation not only of the "unalterable" commitment of the original constitution, but also of the mind of the membership as it was clearly expressed in 1969. Why the board supported this proposal so persistently — contrary as it is both to the historic position of the N.U.C.S. and to the current thinking of the organization — is anyone's guess; but the 1971 annual meeting also refused to endorse it, choosing rather (with virtual unanimity) to retain the 1969 provisional Basis for another year.

Most recently, the board has reversed itself on this crucial issue and now has come to endorse continued commitment of the N.U.C.S. to these confessions. This reversal was in my view most wise and courageous, and though some will not approve of it, I believe it deserves our enthusiastic support. The N.U.C.S. has a *moral obligation*, imposed upon it by those who adopted the 1947 constitution and respected consistently by the delegates at the N.U.C.S. annual meetings, to retain its historic commitment to the Reformed Standards.

The importance of this point is underscored even more emphatically when we consider that the proposal offered to the annual meeting in 1972, because of its elimination of commitment to the Reformed Standards, would have failed (had it been adopted) even to commit the N.U.C.S. to the Gospel of Jesus Christ. This is a serious charge indeed, but it is not difficult to demonstrate. That document did speak of certain *consequences* of "sin" and "redemption" for education; but nowhere did it tell us what sin and redemption were. If indeed that document had included commitment to the Reformed Standards, it would thereby

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have directed the organization to some very good definitions and accounts of these matters. As it was presented, however, it said nothing about sin and redemption that a modern religious humanist could not say. Those who argued that this proposal offered to the N.U.C.S. a broader appeal to the evangelical community by its omission of the Reformed creedal commitment failed to ask themselves what evangelical, Reformed or non-Reformed, with any discernment would be happy in an organization failing even to endorse the simple Gospel. The proposal in fact risked a drastic *narrowing* of the N.U.C.S. constituency. But worse than that, it left the organization with no constitutional defense against the same false teaching that has permeated the public schools. It thus betrays the trust of the great numbers of Christian parents who have given sacrificially to provide their children with an education true to God's Word.

THE ISSUE OF DOCTRINE OF SCRIPTURE

But wait! Didn't this proposal commit the organization to the authority of Scripture? And wouldn't that commitment insure the evangelical character of the N.U.C.S.? This brings us to the second major issue now confronting the N.U.C.S.: the doctrine of Scripture.

It is true that the proposal presented to the 1971 annual meeting spoke of Scriptural authority, but in my view it presented the matter very ambiguously. It said that the N.U.C.S. was based on the Word of God "manifest in creation, incarnate in Jesus Christ, inscripturated in the Bible as it is confessed to be God's Word in the Reformed creedal confessions". Note the following: (a) To speak of God's Word as "inscripturated in the Bible" is in itself to say almost nothing in the context of modern theology. Many liberal, radical or humanistic theologians would grant freely that the Word of God is somehow "inscripturated in the Bible." (b) If we want to say *more* than that — i.e., that the Bible *is* the Word of God, why don't we come right out and say it plainly? Why the circumlocution ascribing this belief to the Reformed confessions? Historians of doctrine know that people invariably use such circumlocutions in creeds as pretexts for minimal interpretations of them. (c) Specifically: the circumlocution is unclear about the relation between *our* view of Scripture and that of the Reformed confessions. The conjunction "as" is notoriously ambiguous. Would we be using it to assert *precise identity* between our view and that of the creeds (cf. "The experiment turned out 'as' it did before")? Are we using it to assert a *mere similarity* between the two views (cf. "That little girl is good 'as' gold") — possibly in the respect that both views find the Word of God "inscripturated in the

Bible"? Or would we perhaps be using "as" merely to cite the confessions as *examples* (cf. "That figure occurs in many authors, 'as' in Shakespeare") of views that find the Word of God "in" the Bible? This lack of clarity would have opened the door wide for unscriptural teaching in the N.U.C.S. (d) The threefold correlation between creation, Christ and Scripture is misleading unless it is also said that Scripture must govern our interpretation of creation and that Scripture is our only access to the Word of Christ. Otherwise, an evolutionary biologist, e.g., could claim that he was basing his teaching on the Word of God in creation (as observed by Darwin) even though that "Word" contradicts Scripture. (He would doubtless hasten to add that Darwin contradicts only that part of the Bible "in" which the Word of God has not been inscripturated.) Also: a Barthian Bible teacher, say, could criticize the Bible on the basis of his alleged independent access to Christ. Whatever might have been gained by this threefold correlation would surely have been lost by the ensuing practical confusion, since the document failed to give any account of the *relations between* creation, Christ and Scripture in the concrete educational enterprise.

RECENT DEVELOPMENTS

On this issue, as on the issue of the Reformed Standards, the board of directors has recently reversed its previous position and has recommended dropping entirely the concept of the threefold Word and confessing unambiguously that Scripture is the Word of God. Again, I applaud their action. But they will need wide support in the N.U.C.S. to maintain that position. There will be opposition to it from the same group that favors the elimination of the N.U.C.S. commitment to the Reformed Standards. It seems to me, however, that without a clear commitment to the authority of Scripture the very Christian character of the N.U.C.S. will be in jeopardy. The Basis proposed to the Aug., 1971 annual meeting had no clear confession of Scripture and no clear confession of the Gospel of Christ. Had it been adopted, the N.U.C.S., I believe, would now have no official commitment to Christianity. Although the board has significantly changed its position, there are still those in the organization who will want something like the above-criticized positions. We must all be considering these issues thoughtfully and prayerfully lest we risk bringing upon ourselves that awful curse which the Lord Jesus Christ pronounced upon those who cause his little ones to stumble! We must adopt a Basis which expresses clearly our allegiance to Christ, His Gospel and the Scriptures; else, I fear that the N.U.C.S. may quickly lose its usefulness to the Kingdom of God.

Response to "COUNTING THE COST"

By John Vander Ark*

Without a doubt, Dr. John Frame's critique contributes much good to the dialogue and debate on the attempt to reformulate a basis article for the NUCS Bylaws, which has far-reaching effects for Christian education generally. Mr. Frame accentuates the profoundness and utter importance of the subject and expresses clearly his concern that the statements should be Scripturally defensible and Reformed in emphasis and character.

He sharply challenges vagueness and ambiguity in language. Apparently some of the language in the draft which he is mainly concerned about did not communicate well or convey the intent of the writers — I wanted to say "framers" but that could be construed as an abuse of Mr. Frame's good name — and the NUCS Board of Directors.

One more point of appreciation: Mr. Frame expresses a qualified but basic confidence in the officialdom of the NUCS, although he is sensitive to the polarization which

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exists in the constituency and, of course, is disappointed with what he considers adverse trends, evidences of departure from sound theology.

It is unfortunate that there are confusing elements in the critique and a kind of militancy which is unnecessary and inappropriate. I am disappointed with certain insinuations which border on innuendos, e.g., "word to the wise", "find out what is going on". I was thoroughly surprised with the lead question: "Will the NUCS remain Christian?" I recognize that he used the question as a device to catch the eye and ear of the reader, but I feel he improperly judges motives. If Mr. Frame had written just one letter expressing his misgivings and objections sometime between April 1971, when the draft was released to school boards, and August 1971, when it was up for adoption, much difficulty would have been obviated.

One of the difficulties we now encounter is that the readers will not know precisely what criticism is for things past and which for present consideration. The critique is mainly on the draft proposed for adoption on August 5, 1971, but it contains appreciative references to the revisions which are being proposed for the next annual meeting, August 10, 1972, in Sioux Center, Iowa. (Copies of the revised draft were mailed to member schools early in April. The NUCS will gladly send a copy to anyone requesting one.)

That leads to this observation: instead of making a point for point rejoinder or agreement, whatever the case may be, on Mr. Frame's critique, I shall try to give some perspectives on the total project. Obviously, I carry hod for the NUCS but that does not mean whitewash.

After assessing the discussion at the Vancouver meeting last August and the communication immediately thereafter, the NUCS Executive Committee proposed a change in concept and language in the "basis" statement. It was revised from this wording: "The basis of the National Union of Christian Schools is the Word of God manifest in creation, incarnate in Jesus Christ, and inscripturated in the Bible as it is confessed to be God's Word in the Reformed creedal standards. On this basis we affirm the following principles for Christian education:" to read "The basis of the National Union of Christian Schools is the Scriptures of the Old and New Testaments, the infallible Word of God, as explicated in Reformed creedal standards. On this basis we affirm the following principles for Christian education:"

This was mailed in November, 1971 to all member school boards (about 300) for discussion and response. To March 15 there were approximately eighty responses. The majority indicated unqualified agreement.

What can be said about the original rendering? The language suggests, yes indicates, a coordinate, or as Mr. Frame says, a correlative use of the Word of God.

It is true that the NUCS wanted to pinpoint a threefold revelation, all of which are of much concern to Christian education, but it did not wish to state or imply that the three are on a par. I declare unequivocally that the NUCS has always believed in the primacy and uniqueness of Scripture as revelation of God. The Bible, the "inscripturated" Word of God is the window through which other revelation — creation and Christ — are seen in true perspective. There was no mind to state or imply that the "Word of God manifest in creation and incarnate in Christ" is understood apart from the Word of God, the Holy Bible.

The language "inscripturated in the Bible" was unfortunate because it pricked theologically sensitive noses. Obviously, to promote Barthian error was farthest from the purpose of the NUCS.

There was an earnest mind to say in the original wording that Christian education is much concerned about creation — general revelation. The created world, both the material and non-material universe, is the laboratory of the school. And, of course, the school is wholly concerned about directing the child to commit his heart to Christ, the Truth.

After careful re-evaluation of the issue, the NUCS is now saying such concepts can be and are picked up in the statements of principles which follow the "basis" statement.

The NUCS, let it be understood, has no disenchantment with Reformed standards. When the redrafting of a basis article was begun, there was a mind among us which maintained that it is possible to build into a set of Reformed educational principles the direction which Reformed standards give without a specific appeal to them. The BOD now agrees that that goal was not attained. (Discussion on this issue will doubtless continue among the constituency.)

Mr. Frame has a valid point when he avers that the Philadelphia Convention placed an obligation on the NUCS to incorporate a reference to Reformed creedal standards in a new draft. His information, however, is spotty on what was presented to that convention. The Board of Directors specified certain articles — 3 to 7 — of the Belgic Confession and several sections of Chapter 1 of the Westminster Confession, all of which deal with the doctrine of Scripture — its authority, authenticity, etc.

Rightly or wrongly the BOD considered that the doctrine of Scripture is the principal one to insure a sound Reformed educational outlook. Let it be understood, the NUCS was not reluctant to make the switch from a restricted to a global reference to Reformed creeds. In addition to honoring a commitment, it settles other problems encountered in writing brief statements of educational principles.

Permit a digression for a comment on Frame's argumentation on the word "as". Actually there is no point in discussing it further, certainly not in quibbling over it, since the whole clause it introduced is removed. However, the point of the issue is: Reformed creeds are *confessions*. Is it not then legitimate to say "as confessed" in Reformed standards and indicate a precise meaning? In this case — even though it is no longer germane — to "confess" the doctrine of Scripture?

The satisfaction which the NUCS gets out of the global reference to Reformed creedal standards is that it is well nigh impossible to state comprehensively yet briefly theological and confessional aspects on such relevant matters as sin, redemption, etc. By making a global appeal, the problem is obviated: You have a normative frame of reference, theological touchstones, and although all statements must be accurate and defensible, they do not have to say everything there is to say on the subject.

Finally — the response is getting too long — I would like to emphasize a guideline which the NUCS set in deciding what ought to be included in the statement, namely, what does Scripture teach with respect to education?

The principle statements, according to further guidelines, had to be brief, clear, free from philosophical and theological terms, free from "pet" ideas, Scripturally sound, and relevant to education.

The revised statement is not perfect, but it is, I am confident, a defensible document. Many communications have been carefully evaluated. Not all differences have been reconciled, to be sure, but there is hope for a hearty acceptance.

Contrasting Christian Approaches To Teaching Literature

CONTRASTING CHRISTIAN APPROACHES TO TEACHING LITERATURE, by Merle Meeter and Stanley Wiersma, Grand Rapids, Michigan. Calvin College Monograph Series, 1970, 40 pp., \$.75. Reviewed by Grace Huitsing, English Department, Trinity Christian College, Palos Heights, Illinois.

If you can't sit in on a good teacher handling a poetry unit just now, you can listen to two of them explain their approach in this monograph. Each man agreed to shift his ordinary stance to an extreme to clarify a position, and to teach the same poems of Robert Herrick and George Herbert. Both show a sensitive awareness and mastery of the poetry of the 17th century — the conventions of the age, life stories, individual poems.

Meeter proposes that we teach from an awareness of "the life-directing meaning of a literary work as it tends to influence the reader's attitudes toward God, toward man, toward love, toward life, toward death, toward the afterlife," for literature is the output of one who "lives and writes his life-direction: toward light or darkness, toward life or death, toward Christ or Satan." By varied means, the class sharing the effort, analysis goes on, noting aspects of style and "their integration with the thematic substance." Then, "though evaluation must also be integral (not just summary didacticism), the fusion of style and content along with the central view-of-life meaning (the unifying message of the work) should be subjected to a self-consciously Biblical-Christian critique through close scrutiny of the text and by intensive question and answer disputation."

This writer discusses "Delight in Disorder" under the topic "Robert Herrick and the Anatomy of Adultery," and "Love" under "George Herbert and the Poetry of Fidelity." Having observed admirable techniques and established the "religious genius" through reading a great deal of Herrick's poetry — an "apotheosis of idealized sexual carnality," the class will move on to a close and sympathetic reading of Herbert's "Love." This explication integrates more closely the various elements that form the poem — the imaginative qualities achieved in dialogue, the double meanings of the hesitant guest, all details leading to the capitulation of the sinner to his Host's bidding: "Then I did sit and eat." The lesson concludes by placing the poem in the context of the collection *The Temple* ("peerless . . . vehicles of adoration consecrated to God's glory") and the poet's "Prayer before Sermon" which spells out in prose the "Glory-to-God ascription of an entire life. . . ."

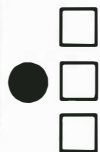
The second approach, set forth by Wiersma, aims to have the students discover the experience of the poet and relate this to their own. Teaching "Robert Herrick and the Easy Yoke," Wiersma begins with a close look at the metrics, sounds, and structure of "Delight in Disorder," and then seeks to resolve the paradox between the very precise form and the bawdy content of this piece, contrasting it to Ben Jonson's unified tone. As in the first study, biographical data is used, this time to explore whether the tension present in Herrick's life is related to the tension in the poetry, and to suggest that the form shows a control in

verse comparable to the control which priestly life held over unrealized desires. Discussion follows on the religious direction—much harder in the study of Herrick, man and poet, than in Herbert. The method of "George Herbert and the Poetry of Polemics" includes a discussion of communion as the students understand it; an explication of this poem of the Lord's supper as Herbert experienced it; a comparison of his achievement with Donne's more rugged verse, equally orthodox; and then assigned explications of additional poems.

Wiersma enlarges on the concerns of the humanities: "What does it feel like to be a man?" "The methods may be eclectic but the purpose remains constant: a student must be led to an aesthetic discovery, if possible, of each work studied—that dual discovery of something within the work and something within himself which are the same. . . . The more one studies the humanities, the more he has to be Christian with."

An analytic-theological emphasis marks the first approach; an aesthetic appreciation which justifies literature in the humanities curriculum appears stronger in the second. The two writers have been struggling with big questions: Is discernment of the spirits a primary activity in the English class? Is entering into the experience of what it is to be fully human — here, experience shaped into art — primary? Is awareness of the whole piece, form coming out of and shaping the total experience, significant? Nor do they glide over further issues — the question of seeking out the theological-spiritual direction and the related danger of judging; the possible impact of studying non-Christian work versus the limitation of cutting oneself off from the experiences of man in art. These concern the fallen and redeemed child of God and have their place in any curriculum-building or unit-planning.

Students under the first approach should competently appreciate the formal dimensions and analytically evaluate the spiritual direction of a body of work. Hopefully, they go on to praise God for overtly Christian works and go on to create their own. I find this method (only sketched above) helpful, yet too easy. Perhaps "easy" isn't the right word, yet students in the Reformed tradition are aware of opposing spirits at work, and given guidelines such as the note of overt praise or the need for a redemptive reference in a God-glorifying work, they like to find, even smoke out, the spirit of a work. Yet gaining mastery of a literary work and seeking the religious thrust of a poet can take place without one's growing in the harder task of experiencing poetry — of responding to the tensions of life and art at play there, tensions resolved in the fulfilled piece. Our students are not sensitive enough to this task of capturing the suggestion-rich dimensions of art, of experiencing tension and resolution, the throes of life worked through in a poem. They do not easily see the little world of the artifact reflecting the reality of God's world, even the fragmented piece reflecting a fallen world. Working as Christians, students of the second approach should be able to talk about the experience of the poem as it is conveyed through the interwoven elements and then compare the experience of that work to their own, to the praise of the triune God.



Math-Science

RICHARD VANDER LAAN

Editor

casting out nines

By Arnold Veldkamp*

If you teach mathematics in the fourth grade or above and are looking for a fascinating (and useful) topic, you might try the following system of checking answers to problems with your class. Although some of you may have heard of it, this simple and efficient check seems to be relatively unknown and, hence, unused in the elementary school.

The system can best be described by considering an example. Suppose we are to check

$$\begin{array}{r} 9426 \\ +8734 \\ \hline 18,160 \end{array}$$

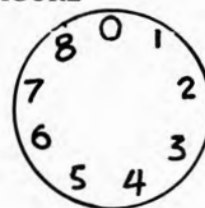
Add the digits in the first addend; $9 + 4 + 2 + 6 = 21$. Since 21 is a two digit numeral, add the digits again, $2 + 1 = 3$. Do the same for the other addend and the sum; i.e. $8 + 7 + 3 + 4 = 22$ and $2 + 2 = 4$; $1 + 8 + 1 + 6 + 0 = 16$ and $1 + 6 = 7$. The first addend yields 3, the second addend yields 4 and the sum yields 7. If the problem is correct, the sum of the check numbers for the addends will equal the check number for the sum; i.e. $3 + 4 = 7$.

The same procedure can be applied to an addition problem with more than two addends and also to multiplication problems. For example $2341 + 7290 + 3536 + 2918 = 16,085$ will have check numbers 1, 0, 8, 2 and 2. Now $1 + 0 + 8 + 2 = 11$ and $1 + 1 = 2$ (one always reduces until a single digit numeral results), and this agrees with the check number for the sum. Similarly $237 \times 92 = 21,804$ will have check numbers 3, 2 and 6, and $3 \times 2 = 6$. Again the computation is correct, so the product of the check numbers of the factors is the same as the check number derived from the product.

The explanation for this check can be based on "clock" arithmetic, a topic now found in many elementary textbooks. For those who are unaware of what clock arithmetic is let me provide a few examples. If it is 10 o'clock, then in 3 hours it will be 1 o'clock, so in this sense $10 + 3 = 1$. Similarly $11 + 4 = 3$. One need not use the

everyday clock with its twelve numerals, but one can use a clock with any number of digits on it, as for example in the following figure.

INSERT CLOCK FIGURE



On this clock $8 + 5 = 4$ and $3 \times 4 = 3$ (count off 3 groups of 4, or 4 groups of 3 beginning at zero.) This particular clock has 9 numerals, which, as we shall see, makes it particularly useful.

Every whole number can be associated with one number on the clock in the following way: Divide the number by nine and take the remainder. The remainder will be one of the digits 0, 1, 2, 3 . . . , 8, so associate the number with that digit on the clock. In this way the numbers 9, 18, 27, etc., will be associated with the number 0; the numbers 24, 42, and 9420 will be associated with the number 6. The following table may help:

0 is associated with the numbers in (0, 9, 18, 27,)
1 is associated with the numbers in (1, 10, 19, 28,)
2 is associated with the numbers in (2, 11, 20, 29,)
3 is associated with the numbers in (3, 12, 21, 30,)
And so on.

Now let n and m be any two whole numbers. If r_1 is the remainder when n is divided by 9 and r_2 is the remainder when m is divided by 9, then $n = 9k + r_1$ and $m = 9j + r_2$. When $(n + m)$ will be associated with $(r_1 + r_2)$, since $(n + m) = (9k + r_1) + (9j + r_2) = (9k + 9j) + (r_1 + r_2) = 9(k + j) + (r_1 + r_2)$. If $(r_1 + r_2)$ is less than 9 then this is clearly the remainder of $(n + m)$ when divided by 9. If $(r_1 + r_2)$ is more than 9, then 9 will divide $(n + m)$ one more time and leave a remainder of $(r_1 + r_2 - 9)$. But this is essentially the effect of adding $r_1 + r_2$ on the clock. A similar argument for multiplication shows the product of the remainders will equal the remainder of the product.

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Social Studies

JAMES VANDER MEULEN, *Editor*

What has been done so far could be done with any clock, but 9 has an additional property which greatly increases its usefulness. When one divides 9 into 10, 100, 1000, 10000, etc., one always obtains a remainder of 1 since 9 divides 9, 99, 999, 9999 etc. This fact can be used in the following way: Write a number in expanded form, i.e. $4328 = (4 \times 1000) + (3 \times 100) + (2 \times 10) + (8 \times 1)$. Since each of the numbers 1000, 100, 10 leaves a remainder of 1 when divided by 9, each of these is associated with 1 on the clock. Because the number 1000 is associated with the number 1, the number 4000, which equals 4×1000 , is associated with 4×1 . The number 1 is the identity for multiplication, hence $4 \times 1 = 4$. This chain of reasoning leads to the association of the number 4000 with the number 4 on the clock. Similarly 300 is associated with 3, 20 with 2 and 8 with 8. So to find the number associated with $4328 = 4000 + 300 + 20 + 8$ one need only add $4 + 3 + 2 + 8$, i.e. one adds the sum of the digits. (This works only for the numbers 9 and 3 which leave remainder 1 when divided into 10, 100, etc.) If the sum of the digits is a two digit number the procedure is repeated, with the same rational. Since 9 leaves a remainder of 0 when divided by 9, the number 9 is associated with the number 0 on the clock. This gives a very simple way of associating any number with its representative on the "nine clock."

We can generalize this check to subtraction and division since addition is a check for subtraction and multiplication for division. The procedure, popularly known as "casting out nines," would be applied in the following manner:

1629
-724

905 1629 is associated with 0, 724 with 4, and 905 with 5. But $5 + 4 = 9$ and 9 is associated with 0, so the check works.

421
37) 15577 421 is associated with 7, 37 with 1, and 15577 with 7. $7 \times 1 = 7$ so the check works. The procedure can be slightly modified for division problems which have a non-zero remainder, an exercise which is left to the reader.

One word of caution. The check is not perfect in that a problem could be incorrect even though the check works. The statement, "If the problem is correct, then the check will work" is always true. Hence its contrapositive, "If the check fails, the problem is incorrect" is always true. But its converse "If the check works, the problem is correct" will fail to be true if the error is a multiple of nine. Fortunately, such an error is rather uncommon.

This check can also be applied to problems in other bases. For example if one is working in base eight, the problems can be checked by casting out sevens. This fact was pointed out to me about nine years ago by an eighth grader who was working in other bases for the first time. The explanation is the same, i.e. (10) eight leaves remainder 1 when divided by 7.

If you teach in the fourth grade or above and have never used this check with your pupils, I urge you to try it. The children are delighted by it and it gives the Christian educator one more opportunity to point out the beauty and orderliness of God's creation as revealed in the study of mathematics.

...and
young men
dream
dreams...

By Gerald Laverman

and

James Vander Meulen*

For those of us who care to admit it, the song line "Wishing will make it so" is part of our memory bank. However, whether you go back to the "good old days" of the songs introduction to the public or are reading the words for the first time, the thoughts expressed help convey the central theme of this article.

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*Mr. Vander Meulen is Editor of this Department of CEJ, and Mr. Laverman is Industrial Arts Teacher at Chicago Christian High School.

"If you wish long enough, strong enough
You'll come to know
That wishing will make it so."

During the years some of us have seen visions — visions of what a Christian school could offer in the way of an expanded curriculum. Some of these visions have actually become reality — in the areas of speech-drama, art, music and physical education, evidences of "vision to reality" have been accomplished. Once thought of as educational frills, they have been given their curricular chance and have not been found wanting. Yet, some of the old(er) Christian school men continued to see visions. Scenes of students in an Industrial arts class continued to drift in and out of the visionary thinking of these men.

Many, however, continued to point out the fallacies of these visions. After all, the public schools are discontinuing their vocational schools, there are more important things to do than making book ends or covered wagon lamps, we *must* keep a God-centered scheme of things in Christian education (implying that this would be very difficult to do in Industrial Arts), and finally, the costs are too great in the areas of space and personnel. Therefore this subject, indeed the entire field of practical arts has been sadly neglected in the Christian schools as a whole. Thus, a large majority of our graduates have never had the opportunity to explore, within the school curriculum, their interests and abilities for the practical work of life. So old(er) men continued to see visions but young men were starting to dream dreams.

Although it was not widely known, some of our Christian schools were doing a very fine job of providing industrial arts experiences for their students. With MAKING INDUSTRIAL ARTS AVAILABLE TO EVERY CHRISTIAN SCHOOL as their rallying cry, a small group of these visionaries and dreamers met during the fall of 1970 at the Kalamazoo Christian High School. This was probably the first conference of Christians interested in the education of Industrial Arts. After this initial gathering, other conferences were held in Grand Rapids, St. Joseph (Win Schulers), and the Chicago area. It is not our purpose to give you minutes of these proceedings but rather to point out some highlights which led to a rather sophisticated focus, well thought out logic-base, and definite plans for the future of this "new" Christian discipline. During the early days the conferees were fortunate in having three of these visionaries, namely, Dr. James Bosscher, chairman of Calvin's engineering department; Dr. John Vanden Berg Dean of Calvin College; and Mr. Gordon Oosterman of N.U.C.S. speak to their needs and lend encouragement to this undertaking.

Led by practical dreamers such as Gerald Laverman, Bob Talsma, Ben Johnson and others, these meetings and conferences sought the goal of making Industrial Arts available to every Christian school student. Realizing that popularity of a subject area, desirable though it may be, is not a valid index of what is good for our schools, they asserted that Industrial Arts must be important in its own right and not only because it salvages some drop-outs or provides practical application for many of the principles of science and mathematics. It must make its own unique contributions to Christian education and the building of effective Christian citizens. Out of this came a Logic-Base for Industrial Arts in Christian education and the

formulation of major goals seen as essential in the Christian's interpretation of this area.

I — A Logic-Base for Industrial Arts in Christian Education

A. Concerning Labor

God's first commandment to man was that he subdue the earth, have dominion over it, and replenish it. Only man, of all the creatures, is directly commanded to work. It is in his work that man becomes a partner with his Creator.

The Christian's approach to labor should be one of respect for its dignity. He should look upon his work not only as a means of earning a living but also as a way by which he may glorify his God and serve his fellow man.

Creating a hierarchy of occupations in which some occupations are rated as more socially desirable than others is anti-Christian. Every Christian who enters his vocation according to God's will may do it to the Glory of God.

B. Concerning Stewardship

Every man has a responsibility to his Creator and his fellow man in present and future generations for proper stewardship of the good world which God has made.

Christians have charge of harnessing all of creation to the glory of God and the furtherance of His kingdom.

Each Christian has a personal responsibility for the proper stewardship of his own time, talent, and material possessions.

C. Concerning Technology

As man's attempt to combine his intellect and tool-using abilities with the material resources of nature, technology has followed a plan laid out for man by his Creator.

The responsibility for directing technological innovation toward the benefit of all mankind rests basically with man himself.

Through technology man may gain a degree of physical and cultural liberation which will permit him to seek an even higher realization and utilization of his God-given abilities.

God has deliberately concealed some things from man. He is able to reveal Himself in problems as well as in answers. Although God gives man the key to unlock many of the mysteries within his environment, He just as truly permits us to wrestle with obscurities for which we will never have an answer in this life.

formative years for active Christian citizenship. These young people must be brought to realize their relationship to God and to the world in which He has placed them.

Christian schools must recognize and provide for the educational abilities, needs, and goals of all students through learning experiences which are valuable outside of school as well as inside and which have worth and significance for the future as well as the present.

Christian education designed to relate to the world of work should be exploratory and foundational for the purpose of better understanding of self and certain areas of technology — their head and hand (knowledge and skill) dimensions. This is as opposed to training for specific vocations which is viewed as a natural post high school experience.

SUMMARY

THE CENTRAL TASK OF INDUSTRIAL ARTS IN CHRISTIAN EDUCATION IS TO PROVIDE STUDENT-ORIENTED SELF-REALIZATION AND FOUNDATIONAL LEARNING EXPERIENCES THROUGH THE MEDIA OF TECHNOLOGY AS VIEWED IN THE PERSPECTIVE OF GOD'S ETERNAL PURPOSE AND TO FOSTER A TRULY CHRISTIAN ATTITUDE TOWARD THE DIGNITY OF LABOR AND THE RESPONSIBILITY OF STEWARDSHIP.

* * * * *

II — Major Goals for Industrial Arts in Christian Education

A. The Development of Self-Understanding and Self-Improvement

To discover and develop God-given aptitudes, abilities, and creative ingenuity in relation to God's special plan for the life of each Christian

To develop wholesome personality balance through integration of mental, emotional, physical and spiritual training

To test abilities, interests, and desire for further study in a specific area of technology

B. An Understanding of the Nature and Function of Technology

To view technology as a continuing revelation of God to man as part of His eternal purpose.

To understand the organization and function of industry, its dependence upon technology, and the influence of industrial products and services upon modern social and economic life

C. Christian Citizenship and the Practice of Responsible Social Behavior

To develop maturing work habits and the ability to plan and execute work independently and in cooperation with others

To develop a proper attitude toward the dignity of labor and the special, stewardship responsibilities of a Christian worker in our industrial society

To gain a desire and ability to make constructive use of leisure time

To follow proper safety and health precautions for the use of tools, machines, and materials in the school, in the home, and in industry

D. Preparation for Vocational Effectiveness

To gain an understanding of the opportunities, requirements, and working conditions in various technical fields

To develop the ability to use tools, materials, and processes to solve technical problems involving the application of science, mathematics, and mechanics

To develop skill in reading and making drawings and expressing ideas by means of drawings

To develop a feeling of pride in the ability to do useful things and a desire to use each talent to honor God

To develop the habit of an orderly, complete, and efficient performance of any task

Granted, that wishing just didn't make it so — but without the burning desire (wish) of some of these men, little if anything would have taken place. With the formal organization of AMCIAT — *Association of Midwest Christian Industrial Arts Teachers*, the future indeed looks bright. We hope that others in the Christian school field will catch a little of the vision that the entire composite of Man/Society/Technology is far more vital and relevant for Christian education than many of us realize. Allow these "dreamers" the opportunity of making some of these "wishes" a reality.

Postscript: We would appreciate hearing from fellow educators through this journal or elsewhere in reference to our aims, goals and rationale. If any of you desire additional information about specific programs presently being used, contact the Industrial Arts department head at any of these schools:

Chicago Christian High, Grand Rapids Central Chr. High, Jenison Christian Schools, Kalamazoo Chr. High, Unity Chr. High, Valley Christian High.

Reshuffling or Reformation in Education

Continued From Page 15

philosophy has been summed up by Robert Nisbet in *Community and Power* as follows:

It is necessary to inculcate in the minds of the people from infancy the surpassing claims of the State to their loyalty. . . . The family should not be granted the all-important duty of education, for too great a responsibility hangs in the balance. The traditional educative function should be transferred from the family to the State, so that, as Rousseau states it, 'the "prejudices" of the father may not interfere with the development of citizens. . . . Family relationship is transmuted subtly into political relationship; the molecule of the family is broken into the atoms of its individuals, who are coalesced afresh into the single unity of the state.' If the children are reared in common in the bosom of equality, if they are imbued with the laws of the state and the precepts of the General Will, if they are taught to respect these above all other things, if they are surrounded by examples and objects which perpetually remind them of the tender mother who nourishes them, of the love she bears them, of the inestimable benefits they receive from her, and of the return they owe her, we cannot doubt that they will learn to cherish one another mutually as brothers.⁶

Rousseau's statist view of education was translated into legislative reality by the French revolutionaries. In 1793 the revolutionary "Committee of Public Salvation" took away from the family and the church the control they had previously exercised for centuries. Numerous measures were passed designed to centralize and broaden education, making it not merely the right but the political duty of all citizens. This centralization of French education in the government was given powerful effect by Napoleon, who regarded education as the best means for the production of efficient subjects. He regarded the schools and colleges of France as useful mechanisms for producing obedient and subservient citizens. "In the establishment of a teaching body," he said, "my principal aim is to have a means of directing political and moral opinions," for "so long as people are not taught from their childhood whether they are to be republicans or monarchists, catholics or free thinkers, the State will not form a nation; it will rest on vague and uncertain bases, and be constantly subject to change and disorder."⁷ These words could have come straight out of Rousseau's *Discourse on Political Inequality*.

The apostle of this statist view of education in America was the Unitarian preacher and educator Horace Mann (1796 to 1858). Mann like succeeding educational statisticians regarded the State as the true parent of the child. "Society, in its collective capacity," he said, "is a real not a nominal sponsor and god-father of all its citizens." His great significance in the history of American education is that he first began the process of secularizing education and he first

tried to make education the province of the state and federal governments rather than of the local community and of parents. According to Ellwood P. Cubberley, Mann changed the purpose of education from "mere learning" to "social efficiency, civic virtue, and character," and he transferred control of the local schools into government hands.⁸

The end product of this disastrous invasion of the sphere sovereignty of education has been well described by Charles A. Reich in *The Greening of America* and by Seymour Melman in *Pentagon Capitalism*. The former in a brilliant chapter titled "The Lost Self" points out the following:

The process by which man is deprived of his self begins with his institutionalized training in the public school for a place in the machinery of the State. The object of the training is not merely to teach him how to perform some specific function, it is to make him become that function; to see and judge himself and others in terms of functions, and to abandon any aspect of self, thinking, questioning, feeling, loving, that has no utility for either production or consumption in the Corporate State.⁹

THE BUREAUCRATIZATION OF AMERICAN EDUCATION

This statist conception of education also lies at the root of the crisis in the classroom and is a potent reason for the recent student revolt. Yet Silberman carefully avoids this problem. The bureaucratization of American education began when the federal and state departments of education began to take over functions of control formerly exercised by local boards and college trustees. Increasingly state governments have acted to minimize local idifferences in the schools, both public and "private" through state certification of teachers, some common course requirements, and also through the allocation of state tax funds for education. Thus, state departments of education have long been a major force for levelling down and providing for a less differentiated local pattern of education. State governmental control over the licensing of teachers and of teacher training programs, as well as funding of education, has removed most political control from the local to the state level. The enture and pay of teachers is less and less under the meaningful control of local school boards, for they now must meet market, organizational and legal demands. The content of education also is increasingly standardized by national secular conceptions of what is regarded as good education. Here the standard setters are professional teaching organizations and other major groups supported by foundation or federal funds. Hence Gardner's introduction of sensitivity programs began while he was at the Department of Health, Education and Welfare in Washington.

Of this constant attempt to reshuffle the existing humanist system of education without introducing any real changes or without changing its basic autonomy from the Word of God, R. J. Rushdoony writes in *The Messianic Character of American Education*:

⁸ Ellwood P. Cubberley, *The History of Education* (Houghton Mifflin, Boston, 1920), p. 690.

⁹ Charles A. Reich, *The Greening of America* (Random House, N.Y. 1970), pp. 129ff. Cf. Seymour Melman, *Pentagon Capitalism*, (McGraw-Hill Book Company, N.Y. 1970), Chapter 4, "Extension of Control over Universities and Research," pp. 97-106.

⁶ Robert A. Nisbet, *Community and Power* (Oxford University Press, N.Y. 1962), pp. 150-151.

⁷ G. Lowes Dickinson, *Revolution and Reaction in Modern France*, "Education in the First Empire" (G. Allen & Unwin, London, 1892), pp. 48-51. Cf. Jacques Ellul, *The Technological Society* (J. Cape, London, 1965), "Educational Technique," pp. 344-349.

This messianic faith in education is held in circles far beyond the state and its schools. Accordingly, every group in society seeks to load the curriculum with courses and data designed to create the law-abiding citizen and the perfect man. As a result, in addition to basic education and the various forms of new education the curriculum is under the impact of demands for education in temperance, driver's training, soil conservation, hygienic practices, narcotics education, pre-marital or sexual education, social adjustment, personal hygiene and etiquette.¹⁰

Silberman also seems to have fallen into this trap of educating "the whole child." He too accepts the current myth that the day school should take over the total education of the child leaving nothing for his parents, his differences in learning and achievement. Differences in school facilities, curriculum, and staff, also were found in a nation wide survey of schools to have very little connection with pupil performance. The factor found to be of the greatest importance in accounting for variation in pupil achievement was "family background." Significantly one element in family background—the pupil's attitude towards learning—was found to be of the greatest importance for his learning potential. This was whether the child was oriented towards the present or towards the future.

Two student attitudes showed an extremely high relation to achievement. These were self-concept and a sense of control over the environment. It was found that for white and Oriental pupils, self concept was most important, while for all other minority groups sense of control of environment had the greatest significance. The sense of control of environment was measured by the pupil's responses to such questions as "Agree or disagree: Good luck is more important than hard work" and "Every time I try to get ahead someone or something stops me" and "People like me don't have much of a chance to be successful in life." The responses of pupils from those minority groups with lowest pupil achievement, that is all but the Orientals, related more strongly to achievement than did any other variable. "This result," Coleman and his associates who drew up the report wrote, "is particularly impressive because this attitude has no direct logical relation to achievement."¹¹ Banfield suggests in *The Unheavenly City* that "perhaps a relation is to be found in the time horizon peculiar to a child's class (and possibly ethnic) culture. One would expect that the more present-oriented the child, the less sense of control over his environment he would have."¹² Of this tremendous influence of social class upon pupil achievement Silberman says little. He assumes that students do not fail, only teachers fail, thus totally ignoring the element of *original* sin or sinful situation into which they are born as well as

peers, his church, and the like, to teach him. As a result of this theory which equates education with schooling teachers today find themselves overloaded with all sorts of extra curricular activities and courses which they cannot possibly hope to teach successfully.

No matter what changes are made in the curriculum or in methods of teaching, sociological research has proved that the educational achievement of pupils depends more upon the child's family background than upon any of these educational factors. Thus James S. Coleman's study, *Equality of Educational Opportunity*, has shown that differences among schools account for very little of the the students' own actual sinfulness or their slothfulness and unwillingness to learn.

Yet if the Coleman study proves anything it suggests that no reshuffling in educational curriculum or methods as such will change some children's attitudes towards learning. Thus humanist sociologists have exposed the "progressive" pretension that the public school can ever become a substitute means for salvation, that is an alternative to faith in Jesus Christ for creating well-adjusted citizens and a well-adjusted society.

It is not better schooling which can create in us "new and contrite hearts" but only God the Holy Spirit Himself. Until the student first sees his studies as part of his service of the Living God of the Bible why should he want to learn? Until his sense of wonder and curiosity has been aroused by his love for the Creator of the world why should he show any interest in the Creator's handiworks? Until he knows that history is moving towards a climax why should he forego the pleasures of the moment for God's coming Kingdom?

Let us stop expecting teachers to perform the work of pseudo-clergy in "secular churches." The school has its own appointed place in God's counsel. Its task is not to save souls but help parents in the cultural formation of their children's minds. The school and university are NOT qualified by the faith function but by the historical-cultural function.

Finally Silberman's view of the educational system is purely monistic as well as humanistic. He accepts the presently state-controlled system of education in America as the norm thereby revealing that he has no real understanding of freedom in education. He has no idea of a pluralistic school and university system to reflect the great diversity of life-and-world views now existing in our society. He assumes that his own faith in secular humanism can be the only valid life-and-world view since it is supposedly based on "science" and all others are based on faith. Strangely enough he admits that such a monopoly in education has led to grave abuses, for example, in the certification of teachers and in lowering the standards of teacher training programs.

Silberman in short lacks any conception of the sphere sovereignty of education because he does not recognize the existence of the Sovereign God who alone can put limits upon the totalitarian and corporate state. It is this increasing interference by the State in the internal affairs of our schools and colleges which is also responsible for the "crisis in the classroom." The reformation of education can only begin when the sphere sovereignty of the school and the university is recognized and respected by the State. The school and the college are not the servants of either Big Government, Big Business, or even Big Church. They are called by the Master Educator to be partners with Him and with parents in training children in his fear, love, and nurture, which is the beginning of wisdom (Proverbs 1:7-9).

¹⁰ R. J. Rushdoony, *The Messianic Character of American Education* (The Craig Press, Nutley, N.J. 1963), p. 325.

¹¹ James S. Coleman et. al., *Equality of Educational Opportunity* (Office of Education, U. S. Department of Health, Education and Welfare, Washington, D.C.: Government Printing Office, 1966). For a discussion of Coleman's findings see the essays from *Harvard Educational Review*, "Equal Educational Opportunity" (Cambridge, Mass.: Harvard University Press, 1969) and *Change: Readings in Society and Human Behavior*, by the editors of *Psychology Today* (Communications Research Machines, 1972), pp. 386-391.

¹² Edward C. Banfield, *The Unheavenly City* (Little Brown and Co., Boston, 1970), p. 144. His whole chapter on "Schooling and Education" is worth the closest study by all Christian educators.

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