—See Page 16, Career Education and Christian Calling

christian educators journal

January 1975

CONTENTS

JANUARY 1975

EDITORIAL:
CHRISTIAN TEACHING: A MANY-SPLENDORED THING
D. Oppewal, Page 3

THE ASYLUM:
"HIGH NOON AT CHAPEL TIME"
H. K. Zoeklicht, Page 4

THE CONTENT OF PROCESS
M. Snapper, Page 6

TANGRAMS IN MATHEMATICS
H. Lucas, Page 12

STUDENTS AS IMAGE-BEARERS: IT MAKES A DIFFERENCE
J. Fennema, Page 14

CAREER EDUCATION AND CHRISTIAN CALLING
M. VanSoelen, Page 16

THE FIRST KEY IN EDUCATIONAL DECISION MAKING
G. Steensma, Page 18

NOT FOR ENGLISH TEACHERS ONLY: ULTIMATE AND PELTIMATE METAPHORS, S. Wiersma, Page 21

A DREAM PLAYGROUND
A. De Groot, Page 24

BOOK REVIEW SECTION:

The Christian School: Why Is It Right for Your Child, N. De Jong
Page 25

Freedom and Beyond
P. P. De Boer, Page 25

Revelation-Response Series K–3
H. De Blaey, Page 27

EDUCATIONAL PERSPECTIVE OF JOY IN LEARNING, Page 28

CARTOON: THE NEW YEAR
R. Jensen, Page 31

POEM: NEW CHILD IN CLASS
M. Post, Page 32

christian educators journal

JANUARY 1975

CHRISTIAN EDUCATORS JOURNAL, Volume 14, Number 2, January, 1975. A medium of expression for the Calvinist school movement in the United States and Canada.
MANAGING EDITOR: Donald Oppewal, Education Department, Calvin College, Grand Rapids, Michigan 49506
MANUSCRIPT EDITOR: Betty Hesselink, 1406 Scenic Highway, Lookout Mountain, Tennessee 37350
BUSINESS MANAGER-TREASURER: Arie F. Doornbos, 4341 Kimball Ave., S.E., Grand Rapids, Michigan 49508

REGIONAL EDITORS:
Don Coray, Eastern Christian High School, 50 Oakwood Ave., North Haledon, New Jersey 07508
Harriet Eldersveld, Roseland Christian School, 314 W. 108th St., Chicago, Illinois 60628
Jack Fennema, Covenant College, Lookout Mountain, Tennessee, 37350
Melvin Huizinga, Lambton Christian High School, 295 Essex Street, Sarnia, Ontario N7T 4S3
Ray Klapwyk, Calvin Christian School West, 14345 McQueen Road, Edmonton, Alberta, Canada
Henry Kok, Randolph Christian School, 457 Second St., Randolph, Wisconsin, 53956
Philip Lucasse, Education Department, Calvin College, Grand Rapids, Michigan 49506
Richard Vander Laan, Pella Christian High, 604 Jefferson St., Pella, Iowa 50219
James Vander Meulen, Denver Christian Intermediate, 735 E. Florida Ave., Denver, Colorado 80210
BOOK REVIEW EDITOR:
Norman De Jong, Bellflower Christian School, 17408 S. Grand Ave., Bellflower, California 90706
EDITORIAL BOARD:
For the Christian Educators Association: Jack Zondag (secretary of board), Greta Rey, Dick Voetberg, David Schelhaas, Harry Vriend
For the National Union of Christian Schools: John Vander Ark (vicar), Paul Mulder
For Calvin College: Henry Baron (chairman of the board), Dale Topp
For Dordt College: Mike Vanden Bosch, Abe Bos
For Trinity College: Dan Diephouse
For Covenant College: Jack Muller
For the Pacific Northwest Christian Teachers Association: Charles Pasma
For the Southwest Minnesota Christian Teachers Association: Ina Smith
For the Eastern Christian Teachers Association: Eileen VanderMeulen

STATEMENT OF PURPOSE

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

BUSINESS MATTERS

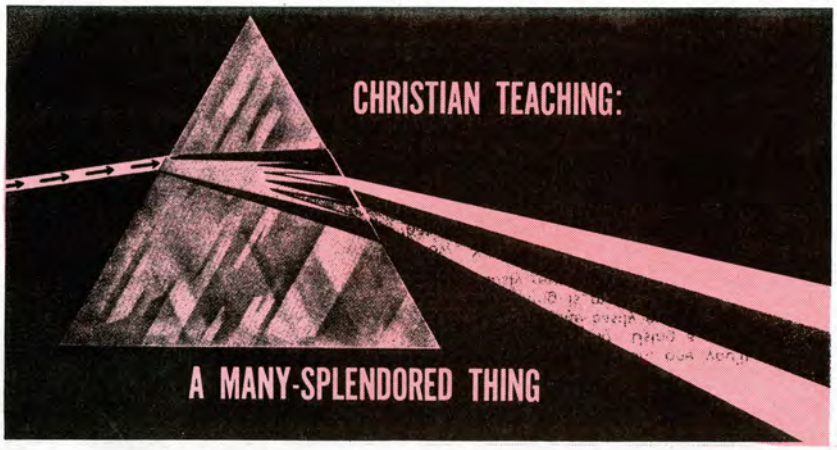
Business correspondence concerning subscriptions or membership in the Association should be sent to the business manager. Subscription price is $3.00 per year if a majority of the members of a supporting organization subscribes and if a single check and mailing list is forwarded to the business manager. Subscription price is $3.50 per year for individual subscriptions for all members of a school faculty, if a single check and mailing list are submitted, $4.00 per year for individual subscriptions, and $10 for three years. Checks should be made payable to the Christian Educators Journal Association. Issues are published in the months of November, January, March, and May.

Correspondence concerning articles or book reviews should be sent to the nearest Regional Editor, or to the Manuscript Editor.

Announcements and advertisements are accepted according to the following policy:

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

Editorial...



The visual shown here on this page has been chosen to capture the annual National Union of Christian Schools affirmation of Christian education, which it urges each school to dramatize during its own choice of Christian Education Week.

As the text of the promotional material reproduced below suggests, the imagery of a prism is particularly appropriate for our profession as Christian teachers, for we are in the business of letting God's light shine through us and through our subject matter, thus enlightening the lives of our learners.

I urge you to examine your teaching so that you may maximize the light of God that you shed in your subject. While we may not capture the infra red beyond the upper end of the spectrum nor the ultra violet beyond the lower, there is enough in the visible spectrum to show that Christian education is truly a many-splendored thing. The text reproduced below is offered as food for thought.

—D.O.

"That rainbow you saw last summer is an interesting phenomenon, one you'll probably want to include in a lesson once you begin teaching. Using a prism and a beam of light, you will be able to demonstrate quite easily exactly what happens in order for a rainbow to occur. And nothing is more exciting than helping children learn, getting them to spontaneously respond with, 'Oh, I see!'

That's what teaching is all about, you know. You will be using your expertise to help your students 'see the light,' that vast body of knowledge so necessary for them to absorb and apply today. It's a joyful, exhilarating experience, one you'll not regret getting into. Your first days or weeks may be frightening and exhausting, but the overall result is bound to be an extremely satisfying sense of accomplishment and service to both God and man.

Using the analogy of education or knowledge as 'light,' your students will 'see' as much light as you help them to see. So it's important that you turn on as much light as you can!

Of course, *where* you teach will make a big difference. If you teach in a non-Christian school, your students will be able to see plenty of light, all right. It will be ordinary light, and much can be seen with it. However, without the right conditions, that ordinary light cannot become, like the rainbow, a truly many-splendored thing.

The Christian school, based on the Word of God, involves far more than the addition of Bible classes, devotions, and prayer to a non-Christian school curriculum. In the Christian school, every subject every day is taught from a Christian perspective, in the light of God's Word. Thus the Christian school can serve as a prism, changing the ordinary light into the broad spectrum of real knowledge, with Jesus, the Light of the world, able to be readily seen in *all* of life. And that's the light your students must see!

As a teacher, you'll be standing in the place of parents, helping them fulfill the Biblical mandate to 'train a child in the way he should go' (Proverbs 22:6). Your personal, Christian commitment is needed. So is your ability to use the prismatic effect of the Christian school to approach every subject with the premise of Psalm 26:9, 'In thy light shall we see light.' Only then can your students enjoy the many splendored thing that is truly Christian education. And you can do that in the Christian school!"

Visual and text reproduced with permission of NUCS, Grand Rapids, Mich.

The Asylum

"High Noon at Chapel Time"

By H. K. Zoeklicht

Freddie was waiting in the Asylum, a strange, unwelcome and uncomfortable place for almost every student. Coffee was perking in the corner and smelled warm and good, but Freddie couldn't shake the feeling that he was behind enemy lines, even sitting in their headquarters. It was still seven minutes until Mr. Vroom would walk through that door and Freddie, on orders from Principal Rap, would have to apologize to him for his behavior in class. Freddie's legs were trembling, so he sat down.

He chose one of those old soft squooshy chairs that are supposed to be so comfortable but hold you in like a prison and make you feel small and ridiculous. He glanced from the clock (now showing five minutes till Vroom-time) to the magazine rack. *Time* was there, *Newsweek* and *U.S. News* were there. And *Fortune. Fortune?* Freddie bent his head to see if—yes, it was addressed to Mr. Winter, the business teacher. Probably carried from home to make some devastating comment about our bright economic future. Freddie sniffed. And of course there was *The Christian Educators Journal, The Banner,* and *Christian Home and School.* He felt more and more like a P.O.W. Strategy books, he thought, war manuals on how to gang up on us, how to manipulate and control us, how to mold us so that we give just the "right" answers. His mind went back to the senior Ref Doc class he was kicked out of.

The little blow-up wasn't unexpected; it was quite a while in coming. It was that stupid devotion to Berkhof, like everything he said was divinely inspired. And Vroom—man, you raise your hand and it proves you're a heretic. Wasn't it possible that Berkhof could be wrong just once or at least that what he said was just his opinion? Every question I've asked, every time I wondered about a different way, I was shut down. I don't want one-sided doctrine shoved down my throat.

Boy, did his face get red.

"So that's what we're doing here, huh?" Vroom had stammered. "Shoving doctrine down your throat."

Yeah, I can't raise my hand without you telling me that's not the Reformed way of thinking. And I'm sick of it.

"Well, if you're so sick of it, then just leave."

What? He can't be serious.

"Get out, I said. Go to Mr. Rip's office and tell him you were kicked out for disrupting the class."

Disrupting the class? You mean raising my hand.

Freddie was still looking at the magazines. He fought the temptation to pick one up and read it. No, he didn't want to be caught spying on their secrets.

The bell rang, the rumble started and quickly grew, a door slammed and then two more. Kids were marching past on their way to chapel, talking loudly. Freddie's heart constricted and his palms sweated. They sure keep it warm in here, he thought. His ears strained trying to pick out from all the footsteps the decisive tread of Mr. Vroom. He thought he heard him, and then he did and Mr. DenDenker with him. Oh no, thought Freddie, if I have to apologize to old Vroom in front of Mr. DenDenker—DenDenker saw Freddie first.

"Hi Freddie, aren't you going to chapel?"

"Yeah, in a minute. I have to talk to Mr. Vroom first."

Vroom had stopped short on seeing Freddie but had since put on a cool nonchalance.

"You talked to Mr. Rip?" Vroom asked, ice dripping from his mouth.

"Yes, sir," Freddie answered. DenDenker took his cue from the tension in the air and announced that he had some work to do. He retreated to the adjacent workroom.

"Uh, I'm sorry I caused trouble in class today, and, uh, for being disrespectful."

"That sounds well rehearsed," Mr. Vroom said sarcastically. Unfortunately for Freddie, Vroom stood between escape and the door. Freddie was a trapped animal, so he acted like one.

"It was," he said defiantly.

Vroom backed off and headed for the coffee pot.

"I just don't know what to do about you, Freddie. You're not a dumb kid, but you've got a, uh, a bad attitude. It's a sinful attitude really, and it is bad for the class. I mean, what are you, sixteen? seventeen? Still a child, really. And sometimes you think you've got it all figured out. You sit there and argue against someone like Berkhof as if you were equal to him or something. And that sort of thing sets a bad example for class. Now just to show you I'm quite serious about this, I want you to read the second chapter of II Timothy. And pay special attention to the 23rd verse which exhorts you not to have anything to do with foolish and ignorant speculations. In fact, don't just read it; I want you to make a full page report on the chapter."

Freddie's teeth were clenched as he left the room which successfully kept him from saying the things that would have resulted in more apologies and more assignments. When Freddie reached the hallway he was stopped by Mr. DenDenker.

"I was in the workroom, and, uh, I couldn't help overhearing your conversation," DenDenker said self-consciously. "I don't mean to take sides in this little controversy, but I just wanted to say that, uh, Mr. Vroom might be able to keep you from raising your hand in class, but he can't keep your mind from working. Remember that, OK?"

"Yeah, I will," Freddie smiled gratefully.

"And, uh, one more thing, Freddie."

"Yes, sir?"

"A good, questioning mind is never a substitute for a good, loving heart, right?"

Bob DenDenker entered the Asylum just as Vroom, the incident almost forgotten, was reaching for another chocolate-covered donut.

THE CONTENT OF PROCESS

By Marion Snapper*

"Academicians are concerned with the content of education; educationists spend their time with the process." This judgment expresses a dichotomy which needs some breaking down. Early in my teaching (of academic subjects) career I became convinced that some of the most crucial content being taught and learned in my classes was the *content of process.* That conviction led me to become what is called an educationist.

That conviction also provides the first thesis for this article:

Some of the most pervasively influential and enduring content which is learned in school is the content implicit and explicit in the educational process.

This thesis gives formal expression to some rather commonplace knowledge. It is sometimes expressed in these words: "An education consists of what is remembered after you forget what they taught you." In such words the learner is expressing the judgment that though he surely did learn to read, write, and do arithmetic in school, nevertheless, his intuition—if nothing else—tells him that some other vitally important things were learned there. But he finds it most difficult to explain in words just what those learnings were.

Such judgments are expressed most pointedly with regard to specific teachers. When asked why they think so highly about some former teacher, students frequently answer that they aren't really clear about it, but that something very important happened to them in that class or course. Those important learnings are in part what we mean here by the content of process.

Definition of Terms

By the term *content* we refer to the following:

> the compendium of information which comprises the learning material for a particular course or grade. The information may consist of a related body of facts, laws, theories, and generalizations, as in a traditional science course, or a description of events, as in a history course, or in any other predetermined arrangement of a particular segment of man's knowledge. Content, in short, "is a rhetoric of conclusions to be transferred to the student." (J. Cecil Parker and Louis J. Rubin. *Processes Content: Curriculum Design and the Application of Knowledge.* Chicago: Rand McNally. 1966. The whole book is devoted to the topic of this article. However, for Parker and Rubin process is "the highest form of content."

*Marion Snapper, recently chairman of the Education Department, Calvin College, is now Professor of Christian Education, Calvin Seminary.

This is true for anyone who faithfully carries out John Dewey's theory of education: means are more normative than ends.)

Parker and Rubin use the above definition to distinguish rather sharply between content and process, defining the latter as "the cluster of diverse procedures which surround the acquisition and utilization of knowledge" (*Op. cit.*, p. 1).

Content, being the rhetoric of conclusions, is what is characteristically found in textbooks. It is the distillation of the findings of a scientist or an artist; it does not include all of the processes which the author engaged in as he dug out the data and formulated his findings.

A Manual of Christian Doctrine contains the findings of a scholar who employed a wide range of methods in arriving at the rhetoric of his conclusions which he codifies under the above title. We do not know how the author went about the task of theologizing; about all we have are his conclusions.

If one wishes to learn the rhetoric of conclusions of physics, then he learns Newton's laws, Ohm's law, and all the rest of the laws. If he wishes to *do* physics, he goes to the laboratory. If one wishes to learn the rhetoric of conclusions of sociology, he learns the concepts and generalizations found in a textbook. If he wishes to *do* sociology, he engages in first-hand empirical or analytical study.

Clearly, then, competent academicians are vitally concerned not only with the content of their disciplines, but with the methods as well. Competent academicians are not, however, always vitally concerned with having their students engage in the methods of their disciplines. There is quite a direct correlation between the degree to which a teacher seeks to pass on the methods of a discipline and the degree to which "active" learning is going on in his classroom. Likewise, there is quite a direct correlation between the degree to which a teacher seeks to pass on the rhetoric of conclusions and the degree to which that teacher has "passive" learning going on in his classroom. This relationship may be diagrammed:

"Active" Learning

Students are *doing* science:
-working in the laboratory
-applying, discovering through first-hand experience

Students are *doing* history:
-reconstructing the past, whether last year or 1066 A.D.

"Passive" Learning

Students are learning the rhetoric of conclusions:
-reading books, listening to lectures, looking at pictures of experiments in science books, memorizing laws and data.

I think that this is the most profitable application of the terms "active" and "passive" to classroom learning. It is not that the student engaged in learning the rhetoric of conclusions is not active; rather, this student is functioning passively as a receptacle for conclusions passed on to him by others, and the other student is active using the tools and methods of a discipline, thus learning and evaluating the (rhetoric of) conclusions for himself. Used in this way, the terms ought not to be viewed as either pejorative or complimentary. Since no student can rediscover all that the human being has concluded, there must always be a lot of passive learning.

It is understandable that an educator who emphasizes active learning would be called a liberal. His emphasis on giving the student the tools and methods for arriving at his own conclusions and for evaluating the conclusions of others poses an obvious threat to those who would maintain the *status quo*.

Thus far we have been focusing on the specific processes and methods of the various academic disciplines, noting that scholars do indeed view methods as very much a part of the essential content of mastering their disciplines. But the process of education includes more methods than these specifically identified with the several disciplines. There are methods of evaluation, classroom control, teaching and learning, and general management. All of the methods together constitute what we refer to as process.

Since process and content are inextricably interwoven, it is not always possible to distinguish clearly between them. Perhaps this is most obvious in the teaching and learning of reading. Reading is a *process* of decoding symbols, and the symbols are

the vehicles which carry most of the cargo of educational content. And if process and content are so inextricably interwoven in the most basic skill for school learning, then surely the two are interwoven throughout education.

It is possible, nevertheless, to distinguish between them in order to deal with the thesis of this article. Illustrations will serve us best here. Following are a number of facts, concepts, and generalizations which Nancy Tyler learned, primarily in school. Before each one place either a "P" or a "C." Place a "P" if the statement is something you would judge that Nancy learned primarily from the process of education. Place a "C" if the statement is something you judge that she learned primarily from the content of her education.

____1. Columbus discovered America in 1492. (Lawrence E. Metcalf, "Research on Teaching the Social Studies," N. L. Gage, ed., *Handbook of Research on Teaching.* Chicago: Rand McNally. 1963, p. 941. Metcalf uses this statement to illustrate the "Reflective Theory of Method." Thus he provides a good illustration of the relationship of process to the rhetoric of conclusions.)
____2. History is a bore.
____3. The Bible is a book given to us to find the proof texts given to us to prove the doctrines given to us to believe.
____4. $(A + B)(A - B) = A^2 - B^2$
____5. You can never become a great mathematician if you make mistakes in computation.
____6. H_2O says that water is made up of two parts hydrogen, one part oxygen.
____7. I'll never amount to anything.
____8. Light travels at about 186,000 miles per second.
____9. I am no good at art because the things I draw never look like what they are supposed to be.
____10. # indicates a sharp in music.

If I were to classify these I would say that 1,4,6,8,and 10 are examples of C-content (content learned primarily from the content of education). 2,3,5,7, and 9 are examples of P-content (content learned primarily from the process of education).

If the reader disagrees at some points, then we have a good indication that the distinction is not always easy, especially when we do not have before us a complete record of what happened to Nancy.

Identifying the Content of Process (P-content)

If we use Parker and Rubin's definition of content as the rhetoric of conclusions, then we must make clear just how process (a cluster of diverse procedures) becomes content. The answer has been implied by the ten concepts or generalizations which Nancy learned in school.

All ten are treated alike; they are all stated as declarative sentences. All are stated as conclusions of *some* process; they are a set of ten (rhetoric of) conclusions. "Columbus discovered America" is the conclusion of some research historians (Metcalf, pp. 941-943). "History is a bore" is the conclusion of Nancy. In the life of Nancy both conclusions function as the content of her education, though I dare say that her conclusion about history is a far more pervasive, influential kind of content than is her knowledge about Columbus.

There are some distinctions which normally can be made between C-content and P-content. Looking at the list of ten, those identified as C-content (1,4,6,8,10) were in all likelihood given to Nancy explicitly; they were in the materials—textbooks,

teacher talk, etc. Those identified as P-content were probably not given to Nancy explicitly. Rather, they were learned inductively; they are conclusions which she came to as a result of a long series of experiences. It is very doubtful that Nancy's teacher explicitly taught her, "History is a bore." That content was *implicit* in the process.

The first distinction, then, is that C-content is normally *explicitly* taught whereas P-content is commonly *implicit* in the teaching-learning process.

A second distinction is that the learner is commonly *passive* (using the previous definition given) in learning C-content, but invariably *active* in learning P-content. Nancy was the passive recipient of the conclusions of research historians that Columbus discovered America. She did not do the research which led to that particular rhetoric of conclusion. But she personally did the "research" which led to her conclusion that history is boring. This is probably an important clue to understanding why the P-content is generally so much more pervasive, influential, and enduring than C-content. Nancy may be compared to the Vietnamese war prisoner who learned from the Bible that "God is alive." But that learning did not become pervasive and influential until he inductively arrived at it through his experiences in a prison camp.

A third distinction is found in the degree of verbal precision for articulating the content. "The symbol # indicates a _____ in music." Nancy, if she had done her work, can fill in the blank with perfect precision. This is not to suggest that the precise verbal response represents any more than rote verbal learning. It does not tell us how much understanding there is, whether or not the response is more than a parroting. But we do know that it is the correct response. In this sense there is a high degree of objectivity with C-content. The rightness or wrongness of the answer does not depend on the subjective states or experiences of the learner.

P-content does not necessarily have this objectivity. To illustrate we may take an item from Nancy's list of learnings: "I am no good at art because the things I draw never look like what they are supposed to be."

When Nancy entered high school she had negative feelings toward art as a subject of study. She could not state clearly why she felt this way; as a matter of fact, her feelings were quite mixed. There was something which drew her toward art and something which pushed her away. The art teacher, noting Nancy's aptitude for dressing most tastefully, including accessories which she often made herself, asked her why she did not study art. Nancy fumbled for an answer, "I don't know. I just don't care to study it . . ." (Is that answer right or wrong?) Through many conversations the art teacher finally "got it out" of Nancy. In elementary school her art work was never selected for bulletin board display, nor was Nancy ever asked to explain her artistic creations to the rest of the class. She noted that the art works which went up on the bulletin board were invariably accurate reproductions of reality; the more a student's production resembled a photographic reproduction the more attention it got. No one ever said a word about realism or impressionism, but Nancy was taught some very profound content: "Realism is good art; impressionism is bad art. My art work is impressionistic; therefore I am not a good artist."

When the teacher finally succeeded in putting a precise and accurate verbal label on Nancy's feelings and experience, Nancy was able to cope with her conflict in art. Counseling by the art teacher had the effect of translating feelings and emotions into words which were a precise and accurate formulation of the cognitive content implicit in Nancy's experiences with art in the elementary school.

According to our definition of content (the rhetoric of conclusions), it would be accurate to say that Nancy's feelings about art were not content until she was able to express those feelings with the precise and accurate cognitive content which was associated with them. Rollo May's *Love and Will* helped me understand the importance of "naming" the content of process. Psychiatrists make a living helping people "name" their demons. Digging into childhood experiences, they help persons get out into the open what was buried, nonverbally, deep in their psyches. In May's words: "Traditionally, the way man has overcome the daimonic is by naming it . . . the word discloses the daimonic, forces it out into the open where we can confront it directly" (Rollo May, *Love and Will.* New York: Norton. 1969, pp. 167, 176).

Distinctiveness in Methodology

The question is often asked, "Is there anything distinctively Christian in methodology?" Typically the discussion will get bogged down when someone challenges with such a question as, "What is distinctive about, for example, repetition as a 'law' of learning?" My second thesis deals with this problem.

Anyone who wishes to implement a specific

philosophy of education, Christian or otherwise, must be as concerned with the content, implicit or explicit, of process as he is with the content of the rhetoric of conclusions: the identification of the P-content is the first step in making judgments about teaching methods from a Christian (or other) perspective.

First we shall accept for judging methodology that norm which asks very simply whether or not it works. Now quite obviously all educators would judge methods which don't work to be inadequate. That is not where the difficulty lies. It lies where there are alternative methods, all of which work with apparent equal effectiveness *so far as the measured outcomes of education are concerned.* An example of this is found in the research on the teaching of mathematics. It is not at all clear that the "discovery" method is superior to the "tell and do" method when the outcomes measured are mathematical competencies.

If we take two such methods which appear to be equally effective in achieving certain goals and try to determine the content of those different *processes,* then we will have an added way to make evaluations.

"Society is a jungle; survival of the fittest is the law; the best motivation to instill in people is 'Get ahead of the other guy'; Competition is the key to success . . . "

I take the above statement to be patently un-Christian if it is taught as C-content and as a norm for living the Christian life. We recognize this rather clearly when that content is stated as the rhetoric of conclusions.

But if that same content is hidden in the process and taught as P-content, then we may witness the peculiar phenomenon of someone who firmly disavows biological Darwinianism espousing social Darwinianism—of which I take the above statement to be an expression.

Examine that proposition ("Society is a jungle . . . ") and then plan teaching methods which would teach that proposition as a way of life, though no one would ever utter the words of the proposition. The teaching scenario would probably begin by using some method which will rank the participants. There will be winners and losers competing for a short supply of rewards. Each child must work on his own for his own reward. Arrange it so that helping someone else is self-defeating. And so on. The reader can fill in the details of the scenario.

If the method is successful, the student may graduate a practiced social Darwinian and potential advocate of a radical individualism. Now grown and "successful" in the jungle, he rises to his feet and labels another scenario as socialistic and communistic.

The scenario he condemns goes in its broad outlines somewhat as follows: "We are members together of one body. We seek to help each other. The least among us is the most important, and, while rendering honor to whom honor is due, we esteem others as better than ourselves.

Placing these two contrasting statements of P-content next to each other, the educational philosopher has a clear entree into the question of this section: Is there anything distinctively Christian in methodology?

The Task of Philosophy

William K. Frankena ("A Model for Analyzing a Philosophy of Education," Jane R. Martin, ed. *Readings in the Philosophy of Education.* Boston: Allyn and Bacon. 1970, pp. 15-22.) says that the task of a normative philosophy of education is threefold. The first task is to list and define a set of dispositions to be fostered by parents, teachers, and schools (and by the pupil himself). Frankena uses "dispositions" to refer to the full range of educational outcomes desired. So used it includes both the C-content and P-content outcomes with which we have been concerned. Such dispositions should be stated as carefully as possible so that their intended meaning is shared by all.

The second task of the philosopher is to present a line of thought which shows that the dispositions listed are desirable. Here there must be some appeal to basic premises about life, about what is to be valued, and about what is obligatory. For example, one might say that the Christian life is a life of service to God and fellow human beings. From that assertion one would seek to develop a line of argument which would legitimatize or mandate the several dispositions. This second task is the most technical of the three.

The third task is to tell us what we should do to acquire or foster those dispositions, and then to make recommendations about content, method, curriculum, and administration. This third task must involve the social sciences, particularly psychology and sociology. Empirical studies and findings are necessary to help us understand how to foster the desired dispositions.

Classroom teachers, whether or not they think of themselves as philosophers, are constantly engaged in the first and third tasks. They do identify desired dispositions (objectives) and are responsible for implementing methods and procedures for

achieving those dispositions. They do not always engage as much in the second task.

These three tasks do provide us a framework within which the Christian teacher can make evaluations of methodology.

Making Christian Evaluations of Methodology

Following is a scheme for making normative Christian judgments about methods and processes in education: (1) *P-Content*, (2) *Dominant Processes* (which would teach such P-content), and (3) *Behaviors* (which would indicate that such P-content is being learned).

(1) *P-Content.* The teacher identifies the concepts and generalizations about the world, life, oneself, etc., which a student should learn from the process of education. If the teacher and the school are really thoughtful about the educational process and wish to escape the charge of Silberman that "Mindlessness" is the great affliction of American education, they will engage as best they can in the second task.

To begin filling in P-content, it would probably be best to identify some concepts which are rather basic and general to all of education. Several examples have been given. Another would be, "My (or, The) motive for working in school is to _____."

Perhaps a subject matter specialist might more easily begin with some P-content which is very much a part of the methodology of a specific discipline. A science teacher might state: "By *actively* exploring God's creation we discover the laws which govern it . . . "

(2) *Dominant Processes.* Earlier we began to describe a teaching scenario to indicate that we must begin either by sketching out the broad and basic patterns which will dominate, or by identifying a generic (characteristic of a whole group or class) method or program. In the field of science education an example would be the SCIS (Science Curriculum Improvement Study) program. (Gail M. Inlow, *The Emergent in Curriculum,* New York: Wiley. 1973, p. 226. This item is included as an illustration of a fine source book for recent developments in curriculum, new programs with statements of objectives, and bibliographies. It's full of places to go if you want to do an analysis of a particular curriculum or program.) In it the students are actively working with and observing nature. My first contact with the program was in the hallway of a Christian junior high school. There, instead of in the classroom, were some youngsters rolling objects down inclined planes. In the room were other groups, some working with pulleys, others with scales. This was active learning, as previously defined. They were busy "discovering." My initial reaction was, "Hooray!" At the intuitive level I felt that it was a more Christian method than the "authoritative transmission of the laws" method. I was not able to articulate why until I dug the P-content out of the method. That content was akin to what the science teacher stated earlier, "By actively exploring . . ."

But to stop here and not be a bit more critical about the discovery method is to be "mindless." David P. Ausubel is an intelligent critic of the discovery method overdone. ("Some Psychological and Educational Limitations of Learning by Discovery." *The Arithmetic Teacher.* [May, 1964], pp. 290-392. Reprinted in Lois N. Nelson, ed. *The Nature of Teaching.* Waltham, Mass.: Blaisdell, 1969. This article is a classic model for psychologists who wish to so do a critique of a method that they help the teacher-philosopher perform his task.) His contributions are to the third task of the philosopher. Ausubel's incisive analysis of the discovery method overdone includes the caution that discovery is not enough; in order really to know and understand, we must engage in dialog with others who are competent to help us better grasp the insights we obtain through discovery.

For this, the generic process might be "discussion to clarify, interpret, integrate. . . ." Reflection by the Christian teacher will indicate that, of course, discovery by itself is not enough. A dominant P-content in Christian education should have to do with its dialogic and communal quality.

(3) *Behaviors.* How does one know that the P-content is in fact being learned? To answer that question one must identify the outward, observable behavioral correlates which he thinks are expressions of the concept about self, the subject being studied, or the methods being used. If the concept is that history is a rewarding subject to study, then one would list such behaviors as, "Works with enthusiasm," or "Chooses to read history." There are a number of helpful books for aiding in identifying and writing such behaviors.

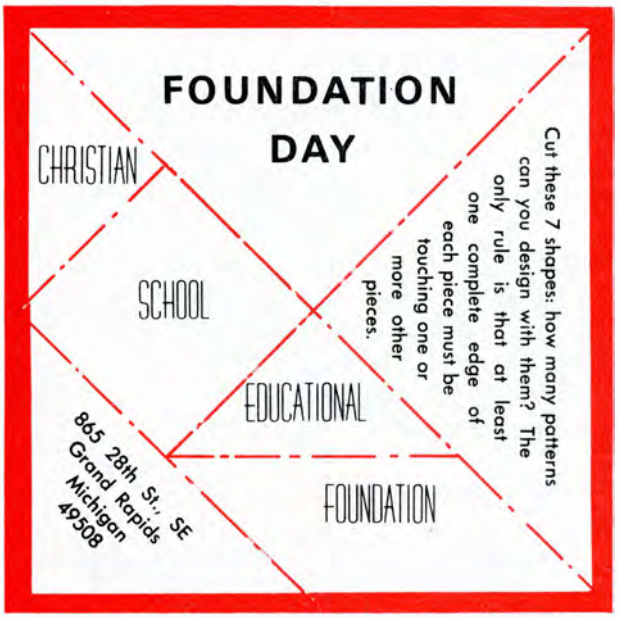
Identification of the behaviors is a crucial step to understanding the intended meaning of the P-content. Forcing out into the open just what is intended by the P-content—what is the behavioral expression of that conceptual statement—allows a much better normative evaluation of the P-content.

Following this general procedure, the Christian teacher can make judgments about method just as normative and definitive as those about content.

TAN-GRAMS IN MATHEMATICS

It's Fun—but My Head Hurts

By Hedwig Lucas*



Among the "strictly for fun" materials in the science room are sets of "tangrams." These, for the uninitiated, are groups of simple mathematical shapes from which more complex shapes can be formed. Sets of cards with a range of simple to complex designs show the kinds of figures to form from the basic tangram pieces. At first the pieces can be laid directly on the design, but later, with designs drawn on a small scale, the problem becomes more challenging. Tangrams were so popular with our students I got to wondering whether a young child would enjoy such a puzzle, and I chose Jenny, age 4, as a subject. She started on the first card (there are 120 in this set) and obviously was enjoying herself. Half an hour later, through the first ten cards, she turned to me and said, "I have to stop. It's fun—but my head hurts."

Most of us like puzzles and games because something in us responds to a challenge. In this case it is the challenge of solving a problem, perhaps at first by trial and error, but soon by calling into action those brain cells capable of doing the job. When we see an animal solving an atypical problem (for him), we are impressed by this "man-ish" performance. God's command to subdue the earth could be fulfilled because He had made a man who could respond to a challenge, a man who would find a good inner feeling along with the solution to a problem. In a recent article in the *Christian Sanatorium Quarterly,* Dr. John Bostrom, a psychiatrist, wrote that everyone needs to be able at times to say as he looks at an accomplishment, "I do good work." Success in solving a problem or unraveling a puzzle gives each of us the chance to feel like that.

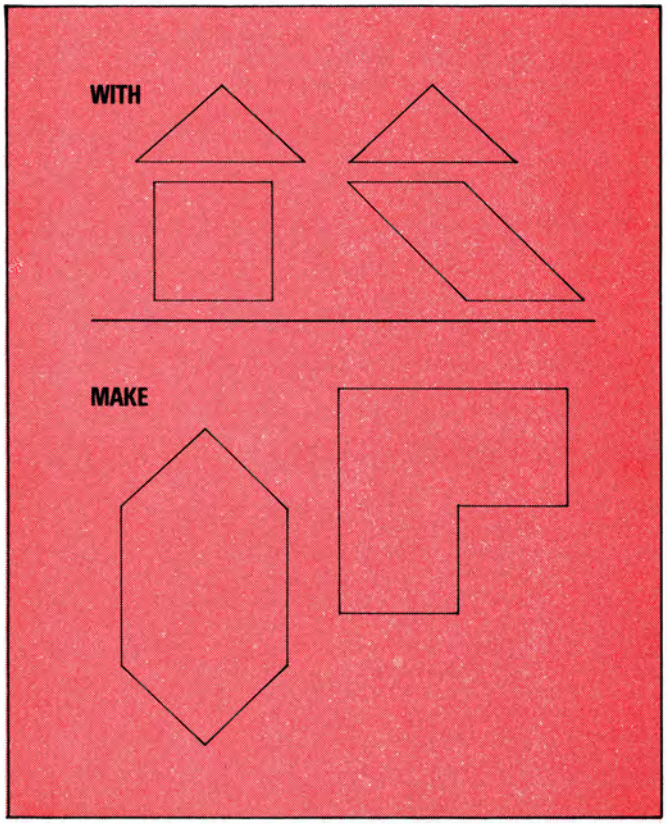
In education we have begun to get away from the emphasis on rote learning and lecture. Newer curricula in many disciplines are allowing much more time for the student to be involved in problem solving. Admittedly, not all subjects, let alone all lessons, can focus on this kind of mental activity. However, the "game box" which a master teacher I know carries with him wherever he goes can provide little opportunities here and there for students (and teachers!) to enjoy some stimulating relaxation. In our science room someone is always taking a game or puzzle from the shelf—before the morning bell, after and often during lunch, when a class assignment or a test has been completed, and particularly during forced rainy-day studies when a playground period has been canceled. Puzzles and games are borrowed for overnight or over a week end, and it was Mike Harris (who had checked out every one of them by the time he graduated) who gave the idea for a lending library.

We have class sets of games and puzzles to reinforce mathematical skills; these sets are now being augmented so that there are enough to be on loan to a number of students at a time. The games on metric skills will be particularly helpful to parents as well as students. Some of the games are for two people or teams of two; others can be played by as many as six. If our idea catches hold, maybe some television-viewing time can be used more productively for family game time, and that would not be all bad.

Games and puzzles which are checked out must be well packaged and labeled. Plastic bags and large rubber bands can go around the larger boxes.

*Hedwig Lucas is a science teacher at Eastern Christian Junior High, Prospect Park, N.J.

Boxes should be reinforced at the corners and sides and carefully inventoried so that lost parts can be duplicated when necessary. It may be necessary to rewrite the original rules to make them easier for poorer readers to follow. Several copies of the directions in one box will get the game going more quickly. A record of the puzzles or games signed out can be kept on a card or in a book. The loan period can be specifically stated. Perhaps some small-fine system will be needed to encourage responsibility. This year we will include an evaluation card in our lending system so we can plan for the kinds of materials to add.



The above is an illustration of how a series of tangrams will combine to form a new shape.

Once you have a game or puzzle, you can make your own adaptations. One year we made many sets of some blocks by gluing together small cubes which had been cut for us. In our room Soma blocks nose out the tangrams in popularity, probably because the former "don't make your head hurt" so much. Last year we ordered a thousand cubic-centimeter blocks from SEE (address at the end of this article); these too can be fastened together to make Soma blocks. The cubes, in ten different colors, are not cheap, but because they have a mass of exactly one gram, they are useful in density studies. Besides, the game DECIMETER uses these little blocks, and we now have lots of replacement parts.

You can augment CHECKERMATICS to include all kinds of math problems; use 3/4 inch or larger squared graph paper and clear plastic discs. The rules can vary, depending on the mathematical ability of the players.

TAKE BALL TAKE ALL, made in Israel, with instructions in Hebrew as well as English, is an adaptation of the old game of NIM; you can use your materials to adapt it further.

TWIXT, one of the 3M games, is one we use but have not yet adapted. The object in this two-person game is to build a bridge across a pegboard, using upright and cross pieces, all the while preventing your opponent from building one of his own. In one school this game is played so much that homeroom winners have played for the school championship.

Perhaps the following addresses will be helpful:

The Lawhead Press, Inc., 900 East State St., Athens, OH 45701:
PIRATE CACHE (game of math on a coordinate plane) DECIMETER (metric game).

SEE: Selective Educational Equipment, Inc., 3 Bridge St., Newton, MA 02195:
CHECKERMATICS, TAKE BALL TAKE ALL, SOMA BLOCKS. Send for their excellent catalog.

3M Company, St. Paul, MN 55101: TWIXT.

Webster Division McGraw Hill Book Co., Manchester Rd., Manchester, MO 63011:
MIRROR CARDS (matching activity using cards and mirrors with increasing difficulty), TANGRAMS and cards.

Union Printing Co., Inc., 17 W. Washington St., Athens, OH 45701:
ELEMENTS (game), COMPOUNDS (game).

The National Union of Christian Schools, 865 28th Street, S.E., Grand Rapids, MI 49508:
TANGRAMS (available free).

At a science meeting I recently attended, someone asked Dr. Richard Feynman, 1965 Nobel Laureate in physics, "To what do you owe your interest in science?" His answer: to his parents, who gave him puzzle blocks on his highchair tray. As Jenny would say: even though your head hurts, it is fun. As Dr. Feynman suggests, it's never too early to start. And as the slogan goes—try it, you'll like it.

STUDENTS AS Image Bearers: IT MAKES A DIFFERENCE

By Jack Fennema*

Most educators agree that for effective teaching a teacher must understand a student's developmental, motivational, and learning processes. A modern behaviorist may promote the view that the student functions as a blank slate, the *tabula rasa* of John Locke; he has no innate qualities and learns solely by responding to the external stimuli of his environment. In contrast, the modern humanist may follow the thoughts of Rousseau and the "blooming flower" analogy; a child is born with innate qualities which need only a facilitative atmosphere for learning to take place (i.e., unfold). The humanist, however, identifies neither the organ nor the full purpose of these qualities, only that they exist for man's self-maintenance and self-fulfillment. The Christian also recognizes that a child is born with innate qualities, but he identifies both the origin and full purpose for their existence. Man was created by God in His image and thus possesses reflective qualities. Although limited and distorted through the fall, these qualities continue to exist within all human beings. A study of them is imperative for effective teaching, and such a study must begin with God, whose image students bear.

This article will describe five such image-bearing qualities and offer a few classroom implications for each.

*Jack Fennema (A.B. Calvin College, M.A. Florida Atlantic University, doctoral candidate at the University of Georgia) is Assistant Professor and Director of Teacher Education at Covenant College.

Man Is a Creator

In Genesis 1:28 God tells man to "have dominion" and to "subdue." God gives man a task, but also the innate desire and ability to perform it. Job 10:8 and 9 speaks of God fashioning man as clay. Man as an image bearer emulates the Supreme Potter as he responds to his environment, manipulates events and objects, and seeks to develop a level of competence within the reality he encounters. This motivation for *competence* or *process* is an inherent part of his very being, a quality of God given to man to fulfill the cultural mandate. But man also has the quality of motivation for *achievement* or *product*. In Genesis 1 God continually views the finished products of His creation and declares them "good." Man, too, gains a joyous sense of satisfaction and completion as he views a product created by his own hands.

Some people enjoy the process of creation as much as or more than the product created. Others enjoy the product more. But seldom does anyone enjoy a process that has no product. He needs goals, purposes, and a termination point. He needs closure. The end must be as certain as the beginning for this sense of completion to be experienced. The reverse is as true. A product attained without process is not felt as valuable as one personally developed or created.

Since education often seems pointless and endless to students, a certain amount of frustration or boredom results. They view education as a process without a product. They must, therefore, see a product. Also, education can be joyless if they do not have a "piece of the action." When students are required to deal only with known facts and finished works, the process is sacrificed for the product. Much teaching assumes that one can shortcut the learning process by moving from A to Z on the learning continuum without dealing with the necessary steps in the middle. Students are not empty containers to be filled with existent knowledge. They must work their way through the conceptual framework of reality and attempt to relate it to their needs and value system. They need both the stimulation of developing a competence and the joy of creating a personal product.

Man Is Inquisitive

As God is omniscient, so man has not only a reflective, innate desire to know, but also the capability of knowing. He is born inquisitive, with a

desire to explore and discover. Upon this innate quality Satan based the temptation leading to the fall. Genesis 3:5 and 6 speaks of the desire to "know" and to be "wise." Eve wanted to know, but with the wrong motive. Her seeking after knowledge was not to subdue and have dominion for God's glory, but to become as God.

This has something to say to the teacher who consistently provides all the answers, seldom allowing for personal discovery. Curiosity can be a powerful tool for motivation and learning. The teacher can create situations which allow students to question, explore, and discover. He can also use the natural inquisitiveness students display in their daily interaction with their environment. These personal concerns can often become a valid part of the more structured existent curriculum.

Man Seeks an Orderly Reality

In Genesis 1 God took an earth that was without form and void and brought order out of chaos. Man, as image bearer, also has an innate desire to bring order out of chaos. Man's mind *demands* that the world be organized, and, to a limited degree, it can meet that demand.

This desire for order has at least two implications for teaching practices. Teachers often generate more chaos and confusion than organization by presenting unrelated facts, irrelevant experiences, and fragmented reality. In contrast, teaching conceptually, relating learning to a child's needs, goals, and interests, and integrating subject areas helps produce the desired sense of unity. Teachers could also use problem solving as a teaching/learning technique. By attempting to solve created or existent problems, i.e., any situations of dissonance, disharmony, or incongruity, a teacher can use this innate desire of the child to organize the disorganized and to unify and integrate the fragmented within a problem-solving framework.

Man Is Creative

Scripture and created revelation speak eloquently of God's creative qualities. Besides being a Creator, He is creative. Man, too, as image bearer, is creative. He has notably the innate desire and ability to bring products into existence, but also the innate desire and ability to bring unique and original products into existence. He can do more than just imitate or copy. His creative qualities are limited next to God's, however, since God has the power to create something from nothing. Man's qualities approximate synthesis, a creation of an original product from aspects or components already in existence.

A teacher who demands only "canned" responses violates creative qualities. True, at times there are absolutes as answers, but at other times there are no "correct" answers, responses, or products. The stimulus-response style of teaching must expand to include the more creative levels of thinking. Teachers can use divergent thinking for expansive brainstorming. They can also teach convergent thinking, analysis, synthesis, and evaluative thinking. They should encourage students to create original products; these can, after all, demonstrate the understanding of a concept as adequately as the usual pencil-paper test. Whenever a teacher requires the same response from all students, it is time to question whether this is warranted. At times it will be. At other times it will not, and the creative qualities of image bearers are not enhanced, but inhibited.

Man Appreciates Aesthetics

In Genesis 2:9 God created trees "pleasant to the sight." He created an integrated and original product, but also a beautiful one. Man's ability to appreciate the magnificence of God's handiwork in creation is limited, but he does have the image-bearing qualities of appreciating and creating objects of beauty. Although the fall distorted his perception of beauty, he *can* develop his innate qualities for appreciating and creating products of beauty, for example, in music, movement, literature, scenery, and architecture.

These aesthetic qualities should definitely influence the curriculum. Aesthetics can be a vital part of *all* courses, but most certainly of music, art, literature, and physical education. A key question for each image bearer is "What is beautiful?" The answer can lead not only to a recognition and appreciation of beauty, but also to the ability to create beautiful products.

Conclusion

I have explained five of man's image-bearing qualities and shared a limited number of implications for the classroom. Additional qualities and implications should be explored. The task of the Christian teacher is clear. He must continue to identify man's image-bearing qualities and then develop their pedagogical implications. And, ultimately, he must begin testing these implications with the image bearers he meets every day. Doing this will add a vital and valid dimension to the concept of education that is Christian.

Career Education and Christian Calling

By M. D. VanSoelen*

Few teachers have avoided this question from students, "What do I have to learn that for?" Fewer teachers have been able to satisfy them with their off-the-top-of-the-head answers to that question.

Regardless of how faddish some of you may think Career Development and Career Education is, I think it hits some of what we consider Christian teaching right where it hurts. Learning just has not been real for too many students in too many classrooms. We Calvinists, with our world and life view, should have been doing a better job of preparing *all* students for responsible Christian living, which includes a career, or job, or occupation, or whatever you want to call one's *work.*

Work: A Calling

The issue becomes very critical if you believe as I do that one's *work* is a *calling* from God Himself. Every minute and everything that happens every day has purpose and meaning for the child of the King when he grasps his relationship to his Creator and Redeemer. But this is only pious jargon unless we and our students live this concept. To live the concept involves total living—work, recreation, shopping, and all the rest. Who would deny that a great deal of a person's time and energy in life is spent in his career (work)? It logically follows that a good deal of our time in education ought to be spent in preparing students for this part of living. When we do this preparation in an educational institution, it is called *Career Education.* This is only part of the concept of *Career Development*, which involves the home more, as well as training for a job and possibly, later in life, changing a job.

I cringe when I hear former students say, "I'm just a dumb farmer" or "I'm just a poor factory worker." That is an indictment on the Christian teaching profession. No job is second-rate when it is viewed as a calling from God. Why did we fail to teach that? This notion of success by climbing the ladder of promotions is sinful. If God has given some persons extra talents to handle more responsible positions, to God be the glory and also the accountability. *This does not make one more or less successful in His sight.* Recognizing that various fields require line-staff relationships and even positions of authority does not reduce or elevate the dignity and divine appointment of any job.

*M. D. Van Soelen is the principal of Unity Christian High School, Orange City, Iowa.

Are We Really Teaching All Students?

Christian educators need to reevaluate what they are doing to prepare *all* students for responsible living. Educating for responsible Christian living is more than moral training, imparting the liberal arts to the masses, and making sure that we replenish the supply of ministers, missionaries, and Christian school teachers. We must educate every God-created human being to obey God's total claim on him, which might include at least eight hours of daily work in his Father's world.

Too Little, Too Late

It would be wrong to leave you with the impression that we as Christian educators have taught nothing about careers. But we have done so little with such minimal emphasis that we are reaping a harvest of too many adults who do not respect *their* work, their *neighbor's* work, and sometimes even *themselves* because of the "poor job" they have.

I hope we haven't taught this, but the prevailing feeling among many going into the job market is that you look for the highest paying job. And even more sinful—the more earning power you have, the more successful you are.

Yes, money motivates, and in perspective with one's calling from God, varying God-given talents, and fair and honest employer-employee relationships, it becomes part of responsible Christian living.

What Should We Be Doing?

There is so much to teach and learn in this whole area that it takes a lifetime. It also takes more than educators to teach it. But what should we as educators be doing?

1. We should be reading at least some of the host of materials on career education. Materials from both public and nonpublic educators are extremely helpful in giving us new insights or rekindling old ones.
2. In the lower and middle grades, we should be developing an awareness of as many concepts

related to careers (work) as possible. The attitudes taught at this level become a primary concern. Children discovering all the different kinds of work necessary to make a society function can be a beautiful process to watch. The creative teacher does all kinds of things; one of the most successful is to ask the parents of each child to come in and explain briefly his or her work.

3. In the junior-high grades we should begin exploring career opportunities via clusters of similar occupations. This should involve a Career Information Center in the library and a few trips around town just to take a quick look at what people do.
4. We should realize that the critical time to incorporate career education is not high school, but kindergarten. The later high-school years are critical for making *career decisions,* however, since at least 70% of the high school graduates in the United States do not continue their formal education.

How do these students make these decisions? How have we helped them during the previous twelve or thirteen years to make a decision which they can confidently say is God's calling for this particular time?

The ingenuity of guidance counselors and faculty members can lead to many wonderful things (do not exclude ideas from parents and community). Some flexibility in schedule and a level of trust in the responsibility of students is essential.

The schedule must allow for some students to explore in depth the various careers in the community that interest them. This could take the form of a week of mini-courses, most of them on-the-job experiences. All this is for no pay and optional credit.

The heart of the career education program, however, must be every single classroom. Relating learning to life makes good sense to students. A student who has trouble with, and therefore hates, fractions and who loves mechanics might learn beyond a teacher's dreams with a set of wrenches that have fractions stamped on them.

For one of their units in Bible on the Christian philosophy of work, students interviewed adults at various occupations. Many of those adults were challenged for the first time to relate their Christianity to their work. These students searched the Scriptures to receive guidance on employer-employee relationships. They isolated and applied to present situations many Biblical attitudes toward work.

Yes, the classroom with the Christian teacher who understands and teaches the concept of career is exciting. That teacher is not only doing a better job of teaching history, English, mathematics, science, Bible, what have you, but also helping *all* students prepare to live as responsible Christians for the Lord of Lords.

THE FIRST KEY

Educators and students
are persons
. . .created in the image of God
. . .placed in the center
of God's creation
. . .called to develop and rule creation
for God's glory
. . .estranged from God
through disobedience (sin)
. . .reconciled to God
by faith in Jesus Christ
through the work of the Holy Spirit

By Geraldine Steensma*

Every educator, consciously or unconsciously, in his decision-making answers the question, "Who is this student for whom I prescribe educational tasks." He may use the student's name, his family and peer relationships, his report card grades, his cumulative record as useful information to guide his decision-making. Yet, the way in which he decides to use such information is really directed by his beliefs about man, his origins, and his place in the world. A conscious awareness of his beliefs is necessary when the educator desires to function as a decision-maker. His beliefs provide the base and direction for all that he selects and implements in his educational setting. His beliefs, therefore, are the keys to his decision-making.

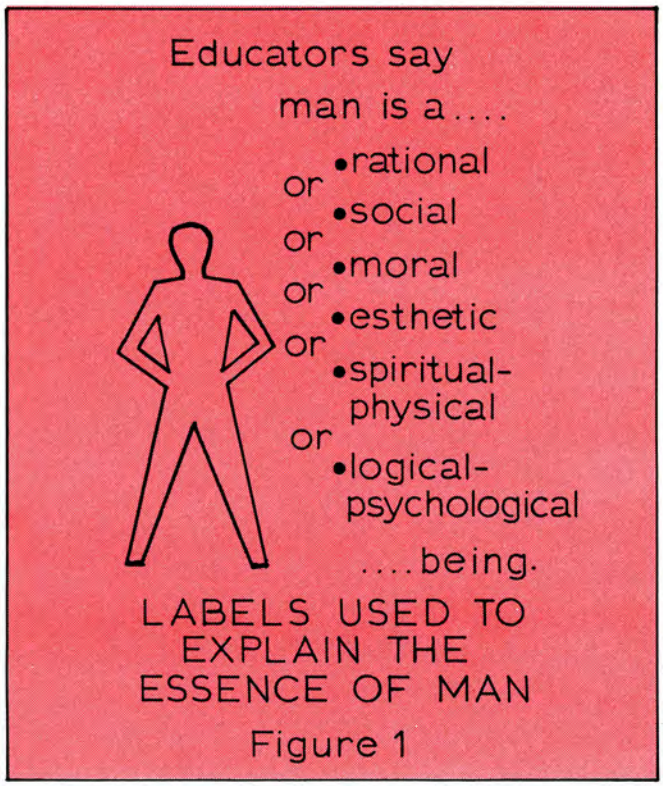
Various labels have been offered as keys to the essence of man. Each label implies that it alone is the key to man's central being . . . that it is what man really is. An educator's beliefs are revealed by the label he accepts (Figure 1).

These labels result from man's endeavors to explain himself and his world. The very fact that man can explain is evidence that he functions rationally. He knows that he can name objects, conceive ideas, and relate experiences. He observes that this is a function unique to man; no other creature has this ability. Such an observation enriches an understanding of man only if it does not result in limiting the definition of man to a rational being. Educators who accept this definition of their students may prescribe educational tasks that develop this one function only. The rational function then becomes absolutized, and, though other functions are acknowledged, they have less value and are subordinated to the rational. The educator then measures his student's performance by this one criterion only. Such absolutizing reduces man to one main function, and his thought life is separated from the totality of his being.

Educators also observe that students function socially. Providing for the education of that social function is an educator's responsibility, but defining his students as social beings is another matter. Such a definition means that the value of students lies in their place in society, and that the whole purpose of their existence is a social one. Educators who define their students as social beings contribute to a reduction of man's place and purpose in the world.

---

*Geraldine Steensma is Associate Professor of Education and Director of the Teacher Education Program at Covenant College, Lookout Mountain, Tennessee. This chapter from her book *To Those Who Teach*, (Signal Publishing Corporation, Signal Mountain, Tennessee, 1971) is reprinted with the permission of the author.

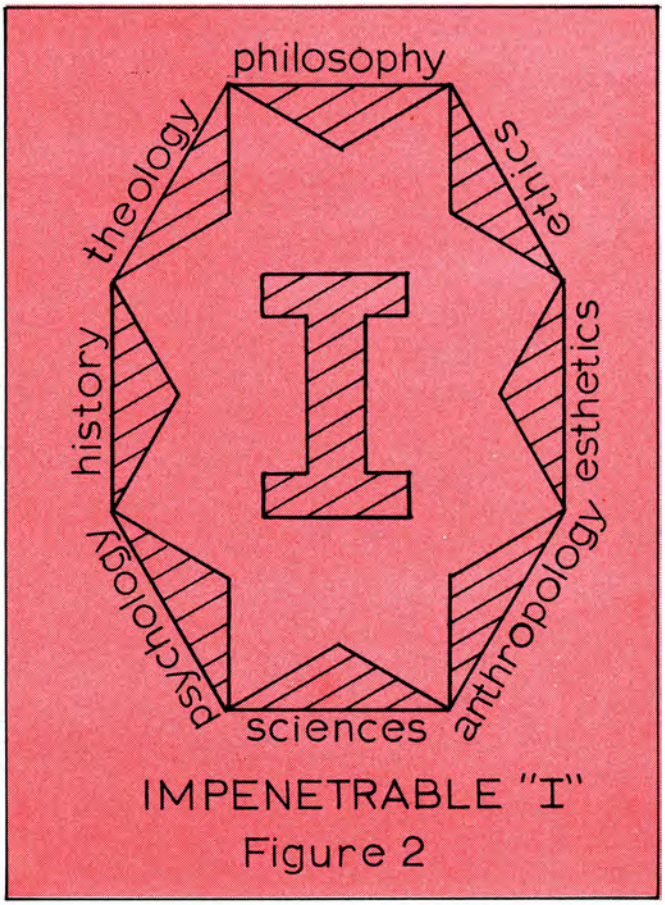


Educators also observe that their students function morally, esthetically, psychologically, physically, economically, and even spiritually. Information about these functions has accumulated through the centuries as men organized their endeavors into categories we now label scientific studies or academic disciplines. Information from these disciplines (Figure 2) will enlarge, enrich, and correct educators' views of their students. But not one *single* discipline can break through to the heart, the center, the impenetrable "I" of the student. Why? When any one discipline attempts to define the essence of man, we soon see man reduced to something less than what he really is. Centuries of scientific endeavor have contributed these definitions:

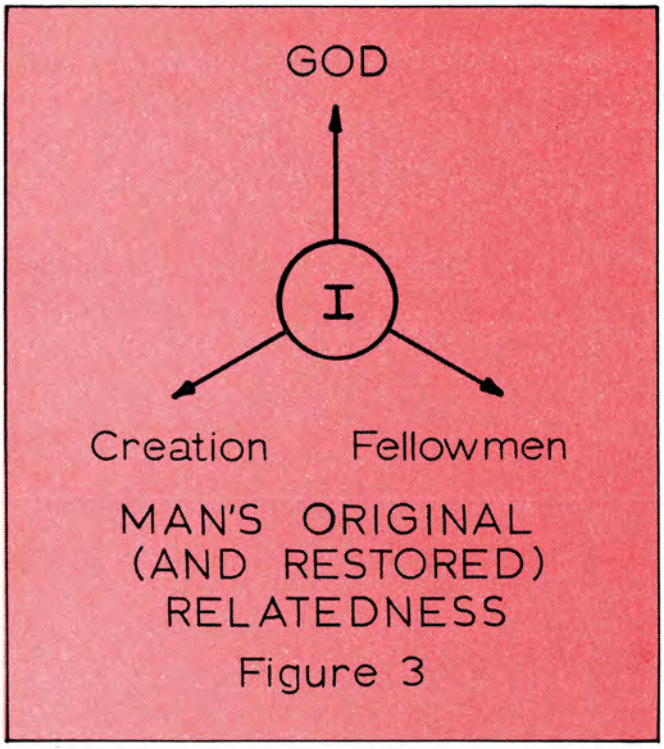
- rational man—Plato
- psychological man—Freud
- natural man—Rousseau
- economic man—Marx
- social man—Dewey

An adequate definition of man acknowledges a unity that surpasses any one function. The real man, the "I" who exists, who functions, remains hidden until the light of Biblical revelation discloses the essence of man: Then God said, "Let us make man in our image, after our likeness; and let them have dominion. . . . So God created man in his own image. . . . and God said. . . . fill the earth and subdue it. . . . and have dominion. . . ." (Genesis 1:26-28). The secret of man's essence, therefore, lies in his origin—a creation of God—and in his place in the world in the center of God's creation. Man is a religious being who functions in this world in many ways: rationally, socially, morally, etc. His religious nature is established by three central relations. These relations give meaning to that mysterious "I" that eludes scientific definitions. They are (Figure 3):

1. "I" in relation to God in whose image man was created.
2. "I" in relation to fellowmen also created in the image of God.
3. "I" in relation to the world created by God.



These relations are religious in nature because they originate with God. The religious nature of these relations, therefore, define what kind of person man is. He is religious being . . . his origin is by divine creation . . . his functioning in God's created world is circumscribed by these three relationships which are divinely established. The religious centrality which explains who man is and what the nature of his experience is, becomes the starting point for the Christian educator. This starting point is not arrived at by logical reasoning; it is revealed in Scripture and accepted by faith. It is not a scientific conclusion; it is a religious presupposition.



In his original state (Figure 3) man had God-directed heart commitment—he could love his fellowmen and glorify God in developing creation. These relationships gave man his true meaning for life.

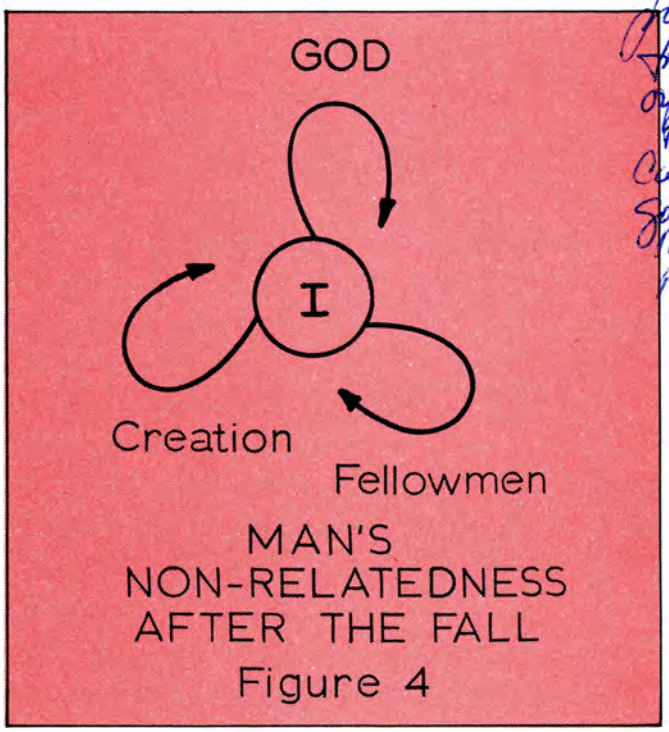
Man as a being created in the image of God was endowed with heart commitment to direct his life in service to God. Standing within the three relations that give meaning to his "self" and living in God-directed heart commitment, man was to find complete meaning in his existence.

Every relationship changed when man sinned (Figure 4). He tried to be like God . . . tried to have the same absolute existence as God. Because he was still a religious being, he became a victim of idolatry, a worshipper of false gods. His heart commitment, no longer God-directed, became creature- and creation-directed as he searched for his Origin. In refusing his place within the divinely established relationships, man lost the real meaning for his existence.

In his fallen state man lost his God-directed heart commitment—he now exploited his fellowmen and creation to suit his selfish ends. With the change in these relationships, man lost his true meaning for life.

Then Jesus Christ came on the scene . . . the Word incarnate . . . the Redeemer. Through His atonement the way was opened for man to be restored to his original condition in the three divinely-established relationships. Redemption by Jesus Christ meant spiritual rebirth, a new heart, which was the center of God's image in man. In God-directed heart commitment, complete and real meaning to man's existence became possible to those reborn in Christ.

The Christian educator sees his students as men in whom lie the possibility of a restored relationship to God, to their fellowmen, and to their rightful privilege as rulers of creation. With this view the educator begins to develop his understanding of what his educative task is. Each student needs to find *meaning* for *his* existence, and the Christian educator is committed to guiding each student in his own search for a complete and truly meaningful life.



Bibliography

1. Berkouwer, G. C. *Man: The Image of God,* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1962.
2. Dooyeweerd, Herman *In The Twilight of Western Thought,* Nutley, New Jersey: The Craig Press, 1965.
3. Huebner, Dwayne "Curricular Language and Classroom Meaning" in *Language and Meaning,* edited by James B. Macdonald and Robert R. Leeper. Washington, D.C.: Association for Supervision and Curriculum Development, N. E. A., 1966.
4. Jaarsma, Cornelius *Human Development, Learning and Teaching,* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1959, pages 40-51.
5. Nash, Paul *Models of Man,* New York, New York: John Wiley & Sons, Inc., 1968.
6. Paton, Alan "The Person in Community" in *The Christian Idea of Education,* edited by Edmund Fuller. New Haven, Connecticut: Yale University Press, 1957.
7. Phenix, Philip H. *Religious Concerns in Contemporary Education,* New York, New York: Bureau of Publications, Teachers College, Columbia University, 1959.
8. Sanderson, John W., Jr. *Encounter in the Non-Christian Era,* Grand Rapids, Michigan: Zondervan Publishing House, 1970.

Not for English Teachers Only:

Ultimate and Penultimate Metaphors

By Stan Wiersma*

Definition of Art

I take the essence of art, of literary art too, to be what T. S. Eliot called the "objective correlative." The *objective* in his term means that the art work must exist outside of the artist's mind and personality. A thought which remains in the mind, no matter how lovely, is not yet art; idea must embody itself in a medium available to the senses in order for that idea to be art. An artist's getting his idea out of his mind and into a physical medium is what Eliot meant by an art work's needing to be objective.

What Eliot meant by an art work's being a correlative is even more to my purpose than an art work's being objective. A successful art work is a correlative because it is a finished art work. The artist's feelings are always complex; their translation into the medium must always be as economical as possible without doing violence to the complexity of his ideas. The finished art work is a kind of metaphor in the objective world for the internal, psychological-spiritual state of the artist.

Description of the Artist

An artist is generally a dissatisfied person, and his dissatisfaction gives his art its urgency. His internal emotional and spiritual states are complicated; to embody these states in an objective form helps him to simplify his complexity to himself and to rend it less bewildering. Besides, an art work communicates to others, and by communicating his complexity in his art, an artist is sharing it with others. Sharing his complexity with an audience, the artist is less private, less lonely, less the victim of whatever dissatisfaction plagues him. He has said the unsayable, and hence feels better.

Metaphor in Art and Religion

The heart of any art work construed as metaphor is substitution, and immediately one can see how and why religion and art should so often be confused with each other. The Judeo-Christian tradition has the idea of substitution—of metaphor—as its very basis. On the Great Day of Atonement the priest was to lay his hand on the head of the live goat, naming over him all the iniquities of the children of Israel, and he was to send the live goat into the desert, bearing the sins of Israel with him; and the priest was to take another goat and burn it as an atonement for the sins of the people. A hard-headed cynic would be right if he insisted that the thieves and whores in Israel were still thieves and whores after the scapegoat was sent out and the offering lamb slain. But the cynic never knows the whole truth: the thieves and the whores who trust Jahweh's promised forgiveness are no longer thieves and whores; their sin has been burned on the altar, their sin has been sent away from them into the desert to die; God made the metaphor work for them—as God makes the metaphor work for all Christians.

The Christian Metaphor

For at the heart of the Christian faith lies the greatest metaphor of all, the greatest substitution thinkable: the substitutionary atonement. In the atonement God thinks more the way artists think than the way bookkeepers, lawyers, businessmen,

*Stanley Wiersma is Professor of English at Calvin College, Grand Rapids, Michigan.

engineers, chemistry teachers, city planners, and sociologists think. (Of course, I know that not even the most committed businessman always thinks as a businessman; with his wife he is not a businessman, and tending his back yard—substituting one kind of work for another—he is an artist. I know that, but let me keep the argument simple and assume that all the professions I mentioned are professed by people with one-track minds.) What all of these professions have in common is ascertaining the facts. Whether or not they acknowledge what they are doing, these professionals are thinking God's thoughts after Him—the thoughts of God the Creator. Finding the facts is all-important. But in the arts the greatest thing we can discover is not a fact; the greatest thing we can do in the arts is to solve a personal problem by metaphor, by substitution. In the arts we also think the thoughts of God after Him, whether we acknowledge what we are doing or not, but they are the thoughts of God the Redeemer. If man can solve his problems by the substitutions found in art—by metaphor—why should he turn to God in faith and repentance? Actually the arts are only the aspirin tablet compared to the successful major surgery of the atonement against the cancer of evil. Sometimes the arts provide only the illusion of relief, and even when the relief is more than illusory, it can be no more than temporary. The solution to the problem of evil which God provides in the atonement is real and eternal; the arts merely echo at a human level how God thinks at the divine level in the process of the atonement.

The atonement is the archetypal metaphor, the only totally effectual metaphor, the only true metaphor. But because of the atonement, our temporal, human, limited metaphors become important. Behaviorists and secular humanists, though so far removed from each other in basic commitment, are alike in that they see man's art as an inevitable product of man. Wherever man produces a civilization, he seems to produce art, says the behaviorist. The humanist even adds an imperative: not only does man produce art, but the arts nourish his spirit, the arts help him bear evil with greater poise, and help him enjoy life with greater intensity: therefore, the humanist can even encourage the arts. But the Christian sees deeper into why the arts sustain man, why the arts enable man to bear evil with greater poise, why the arts provide enjoyment. God's heart and mind run to substitution, to metaphor, when he confronts evil; people are made in God's image, and when they confront evil their mind also runs toward substitution, toward metaphor, toward art.

Irony of Metaphor

The chief irony having to do with metaphor is that the archetypal metaphor, Jesus Christ bearing the sins of the world, is the perfect model of humility. Yet often our interest in the arts turns snobbish. We learn the lingo of literary criticism or of art history and snub the people who are not in our select club. This painting is not as "painterly" as that one, the "point-of-view" of this novel is not well sustained, the tone of the recent Tibaldi is "gravelly" on the high notes, and Schnabel's edition of Beethoven is essential—so much better than the inexpensive Schirmer's edition. Yet it is possible to come to manipulate an impressive vocabulary, to spout learnedly about Alexandrine lines, about the rising action, about the differences between English and Italian sonnets, about how gauche Tennyson and Tchaikowsky are, about how T. S. Eliot is out of fashion this season, and about how none of the right people are reading Auden any more—it is possible to manipulate all of this impressive vocabulary, and never to have been grabbed by a metaphor, never to have seen through the medium into an artist's soul, never to have apprehended the subjective reality behind the external form: in short, never to have known what art is.

Importance of the Ultimate Metaphor: Freedom To Read

Seeing Christ as the ultimate metaphor gives an importance to all art works. If God thinks enough of metaphors to plant one at the center of all reality, then just the fact that an art work *is* a metaphor is enough to make it important for a Christian.

It may be a haiku written by a Japanese Buddhist. To the extent that it is a successful metaphor, an objective correlative, it is an expression of the image of God in man and bears a relationship to the atonement. Its false religious ideas are not as important as the shining of God's image within it. Let the ideas be distorted and perverted. To the extent that it is a successful metaphor, it demands a Christian's attention. The Buddhist who wrote it knows less about the ultimate importance of his own poem than the Christian who appreciates it.

Or perhaps it is a novel with a naughty word on page 10, a violent rape on page 80, and a suicide just before the end. To single out these elements when judging whether a Christian ought to be allowed to read a given work is to miss the work as a whole. If the piece is a successful metaphor—if it reveals the writer's spiritual and psychological

Sitz-im-Leben without distortion—then, no matter how unChristian the ideas, the mature Christian ought to be allowed to read it. Just the fact that it is a metaphor at all relates the work to the atonement. Besides, to say "Shut up" to a non-Christian just when he is explaining what he feels like is being as non-Christian as the other fellow could possibly be.

I contend that all Christians ought to be allowed to read anything they please—in theory at least. Before puberty most students would not understand D. H. Lawrence's *Lady Chatterley's Lover,* brilliant metaphor as it is for a state of mind at odds with twentieth-century materialism. It is a good idea to save the mature Hemingway for college; the metaphors are too subtle for teenagers to pick up. Updike's latest novels do not work as well in the classroom as his earlier ones. But these reasons are not the same as saying, "We saw a naughty word, a sexy scene, a violent death in this book; therefore it is unChristian; therefore we may not read it." Even a Christian novelist presenting life honestly cannot ignore evil. Flannery O'Connor, that great Christian writer, goes out of her way to emphasize the evil she sees. She dares look at evil without blinking, as any Christian should. To find a naughty scene in an O'Connor novel is no reason to condemn it; any novel of hers is Christian to the core.

Metaphors That Fail

We shall not pass off as successful art works pieces which are punctiliously orthodox, but which are slanted to sell to a Christian market and are not metaphors for anybody, least of all for the writers. A line from a sermon, another from the Heidelberg Catechism, a paraphrased line from a hymn, another from a psalm: stir these, rhyme them, and presto—a Christian poem. Really, it is not a poem at all; it is not a candid metaphor for the state of a writer's soul; it is a response to market and not a response to internal need. The Buddhist's honest haiku, his hurt plainly felt within it, stands in a closer relationship to the atonement than the artificial, canned poem, even though its orthodoxy is beyond question.

The romantic Christian novel, in which evil can be bravely smiled away and in which the hero and heroine walk into the sunset on the last page, missionaries on their way to Japan, is a misrepresentation of the Christian life. At its best it may be a metaphor for how the writer wishes he felt, but it remains a lie, for art must be a metaphor for how a writer really does feel.

Metaphors That Pass

We cannot rest until we produce legitimate metaphors, presenting what it feels like to be a Christian in the twentieth-century world. There will be faith, but also doubt; grace, but also sin; forgiveness, but also refusal to accept forgiveness; we will expose our sincere love of God, but also our insincere hypocrisy; we will declare our Christian confession, but not hide our failure to live up to it.

Community Help for Metaphors That Pass

We shall not have good Christian literature until as a community we can tolerate forthrightness, until we can listen to the person who is different from us and understand his criticisms. The truth of the matter is that we find a verbal dead orthodoxy easier to accept in each other than a dynamic commitment to Christ. Once people begin levelling with the community about how they really feel toward Christ, toward creeds, toward the church, toward the Christian community—once people level with each other about how they really feel, they threaten each other.

That is why we have few writers among us. A writer makes a metaphor about how he really feels, and the Christian community feels threatened and hostile. On their part the honest writers all turn hostile toward the Christian community; sooner or later they all seem to leave the church. The writers who remain write what the community expects them to write. We learn not to step on toes; learn to close our eyes to injustices and impieties; learn not to laugh in the presence of solemnities, no matter how phoney; learn to numb ourselves against inconsistencies, and learn to sugar-coat our grievances. Until the Christian community grows up sufficiently to accept that the Christian truth in an imperfect world is not always palatable, we are likely to have a Christian literature that is trivial and untrue.

Our embodiment of Christianity in literature will always be inadequate; our literary metaphors for ourselves will always be less than completely honest; our testimonies to God's grace will always be incomplete until, as the apostle says, we prove with all the saints what is the height, breadth, and depth of God's love in the New Jerusalem.

History of Christian Writing

But we need not wait until then to start, and I conclude this essay with a brief history of the great

tradition of Christian writing. I include it as a reminder that Christians have come before us embodying the faith in significant metaphors.

Dante's search for God in the *Divine Comedy*, for all of its medievalism, presents a searching view of the relationship between the quest for God and the quest for human sexual love.

Milton's *Paradise Lost* is as trenchant a comment as one will see on the divine sovereignty-human responsibility dilemma.

John Donne's preoccupation with death and his tortured doubts about his forgiveness demonstrate eloquently that being a Christian does not solve all problems.

T. S. Eliot struggles his way to God at who shall say what psychic expense, and *The Four Quartets* make clear how humble and low Eliot had to become in order to see God.

Christopher Fry struggles to relate his Quakerism to his Anglicanism, his inner light to his sacramentalism. To belong to one church would, for him, be idolatry, he feels. He belongs to two churches. He has not worked out the theological differences entirely and God will have to work out some of the contradictions himself since Fry for the life of him cannot do it. For us Christians who belong to one church, Fry presents the perpetual and searching question: Have we committed ourselves to a church rather than to God?

W. H. Auden's problem of homosexuality was gradually resolved as he committed himself more and more completely to God and to celibacy.

Graham Greene's novels make clear that God is not respectably bourgeois in his standards of morality.

Flannery O'Connor denounces sin for the grotesquery it really is.

Rudy Wiebe recognizes the hypocrisy in pacifists who feel hostility for each other, though they refuse to go to war on behalf of any cause, no matter how just.

Not all these writers are equally adept at making honest metaphors for themselves as Christians. Significant Christian literature is too incomplete in its coverage of Christianity, too ineffective in its impact on the world, too restricted in its themes (which tend to mark and remark man's depravity and doom, especially in the twentieth century), and too compromised by the secular establishment.

But on the other hand, we should not pretend that there has not been a start.

A Dream Playground

By Agnes De Groot*

Do you believe God loves our bodies? Do you think He enjoys observing young children develop body awareness? Do you have pleasant memories of your own self-discovery while balancing atop a moving barrel, walking a railroad track, or rolling inside an old tire?

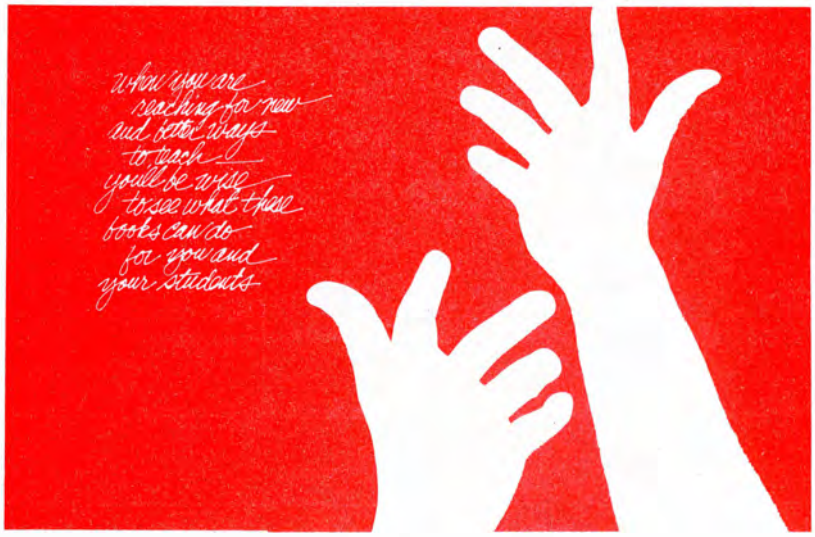
The physical education director of Chicago Southwest Christian School, Russel Sterenberg, dreamed of a playground where children could develop self-discovery through physical fitness and body awareness. Ron Boss, principal, shared this dream. They met with Harry Huisenga and Ray Zaagman, board members, who helped count the cost, obtain the supplies, and sweat through the summertime labor.

The result? A fabulous place to play, reserved for primary grade children and envied, sometimes invaded, by the other students. The ground area is covered with wood chips, which are relatively soft, warm, and flexible; they are also quick to shed rain or snow. We have long metal and cement cylinders for crawling inside, rolling over, and sitting in while banging feet and emitting yells of many decibels. For climbing there is a four-way slide, a moon rocket, and a fireman's pole. Challenging bars at many heights can be climbed and manipulated for trapeze excitement. A little cement house with a real-looking stagecoach stands not far away. An authentic railroad track and wooden logs lie available for jousting and balancing. A huge sandbox seats an entire class for art.

Why can't you dream and build an intricate playground for your school? Then your students could frolic, loll, create, and daydream without fear of skidding across rough blacktop or being shoved by older students. Equipment such as we have triggers the imagination; there is no end to the games children can play in the cozy crawl spaces, the rocket, the house—the playground.

*Agnes De Groot teaches third grade at the Chicago Southwest Christian School, Oak Lawn, Illinois.

BOOK REVIEW SECTION



THE CHRISTIAN SCHOOL:

Why Is It Right for Your Child... by Paul A. Kienel

Wheaton, Ill., Victor Books, 1974, 131 pp., $1.50. *Reviewed by Norman De Jong, Principal, Bellflower Christian Schools.*

Paul A. Kienel is executive director of the rapidly expanding California Association of Christian Schools. This little book, convincing, unashamedly Biblical, easy to understand and quickly read, gives one significant clue to this very encouraging expansion: the failures of public education. But Kienel keeps this attack on public education measured and reasonable, mixing it with enough positive reasons for Christian education to leave a wholesome taste in the reader's mouth. Stopping after the first few chapters could leave a largely negative aftertaste, but further reading leads to more and more positive reactions.

The down-to-earth quality of the book comes from clear discussions of such practical concerns as parental responsibility, discipline, choice of textbooks, dress codes, and policies of academic failure. Kienel also drops some big names and quotes some selected speeches to enhance a judicious sprinkling of statistics. At times the book lacks scholarship, leaving the potential skeptic without footnotes and sources of quotes. In defense of this, however, I would like to note that the book is intended for promotion and is not intended to be either a research paper or a philosophical analysis. The philosophy that does come through, nevertheless, closely agrees with our Christian one and deserves our support. It comes through most clearly on page 65:

> The Christian philosophy of education calls for an educational process that puts the Bible at the center and asks the student and the teacher to evaluate all they see in the world through the eyes of God—because God is Truth.

I recommend this book highly for everyone already involved in Christian education or possibly considering it as an alternative to public education. For those who might be skeptical of the younger, more evangelical Christian school movements in the U.S., this book should dispel the doubts and promote a more cooperative attitude.

FREEDOM AND BEYOND

by John Holt, New York: E.P. Dutton and Co., 1972. $7.95

Reviewed by Peter P. DeBoer, Professor of Education, Calvin College

John Holt watchers are being offered another thought-provoking effort. Holt's previous works (*How Children Learn, How Children Fail; The Underachieving School; What Do I Do on Monday?)* directed our attention to children in school. This book concentrates on schools in society. Earlier Holt protested the coercive, stifling, intimidating style of teaching which encouraged children to be mere producers of right answers instead of thinkers. In this book Holt is protesting

the custodial, channeling, indoctrinative expectations that a "schooled" society imposes on the schools. Instead, Holt wants a "deschooled society" in which everyone shall have "the widest and freest possible choice to learn whatever he wants to learn, whether in school or in some altogether different way. . . ."

"Freedom"

In the first part of the book, Holt is still talking about reforming schools. I would guess that he wrote chapters two through seven first, while adhering to the thesis that the key to educational reform is the problem of getting more freedom into the schools. Hence he analyzes the structure of freedom, the uses of freedom, some tension of freedom, authority, the problem of choice, and discipline.

Interesting subject matter, this, and worthy of our attention. The reader should not be turned off by Holt's quoting with apparent approval the proverb: "Obedience is the great multiplier of evil." Holt is not opposed to obedience, nor is he against authority. He approves of structure in the classroom as long as it does not seem contradictory to the child. He is not opposed to limits as such; what he wants are choices within limits. He is not opposed to discipline, even the discipline of Superior Force, though this discipline—besides the discipline of Realty and Culture—ought to be invoked only when necessary to protect life, health, safety " . . . and to prevent destruction of things that people care about."

Insightful, too, are his comments about rules. Holt prefers rules or laws stated negatively and with great precision. He argues that one achieves a greater sense of freedom in the classroom where rules are negative and precise. Then the child can easily discover the limits of his freedom. When rules are stated positively and generally, the child cannot easily discern the limits of his freedom.

Of course Holt is far from the Biblical notion of freedom and discipleship. He does not understand freedom through the law. Nor does he know that if only we continue in the word are we disciples. And if disciples (says St. John) we shall know the truth which shall make us free.

"and Beyond"

I suspect that it was only after writing chapters two through seven that Holt became burdened with despair about reforming the schools through a proper understanding of freedom. In his opening chapter (which I shall assume he wrote last of all) he notes that "it no longer seems to me that any imaginable sum of school reforms would be enough to provide good education for everyone or even for all children." Hence he turns away from the question of reforming schools to the larger question of reforming society.

He argues that society has imposed functions on the school which are alien to its true task. The "one prime, legitimate, humane mission . . . of the schools"—their "educative mission"—is "to promote the growth of the children in them." This includes "awareness, responsiveness, curiosity, courage, confidence, imagination, resourcefulness, patience, generosity, sympathy, skill, competence, and understanding"; it includes "the ability to see a wide range of choices, to choose wisely . . . and to recognize and change choices that prove to be unwise"; it includes "a strong sense of [the child's] own freedom, dignity, and worth, and of those same qualities in others." Unfortunately, according to Holt, this one legitimate mission is sabotaged by other conflicting missions or functions.

One of these is the "custodial" function. "Society demands of schools . . . that they be a place where for many hours of the day . . . children or young people can be shut up and so be got out of everyone else's way." Holt would rid us of our compulsory attendance laws.

Another is the "channeling" function. Call it grading (as one does with beef) or labeling. Call it "social role selection" as do the sociologists. It is the "business of turning people into commodities," says Holt, "and deciding who goes where in our society and who gets what—who gets the best paying jobs . . . [and] who gets no jobs at all." This "cream separator" mission of the schools Holt condemns, chiefly because "when we start calling someone a loser and treating him like a loser, he begins to think of himself as a loser and to act like a loser."

Still another is "indoctrination," the function of "getting the children to think whatever the adults . . . want the children to think." Some of this—as in patriotism, sex, morality, corporate enterprise and the profit system—is fairly direct. Holt notes: being deliberate and direct means being less corruptible. Holt is angered by the indirect and more powerful indoctrination of "consumerism"—teaching children to think that "they need, must have, cannot possibly get along without" the latest. Schools, he maintains, ought rather to teach children to be skeptical, critical consumers.

Schools must reject these missions or functions, says Holt. But to ask them to get back to their

primary humane function of promoting the growth of children without changing society at large is to whistle in the dark. Society must be "deschooled."

A complicated idea, this, but essentially Holt wants "a society in which everyone shall have the widest and freest possible choice to learn whatever he wants to learn, whether in school or in some altogether different way . . . a society in which there were many paths to learning and advancement, instead of one school path . . . —a path too narrow for everyone, and one too easily and too often blocked off from the poor." Holt complains that education or learning is now defined as schooling, and almost everywhere people "measure . . . intelligence, competence, job-worthiness, and capacity for further learning almost entirely in terms of the length in years and the expense of the schooling they have already received." This, he claims, is a serious mistake.

I don't think our North American society is about to accept deschooling as Holt proposes. We may modify our compulsory attendance laws. We may create more alternatives for achieving entry into the world of work. We are providing more humane classrooms where children can learn and grow. We are continuing to gain Biblical insight into the meaning of freedom, discipline, and obedience for children in school. We can reduce needless competition between winners and losers. The public will continue, I think, to demand competence from its professionals, even from its skilled and unskilled laborers. Consequently, schools of whatever form must continue to provide this; if they don't, then new avenues ("schools") will arise to meet the public's demands.

Like the poor, schools in some form will be with us for a long time. And as with poverty, we've got to continue to deal with the problem.

REVELATION-RESPONSE Series K-3

by the NUCS Bible Curriculum Committee.
National Union of Christian Schools,
Grand Rapids, Michigan, 1973.
Reviewed by Harry De Blaey, Lakewood, Calif.

This Bible study series, to be used in grades K-3, consists of seven modules together with Teacher Guides. Its name, Revelation-Response, indicates its philosophy; God's Word is the source of true knowledge, and man's (student's) response is through active obedience. The student activity books help the students not only to learn Biblical history, but also to relate it to themselves by means of many teaching aids such as books of Bible facts, songbooks, pictures, filmstrips with records, and stori-strips.

The Biblical truths taught include God's Great Love, God's Covenant, Judgment and Hope, Creation and Providence. Three modules which will be available soon include Covenantal Learning and Living, Salvation and Service, and The Church. Bible stories and direct Bible study emphasize these truths, and various activities enable the student to relate to these truths.

This series is well written, Bible-oriented, and truly meaningful to children. The teaching guides are very complete, filled with teaching suggestions, types of lesson presentation, and ideas for teaching aids.

The great abundance of teacher aids suggested may present problems. The cost is certainly to be considered, particularly by schools less able to afford extra materials and even by any Christian school in these times of financial bind. Also, to use all of these aids presents the teacher with a problem of time. Can all of them be used efficiently and effectively in the time spent on Bible study?

Naturally, no matter how well a text may be written, how broad and rich the material, how profuse the suggestions and aids, its success lies primarily with the teacher. The individual teacher has the guides, activity books, and teaching aids, but must use them with conscientious study and work, prayerful preparation, and a deep sense of responsibility for training Covenant children to become "Covenant conscious men and women of God."

EDUCATIONAL PERSPECTIVE OF Joy in Learning

The Aim of Education

The Scriptures summarize man's calling in life in terms of "love," "discipleship," "service," "witnessing," "glorifying," and several other words. Man's calling is to live the new life in Jesus Christ. This is his reasonable service: to offer his very self, the worship of his life. Being born anew to a living hope, we may daily serve our Lord, glorifying Him in everything we do. In the midst of daily life, as structured by the Word of God, there it must become evident to Whom we are committed, and there God calls us to work out our salvation by raising signs of and witnessing to the new life in Jesus Christ. In Christ and by the power of His Spirit, we may once more have dominion over the earth, calling all people back to follow God's good order for life (Gen. 1; Matt. 28).

The Christian teacher is bound to this revelation concerning man's calling in life. The child's one and only task in life is to serve God according to His ordinances, unfolding and developing His creation for the benefit of all people, thereby raising signs and witnessing to the coming of God's Kingdom. To help the child take up this religious calling must be the aim of all Christian education including the instruction that takes place within the Christian day school.

In order truly to function in the concrete shaping of a particular program of learning, the confessional language of the previous paragraphs must be translated into more specific educational objectives. One way to work out the implications of the Scriptural revelation concerning man's calling is to consider the common tasks all people face in daily life. Regardless of a person's specific vocation, all people share certain common responsibilities. Together these common responsibilities constitute a person's many-sided, religious calling. The school's program of learning ought to help the pupils to take up these common tasks, particularly by helping them to deepen their understanding of the Word of God which structures all of life. For it is in the midst of daily life that they are called to love God above all else and their neighbor as themselves.

Very briefly, these common life tasks can be described as follows. Each person is called to take up his responsibilities within the fellowship of believers. Each person hopes to be married, start a new family and raise children. All persons are called to take up their responsibilities as citizens of a particular nation. Every person is called to engage in some kind of work and to make decisions with regard to the use of resources and possessions. All are confronted by different art forms. All bear responsibility with regard to recreation. All are neighbors to someone and establish many interpersonal relationships. Everyone is called to seek and further emotional health. Everyone ought to seek physical well-being and care for the sick and the aged. All people bear responsibility for the physical environment and the planning of cities.

There, in those areas of life, God wants us to experience His salvation, for He redeems the total person in all his relationships and activities. In these areas of life, we are to witness to the new life in Jesus Christ in word and deed, raising signs of the coming of His Kingdom by the power of His Spirit. It is with regard to these concrete tasks that the school must provide fundamental guidance. Together, these tasks provide the broad outline for the school's entire program of learning. Before we describe the educational objectives of the school in greater detail, we must first turn our attention to the nature of the knowledge the school seeks to develop.

Confessional Knowledge

In taking up his responsibilities in daily life, man responds, either obediently or disobediently, to God's good order for life. Man lives in a structured universe, held together by the Word of God. God spoke and it was, and in Jesus Christ the creation endures. God's Word, which holds from the beginning, structures all of creation and drives it toward its fulfillment, in spite of sin. Everywhere God's Word impinges upon us and calls us to obedience.

Our knowledge of God's powerful and dynamic

Excerpted from manual *Joy in Learning:* An integrated curriculum for the Primary Level. Editors: A. De Graaff, Jean Olthuis

Word for the creation is partial and fallible, always subject to change and renewal (like our knowledge of the Scriptures), but in Jesus Christ we can truly come to know God's good order for life again.

Reproclaimed and given in the Scriptures, God's Word as it holds and directs creation provides us with a *vision of life* which can truly direct us in our daily activities. This *view of life* ("world and life" view) urges us to place all of creation and all human activities in the light of the Word of God. It urges us to see everything in its deepest and fullest meaning. This *confessional* knowledge of life truly enables us to make sense out of our existence, providing us with a frame of reference that allows us to order our experience and to find direction for our daily lives. This "world and life" view knowledge leads to commitment and action, for it is knowledge of the heart in which a person has been moved to surrender himself to God's Truth about the world and is now bound to follow His life-restoring Word. Confessional knowledge leads to discipleship in the midst of life, for it daily urges us to place all our activities in the light of the coming of God's Kingdom.

It is this kind of knowledge that the school must help develop in our children, so that they can truly find their way as they take up their common tasks in our modern, complex, differentiated society as followers of Jesus Christ. In all the learning activities that they engage in, it is this confessional knowledge that we seek to develop in our children. Everything they do, including their careful investigating and abstracting, ought to help them develop a meaningful view of life that enables them to see things in their integral unity and fullest and deepest meaning. When the children study water, for example, they must be led to see water as created by God and entrusted to man to enjoy and use for the maintenance of life and the well-being of all people. Seen in this light, it is clear that the analytical account of the chemical composition of water as H_2O is only one (very limited) side of the full, integral, and deepest meaning of water.

Clarity with regard to the kind of knowledge we seek to develop in our children will prevent us from misinterpreting the aim of the school as the development of little scientists who see things only from a mathematical, physical, and analytical point of view. Such scientism pervades secular education, but it cannot be the aim of Christian education, nor the kind of knowledge we seek to build up in our pupils.

Helping the children to develop a view of life that places all areas of life and man's calling with regard to these areas in the light of the Word of God is the more specific objective of Christian education. The present manual is the concrete and detailed implementation of this objective.

The Nature of the Teaching-Learning Process

To educate means to exercise formative power over a person's life. If the word is to have any meaning at all, we must maintain that education always implies a conscious and deliberate attempt to lead the child in a particular direction according to certain norms. And children do need to be guided and formed. Children are dependent upon adults for their development, and the Lord has mandated us to guide and instruct them. In fact, it is this utter dependency (physically, emotionally, and every other way) of our children upon us that makes education such a responsible task.

Although the child must be formed, this forming must not be taken in the sense of physical or emotional overpowering, of mental engineering, of social pressure, or of persuading someone by logical argumentation. Pedagogical forming, by its very nature, will respect and enhance the child's selfhood and integrity, for it intends to lead the child toward independence, maturity, and understanding, enabling him to take up his calling in life.

Our teaching finds its boundaries in the religious nature of the child. Created in the image of God, the child ought to be free to respond to the Word of God. For it is of the very nature of religion to bear responsibility and to be accountable to Someone beyond ourselves. As a religious creature, the child ought never to become the object of our forming in his individuality and totality like a piece of clay or an animal might. Even when he is being guided and instructed, the child always remains a free, responsible subject.

In a manner that is in keeping with the developmental level of the child, we always ought to appeal to the personal responsibility of the child in our teaching. Children are called by God to seek guidance and to follow the instruction given. They must have the freedom (physically, emotionally, analytically, and in every other way), therefore, to exercise that responsibility and to relate the guidance they receive to their inner selfhood and their God-given calling. Education ought to take place within the context of personal responsibility and co-operation. True pedagogical forming will always lead to the child's self-forming, or, to put it another way, teaching exists for the sake of the learning of the child. Schools exist for the sake of learning, something which is difficult to remember in practice.

We are mandated to lead the child into the Truth, but we may not brainwash him, however subtly, into accepting the Truth. Instead we must help him to surrender to the Truth from the heart, willingly, honoring his religious freedom and responsibility. Such guiding requires patience and trust, two attitudes which we as teachers daily experience in an astounding way from our heavenly Father.

Forming which knows its boundaries, teaches and upholds the norm, but it does not prescribe or attempt to control the child's subjective response. It leaves the child the freedom and the responsibility to live up to the norm, punishing him when necessary in keeping with his developmental level and the seriousness of his disobedience, but not taking over for him. For only the child himself can truly pray from the heart, or love, or share, or be fair, or come to know.

God's way in the heart of a child is closed to us, and we ought to respect this boundary. And when we do, we have great confidence, for we can put our trust in God's promise that the Holy Spirit will lead us, teachers and pupils alike, into the Truth. And if there is hope for us seasoned sinners, there is certainly hope for the children we teach.

Teaching and learning are not mutually exclusive or opposites, as many educators seem to think. They are only mutually exclusive when education is turned into mechanical conditioning, or when the child's freedom to learn is absolutized and the child is considered to be a law unto himself. The Scriptures teach us to reject this Humanistic dilemma, and provide us with a genuine alternative: teaching that provides real guidance, enabling the child to find the Way in life, and teaching that knows its limits, allowing the child the freedom and the responsibility to surrender from the heart to God's good order for life.

* * * *

To meet the crisis in our classrooms, our children must first of all be helped to build up a relevant vision of life that will enable them to take up their all-encompassing calling in our complex society as disciples of Jesus Christ. Secondly, our children must be restored to their rightful place as learners, not to make their freedom the final norm, but rather to enable them as image bearers of God to respond to His Word.

Our children must be helped to become more and more responsible for their own learning. For learning basically means to lead every thought captive to Jesus Christ. The child must learn to submit his thinking, his evaluating, his appreciating, his experiencing to the Truth in Jesus Christ. No one can do this for him. Learning is a process of self-forming. It is a personal, conscious, willful, subjective activity, opening himself up to God's good order for life and surrendering to his religious calling in life.

Learning understood in this way requires that the responsibility for the learning must be largely that of the pupil. From the beginning he must be helped to take responsibility for his learning, to take up tasks and to see them through.

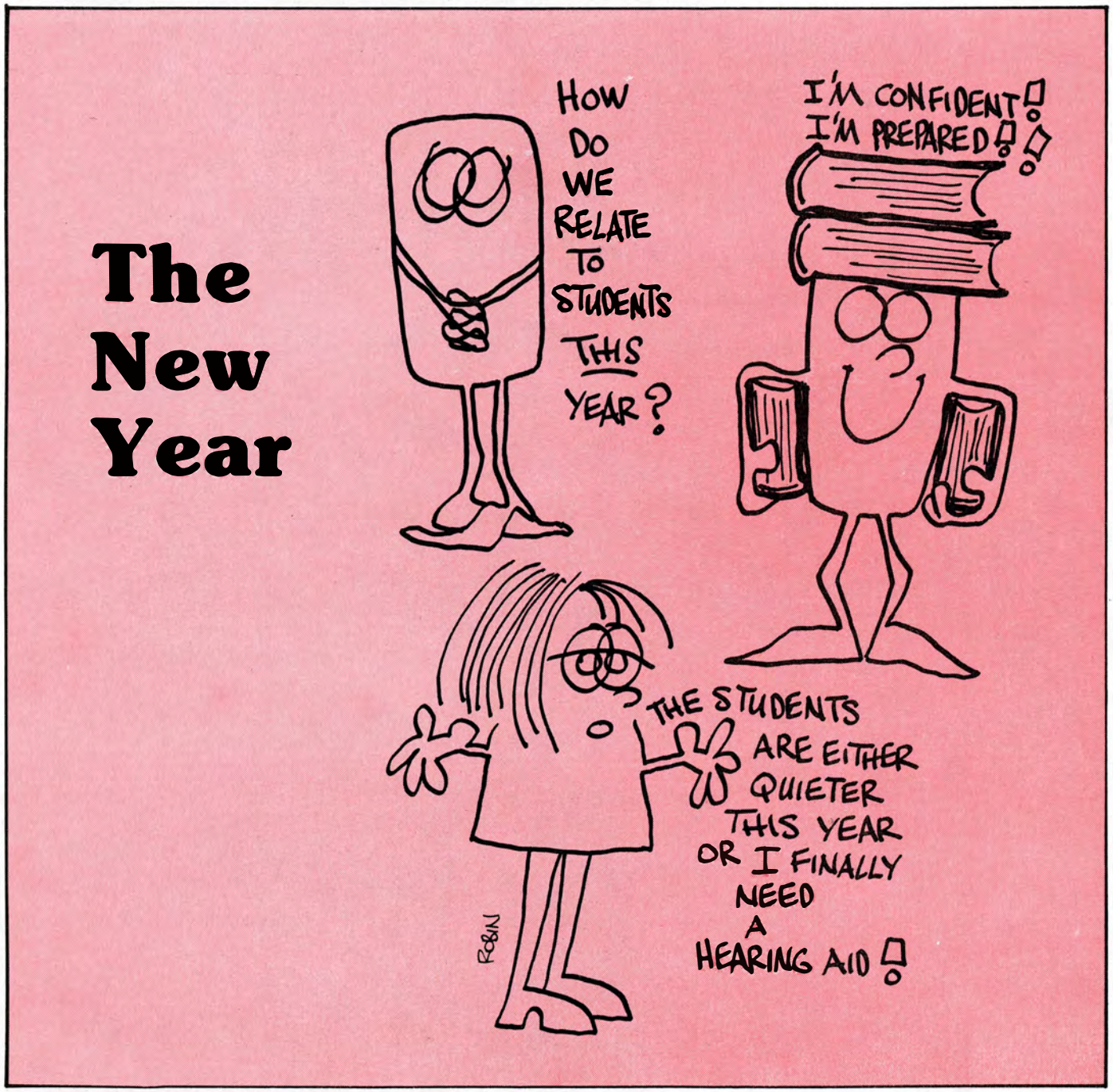
The child is supported in this process of self-forming by his developing abilities. As he becomes aware of his world, and as his impressions and experiences multiply, he is urged to discern and distinguish and to ask why and how. His broadening experiences challenge him to order, to arrange, to collect, to categorize, to name, and to communicate his discoveries and his excitement. His God-created, developing functions spur him on to explore further and to find out how things work and why they are. This is how we have been made by God: to sense, to distinguish, to form, to name, to symbolize, to share, to love, to wonder, and to praise. And happy the child that comes to know everything: the moss, the trees, the caterpillars, the squirrels, the water, the darkness, the seasons, the cities, his friends, and everything else, as part of his Father's world that he may enjoy, care for, develop, and use for the good of all people.

Through his learning experiences the child needs to develop self-discipline. Emotionally, self-discipline means that the child must learn to accept, to integrate and to direct his feelings. But he can only do so if he is allowed to be his feelings, for there can be no genuine regulating and directing of feelings without acceptance and integration. With regard to his ability to learn, self-discipline means that the child acquires the ability to choose tasks that fit his developmental level and to complete the tasks he has undertaken. But he can only do so if he is given a great deal of responsibility for his own learning from the very beginning and allowed a large margin of choice with regard to what he learns, when he learns, and how he learns. On the deepest level self-discipline means that the child submits all his coming to know to what God says about everything. But he can only do so if he is given the emotional freedom to follow our guidance and the time to discover God's Truth for himself, and to absorb and to accept it.

* * * *

Christian education is a very serious matter. It confronts the child with the Way of Life in terms of his own experience, forcing him to choose. Christian education, therefore, is basically another

form of proclamation, of witness. But the utter seriousness of Christian education does not for a moment detract from its merciful and positive character. It is and remains a proclamation of the Way of *Life* that leads to *shalom.* Nor does the confronting character of Christian education detract from the fact that it is and remains *education:* leading, guiding, patiently setting the stage for learning, carefully nurturing a new insight, allowing a child time to absorb and make up his mind about a new discovery. Its confronting character does not turn Christian education into preaching or evangelism. Nor does the seriousness of Christian education detract from its playful character. There is nothing strained or forced about Christian education. It does not violate the child's nature or his level of development. It lets the child be fully child, the way God made him. Much of a child's learning during the primary stage is experienced as play. He does not yet know that his play is for keeps. And we may leave him his sense of surprise, of awe, of wonder, of trust, confident that it will develop in self-conscious commitment and discipleship as he comes of age. Education in the Truth allows the child to learn the Truth as child.



Christian Educators Journal Assn.
Arie F. Doornbos, Business Manager
4341 Kimball Ave., S.E.
Grand Rapids, Michigan 49508
Address correction requested

NON-PROFIT
ORGANIZATION
BULK RATE
U. S. POSTAGE
PAID
GRAND RAPIDS, MICHIGAN
49508
PERMIT NO. 414

New Child in Class

They glance at her, then carefully look aside
So no one is accused of staring, eyes ahead
If they should meet her in the corridor.
No one points a finger. Nothing's said.
At recess no one lifts a hand or shouts a taunt
Nor is a friendly note tucked in her hand.
They do not see her
pressed against the wall
While whispering things
they only understand.
Her starched dress still is
neat when she returns–
She didn't join the jacks
and jump-rope set.
Each day her feet are heavy
as she walks back home.
No one has asked her
to come over yet.

–Marie Post