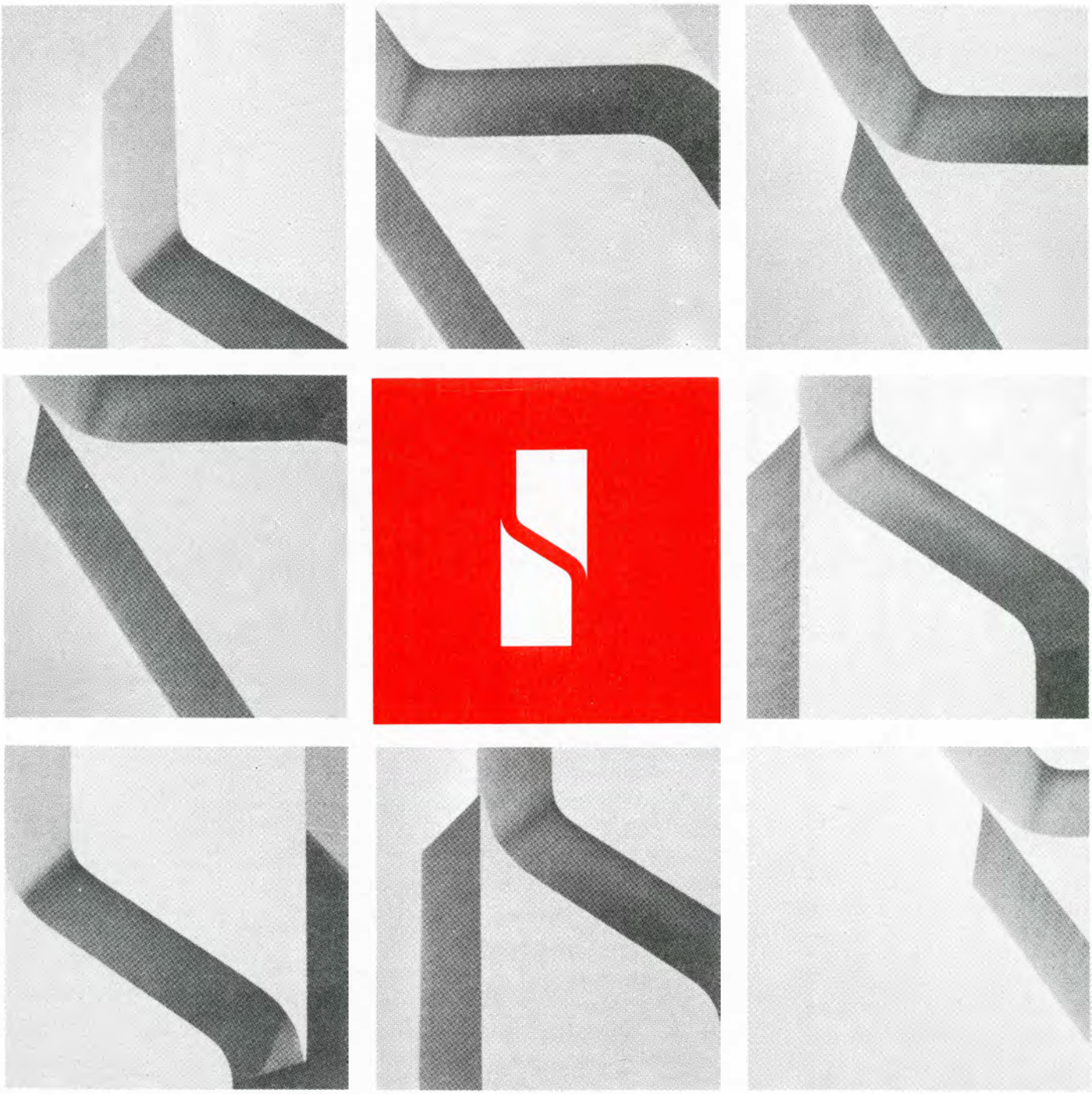
christian educators journal



NOVEMBER 1973

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CHRISTIAN EDUCATORS JOURNAL, Volume 13, Number 2, November, 1973. A medium of expression for the Calvinist school movement in the United States and Canada.

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

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black monday

by J. Vander Ark

June 25, 1973, may well be designated as "black Monday" for nonpublic education in the United States. The issue? The U.S. Supreme Court in a 6-3 vote handed down a decision that the New York tax credit law is unconstitutional, specifically in violation of the Establishment Clause of the First Amendment of the U.S. Constitution.

Nearly all patrons are understandably disappointed, and some even frustrated, for the simple and obvious reason that so many supporters of Christian and other private schools were expecting the U.S. Congress to pass a tax credit law soon.

We believe that the decision is a bad one, but the unfavorable ruling must not lead us to despair or bitterness. The ruling perpetuates an injustice under the pretext that separation of church and state is at stake. The ruling means, in effect, that religious sponsorship of elementary and secondary schools cuts off their patrons from benefits which other citizens enjoy. It poses, moreover, that the Court's interest is to uphold the so-called doctrine of separation of church and state, but in reality the Court is saying there must be a *separation of religion and state.* The plain conclusion is that the state can support only those institutions or relieve only those citizens whose purposes are wholly secular.

The decision seems to rule out the possibility of enactment by Congress of a national tax credit law this year or in the foreseeable future. What is so disappointing and disillusioning is the fact that, although 134 Congressmen were sponsoring such legislation, Congress did not act prior to this crucial decision. The delay makes it appear that Congress surrendered its authority to the judicial branch.

If such a large number of Congressmen believe the tax credit concept to be sound in principle, good public as well as private policy, one could hope that Congress will still exercise its authority. A major decision of this sort hangs on a thin thread. The vote was 6-3; two votes made the difference between winning or losing this crucial matter.

But, we repeat, despair is not the proper posture. The adverse ruling will not determine the fate of Christian schools. These institutions have survived rough times and many aggravating experiences in legislation and court decisions. They have served the communities and nation, and with the

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This guest editorial by John Vander Ark, Director, National Union of Christian Schools is reprinted with permission from the September, 1973 issue of *Christian Home and School.*

blessing of Almighty God will continue to do so.

We should also be careful not to overplay the financial situation. Bishop William McManus, Chicago, gave good counsel when he wrote, "Nothing is to be gained by exaggerating the seriousness of the Catholic schools' present financial crisis."

The issue we now face is what to do. Obviously more must be written on this particular decision. Some forms of public assistance are ruled out by the court in other decisions released on June 25. Other forms, although narrowed down, are still viable. Some of the keenest constitutional specialists are analyzing this latest decision and will doubtless give us guidance.

I haven't the insight to know the best course of action. My sense of fairness—and perhaps naive hope—tells me that it would be wise for the U.S. Congress to still pass the proposed legislation with better wording and, having done so, hope that the judicial branch will say "This is the law of the land" and let it stand. Eventually this may happen.

Another possibility is that Congress will rectify this judicial mistake by amending the Internal Revenue code to permit a tax credit or deduction on tuition.

It is not surprising that nonpublic school patrons—parents and those who spearheaded tax credit legislation especially—on learning of the June 25 decisions were tempted to bitterness. Unquestionably, the rulings set up what appears to be an impenetrable barrier to new forms of aid.

We must work for the undoing of the bad Court decision and toward an even more virile Christian school system.

Principal's Perspective

SMALL SCHOOLS:
Quality Without Quantity

by Henry Van Elderen*

In the process of imparting or obtaining knowledge or skill without large facilities or large enrollment, the sovereignty of God over all of life and creation is stressed. In this way quality education is obtained.

Here we are speaking about the multi-grade classroom, where two or more complete grades are in one classroom. This calls for grade combinations in certain subjects. Bible, science, history, geography, art, music and physical education can be taught to two grades ag the same time in the same school year. The materials can be rotated each year so all skills can be mastered.

Corresponding units in certain subjects can be taught at the same time. For example, in English the new materials for a lower grade can be used as a review lesson for the upper grade. Then when the

*This column is under the editorship of Warren Otte, Sylvan Christian School. This essay is by Henry Van Elderen, principal and teacher at the East Martin Christian School, East Martin, Michigan.

work and reinforcing earlier learning. He probably skills and materials are presented to the upper grade. Math lends itself very well to this. The new concepts for one grade are in this way reinforced for the upper grade. Science units in similar areas work well together. Science equipment can be used by all the students, as the younger students watch and learn from the older ones, creating a teaching-learning situation.

Films, which are previewed and discussed by the faculty, are shown to the entire student body. Classroom discussion follows in the classroom. If there is more than one child in the family to view the film, the discussion is reinforced in the home.

Standardized tests (Iowa Basic) given to our students always place them in above-grade equivalents—and also in the upper stanines. We must be careful about the interpretation of these results. Our main concern is the growth of the individual student. In Michigan, where all seventh grade students are tested by the Department of Education's Assessment Program, it is not uncommon for our small school to have several in the upper nineties percentile.

School Board

In a small school there is a limited amount of money for paid labor. There is also a limited amount of manpower to draw from. The school-board members must be willing and ready for work. A close relationship forms between board and faculty. The great amount of volunteer work that needs to be done as cleaning, painting, maintenance, etc., makes it necessary for everyone to become involved.

Advantages and Disadvantages

The individual teacher-pupil relationship grows through the years. There is contact between teachers and students—even after they have left the classroom. The teacher-family relationship is strong, since the child is in a teacher's room for two or three years. When there are several children in the family, this relationship will extend over a number of years.

Students learn a great amount of independence. The fast-learner listens in on a variety of subjects and the slow-learner also listens in, getting review work and reenforcing earlier learning. He probably won't always finish his immediate assignment, but this is not always a disadvantage. Many times this will put him in a learning situation, and that is one reason he is in the classroom.

The teacher is not always available during the student's "free time." There must be a variety of learning materials available. Good study habits are learned and practiced and good use is made of the "free time."

The student-student relationship is strong in the small school. In the classroom and on the playground, the students need each other for group projects and ball-games.

Teachers

The small school is not for the lazy or the teacher who only wants to put in time. The same teaching techniques cannot be used in successive years. The second or third year student would tune out. Curriculum materials and presentation methods must constantly be changed and adjustment to different grade levels made.

There needs to be a close working relationship between teachers and the principal.

The small school lends itself to extra-curricular activities as well as the larger school. There is always plenty of "help" available. Field trips, class trips, and field days become exciting affairs for teachers, students, and parents who become involved in the arrangements and the outings.

Because of limited choice in selecting players, ballgames with other schools aren't very encouraging. The students have to learn to be good losers, though some may tend to the philosophical attitude "so what, we'll lose anyway." Is this good or bad? Through it all a strong school spirit prevails.

Does the challenge of teaching in a small school appeal to you? If so, consider the thoughts expressed in this article. Join those of us who are happy and busy, having answered the Lord's call, where there is with His help quality education without quantity!

MODERN monkey business

by H. K. Zoeklicht*

It's lunch hour at Omni Christian High.

John Vroom, teacher of the Bible, noisily consumes his baloney sandwich while lamenting: "When it comes to making lunches, my wife has the imagination of a cow! Every day—a slice of bread and a slice of baloney, and that's it." He wipes the mustard off his lips with his hand and sighs in serious self-pity. But no one in the teachers lounge takes note.

Kurt Winters and Klaas Oudman sit in the "smoker's corner," staring contentedly and vacantly into space as they puff their pipes and blow the bluish smoke toward the ceiling. Steve VandenPrikkel and Matt DeWit are lounging in the easy chairs by the window that overlooks the athletic field, engaged in a lively speculation about this year's chances for Omni's football team. Sue Katje, the librarian, and Sandy Snip, the school secretary, glumly shake their heads about the latest jump in the price of eggs, milk, and cereal. Lucy Bright, the new English teacher who just graduated from Mountaintop Christian College, is concentrating on the latest issue of *Media & Methods.* And at the large mahagony table in the center of the room, Ginny Traansma has just seated herself next to Bob DenDenker and with a troubled face confides to him, "I think Pat Sweeney is pregnant. That's just going to kill her poor mother." DenDenker looks up from his papers and gives Ginny a sympathetic response.

One might say it's a typical noon hour in Omni Christian's "asylum." A somewhat critical observer would perhaps remark about the absence of professional debate or discussion. He would likely be puzzled to learn that the philosophy of education is not a common discussion topic in the "asylum." He should understand, of course, that lunch hours are for relaxation, not for polemical debates. It's rather the time for grumbles about students, parents, principals, meetings, work; for speculations about teams, weather, politics; for jokes and joshing; for small talk and lazy thoughts; for smokes and coffee.

But there are exceptions, and this will be one of them.

"Say, what's with these new teachers in the elementary school, anyhow! Have your kids been coming home with these stories too?" Mrs. Snip's sharp voice cut through the room like a shears and silenced the scattered fragments of conversation.

Sue Katje pounced eagerly on the bait. "Oh dear, yes, those two third grade teachers are something else! Why, just yesterday my Gussie told me that Miss McFadden had covered one whole wall with butcher paper and then let all the kiddies write or paint on it whatever they wanted. One little rascal, according to my Gussie, put both his hands in the jar of waterpaint, stamped them on the wall and wrote "Teacher Walked Here." And then, as if that wasn't enough, that little stinker wiped the rest of the paint off on my Gussie's behind! What do you think of that!!"

Mrs. Katje's eyes narrowed and her face twisted itself even more sternly into that expression which had earned her the nickname of "sourpuss" among the students. Suddenly her eye slits widened again as they looked at Steve VandenPrikkel, and she exclaimed: "That was *your* boy, wasn't it, Steve? That was your little Kenny that wiped himself off on my Gussie's new polka dot pants, wasn't it?"

Steve was caught by surprise and felt a momentary embarrassment under Sue's accusing eyes and indignant query. He noted irritation prick out of

*H. K. Zocklicht is the illuminating pseudonym of an experienced Christian school teacher who writes regularly about mythical but typical Omni Christian High and its Teaching staff.

his voice as he replied, "I really don't know whether that was Ken or not, Sue, but I do know that he loves school this year, and that makes me happy."

Sandy Snip was eager to get back into the fray. "Well, I think it goes a little bit too far when these little kids are free to do anything they want the first fifteen minutes every day, when they can lay all over the floor to do their reading, and when they go outside to do their 'rithmetic. If you ask me, that's not the kind of Christian education anymore that we used to get!"

"It's what I call the Fun and Games Syndrome," added Karl Den Meester who had just walked in on Mrs. Snip's critical evaluation of third grade education in the Christian school down the street. "It's all part of brainwashing a gullible American public into believing the old romantic notion that a child is innately good and, when left to his own devices, will naturally make all the right choices. We Christians ought to have nothing to do with that." Karl sighed ponderously as he took a seat next to Bob DenDenker.

Exclamations of assent and dissent sprang from several points in the room. Steve VandenPrikkel was the loudest. Obviously nettled, he challenged: "Do you mean to tell me, Karl, that unless I consider my students—these thirty kids in front of me pretty soon—nothing but a bunch of nincompoop sinners who're totally incapable of knowing and deciding what's good for them or for this world, I'm not a Christian educator?!" He slammed a copy of *Sports Illustrated* on the coffee table as he added with disgust in his voice, "If that's your idea of Christian educaton, I ain't buyin' it."

A momentary hush followed Steve's outburst, broken by Klaas Oudman. "Well Steve, my kids have been out of school for some time, but I can tell you that they had none of this modern monkey business and I'm grateful for that."

Steve groaned, but Bob DenKenker did more than that. Turning to Karl next to him, he said, "Say Karl, what terrible things are happening that we ought to have nothing to do with?"

Answers came from all sides.

"There's no respect for authority anymore."

"You can't let everything hang out and be dignified too."

"Teachers don't have to prepare anymore and kids don't have to study anymore." This came from Sourpuss.

"Kids are growing gardens, making movies, doing surveys, cavorting, and making insane sounds in the classroom for so-called creative dramatics—what in the name of common sense does all that have to do with learning fractions, geography, or history? And how do you give it a grade?"

"Our kid told us that his class asked the teacher the other day if they could please have their desks in straight rows again."

Laughter followed DeWit's contribution. But Lucy Bright did not laugh. Pert, dimply, brown-eyed and blond-haired, the new teacher had been listening with growing impatience and anger. Now she couldn't contain herself any longer.

"Will you please all keep quiet and listen a minute? These innovations that you are ridiculing are beginning to make education the vital experience that it was meant to be for both teachers and students."

"Baloney," interrupted Vroom who apparently was still preoccupied with his recent lunch, "that's just the devil's trick of making you believe that black is white."

Lucy stared at John and asked at last evenly, "May I go on now?"

John Vroom mumbled a "Sorry" and slouched deeper into his chair.

"Maybe it's presumptuous for me to say this," Lucy continued, "because I'm just out of college and I'm new here, but I just think it's unfair to mock those teachers—and I include myself—who are sincerely trying to make the classroom and the whole school experience more productive and enjoyable for learning and growing. What is wrong, for pity's sake, with letting children talk to each other or with the teacher for the first fifteen minutes of school? I mean, doesn't learning have anything to do with atmosphere and attitude? Does learning come out of textbooks only? And what's wrong with having kids do math problems with real objects on the playground—I mean, is it some kind of crime to make learning more exciting and realistic for our students?"

Her agitation had increased as she spoke and Bob DenDenker observed with a quick glance that she was close to tears. He hurried to get the next word in.

"Let's try to get some of this into perspective a bit, if we can. I agree with Lucy that it's unworthy of us to yell "unChristian" and "liberalism" or "humanism" every time we see a teacher give students a little freedom and responsibility or put her arm around a kid. A more open education doesn't have to degenerate into sloppy permissiveness and wistful romanticism. Actually, innovation demands of us the deepest thinking through of the nature of the child, of learning, and of our craft. And somewhere along the line, our thinking and our practice better get together."

"Isn't the way we view life, particularly the Christian life, important too as to how we educate the child?" asked John Vroom, more thoughtful now.

"You're absolutely right, John," replied Bob, "that part of our perspective should especially guide us in our educational practices. If, for example, we see life primarily in terms of struggle and success, then we would make our classroom a pretty sober place in which we promote a keenly competitive spirit with a high premium on mental acumen. If, on the other hand, we see the Christian life primarily in terms of joy, confidence, and creative service, then that view should lead us to making our classroom a good place to be, a place where we promote loving relationships, self-esteem, creativity, and an attitude of responsibility for each other. And if any of you think that has nothing to do with an educational institution, then we have a lot of talking to do. Anyway, the point is that our practice always preaches louder than our theory; it's too bad the two are so often at odds with each other."

"What you said reminded me of an experience I had recently," Karl DenMeester offered somewhat hesitantly. "All of you know that I'm not high on a lot of fads and gimmicks and that I'm especially leery of that sensitivity stuff in the classroom. But I did try something the other day that maybe I should share with you. You know Debbie Wheeler and Kathy Spaak—two girls that would never talk to each other. I suppose Kathy considered Debbie a snob and Debbie considered Kathy "out of it." Anyway, after reading the story "Miss Brill" in *Touchstones,* I had a few students role-play a situation, something I had never tried before. They improvised the situation themselves. Anyway, Debbie and Kathy were paired off as two old ladies reminiscing in a Home for old people, and something happened between them in that conversation that was really quite remarkable. It was as if a curtain was slowly opened and each discovered the other for the first time. From all appearances they're friends now, and that makes me feel pretty good."

Noon hour was nearly over. This one had not been typical. There had been good talk, and the conversation had hardly been exhaustive. Some more untypical noon hours might even follow.

As the teachers began to file out of their "asylum," Lucy turned to Bob DenDenker and said simply but gratefully, "Thanks, Bob, thanks for helping me out." Then she, too, walked through the door, and education at Omni Christian continued.

Sociologist Si Says

There is Little Difference

J. Marion Snapper*

Americans have tended to hold high expectations for their schools. At times those expectations are almost messianic in nature, as though schools and education will save us and surely our children.

*This essay by Marion Snapper, Professor of Education, Calvin College is reprinted by permission from the *Reformed Journal,* April, 1973. Copyright © 1973 by William B. Eerdmans Publishing Company.

For several years now this "Sociologist Si Says" column has carried summaries of research which compared public and non-public school students in a number of ways. In this issue a sociological interpretation of the results of these research studies is offered. Projected for future issues are comparisons of public and Christian schools as seen through the eyes of students. Classroom teachers are invited to join the dialogue about the degree and kind of distinctiveness which Christian schools may legitimately be expected to reflect.

—Editor

A decade ago our educational institutions were under heavy fire because Russia orbited the earth before we did. Today politicians are being run down by the school bus.

Supporters of Christian education in the United States have tended to do the same. At times the zeal for and the faith in the Christian school have been a source of dismay to those who saw the attention being diverted from the home, the church, and the community.

It is, therefore, not surprising that the considerable body of research dealing with the effectiveness of nonpublic schools has largely been ignored. When reported, that research has been typically discredited and denigrated. Flaws were found in the methodology. And there was considerable comfort to be had in the fact that the great bulk of the research dealt with the Catholic nonpublic schools, some with the Missouri Synod Lutheran schools, and almost none with the Calvinistic schools.

Most of the research is indeed flawed. But what is impressive is that over a period of two decades this research, despite its varied limitations, has supported a rather firm conclusion: all other things being equal (homes, communities, ect.), it doesn't make a great deal of difference whether a child is educated in the public or nonpublic school. Joshua Fishman came to this conclusion when he summarized the extant research in 1961, and current summaries yield the same conclusion.

Interestingly this result has been used surreptitiously as an argument for parochiaid: "Look, my American friend, the graduates of our Christian schools are just as good citizens as anyone else. We are not divisive; we are not threatening the happy melting pot. If we are different, it is in the fact that we show more of the virtues of the democratic citizen—loyalty, patriotism, industry, tolerance, responsible citizenship."

The evidence has also been used by some as an added reason for transferring their children from a nonpublic to a public school. Why pay a big tuition fee when the difference in results turns out to be so insignificant?

Others have ignored the results. Some do so because they simply don't want to think about it—it is too threatening. Some do so because they are deeply convinced that the lordship of Christ requires that education be Christian, and no social scientist's statistics are going to change that.

Others of us—and I include myself—think we can learn something important about and for Christian education in the United States by analyzing and trying to explain the fact that there is not much difference in the product of a public and a nonpublic school—all other things being equal.

In trying to analyze and explain this "little difference" phenomenon, it is helpful to note that there is a set of nonpublic schools in the United States whose graduates are significantly different from others in society. The Amish schools have been so successful that they have become a unique embarrassment to the establishment.

Although some of the reasons for the success of the Amish schools are quite evident they are nevertheless very instructive. All Old-Order Amish send their children to the Amish schools. Any Amish who does not send his children to Amish schools ceases to be Amish. In other words, the school and the education received there are such an integral part of the world and life view, of the religion, theology, philosophy, and way of life, that to leave it out is simply impossible. The education given is functionally related to Amish life, and the student constantly sees adult exemplars of that life.

Consequently no comparative study can be made of the effectiveness of the Amish schools. By definition, all Amish send their children to Amish schools, and anyone who does not is simply not Amish. A comparison will help. Among the Calvinistic Christian school people, one can easily find families who,if they could, would send their children to a Christian school. A good example would be a minister of the gospel, firmly committed to Christian education, and serving a church in a community where there is no Christian school. The children of such a family would be a good population to compare with a population from Christian school attendants. It is a case of "All other things being (approximately) equal."

Significantly, that minister of the gospel remains a member in good standing of his Christian community. The fact that this is so may be considered as evidence that his Christian community does not consider Christian education given in Christian schools as an absolutely inseparable and integral part of the Christian life in that community. We may infer further that the reason for this is that the Christian school is *not*, in fact, such a functionally integral part of the Christian community. This is, I think, the most significant difference between the Amish system and other nonpublic church-related school systems.

* * *

This difference leaves us with a question: Is separatism a necessary commitment for, or a necessary consequence of, having a Christian school that is an absolutely inseparable and integral part of a

Christian community's life?

Separatism is a clearly defined value for the Old-Order Amish. For them to deny that value would be as serious as for a Calvinist to deny the sovereignty of God in all areas of life. Therefore they deliberately seal themselves off from the larger society. Two aspects of this separatism are particularly important.

First, they turn their backs on change, scientific advances, and modern technology. In such a relatively static society the generation gap is greatly reduced and the degree of integration possible between the education of the young and the activities of the elders is greatly increased.

Secondly, they do not consider themselves to be citizens of the United States in the same sense that a Calvinist does. So far as the kingdoms of this world are concerned, they are homeless, always prepared to pull up their tent pins and move on, as many of them are now prepared to do if their educational system is compromised. Their concern for citizenship is quite completely focused on their self-contained communal living.

Despite some attrition, the Old-Order Amish are highly successful separatists. Since they form the best case of a group maintaining its own separate schools and a sharp distinctiveness, it is fair to ask whether it is possible in American society to maintain a distinctiveness in the product of an educational system apart from deliberate or de facto separatism.

There are two principal alternatives to separatism. The first is integrationism, which posits the dominant culture as more desirable than that of the minority group. This is the attitude and policy which would get rid of all the hyphens—no more hyphenated Americans. No more Chinese-Americans, Afro-Americans, Spanish-Americans; just American-Americans. The separate or non-public school is a patent violation of the integrationist stance.

The second principal alternative to separatism is some form of cultural pluralism, sometimes called biculturalism. It may include transformationism as described by Richard Niebuhr. While seeking to preserve and improve the best in the minority group's beliefs, values, and ways of life, it also seeks dynamic interaction with the dominant culture. Typically, it wishes more to influence the dominant culture than to be influenced by it.

A minority group that adopts a biculturalist stance must very clearly define just what it is that it wishes to preserve over against the influences of the dominant culture and just how its distinctiveness is to affect interaction with the individuals and institutions of the dominant culture. If it does not do this, then its stance is, in fact, not significantly different from integrationism.

Viewed strictly as a sociological question addressed strictly to the situation in the United States, it would appear that biculturalism cannot succeed for very long. Its efforts are doomed by the powerful, compelling attractions of a core culture that operates with such centripetal force that all particles are drawn to it. History surely confirms this. It is a striking fact, for example, that the nation which should have the largest repository of linguistic skills has the smallest of any major nation. Marks of cultural distinctiveness quickly become museum pieces to be paraded out on special days.

This power of American society to draw to itself all foreign particles has been greatly enhanced in the last fifty years by the mass media. A significant event in my own life occurred in the late 1920s when a radio broadcast entered our home for the first time. It was the voice of KSL, Salt Lake City. The Mormons! They have been joined by Unitarians, Catholics, Dispensationalists, and all the other voices of America. Technology, eschewed by the Amish, brought into our homes the full marketplace of ideas. No monopoly by the *Banner, De Wachter,* and the catechism book. In this new marketplace all ideas were equally legitimate and all beckoned to the hearer.

Complementing the cacophony of ideas and ideologies—all equally legitimate—was the Hollywood-Madison Avenue sketch of the good life. Under these influences we became the parents described by Riesman as being almost pathetically eager to know how to raise our children so that they would not be handicapped by our foreign idiosyncrasies in making their way into the core culture.

* * *

If anyone should have been able to make biculturalism work in the United States, it should have been the Dutch Calvinists who supported Abraham Kuyper in the Netherlands. Christian schools, Christian political parties, Christian business organizations were part of their heritage and aspirations. On this side of the ocean they did what they could. They built their churches and schools, determined by the knowledge that the only heritage they could leave would be their children, and those children, understanding the new culture and institutions, would pick up the Calvinistic traditions and get them going here.

There is a touch of pathos in what happened, if I understand it rightly. And I describe it only because it provides a modest case study of what happened to one effort at establishing a bicultural relationship in American culture.

While the Calvinistic immigrant parents were in the parlors of homes and churches drawing up hypothetical old-world battlelines for their dynamic biculturalism with what energy was left after clearing some land, their children were in touch with American society, an ear glued to the radio (the Lucky Strike Hit Parade), and an eye in the newspaper and magazine. These children drew the battle lines, real, existential ones, but adolescent. Give us saddle shoes instead of wooden shoes; the *Golden Book of American Songs* instead of the *Psalmen.* Baseball—basketball—and finally football. Cheerleaders—with longer skirts to start with.

Every inch of the way parents resisted and were sucked into the role of making moral issues out of such things. Instead of sounding to their children like Calvinists, they sounded like pietistic Fundamentalists. But what else could they do? The religious significance of any cultural item can only be understood by those who understand the culture of which it is a part, and the parents did not understand the culture. What they did understand was that every integrationist move tore at the fabric of the culture in which their ideas and practices of biculturalism were woven.

As an unplanned consequence the children tended to interpret their immigrant parents' separatism as a form of pietism—helped along by immigrants who were pietistic. The parents may have been Kuyperian Calvinists, firmly committed to implementing the idea of the lordship of Christ in all of life. But that grand vision never got rooted. The parents discussed it in Dutch as a theory and foreign practice. But as new immigrants they were unable to do anything with it except build churches and Christian schools. Meanwhile the children, busying their parents with the task of developing retentionist ploys, grew up without models of dynamic biculturalism in action.

The heritage left to the children was the church and the school and the theory of Calvinism encapsulated in a little book by H. H. Meeter. Even the Christian school became suspect as being another retentionist ploy. A Christian labor union seemed an anachronism, and a Christian political party an unrealistic dream. And today our generation of Calvinists sits with books and empty dreams.

We really know why the research shows that the Christian schools make only a little difference. It is not because the sampling or the statistical manipulations were not always the best; we know that biculturalism is not working because the Christian community does not know how to make it work in American society. It is not the Christian school, *per se,* which is so much at fault. The fault lies in the fact that Christian education is not thoroughly integrated into the total life of the community of the school. The essential complement of Christian education is the existence of adult models in action, doing what that Christian education is supposed to be preparing the children to do.

* * *

Now the history of an immigrant group's attempt is behind us. But the question persists. Is some form of indigenous biculturalism possible? Is it possible to create an institutional (home, church, etc.) context within which the Christian school does indeed contribute to a significant difference?

For those who want to try, Peter Berger's little book *A Rumor of Angels* should be must reading. It is a significant contribution to the sociology of knowledge. Berger defines a *cognitive minority* as "a group of people whose view of the world differs significantly from the one generally taken for granted in society...a group formed around a body of deviant 'knowledge.' " Now whatever else a Christian school is—elementary, secondary or college—it is a place where a cognitive minority gets together because they think differently than does the majority. It is a place where people think together *Christianly.* Berger points out how difficult it is to do such a thing in any society. And earlier in this paper it has been pointed out that it is incredibly difficult in American society.

Berger concludes that the fundamental option is simple: "It is a choice between hanging on to or surrendering cognitive deviance." But this choice has practical social implications. Unless the deviant has the "inner fortitude of a desert saint, he has only one effective remedy against the threat of cognitive collapse...He must huddle together with like-minded fellow deviants—and huddle very closely indeed." He must have a ghetto to which he can continually retreat. And if this be so for the adult, how much more so for the child?

Berger's conclusion smacks of more separatism than most of us Americans want. But his options remain and I tend to think that he is right.

In this context the Supreme Court rulings against government support of Christian schools should be sobering. The law of this land is saying

that educational institutions that nurture cognitive deviance are not to be supported by tax monies. The only educational institutions that may be supported are those which destroy cognitive minorities. Though that may not be their avowed purpose, it is their sure effect.

* * *

I conclude with an incident that leaves us with the problem. Mr. Polder's sixth grade class studied the geography of the region in which their school is located. They tried to think Christianly about it. Land titles of the farms were traced back to God, and it was established that the present tenants held the land as a trust. A careful study was made of God's laws as they operate in nature. Climate, soil, and weather were analyzed. A list was made of all the uses to which that segment of God's good earth could be put. The class also surveyed human needs and the marketplace relative to the list of things which could be done with the land.

In that context they made lists, putting in rank order the uses to which th land could be put. In the first list they ranked the uses in the order of economic (money) returns. In the second list they ranked the uses according to the benefits the land would yield to man in his servcie to God.

Having done this, and the children having reported to their parents the results of their study, Mr. Polder found himself in considerable difficulty, and the school was threatened by the withholding of financial support. Eighty percent of the farm land in the region was used to grow tobacco. Eighty-five percent of the farm land owned by the Christian school supporters was used to grow tobacco. Tobacco was ranked by the students as number one on the first list (economic value), and last on the second list ("human" value).

Mr. Polder learned his lesson: Think Christianly, but think about things well removed in time and space.

And when the sociologist studied the graduates, little difference was found.

Faculty Opinions and Attitudes*

Contrary to many of the stereotypes of college and university faculty, substantial proportions considered themselves as religious (60 percent) and as politically conservative (44 percent). At the same time, many of the reforms currently taking place in academe were apparently endorsed by a majority of faculty: four-fifths (80 percent) believed that teaching effectiveness, not publications, should be the primary basis for faculty promotions; 70 percent believed that faculty promotions should be based in part on formal student evaluations of teaching; and 64 percent believed that students should be represented on the governing boards of their institutions. Only one-third of the faculty expressed opposition to collective bargaining by college and university staff.

Educational Background

About two-fifths (41 percent) of faculty men, and three-fifths (62 percent) of faculty women reported that the master's was their highest degree. About one-fifth of the women, and two-fifths of the men, indicated they held a doctoral degree of some kind. The remaining faculty either did not report their degree level, held a professional law degree (5 percent), or had no degree beyond the baccalaureate.

Predictably, those in junior colleges were least likely to hold doctorates, and those in universities were most likely. Among junior college teaching faculty, 6 percent held either a Ph.D. or Ed.D.; among four-year college faculty, 35 percent had these degrees, and among university faculty, over two-fifths (43 percent) held Ph.D.s or Ed.D.s.

As would be expected from the high average age of faculty members, fully two-thirds (68 percent) received their bachelor's degree prior to 1960. Almost two-fifths (38 percent) received their advanced degrees prior to 1960. Consistent with these figures, almost one-third (32 percent) agreed with the statement that "knowledge in my field in expanding so fast that I have fallen seriously behind." Nevertheless, fewer than one-fourth (24 percent) had ever taken a sabbatical.

*Results of the American Council on Education 1972 survey of college faculty members.

To My Fifth-Hour English Class

A shifty-eyed old stranger
shuffles slowly down a
yellow brick road. This is
I
shifted in space and time to an
alien land.

A dark forest of olives clutches at
the Traveler.
Roarings and shrieks.
He trembles.

Faces.
Faces first.
A besieging horde of hostile, identical
faces,
and then the slow breeching of the fortress by the fact
that there are people—
people behind the faces.
I do not talk of names. What are names
but catalogues,
empty.
We say
"meaningless
as faces."

People.
A kaleidoscope of forces,
the greatest enigma.

I have found the green Key
broken
next to the rusted valves of the massive gate.
I take the pieces from the grasping
bones of a former
Seeker. My touch mends the
Key
and I,
I boldly insert the Key in the mossy lock.

My body floats through black
as I watch my soul swim against
a beam of green light.

Some may sing the body electric:
I sing
the body future.

I send out a tremulous heart
among you,
a lonely capsule on a flight
through the starlit universe.
Mapping new worlds,
wondering which worlds are safe.
And if I make contact with
even one world, do I change the
structure of the Universe?

You.
You are the conquerors of worlds.

My heart cries
for soon I will be gone
and the present becomes
Past
and the distant future,
Reality,
and I wonder
Have I made a difference?

Instruments cannot measure the Heart

I am a star which captures
a cluster of mendicant
worlds
and has them circle once, twice,
and then to lose them as they break
free
and travel together.
I cannot know if I have altered their course.

God! If all I had to do was to tear worlds
apart with my
hands
and by doing so,
hand you Truth, do you not think that
I would do it?

Too often Truth has come
disguised and hidden.

And if I handed you the Truth you demand,
transparent,
naked
form,
what would you do?
Would not your first touch despoil its
beauty,
and the black spots of your fingers mar its
surface
until it was hidden again?

And if you did not touch Truth, but merely
pointed and said,
"Here is Truth,"
who would believe you?

It is better, then, to be always a Seeker
and never a
Finder.

I tire.
My weary heart falters
toward home.
The heart rejected,
the body stiffens,
repairs the broken
wall,
and stands

alone
having changed
faces.

Tom Lotterman

Reproduced from the '73 Fine Arts Festival issue of *Dialogue*, a publication of the Calvin College student body.

by Bill Page

Labels are for the Jelly Jar OR: "....A TEACHER SAID THE BOY WAS CLUMSY"

"The real value of any diagnosis is that it leads to correction, prevention or remediation. To diagnose for the sake of diagnosis or to diagnose in a jumble of jargon about which you have no control is a luxury which neither the kid nor the teacher can afford. The crucial question is this: DOES THIS DIAGNOSIS LEAD TO DECISIONS WITHIN YOUR JURISDICTION OR DOES IT GIVE YOU A REASON TO COP OUT ON YOUR JOB—AND TO PUT THE BLAME ON THE KID??!!

A doctor in conferring with the parents of a "sick" child can use the label "appendicitis." The mother in turn may notify the school that her son is "sick" and will be out of school for awhile.

But for the doctor to do something for the sick child, he must know specifically what to do, what procedures to use, how much anesthesia to administer, and which instruments to use in surgery. He must decide when and how to make the incision as well as depth and how extensively to cut.

It is likewise appropriate for professionals to diagnose educational problems in such terms as: He is culturally deprived. · He tries hard. · He can't learn. · He has a low I.Q. · He is above average. He has dyslexia. or He is immature. so long as the goal is to chart profiles or accurately state that "12 percent of the kids in our school have learning disabilities" or otherwise use a term for the purpose of communicating.

There are generally two main purposes for school diagnoses: (1) to talk about children (label them or call them names); (2) to improve in their learning by making decisions in relation to specific behaviors.

More specifically, diagnosing a child as "retarded" or "hyperactive" serves a useful function to anyone who needs to label a phenomenon rather than act on it. Those who wish to discuss a child, do a case study or write-up, compile data or transmit information, or screen for grouping or budgeting can do so readily by using the labels.

If I say "Bob is hyperactive," we can all talk about hyperactivity or a "hyperactive" child; but if I want Bob to change his behavior, the term "hyperactive" is useless and may even be detrimental. Therefore, if a teacher wishes to discuss a child, labels are useful; if she wishes to change his behavior, what she needs most is an accurate, complete and detailed description of the behavior specifically related to that child using descriptive language meaningful to her.

To say "I am fat" is a label; to say "I eat too much" is a description. To say "I eat too much between meals" is more descriptive. To say "I eat too much ice cream before bedtime" is even more descriptive and has an obvious remediation goal. The techniques for reaching the goal are still negotiable.

Then, the key step to a meaningful diagnosis is distinguishing between a label and a description.

"He is lazy" is a label.	"He sleeps in class" is a description.
"He is immature" is a label.	"He cries a lot" is a description.

The second step is to refine the description by deciding the conditions under which the action occurs, e.g., "He sleeps in class *every Monday morning!*" or "He cries *whenever he doesn't get my full attention or whenever I talk to him about his work.*" The more accurate and complete the description of his behavior, the more appropriate the decisions should be.

The third step is to get the child's input, to find out how the child sees it, whether it is or isn't a problem to him, and what his attitude is toward changing the behavior.

The fourth step is to ask "What is my real concern about the behavior?" If a child frequently comes to class late, the remediation could be quite different if your concern were in terms of

the work he misses.

the disturbance or example to the rest of the class.

his developing a bad habit, or

the principal's concern about your class control.

One quick test for distinguishing between a label and a description is whether you are using "is" or "does" in the process:

"He *is* a learning disabled kid" is a label.

"He *does* not remember from one day to the next" is a description.

Here's a way it worked for me this past fall. A teacher I know had a boy in her class whom she called "clumsy." The refined description indicated that "he stumbles over his own feet," "he bumps into other kids' desks, and he can't walk up the aisle without tripping and causing the class to focus attention on him."

This description led to these ideas: (a) move him to a front seat, (b) widen his aisle, (c) go to him instead of calling him to your desk, (d) put him in the row next to a chalkboard so he can hold on to the chalk ledge as he walks, (e) place tape on the floor which shows him where to place his feet, (f) scramble all the desks in the room so there would be no aisle, (g) provide him with support as he walks.

In this case a discussion with the boy led to a mutually determined decision that the boy by "being careful" (his words) could preclude further incidents of bumping into desks or tripping and disturbing kids around him. The teacher added the dimension that if his "being careful" didn't work, he would need to move to a front seat so he would not have to walk up an aisle. It worked. (For an in-depth pursuit of this diagnostic procedure, I would suggest a book entitled *Diagnostic Teaching* by Marshall B. Rosenberg, Special Child Publications, Seattle, Wash., 1968.)

Reproduced from *The Raspberry Report Card,* June, 1973. (EDCOA Publications, Nashville, Tenn.)

College Forum

DR. NORMAN DE JONG
Editor

EDITORIAL

Building the Church?

In a recent issue of this Journal, two sheepherders contributed an article entitled, "Feeding the College Flock." The analogy between sheep and college students was not appreciated by all, but the authors make no apologies for their borrowing from Scripture. Instead of making apologies, the intent is to call renewed attention to something which must be of real concern to all of us. That something is the diminishing role which the church is playing in our lives.

Throughout the Reformed denominations one is hearing about and experiencing the decline in the importance of the institutional church. The second service has received a special amount of attention, with numerous editorials and articles in other religious magazines devoted to the subject. One need not wander far to find Christian Reformed congregations where the second service is a mere shadow of the morning gathering.

This summer's travels took this writer to the East coast and into the province of Newfoundland for an extended stay. The church situation in most places was deplorable and bordering on tragic. Morning services were often depressing, since only widows over 60 years of age attended regularly, and the singing was too slow even for them. The evening services were usually cancelled for the summer months, thus allowing for more boating, picnicing and sun-worshipping. The situation shocked our family and left us all with a deep spiritual hunger that seemed to abate significantly once we could again feast on some solid CRC preaching. We found some, incidentally, in Quebec and Michigan, and also when we returned home.

It is not our purpose here to become involved in any abstract theorizing about all the meanings of the word "church." Each one of us can do that in our courses, if we like. For our purposes here, "church" is rather narrowly construed and limited to the institutional church which gathers from Sunday to Sunday and throughout the week for societies and catechism. That institution must become the concern of all us, especially at the college level. The students with whom we work are usually living away from home and parental influence, so the encouragement and pressure to attend church is often missing. We need to supply that missing influence. We need actively to promote church attendance and through-the-week participation. We need to make it one of our primary educational objectives to build the church here on earth.

It is no historical secret that societal values change and fluctuate with changing times. Especially when a community basks in unprecedented wealth and affluence is this true. As increasing amounts of money permit more leisure time and more material goods, the values to which people hold gradually change accordingly. This, I fear, is precisely what is happening to our churches. They are no longer *valued* as highly as they formerly were. They are still important, to be sure, but not nearly as important as they formerly were or as some other things now are. True, the financial worth of some of our churchbuildings may be at an all-time high, but that is not an accurate indicator of the value we place on the church as institute.

The instituted church, we have always said, is not *essential* to salvation. At the same time, we should recognize that it is a very *necessary* although *not sufficient* means to our salvation and to growth in our Christian life. The instituted church ought to be, as Calvin argued, central in the Kingdom and of extreme importance to us as Kingdom citizens.

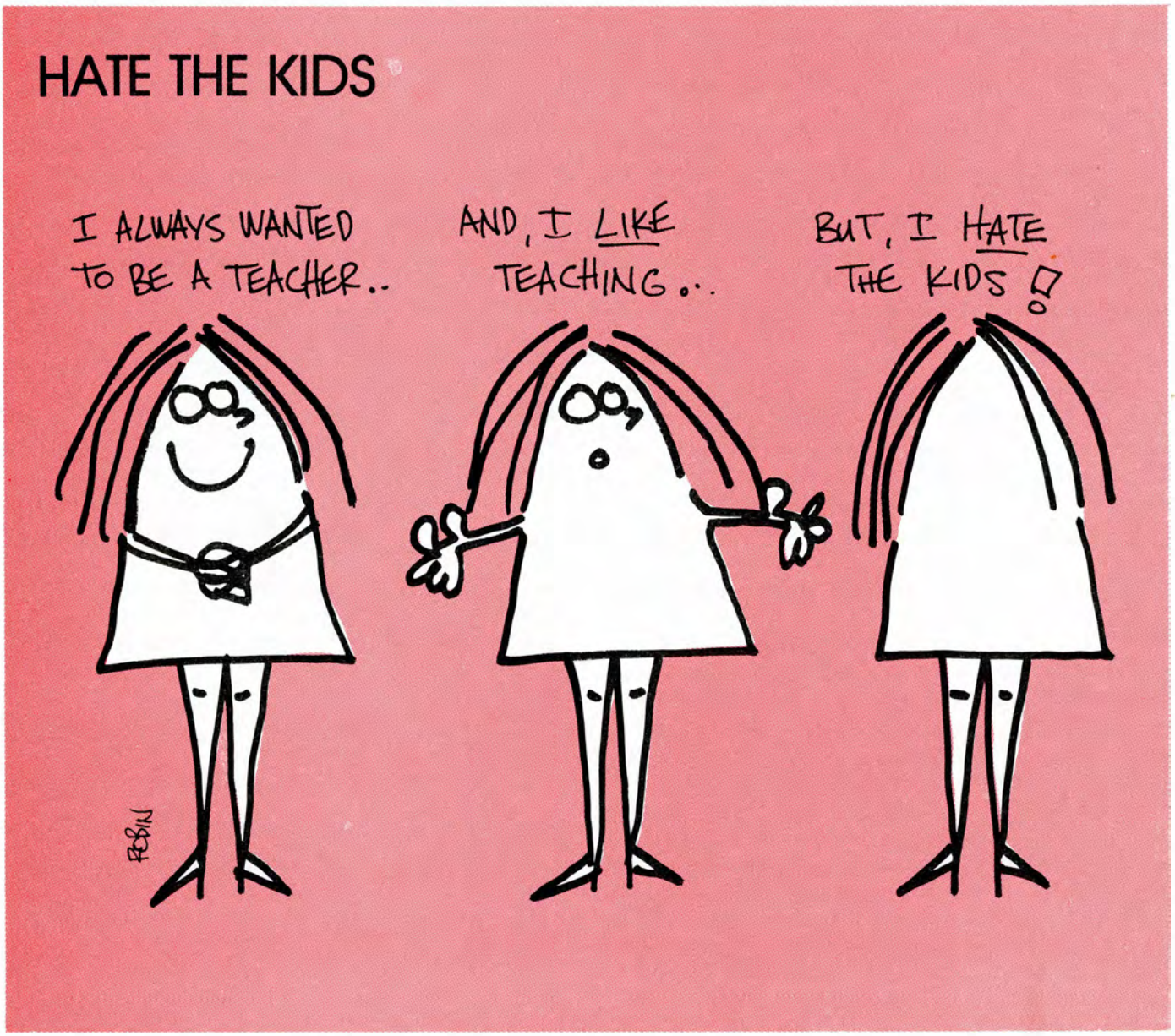
We could easily argue that churches are not essential to a healthy Christian life, but we all ought to remember that schools are not essential to education either, but more about that in the next editorial. Rather than get entangled in that kind of argument, however, we would all do well to recommit ourselves to the position advocated by John Calvin and zealously protected in our historic Reformed creeds.

Our colleges could not, humanly speaking, have become what they are without the help of the institutional church. Now that we have, with our

churches' assistance, become mature, reputable schools, we owe our churches a deep debt in return. We not only have to encourage our students to attend church, but we have to give them worthy reasons *why*. (Consider, for one, the necessity of a regular diet of rich spiritual food, without which we grow weak and anemic.) We also have to encourage more study in our creedal background, so that every college graduate has more than a passing aquaintance with the Belgic Confession and the Canons of Dort. If we claim not to have room in our college curricula for such studies, again we better rethink, for the curricula that we design are prime indicators of where our values lie. Additionally, we need to encourage and design more historical research into our churches' recent past. Historical material for the last few centuries is still available, but we need to make serious work of collecting and organizing it; most of all, though, we need to use it and demonstrate its importance.

We need to show, by example, by curricular design, and by precept, the very high place that the church ought to occupy in our value system. We, individually, can start by re-examing our attitudes toward and patterns of chapel and church attendance. Do we skip societies in favor of athletic contests? Do we prefer a brief respite in our office while others are off to chapel? Do we ever discuss approvingly in our classes a recent sermon?

Let us not get so caught up with ecology, ZPG, Watergate fiascos, and abstract theorizing that we ignore the church. Let us, instead, dedicate ourselves to renewed interest and greater conscious efforts to build that which seems to be eroding.



A Review Essay

On Teaching Style for Christian Higher Education

by Peter P. De Boer*

Recently, at Calvin College, a colleague and I were assigned the task of coordinating the teaching of the interdisciplinary course "Christian Perspectives on Learning." Nearly 375 students were enrolled, with a teaching staff of twelve. Large-group sessions—lasting up to 75 minutes and using plays, films, panel discussions, lectures by the CPOL staff, outside speakers, and sight-sound projections—were followed by small-group discussions of the concepts presented in the large-group sessions as well as assigned readings. The so-called "small-group" sessions (average class size was 30 students) were intended to be sections where discussion was facilitated by the teacher and the setting. No lecture here, no telling, or talking "to" the student; rather, a cooperative, master-apprentice, "let's learn together" style was to prevail.

Interestingly, several members of the CPOL staff confessed that they found this style of instruction to be difficult because they were not used to it. They urged that, should CPOL be offered again, those who coordinate the course should hold a series of "in-service" seminars to demonstrate to the instructional staff how this sort of thing can be done. These were not fledgling teachers, either. They were veterans.

Frankly, if the attention (formal, learned, systematic) given to the art of teaching, or the science of instruction, at other Christian colleges is at all like the attention given to these matters at Calvin College, then we are all in some sort of trouble.

When I began my career at Calvin I had had ten previous years of teaching experience, about half of that on the high school level, half at a two-year college. But I had never before taught history to college students. What I chose, then, to do was to teach my Western Civilization and United States History classes as I had been taught them, particularly as I had been taught them at Calvin. One of my "heroes" was a professor about whom it has been said—facetiously to be sure—that if one dropped his pencil while taking notes he may as well drop the course!

Well, something of that strongly affected my teaching style. My aim was to prepare an elaborate set of lecture notes, from which I spoke to the class in an animated and organized fashion. My students wrote down summaries of what I said. If they wrote rapidly they copied down more than those who could not. In the process, they may or may not have learned more. My tests were, essentially, opportunities for the student to recall how I had organized the material, and to retell me.

There were two events which helped me to abandon that style of teaching. One of them was the interruption of my career at Calvin by a two-year stint of graduate study at the University of Chicago in the Department of Education. Here I met a variety of teaching styles and met some new professor "heroes." The other event was more shocking. I was lecturing at Calvin, prior to my Chicago experience, when I discovered that one of my students was not writing as furiously as were the others. I inquired, and he answered by showing me a set of notes for my U.S. History lectures which a previous student of mine had taken. He was merely filling in the gaps! And then he asked: if my lecture notes were so important, why didn't I mimeograph them ahead of time, hand them out, and spend more time in class *discussing* the notes? I don't recall my answer, but the experience did send me off to Chicago looking for something different.

I have learned that if one is to attempt to describe various styles of teaching (and learning) he needs some basic concepts. Allow me to share three of them which I came upon just recently by reading a new book by Harry S. Broudy entitled *The Real World of the Public Schools,* (New York: Harcourt Bruce Jovanovich, Inc. 1972).

Broudy classifies all teaching into three categories: didactics, heuristics, and philetics. Didactics has to do with teaching and learning the "facts," or "the facts of the case." It deals with terminology, conceptual schemes, and the like. It suggests that there are certain things which must be mastered, memorized, and assimilated so that one can say with confidence, "I know that." Heuristics has to do with discovery methods, with problem solving.

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It arises out of the discussion, the seminar, the inter-disciplinary course, in so far as in them the student is led to some activity of discovery. Philetics, misunderstood as mere "love," has to do with interpersonal relations; it suggests an effort on the part of the instructor to treat his students as persons rather than mere numbers.

Broudy thinks that philetics and "casual heuristics" constitute the dominant modes of instruction in the elementary school; that didactics, with some practice in problem solving (heuristics), is to be stressed in secondary schools. He sees no uniform style in the colleges. He does think that college professors are reluctant to teach undergraduates if they "are asked to do didactics." He thinks philetics on the collegiate level a "sticky problem," though younger professors and teaching-assistants seem to be able to establish meaningful staff-student friendships. But Broudy, the wise old man who writes with a healthy touch of irony, notes—on philetics as a style of teaching—that "there is no intrinsic relationship between learning X and loving the teacher of X." Further, that when teacher-friend gives poor grades to student-friend, a beautiful friendship is likely to be ruined. He also notes that since the "psychic needs" of students vary even more than their academic abilities, "to treat any more than a handful of them as persons in any serious sense of that word is probably beyond the capacity of most instructors" (p. 242 *passim*).

Using only Broudy's concepts, I would suggest that much of the teaching at Calvin is didactic, with some attention to both heuristics and philetics. I would guess that most students would enjoy more attention to heuristics, and some of them, philetics.

But I think this raises several problems. For one, I can hear some of my colleagues say that many students just don't know anything, or at least know little, about what they ought to know. To employ heuristics when didactics is needed is to transform, they would argue, a learning situation into a "glorified bull session." Broudy would agree. He writes, "Reformers who inveigh . . . against the drudgery of rote learning and the systematic study of a discipline are mistaken if they think they can dispense with it." On the other hand, Broudy insists that "didactics need not be done by teachers who try to act like machines and end by performing like very imperfect ones." So he urges that additional means be found to teach the necessary didactics—through highly developed technology (video tapes, cassettes, recorders), proficiency exams, independent study—so that "we might recoup resources for the heuristics that everyone agrees ought to prevail in higher education" (p. 241).

For another, and this is my central problem, we who teach at Calvin have given precious little attention to a host of questions which must arise whenever one wishes to discuss, not Christian higher education, but Christian higher *instruction.* Call it teaching style. Call it pedagogy. Call it the "process of education." Call it the "mode of education." It does not matter. The point is that, in spite of our profession that "the Spirit moves at Calvin College," and that presumably all teaching and learning here take place in the light of the Word (I do not deny that this is so), we teachers are often strangely quiet about how we operate behind the doors of our college classrooms. And I don't think the problem is peculiar to Calvin.

Fortunately Christian educators are not without help. Three professors, Marvin Mayers, Lawrence Richards, and Robert Webber of the faculty of Wheaton College, Illinois, recently published a book entitled *Reshaping Evangelical Higher Education* (Grand Rapids, Michigan: Zondervan Publishing House, 1972). They agree that *"Our education, content and process, must no longer merely mirror the secular culture which happens to be ours. Evangelical education, content and process, must grow uniquely from a biblical understanding of life, an accurate appraisal of culture, and an awareness of educational options our society opens up to us"* (p. 10, emphasis in the original).

The book divides nineteen chapters into four parts: (1) Historical Background, (2) Contemporary Perspective, (3) Crosscultural Challenge, and (4) Looking Ahead. Webber is responsible for all of Part I, Richards is chiefly responsible for the new "process" approach to education outlined in Part II, while Mayers writes the whole of Part III in which he develops a so-called "crosscultural methodology" for explaining what people are like, how they think, and how they react to the challenges of contemporary culture. Mayers assumes that if education is to be effective, the communication necessary to education "must take into account the cultural boundaries which separate people" (p. 110). All three authors contribute to Part IV, Webber explaining how the new style of education can reshape theological education in a liberal arts setting, Richards explaining how it can reshape "Church Education," and Mayers how it can reshape any education which one may bring "cross-culturally" to people "outside our own setting" (p. 190). (In this case, Mayers illustrates in detail a new approach to education in the Philippines.)

In Part I, Webber is wrestling with a familiar

problem: how can the Christian be not of the world while in the world. He traces the roots of three stances toward culture: that of the Christian "separatist" who is radically anti-culture, the Christian "world viewist" who desires radical involvement in culture, and the conservative Christian—here called the "settled"—who offers no radical solution at all. Webber sees the challenge of evangelical education in a combination of the separatist and the world viewist: "Our times call for a separationism which is thoroughly world-viewish. We must think and educate in terms of a counter-culture. The new culture must be characterized by its antithesis to the anti-Christian roots of our society. But . . . also . . . by its positive achievement of a new way of life. It must live out, in community, the values and attitudes of a Christian world view" (p. 49).

Part II begins with an admittedly stereotyped version of education which the authors label "traditional education." They quickly contrast to it a "new education" for which, they claim, today's youth are clamoring. Basic ingredients include youth's demand for relevancy, their desire that knowledge be applied, their "hesitancy to explore new areas" (I have trouble understanding how this idea is consistent with the youthful clamor for a "new" education), their cry for effective communication, and their desire for an increased awareness of people as persons. The authors take this "call" seriously, and join in with qualifications. They promise not to eliminate the "old" education, but ask for "new options and alternatives" which will "in whole or in part" meet the needs of those youth who learn ineffectively by the "old" education. "We are not encouraging the replacement of content with experience, but a restructuring of education so that it will more effectively integrate content and experience and through this integration equip youth to live effectively in a distinctive and changing world" (p. 65).

The theoretical "meat" of the book is conveyed by Richards in Part II, chapters 8-10. He perceives that "the classic Christian educator" has been teaching from a "content model" of education. This approach, which Christian educators presumably share uncritically with "secular" educators, served Christian education well because it provided "processes designed to communicate, in logical form, the truths and realities [which Christianity] holds significant for all generations" (p. 69). Hence the lecture hall, the teacher behind the podium, mastery tests for information, and even comprehensive examinations. Richards wants, in place of a "content" model, a "use" model, though he doesn't call it that. He puts it this way: education must be restructured as a "process to reach operationalized goals . . . " (p. 68). His ultimate goal being to "equip a student to live life more responsibly and effectively," Richards wants "operational goals" so that education can "teach concepts and truths in useful form . . . " (p. 69).

The Wheaton trio present a conceptual scheme of teaching (and learning) which seeks to involve the student actively in the process itself. They claim to do so not at the expense of "subject" matter, or the disciplines. As Richards explains, any subject is essentially a "viewpoint on the phenomenal world: a theoretical abstraction from, and portrait of, experienceable reality" (p. 72). He suggests that the process of studying such a "reality-replacement system" involves three steps: (1) "focusing initially on a relevant issue or issues raised by considering experienceable reality from the point of view of the discipline" (p. 77). That is, one does not begin with teaching about a "body of content," and then moving on to consider relevance; one begins with relevance and works back, eventually, to consider the discipline as such. (2) The process continues by teachers and students exploring and evaluating the options "which are extant in the culture or discipline" (p. 77), and includes the gathering of data, the development of relevant concepts, and the projecting of outcomes of acting on the options evaluated. (3) The process culminates in the selection of a particular option or point of view, spelling out its implications, developing the skills necessary for acting upon it, and seeking to apply the option in a real or simulated situation (see the paradigm on p. 76).

The paradigm explained above is the essence of the "new" approach to evangelical higher education. To "flesh out" the approach, one would have to add a number of concepts. For example, Mayers calls the new education "event-focused" since the new generation is less "time-oriented," more "event-oriented." (Mayer: "If exams are called for, the student may take them when he is ready, not in keeping with some timed sequence"—p. 145.) It is called a "noncrisis" education rather than a "crisis" education, in that it opens up new horizons of learning rather than giving (impatiently) final answers; is cooperative and reciprocal rather than unitary and one-directional. It is "noncrisis" rather than "crisis" focused in that it seeks divergently to explore many possibilities rather than focusing convergently and with authority on the right possibility (p. 146). It is "holist" rather than "dichotomist" since, in a given classroom, a situation would be cultivated where students of differ-

ent ages and grades can study, at the same time but either independently or as a corporate body, different aspects of some one integrated whole (p. 147). Consequently the educational program would be "nonsequential" rather than "sequential;" it would "follow the interests of the students rather than some systematic procedure to cover 'all' the material in a field in an 'orderly' fashion" (p. 148).

Unquestionably the Wheaton trio are in earnest about the "distinctive concept of education" presented here. I gather that Mayers, the sociologist-anthropologist, is a bit more cautious than the other two, and sees the "old" education continuing to exist alongside the "new." I sense that he would welcome this. Webber, at least according to Richards, believes that his "theological understanding of the role of Christian higher education" leads him to endorse the "new" education since "No other educational process proves adequate for the goal which theology establishes for the evangelical Christian" (p. 164). Richards himself affirms that the new "experience-oriented, holistic approach" to teaching (and learning) "is *better than* the traditional, and closer to the outlook on life expressed in Scripture" (p. 167).

I find myself closer in sympathy to Mayers than to Webber and Richards for several reasons. For one, I find the description of the "old" education most inadequate. For another, I find the description of how and why the "old" style of education arose in the first place wholly inadequate.

But I am also concerned about the curriculum as such. Who determines what goes in? Or what stays out? The Wheaton trio suggest that curriculum results from student interest, felt need, contemporary student concern, and the like. Curriculum seems to be nonsequentially the result of what the student deems useful and meaningful to him. Chiefly, at this point, I object because, as "long" as the Calvin Curriculum Study Report (for one example) is on curriculum and "short" on process in education, so "long" is this Wheaton effort on process and "short" on curriculum.

I also have some doubts about the application of the "new" concept in education to all disciplines. I guess I am saying that I wish Webber, Richards, or Mayers had been a teacher of languages, or math, or one of the natural sciences. I wonder, that is, how applicable their approach is to the study of those disciplines in which linearity, sequence, you must understand A before B, looms so large. The new approach is convincingly applicable (at least to me) to theology, to many of the social sciences, literary studies, and the like, but not equally applicable to all disciplines.

Language Arts

DON CORAY, *Editor*

Such, Such

by Don Coray* *et al.*

Perhaps it is an exercise in Christian equity, if not humility, for a teacher to impose on himself occasionally the demand that he "do" his own assignment. In the assigning of compositions, this exercise can fashion a springboard as well as furnish the kind of teacher's self-disclosure that encourages a student to try his hand at writing in a similar vein. In ordinary relaxed conversation, most human beings are pretty decent autobiographers, and there is no reason why the enjoyment of reverie and reminiscence should not provide a fitting basis for a fairly painless composition assignment in a language study course. A few years ago, after reading with some of my high-school students some nostalgic pieces by Mark Twain and John Updike, I led off my assignment with a specimen of my own containing the following passages:

> I was seven when the war ended. My wartime world, Long Beach, California, a fair-sized coastal city, was mainly a peaceful one for me and my family, though daily there were reminders that things were not so

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... and All That!

elsewhere. The radio, the papers, and the magazines brought us news of Allied successes, and the impression was that—despite the setbacks, casualties, and atrocities (the latter all committed by the Axis goon-squads, of course)—we were winning it, and would go on winning it even if this took years. At night sometimes we had air-raid warnings, or "blackouts," during which we would huddle together in the dark until the "all-clear" siren sounded and the lights would come back on, together with the Lone Ranger or Red Skelton on the radio. There were air-raid "drills" at school, too: a sharp, intermittent buzzer sent you to your knees, your head bowed while you obeyed your teacher and clasped your hands over the back of your neck. Kneeling there in the aisle, your head and shoulders half-roofed by your desktop, perhaps you imagined, in a moment of icy realization that played along your spinal column, the hot bursting of the windows above and behind you—and the glass splinters sprayed suddenly into your poor knuckles, sacrificially offered up on the altar of your neck; and you asked God to forgive you, because it seemed vaguely that in thinking this you might be secretly hoping it would happen—but no, a classmate was smothering a giggle nearby, and your supplication died in your shirt-front. After school, kids played War in the alleys and backyards. Mimmicking John Wayne and Randolph Scott, we sweated through Hollywood-inspired jungles and staggered across imagined European frontiers, wiping out machine-gun nests of Krauts and Nips (somehow, for reasons I still don't understand, we weren't encouraged to detest Italians quite so much)—always yanking the fancied grenade pin with our clenched teeth and a prolonged yelp designed to curdle the corpuscles of the little Hitlers and Hirohitos we longed to smithereen. Tojo was on the cover of *Time* (10c a copy then), and we tacked him to a garage wall as a target for darts, dirtclods, spittle, or worse. . . .

I organized more of such recollections (vulgar war rhymes, comic book heroics, our Victory Garden, the scarcity of bubble gum, War Bonds and Victory Stamps, church prayers, War Effort pop songs, and the like) and concluded:

I remember the day the war ended. My brother Andy and I were in the front seat with Dad driving the old Studebaker downtown, when the news came over the car radio: "President Truman has announced officially that the Japanese have surrendered. . . . " Andy rolled down the window, and we shouted to the people on the sidewalks, "It's over! It's over! The war's over! The war's over!"—and the people who heard us (I remember especially an old man, the creases in his face rearranging themselves like the boundaries of a gladdening map) jumped and waved and cheered and went wild with joy. Car horns honked. Hats soared aloft in front of Buffum's Department Store. Downtown Long Beach sang a clamorous, barking, hullabalooing hymn of happiness to the sun. I knew nothing of Buchenwald, nothing of the Bataan Death March. President Roosevelt's death had meant no more to me than a few sad words of adult conversation from which I had fled to my Eveready-powered walkie-talkie set. But this joy I understood. For public joy excites and exhilarates a child, while public mourning, more often than not, only makes him feel curiously awe-stricken. And besides, there were cheerful anticipations. The Albright boys, for whom we prayed at church, were coming home soon, and it wasn't long before Fleer's Double Bubble Gum, wrapped in miniature, colored, waxed-paper funnies with your fortune on them, reappeared at the candy store. And my joy, a penny a blob, was complete.

With this as a kickoff, the composition assignment required that the students should write their own memoirs. The guidelines: "Assemble a group of memories from a given period of your life—an indefinite time span (grade school days, junior high); a given year (fourth grade, freshman year of high school); a season (childhood winter, the summer of '69); a typical holiday (childhood Christmas, July 4); a typical vacation time (family trip, summer camp); etc. Write a composition in which you gather and present these memories in a way

that will give a reader the 'feel' of *what it was like to be there."*

The students' compositions have varied over the years. Some have focused on adventures and misadventures, like the following:

> Not very far from here there is a small pond. It was known to all the people I knew as "Gatee's Pond." This small pond on the top of Gatee's Hill, better known as Pompton Road, was the center of my life for a number of years.
>
> To the passing eye, this pond looks just like any other little pond; but when it is the only place you have to go to, it becomes very interesting. You see, my father had a restaurant on the corner for seven years, and, being only small, I had to go there when my parents worked. I guess I was a typical little boy on the outside, curious, always in trouble and all, but I can remember just going through the woods in the back of the restaurant to sit by the pond for hours on end all by myself. I can't remember why I did it, but I did.
>
> The pond brought my brothers and me together on weekends. We played on the ice in the winter and fished in the summer. One winter I held the record for falling through the ice. Three times I went through; once I almost didn't make it back out.
>
> It was a favorite treat of ours to get one of the guys from the college to tell us horror stories about the pond. My favorite was that there used to be a road going across it, like a dike, but one day it collapsed and a girl was killed.
>
> Then the college had to add a wing onto its building, so they put all the rocks and dirt into the one end of the pond. This was actually ugly, but we didn't care. The main thing we wanted was the rocks. That pond must be half full of all the rocks my brothers and I threw into it. Splash contests were a real thrill. You have to stand still and the other guy gets to throw his rock in, to see if he can get you drenched. My brother Don didn't make it to the water once. He dropped a boulder on my toe.
>
> The slimy clay on the banks, the Tarzan swing, the fish hooks in the thumb, playing with turtles, climbing the trees. All this and much more, more than I could ever write. All this, gone. Only memories, some fond and not so fond. The biggest reason I would ever want these days back would be to once again know who my brothers are.
>
> —Rog Van Valkenburgh (1972)

I especially admire the wistfulness of the above memoir, which was done by a young man who normally disliked writing more than most students do. The final sentence struck the class as particularly poignant. But some of the other compositions are interesting not only for what they reveal about childhood but also for what they can tell us about childhood *in school.* Many of these are glad and serene, but I have selected the four that follow because I think most teachers may find them both amusing and instructive. Each deals in its way with an aspect of the moral education of a child in a Christian school:

> Did you ever have the feeling that you were just too good for your own good? It catches up with you sooner or later, I guess, especially if you were the kind of kid I was.
>
> From first grade on I was the sort of good little girl that all grammar school teachers love. I was kind of shy and quiet. During class I would sit and never open my mouth, unless to answer a question when asked, while all the other kids would pass notes, whisper and laugh. It seemed to me that they tried to get into as much trouble as possible. I didn't like to fight. I always thought of myself as a chicken but didn't worry about being one, as a lot of other kids did.
>
> One thing I could never figure out was why people cheated on tests and quizzes. It didn't bother me to study a little at night—it seemed much easier than thinking of ways to cheat.
>
> I remember one day in the beginning of the sixth grade. My desk was in the back of the room again this year, by the window. Teachers always trusted me to sit in the back of the room. We were in the middle of one of those great big Bible tests. It had about six different verses to be written out on it and questions like, "Why did God do this to David?" and "How come Saul did this?" I don't know if it was the fall weather or something that affected me, but I hadn't studied as I should have the night before. I was looking out the window for an answer to one of the questions I had skipped when I heard somebody whispering to me. It was Glenn, who sat next to me.
>
> "Hey, Jac, what's the answer to number twenty-four?"
>
> I didn't want to be snobby so I gave him the answer. It was then that I decided I might as well ask a question back. Why should he get something for nothing? Just as I opened my mouth, I saw my teacher standing over us, looking on with burning eyes. She seemed to be eight feet tall as she reached out and ripped up our papers.
>
> That noon hour as Glenn and I sat writing lines, I swore I would never get caught at that again. A new feeling began creeping up inside. I don't know where it came from, but I began to feel proud. I had actually done something bad and deserved to be punished.
>
> —Jackie Kruithof (1970)

In an occasional essay, the student recalls the adult authority as a more eccentric disciplinarian:

> During one of my early years in grammar school, I had a hard time adjusting to my new teacher. I always managed to get under her skin, and consequently I spent most of my time out in the hall. I actually

enjoyed my almost daily excursions out in the hall because it gave me a chance to get away from her for thirty minutes.

The only thing I dreaded about going out in the hall was the possibility of Mr. Pettinga, the principal, finding me out there. I had heard hair-raising stories about what happened to someone who was out in the hall when he came by. Mr. Pettinga, with his massive body and balding scalp, always frightened me and I was not anxious to see him angry, especially at me.

One day my mother gave me a nickel to buy some candy for recess. I ran to the corner store and bought a big green lollipop that I had coveted for weeks. But I made the fatal mistake of bringing it into my class instead of leaving it in my coat pocket.

Around ten o'clock I felt a terrific craving for the lollipop. I tried to ignore it since recess was only thirty minutes away, but I failed. I was unwrapping it when my teacher caught me. She grabbed the precious lollipop from my hands and sent me into the hall.

I was really angry and was thinking of different ways to get revenge and retrieve my lollipop when I heard a heavy step on the metal staircase, I tiptoed up to the railing to see who it was, and to my horror I saw it was Mr. Pettinga.

I ran back to my room's door and frantically thought what to do. I knew I could not go into the classroom, but I also knew that if Mr. Pettinga saw me I was doomed. Shaking, I ran to the coat rack nearby and buried myself in the coats.

Mr. Pettinga continued up the stairs until he came to the third floor, where I was. He proceeded to the coat rack and stopped. I could see his gigantic feet pointed toward me, and I shook so hard I thought the coats around me would fall. Finally, after what seemed to be hours, he turned away and continued up the stairs.

I knew that he had realized I was there hiding from him. I learned more from him that day than I would have if he had taken me and spanked me. I loved him for not punishing me, and I vowed that from that day on I would be the model pupil.

—Lorrie Wanamaker (1972)

Some young writers recall their moral education in a more meditative style:

Once I really did believe that God loved Americans best and that Adam and Eve were Dutch. That period didn't last long, but while it was around, I made the most of it.

Before I started to think for myself, I accepted completely what grownups told or showed me. So when in school I saw pictures of before the Fall with an Adam and Eve (always conveniently standing in bushes) who had rosy cheeks and blond hair, of course I accepted those pictures without question. When my teachers told me that America was so prosperous because we were a Christian nation, and that Communists didn't have the same respect for life that we did, I believed it. And Abraham Lincoln was my hero, because I learned that he loved everybody.

So it naturally came about that in grade school, I was the best little patriot who ever pledged allegiance to the flag. It was a blast while it lasted. I got shivers up and down my back when we sang patriotic songs, and my favorite poem was the one that started "Breathes there the man with soul so dead ,/That never to himself hath said, / 'This is my own, my native land'?"

Even in junior high, I was still loyal to my native land, because I was making sure that *my* soul wasn't dead. But I began to feel a little uneasy when my older brothers and sister would talk about Vietnam, when they told me of Vietnamese pushed out of helicopters by American G.I.'s. I once mentioned this hesitantly in a history class, and I was shouted down. "But don't you know that we are freeing those people from Communists?" "The Communists are trying to take over the world," etc. Still I wasn't completely reassured, but after all, we had to stop the Communists somewhere, otherwise they just might conquer America.

Then came the traditional period when everybody mocked out anything in authority, and kids made fun of the whole "God and country" deal. I did too, but I still felt that this country was really pretty great.

But alas, soon came the Moment of Truth. About my sophomore year in high school—it took me that long—I started to read a lot, especially political books. I discovered that capitalism is not a Christian system and that Adam and Eve were black. But the worst shock was when I found out that Abraham Lincoln was a white supremacist. I was quite bitter at the time, and never again took the words of my teachers and history books as gospel truth.

I'm kind of sorry I was enlightened, though if I had to choose between what I know now and my patriotism of younger days, I would probably choose the dull truth and accept the fact that my soul has died. But anyway, it sure was nice to believe that because God loved you so much, he put you in the best country in the whole world.

—Pat Steenland (1970)

But here, finally, is one of my favorites among these nostalgic narratives about childhood conflict in the Christian school:

I had my first glimpse of heroism in the late Fall of one of my early grade school years. It was the year in grammar school when I got stuck with the meanest teacher in the school.

One way our teacher demonstrated her attitude toward us was by her determination that we eat our lunches completely. At first we were so scared of her that we ate everything, even the fruit. But gradually growing braver, we began to sneak things into the garbage. We had to be pretty tricky because she would watch us while we ate.

I never had too much trouble with my lunch because my mother always gave me an apple, which I liked well enough to eat. But one fateful day I opened my bag and there it was—a banana. I knew right away it had to go.

I left the banana in the bag and ate my sandwich and scooter pie. Then I stuffed my milk carton and other garbage into the bag and carried it over to the garbage can. I stuck it quickly in underneath the other stuff and ran back to my seat to talk to my friends.

Well, I hadn't been there for more than ten minutes when I heard The Voice bellow, "Alright, children, someone has done a bad thing. I have found a perfectly good banana in this garbage. I am horrified." I felt my face redden and I suddenly found it hard to breathe.

"Who did this thing?" Not a sound. "Alright, children, we'll just sit here through recess until the guilty one confesses." I was sure she must have been able to hear my heart beating; I don't think I was ever so terrified in my life. Ten minutes passed without a sound except that of my knees knocking together.

Suddenly a small voice broke the silence. It was Fred. "I did it."

We were all waiting out in the playground by the door when Fred stepped out in heroic glory. "I didn't want to miss recess," he said simply. I only gazed in reverent adoration.

—Nancy Hagedorn (1971)

Probably most of the wisdom that teachers might glean from a harvest of compositions like the above is likely to strike us as tired banality if we should put it in sociological terms. Still, I cannot resist ending here with an observation that to me is at once heartening and depressing. The experience chronicled by these teenagers took place in the early '60s. I am a child of the '40s, and most of the things my students recount in their memoirs could easily pass for things that happened during my own schooldays. In fact, these things seem almost a harkening back to the schooldays of another child of the '40s, the *18*40s—Mark Twain.

Room Talk

by Jane Style*

There was nothing unusual about Room 12. There was a blackboard across the front wall, and a bulletin board along the side. The back wall was bare. The other wall was mostly windows. Unfortunately, they afforded little scenery, simply blending into the room's dull green.

But to describe an *empty* Room 12 is to miss the excitement of the three years I've spent in it. Usually it is peopled with the personalities of those kids who've been assigned there for English 1 or English 3. Actually, during the school year Room 12 has been anything but drab. Posters spotted the walls and burlap hid the bulletin board's graffiti.

One day in August I stopped by Room 12. And although I was eager for another school year to begin, the sight of the room depressed me. Stripped of posters and empty of kids, it was so uninviting. In the silence of summer, I stood there and listened to Room 12 talk. School itself was an uninviting, boring place, it said, made palatable only because one's friends were there. School learning is drab; everyone goes through the same mill in look-alike rooms with similar schedules.

A bell rang. The office was trying-out the new bell tapes and jolted me back to reality.

I was looking forward to this year. I'd be teaching a new course in Media, emphasizing what a visual world we live in, and discussing how colors and shapes affect us. Maybe we'd even spend a period on body language—or room talk.

September came and I began my fourth year in Room 12, trying to convey to a new group of students the excitement of school learning. This time my room didn't contradict me. In late August (with help from a few friends) I'd harnessed its wall power.

The radiator below the windows was painted blue and green. A tall, bold arrow stretched up the side wall and pointed toward the back. A big, block design highlighted the back wall. The door frame was painted dark blue to contrast with the lighter shade of the walls. Even the wastepaper basket has a touch of individuality. It's blue on the inside, green on the outside.

With the kids back, my room is full of talk. Silence and pure room talk is rare. Yet a quick glance around and repeated comments from the kids assure me that aligning room talk with my own was a good idea.

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Professional Advancement Policy

In order to help educators develop a greater awareness of their role and responsibility, and to help them be as effective as possible in Christian education, the MCTA establishes the following minimum standards for professional advancement:

II. In-service training must be conducted during the school year.

a. MCTA members must plan at least one day of professional activity to be held prior to the opening of school each year. The professional day(s) should include department or grade level meetings that prepare teachers to teach. This professional development will be in addition to other day(s) of general staff orientation in matters of clerical details, school policy, discussion of school manual, etc.

b. Every semester each MCTA member must actively participate in at least one workshop applicable to his professional situation.
1. The term "workshop" implies that a participating teacher must personally help plan or critically evaluate a curriculum program.
2. A workshop could include demonstrations, discussions of new materials or methods, simulated teaching, observing classes in other schools, etc.
3. A workshop can be organized by teachers, administrators, NUCS, MCTA, or other professional organizations.

c. MCTA teachers must conduct other professional meetings for themselves during the year.
1. These meetings should include reading and reacting sessions: reading professional journals and discussing articles in them.
2. Some of these meetings should include grade or subject evaluation.

d. Each MCTA member must also be a member of at least one other national or state professional organization other than the MCTA, e.g., Reading Association, National Council of Teachers of English, etc.

e. All MCTA members should be certified in the state in which they are working.

II. In order to receive salary change as specified by the school's salary schedule, MCTA members must show evidence of professional growth in the form of advanced training as specified:

a. Every three years of his teaching career, each MCTA teacher must earn at least two semester hours at an accredited institution.

b. All credits must be applicable to the particular grade level or subject area in which the teacher is teaching, or be applicable to an on-going approved program of study.

c. An in-service committee made up of teachers and administrators shall determine the applicability of a particular course to the teacher's role in the school. This evaluation must be made prior to the teacher's taking the course.

d. An official transcript of all credits from an accredited institution of higher learning must be submitted to the administration.

This is one of the Professional Standards Committee policies adopted by MCTA membership in recent years.

Teaching the Mind to Hear the Heart

by Paul H. Risk*

Some time ago, a pilot film which has since become a popular series appeared on television. It portrayed an Oriental youth who, after what appeared to be some ten years of intensive education in mental and physical discipline, became a priest in the tradition of Kung Fu. An encounter between the youth and his sightless master teacher occured in which the youth, barefooted, and therefore soundlessly, approached his master. The blind man, turning, called the student by name. Shocked, the youth inquired as to how this sightless man could have known that anyone was there, let alone call him by name. The response of the teacher was, "My son, do you hear your own heartbeat?" "No," replied the youth. "Do you hear the grasshopper at your feet?" the old man queried further. Looking down to see that indeed there was a grasshopper, the youth marveled and again admitted to not being able to hear even this. "In time you too will learn these things," stated the master teacher.

A few years ago as a Park Ranger-Naturalist with the National Park Service at Grand Canyon, I walked through the dense forest of the North Kaibab and heard the flute-like song of a hermit thrush. "Did you hear that?" I inquired of the nearest visitor in my group. "What?" he asked. "That bird," I said. "What bird?" he responded.

Another day, I watched and listened as a thunderstorm, massive and awe inspiring, moved slowly across the Canyon toward where I stood. The pause between the flash of lightning and the boom of thunder gradually diminished until they coalesced into a single soul-shaking crash which was followed by a silence so deep that in it I could hear eternity. Yet, all around me, visitors concerned with only the immediacy of temporal and physical needs were busily planning how fast they could "do the park" by occupying each hour's stay with as much distance covered as possible.

A family, keeping journals of their experiences as they traveled through the National Parks, gathered about their campfire on the evening of their first day at Grand Canyon to read aloud the thoughts and impressions elicited by the first views of this mile deep gorge. The father, in hushed and reverant tones read, "Today, I saw the handiwork of the Lord." His 12 year old son with less reverance but great enthusiasm recited, "Today, I *spit a* mile!"

All of these experiences have in common the fact that they all deal with human sensitivity and awareness. It is the author's contention that many people today exhibit a serious lack of both. This behavior might be called the Clod Syndrome. It has direct implication in much of life's activity and is affected by experience, age, personality characteristics and education. It is primarily with the latter I would like to deal now.

As Christian educators, we have the opportunity and the challenge to defeat the Clod Syndrome. It not only inhibits true environmental awareness but is at the very heart of most of the trauma and contention in the world.

The term clod is particularly descriptive. In agricultural parlance, it is a useless lump of impervious dirt which takes no active part in the production of a crop. People who fit this description just lie there, occupying space and take no constructive part in the variety of life. Created by a desire for safety and augmented by preoccupation and monotony, the human clod develops by forming a "thick skin" of "adult reality." This so-called skin continues to thicken until it becomes an encumbering capsule encompassing the whole personality. While it does provide the desired protection, this suit of armor also makes it impossible for the individual to reach out and feel. It destroys sensitivity and awareness. An opthalmic surgeon wears

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not leather gloves, but the thinnest rubber available so that he can feel the tiny structures with which he deals. A surgeon, probing the intricacies of the heart's valves, removes entirely the tip of one glove to permit the utmost sensitivity.

I have suggested that monotony is one of the promoting factors of the Clod Syndrome. Lack of diversity is another way to say the same thing. (Kenneth E.F. Watt has written a marvelous article in the February, 1972 issue of *Natural History Magazine* entitled, "Man's Efficient Rush Toward Deadly Dullness.")

If we are to help to create vital, sensitive and aware students, it is essential that one of the elements in their education be diversity and that another be novelty. But, if we are to instill sensitivity and awareness in others we must be these things ourselves. While a few lucky individuals are born with a natural ability toward awareness, most of us must be taught the basis of it and continuously hone it through practice.

When was the last time you listened to the wind? John Muir said he could identify most of the forest trees by the sound of the wind through their tops.

Walk slowly around a shrub or tree and closely observe the changing play of light as the sun strikes from the front and sides and finally backlights the translucent leaves. Sit quietly by a stream and stop thinking! Let your mind drift with the motion and the sound of the water. Take time to close your eyes and do *nothing* (how terrible) for 15 minutes.

Take your class outdoors and find a spot for each person to sit quietly alone. In a course I teach in Environmental Attitudes and Concepts each student finds such a place and records all impressions in a notebook. The smell, the dampness soaking through the seat of the pants, the sound of a bee, a bird, the shapes and patterns of all things, the thoughts and emotions associated with the place.

Spend a night out in the woods all alone. *ALL ALONE!* All the folklore and terror tales you have ever heard will distort the night sounds and people the woods with the creatures of the imagination. The intellectual isolation you feel reading this under artificial lights, or full light of day, will dissolve and leave you with worthwhile environmental sensitivity and awareness-building experiences.

Get down on your hands and knees and closely examine the activities at the base of a clump of grass. Smell the soil. Lead your class on a "nature creep."

Have you looked at things upsidedown recently or in a mirror? Have you ever closed your eyes and experienced a tree by touch, smell and taste? Has your class? Wilderness survival programs (sometimes called stress-oriented outdoor activities) offer an opportunity for great diversity, variety and departure from monotony. The very title implies novelty and exoticism.

At Michigan State University our Department of Park and Recreation Resources offers survival to over 500 students each term. If we permitted unlimited enrollment, there would be more. Why? Newness, excitement, variety, challenge.

Two summers ago, we took 11 of our best students to an island 30 miles out in Lake Michigan. They were to spend two weeks living off the land, learning to know themselves better and gaining an understanding of primitive hunting/gathering societies. The results were impressive.

After a week of existing on 100 calories a day (due primarily to their lack of planning) they were taken back to the mainland. Exhausted yes, but

also changed in other ways. They were in tears at separating to go home. They had learned to depend on each other. Finding that the welfare of one depended on the welfare of all, they had developed interpersonal bonds in a week they had not experienced in their lives. The environment had taken on a whole different appearance and relevance. An excerpt from one ornithology student's journal read, "For the last three days, I have been watching a seagull as he soared over the island. Today it finally struck me that all his waking activity is devoted to only one thing. Finding food to provide enough energy to allow him to soar again tomorrow to find more food. Today, I know a seagull." Urged to spend time by themselves for introspection, others wrote that for the first time they had really met themselves and gained new perspectives. Hunger itself gave clear insight into primitive man's necessary expertise. Conversations by the evening campfire and through long, mosquito-infested, sleepless nights often turned to the spiritual. Physical and emotional reserves were tapped as each student strove to face the day's requirements. Hungry, tired from exercise and lack of sleep, and emotionally stressed by the entire experience, tempers flared and conflicts were resolved. Life in microcosm ebbed and flowed. And from it all, each participant, student and faculty, gained experiences which could not be duplicated in any other setting.

As educators, we have an obligation to help our students understand life in all its complexities. As Christian educators, that responsibility goes even farther. Life is not just physiology, botany, and mathematics. It is a complex of intangibles which we are finding may be as important as air itself. Yet, man is a paradox. He is the only animal on earth to whom the two most important containers are the belly and billfold. As long as both are filled, he is happy. But, he is apparently also the only creature capable of appreciating a sunset, a thundercloud, the sound of the wind, a bird's song or the majesty of a Grand Canyon.

There are those who will say that all this is superfluous; just frills. We don't need these things to exist. And, they may be right. We probably don't need our National Parks, schools, libraries, or art galleries to continue to exist. But, existence is not the question. It is the quality of that existence which is in doubt. When educators have truly become learned we will all be able to hear not only our own heartbeat, but the heartbeats and dreams, the frustrations and aspirations of all those around us. We will then be able, truly, to hear the "grasshopper at our own feet."

Growing Through Art

by Jeanne Buiter*

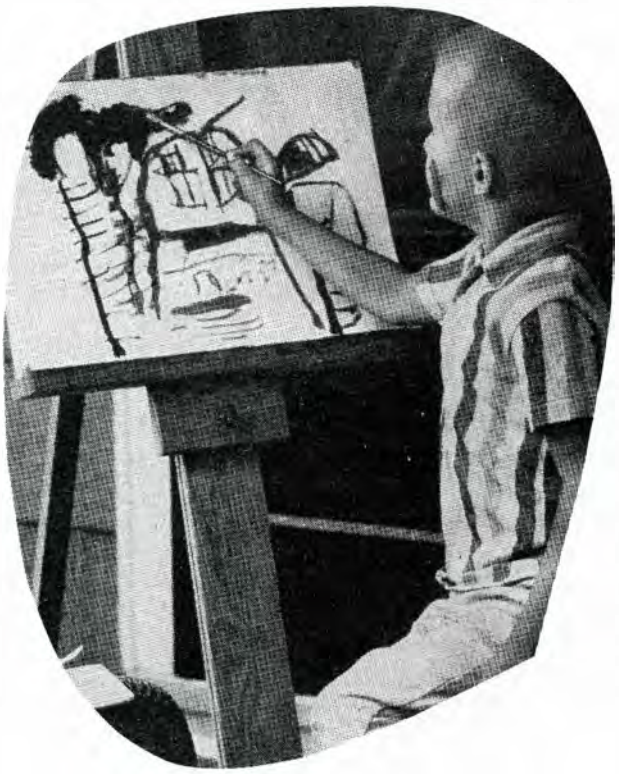
Two programs in art education have begun at Oakdale this fall in addition to our regular art program. The three programs are not completely separable in goals or content, but they will be used to meet separate aspects of a student's individual educational needs. Each will center on a special part of his need to grow through art.

The three areas of art education will be the studio, or doing, art experience, an art history program by the Barton Cotton Company called "Learning Through Art," and an elective design education program by Kurt Rowland called "Learning to See."

Studio Art

In this art program the emphasis is on cultivating each child's ability to use the many available art media to respond and express his own ideas, feelings, wishes, and observations. The daily, weekly, monthly, yearly familiarity with a media (for example, drawing or painting) allows a child to grow in his willingness to use this media as a tool for his

*Jeanne Buiter, editor of The Arts Department, and presently pursuing graduate work at the University of Michigan, here describes the program she designed for Oakdale Christian School in Grand Rapids.



own expression. Emphasis is on the uniqueness of each individual as he expresses himself through art, rather than on the uniqueness or novelty of the media. The process, and it is a process, of growing through art becomes meaningful in the life of the child through continuous and cumulative experiences. He is the unique carrier and combiner of those experiences.

The challenge of the teacher, then, is not to bedazzle him with a new gimmick weekly or invent endless projects and holiday gifts, but rather to continually stimulate him to search for and experiment with the many ways both old and new, to use the tools of art for his own purposes. Projects would be designed to teach students to experiment and solve problems in their own art work using basic art media and basic design principles. Each student needs the opportunity to try-out ideas and concepts, to try to make them work in their own art. The teacher must structure a good working environment for that kind of try-it-for-myself learning.

Here is an example of a studio art experience that has been structured to serve the students needs. I must admit that I learned this lesson the hard way. Anyone who has taught kindergarten knows how easily they show you your mistakes. After weeks of trying to "teach" them how to paint by much motivational talking, gesturing, storytelling, etc., a girl raised her hand and quietly asked, "why can't we just paint the pictures that are already in our head?" I stopped, dumbfounded, and meekly asked who had a picture in their head. Over half the class raised their hands. Within minutes everyone breathed a sigh of relief and began to paint.

Since then I've been delighted to watch kindergarten (and other children) respond to a basic art media paint. Early in the year we establish a basic painting routine. My task is to prepare the art room by stacking the chairs so the children can stand and move freely, put out a paper for each child, and put trays of paints in baby food jars on each table. Quite often older children get the room ready.

When the kindergarteners come they soon learn to stand by their paper, wait for reminders or suggestions, count the jars on their tray and tell me how many brushes they will need as I distribute them. The basic rules are, one brush per jar, return the brush to the same jar when finished with that color, wait for one color to dry before painting on it with another. This keeps the colors bright and eliminates the need for water. After a few months as the jars get crusted and the paints dirty, we each have our own brush and water and try mixing the colors on our paper. Then the jars are dumped and fresh jars of color replace them. These are simple practical ground rules for a painting experience. They developed to provide a secure, routine, organized environment for the development of each individuals creativity.

Early in the year the scene is one of purely sense discovery. I introduce the routine, explain the rules, and tell them to paint. They seldom ask "What do you want me to paint?" Usually they dig in and take total delight in the colors for their own sake. Some children will use only one color, fascinated only with its spreadability, others will enjoy making puddles of each color without any need to symbolize any object or experience. Many will delight in making endless rainbows.

Within weeks I see their individual growth. Some children begin to symbolize and talk about the stories their picture tells, changing the story with every brush stroke. If they wish, I'll write sentences about their pictures. Others fancy puddles on rainbows. Others silently and rather mysteriously create wonderful designs using lines, shapes, and colors. They sigh little sighs of content and surprise as they paint and leave with a kind of quiet satisfaction that is beautiful to watch.

Only after several months do I "motivate." Often I'll ask about their experiences, perhaps a class trip, or tell them to make a picture story about all

the things they're so eager to tell. Most of the time they simply are too full of their own individual ideas, their own thirst to try-it-for-myself, to listen to much teacher talk. They are free within a structured environment to grow and experiment in expressing themselves through art.

This world of private search and discovery is truly a child's world. It is not easy for an adult to enter into the meaning and imagery of the child's work, but the child whose art is accepted and valued grows rapidly. To accept his world and his work for its own sake is an act of nurturing love.

The usual temptation of adults working with children is to impose their own thinking upon them. A prime example is our need for practical products, our need to make holiday gifts. I have yet to see a child really involved in the process of putting together any of those cutesy gifts that they proudly or not so proudly bear home to mother. A child can easily be led to value the status of the product, often some useless ugly "practical" item, but I am convinced that those are adult values. The adult-oriented product does not heed the child's own natural values, nor does it respect the integrity of his own being, as a creative growing child who has much joy to share with anyone who will look and listen.

Art History

Because I find students treasure the little time they have to "do" art I have had difficulty teaching a good art history program within our regular art time. Also, the demands of managing and administering an art program leave little time to organize and structure an art history program with any continuity or thoroughness.

When Helen Bonzelaar, art consultant to the NUCS, introduced me to the "Learning Through Art" program, it met a need. This fall all students in grades 1-6, and 8 will be part of this art history program. Throughout the year each student will collect 10 6 X 9 art prints. There are 10 lessons, one for each print of a painting, sculpture, or other work of art. Each lesson is accompanied by a guide which is divided into 4 secions.

I. Information for the Teacher
   A. The Print
   B. Knowing the Artist
   C. Comparing and contrasting the Print
II. Involving the Student
   A. Appreciation Involvement
   B. Creative Involvement
III. Evaluating the Lesson
IV. Enriching the Lesson (correlated activities)

These are quotations from the editor's explanation (Clyde M. Mc Geary and William M. Dallam):

> This program is based upon each child's personal use and possession of a selected group of prints dealing with the arts.
>
> The use of these prints is reinforced in several ways. First, a program of suggestions with which you might develop open-ended questions and classroom dialogue about the art and artists studied is presented. Although some may argue that questions without "correct" or "right" answers promote confusion among younger students, the teacher in no way should feel threatened by unexpected or frivolous responses from students. A fundamental tenet of this program is personal response by a student whether to a print, a question about a print, or to an actual art object. Secondly, descriptions and listings of uncomplicated, yet interesting creative experiences are presented. These experiences range in time requirements from a few minutes to several periods. That range permits you to follow any of several plans, depending on a child's interest or class interest in the basic print. Thus, as you work to encourage your students to participate in, learn about and gain pleasure from art, you are able to provide individualization of the program.
>
> Another unique advantage offered by this program is that the child's visual exposure to the print can be sustained. Having his own print permits the child to look at it again and again. Familiarity can lead to understanding. Understanding leads to desire for more knowledge which, in turn, influences the way one chooses to live. Teachers and parents will notice that students will become interested in other works by the artist, his life or the entire period. Students will seek opportunities to see art and make it an important part of their lives. Here, the teacher's attitude, guidance and assistance is most important. The students should be encouraged to feel that their art prints belong with their prized possessions. Much in the manner that young boys save, trade, and study football and baseball cards, the prints offer a variety of collection, exhibition, and study opportunities. Some children may wish to organize them in scrapbooks or mount them on the inside covers of their texts. When the student takes the print home, possibilities for sharing, exhibiting and continued studying are added. You may wish to send to parents some suggestions related to the use of the prints with the entire family.

In our Media Center other large mounted art prints will be available for student and teacher use. They will be available to be checked out and taken home. Helen Bonzelaar, through the NUCS has

compiled one such collection. Others are available through Shorewood Press, Chicago, as well as other publishers.

The Reinhold Visuals (Lidstone, Lewis, Brody, The Van Nostrand Reinhold Company, New York), a series of brilliantly colored large cardboard reproductions of art and stimulating photography organized around themes, are also excellent teaching aids.

Individualized Design Program

The third part of the program is an elective. Another aspect of a child's art education is learning about the somewhat academic concepts of design such as use of line, pattern, form, mass, shadow, color, movement, rhythm . . . that are the basis for all art forms. Once again, because students treasure the little time they have to "do" art, I have had difficulty teaching these concepts in any systematic or thorough way. I regularly try to sneak in design education along with the "doing" in emphasizing use of concepts of good design in their art expression, but this has been a somewhat haphazard educational process.

I've noticed that individual students' readiness to absorb and use concepts of design vary greatly, particularly in the intermediate grades. Some students thirst after basic information about use of mass and shadow in their art while others are completely turned off when I try to teach the class these concepts because their need for expression is much more immediate, emotional, and original in form. An individualized design program, available upon demand when needed by the individual, was needed.

Such a program has been published by Reinhold Van Nostrand. The series called "Learning to See" was written by Kurt Rowland who has written widely in the field of education of the senses. There are five texts which are attractive, easy to read 8½ X 11 sturdy paperbacks filled with full color illustrations. They are exciting books just to look at.

Student workbooks, also 8½ X 11, in black and white present exercises which go with the texts with space to do them. The exercises are simply explained and build step-by-step upon previous concepts. They are well thought out and presented in a challenging way. These fine books cover pattern, form, movement, rhythm, and visual communication.

In the second book or form, for example, the problem of light and shadow on objects is presented. There are many pages of photographs of all sorts of objects under all sorts of light conditions. The accompanying text explains the use of light and shadow in art. The workbook sets up problems in light and shadow for the student to solve. The text and workbook continue building, concept on concept, allowing students many opportunities to explore art concepts. In the last book students are led to combine all these visual means to express their own ideas.

This program will be available on an elective basis to students in grades 4-6. The program will be explained to each class by the art teacher. Textbooks and workbooks will be available in each classroom for students to work on independently. A student in each classroom will be assigned the clerking duties involved in the program. Any student who wishes to begin the program will sign a contract for his first book. Any book contracted for must be completed. Upon satisfactory completion of a book, the student will be rewarded by a special art class which will be planned to allow students to use the concepts of that book in doing an art project. These classes may well be cross-grade groupings. The student may choose to do as many books as he wishes in any length of time during any time in the intermediate grades.

A student at Oakdale then, will have regular opportunity to experiment with basic art media, will regularly be exposed to the tradition of art in history, and will have opportunity to absorb, develop, and practice design principles.

One of the outstanding features of this program, I think, is the opportunity for an individual student to advance his knowledge of rather sophisticated art concepts at a young age. He can build a good foundation for the many fields of study that are emerging that depend upon good design education. Architecture, city planning, landscape architecture, industrial design, graphic design, interior design, advertising design, publications: all build upon a design foundation.

Christian Educators Journal Assn.
Joel Beversluis, Circulation Manager
862 Dunham, S.E.
Grand Rapids, Michigan 49506
Address correction requested

Non-Profit Org.
Bulk Rate
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PAID
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49507
Permit No. 414

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NOVEMBER 1973