



Educational Camping, See Page 27

christian educators journal

January, 1973

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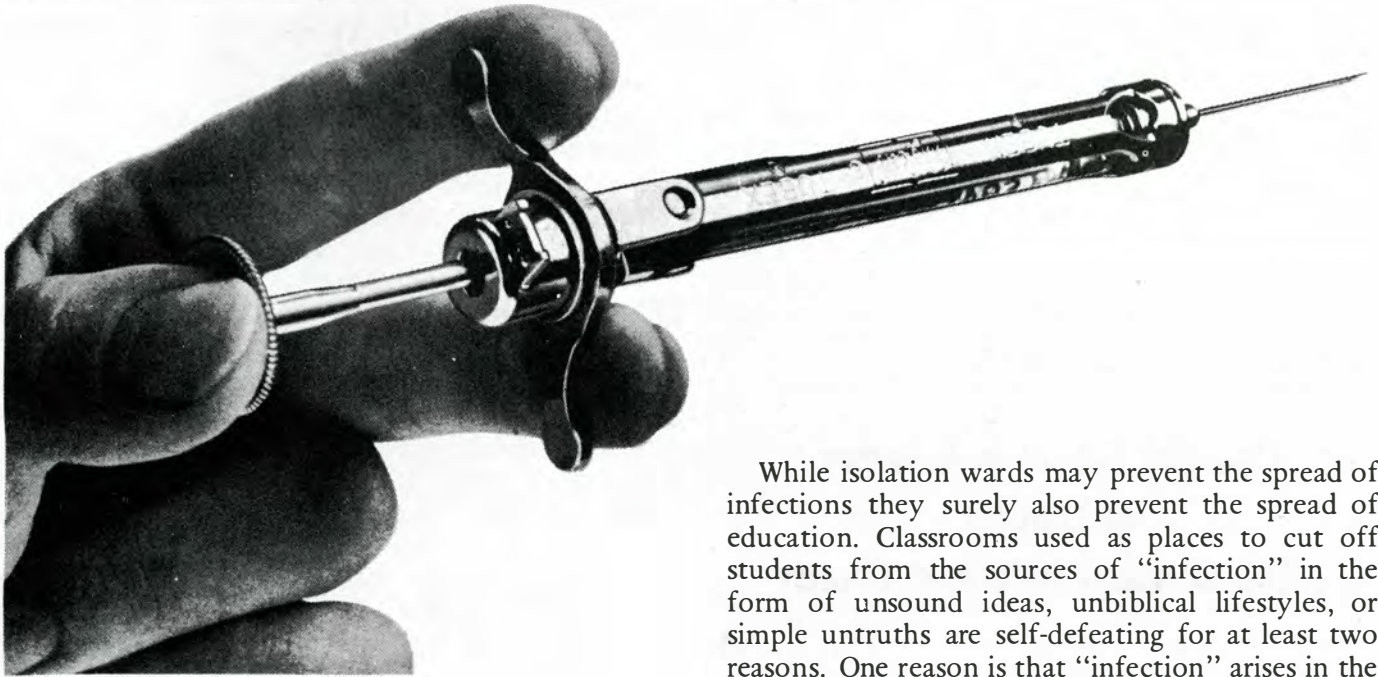
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FROM ME TO THEE...

THE CLASSROOM:

Isolation Ward Or Immunization Center?



I often have occasion to discuss with college students their present perceptions of their past Christian education. They are mainly the graduates of the schools in which you readers teach, and are presently preparing themselves to be teachers. They thus are the more serious and responsible evaluators of their previous schooling.

While they often have great respect for, and fond memories of, selected teachers in their previous Christian schools, there is one recurring observation that is negative. It has to do with no particular teaching style nor teacher personality type. It is not limited to any one subject nor is it built into school rules or discipline codes.

The criticism most voiced is that the goal of the institution (if not of every teacher) was to *isolate* the learner from false ideologies, life styles, and viewpoints. The *right* views, on matters both eternal and temporal, were handed down and reinforced with such single-mindedness that no alternative opinion, idea, or viewpoint was even allowed to reside in the curriculum, or the learners' minds, long enough to be more than a mere shadow. To the extent to which these student perceptions are accurate, it would seem that schools are operating more as isolation wards than immunization centers.

While isolation wards may prevent the spread of infections they surely also prevent the spread of education. Classrooms used as places to cut off students from the sources of "infection" in the form of unsound ideas, unbiblical lifestyles, or simple untruths are self-defeating for at least two reasons. One reason is that "infection" arises in the human heart as well as is encountered through outside influences, and no isolation techniques can work against that source of evil. The second reason why isolation wards are self-defeating is that encounters with evil influences cannot be halted; they can at best be postponed, until such time as the learner encounters them *outside* the classroom. In today's world, such sources as the mass media and neighborhood living will overwhelm *all efforts* at isolation and make the very efforts futile ones.

Seeing the classroom as an immunization center would seem to be more productive than pursuing any "see no evil, hear no evil, speak no evil" strategy. The better strategy would be to plan deliberately *controlled exposure* to bad influences, after the manner of inoculations. In that medical procedure a controlled amount of a virus is administered so that a mild attack of the disease is experienced. The body builds its own immunization toward the virus because it has been exposed to small amounts of the dangerous substance. It is important to note that apart from controlled exposure there is no immunization built, and then the first exposure in the world will be damaging if not deadly. This is as true in education as in medicine.

Continued On Next Page

Applied to the classroom, the inoculation strategy would require that the teacher expose the students to carefully controlled doses of ideas, language, and life styles that are not ideally Christian. Whether this occurs in short stories, science textbooks, or geography materials is not crucial: all of them are possible media for such calculated exposure to news and views hostile to their Christian faith. If appropriate exposure cannot be found in printed form or in other media, the teacher himself/herself can use the devil's advocate method, and thus insure that the point-of-view gets an adequate hearing. The teacher adopts, for the time being, the position and helps the students get a realistic feel for it.

Those who fear the immunization model and favor the isolation model fail to see that examination of "evil," under competent guidance,

is a natural and inevitable part of education. It is an inevitable part because wrongheadedness and sin are in at least two places: our culture and our own hearts. Because they are ineradicable from both of these, they cannot be eliminated from the curriculum. The Christian school classroom is, in fact, the best place for confrontation with evil because it is under the supervision of a concerned Christian adult. The setting is far more conducive to Christian growth than the same exposure on the street or on TV.

May you each day find some way to give your students "shots" for the viruses of atheism, hedonistic lifestyles, and materialistic values, thus opening doors rather than standing guard before the closed doors of an isolation ward.

— D.O.

SOCIOLOGIST SI SAYS:

Christian School Is A Factor In Leaving The Christian Reformed Church

In 1971, a study committee of the C.R.C., under the direction of Rev. Nelson Vanderzee, completed a sample survey of 775 former members and 1236 current members of the Christian Reformed Church.

Although the major findings are reported in the *Acts of Synod of the Christian Reformed Church, 1971*, few people seem to be aware that this study was conducted and fewer still are at all familiar with its findings. For those concerned about Christian education, the following items may prove of interest.

ITEM I. Those leaving the C.R.C. have been educated in Christian schools in the same proportion as those who remain in the C.R.C.

Type of School	Present Members	Former Members
Attended		
Christian	40%	39%
Public	34%	33%
Both	26%	28%
	100%	100%

ITEM II. Christian education is not mentioned as a particularly divisive issue among *present members* of the C.R.C. When members were asked,

"Have you considered leaving the C.R.C. because of its position regarding Christian education?" 94 percent said they had not, five percent said they had given some thought too it, and one percent much thought. Twelve percent felt the C.R.C. was too lax about Christian education, 14 percent felt it was too strict, while 74 percent felt it was neither too lax nor too strict. Christian education is placed right in the middle of a rank ordering of membership dissatisfaction with 20 Christian Reformed positions and practices.

ITEM III. On the other hand, Christian education is said to be a very significant issue by *those who left the C.R.C.* When asked how important the Christian Reformed position on Christian education was in their decision to leave the C.R.C., 35 percent said it was very important, 23 percent that it was somewhat important, and 42 percent that it was not at all important. In contrast to the figures in Item II which show present members dissatisfied with the CR position on Christian education to be about equally divided between those who think it is too lax and those who think it is too strict, former members who expressed their opinion on this overwhelmingly (83 to 17 percent) felt it was too strict rather than too lax. Christian education ranks a close second behind intolerance of internal differences of opinion in a list of 18 sources of dissatisfaction.

ITEM IV. Seven percent of former members mentioned Christian education in response to a final open-ended summary question: "What do you regard as the primary or most basic reasons for your leaving the C.R.C.?" It is difficult to say whether or not seven percent is "significant" or not. When one considers the fact that many former

* This regular column contains summaries of sociological research and opinion about Christian schools. This summary was prepared by Dr. William Smit, Sociology Dept., Calvin College.

members left for reasons other than dissatisfaction, such as marriage to someone not Christian Reformed or moving into an area where there was no Christian Reformed Church, and also considers the fact that there was a great diversity of responses among those who were dissatisfied, this seven percent represents a relatively large concentration of dissatisfaction.

Incidentally, we found that of those who mentioned Christian education as a primary reason for leaving the C.R.C., 16 percent were members of the Reformed Church in America, before joining the C.R.C., 28 percent married someone from the R.C.A., and over 70 percent are now in the R.C.A.

In any event, we have found some of the responses given by these people very thought provoking and would like to share a few of them with you. We cannot judge the accuracy of their definitions of the situations in which they found themselves, but they can teach us something about what it feels like to be a member of the Christian Reformed Church who is either unwilling or unable to send his children to a Christian school.

ITEM V. Excerpts from responses to the question: "What do you regard at the primary or most basic reasons for your leaving the C.R.C.?"

Respondent A. I have six children and felt I couldn't pay the increased tuition after the oldest reached high school.

Respondent B. We feel that the gains of education in a Christian school are more than offset by its tendency to develop a discriminating attitude toward other cultural groups.

Respondent C. If your children didn't attend Christian school you were an outcast and every Sunday you were told you were headed for Hell because you didn't back up Christian education . . . Also, in catechism there was only one boy who would bother with my son because he went to public school. I just felt it was best to go elsewhere and believe me I know after five years it certainly was the Lord's leading.

Respondent D. Not being educated in the Christian school, I felt that I was looked upon as an outsider.

Respondent E. I could not be in the consistory unless I sent my children to the Christian school. I felt this to be prejudice.

Respondent F. Preaching Christian schools ahead of conversion.

Respondent G. We would not send our children to the Christian schools. For this we were told we could not take part in teaching Sunday school.

Respondent H. Our children were forced by economic reasons to leave the local Christian

school for the public school. In the church we were attending, 95 percent of the children went to the Christian school and ours would have felt entirely out of place being the only ones in the public schools.

Respondent I. Whether or not a person supports the Christian school should not have any bearing on the persons dedication to Christ . . . If the C.R.C. didn't appear to be a tightly knit Dutch organization operating church and school, I think it would have more appeal to the seeking people of the community.

Respondent J. All those dreadful children who didn't happen to go to the Christian school were just lumped into one big catechism class. The ministers were very much concerned about their convenience and that of the Christian school pupils, but the rest could go to grass . . . The minister never prayed for them. Only for "our children" in the Christian school.

Respondent K. I felt that there was a strong opposition to those people who attended the public schools by the minister . . . I had nothing in common with the others my age . . . It was clannish . . . I can remember the minister blessing the Christian schools and praying for the lost in the public schools.

Respondent L. Unless you send your children to a Christian school you are a nobody in the C.R.C.

Respondent M. Christian education took precedence over the church. The entire church seemed to exist only for Christian schools . . . The church will not crumble if there is no Christian school.

Respondent N. We had six children. We were married eight years and didn't have much money, but I was paying my way . . . We were never snubbed so often in our lives at church. I believe there should be Christian fellowship regardless of how many children you have. We have nine now . . . Parents should teach their children to love their neighbors as themselves no matter what race or how much money they earn. Through loving their neighbors they will show them the way of salvation. I think that the Christian school does the opposite. Some cannot afford all the tuition and are looked down upon. Others pay tuition but then dress a little less fashionably and are looked down on.

Respondent O. The C.R.C. can never be a mission minded church as long as they believe that people who don't send their children to a Christian school are second class members. New members aren't accepted unless they meet two requirements-first that they are of Dutch descent, and second that their children go to a Christian school.

Are Grades Un Christian?

by P. DE JONG*

In paging through the November issue of the *Journal* I was surprised at the barrage of attacks it contained on the grading system in the schools. In as far as these articles criticize the limitations of present grading systems with a view to seeking better means of measuring and encouraging student performance one can appreciate the views they expressed. Unfortunately there seemed to be in most of them not so much a constructive critique of grading systems as an endorsement of the long-time movement in public education to discard all standards of performance. Although one may attempt to defend this movement as an expression of Christian charity and kindly concern for the feelings of students, it seems to me that it is really

* Mr. DeJong, B.D. Calvin Seminary, M.A., is presently pastor of the Dutton, Michigan Christian Reformed Church.

an expression of the anti-Christian philosophy that increasingly dominates our culture and threatens to destroy real education, and particularly Christian education.

First the editor attempts to give a theological ground to this attack on the grading system by an appeal to the Lord's parables. It ought to be observed that the parables to which he appeals would not properly lead us to throw out grades. They teach us that God measures and judges man's performance. If the parable of the talents (Mt. 25:14ff.) emphasizes the differences between the amount of responsibility given each servant, that of the pounds portrays the similarity of the responsibility which each of the Lord's servants has and the way in which each is rewarded in direct proportion to what he has done. In the story the accomplishment is even measured in money! The Bible tells us again and again that each one shall give account of himself to God and that each shall be judged and rewarded "according to his works." (Mt. 16:27; cf. 1 Cor. 3:12-15). If our Christian schools are to be truly Christian this principle of accountability and the measurement of performance will have to be maintained.

The Bible tells us that man from his early days has been in revolt against God and His laws. As history moves on towards its conclusion, it warns us of the coming of Anti-Christ, the "lawless one," whose spirit will increasingly dominate the lives of those who reject the gospel (2 Thess. 2). The resulting lawlessness and anarchy the Bible explains as the revelation of God's judgment on those who reject Him (Romans 1:18ff). It is this anti-Christian principle that we see coming to expression in our educational system in the rejection of all kinds of standards in favor of individual freedom. If Christian educators become so preoccupied with the limitations of any grading and testing system that they join in the repudiation of all such grades and tests, whether they realize it or not, are they not betraying our Christian schools to the very movement that is destroying our public institutions?

I know of no one who put the case against this rejection of educational standards more colorfully than C.S. Lewis in his essay, "*Screwtape Proposes a Toast*" (pp. 22:25). Reflecting the devil's view of the matter, he wrote,

The basic principle of the new education is to be that dunces and idlers must not be made to feel inferior to intelligent and industrious pupils. That would be 'undemocratic'. These differences between the pupils must be disguised. This can be done on various levels. At universities, examinations must be framed so that nearly

all students get good marks. At schools, the children who are too stupid or lazy to learn languages and mathematics and elementary science can be set to doing the things that children used to do in their spare time. Let them, for example, make mud-pies and call it modelling. But all the time there must be no faintest hint that they are inferior to the children who are at work. Whatever nonsense they are engaged in must have—I believe the English already use the phrase—‘parity of esteem’. An even more drastic scheme is not impossible. Children who are fit to proceed to a higher class may be artificially kept back, because the others would get a *trauma*—what a useful word!—by being left behind. The bright pupil thus remains democratically fettered to his own age-group throughout this school career, and a boy who would be capable of tackling Aeschylus or Dante sits listening to his coeval’s attempts to spell out A CAT SAT ON THE MAT.

In a word, we may reasonably hope for the virtual abolition of education when *I’m as good as you* has fully had its way. All incentives to learn and all penalties for not learning will vanish. The few who might want to learn will be prevented; who are they to overtop their fellows? And anyway the teachers—or should I say, nurses?—will be too busy reassuring the dunces and patting them on the back to waste any time on real teaching. We shall no longer have to plan and toil to spread imperturbable conceit and incurable ignorance among men. The little vermin themselves will do it for us.

Of course this would not follow unless all education became state education. But it will. That is part of the same movement. Penal taxes, designed for that purpose are liquidating the Middle Class, the class who were prepared to save and spend and make sacrifices in order to have their children privately educated. The removal of this class, besides linking up with the abolition of education, is fortunately, an inevitable effect of the spirit that says, “*I’m as good as you.*” As an English politician remarked not long ago, ‘A democracy does not want great men.’

‘For ‘democracy’ or the ‘democratic spirit’ (diabolical sense) leads to a nation without great men, a nation mainly of subliterate, morally flaccid from lack of discipline in youth, full of the cocksureness which flattery breeds on ignorance, and soft from lifelong pampering. And that is what Hell wishes every democratic people to be. For when such a nation meets in conflict a nation where children have been made to work at school, where talent is placed in high posts, and where the ignorant mass are allowed no say at all in public affairs, only one result is possible.’

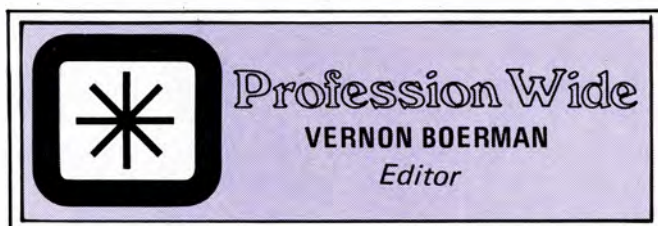
Mr. Lewis, it must be admitted, gave us a one-sided statement of the case. The school and teacher also have an obligation to the less able student, and intellectual ability and accomplishment are not the only things that matter. But when we become so preoccupied with the sensitivities of the poorer student that we lose sight of the

importance of what is being taught and even decide to stop trying to determine whether it is being taught at all, we are not on the way to Christian education but to the destruction of education. When, as seems to be the case in Mr. Brouwer’s article, for example, the feeling of the student becomes the only thing that matters, it appears that Mr. Lewis rather accurately evaluated this kind of development as the devil’s program to destroy the schools.

An education whose one controlling motif is, “How does it make you feel?” “Do you like it?” however pleasant it may be made to the student, is an extremely poor preparation for the kind of life which awaits the student when he has to face the realities of a job and other social obligations in which things were not all designed for his comfort and pleasure. Having been trained in a school where “Johnny is a nice boy; he cooperates” has been the standard, he is in for a rude awakening when at the bank adding two out of five columns of figures correctly, with a pleasant smile, is just not good enough. One cannot help but wonder how much this education geared to “how you feel” has been contributing to the accelerating breakdown of families and the industrial problems of shoddy workmanship and labor strife.

The Bible says, “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” and that He does this “for our profit” (Heb. 12:6,10). Accordingly, an education from which firm discipline and the requirement to do some things you don’t like have been lacking can hardly be qualified as Christian. The student will have to learn that life is not always fun, and work is not all play, and “How do you feel about this?” is not the decisive question by which God runs things in His world. We are serving neither Him nor the welfare of the student if we let the current notions of unbelieving educational theorists beguile us into training them in such destructive illusions.

It is no secret that the moral support of our Christian schools is rapidly being eroded. Parents are beginning to wonder whether what the schools are giving is worth its increasing cost. If in these schools we are simply going to take over the anti-Christian philosophy and corresponding educational fads that are confusing and breaking down the public institutions, what good reason can we give parents for continuing to pay for them? We can only urge their continued support as long as the education they give is in fact as well as in name Christian.



Joy In Our Schools

by Dr. Joel H. Nederhood*

If children are going to experience real joy in education, a joyful view of God and of men and of the universe must prevail in their school. It is as simple as that.

If the prevailing view of man and of the world is pessimistic and bleak, the schools are not going to be able to break out of that joylessness

Schools that still have the Bible as their great center can be joy-filled schools. There are still schools like that. Perhaps you know very little about them, for they are relatively few in number. But there are schools in which the great points of view found in the Bible dominate. I don't mean that the teachers have special prayer and Bible reading and that is all. I mean that in these schools the Bible's point of view pervades everything. It colors everything. Such schools are happy schools.

The Bible's essentially joy-filled view of the world and of man in it is expressed in Psalm 8. This is a Psalm that begins with the recognition that God is the great creator. And so it does not view nature stretching endlessly away as so much faceless matter that crows us and beats us into submission, but it sees nature as a revelation of the glory of God.

And it is so very interesting that Psalm 8 ties the reaction of the children into all of this. So the Psalm speaks to God and says, "Thou whose glory above the heavens is chanted by the mouth of babes and infants. . . ." The children see it, and the children sing the praises of the Almighty.

And this, you see, is what happens, in a real

*Dr. Nederhood is radio minister of the Christian Reformed Church. This excerpt from a "Back to God Hour" denominational broadcast is used with permission.

sense, in the school where the Bible is the center and where Jesus Christ the great Son of the living God is prayed to and honored. Here is a special kind of joy. It is not just the joy a child may feel when he is free from the brittle confinements of stupid adult discipline. But it is the joy that comes from feeling with each turning of the page, with each focusing of the microscope that he is in touch with his great creator and Savior.

The world is a holy place for him. It is sacred. And this sense of sacredness spills over into everything so that finally everything is touched. That is joy that can last and fortify a child so that later, when he's older, he will not go under and become just another cynic trying to make it through. . . .

This view of man's great responsibilities in this world makes such education purposeful. There can be goals, for what a child does in this world can have meaning because it is related to his deepest religious convictions. Such an education can move forward joyously, accompanied by a great lifting of spirits.

Education is about children and their joy, their joy today and joy with which they will face their world tomorrow. And Christian schools can have that joy because they are consciously obedient to Christ the great Savior and they live out of Christ's great Word. This is why it is such a privilege for a Christian parent to send his child to such a school. And this is why it's so good for a child to go to a school where Christ's great vision of the world lives every day, all day long.

Schools like that are worth working for.

Give Individual Reading A Try

by Dawn Korringa*

If I were to choose the most valuable part of school for my students and for me in last year's teaching, my choice would definitely be the Individual Reading experiment. Through Individual Reading I became much more aware of my students and their personal insights. And they

* Until "retiring" to homemaking this year, Mrs. Dawn Korringa taught English for three years at Illiana Christian High, her own alma mater before going to Trinity Christian College and Dordt College.

seemed to see me in a new light, too. (Perhaps they had always been that warm and human, but I had been too much "teacher" to notice.)

Individual Reading involved the students reading and studying more or less on their own for an extended period of time. My fellow teacher, Mary Ponstein, and I experimented with an Individual Reading project for ninth and tenth grades in the last month of the school year and found it to be an excellent spring tonic. We followed much of the guidelines and rationale discussed in Bruce Hekman's paper, "Independent/Individual Reading Suggestions Suggested by Workshop Groups." (See also May 1970 CEJ article on setting up a program.)

While Individual Reading doesn't put a student entirely on his own, it does give more freedom than the "traditional" class. Our students were told we hoped to treat them like adults: We would give the guidelines and expect them to use self-discipline. Of course it was hard for us to remember not to remind them every day, but most students adapted themselves to the "new" classroom after a day or so.

These are the guidelines or rules we gave:

1. Bring reading material on your topic to class each day.
2. Use the entire class for reading—this is not a study hall for other work.
3. Keep a daily log of what you read.
4. Keep a journal of your reading, noting your responses to what you have read.
5. You may sit wherever you want, including on the floor. You may bring a pillow or whatever else you want to sit or lie on if it makes you more comfortable.
6. Do not interfere with other students. People who waste class time or disturb will make up time later.
7. Mrs. Korrington and Miss Ponstein will also be reading, but feel free to ask our advice or bring problems or come to discuss ideas.
8. At the end of the three weeks, you will respond in a larger sense: individually, or as part of a small group, you will hand in or present to the class something you have worked up in response to your unit.

If you decide to try an Individual Reading project, work out guidelines to your own situation. We found our list to be extensive enough, all we needed for the three weeks.

In addition to keeping a log and journal, our students filled out 5" X 7" printed cards for each book. The cards were not graded but were put on open file so other students could discover what a

book was about, who else had read it, and what kind of ratings and comments it got from its readers.

The three simultaneous themes we chose for Individual Reading were: War, Fantasy/Science Fiction, and "How it feels to grow up." We developed three reading lists. (Between the two of us we had read nearly every book of the many on each list.) Since the books within each list varied in both reading and maturity level, we hoped every student could find some that really appealed to him. With such a wide choice, almost everyone did.

One problem was availability. We should have had 20 paperback copies of some books on the lists, for it seemed we just never had enough to go around. However, by quickly taxing the public libraries and local bookstores—plus a great deal of sharing—the project went smoothly.

In terms of the usual nightly "What do I do in class tomorrow?" preparation, Individual Reading seems an easy unit for the teacher. But in many ways such a project requires more preparation and careful organization than other types of class work. In place of the daily lesson plan, the teacher must be ready for anything in class. Each class and each student presents problems which must be considered and dealt with during class times. Since the teacher has more "free" time, I found this an excellent way to get to know kids who had been in class for a long time, but whom I just hadn't "discovered" yet.

Evaluating independent reading can be difficult. Its opponents look into the classroom and see students eating candy and chewing gum, or sprawled in all manner of poses on desks or even (heaven forbid!) on the floor, and just shake their heads, mutter a few syllables, and continue to the more sane classrooms. The more voluble opponents talk about "too much school time wasted" in reading that should be (but isn't!) done at home. Or they may argue that a teacher gets paid to *teach*, not just sit around and read and talk . . . and what about tests?!

On the other hand, the proponents of Individual Reading are convinced of its value. At the end of the first week, one of my students who would quickly be classified a "poor reader," told me, "I haven't read a whole book since sixth grade, and now I just started a second book! And you know what? Readin' is kinda fun."

Judging from student comments, I would rate Individual Reading high. It makes reading enjoyment, not punishment. I heard comments such as

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I read two whole books—that's how much I usually read in a whole year.

I enjoyed these weeks very much. It gave me time to think about things I've never thought of before.

At the end of the semester, we gave each student a questionnaire to rank in order of preference the varied class activities of the semester (journal writing, discussing novel, Individual Reading, etc.). Of the 182 participants, 148 listed Individual Reading as first choice. Student comments varied, but were nearly unanimous in claiming a new quantity of reading and a new value and enjoyment in reading:

Very enjoyable, interesting . . . gave a feeling of being able to do things on my own without constant teacher influence.

I really don't like to read that much, but the room was quiet and the books were so good that I got very interested in them.

Individual Reading . . . has made a difference in my viewpoint. I liked it. I feel I learned a lot about growing up by just being held responsible for myself.

I loved the reading unit. It gave me a chance to read, which I hardly ever find time for otherwise. I liked doing the projects and journals involved. I liked the independence too—found out more about myself.

Pragmatism should not be our basic criterion, but one thing I must say for Individual Reading: it works! I believe that any program which really involves our students in reading, discussing, and writing about a topic of meaning to them, and helps them enjoy their work at the same time, deserves our consideration and time.

PROFESSIONAL POWER

A Teacher's Self-Image

by Daniel Vander Ark*

Everybody's doing it: examining who in the world he is. Nine-week courses in high schools have sprouted all over with titles like "In Search of Self," "Who am I?" and "A Discovery of Self." The best chance for getting something published is to have some form of the word "self" in the title. But this is just for children, right? Wrong! Everybody must examine who he is, must build his own self-image, must discover himself. That's the rallying cry for education. Look closely at what you are doing and who you are. Then, and only then, say these bandwagon analysts, can we really teach effectively.

But the problem of self-discovery for teachers has been a complex one. We have so many hats to wear that we duck out from under this self-analysis program with the plea that we simply assume different roles to fit the occasion; thus, we only claim identity as persons and as Christians. We are not so much teachers as we are Christians who choose from a number of roles to help us get along in the teaching profession. Seldom do we take a

close look at ourselves as living, breathing *teachers*. I think it's time we stopped assuming we were something other than teachers. That's a dodge. We have to examine who we are. Consider the following possibilities:

One teacher sees himself as a willing worker, hired by the board, directed by the administration. He dispenses information, plays cub scout leader for a few hours a day, and carries out the will of others. He is relieved that 3:15 comes so that he can escape the "job" and get home to his family. Education, for him, is the work he has been hired to do, a work that is best described, planned for, and directed by administrators and board members.

A second teacher sees himself as a man between two islands. This teacher may be young or sometimes in the late middle years of life. He may have just left college island in his teaching boat and sees teaching as a way of supporting himself until he reaches the other island: marriage, selling insurance, graduate school. In later years, some ride the teaching boat as a way to reach security island, i.e., a boat in the garage, the kids through school, the retirement set-up for Dad. Teaching is an interim support system.

A third teacher sees himself as the liberator of

* This continuing column Professional Power is open to all educators who wish to speak on the emerging role of the teacher as a participant in educational policy making. This column is contributed by Dan Vander Ark, English, Holland Christian High.

the ignorant, naive masses of teachers and students. He will bring light to dark minds. He breaks down old traditions, stirs up snakes from the grass of apathy, killing some of them, but celebrating the fact that all the snakes have at least been raised. For this teacher, teaching is breaking down walls. Nothing will stop him, not job security, administrators, or parents, not criticism, offense, or frustration.

A fourth teacher sees himself as a professional educator. He consistently calls others to more "professional" conduct: attend more meetings, pay more dues, write more, go to school more. But the irony haunts him in his quiet times; he has not taken a course in six years, has never written an article, has skipped the meetings, has not really examined his classroom pedagogy.

A fifth teacher sees himself as a Christian persuader, one that effectively changes a student's behavior so that the student can enjoy God and His world. He fails constantly to achieve his objective; therefore, he consistently re-examines his pedagogy to find better ways of assisting students. He has ideas for persuading the Christian and civic communities of the importance of his objective; he studies and implements ways of financing his effort, of providing good colleagues, of evaluating all his effort.

These five self-images may not be suitable. Each of us shifts from one to the other as days and years pass. But how we see ourselves dictates how we act in our school communities. For example, seeing ourselves as workers for boards/administrators will dictate that we concern ourselves only with working conditions. The board should handle any other school problem. And, incidentally, with this self-image, we think a board member should concern himself with non-teaching matters. In this view, each person has a separate, clear-cut function; never will the one overlap the other.

Where do we go from here? Should a teacher's self-image be whimsical, changing with the times? I suggest not. I suggest that a Christian teacher's concern is as wide-reaching as the Christian community he serves; similarly an administrator's, or a board member's, or a parent's, or a student's concern is as wide-reaching as a teacher's. Every member of the Christian school community should be concerned about the *whole* community, from teaching, to financing, to standards of conduct, to curriculum, to serving the civic community, to spiritual tone, to everything. We are not fragmented, separate cliques with small divisions of labor. As Christians we must give our whole lives to each other to build Christ's kingdom here on earth.

But I am addressing this column to teachers. What can we do to accomplish this Christian school community? We can work to establish joint board-teacher committees for everything that concerns the school. Teachers can assist this new-formed community with their expertise on pedagogical matters, but their vision goes farther than that. Teachers must bring to these joint committees their ideas on financing and promoting the school. If parents really do control the schools, their representatives, the board, must bring to the committees their vision of what curriculum should be, about what pedagogy would best reach our mutual objectives.

If we Christian teachers saw ourselves as molders of the mind and will of the community, we would seek the establishment of joint committees. We would willingly serve each other, our children, our God, on any committee to which we were appointed. No longer could we be content to be just workers, just liberators, just skilled craftsmen. We would want to publish, to learn, to change, to promote anything that would help Christ's kingdom come in the schools and the community it serves.

This kind of cooperation has begun in many Christian schools. Joint faculty-board committees have been set up for finance, curriculum, professional standards, community service, and building problems. Wherever people have begun it, in Grand Rapids, Hudsonville, Chicago, both board members and teachers have lamented the work involved but have celebrated the cooperation taking place. The Biblical model of all members being part of one body has been partially realized through this kind of joint effort.

In future issues, I will attempt to explain other work of the Professional Standards Committee of the MCTA. This committee has published guidelines for assisting these cooperative Christian communities in setting up evaluation procedures, defining what a Christian teacher is, outlining procedures for dismissal, probation, and non-renewal of contracts.

No procedure or guideline, however, will help anyone if the teachers and boards become combatants, if teachers are not sure about their objective, if students think they are pawns of two warring groups. Only when boards, administrators, students, and parents see themselves as members of what Dr. Richard Westmaas has called "the healing community" will our Christian schools be the integral part of Christ's kingdom they should be. And only when a teacher gives up his *self* to that community will he truly find his self-image.



Team Teaching...

Teams For Teaching

by Mark Vander Ark and Lyle Ahrenholz*

In the May, 1971 issue of this magazine editor Oppewal gave his testimonial on team teaching as the "single best method for producing the motivation and the means to improving teaching . . . I thus advocate it as the most inexpensive, yet most radical, form of inservice teacher training yet devised."

We have some thoughts and experiences to share with you. As is often the case, special circumstances usher in the occasion for change. Such opportunity came to Holland Christian Schools this year. After a few years of greatly reduced Kindergarten enrollments, and five years of adjustment to our new high school building, the school decided to go back to a four year high school plan, thereby moving over two hundred students out of the buildings in use for K-9 classes. Once this occurred, other things could happen. Now we operate a middle school for grades 6, 7 and 8. Two smaller elementary buildings have been phased out, and all south-of-the-river elementary children are grouped by grades into two buildings. Our South Side building houses grades K-2. The Maplewood building houses grades 3-5. Rose Park now houses Grades K-5 instead of K-6.

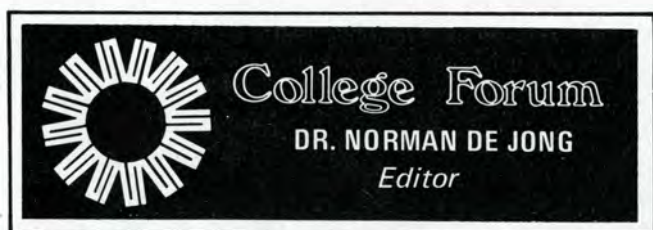
For many years the school struggled to provide quality education and equality of opportunity for elementary children in as many as six elementary

locations. Busses would be assigned and reassigned to certain buildings, be switched from one elementary building to another from year to year. Even then, class sizes would vary greatly. Suddenly, because all children of like ages were in just two places, the stage was opened for dramatic educational opportunity. At once, the supply of equipment and materials was multiplied by 2 or 3. Vast differences of class sizes were instantly erased. Most important, five or six isolated teachers were brought together, not just for an hour once a month or so, but with an opportunity for continuous sharing and joint planning.

These circumstances gave us the incentive for forming *teams for teaching*. How do you change a junior high to a middle school over night? Our teachers agreed that departmental planning must yield to school-within-a-school and individualized planning. Soon three teams for teaching emerged, (by grades) and a team leader was appointed for each. Weekly planning sessions supplement the hour-by-hour sharing that goes on. The middle school does not claim to do a whole lot of team teaching, but forming the teams provides much of the benefit of team teaching: the sharing of professional expertise and attitudes. Also, with teams in readiness, team teaching can follow naturally when the teams are ready for it. Teachers are already suggesting areas for team teaching. Patterns for change in the elementary school started from the goal to increase the number of adults in the pupil-teacher ratio. Teachers with

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* This regular column is under the editorship of Warren Otte, Principal, Sylvan Christian Junior High, Grand Rapids. Mark Vander Ark and Lyle Ahrenholz, administrators in the Holland, Michigan Christian School Association, contributed this column.



Editorial

Raise The Recruitment Budget?

by Norman De Jong*

The college scene is a changing one. Things are just not what they were two, three or four years ago. Enrollments are down or trending in that direction. Budgets are pinched and sometimes cut. New faculty positions are scarce or non-existent, with graduate students desperately searching for some position in which to practice their newly acquired expertise. At Calvin, Covenant, Dordt and Trinity¹ we have felt and worried about the changing of the tide, but the Lord has been good to us and has spared us the kinds of traumatic cutbacks which many of our neighboring college communities have acutely suffered.

Our situation five years ago was almost the opposite of what we are experiencing today. At that time our efforts were feverishly directed toward recruitment of new faculty members and added classroom space. Today, recruitment is also in full swing, but this time with a new focus. Forget the new faculty, for we border on over-supply, but bring us students, for our jobs are at stake! If enrollments keep dipping, some of us, maybe you but hopefully not me, will shortly find ourselves out of work. Therefore, raise the budget for student recruitment and hire more vibrant, youthful college salesmen. Increase the advertising budget, too, please.

The accompanying article by Shirley Kuiper calls our attention to some of the issues and trends with which all of us must be concerned. For example, we must be alert to the fact that the major growth areas in post-secondary education are at the community colleges and vocational schools. Fewer students, and particularly is this true within

Christian circles, are opting for the "liberal arts" college. Closely aligned with that shift, of course, is the different outlook in the "professional" job market. Why go to college to become a teacher if teachers are already in serious over-supply? Why go into the physics, math, chemistry and engineering fields if the space program is being phased out and government financed research programs are drastically curtailed?

What is to be our response to the changing college scene? Are we to withdraw into our neat "liberal arts" shells, turtle fashion, and close our eyes to that sullied and somewhat vulgar vocational activity which dares to steal the name of education? Some in our midst will probably argue for such a response. Others will argue for competitive warfare and roll out ever more recruiters to influence the choices of those beleaguered high school seniors. Raise the recruitment budget will be their standard reply.

One of our responses to the changing college scene must be that of careful, scholarly analysis. If we are ever to effect a cure for our presumed ailment, we must concern ourselves with causes and not merely symptoms. Possibly, and even probably, we will discover that our supposed symptoms of sickness will turn out to be healthy signs for which we should be thankful. Maybe, for example, our colleges are no longer being used by resident-non-students as the haven for draft dodgers. Possibly, because of somewhat tougher actions against campus radicals and the growing frustration of the wildly liberal, the campus is no longer the seed-bed for political revolution.

We have grown to our present, respective sizes for a number of reasons, some defensible, and some reprehensible. The two possible reasons for earlier growth cited in the preceding paragraph, for

Norman De Jong, Ph.D., Assoc. Prof. of Education, Dordt College, is the newly appointed editor of the College Forum Department.

* 1. Please note the impartial, alphabetical arrangement. May that approach to the Christian colleges, whose readership we solicit, set the tone for the duration of our editorship.

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example, might evoke a highly emotive response from some among us. Other possible growth factors, however, might be just as unsavory to our religious sensitivities. Suppose, for instance, that a significant number of our students leveled with us and admitted that they came to college to escape the demeaning and socially inferior occupations where physical labor is the order of the day. Would we consider such motivation Christian? Or would we, through our academic disciplines, try to reconstruct those attitudes and prejudices so as to recreate a Biblical spirit of approval to manual labor?

Plato once said that "a life unexamined is not worth living." Within tolerable latitudes, we might paraphrase that to mean, "a college education unexamined is not worth offering." Have we seriously scrutinized our offering, i.e., the product we are trying to sell in the now competitive educational marketplace? For some, the conclusion will be that we have already done that too often. "That ground" one of my friends is fond of saying,

"has already been plowed." That may be true, but consider the farmer who plows the same ground every year in order that a new crop may more easily take root. Since we expect a new crop (of freshmen) every year, maybe it is incumbent upon us annually to plow our fields. If we do, we might just unearth a set of anthropological and sociological presuppositions which are of "liberal arts" origin, but which can scarcely be labeled Christian. In short, the work done by the Zylstra's, Jellema's, and Jaarsma's of decades past should not be considered as finished.

What is our purpose in attracting students to our campuses? What motivates us to recruit? What kind of educational product do we try to produce? Your answers, whether they be fresh and challenging or tried and time-worn, are solicited. College faculty members, such questions ought to be your concern and not just the concern of our administrative leaders. Your voices need to be heard. Your insights need to be shared. This department is your outlet. Please contribute.

Let's Consider Post-Secondary Vocational Education

by Shirley Kuiper*

A Matter of Accountability

One of the big issues in education today is "accountability." Faced with steadily increasing costs of education and with the fact that in many areas property owners can scarcely be further tapped for funds for education, taxpayers and school boards have begun to challenge educators to give an account of themselves—to demonstrate that they are indeed doing what they have been hired to do. Industry is even getting into the act and promising under contract to do what the teachers supposedly have not been doing. Consequently, in recent years we have seen such phenomena as the Colorado legislature passing a statewide accountability law and the Gary, Indiana school board

entering into a contract with Behavioral Research Laboratories to teach reading and mathematics in one of the Gary elementary schools.

Many educators feel that the accountability idea is closely related to a very short-sighted view of education. Tied in with much of the accountability talk is talk about behavioral objectives, which tend to reduce knowledge to those kinds of performances that can be measured in quantitative fashion. Emphasis is placed on terminal behavior with little, if any, regard to what goes on in reaching the terminal behavior; knowledge is reduced to "knowing how" as opposed to "knowing that" or "coming to know." Thus, teachers whose students meet specified performance objectives are also deemed to have performed well, while those whose students do not are considered to have been unsuccessful or even irresponsible.

While behaviorists may err in viewing man

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merely as a physical organism that is constantly adjusting and readjusting to its environment, and while the accountability folk may err in considering the teacher's primary duty to be one of manipulating the environment in such a way that the student will make certain specified responses to it, I believe that we in the Reformed tradition may have erred for many years in emphasizing the intellectual-rational aspect of man and deemphasizing, indeed, almost totally ignoring, the physical and natural aspect. We have put together an admirable system of elementary, secondary, and higher education which can give good account of itself in terms of "mind developing"; but we have addressed ourselves only minimally to "hand developing."

Perhaps the time has come for us in Christian higher education to take a serious look at vocational education from the viewpoint of accountability. What responsibility do we have toward our "taxpayers" and what responsibility do we have toward our God to provide opportunities for vocational education at the post-secondary level? How do we rate in an audit of what we have done to meet the educational needs of *all* covenant children?

A Rejection of the Liberal Arts-Vocational Arts Dichotomy

In approaching this question we must first of all recognize the illegitimacy of the dichotomy between the liberal arts and the vocational arts that has stood for many years. Although such distinction may be a convenient way of designating certain areas of study, it has tended to be used in the schools to distinguish the more noble from the less noble areas of study.

Attaching greater prestige value to the study of the liberal arts than to the study of the vocational arts seems to be a carryover from the Greek tradition, with no support from the Reformed tradition. Both Plato and Aristotle spoke of levels of knowledge which elevated the reflective above the practical. Plato spoke of the "ascent of the soul into the intellectual world"—an ascent which only few were capable of making, after which they might be "unwilling to descend to human affairs." Bodily and emotional experience were considered to be inferior types of knowing. Aristotle's organization of knowledge into the theoretical, the practical, and the productive closely paralleled the class structure present in Greek society: the intelligentsia, the professionals, and the craftsmen.

In contrast to Plato, the Biblical view of man is

that of the unity of the intellectual and physical, the rational and natural, the soul and body. These capacities relate man to God and to the world. Furthermore, as Beversluis emphasizes,¹ the uniqueness of man is not only the capacity that is *in* him but the task that is assigned *to* him by God. It is interesting that that task, commonly referred to as the cultural mandate, is expressed in words that suggest physical labor. To "subdue the earth" and "to have dominion over the fish of the sea" surely suggest physical labor. Although we verbally assent to the dignity of all work and profess that a Christian can serve God in any occupation or profession, our practice has not confirmed this confession. The curricula of the colleges supported by Reformed Christians and of many of the Christian high schools suggest that Aristotle's influence is still felt strongly: the intelligentsia and the professionals are attended to, but not the craftsmen.

If we reject the Greek elevation of the intellectual above the practical, and if we accept the Biblical view of man and of work, we must, it seems, seriously consider the inclusion of the vocational studies in the curriculum.

Why Vocational Studies at the Post-Secondary Level?

After acknowledging the legitimate inclusion of the vocational arts in the curriculum, perhaps the next question is, But why in the *post-secondary* curriculum? A listing of some recent college-related phenomena may give some useful background for the consideration of that question.

1. During the late 1960's and early 1970's, a higher percentage of Christian high school graduates went on to some form of post-secondary education than was true during the 1950's. However, during that same time administrators and faculties at Calvin, Dordt, and Trinity colleges have become increasingly aware that a smaller percentage of those students are coming to the Christian colleges. A corresponding phenomenon has been the rapid growth of community colleges and technical schools during the 1960's. Although the "loss" of the Christian high school students to the state institutions is not wholly accounted for by the interest of those students in vocational training, surely some of them have been attracted to institutions other than our denominational colleges because of the

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1. Nicholas Henry Beversluis, *Christian Philosophy of Education* (Grand Rapids: National Union of Christian Schools, 1971), pp. 18-33.

availability of technical education at the easily-accessible, relatively low-cost community colleges and technical schools.

2. The social and economic conditions of the 70's create job-related problems for the high school graduate that did not exist in the 40's and 50's. In this "post-industrial" era, industry is faced with the very real option of using new technologies which will reduce the number of workers required for a given level of production. At the same time, a record number of young people are reaching the age at which they enter the job market. Therefore, many economists feel that the desirable thing to do is to delay their entry into the job market as long as possible. Industry responds to that economic demand by raising the entry level of education required for jobs and reducing the amount of on-the-job training that it is willing to assume. Consequently, young people are finding it more difficult to get jobs without some kind of specialized training and are looking to the high schools and colleges to make such education available to them.
3. Technological advances have changed the nature of some vocational fields. Areas which formerly required no specialized training or which could be readily mastered with on-the-job training, now have become so technical as to require a period of organized, disciplined training. The successful farmer today, for example, is an economist and scientist as well as a husbandman. Yesterday's farmer has been replaced by today's agronomist. The Des Moines *Register* recently indicated that four Iowa cities have been selected as pilot areas for the certification of auto mechanics. Those who receive certification must demonstrate their excellence in all areas of motor maintenance, including a demonstration of continuing education to keep up with the changes that are constantly being made on automobiles.
4. Some Christian high schools are beginning to extend their vocational education offerings beyond the business education field. As the high schools expand their programs, there will be an increased demand for qualified vocational instructors. If the past experience in attempts to find qualified business teachers for the Christian schools is any indication of the kind of problems the high schools will face when trying to staff other vocational programs, we may assume that the high schools will face serious problems in staffing their vocational programs until the Christian colleges provide teacher-education programs in the vocational arts.

Our Profession Must Be Practiced

Having rejected a false dichotomy between the vocational arts and the liberal arts, and having

looked at some phenomena which suggest a need for post-secondary vocational education, I believe the time has come for us to put our profession into practice. The NUCS Bylaws (Article II) state "that the purpose of Christian schools is to educate children for a life of obedience to their calling in this world as image-bearers of God; that this calling is to know God's Word and His creation, *to consecrate the whole of human life to God*, to love their fellow man, and *to be stewards in their God-given cultural task*."²

Surely no one can deny that the cultural task extends to the work of the hands as well as to the work of the head. Doesn't the Christian community have a covenant obligation to the student whose cultural task is to serve man as he serves under God as an auto mechanic, a farmer, a computer programmer, a cosmetologist, or a secretary?

The faculty of Dordt College has adopted the following statements: "One must guard against any spirit which assigns the less educated to a lower, an inferior life before Christ. One must rather hold to the dignity of all labor where it is responsibly exercised in Christ and then one will rightly appreciate its value in the Kingdom life . . . the subject matter of a Christian liberal arts college is the entire creation. It offers knowledge of man and his world—their origin, nature, purpose, history, problems, achievements, duties, and destiny as God gives enlightenment through His Word and Holy Spirit. This is in agreement with the principle that no science is outside of the domain of a college curriculum . . . curricular offerings can and ought to be increased to meet a wider area of Kingdom demands. Which courses to add will depend upon their relevancy and urgency for the Kingdom life."³

I believe that the phenomena previously listed give evidence of a Kingdom need that perhaps did not exist 20 years ago, certainly not to the extent that it does today; that is the need for post-secondary vocational education in a Christian context which will help the entire Christian community understand more fully the dignity of all work and the need to consecrate it to Christ. Such understanding must include more than the intellectual and verbal assent to the principle that we already find in our philosophy, theology, and history classes. It must come to expression in a commitment to a total experience of Christian education for those who will be engaged in the practice of the vocational arts.

2. Italics added.

3. *Scripturally-Oriented Higher Education*, (Sioux Center: Dordt College, 1967), pp. 40-42.

KEEPING UP

With The Literature Of Education

By Violet Wagener*

From The Desk Of The Social Studies Editor:

The purpose of the Christian Educators Journal is to provide a sounding-board for you who feel that you have something to share in the area of teaching techniques, praise and constructive criticism relating to your area of educational pursuit, and personal research you have attempted in a particular field of education.

However, I think that the Journal has another function and that it is also an "echoing-board", a place where we can have others relate for us their experiences in the whole complex field of Education. It is to this purpose that the Social Studies department addresses itself in the following article.

During the past summer, Mr. Gordon Oosterman, Social Studies Coordinator for the N.U.C.S., fraternally suggested that I visit the facilities of ERIC/CbESS located in Boulder, Colorado. The purpose of this visit was to acquaint myself with this organization and then perhaps share my experiences with the readers of the C.E.J. I went, I saw, and I came away thoroughly impressed. What impressed me most was that ERIC is national, not only in its geographical locales but also in the scope of educational disciplines which it services.

Violet Wagener, Associate Director of ERIC/CbESS and Sharon Ervin, Staff consultant, are very well versed in the field of social studies education but also in the overall concept of ERIC. In this present article, Ms Wagener presents a bird's-eye sketch of the entire system. She and Ms. Ervin will add to our knowledge in forthcoming Journal articles.

J.T. Vander Meulen

Educators yearn for the day when they can keep up with their field by scanning half a dozen journals and going to a conference or two. For better or worse, however, that day is past. The rate of change continues to accelerate. Knowledge multiplies. Research, practice results, and new ideas are reported by thousands of special groups, colleges and universities, and state, local, and federal agencies. The scatter of educational literature, added to the great volume, threatens a breakdown in communications. That's where ERIC comes in.

ERIC, an acronym for Educational Resources Information Center, is a nationwide information system designed to provide educators easy access to material that will help them keep abreast of what's happening in their teaching, research, or administrative fields and that can be used in developing more effective educational programs.

The Office of Education established the ERIC program in 1968 to provide quick access to the unruly educational literature. The program now is administered by the National Institute of Education (NIE). ERIC collects, screens, and organizes current, hard-to-obtain educational documents, prepares interpretative summaries, practical guidance papers, research reviews, and bibliographies on critical educational topics, and furnishes copies of those documents at nominal cost.

The field of education is divided arbitrarily into 18 topical areas and a "clearinghouse" for each area has two charges: 1) to collect, select, abstract, and index the current hard-to-obtain literature in its scope; and 2) to write or commission information analysis papers for teachers, administrators, or consultants. Each clearinghouse has a sponsoring institution that is also deeply involved in the topic area.

* Violet Wagener is Associate Director, ERIC Clearinghouse for Social Studies/Social Science Education.

Using ERIC

How does the educator with a special interest or problem tap the ERIC resource of selected literature? First, he may subscribe to or consult in a school or university library the abstract and index journals published by the system. These are:

Research in Education

Superintendent of Documents

U.S. Government Printing Office

Washington, D.C. 20402

Current Index to Journals in Education

CCM Information Corporation

P.O. Box 689, FDR Station

New York, New York 10022

Subscription price for 12 issues per year is \$39

Second, he may obtain the complete document abstracted in RIE. Although the abstracts in RIE are sometimes adequate in themselves, the complete document may be purchased from the ERIC Document Reproduction Service (EDRS), P.O. Drawer O, Bethesda, Maryland 20014. Ninety percent of the documents listed in RIE are available from EDRS in microfiche at 65 cents per title and/or a xerographic copy at \$3.29 per 100 pages. There are complete collections of all the ERIC documents in USOE regional offices and many universities and regional or school district centers. Microfiche can be read on readers as inexpensive as a portable \$100 model or on microfilm readers with a microfiche attachment. Journal articles indexed in CIJE are not available in microfiche at this time but may be obtained in libraries or by journal subscription.

Third, he may send his request for information to an ERIC Clearinghouse. Clearinghouses try to answer all requests for specific information about the literature in their scope. Most clearinghouses publish newsletters, which are available free of charge directly from the clearinghouse. ERIC Clearinghouse for Social Studies/Social Science Education (ERIC/ChESS for convenience) publishes *Keeping Up* five times a year and keeps readers aware of outstanding documents abstracted in RIE and made available through EDRS. Other news about the ERIC system and developments in social studies education is included.

Clearinghouses and their addresses are:

ERIC-ADULT EDUCATION

Syracuse University

107 Roney Lane

Syracuse, New York 13210

ERIC Clearinghouse for Social Studies Education

855 Broadway

Boulder, Colo 80302

ERIC-COUNSELING AND PERSONNEL SERVICES

School of Education Building

University of Michigan

Ann Arbor, Michigan 48104

ERIC-THE DISADVANTAGED

Teachers College-Box 40

Columbia University

New York, New York 10027

The ABC's of Teaching

by Ronald T. Hyman*



is for Asking questions.

Asking questions is central to teaching—more so for the student than for the teacher. As a teacher, rather than asking a question, try leading your students to ask themselves what they know and how they know it.



is for Books.

It is often more educational to write a book than to read one. Try it with your students.



is for Curriculum.

Curriculum, put very simply, is what you want to teach. Have you considered that your children might be compelled to attend school? Is your curriculum worth it?



is for Dialog and Discipline problems.

Which have you had lately with your students? Try dialog and see what happens to discipline.



is for Exams and Evaluation.

Both need to be played down so that we can get on with E for Educating. Remember how you felt when you were constantly examined and evaluated? (See the letter G.)



is for Firing line.

Firing line is a term some people frequently use when talking about classroom teaching. It stems from a war perspective, so keep in mind an old adage: A man's actions are shaped by the perspective he has.



is for Grading.

To grade someone is to judge him. To judge someone, it is necessary to have both significant facts and criteria. Which ones do you use? Why these?



is for Homework.

Homework is a funny thing: Students hate doing it and teachers hate checking it. Why do you assign it? Is this a valid reason?

Ronald T. Hyman is associate professor of education at Rutgers University. New Brunswick, NJ.

ERIC—EARLY CHILDHOOD EDUCATION
805 West Pennsylvania Avenue
Urbana, Illinois 61801

ERIC—EDUCATIONAL MANAGEMENT
University of Oregon
Eugene, Oregon 97403

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Institute for Communication Research
Stanford University
Stanford, California 94305

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Council for Exceptional Children
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Arlington, Virginia 22202

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is for Independence and Intellectual Integrity.

Independence and intellectual integrity may not be the only elements in teaching, but they are necessary ones. Do you strive for them? In yourself? In your students?



is for Jail

Students often think of school as a jail. They see the teacher as jailer and themselves as prisoners. Needless to say, this is a destructive image. What can you do to eliminate it?



is for Knowledge.

Many teachers focus on knowledge for their students. But what is knowledge? How do you know when you know something? Is this something worth knowing?



is for Listening.

Teaching requires the teacher to listen to his students with all his senses.



is for Music.

Music offers such terms as harmony, beauty, tempo, rhythm, balance, orchestration, and style. Have you considered using these terms to view teaching?



is for Nongraded schools.

Nongradedness allows for flexibility. Why should you place all students in a grade by age and require them to do the same things at the same time? Why keep them all together for a whole year?



is for Observe.

Observe the advice of the ancient Hebrews: To be a wise teacher, you must always remain a student.



is for Principles.

We strive to teach principles. For example, in teaching a person to dance the waltz we teach him how to keep in time with the music—not merely to dance in a particular ballroom or to a particular Strauss piece. How do you teach principles?



is for Question and Query (both have the same Latin root, *quaerer*, and are related to "inquiry").

A question spurs thinking, and children are natural questioners. What are you doing to encourage your students in class to ask questions? Are the questions a person asks or the answers he offers the mark of his quality?



is for Relevance.

It may sound like a cliché by this time, but the teacher does start out with a considerable advantage if his students come to class excited and interested; they will be if they are dealing with issues which touch directly upon their lives.



is for Student.

Our aim in teaching is to help the student to enhance his capacity for independent action. How have you helped your students to become independent?



is for Thinking—critical, reflective thinking.

Teach a student not *what* to think but *how* to think. Is there anything more powerful you can teach him? How do you do this?



is for Understanding.

We want our students to learn what we're teaching, but more important, to understand it. To do this, you have to understand the students.



is for Values.

When teaching knowledge and skills, we teach values, implicitly and often explicitly. Which values do you teach? Which way? Which ones should you teach?



is for Writing.

Writing is one of the basic three R's. Which other communication skills should we teach? Role-playing, appreciating music and art?



is for X the unknown.

There are many unknowns in teaching. For example, how do you precisely characterize the good teacher?



is left blank.

This is to demonstrate that a teacher doesn't have to know everything, despite student expectations. The sooner we come to this understanding, the better off we'll be. (Y could be for You—the teacher of whom student expectations will be enormous. Can you deliver?)



is for Zonked.

A teacher who has taught his lesson well will no doubt be zonked—pooped—bushed—or whatever term you use. Why do some people still think holidays are for students only?

This article originally appeared in the March 1971 *Pbi Delta Kappan* and is reprinted here by permission of the magazine and author Hyman.

SOCIAL STUDIES

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ERIC/ChESS is sponsored by the Social Science Education Consortium (SSEC) and the University of Colorado. Being close to Denver, Colorado, it has been able to host Mr. Van der Meulen and teachers from the Denver Christian School. The facilities of the clearinghouse, its complete

collection of microfiche documents, additional published materials, and developmental social studies project materials collected by SSEC are available for the school's use at the center.

All clearinghouses need feedback from educators about the effectiveness of the system, and most of all they need a steady flow of current documents from which to select key items to abstract, index, and announce nationally through *Research in Education*. Mimeographed or printed research reports, conference papers, speeches, guides, or experimental materials can be sent to any clearinghouse.

There are several "how-to-use-ERIC" guides. One which concentrates on helping the requestor state his problem, then leads him step by step through the indexing system in RIE, is *Everyman's Guide, An ERIC Search System for Social Studies Teachers, Consultants, and Librarians*, by Sharon Ervin. This was published by ERIC/ChESS and is for sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Order stock number 1780-0828. The price is 30 cents. The guide is also available in ERIC microfilm collections and from EDRS, order ED 049 960.

Other "how-to-use-ERIC" media are:

A tape-slide packet, "Introducing ERIC/ChESS," by Dan Booth. Order from SSEC, 855 Broadway, Boulder, Colorado 80302. Price is \$30.00. A workshop kit will also be available soon.

A filmstrip and tape, "All about ERIC," by Robyn Baugham. Order from Photo Lab, Inc., 3825 Georgia Ave., N.W., Washington, D.C. 20011. Price is \$25.

"How to Use ERIC," a 14-page pamphlet, \$0.35. Order from Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Order No. OE-12037-C.

ERIC Training Filmstrips: A set of three filmstrips and accompanying record on the use of ERIC. "Introduction to ERIC," "HOW to USE ERIC," and "ERIC Advanced Training Program." Order from: National Audiovisual Center, Washington, D.C. 20409. \$5.00/set.

"How to Conduct a Search Through ERIC," ERIC Documents Reproduction Service, Leasco Information Products, Inc., P.O. Drawer O, Bethesda, Maryland 20014 (ED 036 499, MF, \$0.65, HC, \$3.29).

An article in the next *Christian Educators Journal* will include excerpts from the *Everyman's Guide* and summaries of outstanding documents in the ERIC system.

Language Arts

DON CORAY, Editor

Basic Books For The Christian High School Or College Library

by Merle Meeter

"We must begin to write books some time in which our doctrinal identity is unmistakable and of which it can nevertheless be said that they savor not at all of sectarian disease." So observed Dr. Henry Zylstra of the Calvin College English department in his essay entitled "Of Writing Many Books" (*The Reformed Journal*, January, 1955—also included in his posthumous volume *Testament of Vision*).

Though I am not sure that my former professor of English had in mind *all* the categories of literature that are represented following this essay, yet I am certain that he is rejoicing, praise God!, over the way the Reformed, evangelical Christian community has responded to his challenge and how many Christ-believing authors have come, by the Holy Spirit, to share the contagion of his commitment to proclaim the truth and glory of God through literature.

All but a small minority of the books listed below in the six (somewhat arbitrary) genres were written after Dr. Zylstra penned his eloquent and qualified appeal in 1955—which was, incidentally, the year of my graduation from Calvin College. At that time, I was reading mostly novels, drama, and poetry. And I was already somewhat surprised and puzzled to discover that although there was much pseudo-Christian, or nominally Christian, literature, yet there was tragically little that had the truly Biblical spirit, theme, and tone characteristic of God-glorifying, Christ-centered imaginative writing.

* Mr. Meeter is a professor of English, Dordt College, Sioux Center, Iowa.

Reformed Perspective

Surely, there was Roman Catholic literature aplenty, but finally one tires of the confusion and inner antagonism generated by an inherently dual way of salvation: on the one hand, man's good works and assumed merit; on the other, God's free grace in Jesus Christ. Also, most Roman Catholic literature before the sixties was flawed by the assumption that only the clergy had a "spiritual" calling or vocation from God. The Scriptural emphasis of Reformed Protestantism—from John Calvin through Abraham Kuyper to Calvin Seerveld, Francis Schaeffer, and Cornelius Van Til is that *all* aspects of our life and endeavor are holy, to be consecrated to the sovereign, loving God. No dichotomy of "sacred" and "secular" exists.

"There is not a square inch of God's creation," professed Kuyper, "over which the Lord Christ does not declare, 'I am King!'" Just before His ascension, Jesus said, "All power is given unto Me in heaven and in earth!" and He calls us to uncompromising allegiance as His disciples and witnesses in whatever we do: "If you love Me, keep My commandments!" For "Whether you eat, or whether you drink, do all to the glory of God."

Question of Time

"How can anyone find time to read all those books on the list?" you may ask. As an experiment about ten years ago, I read 340 books in 340 days, desisting only when summer-school courses at the University of Iowa began to require my extra time. The longer books, like James Joyce's pagan-spirited stream-of-consciousness novel *Ulysses*, I toiled through over a three- or four-day period, while reading a 150-200 page book each day also. I maintained my reading rate at a tense two or three pages a minute. Moreover, I kept a notecard on each work I read.

Now, I don't recommend that method. Not exactly. Better to read more discriminatingly than I had time to do then. And *one* page a minute is fast enough to read with concentration for maximum comprehension. A rate of 40-60 pages per hour—depending on type size and the difficulty of the material—is nothing to be ashamed of. Work for that!

But a student should attempt to read a book a week in addition to regular class assignments and prescribed readings. (Education is not *all* prescription, you know.) Many of the books listed below

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are 2-3 hour books, although there are several 10-12 hour tomes under "Expository Writings"—save them for long weekends and vacations. Also, start with the simpler ones—the ones that have a Thank-You,-Jesus spontaneity and natural beauty—and then work up to the more complex as your apperceptive background grows. Many students will not be able to discipline themselves to read a book a week without academic pressure, however. Well, then, read one a month, but at least begin to develop the habit of reading the best books, on your own!

It is evident, of course, that one cannot read all the books even in a relatively young library such as Dordt's (now moving toward 60,000 volumes), much less the million or more books in a large secular university library. Consequently, you must pray for and exercise Christian stewardship in your reading, asking yourself, "Am I justified in investing six hours of God-given time in reading this book?" Sometimes the answer will be "Yes." To help you say "Yes" more frequently, with the delight of anticipation and the assurance of edification, I append the book list that immediately follows.

Evangelical Christian Literature in Several Genres

I. Fiction:

- Ken Anderson—*The Adjustable Halo*
Joseph Bayle—*The Gospel Blimp, I Saw Gooley Fly* (short stories)
Argye Briggs—*Both Banks of the River, Root Out of Dry Ground*
John Bunyan—*The Pilgrim's Progress*
Henry Coray—*Deep Thunder, Son of Tears* (biog. novel on Augustine)
Matsu Crawford—*To Make the Wounded Whole*
Elisabeth Elliot—*No Graven Image*
Edna Gerstner—*Idelette* (biog. novel on Calvin's wife)
Olov Hartman—*Marching Orders*
Grace Irwin—*Least of All Saints, Servant of Slaves* (biog. novel on John Newton)
Christmas C. Kauffman—*Lucy Winchester, Hidden Rainbow*
C.S. Lewis—*Out of the Silent Planet, Perelandra, The Screwtape Letters, The Great Divorce, The Lion, the Witch, and the Wardrobe, Prince Caspian, The Silver Chair, The Voyage of the "Dawn Treader", The Last Battle, The Horse and His Boy, The Magician's Nephew*
Joe Musser—*Behold a Pale Horse* (premil. slant)
Bernard Palmer—*Whisper the Robin, The Wind Blows Wild, My Son, My Son* (biog. novel)
Lew Wallace—*Ben Hur* (Roman Catholic bias)
Rudy Wiebe—*Peace Shall Destroy Many, First and Vital Candle*
Sherwood Wirt—*Passport to Life City* (a modern *Pilgrim's Progress*)

Lon Woodrum—*Right on With Love, Baby*

II. Poetry and Drama:

- Margaret Avison—*The Dumbfounding*
Joseph Bayly—*Psalms of My Life*
Thomas John Carlisle—*You, Jonah!, Celebration!*
Margaret Clarkson—*Bright Shining After Rain*
T.S. Eliot—*Murder in the Cathedral* (drama), *Choruses from "The Rock"*
Harry Houtman, ed.—*Six Days*
Merle Meeter—*Canticles to the Lion-Lamb, Prince of God*
Vassar Miller—*Onions and Roses, My Bones Being Wiser, Wage War on Silence*
Dorothy Sayers—*The Man Born to Be King* (series of radio plays)
Luci Shaw—*Listen to the Green*
Henrietta Ten Harmsel, tr.—*Jacob Revius* (poetry)

III. Biographies:

- Felipe Alou—*My Life and Baseball*
Myron Augsburger—*Pilgrim Aflame*
Roland Bainton—*Here I Stand* (Luther)
A.J. Boersma—*In the School of the Master*
Pat Boone—*A New Song*
Dave Boyer—*So Long, Joey*
Brother Andrew—*God's Smuggler*
Anita Bryant—*Mine Eyes Have Seen the Glory, Amazing Grace*
Lee Bryant—*Come, Fill My Cup*
John Bunyan—*Grace Abounding to the Chief of Sinners*
Emile Cailliet—*Journey Into Light*
Betty Carlson—*The Unhurried Chase*
Mary Carson—*Ginny: A True Story*
Nicky Cruz—*Run, Baby, Run*
Elisabeth Elliot—*Shadow of the Almighty*
Dale Evans Rogers—*Woman at the Well*
W.Y. Fullerton—*Charles H. Spurgeon*
Jerome Hines—*This Is My Story, This Is My Song* Gert
Gertrude Hoeksema—*Therefore Have I Spoken*
Jane Huff—*Whom the Lord Loveth*
Christine Hunter—*Gladys Aylward: The Little Woman*
Margaret Johnson—*18: No Time to Waste*
Helen Kooiman—*Cameos*
Bastian Kruithof—*The Lively Pilgrim*
C.S. Lewis—*Surprised by Joy, A Grief Observed*
Catherine Marshall—*A Man Called Peter, To Live Again*
Iain Murray—*The Forgotten Spurgeon*
T.H.L. Parker—*Portrait of Calvin*
John Pollock—*Moody, Billy Graham, A Foreign Devil in China, Hudson Taylor and Maria*
Haralan Popov—*Tortured for His Faith*
Eugenia Price—*The Burden Is Light*
Bobby Richardson—*The Bobby Richardson Story*
Pat Robertson—*Shout It from the Housetops*
George Beverly Shea—*Then Sing My Soul*
Don Shinnick—*Always a Winner*
Tom Skinner—*Black and Free*
Ben Song—*Born Out of Conflict*
Mrs. Howard Taylor—*The Triumph of John and Betty Stam*

Terry Thomas—*At Least We Were Married*
 Frank Vanden Berg—*Abraham Kuyper*
 F.D. Walker—*William Carey*
 Ethel Waters—*To Me Its Wonderful*
 Eleanor Searle Whitney—*Invitation to Joy*
 David Wilkerson—*The Cross and the Switchblade*
 Dorothy Clarke Wilson—*Dr. Ida, Take My Hands, Ten Fingers for God*
 Sherwood Wirt—*Love Song* (modern version of Augustine's *Confessions*)

IV. Missionary Documentary:

Joseph Bayly—*Congo Crises*
 William Chapman—*The Story Without an End*
 Homer Dowdy—*The Bamboo Cross, Christ's Witch Doctor, Out of the Jaws of the Lion*
 Elisabeth Elliot—*Through Gates of Splendor, The Savage, My Kinsman*
 James Hefley—*Peril by Choice, By Life or by Death, Adventures with God*
 Russell T. Hitt—*Sensei, Jungle Pilot*
 David Howard—*Hammered as Gold*
 Bruce Hunt—*For a Testimony*
 W. Phillip Keller—*Splendour from the Sea*
 Elisabeth K. Kinnear—*She Sat Where They Sat*
 John Paton—*Thirty Years with South Sea Cannibals*
 Vaughan Rees—*The Jesus Family in Communist China*
 Helen Roseveare—*Give Me This Mountain*
 Mel Rari—*Like a Mighty Wind*
 Martha Wall—*Splinters from an African Log*
 Ethel Wallis—*2000 Tongues to Go, Dayuma Story, Tariri: My Story, God Speaks Navajo*

V. Personal Experience:

Ethel Barrett—*There I Stood in All My Splendor*
 Joseph Bayly—*View from a Hearse*
 Helen Beardsley—*Who Gets the Drumstick?*
 Bernard Brunsting—*He Is Not Gone*
 Lydia Buksbazen—*They Looked for a City*
 Betty Carlson—*Right Side Up*
 Emile Cailliet—*Alone at High Noon*
 Nicky Cruz—*The Lonely Now*
 Thomas Howard—*Christ the Tiger*
 Rex Humbard—*Miracles in My Life*
 Francis Johnston—*Please, Don't Strike That Match!*
 Gladys Kooiman—*When Death Takes a Father*
 Helen Kooiman—*Transformed*
 Katherine Kuhlman—*I Believe in Miracles*
 C.S. Lewis—*Christian Reflections*
 Catherine Marshall—*Beyond Ourselves*
 Keith Miller—*The Taste of New Wine, Habitation of Dragons*
 George Otis—*High Adventure*
 William Pannell—*My Friend, the Enemy*
 Eugenia Price—*Discoveries*
 Edith Schaeffer—*L'Abri, Hidden Art*
 Thea Van Halsema—*Safari for Seven*
 David Wilkerson—*Parents on Trial, The Little People, Hey, Preach, You're Comin' Through!, Get Your Hands*

Off My Throat!

Richard Wurmbrand—*Tortured for Christ, Underground Saints, Stronger Than Prison Walls*

Sabina Wurmbrand—*The Pastor's Wife*

VI. Expository Writings:

Jay Adams—*Competent to Counsel, The Big Umbrella*
 N.H. Beversluis—*Christian Philosophy of Education*
 Stewart Custer—*Inspiration and Inerrancy*
 Bolton Davidheiser—*Evolution and the Christian Faith*
 Norman De Jong—*Education in the Truth*
 Ruth Etchells—*Unafraid to Be*
 Gordon Girod—*God Is Not Dead, The Way of Salvation*
 William Hendrickson—*More Than Conquerors*
 Jon Kennedy—*The Reformation of Journalism*
 Simon Kistemaker—*Interpreting God's Word for Today*
 R.B. Kuiper—*To Be or Not to Be Reformed*
 Bob Larson—*Rock and Roll: The Devil's Diversion*
 C.S. Lewis—*God in the Dock*
 D. Martyn Lloyd-Jones—*Authority*
 J. Gresham Machen—*Christianity and Liberalism*
 S.I. McMillen—*None of These Diseases*
 H. Henry Meeter—*The Basic Ideas of Calvinism*
 Merle Meeter—*Literature and the Gospel*
 Henry Morris—*The Genesis Flood, Biblical Cosmology and Modern Science, Studies in the Bible and Science*
 Iain Murray—*The Puritan Hope*
 Gary North—*Marx's Religion of Revolution*
 Clark Pinnock—*A Defense of Biblical Infallibility*
 W.S. Reed—*Christianity and Scholarship*
 H.R. Rookmaaker—*Modern Art and the Death of a Culture*
 H.E. Runner—*The Relation of the Bible to Learning*
 R.J. Rushdoony—*Law and Liberty, Intellectual Schizophrenia, Freud, The Mythology of Science, By What Standard?*
 Francis Schaeffer—*The God Who Is There, Death in the City, Pollution and the Death of Man, The Church Before the Watching World*
 Peter Schouls—*Man in Communication*
 Calvin Seerveld—*A Christian Critique of Art and Literature, Take Hold of God and Pull, For God's Sake Run With Joy*
 Hannah Smith—*The Christian's Secret of a Happy Life*
 E.L.H. Taylor—*The New Legality, Reformation or Revolution, The Christian Philosophy of Law, Politics, and Evolution and the Reform of Biology/the State*
 John R. Richardson—*Christian Economics*
 H. Van Riessen—*The University and Its Basis, The Society of the Future*
 Cornelius Van Til—*Christianity and Barthianism, A Christian View of Knowledge, Jerusalem and Athens* (ed. Geehan), *Christian Theistic Ethics* (syllabus)
 Henry Van Til—*The Calvinistic Concept of Culture*
 B.B. Warfield—*The Inspiration and Authority of the Bible*
 Lon Woodrum—*The Rebellious Planet*
 E.J. Young—*Thy Word Is Truth*
 S.U. Zuidema—*Sartre; and Kierkegaard*
 Henry Zylstra—*Testament of Vision*

A Point System Of Grading

by Richard T. Vander Laan

As a Christian teacher do you ever question your system of grading or evaluating your students? Have you ever faced criticisms from students for unfair grading? Several years ago I was unhappy with the conventional system of grading because I felt that too much weight was put on the six weeks test or semester test, and also it seemed that the attitude and personality of the student was involved too much in the grade. This I felt was not the correct Christian approach.

Then I came upon a Point System of Grading which has been very satisfying to me and my students. It is for this reason I want to share it with you. With this system every quiz, test, project, and report is given a certain number of points instead of a letter grade. For example, if a student gets two wrong on a 25 point quiz he will receive 23 points instead of a B+ or if he gets five wrong on a 50 point test he will receive 45 points instead of a B. The number of points are recorded instead of the letter grade.

POINT POSSIBILITIES

The total point possibilities on the various quizzes, tests, etc. are as follows:

1. 25 points are assigned to the weekly quizzes. I feel it is important that we test the progress of the students every week. I usually set the test for the same day each week, so the students know how to organize their study time. The quiz includes material discussed during that week.
2. 50 points are assigned to the Open Notebook

Tests, which are given every third week in place of the weekly quiz. This test is given to check on how well the student takes notes and how well he has organized his notes and hand-out sheets. There is a time limit on the test, so he must have everything in his notebook well organized for easy access to the answers. This test covers the material discussed over the past three weeks. The student cannot use the textbook nor former tests or quizzes on this test.

3. 100-150 points may be assigned to the Six Weeks Test. This is up to the teacher, depending upon the amount of time the student has for the test and upon the amount of material covered during the six week period. The Semester Test may range from 125-200 points.

4. 1-10 points may be given during the six weeks period for extra credit work. The number of points depends upon the quality of the report or project. The report or project must deal with the material being discussed during that given six weeks. Extra credit is encouraged because this extra work helps the student to better understand the material being discussed.

5. 100 points each are assigned to Leaf and Insect Collections, Projects, and Book Reports. These points are included in the Semester total points and not in the six weeks marking period.

6. 1 extra point is given for attendance each week if the student is present every day of that week. If present every day for six weeks he can receive 6 extra points. This is an incentive point, and can help him boost his point total for the six weeks.

STUDENT RECORD SHEET

Every student is required to keep a record of the number of points he receives on quizzes, tests, etc. This is to be done on a Student Record Sheet as shown below:

These Record Sheets are to be handed in at the end of each Six Weeks and each Semester, so that the teacher may check to see if the student's and teacher's total points are the same. This prevents the teacher from making a mistake on the student's grade.

The purpose of the student keeping a record of

his points is so he can keep a running account of his progress during the six weeks. If he sees that he is low in points for the six weeks, he can do some extra credit work to raise the point total. This extra credit must be done on the material we are studying at that time and must be handed in before the Six Weeks Test. With a little more effort then, he can raise his grade in other ways besides tests-as it is well known that some students do not perform well in a test.

Week	Assignments	Attendance	Weekly Quiz	Tests	Extra Credit	Total Points
1st	1-A p. 43-50	1	25			26
2nd	2-A p. 60 20B p. 65	1	22			23
3rd	3-A p. 75	absent		48		48
4th	4-A p. 82	1	22			23
5th	5-A p. 95	1	24			25
6th	6-A p. 103	1		90	5	96
Total						241 = A-
7th						
8th						
9th						
10th						
11th						
12th						
Total						
13th						
14th						
15th						
16th						
17th						
18th						
Total						
Leaf or Insect Collection Project or Book Report						
Semester Exam						
Grand Total						

THE NOTEBOOK

Every student is required to keep a notebook or folder which must contain the following:

1. Notes from class discussions and laboratory work
2. Completed assignments
3. Information from films or special outside speakers
4. Student Record Sheet
5. Additional materials handed out in class

This notebook does not have to be handed in, but must be well organized so the student will not have a difficult time finding the answers for the Open Notebook Test.

MAKE UP TESTS?

With this system the students are not required to make up weekly quizzes if they are absent, but will double the number of points earned on the next regular quiz. This will constitute the points for the quiz missed and the present quiz. There are two reasons for doing it this way. First of all, students that miss school have plenty of work to make up anyway, such as make-up assignments and getting the notes they missed while gone. Therefore, requiring them to make up a quiz would make them and the teacher overly busy. Secondly, students generally will receive approximately the same grade from week to week. It would average out close to normal this way. Also, the student will tend to work harder on the next quiz, since he knows it counts for two grades.

Make-up tests are required on Open Notebook Tests, because additional study is not necessary for them—he only needs to have his notes organized. Also, this is the teacher's check on the student's note taking and organization.

ASSIGNMENTS

Each assignment is given a number and letter. The number represents the week in which the assignment is given, and the letter represents which assignment it is of that week. For example, the second assignment of the third week would be labeled as 3-B and the third assignment of the fifth week would be 5-C.

When the teacher asks for the assignment to be handed in, he asks for the number and letter, i.e. 4-A or 6-B. These assignments are not given a number of points, but a Credit or Non-Credit, depending upon whether it is completed or not. The reason I do not give points on them is because I feel it is one of the requirements of the course. If the student gets a Non-Credit on the assignment, one point is deducted from his point total.

POINT EQUIVALENT

So that the student can keep track of the approximate letter grade he is getting, I hand out a Point Equivalent Sheet. The student can total his points, look on the Point Equivalent Sheet, and see if he needs to put forth more effort on the tests or do extra credit work. Below is an example of a couple point equivalencies:

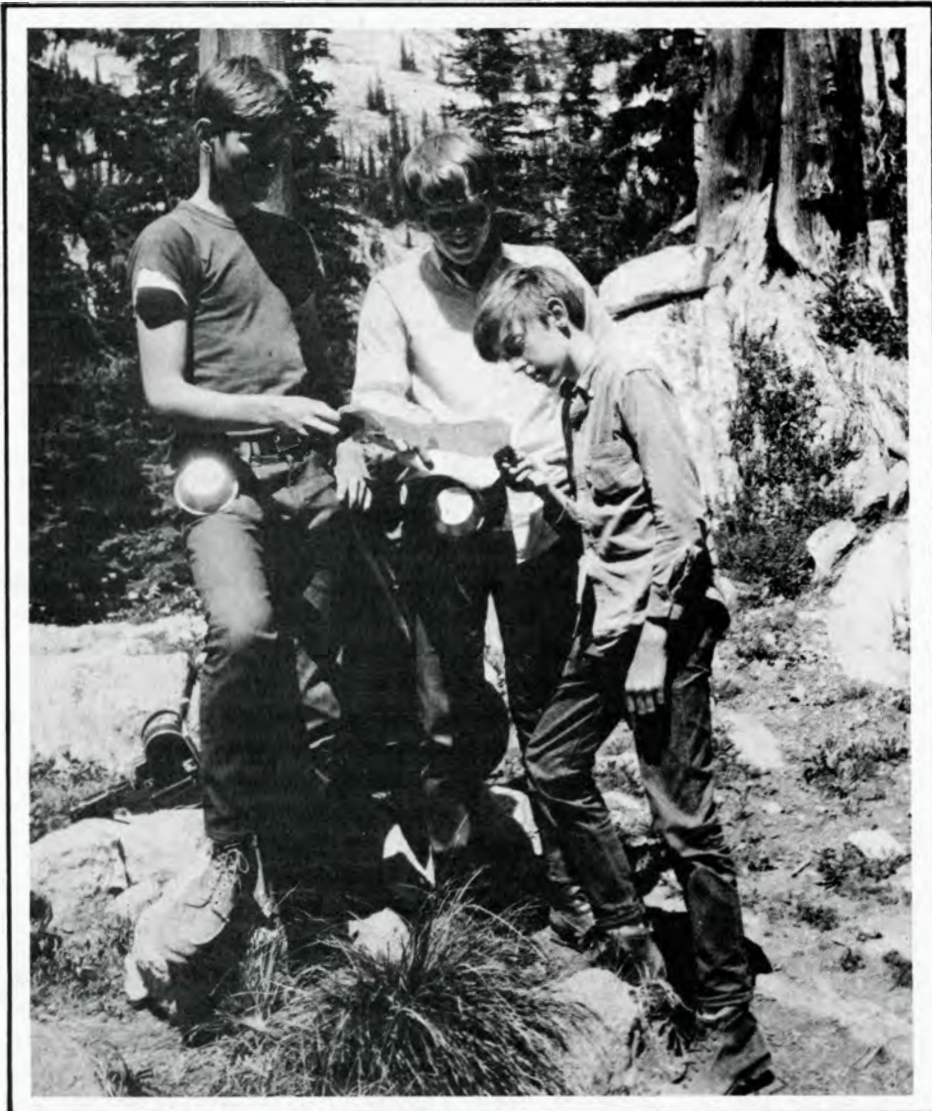
25 point Equivalency	50 Point Equivalency	250 Point Equivalency
A - 24.5 to 25	A - 49 to 50	A - 244 to 250
A- - 23.5 to 24	A- - 47.5 to 48.5	A- - 238 to 243
B+ - 22.5 to 23	B+ - 46 to 47	B+ - 231 to 237
B - 21.5 to 22	B - 44.5 to 45.5	B - 224 to 230
B- - 20.5 to 21	B- - 43 to 44	B- - 218 to 223
C+ - 19.5 to 20	C+ - 41.5 to 42.5	C+ - 211 to 217
C - 18.5 to 19	C - 40 to 41	C - 204 to 210
C- - 17.5 to 18	C- - 38.5 to 39.5	C- - 197 to 203
D+ - 16.5 to 17	D+ - 37 to 38	D+ - 190 to 196
D - 15.5 to 16	D - 35.5 to 36.5	D - 183 to 189
D- - 14.5 to 15	D- - 34 to 35	D- - 176 to 182
E - 14. to below	E - 33.5 to below	E - 175 to below

I am sure there may be criticisms of this system of grading, but I feel the advantages out-weigh the disadvantages. The student likes it because he always knows where he stands as far as his grade is concerned, and always knows when he is going to have a test. He also feels it is very fair because he knows how many points he has accumulated and therefore knows that the grade the teacher gives him is the correct one. He very seldom has an argument with the teacher on the grade he receives on his report card.

The advantages from the teacher's stand-point are that he does not have to be bothered by make up tests and he has a much easier way of figuring out the grade to give the student—by totaling the points. Another positive aspect of this system is that the student is encouraged to answer every question on every test, because every correct answer is one more point that goes to his point total in the Six Weeks or Semester. In other words, if he is not well prepared for a test, he will not give up and say, "I flunked the test anyway," but rather will try to get as many answers as he can. It is better to receive 14 points on a 25 point quiz for an E, than 10 points.

I feel as a Christian teacher this Point System is a very fair and accurate way of measuring the progress of my students. The students in the past have always appreciated this system also. Let us use grades to measure the student's progress, and not as a way to "get" the student. I only hope this article may be of some help to some teacher—whether Elementary, Junior High, Senior High, or College teacher. It works!

Educational CAMPING



*"All you ever wanted to know about
school camping, but never dared to ask"*

by Richard Rinck*

Educational camping appears to have begun in the early 1900's. Colleges began to establish camps or outdoor laboratories for engineering and science. During the great depression years, the federal government established the Civilian Conservation Corps Camps which provided opportunities that focused on the environment. In the 40's and 50's, large city school systems began to see the importance of an outdoor laboratory for their

students, and established camps. Today with the added impetus of the environmental crisis, the interest in school camping knows no bounds.

I suppose there are as many types of school camps as there are participating groups. Camps have been established for the purpose of taking the place of the annual class trip; some have been structured to teach certain curricular areas that can better be taught in a natural setting; others have been established to help develop students socially

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and to better human relations. Camping has been tracked for the bright, the dull, the socially maladjusted and the mentally retarded.

What does all this have to do with science camping as a glowing goal for you and yours, and then how do you set about aiming your sights? At Huff School, where we have been campers for fourteen years, our program begins in the fall when our sixth graders rapidly begin to absorb some of the economic facts of life. Seven hundred dollars is the goal set in order to provide a three day experience at Camp Roger on Little Bostwick Lake for seventy-plus eager Huffians. Through the merchandising of candy, popcorn, and bread, the goal moves ever nearer, the students becoming actively involved in the struggle.

Financial planning is but a small aspect of the total program. Planning in all areas by everyone involved is essential. There are seven major subject areas from which the students may choose their interests: Entomology, Marine Biology, Ecology, Botany, Language Arts, Math and Map Reading, and Ornithology. Each student selects two areas in which to concentrate. These topics have been highlighted by the sixth level teachers during the year so the student has some basis for understanding. Adequate preparation is the first essential, but enthusiastic supportive teachers are the second magic ingredient.

Once the choices are made, students may get involved in additional preliminary research in preparation for camping. Equipment lists are tabulated by the teachers and students and additional staff is hired by the administration. Parents of our school are an important factor all during this procedure, as they volunteer for kitchen staff and chaperoning if the need arises.

Seventeen staff members are involved in this venture, counting three of the regular staff, myself and two cooks. In addition to the school staff we hire seven additional teachers, and extra counselors for the evening. In this way the classroom teachers are free to handle management problems and illnesses or injuries that develop. Calvin College and Grand Rapids Junior College are our sources of professional help.

On a Wednesday morning in June, seventy sleepy children struggle aboard a bus at 6:30 A.M., loaded down with possessions for the trip to Rockford. Camp Roger, our destination, is ideal for our purposes—good facilities, a variety of habitats, numerous plants, and enough breathing space for our group. Camp is set up by 8:00 A.M. Classes begin at 9:00 A.M. sharp and last until noon. After lunch we have a two and a half hour

session followed by swimming, boating, or other recreation until 5:00 P.M. In the evening there may be special supportive speakers, movies, or other activities. There are early morning bird hikes, a polar bear dip, and a Language Arts newspaper. Any such listing cannot begin to cover the kinds of learning that takes place, or the growth that develops almost overnight for some child with a

One evening the campers entertain the staff and parents from our school, acting as hosts and hostesses while they display their catalogued specimens, distribute their literary efforts, sing camp songs, and offer a dramatic presentation. Friday afternoon, a happy but exhausted crew stagger out of the buses into the arms of their parents. We are still distributing lost sweaters for several days afterwards, but the memories linger on like smoke from a campfire.

Our camp experience has grown over the years, developing, discarding, improving, stumbling over some idea which we felt must be incorporated into our program the next year. Over the fourteen years we have adjusted and changed to fit the individual groups, staff available, etc. This helped keep the program going.

The following considerations may help you make some decisions once you have set down the goals and purposes for your camp:

Selecting a suitable camp location—This involves cabin availability, kitchen and dining facilities, and other physical arrangements. Do they meet your needs?

Time—What time of the year will you schedule your hiatus? Camps today are run during all four seasons. The time of year will naturally affect all other arrangements.

Program—A well planned program is the benchmark of success. Whether you key your activities to conservation and nature study, art and handicraft projects, music, physical arrangements. Do they meet your needs? necessary, with goals well in mind.

Staff—Depending on the number of students involved in your camp, how many teachers will you need? Is there a ready supply of competent instructors? What compensation will be involved? What help can you secure from local museums, nature centers, the Audubon Society, The Sierra Club, and the state Department of Natural Resources?

If you cannot generate enthusiasm for a camping project with your peers and parents, I would not suggest doing it on your own. As my friend and fellow naturalist, J. Henry Woodall, said, "Although school camping is well worth the effort, it is no cake walk."

If you require a more detailed list of menus, insurance coverage, schedules, areas of study, or public relations ideas, contact me.



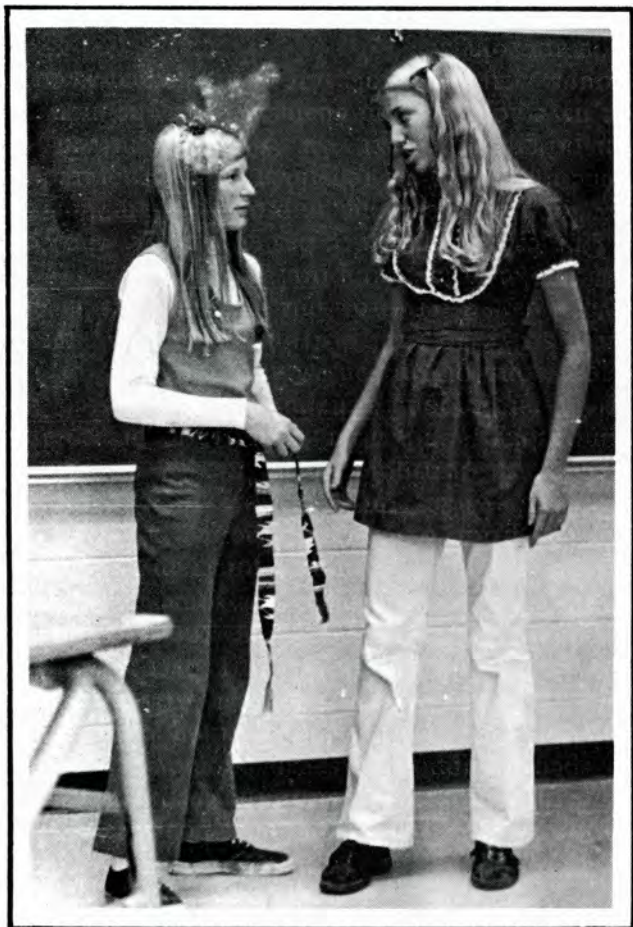
The Arts

JEANNE BUITER

Editor

Drama In The Classroom

by Ruth Broersma*



"... man is made in the likeness of God; the full significance of this would seem to lie in man's capacity, like God's, to be creative -- and not only creative in his manipulation of external and material factors, but creative in the discovery and sense of the energy of all facets of personality, the ability to master these and to learn to live in harmony with his own nature."

These words by Brian Way in his excellent book, *Development through Drama*, (London: Longmans, Green and Co, Ltd., 1967, p. 117) are a good point of departure for discussing the teaching of drama or "creative dramatics" in our schools. Hardly anyone disagrees anymore about the necessity for art and music in the curriculum; teaching through drama offers one more tool in the education of our students. Certainly there are many important values to be gained from creative playing activities: stimulating the imagination, improving concentration, thinking independently, increasing social awareness and cooperation, and experiencing good literature.

Our concern in these pages is to share information about this somewhat specialized area. What is being done about teaching creative dramatics in our Christian schools? Has it become an accepted part of the curriculum? If not, should it? How does one go about teaching drama?

The term "creative dramatics" may include a broad range of activities, but for our purpose most of them can be covered by this definition: informal drama which is created by the participants. It is always improvised rather than dependent on a written script, and it can be used at any level from five and six-year-olds through high school (and presumably beyond). It can be taught as a separate entity in a specific time slot or integrated with other subjects.

One junior high school has set up a definite

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program for teaching through drama. During one six-week period of the school year seventh graders meet twice a week for creative dramatics. In the ninth grade, students may elect drama as a one-semester course that meets twice a week.

On any level there is a necessary sequence to follow in planning the work that the class will do. Beginning lessons will help the student to discover the tools he has to work with: body, senses, imagination. Movement exploration, rhythmic exercises, and imagination-stimulating activities come first. Next come pantomimes of all kinds with varying emphases: action, mood, characterization. Dialogue and conversation are encouraged after considerable work has been done in pantomime. With good preparation the class will enjoy acting out stories, first simple ones and later those with more complicated plots. Poems may also provide the basis for improvisation.

With students who have had little previous experience with dramatics, it is important to work with the entire group at the outset. No student should feel threatened by the work. Activities with an imaginary ball, for example, are a good way to begin. (Discover everything that can be done with the ball: bouncing, throwing, spinning. Change the size of the ball from tennis to basketball to football. Experiment with slow motion and tremendous speed.) Many variations are possible. Next, students can work in pairs (Show us a game in which you use an imaginary ball) and in groups of three or four.

Because creative dramatics is a good introduction to theatre arts, the instructor who is able to work with his students over a semester's length of time may wish to make the transition to a written script with the idea of presenting a play for an audience.

Perhaps the CEJ and the Fine Arts column in particular could serve as a clearing house for information for teachers who are interested in creative dramatics. Some may be able to suggest techniques or procedures that have worked especially well; others may be eager to try creative playing activities but are unsure about procedures; others may be able to suggest good resource material and make us aware of available workshops.

Two books that may be helpful either to the beginning creative dramatics teacher or to the experienced teacher looking for additional material are the one previously mentioned, *Development through Drama*, by Brian Way and *Creative Dramatics in the Classroom* by Nellie McCaslin. (New York: David McKay Company, Inc., 1968).

"Immanuel Christian School, a non-denominational day school located in East Toronto, requires leadership for its Christ-centered, teacher-directed, child-oriented educational program. It invites applications for the position of PRINCIPAL. Communications may be addressed to Mrs. M. Vos, Cor. Sec., 1225 Huntingwood Drive, Agincourt, Ontario."

Team Teaching...Teams For Teaching *Continued From Page 12*

lessened responsibility and teaching assistants have been employed. For the former responsibilities are lessened in the areas of class size, class difficulty, lesson planning, student appraisal and general curriculum planning. For each lessened responsibility teacher there is a lead teacher. The lead teacher guides and assists the former in lesson planning and pupil appraisal. The assistants work with smaller groups of children or individuals, especially in the basic skill areas. In addition, college students come as volunteer aides. In our primary school of 13 classrooms as many as 24 adults teach children in the course of a week. Here modified forms of team teaching do take place. Note that at least four kinds of responsibility are built into the plan: Those of lead teacher, lessened responsibility teacher, teaching assistant, and volunteer aide.

Introducing varying amounts of responsibility to a teaching staff is sometimes called Differentiated Staffing. This is a variation of team teaching. In this our first experience we find that the job descriptions originally drawn up require revision as new delineations evolve to fit the persons involved, and the situations confronted. Also, a great deal of effort and time must be applied to preparing leadership for team development. It may be that a L.R.T. should not have her own class, and that a more complete team teaching model is basic to the successful involvement of the differentiated staff.

Group planning and professional sharing do produce great results. A spiritual dimension is added when Christians share, as Jesus himself promised, "For where two or three are gathered in my name, there am I in the midst of them." Group dynamics to the Christian is what Ignatius of Loyola described as communal discernment of God's will.

Erratum In November Issue

Due to a layout error, the introductory paragraphs in the following Language Arts Department essay were scrambled, and resulted in

a significant loss of continuity in the argument. Our apologies to both author Tiemersma and our readers. The following may be clipped and inserted as the beginning of page 25 of the November issue, thus giving the reader another opportunity to reread those paragraphs in their intended order. Elimination of Column 1, p. 26 will ensure that p. 25 and p. 26 are in proper sequence.

Sticking To One's Last: A Plea For Organizing Literature By Genre

by Richard R Tiemersma

In the current discussion concerning the most effective organization of the literature curriculum there is much to remind one of the long-standing quarrel between the proponents of the "whole-man" and the intellectual approaches to education in general. In both discussions, one senses, there is general agreement concerning long-range objectives for the development of the human being but some strong differences of opinion as to who is responsible for what. Proponents of the whole-man philosophy argue that the objective of the school is to produce a person capable of living the good life-with all that "good," depending on the speaker's religious and philosophical orientation, entails. Those who hold that the school's primary function is the intellectual development of the student counter with the proposition that the development of the whole man is the responsibility of the whole of society—the church, the home, and the state, as well as the school—and that the school is peculiarly equipped and responsible for nurturing the aspect of the individual that is likely to be neglected by other social institutions in the pursuit of their peculiar objectives.

In the matter of the most effective organization of the study of literature there appears to be a similar division into opposing camps, with the proponents of the thematic approach leaning heavily toward the whole-man philosophy of education and the proponents of the chronological and genre approaches, for reasons of their own, adopting the more specifically intellectual stance.

In both instances it would be a serious mistake to assume that those who reflect some bias toward

the intellectual are necessarily inimical to the broader objective envisioned by their opponents. Even the most ivory-towered philosopher would hardly deny that the demands of the body and the psyche, as well as those of the intellect, must be satisfied if the man is to achieve full humanity. Nor, despite the frequent charges of some whole-man proponents, would he insist on a neat Platonic trichotomy. Similarly, to deny that the objective of the study of literature is solely, or even primarily, "to reach the heart of the student, . . . to make the learner not only *see* and understand opposing outlooks on man, evil, etc., but also feel personally the tug of opposing basic outlooks"¹ is not to say that the learner's heart is to remain untouched while his mind is being honed to a keen edge.

Here, I believe, is the real crux of the issue—whether it is the function of the literature course to achieve this broad objective or whether the achieving of that objective should be the net result of the total educational process, including all of the formal disciplines that the school teaches, as well as the training afforded by the home, the church, and the state.

One of the decided virtues of the study of literature, surely, is that there is hardly an area of human experience or an aspect of God, man, and the universe that literature does not treat. Indeed, it is the hallmark of great literature that it deals in a timeless manner with man's fundamental relationships—to his God, to his fellowman, to his state, to his inner self, and to the physical universe—and with the basic problems that arise out of those relationships in all ages.

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