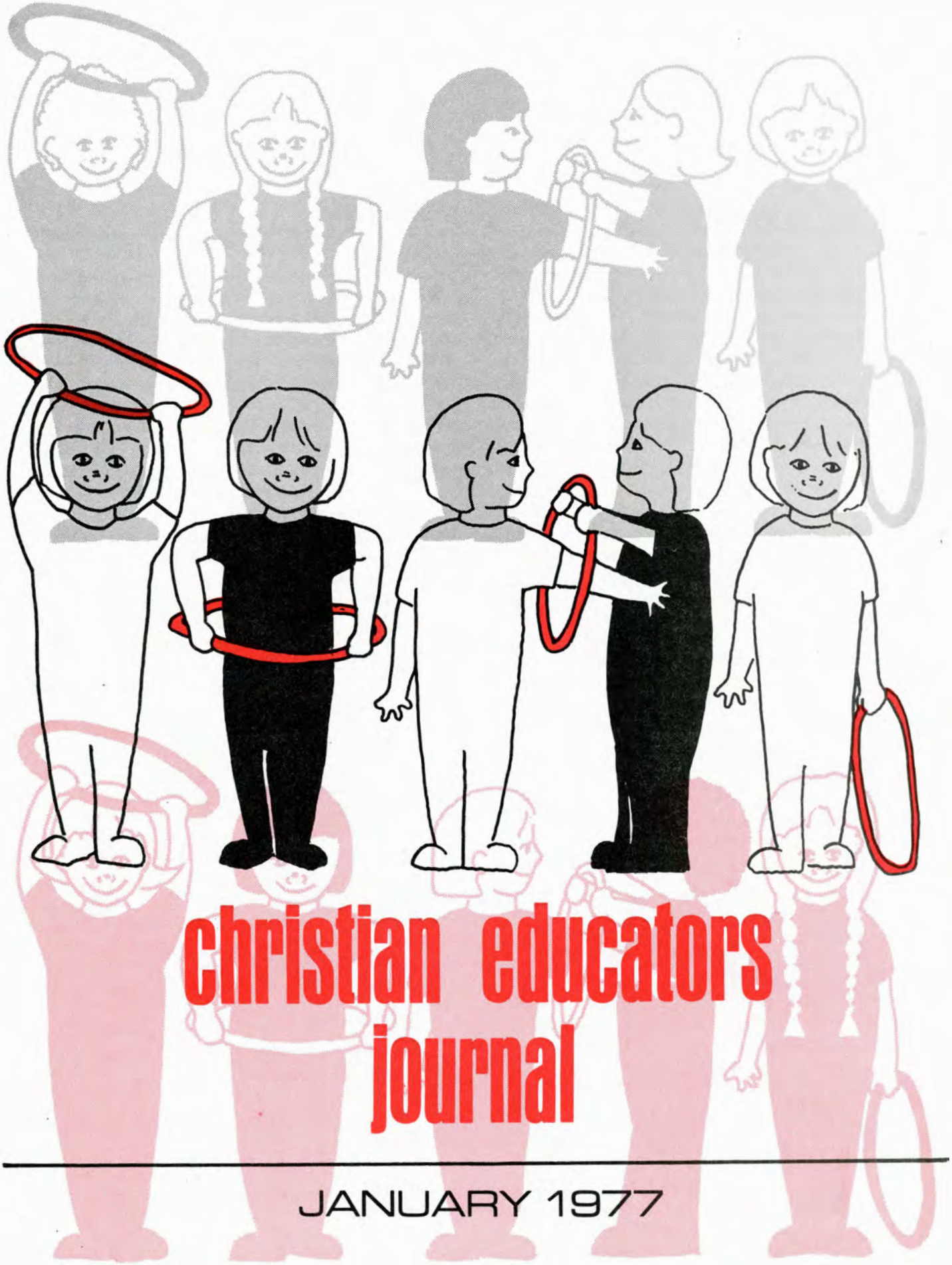

christian educators journal

JANUARY 1977

—See Page 24, Language Arts and Physical Education?

As a Rule

He usually
who teaches
lectures by
by the
the inch
yard

One of the greatest illusions of teachers is that their words carry great weight and insight and light and—therefore—they should talk . . . and talk . . . and talk.

The trouble is, many teachers do not have training in public speaking, and, at their best, they are boring.

The teacher who attempts to individualize knows that only some kids can learn by listening and even the most advanced can not withstand a thirty-minute barrage of verbiage every hour.

The essence of teaching, of course, is helping kids learn—and individual conversations aimed at dealing with the child's own learning weakness are of far greater value than lengthy lectures in which half of the kids get lost in the first five paragraphs and suffer added frustrations as the talker continues to wall himself in and the student out.

No one argues for the completely silent teacher. Short explanations or mini-lectures from five to ten minutes long are probably all the kids in grades one to eight can absorb anyway. So why not forget the long lecture cop-out and deal with the kids' needs directly in mini-lectures or individual conversations with plenty of chances for questions.

O Father

Help me to shut my mouth long enough that my ears can have a chance to hear and learn the real needs of kids.

Today I Will

Spend more time preparing my explanations so that the words and illustrations I choose will shed light yet not get lost in a forest of verbal foliage.

Bible Fragment: Proverbs 17:27

He that spareth his words hath knowledge; And he that is of a cool spirit is a man of understanding.

From Good Morning, Lord: Meditations for Teachers by Don Mainprize, Copyright 1974 by Baker Book House, Grand Rapids, Michigan, and used with permission.

How Blest!

Scripture: Matthew 5:1–10

"How blest are those who show mercy; mercy shall be shown to them" (Matt. 5:7, NEB).

Tim came to me last week in desperation. He needed help in planning a rather difficult project. He had gone from one teacher to another and several had given him suggestions, but no one felt he had the time or the competence to give the young man the direction he needed. And I must confess that I did not feel equal to the task. But something told me (the Holy Spirit, I trust) that I could not send this needy person on his way and feel justified. So, I prayed briefly before the time of our conference together: "Lord, help me to help Tim." We then spent a pleasant forty-five minutes together, developed an initial plan, and set up another appointment time.

That was last week. Meanwhile he gave me his first draft so that I could be ready for our next session. But yesterday I was sick and just had to lie back and forget about books and papers for a day.

Today Tim met me between classes and said, "Shall I still come in tomorrow at 2:30?"

And I said, "Yes, I'll try to read your paper tonight so that I'll be ready for you."

Then he looked at me a moment and said, "I know you were sick yesterday and I think I'd be demanding too much of you to take another hour of your time tomorrow. I can wait until next week."

Dear God, You are amazing! You gave me the grace to show mercy to Tim in his distress last week. Now You used him to relieve my load and demonstrate Your mercy today. How blest I am! And I'm sure Tim will be blessed, too. It's just as You said: Mercy breeds mercy. Help me to be an instrument of Your mercy and then to see its rewards.

From Devotions for Teachers by Nelle Vander Ark. Copyright 1975 by Baker Book House, Grand Rapids, Michigan, and used with permission.

The CHRISTIAN EDUCATORS JOURNAL is published quarterly by the Christian Educators Journal Association, 4341 Kimball Ave., S.E., Grand Rapids, Michigan 49508. Second class mailing permit pending, Grand Rapids, Michigan.

This the January issue of the *Christian Educators Journal* marks the last issue published under the more-than-capable editorship of Dr. Don Oppewal. In the afternoon and evening of October 20, 1976, several board members and regional editors for the *CEJ* gathered at Calvin College for the annual conference and discussed the problems and concerns associated with publishing the *Journal,* evaluated its direction, content, and format, and, fittingly, honored Dr. Oppewal and his wife at dinner with a memento—an engraved desk set—kind words, and warm hearts. After the meal, Dr. Henry Baron, the chairman of the Board of Trustees, read the following tribute.

On behalf of all **CEJ** *readers, the Board wishes to take this opportunity to pay public tribute to Dr. Donald Oppewal for more than twelve years of tireless service and vigorous leadership as Managing Editor of* **CEJ**. *Dr. Oppewal has endured the whims and weaknesses of many board members, department editors, regional editors, columnists, and others who are or were responsible for the production of each issue. But his enthusiasm rarely flagged and his hopes and dreams for this journal never faded. Not all of his dreams have been realized, to be sure; some are still being pursued. But under Dr. Oppewal's influence and direction,* **CEJ** *has steadily expanded and improved. His editorials have been penetrating and provocative; and his persistent purpose and concern has been to improve the quality of* **CEJ** *and increase its readership among all those in North America who are dedicated to the cause of Christian education. We are profoundly grateful to Dr. Oppewal for his invaluable contributions to that cause, and we pray for him God's abundant blessings as in many different ways he continues to serve that cause.*

Dr. Oppewal responded with an expression of his appreciation for the work done by all those associated with the *Journal,* singling out those who generated and provided manuscript without which the *Journal* would not exist.

Attending both the meal and the work sessions preceding and following it was Mrs. Lillian Grissen, the new managing editor. Mrs. Grissen received her BA, *summa cum laude,* from Arizona State University with a major in English and a minor in history as well as educational certification. She received her MA in journalism from the University of Colorado. Her independent work for the masters degree consisted of contributing to the compilation of four literature anthologies and Teacher Guides for grades six, seven and eight. At present, she writes "Thursday's Child" for *CEJ,* reviews books for NUCS and *Scholastic Teacher* and media for Scholastic Book Services. We are looking forward to a long and productive association with Mrs. Grissen and wish her God-given strength in our joint endeavor to further His Kingdom in this way.

Dan Diephouse, Secretary,
Board of Trustees

FROM ME TO THEE

Sweet Swan Song

With this issue I end over 15 years of direct involvement in this periodical. A quick check of the masthead, which shows that this is Volume 16, No. 2, indicates that my beginnings and that of the *Journal* coincide closely. Volume 1, No. 1 appeared in the Fall of 1961, when *CEJ* was financially backed by only Calvin College, the National Union of Christian Schools and a few professional educators, the latter of whom had published a few times on their own a *Christian Educator's Newsletter.* For three

years their vision was caught and maintained only by a college (Calvin) and a board member organization (NUCS). My personal involvement was then only as a representative of Calvin on the Board, and as a sometime writer of articles.

In the Fall of 1964 two significant changes occurred, for me and for *CEJ*. One was that the Midwest Christian Teachers Association meeting in formal House of Delegates session voted to join the Journal Association as a body, some 1,100 strong, and committed themselves to its financial support and Board representation. 1964 also signalled a change for me, because it was then that John Van Bruggen, Chairman of the Education Department at Calvin, resigned as Managing Editor and I was drafted to replace him.

Let the record show that the MCTA (now C.E.A.) was the first professional teachers organization to commit itself to the care and keeping of a forum to carry forward dialogue on Christian education. Within a year two other teacher organizations, one in Alberta, Canada, and the other in the Pacific Northwest had joined as a body, and since then the list of member organizations has grown steadily. Now the roster of members (see masthead, page 31) contains eight Christian teacher organizations, four Christian colleges with strong concern for teacher education, a Christian school board organization, and an association of Christian scholars. Such is the testimony that the *Journal* has come of age, and is seen as a valuable help to Christian teaching.

The content and format has also changed since that significant year of 1964. When I became Managing Editor, the *Christian Educators Journal* was small both in size and subscription. It was a pocket-sized periodical appearing three times a year, whenever finances permitted. Since then it has expanded into thirty-two pages, coming out four times a year, and on occasion has published a fifth, or "bonus" issue, again when finances permitted. The effort could not have succeeded without the support of numerous Department Editors (more recently called Regional Editors), column writers, and manuscript makers from various corners of the profession and of the country. I owe them a debt of gratitude which I here publicly acknowledge. They are the unsung heroes of what is now evident as a modest success story, in which I have played the part of the harasser-general and they the willing and unsung subjects.

Some fifty-odd editorials have now clacked from my typewriter, some odder than others as I look back on them. In them I have exhorted the profession on a wide range of topics, and aroused the readers to either anger or enthusiasm on at least a few. I intended the latter in all of them, but elicited the former on a few. The heading over my editorial in each issue, "From Me to Thee," was originally coined to suggest, by a couple of acronyms, a dialogue between the Managing Editor and The Educators, as the figure below suggests:

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FROM M E TO THE  E
       A D       D
       N I       U
       A T       C
       G O       A
       I R       T
       N         O
       G         R
                 S
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I resurrect it now for the record, because the original visual was used only briefly, and thus is likely remembered by very few present perusers of these pages.

I have entitled this final editorial "Sweet Swan Song." It is not just because of a passably passionate pursuit of more than my allocation of alliteration, although some have remarked that my perennial pursuit of it has led them to suggest that my poetic license ought to be revoked for turning a virtue into a vice. It has been thus titled because Webster's unabridged dictionary says that a swan song is: "a song of great sweetness thought to be uttered by the swan just before its death." The dictionary also says simply "a final appearance." As Managing Editor this is my final appearance, and I lay down the responsibility with no sadness, but a sweet feeling of success.

When I began over twelve years ago I had as a dream that *CEJ* could become a magazine *of* the Christian teacher, *by* the Christian teacher, and *for* the Christian teacher. It has, I believe, moved toward that goal, sometimes haltingly, sometimes hurriedly, but always surely. The appointment of my successor is a significant further step in the right direction. I have been privileged to serve in the search for a new Managing Editor. She is Mrs. Lillian Grissen of Denver Christian Intermediate School, Denver, Colorado. Experienced in the ways of the classroom, a practicing teacher, a trained journalist, and thoroughly committed to Christian education, she promises to bring to *CEJ* talents which will cause it not only not to flounder but to flourish.

I could not ask for anything more.

Donald Oppewal

SHARING:
A Highly Principled Ideal

by Le Roy Hollar*

One of the highlights in my career as the administrator of a Christian school has been the fellowship received from others. This fellowship has usually risen above that of just a good time and also includes the many instances in which others have shared with me their joys and not so joyous experiences. Without the other person usually being aware of it, I have been greatly blessed. The suggestion of an idea or the sharing of a frustration has helped me through many difficult hours. Many less enjoyable experiences, I can assume, have also been averted because of some vicarious direction.

This kind of bond or building up of one another, however vicarious or structured is an essential part of Christian experience. If measured by the tempo of our rapidly changing world, Christian schools have been around for a long time. Much experience has been gained and should be shared. We must feel a bond which ultimately grows from our Christian commitment as that commitment finds expression in our calling to Christian education. Is not this a very basic purpose for the existence of the NUCS, ACSA, CEA, MCTA, etc.? Certainly the idea of sharing and facing common issues, needs, and concerns was paramount in the formation of the above organizations.

Of course, conventions such as those held every year are one effective method of sharing. Area principals meetings and conferences also serve to do much to help each other. But a question that often faces me is for what does ACSA really stand? Conventions are fine; newsletters sharing information are also fine. But can a professional organization such as ACSA do more than co-sponsor a convention which most would attend at any rate? We must continuously seek avenues of greater service. Having a rather personal dislike for organization upon organization, no grandiose flow chart will be proposed. However, permit me a few questions and some suggestions for idea and experience sharing for newcomers to school administration as well as those experienced.

The onus for sharing or initiating a program of sharing is the inherent responsibility of those who have been tried and blessed. Sharing implies that something has occurred and that there is something to share. The alternative is to look to the world for a great deal of influence. Too often that eclectic is already operative. But brothers and sisters, our commitment calls for a greater concern than just our immediate situation.

In this article, an attempt will be made to indicate some positive steps for greater sharing as it relates to the role and function of the principal, as well as giving ACSA a more meaningful role as an organization. But what is a workable mechanism for fostering this kind of "bearing one another's burdens" and sharing one another's joys?

Making Our Experiences Count

What can experienced principals do for that person who recently became the new principal of the Christian school down the road? ACSA could approach experienced and qualified principals, probably through local principal organizations, to let their names stand on a list indicating their willingness to either be visited for one or two days by a new (or otherwise) principal or, be willing to give advice and counsel in difficult situations. The names could be circulated and the purpose described to all new principals. It would probably be best to do this district by district, although ACSA could coordinate the whole effort.

Each local principals group should carefully seek to volunteer its services to the new principals. A full day or two spent on location may also be a wise move. One immediately recognizes the need for discretion. Such a visit must seek to bring the unique gifts of new principals to the challenge of that immediate position. To deviate from that premise may render those efforts futile, however well intentioned. The initial suggestion for this possibility should come from those of us who have been serving for some time in our Christian schools. Again, discretion is the key word.

**Le Roy Hollar, writer of this article, is principal of North Edmonton Christian School, Edmonton, Alberta, Canada. This continuing column is under the editorship of Carl Mulder, principal at Oakdale Christian School, Grand Rapids, Michigan.*

What can be done for those who have become embroiled in turmoil? Do we have any responsibility to those who face these unusual and often unnecessary conflicts? Sympathy is fine but is usually just one-half of a response. Possibly the interference from "outside" may be the least desirable at this point. But something must be done. The best solution again is found in the word edification. We must build one another up and support one another in love. This requires honesty, however unpleasant, and direction. This honesty can find itself in the listening ear and also shared insight. These can come from local sources outside of our group but shouldn't experienced people also have insight worth sharing?

Older Faces Need An "Uplift"

What can be done for the continuous edification for all of us which we all need regardless of how large our school or regardless of how long we have been at our present position, etc? Fortunately, this concept has been most successful among our membership primarily through the more local principals' groups. Let's give thanks on that score too. ACSA and the NUCS have done much to facilitate thought and hopefully stimulate growth.

However, many possibilities still lie untapped here as well. It is hoped there will be continuation of a regular column whereby responses to various relevant challenges are dealt with by all concerned ACSA members throughout North America. There are many issues with which we must struggle. Someone will need to give leadership to solicit responses to these issues.

Just what are some of the possibilities for ACSA? What about a bank of information readily available for school principals on various programs? ACSA also has a responsibility to speak to our boards on important educational issues. For instance, short issue-oriented reports to help principals and board members of our schools, such as administrative time made available for principals; are our standards slipping?; What is the function of the vice principal?; secretarial help in the school; the task of the principal in relation to the education committee and board; sample job descriptions of the principal, etc.; and dealing with pressure groups in our school community. If these are relatively short (say, two pages) and well-written, it will help principals to give substance to battles for which they sometimes feel ill-equipped.

Beyond That—

So ACSA can do more; it is only a matter of to what extent we see our common bond and mutual responsibility. The membership can address the many areas beyond this brief report. For instance, ACSA could also take a more meaningful role in Christian education in general. It must be recognized that ACSA is very closely related to the NUCS. Yet it would be helpful if the organization itself took stands on public issues in education and used *Christian Home and School* and other channels to communicate such positions to our constituency, the general public, and proper government agencies.

Sharing means giving and it means involvement. Not only do we have our immediate supportive community but we also have our fellow administrators to whom we are joined by our common commitment to Jesus Christ. Therefore, no repulsion should be felt or competitiveness inspired. If we are indeed honest, most of us would have to say that many of the concepts that we have implemented have been the result of the Lord "using" someone else to give us direction.

We are thankful we are not alone and need not be alone. Need I say more of our common responsibility?

The Asylum

CONVENTION TIME

by H. K. Zoeklicht*

It was afternoon coffeetime for the teachers of Omni Christian High School. Even on this dark November afternoon, Dr. Peter Rip, principal, was in a jovial mood; he leaned against the faculty room wall, thumbs tucked inside his thin Hickok belt, and smiled benevolently upon his faculty as he waited his turn at the coffee urn. And he had reason to smile. All but one of his teachers had attended the Christian Teachers Association convention in Chicago, at the Palmer House, just the week before. It was, he reflected, the best turnout he had ever achieved.

"Well," said Rip a bit loudly, "I hope you all appreciate that I sweet-talked the board into cancelling Wednesday afternoon classes and into giving you each thirty dollars towards expenses for the convention last week." Then he added paternally, "I trust that you spent it wisely."

Bill Silver, business teacher, quickly put down his copy of the *Wall Street Journal,* looked straight at Peter Rip, and asserted firmly, "*I* for one don't appreciate it, Doctor Rip. I didn't attend the convention, and so far I haven't heard anything to make me regret staying home." He turned his attention back to the stock market column, quite aware that his announcement had gotten the attention of everyone in the room.

Lucy Bright responded quickly. "I'm sure, Bill, that you kept busy looking after all your little side-lines. But some of us full-time professionals need a convention now and then. You haven't talked to *me* about that convention. I thought it was excellent—just terrif!" She looked expectantly over her brown coffee mug at her principal.

"That's what I like to hear," chirped Peter Rip. "Which sectional did you attend?"

"The best one," burbled Lucy, "was Marva Artsier's talk on what St. Paul really meant in I Corinthians 14, the thirty-fourth verse. And I just loved that series on Friday about famous women in history, science, and literature. You know, a kind of Christian perspective on that."

"Ha," scoffed Bill Silver from behind his *Wall Street Journal.* "That's just what I mean. Do you have any idea what it cost this school to shell out money just so you could go to Chicago to confirm your mixed-up ideas? Listen to me once. Just listen! There were about 1200 teachers at that convention, right? And each one got paid for at least two days of non-teaching, right? That's about 16,000 hours of teaching—lost. And you all got paid for that—that comes to about $130,000 more or less. Besides that, the Christian school community shelled out about thirty dollars each in expenses for you—that's another $36,000. Maybe $166,000 in all. To say nothing of the money you spent paying dues to the Association, which, by the way, I refuse to pay." He paused for a few seconds and then said to his *Journal,* "I wonder why we're raising tuition again next year."

"Now, now, Bill," came the Parkay-like rebuke from John Vroom, the Bible teacher, who was concentrating on sucking the raspberry jelly from the little hole in his pastry, "I wouldn't look at it so, so—materialistically. Money isn't everything, you know; silver and gold aren't everything. Look at it that way." His pastry flattened out like a limp tobacco pouch, and John expertly flicked some red jam from his second chin with his little finger. "Besides, Bill," he added with a smile, "I understand you needed those days for your accounting business. You should complain." Vroom tried to wink at Lucy.

Lucy, glad for any support, even from Vroom, turned brightly to John. "That's the spirit, John. Let's show Bill he really missed something. What sectionals did you attend?"

John Vroom stopped chewing only momentarily, hoping no one had heard Lucy's question, but finding himself at the center of a dramatic silence, tried for a satisfactory response. "Well, you see, Lucy, I, ah, I found. . . ."

He was interrupted by a teasing Matt De Witt. "Come on, John, fess up. You didn't go to many of the sectionals. I saw you standing in line at the Cinemaque right there on Randolph Street, with your hat pulled right over your face. Hey, it was an X-rated one, too, wasn't it? Tell us about it."

John Vroom tried to hide part of his red face in the Styrofoam coffee cup, but he failed, and the teasing continued.

"Yeah, John," added Steve Vander Prikkel, the coach, "didn't I see you in that snug little bar right across from the Bijou? What else did you do in the

**The cast of characters conjured up by our iconoclastic columnist consider over coffee cups the conflicting claims concerning conventions.*

big city?"

Vroom glanced guiltily at Peter Rip while persuading himself silently that even Paul had advised alcoholic beverages for medicinal purposes, and that therefore there was no absolute prohibition. Then he said lamely, "Now look, fellows, you are giving the wrong impression here. In my, uh, position as a Bible teacher here at Omni, with biblical ethics a major concern and all, I, well, I just have to get some firsthand experience with some of the, uh, the things that are tempting the kids these days. And I can't do that around here—the weaker brother, you know. That's why I went." Then he added dramatically, with his voice becoming louder and firmer, "I don't mind saying that I was *shocked* at what I saw in that movie. I was *nauseated."* And he shook his head to support his nausea.

Bill Silver put down his *Wall Street Journal* and leaped back into the discussion. "I hope your thirty dollars of expense money covered the tickets and the drinks, John. Remember, you can't claim an income tax deduction there. Does anyone else want to share with us the benefits of the Chicago Convention for the Christian community?" He paused, then looked at Coach Vander Prikkel. "Did you by any chance get to see the Chicago Bulls play the New Orleans Jazz? They did play on Thursday night, you know."

Steve Vander Prikkel was embarrassed now, but he answered quickly and a bit belligerently. "Of course I did. Why not? It was an opportunity I felt obligated to take. I want to be the best coach I can be here at Omni, and I'd like to help the boys win as many games this year as I can. The pros know what they are doing; I charted half a dozen good plays Thursday night, and I'm sure it will benefit Omni." Then his voice became quiet and reverent: "You should have seen Pete Maravich pass that ball."

By now Principal Peter Rip was edging furtively towards the door, but Bill Silver, the aroused business teacher, sensing the likelihood of yet another good exposé, prevented Rip's escape with a loud announcement: "I understand that Dr. Rip spent a great deal of time in the Berghof with the principals. And their wives. Anything you can report to us, Mr. Principal?"

The principal did his best to keep his anger down and his dignity up. "I got a lot out of the convention," he said loftily, "and I was able to exchange notes with lots of principals, even a few superintendents. I'll tell you, six heads are better than one in the problem-solving process. We worked out some ways to do some collective buying of office supplies, sports equipment, and stuff like that. I make no apologies for that." Then, sensing that he was still not safe, Peter Rip added, "I don't mind saying either that on Friday morning Gerda and I drove down to South Holland to see Gerda's folks. They're not young anymore." He slipped into the hall and disappeared.

Now Bob Den Denker, the history teacher, who had been vainly trying to get into the conversation all along, went for his second cup of coffee, and as he slowly turned the black handle on the urn he said, "You know, I'm starting to feel guilty; I had a good dinner in Chicago, I shopped at Brentano's bookstore, and I went to a movie too. I think we all had a bit of fun there."

"Wish I had some money to buy books with," said Karl Den Meester. "What did you think of the Palmer House, Bob. I understand that Presidents stay there when they're in Chicago."

"I liked that too, Karl," said Den Denker. "But look, that was a worthwhile convention, for me at least. I disagree with you, Bill. Dr. Herman Eutic's opening address was a good one, just what I needed. I sometimes get discouraged about Christian education and the Christian community, and he, well, he spoke to my condition. Besides, I came home with at least one good method for teaching local history; you know, getting the kids involved in actually being historians right here and now. Even the less academic kids are going to like it, I think. I'm eager to try it. And if all 1200 teachers went away with as much as I did, what a boost to Christian education in 1200 classrooms! How are you going to compute that in dollars and cents, Bill?"

"I'm with you, Bob," said Ginny Traansma, teacher of music and home ec. "Every teacher in our schools should have heard Rev. Graves talk about adolescence and grief. Do you remember how helpless we all felt after Brent Swift was killed out here in the street? We did all the wrong things. We didn't know what to say to his sister, so we didn't say anything. We gave pious platitudes to the students when we did talk about it. We ignored the people who needed our help. Now I feel a bit better equipped to be helpful in a case like that." She glanced at Bill. "How do you put a price tag on something like that?" Then she added, "Besides, last Thursday night Lucy and I found a dandy little Hungarian restaurant—The Epicurean—on South Wabash, two blocks south of Randolph. The best food. And only $4.50 each. Really the best!"

John Vroom took out his address book. "Where was that again?" he asked.

Potpourri

This month's column is a potpourri of ideas. Potpourri (poe poo REE), a miscellaneous collection. There's an interesting word. What could you do with it in your classroom? Often little children love big words. I knew a teacher who used to take a plastic namecard holder, the kind you get at conventions to pin on your chest, and every day she inserted a card on which was printed a new and intriguing word. In the morning she would explain the pronunciation and meaning to the children, wear it all day, and everyone in the room would use the word as often as possible. It could be a neat way to build vocabulary and word-awareness. You might also try using a different math fact each day. It could make your front end more educationally approachable than that boring brooch or tiresome tie.

—Greta Rey

Lunchtime

Many Christian school students come by bus and eat their lunches at school. Several years ago I picked up a hint (if I knew the teacher's name I would credit her) for using lunchtime to get to know students and build their feelings of individual worth. Each day, or on designated days, eat your lunch privately with one of the children. You may eat together at the teacher's desk, or if that is too awkward for small children, maybe at a table in the reading corner. There are rules. Children do not *have* to eat with the teacher; they volunteer, although the teacher may sense that a few need or want a personal invitation. It is a private time; others may not interrupt or listen to the conversation. There may be no talk about school, only about things of personal interest to the student.

This has been a delightful thing for me and my students. Not all of them volunteer, and that is okay. Those who do feel important. I get to know them better and feel I have gained them as closer friends.

Be A Student

How long is it since you've been a student? I was recently made painfully aware of how long it has been for me. With many members away for vacation, our church choir was so desperate even I was recruited to help with the special music. Years ago my deficient vocal apparatus and faulty sense of pitch had driven me from choral work. But here I was in a choir again, and what an eye-opener. The discipline of having to listen to and follow directions was fantastic. Everything went very fast, and my attention span was appallingly short. Fortunately my mistakes and little cop-outs were covered by the other singers, but in a standard learning-recall situation my grade would have been straight F.

An immediate result of this valuable experience was to sympathize with the music teacher. Then I realized that a lot of students are forced into learning situations unsuited to them. I as an adult can choose not to sing in a choir. But often students have no such choices. No wonder that because of lack of ability or interest they drop out, become nuisances or whatever.

By occasionally being students themselves teachers may gain insight into what happens to their own students and may understand what they themselves are doing when they demand of them skills for which they are unprepared or have no aptitude or interest. They can also feel what they are when they are simply long-winded boring teachers.

Be a student again—soon.

On the Garbage Trail

No one remembers how it started, but it ended with 24 fourth graders retrieving almost every scrap of food from five barrels of garbage. The discussion had come around to the subject of waste. I told of an article I'd read about a group of University of Arizona students who have been meticulously surveying the contents of the Tucson city garbage dump and had found astounding amounts of food thrown away by the residents. My tale led to, "Let's do it" to find out how much we ourselves throw out. So the following day a smiling but skeptical janitor carried the five barrels to the school basement, and shortly after noon we were down there, organized and determined.

The class was divided into five groups—one for each barrel. The contents were emptied onto plastic drop cloths. Around the room were large papers marked "Meat and Bread, Fruits and Vegetables, Snack Foods, Baked Goods." Large pitchers were available for the milk. The papers and containers went back into the barrels and the food was sorted

on the papers. It didn't take as long, nor was it as messy as we'd anticipated. Finally everything was counted or measured, and recorded.

That evening I took the list to the store and priced each item. We have 470 students in our school, most of whom stay for lunch, and the daily total seemed surprisingly low (no one else knew about the project ahead of time so that no one would hold food back): $13.59. But multiplied by five (for one week), $67.96 was more impressive; multiplied by 180 (a school year), $2,446.20 got to be a bit staggering. I'd thought we Christians were raised to be frugal, but it seems affluence has eroded us too. Among the more outstanding findings: there were six pounds of bread that day, or 900 loaves at $513 per year; 1½ pounds of sandwich meat, or 270 pounds at $540 per year; three quarts of milk at $226.80 per year; 28 apples at $536.40 per year; equivalent of ½ round cake at $135 per year. That day there were raisins worth only 28¢ but that would amount to $50.40 per year, and even the ½ ounce of potato chips would be $10.80 per year.

What can you do with information like this? We published and discussed it. Following are some of the questions asked and some of the children's responses.

What would this buy? One year of college; food for starving people; playground equipment; school supplies; food for a family of four; blankets for Guatemala; a school in a poor country.

How would your parents feel about this? Awful.

What variables affect the amount of food thrown away? Weather; what the students are playing on the playground and how eager they are to get out; whether or not they like the things their mothers put in their lunches; popularity of the hot lunch menu.

What can we do about this waste? Take home what you don't eat; tell your mom not to give you so much; mothers shouldn't give so much snack food.

What should we do about it? Take less food and use the money saved to send to hungry and poor people; stop wasting so we don't use up all our soil and fertilizer.

What are some problems that would result if everyone wasted less food? The food industry would lose business; some people would lose jobs, but people should be willing to give up some money to be able to share and not use up our resources.

The children pretended they were living in an Indian village which was facing a crop failure and starvation; they had just heard about the U.S. school which wasted so much food. Some of the things they wrote: "It is bad. It is unfair. I wish we could live their way and let them starve like we are; I wonder how they would feel. I hate them. If they are Christian they will pray to God to help them stop wasting."

We could have done more, maybe launched a school-wide campaign against waste. Older children could take the problem to the public with letters to editors and government officials. The project could be part of an environmental studies class.

This idea did not originate with me; I know other school classes have done similar things. But we Christians feel a special sense of responsibility to care for God's creation, to be good stewards of our blessings, and to provide for the rest of the world's people. Yet it's easy for us to talk about how bad others are and how they should mend their ways. However, we have to begin with ourselves. So how effective was this project? Three months later I asked the students who was wasting less, and every hand shot up. They said they'd discussed the problem with their parents and that their mothers were now planning better lunches for them. How gratifying that there were lasting results. It worked!

GEOGRAPHY:
Calling and Curriculum
PART II

by Henry Aay

The first installment of this essay appeared in the November, 1976 issue. In it Mr. Aay urged that geography be redirected toward analysis of and action on a Christian ecological lifestyle. In this final installment he focuses more directly on the curriculum implications of such a redirected focus in the educational objectives. He informs us that several curriculum units that seek to implement some of the aims of this paper are now being prepared. For further information write: Geography Curriculum Group, c/o Mr. Henry Wiersema, R.R. 2, Strathroy, Ontario, Canada N7G 2RO.

—Managing Editor

CALLING AND CURRICULUM

A critical question arises now. What should be the structure and content of a curriculum to implement the educational objectives outlined before? How must calling and curriculum be related? Several possibilities exist.

First, we may adopt the position that calling and curriculum are essentially separate and unrelated. In its most virulent form such a position would maintain that questions of calling are the responsibility of home and church and that the content of the curriculum is essentially neutral. Christian educators have long disagreed. Yet in practice they have often acted *as if* these two were unrelated. In what can be described as a "before and after" approach, commonplaces about the Christian world and life view precede the body of the curriculum; they are often highly generalized and unrelated to it. Shibboleths and moral applications follow it. Calling and curriculum can also be divorced by taking from the former its existential character, and, instead, accenting norms as academic tenets and philosophical principles. Such rationalism brushes aside the paramount importance of office.

Second, we may take the attitude that curriculum and calling are related as means are to an end. Then the curriculum is that educational instrument which professional educators use to bring the student to self-realization and a spontaneous fulfillment of office. However, when assuming the above relationship we may easily narrow the scope of the curriculum too much and not relate it to the *concreteness* of our calling. For example, we may regard the curriculum as consisting of Scriptural principles, maxims, and precepts for various callings, including selected current and historical examples of situations where such principles have or have not been observed.

Such a curriculum imperils Christian education in several ways. Teaching threatens to become preaching and catechetical instruction, and learning a matter of what constitutes exemplary behavior. Moreover, a condemnatory attitude toward cultures other than one's own is encouraged. Selected examples from other times and places are used only to prove a point. Cultures cannot be appreciated as religiously driven, integrated ways of life.

Even more important, such a curriculum does not prepare students well for a life of ecological service. An emphasis on rules of conduct and examples of proof easily oversimplifies and obscures the complexity and dynamic of man/environment relationships. It does not bring the students to a knowledge of the nature of specific natural ecosystems and the ability of these ecosystems to sustain modification by man. It denies students the systematic knowledge of man/environment relationships needed to discharge their calling in concrete circumstances.

Curriculum, then, must mirror the reality of our ecological existence. It should not be reduced to some disembodied moralism that does not do full justice to actual environmental living.

CULTURE IN ENVIRONMENT

To achieve our educational objectives, we should begin with man as a participant in specific cultural communities, religiously rooted and driven, and integrated by values, traditions, and ideals. These cultural communities take expression in areas and are found in particular environmental settings.

To the extent that a culture acknowledges the order of creation, ecological shalom follows, even if its people do not serve the Jehovah God (Romans 2:14, 15).

Environmental behavior within these territorial limits is patterned by culture. In short, culture understood as a distinctive way of life clarifies man's adjustment to and impact on the environmental setting of a culture.

To the extent that a culture acknowledges the order of creation, ecological *shalom* follows, even if its people do not serve Jehovah God (Romans 2:14, 15). To the extent that a culture does not observe the Word of God and worships the creature rather than the Creator, ecological brokenness follows (Romans 1:21-32). The ecological consequences of such idolatry appear, for example, in the materialism and "technicism" of Western societies; they appear in other cultures also.

Classifying Cultures and Environments

By designing the curriculum to deal with integrated ways of life, we can correlate cultures with ecosystems. We can distinguish cultures on a global scale. Some culture realms are territorially uninterrupted; others are spatially diffused: Islamic, Indian, East Asian, Western, South American, Communist, and tribal (many separate cultures). In most areas of the world several value systems coexist in varying relationship. Each culture realm may be subdivided into distinctive subcultures; they share the broad outlines of the larger culture realm but differ from it in important ways. The East Asian culture realm, for instance, might be subdivided into Chinese, Indochinese, Japanese, and Korean ways of life.

Ecosystems we can distinguish on the basis of climatic, geomorphic (surface), edaphic (soil), and biotic (life) parameters. Examples are (1) tropical rain forest, (2) desert and steppe, (3) Alpine, (4) polar, (5) tundra, (6) boreal forest, (7) savanna, (8) temperate grassland, (9) temperate forest and (10) Mediterranean. Breaking these down further will yield a finer division of ecosystems. Which is used depends on the scale of the cultural community studied. It might be a case study of a community within a culture or a broader study of an entire subculture or culture realm. India, for example, is set in a monsoon forest ecosystem, a transition between savanna and rain forest.

These classifications of cultures and ecosystems can be used together. For example, the environmental setting of the Islamic culture realm is mostly desert and steppe; that of Switzerland is Alpine. Yet culture and environment are not everywhere neatly spatially correlated. Many cultures, especially large ones like East Asia and America, range across several broad types of ecosystems. Also, all cultures have specialized ecosystems (coastal, riverine, marsh, mountain) within their culture areas.

Joining these two classifications allows us to set the value system and patterned behavior of a specific cultural community into a living association with its environmental setting; the physical and biotic properties of this setting impose limits and need to be taken into account. Considering culture in environment underscores the reality of men and women discharging their ecological tasks in the context of their cultural aspirations and traditions.

Both poles of the culture/environment system need to be explored in thoroughgoing fashion. Culture must be explored as a system of values, conventions, and institutions; environment must be explored as an interdependent system of geology, topography, climate, water, soils, plants, and animals. Only then can we proceed to explore the interaction of culture and environment in the economic, social, political, and cultic life of a people.

CULTURAL GEOGRAPHY—A Working Model

The interaction of culture and environment is modelled in Figure 1 (see Part I). The entire range of man's life as patterned by culture comes into reciprocal contact with the natural world. Two lines of inquiry must be pursued, one more traditionally geographic, the other recently neglected by geographers but cultivated by ecologists.

Cultural Ecology

The first line of inquiry explores how a people living within a culture draw the natural setting into their diverse activity through use, accommodation,

and adaptation. The use/overuse of their natural environment and their adjustment/maladjustment to it becomes transparent especially in the livelihood of their culture, for example, agriculture or manufacturing. But the natural environment affects the rest of cultural life too. Bedouin poetry (one of their few art forms) is replete with desert imagery; Canadian prairie literature reflects a horizontal world. Canadian Eskimos have many words for snow and its variations. The detailed environmental vocabulary of the Lapps reflects thorough environmental knowledge. The cultic life of the Japanese, including, for example, their tea ceremony, flower arranging, and traditional dress, is ecologically coloured. In the Bedouin rites of ablution, sand substitutes for water.

The natural environment is also incorporated into a person's emotional wellbeing. In Western urban cultures a wilderness vacation setting is used to restore character and emotional health. In East Asian culture a feeling of inner harmony is sought through the contemplation of nature.

The natural environment also affects political life. Sovereign might is much influenced by the natural resources that a state can command. The Middle East oil producers are a recent example of this geopolitical reality, but many historical examples could also be cited. In a different cultural context, political power in the hunting band societies of North America was often vested with those who had the greatest environmental knowledge.

These random cultural examples have been included to show that the natural environment is caught up in the full range of human affairs. It is especially in simple, undifferentiated societies like hunting, gathering, or peasant ones that the diversity of living is almost entirely qualified by ecology. Religion is a ritualized form of ecology; political and social institutions largely regulate man/environment relationships. In modern societies the role played by environment is not as overpowering; man becomes more independent of his environmental setting. With this independence, however, comes a greater capacity to modify environments.

Environmental Impact

The second line of inquiry explores what happens to the natural world as a result of being used by and incorporated into the total life of a culture. How is the physical and biological functioning of ecosystems affected by industrial and human waste, urbanization, intensive and technologically sophisticated agriculture, recreation, mining, and forestry? Urbanization, for instance, creates new land forms; harms soils; alters humidity, temperature, precipitation, and wind patterns; and drastically displaces and simplifies plant and animal communities. Similarly, modern agricultural systems, highly artificial ecosystems that can be maintained only by continuous human manipulation, severely disrupt the natural order.

The environmental impact of culture also depends on the type of ecosystem. The Mediterranean environment of Europe, especially sensitive to human interference, has for centuries been abused by over-grazing and deforestation. Using agricultural techniques suited to the humid mid-latitudes, American farmers in the early 20th century fashioned a dustbowl from a dry mid-latitude ecosystem. Clearly a culture needs to respond positively to the integrity of its own particular ecosystem(s) and devise ways of living in harmony with it (them).

Before students can take up their ecological calling in its concreteness they must trace out the environmental consequences of behavior patterned by culture.

Evaluating Environmental Ways of Life

Evaluating culture is a hazardous task, yet one to which the Word of God calls us (1 John 4:1-6). To embark on such a task in the curriculum we need to distinguish carefully between norm and response, between the norm to love the earth and the many culture-bound responses to this norm. Clearly there is not just one Christian environmental life style, not just one set of ecological responses to the Word of God. Ignoring this, we readily fall prey to identifying our responses, probably North American, as norms for others.

Mexican ecological responses that seek to implement the norm of loving the earth are unique and may be as valid as Japanese, Russian, and Nigerian responses. Responses are unique both because of the peculiar environmental setting of a culture and

Evaluating culture is a hazardous task, yet one to which the Word of God calls us (1 John 4:1-6).

because of its traditions, customs, and the level of social, economic, and technical development. In Mexico, for example, a whole way of life has developed around the cultivation of maize; in East Asia one has developed around the cultivation of rice. In the Canadian North, environmental issues develop from the extraction and transportation of natural resources in a delicate tundra environment. Environmental needs and responses must be understood in these contexts.

A curriculum that evaluates environmental ways of life should focus on how a culture at its core disrupts the conventional relationship between God and man and nature by not acknowledging and doing his Word. What values, probably idolatrous, central to the culture, lead to environmental despoliation, environmental imperialism, and environmental maladjustment? Specific environmental concerns can then be evaluated by the overriding tenets of a culture.

CONCLUSIONS

I have emphasized that the educational objectives and curriculum strategies for geographic education must be centrally related to our ecological calling. Thus I have provided geography with an ecological focus and briefly described the diversity of our ecological office. Hoping to prepare students for such an office, I have proposed for geography a curriculum that explores the interaction between culture and environment, that respects the integrity of both culture and environment, and that evaluates environmental ways of life in terms of the overriding values of a culture.

ANTICIPATION

Lambert Van Poolen
Calvin College

some
given teachers
as
blue monday glows
alive after the
Master's
conference
(more coffee, dear?)

wonder how the
troops
muster
lined
before
me
(smile til break)

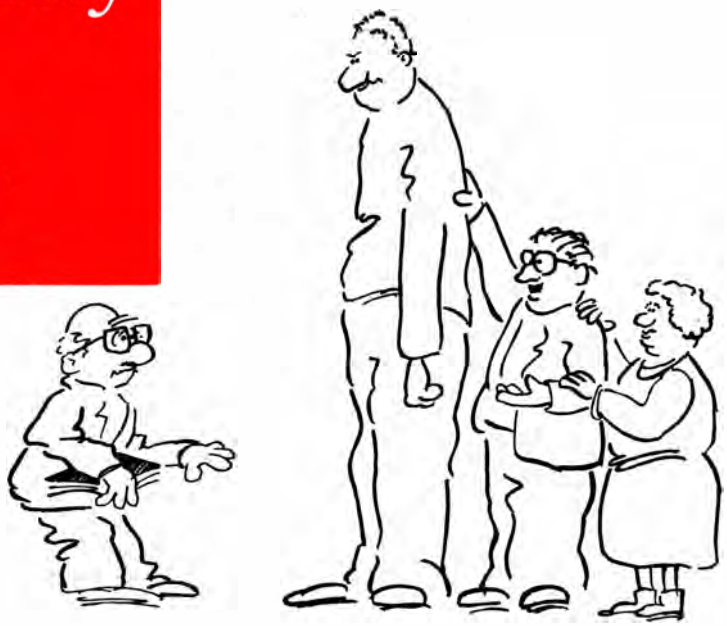
drill
til
a
score
on
some
new
nerve
(lunch or over the hill?)

again
does
whaling profit?
rhymes pay?
a
trumpet melted into
an outboard? . . . saylet me
ask: can
God ride
in
your canoe?
(bells . . . retreat? . . . pray?)

may my
pupils
infold stare
catch
You
(good coffee, dear)

a
few times
anyway.

The Authority of the Teacher



by Aaldert Mennega*

Children are a blessing from the Lord, as the psalmist testifies in Psalm 128. But receiving these precious gifts from God also places on Christian parents a responsibility to bring them up in the fear of the Lord, *i.e.*, the words which God spoke must not only be kept in the hearts of the parents to be observed, but the parents are to teach them diligently to their children and must talk to them about these at home and away from home, at work and at rest, so that they become an obvious integral part of the life of each member of the family (Deut. 6:5-9). Parents must, in brief, see to the spiritual, emotional, mental, and physical health and development of their children.

We live in privileged days; we still have freedom to send our children to Christian schools, to catechism, to Sunday school, and to various Christian counterparts of the Boy or Girl Scouts, so that their training may be in keeping with our Christian beliefs and commitments. Nevertheless, it is still primarily the duty of the parents to see to it that their children are taught to be good Christians in every walk of life, from which the delegation of a part of their authority to others does not absolve them.

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Responsibility of Christian School Board

In many of our communities Christian parents have banded together to further the interests of their children and to fulfill parental duties by organizing a Christian School Society. Its board is endowed with the authority and given the responsibility to organize and maintain a Christian school, in which their children can be taught in accordance with the principles for which their parents stand. This board is then responsible for hiring and supervising an administrative staff and teachers who are qualified to educate their children in a consistently Christian way. In this manner the parents have delegated to the teachers a certain amount of authority to instruct their children in academic matters, within a specifically Christian context. The understanding is, of course, that the teacher must be a Christian, that he must have the same world-and-life view as the parents, and that he must bring this Biblical perspective to bear on the subjects which he is teaching, so that, in effect, the students are taught the same subject and values as their parents would have taught if they were their teachers in these academic matters. In this sense, the teacher is to take the place of the parents, as their substitute.

Authority of the Christian School Teacher

It is true, on the other hand, that when a teacher is being considered for his position on a teaching

staff, the criterion for appointing him is not only that he be a like-minded Christian, although that is a necessary prerequisite. He must also be adequately trained in a specific field, able to master the subject matter and to communicate this to students. His talents, training, and commitment must qualify him to teach his students so that they will be thoroughly trained in that subject. When the hired teacher does have these qualifications, he has, besides the authority delegated to him from the parents through the school board, an authority derived from his qualification as a master of his subject. But this authority may never conflict with these commitments of the parents he is bound to honor.

In his daily work the teacher must therefore be fully qualified and authorized to make the necessary decisions in the classroom. In his subject matter it is he who is most qualified to select textbooks, to determine specific methodology for learning, and to impart those skills which are part of his discipline. And in this realm of the teacher's responsibilities, parents should have no right or qualification to interfere with or to dictate to the teacher. The teacher is hired to do a professional job; he should know best how to accomplish it and attain the desired goals.

It is, however, quite conceivable—even inevitable—that a teacher in the course of the school year deals with material which has not only academic significance but also moral, spiritual, or philosophical importance. One teacher may, for example, require of his students that they read a novel filled with unacceptable vocabulary or a work that deals with concepts or situations with which, in the opinion of the parents, young minds should not be occupied. At this point it will be necessary to determine whether the reading assignment is a purely academic matter, which would put it completely within the jurisdiction of the teacher, or whether it has sufficient implications for the world-and-life view of the constituency to necessitate the specific approval of the parents. Should the parents question the propriety of the assignment or differ with the teacher's view on life in this instance, the teacher will be subject to the parents' admonition and correction, always through the proper administrative and board channels and in a charitable Christian way.

If a teacher, for example, should know that the constituency is strongly anti-abortion, or pro-life, but he himself has other convictions about this issue, it will be his duty either to keep his opinion to himself or to get permission from the parents to air his views in the classroom. It is not his prerogative to indoctrinate the students in his views, no matter how enlightened the teacher may consider himself to be. Should he/she feel that it is too restrictive for him to be forbidden to share his views with the students, there is always the option of seeking employment at a school where the parents have views similar to his own.

In a number of instances, presumably, it is not quite so easy to determine whether an issue lies strictly in the teacher's jurisdiction or in that of the parents, and in such cases much deliberation as well as wisdom may be needed. It would seem that in case of doubt, where the issue cannot be clearly decided, the parents should have the benefit of the doubt, and their judgment should in that instance be respected, since they are primarily responsible to God for their children's upbringing.

Responsibilities of the Christian Teacher

If the teacher has this twofold source of authority, from the parents as an aid in bringing up their children in the fear of the Lord in his/her subject area and from his personal qualification in the subject matter itself, he also has more than one responsibility. His task is to educate the students as covenant children, in harmony with the parents' basic commitment to God and His Word, as best he can, and to train each student to the fullest capacity in the subject matter which he has been hired to teach.

Of course good communication between the parents and the teachers is imperative, so that the teachers are well aware of the position of the parents and, conversely, that the parents know what the teachers are trying to do in the classroom so that they can, in a sense, form a team. And it seems important that fellow teachers and administrators, as well as elders, pastors, and all fellow Christians be vitally concerned about the goals and work of each Christian school teacher, not as constant critics, but out of a deep concern for the well-being of the students and a true concern for the teachers, administration, and school board, toward all of whom each one of these fellow Christians has responsibilities.

Different Relationship on College Level

Relationships at the Christian college are slightly different from those of the elementary and secondary school discussed above. The authority of a professor is again twofold, because of his commitment to certain Christian principles and because of his expertise in a given discipline. But his authority

is not derived quite as directly from the parents, for the constituency of the college which the board represents is made up of a broad community, including not only the local parents but also many other Christians of various denominational backgrounds and geographical areas, all sharing the concern that the young people be taught in a Christian way. This constituency also has a broader concern for preparing Christian teachers for their Christian grade schools and high schools, training young men for the ministry, offering academic training for a variety of professions, and providing leadership in all sectors of the Christian community and of society at large. The relationship between the professor and the students' parents is therefore different from—although at the same time similar to—that relationship at the grade school and high school level.

The place of college students, too, is different. By the time they reach college they have grown up considerably and are on the verge of adulthood, able to conduct themselves as adults in many ways. While being treated as adults, however, many students are still closely tied to their parents. Most are financially not able to support themselves, although several work their way through college. Many students, moreover, are not ready to cut emotional ties with home and need renewed contact with the family during vacations and semester breaks. And, possibly, more today than in previous decades, students tend not to have a definite professional goal and are still uncertain where the Lord is leading them.

The position of the parents, also, is not exactly the same, because even in the home, college-age children are considered more like adults, even if they are still partly dependent. But regardless of the degree of their independence, parents have a concern for the spiritual welfare of their children, which continues until the end of their life. And this concern must be able to reach the classroom situation and have its influence there. On the other hand, most parents are not themselves able to train their children professionally, and therefore the professor is not exactly taking the place of the parents, but enjoying, rather, a unique position which others are not competent to fill.

It is quite conceivable that a professor, too, might assign the reading of a work with questionable vocabulary or with unwholesome scenes. Whose prerogative is it now to determine whether the assignment is right or wrong? While it may be difficult to justify a choice being made by either the parents or the professor, it seems that the professor has a greater responsibility to be sensitive to both sides of the issue and not to assume callously that he is safe because he is more remote from the parents. The professor has the task to determine how the assignment will increase the students' academic progress and at the same time will insure that it will not be a detriment spiritually. This does not mean that he/she has an option of choosing other material which will be spiritually beneficial but academically inferior. Instead, he should choose that material which will be of both academic and spiritual value. Again, the parents (and the students), rather than the professor should have the benefit of the doubt where the issue is insufficiently clear.

And what of the anti-abortion question in the college lecture hall? At this level of education, is it not most appropriate, and even mandatory, that the professor present the issue as objectively as possible from both sides, giving the strongest arguments of both the pro-abortionist and the anti-abortionist? But he/she should, of course, conclude by giving the Biblical teaching on human life, as it speaks to the controversy. He should have the freedom and conviction to state why he prefers his/her stand, but he may not indoctrinate the students with his views. This should be true also for other sensitive issues such as evolution; length of creation days; use of alcohol, cigarettes or drugs; the age of the earth; and women's lib. The students should learn what the basic issues are and who holds which position for which reasons and should receive Biblical guidelines by which to make decisions. These decisions should not, however, be dictated by the professor, but should be made by themselves in prayerful consideration and preferably in consultation with his parents and others, especially if they are Christians. The professor, then, has the authority to present issues and views, as well as factual materials pertinent to the course. He/she also has the responsibility to be sensitive about the spiritual development of the student in the broad sense discussed above. And he/she has the academic freedom to present to the students his/her own position as one viable option, as long as it does not conflict with or deny in any respect the clear teaching of Scripture.

At all levels of instruction or then, from kindergarten through college, Christian teachers and professors should share with parents a deep concern for the spiritual welfare of the students, contribute maximally to the students' academic progress, and do all that they can to prepare these young image-bearers of God for a life of responsible Christian service.

VALUES CLARIFICATION AND ENGLISH TEACHING

by Bruce Hekman*

The following suggestions for values clarification in the English classroom have been taken from the *Touchstones* Teacher Guide.** *Touchstones* is a series of literature textbooks, edited by Henry Baron, Dan Vander Ark, and Bruce Hekman, published by Eerdmans and the National Union of Christian Schools.

1. "How you would like to be known?" is a short revealing activity for both teachers and students. Ask students to list briefly on a scrap of paper in order of importance five ways in which they would like to be known to other people. Suggest examples: John Vander Baron, handsome, athlete, loner, student at Valley Christian High. After everyone is finished, invite those who are willing to pass their sheets around the room to share with others. The authors need not be identified. When the round has completed, ask them what the lists have told them about their own values and the values of others. Ask them to write in their journals or on a sheet of paper their response to what they have experienced under the title "What I've just found out about myself and others and how it has affected me."

2. Have students discuss the relative values of personal wishes and public responsibility, of Minding One's Own Business vs. Helping Those in Need.

—Some people say that the human being is basically selfish, that one must watch out for oneself, that it's best to serve one's own purposes, to avoid hurting others, and "Mind one's own business."

—Other people say that we must stick together and help one another or fall separately, that no man is an island, that each person's life is intertwined with other people's lives, and that one should "Help those in need."

Hand out the two statements above and the questions below on a dittoed sheet and ask your students to answer the questions as an assignment. Give plenty of time for thoughtful response. The answers can be handed in or shared orally in small or large group discussions.

—What label might be appropriate for each position?

—Is this a case of "either-or"—*either* you support one position *or* the other? Can you think of other possible positions one could take concerning this issue? If possible, identify some of these positions.

—Someone has suggested that persons who have experienced social injustice, who have felt unfairly treated, are likely to take the second position. Would you agree? Have you any evidence for your ideas about this?

—Read each of the situations below and try to identify *what you would do* in each case. Although not all the information is complete for any of the situations, make the best estimate of *what you would do if you were faced with situations like these in the future.* Try to be as realistic as possible in your choice of actions. When you are finished, try to summarize your position regarding the issue: Minding One's Own Business vs. Helping Those in Need.

Situation A

You are walking down a busy shopping street in the middle of the afternoon. You hear screams across the street and see a man choking a woman in the doorway. Several persons on both sides of the street notice, but nobody moves as the women continues to scream and the man tries to drag her indoors by the throat.

Situation B

You are in a group of persons with whom you would like to be friends. Two members of the group begin to tease a nearby girl who has some awkward physical characteristics. Others in the group join in, although a few are silent.

Situation C

The young married couple that lives next to you

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has a little boy, three years old. During a friendly visit with them you observe that they are energetically teaching that boy to hate a minority group.

Situation D

An unpleasant-looking man approaches you on a corner and begs a dime for a cup of coffee.

3. Probably the quickest way to get students not only to express their private selves, but also to learn quickly something about the other students, is to have all the students write a "Where I Stand" paper. Begin by giving every student a copy of a "Where I Stand" (below) and simply read it with them. Then tell them to write their own "Where I Stand" for the next day. Insist that they load the paper with concrete details; discourage the idea of ordering these details. Simply have them put on paper everything they like, dislike, wish for, believe in, everything that makes them sad, angry, happy, whatever. Tell them that other students will be reading the papers.

When they bring the papers in, form a circle of all the students. Have each student pass his "Where I Stand" to the person on the left. When everyone has finished reading the first paper, move all papers to the left again. Repeat this process until every student has read every other student's paper. You should have written your "Where I Stand" also; sit in the group with the others. This procedure is good for getting students not only to know one another better, but also to appreciate everyone's unique feelings and convictions. Sometimes this is an excellent way to begin a semester or unit; students are often fearful of one another until each knows the other.

Where I Stand

I am young, and I intend to stay that way as long as possible. I like John Updike, J. I. Packer, E. E. Cummings, peanut butter and onion sandwiches. I also enjoy young children, old people, mountains, lakes, sunsets, snow, carnations, and hiking. I like spicy food, sayings that sound profound but aren't really. I love to read things that I enjoy when I should be reading something of importance.

I don't like being around people who always sound philosophic even when they are speaking of something of little importance like the weather or sports. I don't like baseball, liver, sweet potatoes, or peanut butter and tomato sandwiches. I hate having to constantly explain myself, and I despise going to parties, especially out of obligation.

I agree with women's liberationists only to a certain extent. I believe in equal job opportunity, and I despise the exploitation of women (I come from New Orleans where there is an over-abundance of that). However, I feel that men have just as much injustice done to them as women. They never asked to be the bread winners in the family, and I never see them griping. I believe that there is a definite place in the Bible that states that the women are to be submissive to the husbands and that they are the weaker of the two sexes. I feel that liberation is good as long as it is God-given liberation. That is generally the only thing that I feel strongly about, or that I feel open to speak of.

I enjoy good art. I believe that there is only good and bad art, not Christian and non-Christian. But I believe that the best art is nature.

I love to draw, bike, argue, bitch (at times), eat (but I hate fat), and go for long walks at night. I enjoy being in happy homes, especially my own.

I spend my spare time writing, watercoloring, sleeping, daydreaming about the day when I will be able to grasp the real meaning of "spare time."

—Becky Henderson

4. You might pull together some literature dealing with the problem of loneliness ("Carlozini," "A Name on the Wall," "Miss Brill") and use student response to each piece of literature to make a values sheet for a discussion. A values sheet has at the top a stimulus that has inherent a moral position or value. In this case, it might be a series of statements by students such as "Old people should be placed in rest homes where they'll get personal care and professional attention"; "It's a crime to put old people away in rest homes to die—their children should take them in and care for them"; "Who cares about old or lonely people; it's their problem, let them take care of themselves." The stimulus is followed by a series of personal questions designed to make students aware of their own values. For example, Which of the statements would you most likely make? Whom do you know that's old or lonely? What have you done about that person? Are you satisfied with or proud of your action? Why or why not? Some people say: "We need to value what we do and to do something about what we value." Do you agree? If not, why? If so, what have you done lately?

Once the values sheet has been filled in and shared, a discussion is almost impossible to stop. Caution students to be good listeners and to try to be constructive whenever possible. Challenge them to see the necessity for acting upon their commitment. Read James 2 together. Encourage a project such as visiting a rest home to talk with the residents. When they return they might do a chapel or write a persuasive article describing what they saw and detailing what needs to be done. It will take time, but it is vital that students recognize the need to act on their perceptions and their values.

Teach Metric Measurement: WHO, ME?

by Charles Eicher*

Metric measurement no longer belongs solely within the domain of the science teacher's classroom. It is becoming the USA's primary language of measurement and will be encountered with rapidly increasing frequency by everyone in the USA. Meters, liters, grams, and degrees Celsius will soon become commonplace terms of measurement. For most people this new language of common measurement will be accepted and quickly learned, while others may react negatively towards an unfamiliar system. Those who readily acquire competencies in measuring with the metric system and in thinking metric will be able to cope with the problems of measurement that will be encountered in the near future. Probably sooner than most would like to think, they will encounter problems such as the need to determine automobile distances in kilometers rather than miles and the need to understand temperature reported in degrees Celsius.

Every student in school today is facing a future which will require the ability to think metric and to measure metric. Every teacher, whether teaching metric measurement directly, as a measuring system, teaching metric measurement as a skill required in curricular areas such as home economics, or teaching metric measurement indirectly through open support and knowledge of the system, is responsible for helping students and parents accept and learn what for most is an unfamiliar system of measurement. To the extent that *all* teachers help provide an environment of positive support for the metric system of measurement, students will be helped that much in acquiring essential competencies for coping with their futures.

Simon Stevin, a Dutch mathematician, is credited with inventing decimal fractions during the latter part of the sixteenth century. The metric system of measurement, developed two centuries later, in France, was based in part upon Stevin's invention. It is this relationship with decimal fractions and decimal numeration that is cited as one of the reasons the metric system is more useful than the English or conventional system of measurement. Meter, liter, and gram, each a basic unit of measure in the metric system, represent standard measures of length, capacity and mass (weight) respectively. Compared with familiar standards of measure, a meter is slightly longer than a yard, a liter holds a little more than a quart, and a gram is nearly as heavy as a standard paper clip.

Method of Operation

The metric system utilizes prefixes which may be added to any basic unit for the purpose of communicating a measure greater or smaller than the basic unit. Since the metric system is based upon decimal numeration, the amount by which any prefix increases or decreases the size of the basic unit is always in powers of ten. A "dekameter" is ten times the length of a "meter" while a "hectometer" is one hundred times the length of a "meter." Adding the prefix "deci" to the basic unit "meter" to form the metric term "decimeter" signifies a length precisely one-tenth the length of a meter. If the prefix "centi" is added to the basic

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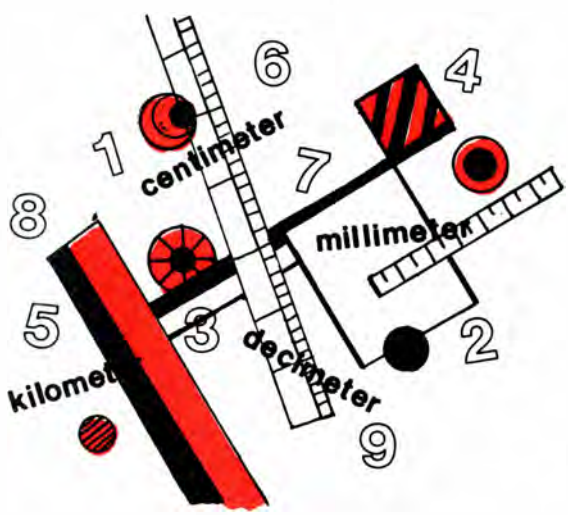
unit "meter" to form the metric term "centimeter," the word now signifies a length precisely one-hundredth the length of a meter.

It is helpful when teaching the powers-of-ten relationship to make use of such visual examples as meter sticks and white and orange Cuisenaire rods. White and orange Cuisenaire rods are precision cut to lengths of one centimeter and one decimeter respectively. Placing the orange rods alongside the meter stick and white rods alongside the orange rods, can demonstrate quite clearly the relationships between centimeter, decimeter and meter.



The powers-of-ten relationship is demonstrated also by comparing the meter length to the decimeter length and the centimeter length. The meter is ten times the length of the decimeter, and ten times ten or one hundred, times the length of the centimeter. The six most common prefixes and the powers-of-ten relationship are shown in Figure 1. It should be understood that metric prefixes used with the basic unit "meter" are also used with the basic units of measure, "liter" and "gram." Thus a liter is one hundred times greater than a centiliter, and a kilogram is one thousand times greater than a gram.

Prefix and basic unit of measure		Meaning related to the length of one meter
one kilometer	=	one thousand meters (10^3 meters)
one hectometer	=	one hundred meters (10^2 meters)
one dekameter	=	ten meters (10^1 meters)
one meter	=	one meter (1 meter)
one decimeter	=	one-tenth meter (10^{-1} meters)
one centimeter	=	one-hundredth meter (10^{-2} meters)
one millimeter	=	one-thousandth meter (10^{-3} meters)

FIGURE 1

Comparison of Metric System with Decimal Notation

To comprehend the usefulness of the powers-of-ten relationship within the metric system of measurement, one must understand its function in determining place value within our system of decimal notation and relate this to the ease with which one is able to record and compute metric measurements. Some comparisons with measurements from the English system should help clarify this point. A measurement of 3 meters 2 decimeters 7 centimeters can be rewritten easily as 327 centimeters (or 32.7 decimeters or 3.27 meters), because each digit occupies a place ten times greater than the place next to it on the right. On the other hand, a measurement of 3 yards 2 feet 7 inches, if converted to inches, must first be computed and then rewritten as 139 inches. The same measurement, again requiring computation, may be converted to 11 7/12 feet or 3 31/36 yards.

If one is faced with the problem of adding or subtracting measurements, the ease of working with the metric system becomes even clearer. Figure 2 illustrates the problem of 3 meters 2 decimeters 7 centimeters minus 1 meter 2 decimeters 9 centimeters, while Figure 3 depicts the problem 3 yards 2 feet 7 inches minus 1 yard 2 feet 9 inches.

2	11	1
~~3~~ meters	~~2~~ decimeters	7 centimeters
1 meter	2 decimeters	9 centimeters
1 meter	9 decimeters	8 centimeters

FIGURE 2

	4	
2	~~1~~	19
~~3~~ yards	~~2~~ feet	~~7~~ inches
1 yard	2 feet	9 inches
1 yard	2 feet	10 inches

FIGURE 3

The subtraction of metric measurements illustrated in Figure 2 is the same form of subtraction algorithm taught to children when the minuend requires regrouping and the quantities involved are base-ten values. This subtraction algorithm is based upon our standard form of decimal notation; the rules for regrouping relating to place values ten times greater than each preceding place to the right. Subtracting in the English system of measurement, as in Figure 3, introduces a new form of subtraction; the regrouping rule to be followed

depends upon whether the whole amount is made up of 12 parts, 36 parts or 3 parts. Exceptions to the regrouping/renaming rule are also encountered by the student when adding, multiplying, and dividing English measurements.

Some students experience considerable difficulty learning to subtract with standard decimal notation. They would be less confused if after learning to subtract problems of a standard form they are not required to learn another form which involves exceptions to the regrouping rule they learned initially. It would be very helpful for these students if the measurement problems they learn to subtract contain measurements in the metric system.

I brought out only one of the many advantages of the metric system of measurement over the English or conventional system in the limited space of this article. As one gains greater understanding of the metric system, its advantages become even more apparent.

Metric System Cannot Be Ignored

It is not a question of whether or not the U.S.A. will adopt the metric system of measurement. It has already adopted it, being involved for some time now in the process of metrication. A leading soft drink is now bottled in liter containers, automobiles produced by leading manufacturers are now equipped with speedometer scales including kilometers; gasoline has already been metered in liter amounts by a Pennsylvania service station; more and more highway signs are announcing distances in kilometers; with increasing frequency temperatures are announced in degrees Celsius; and the evidence continues. The question is how effectively your students will be able to work with the metric system of measurement. Your understanding of metric measurement and its usefulness and your positive and visible commitment toward it will be significant factors in providing for your students' development of competencies in metric measurement.

THE ADVANCED PLACEMENT PROGRAM:

An Opportunity for Christian Schools

by Sallie L. Dewberry*

One goal of any truly Christian school is to prepare students for Christian leadership in the future. Most schools work to accomplish this goal in various ways, and this is a commendable endeavor. However, one area of preparation which I think has been sadly neglected is that of attracting and challenging students with strong leadership potential. Of course any child restored to a right relationship with God and enabled by the power of the Holy Spirit has a potential for leadership; but this essay concerns itself with a program which may attract, challenge, and reward those superior students whose potential for academic achievement is very high. After all, the academic program in any school is indicative of the Christian community's aspirations for its children. So why couldn't we seek out and implement these programs which will direct our children's attention to high goals?

The program in question is the Advanced Placement Program, College Entrance Examination Board (CEEB), 888 Seventh Avenue, New York, N.Y. 10019. The concept of the AP program is simple. In short, selected high school courses are upgraded to college level; then the students are tested for competence with a nationally standardized exam. The scores made on the exam are accepted for varying amounts of college credit in over 5,000 colleges and universities throughout the nation.

There are many advantages to the program. The students involved in the AP classes here at Briarwood Christian School in Birmingham have found these courses to be greatly beneficial in terms of beating soaring college costs as well as making the transition from secondary school to college more challenging and meaningful. Teachers like it be-

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cause of the opportunity to challenge the superior student beyond a regular high school curriculum, and also because AP courses deal with secular philosophies and humanistic concepts from a Biblical view. Students can be taught how to approach anti-Biblical concepts not from a "shocked moralist" position but from a position of critical thinking with logic and understanding of the nature of truth. I am certainly not a spokesman for CEEB; but I am a spokesman for Christian education. On the basis of the advantages I have discussed, I feel that this is a viable opportunity for Christian schools.

One question which many people ask about the program is, "How is it different from CLEP (College Level Examination Program) Exams?" Several things about the program are unique:

1. The school is given advice and support materials from CEEB which enable the school to give ample preparation to the student.
2. The exams are given right in your school.
3. The AP program allows superior students to be challenged at their level intellectually, while still having extra time to develop the maturity and leadership that often comes in the Senior year.
4. The CLEP program is not tied to a curriculum and therefore cannot be a valuable learning experience within itself.

Another concern is finances. You will find that an AP program is very inexpensive to implement. In some schools the only cost is that of relieving the AP teacher from lunchroom or study hall duty each day for additional preparation time. In others, the only cost may be that of running classes smaller than average. The best size for an AP class is 12-15 students. If you have any honors classes, they can easily be converted into AP courses.

Nineteen AP exams are now offered in 13 subject areas: American History, art (history and studio), biology, chemistry, English, European History, French, German, classics, mathematics, music, physics, and Spanish.

At Briarwood we presently offer AP Courses in English only, but we hope to expand to studio art and math very shortly. We choose students with the higher verbal scores of PSAT and advise them in the spring of their junior year to take AP English their senior year. The course is designed to teach critical analytical ability in poetry and prose along with more complex and subtle writing skills. The curriculum is basically the same survey literature course which we teach in our regular 12th grade classes, but it is supplemented with more advanced materials.

College Board holds workshops for teachers of AP courses in most major cities every fall. They also provide copies of old exam questions and other helpful materials. So the teacher tackling an AP course for the first time has plenty of support.

In summary I would like to challenge you to investigate the possibility of having an AP Program in your school. It will be of great benefit to your faculty and your students in many ways. However the most important reason to consider the AP Program in my opinion is the responsibility of Christian schools to meet the challenge of the need for Christian leaders by giving our students a vision of maximum potential. At present 15% of the secondary schools in the nation offer AP courses. I feel that Christian schools should take a leading role in pursuing sound educational programs such as this one. Not only can our students receive advanced training from Biblical perspectives, but we will begin to attract and inspire students of high ability to maximum endeavor.

For more information on the AP Program write:
College Entrance Examination Board
888 Seventh Avenue
New York, New York 10019

Language Arts and Physical Education?

by Philip Van Slooten*

Language arts and physical education can complement each other. For years many teachers have felt that physical education is a fun and games time with very little actual learning taking place, but in the last decade this emphasis has been changing. Motor activity is important for itself but it can also increase a student's knowledge in the academic areas. Thus, no subject in the elementary curriculum should stand independently; each should complement the other, with the end result being a comprehensive curriculum. The following lesson is an example of how physical education can help teach prepositions. The lesson may be presented in the gym or a classroom where the desks can be moved out of the way.

Assignment Title: Learning prepositions of position through physical education

Grade Level: 1st grade, but may be adapted for kindergarten and below

Experience necessary: Some knowledge of words used to describe position.

Equipment needed: Hula hoops for each member in class, or something similar.

Teaching Methods: Exploration and discovery.

Basic Lesson Objectives: (1) To move through space freely, without touching any obstacle, and (2) To know the meaning of various words describing position in space.

Prepositions that may be emphasized

above	beneath	on
about	beside	onto
across	between	outside
against	beyond	over
along	down	through
alongside	from	toward
among	in	under
around	inside	underneath
before	into	up
behind	near	upon
below	off	within

*Mr. Van Slooten is assistant professor, Dept. of Physical Education, University of Illinois at Chicago Circle and has been teacher and administrator at several Christian and secular high schools and colleges in the states and abroad.

Individual Activity with Hoops Teacher Directions	Teaching Points and Cues
1. Please find a hoop and sit *in* it. Emphasize prepositions: *inside, inside of.*	Place hoops around the room at at least 4 feet between hoops.
2. Movement exploration involving body parts. Emphasize prepositions: above, along, alongside, around, behind, beside, inside, near, on, onto, through, under, up and within.	Body parts to be used: Head, arms, trunk, legs, entire body.
a. Walk *on* the hoop, skip *around* the hoop	Repeat some of the instructions so that different body parts may be used.
b. jump *into* the hoop, jump *outside* the hoop, jump *over* the hoop	Might use "In the water" or "on the shore" to make it more fun.
c. move *inside* the hoop without using your feet, now *outside*	
d. pick *up* the hoop without your hands, put the hoop *alongside* yourself	
e. pick *up* the hoop in another way (no hands) and another way	
f. place hoop *be-*	

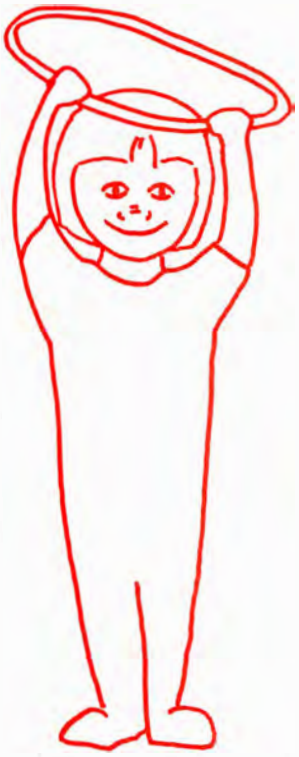
hind you but leaning *against* back of legs, turn *around* so you are facing hoop without hoop falling; try turning completely *around.*

g. place hoop *around* your body, hula hoop it; place it *around* your knees and try to hula hoop it

h. sit *on* the hoop, lie *on* the hoop, cover *up* the hoop, balance *on* the hoop without using feet

i. hold the hoop *on* various body parts

j. hold hoop *without* using hands, move it to another body part without using hands. Can you move the hoop *in* a circle while it is on some of the body parts?



Partner Activities with the Hoops	Teaching Points and Cues
1. Sit down *inside* the hoop. Find a new hoop and sit *within* it; find a partner with the same color hoop (or different color).	Teacher assigns number from 1 through 30 to children (if more structure is desired).
2. Both sit *inside* one hoop, put the other hoop *over* you and drop it, now two hoops are *beneath* you or *underneath* you.	Partners are 1–2, 3–4, 5–6, etc.; use this system only if you prefer the structure.
3. Throw the hoop so that it rolls *on* floor, spin it so that it returns—when hoops start to return, dive *through* it without touching it. Can you do this?	Give each partner a chance to try this.
4. Sit in a hoop, now can you use the hoop as a jump rope? Can you jump *through* the hoop and *over* it?	Individual

Individual and Partner Activity with Hoops	Teaching Points and Cues
5. Hold one hoop so partner can crawl *through* it, place other one so he must crawl *under* it.	One partner holds hoops while other moves; alternate after a short time.
6. Make a tunnel with hoops and crawl *through* both.	
7. Make a wishing well with two hoops, climb *into* the well; now climb *out.*	
8. Both partners sit *in* a hoop. Can you balance over the top of your own hoops, now over the top of each other as well as hoop?	One hoop lying flat for each
9. Place hoops on ground so that they are not touching (6″ apart)—walk *around* the hoops on the outside, walk *between* the hoops, jump *into* a hoop, jump *into* the other hoop, stand *by* the	Partners still working with two hoops.

hoop on the *outside* of it, one student stand behind his partner and hold his waist. (move together using the same motor skills)

10. Jump *into* a hoop, squat down, stand up, move *about* the room without touching a hoop or another group of students, find another set of hoops (2 students per 2 hoops), stand *by* the hoops, skip *between* the hoops and around them. Locomotor skills can be changed.

Moving now around entire room as a class if you wish to emphasize locomotor skills.

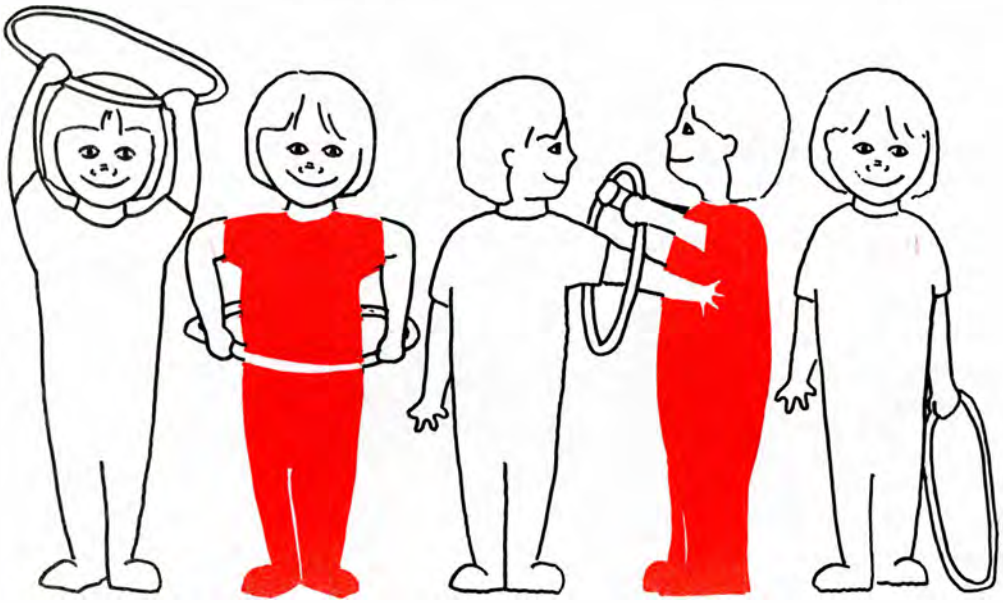
Culminating Activity: Musical Hoops

Arrange hoops in a helter-skelter pattern in about a 30-foot square area. Take out one hoop so that there will be one more child than hoops. For music, the teacher may clap, beat floor, pound drum, or play record. You might also want to have two or three less hoops than students for more action.

Instructions: Child must move to the beat of the music *around* the hoops without touching anyone or an object. When music (or whatever you use) stops, children must jump into a hoop. The child left without a hoop, sits out and helps form your border for the game. A hoop is pulled out and activity repeats itself. Teacher may also decide not to drop a child, but continue to play the game over and over with a full class.

The following are other teaching suggestions using prepositions with physical education.

1. Use the preposition "between" and the numbers from 1 through 10 for simple number problems. Incorporate movement in the process.
2. Verbally define the prepositions as a follow-up. Show the use of the word when talking. For older children, have them write sentences. Have younger children dictate sentences about what they did. They "jumped *into* the water." They will gain a sense of prepositions in a phrase.
3. Bean bags or balls can be used with the hoop for many games. Prepositions such as through, into, near, alongside, beneath, underneath, and others can be emphasized.
4. A obstacle course built from hoops could be used well with a lesson in prepositions.
5. Children could also work in groups of 3–5 and show their creativity by making their own obstacle course or designing stunts for their own group.
6. Follow up lessons on the concepts being presented in this presentation can be made more creative. Hoops may be called lakes with water, while the outside could be the shore. Instructions would then be based on these terms.
7. Balls can be used for skills in catching and dribbling. Hoops can then be used as targets or obstacles.



The Executive Board of the Journal *has decided we will not enter the area of book selection at this time. We wish to remind our readers, however, that the National Union of Christian Schools, 865 Twenty-eighth Street, SE, Grand Rapids, Michigan 49508, does publish a book selection aid*—The Library Materials Guide. *They are also considering publishing, this summer, some recommended procedures for small or beginning libraries.*

—Managing Editor

SELECTING BOOKS FOR A CHRISTIAN SCHOOL LIBRARY

by Ed Boer*

Last fall, questionnaires were sent to ninety-two Christian schools in North America. The purpose was to determine if there is a particular need for *Christian Educators Journal* to help meet a need in the area of book selection. The questionnaire was limited to a discussion of book selection; this essay will limit itself to that, too. The need for incorporating non-print materials into the library or media center deserves separate consideration. The basic principles of selection would remain the same in any case.

The specific needs most often mentioned are listed in Table Two at the end of this essay. The rest of the essay responds primarily to some of the questions about guidelines for selecting books for Christian schools.

I recall being told soon after entering graduate school that it is hard for graduate students to learn a "tolerance of ambiguity." I do seem to remember frustrations brought on by questions without clear, straight-forward answers. In book selection we often have to suffer similar frustrations. The frustration will probably remain, but we must eliminate some of the ambiguity.

Selection versus Censorship

Most teachers in Christian schools, English teachers and librarians particularly, appreciate the value of literature. Therefore, they tend to be for freedom of expression and against censorship. Often their philosophy has much in common with that of secular critics, reviewers, and writers—particularly the conservative ones. All books—well-written books, that is—are somewhat sanctified in their sight. When they evaluate a book which contains objectionable language or concepts, they look hard for reasons to keep it. They look for ways it could help a student or teacher. After all, a book selector looks for reasons to include a book in the collection; a censor looks for reasons to exclude it.

It is time, however, for all who select books to take a critical look at their selection policy. They must, first, acknowledge that on a number of issues they are at odds with the reviewers for secular journals and the aims of the library profession. To ignore this is to deny the reason for the existence of Christian schools. Book selection policy, therefore, must contain guidelines that reflect these basic conflicts.

Moral Odds

To provide one illustration of how Christian teachers are at moral odds with their secular counterparts, I refer to an article about literature and values published in the March, 1976 *Media & Methods.* Here Sheila Schartz, in "Adolescent Literature and the Pursuit of Values," writes, "Much of the good new adolescent literature expresses a sound and humanistic attitude toward sexuality, allowing young people to realize that their basic needs and desires are not the slightest bit unusual." (p. 20). She continues with an example. "Vida Deman's *First Person Singular*

Ed Boer is a librarian at Millbrook-East Paris Christian School in Grand Rapids, Michigan.

(Dell, $.95) was deservedly on the American Library Association's list of Best Young Adult Books for 1974. It deals with the problems of a young girl . . . Sex is not a problem here; growth, identity, and survival are. In fact, sex with Greg, another high school student who is as much of a loner as she is, is seen as one of the few positive experiences in her life" (p. 21). She concludes with, "Adolescent fiction is one means of developing in our students the humanistic values that offer the promise of a better world" (p. 25).

The question is not simply whether this book, or a similar one, should be selected. The questions are: Do Christian teachers examine the book with an awareness that they, too, wish to develop within their students "values that offer the promise of a better world"? Does their book selection policy show that they have a different concept of those values? Does their book selection policy indicate that when they purchase a book of this type, it is the least objectionable? the best written? possessed of redeeming social value? Or don't they purchase it?

They must accept or reject books by honestly confronting the issue. Too often they hide behind: "no real call for this," "have enough books on life in the inner city," "can't buy everything," "why upset the parents?" or "poor literary quality." Their reasons for not selecting a book must be as specific as their reasons for selecting one. A book selection policy must contain these specific guidelines.

It is important to remember that the purpose of a book selection policy is to provide realistic guidance to the book selector. Sometimes a book selection policy is advocated as a defense against parental criticism. If that is why it exists, a very general policy statement would be best. Then almost any selection could be justified.

Specific, Written Guidelines

Not only must the guidelines be specific, but they must also be written. Why is it that so many of us feel safer with these guidelines in our head rather than written down on paper? A standard textbook on book selection, Carter and Bonk, *Building Library Collections* (Scarecrow Press, 1959), states that librarians must

> . . . make judgments and choices from a clearly realized point of view and not from some nebulous, imprecise feeling which they have never translated into understanding. The best way of assuring that such clear realizations will be achieved is to have a written statement of book selection policy. This statement should include an outline of the general purposes that the library is attempting to serve as well as a statement of the particular community's needs. (p. 25)

Probably the best way of developing this written

TABLE ONE

Guidelines for balancing a school library collection for grades K–6 and for grades 7–8. The collection contains 3,000 titles for 300 students.

Classification	Number of Titles (K–6)	Percent of Total*	Number of Titles (7–8)	Percent of Total*
000–099 General Reference	90	3	90	3
100–199 Philosophy	15	.5	60	2
200–299 Religion	30	1	30	1
300–399 Social Sciences	390	13	300	10
400–499 Language	15	.5	60	2
500–599 Science	390	13	330	11
600–699 Useful Arts	180	6	240	8
700–799 Fine Arts	210	7	300	10
800–899 Literature	270	9	150	5
900–999 Geography, History, and Biography	510	17	900	30
Fiction	600	20	540	18
Easy and Picture	300	10	—	—

*These percentages are averages of those used in the basic book collections published by H. W. Wilson and the American Library Association.

policy is to start with a tentative statement of objectives and a list of *do's* and *don't's.* The list should be expanded whenever during the year, a new problem of selection is encountered and a decision is made. At the end of the year the tentative policy should be evaluated for practicality, completeness and compatibility with the school's philosophy of education. It should then be adapted accordingly. A policy statement which is updated annually could be developed over a couple of years. It could contain the shifts of emphasis needed from year to year, to achieve a better-balanced collection.

A Balanced Collection

A book selector needs to watch a number of areas in order to develop a balanced collection. There should be an even balance between fiction and nonfiction, for example. Some of the people who responded to the questionnaire (see Table One) asked how this balance between fiction and non-fiction and among the various nonfiction divisions is determined. One obvious way to determine it is to consider the needs or requests which could not be met. That is the most realistic way to evaluate a collection because a library must reflect the needs of the users. Sometimes, however, an existing imbalance does not show up through this method. Perhaps more books in a particular subject area must be available before either the teachers or the students will consider the library a real source for them.

Another way to evaluate for balance is to compare the library collection to a basic collection. Table One provides some guidelines for doing so. Two comments should be made about using this table. First, new libraries very commonly contain a much lower percentage of non-fiction than this table indicates. This is an imbalance which should be corrected. One basic purpose of a school library should be to provide a place where students can go to find answers to their questions and information which will encourage the development of their curiosity.

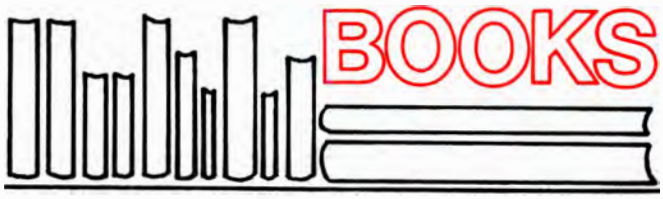
A second comment, however, is that although a table such as this has a legitimate place in a selection policy, it should not be used as a standard. For example, if a library has an exceptional number of books in the 800's, it could mean that the school has exceptional English teachers who are making demands on the library. If that is so, there is no problem. It could also mean the librarian is a former English teacher. The best use of such a table is to spot trends in book selection which might need correction.

A book selection policy, developed and used, is not a solution to all the problems, but will at least define them. Furthermore, by adding an objective process to the problem of evaluating and selecting books, the problem may have moved a long way toward its solution.

TABLE TWO

The 69 responses to the questionnaires on book selection sent to 93 Christian schools indicated the following:

1. CENTRALIZED, CATALOGED LIBRARIES
   75% of the schools have such a library.
   12% have room libraries.
   13% are in the process of developing one.
2. AMOUNT SPENT FOR BOOKS PER STUDENT
   43 elementary schools averaged $3.00.
   18 high schools averaged $6.00.
   8 schools with K-12 averaged $5.00.
3. PERSON RESPONSIBLE FOR BOOK SELECTION
   50% indicated the librarian.
   17% indicated another person, usually the administrator.
   26% indicated each teacher or a committee of teachers.
4. SELECTION AIDS LISTED AS THE SOURCE FOR MOST OF THEIR BOOKS
   Standard catalogs (Wilson, ALA) listed by 53%.
   Publishers' catalogs listed by 48%.
   Book jobbers' catalogs listed by 48%.
   NUCS *Library Materials Guide* listed by 43%.
   ALA *Booklist* listed by 32%.
   School Library Journal listed by 17%.
5. BOOK SELECTION POLICY
   17% have a written policy.
   12% have a policy, not written.
   57% have no policy and indicated a need to develop one.
6. REQUESTS FOR ASSISTANCE
   a. There were 20 requests for annotated lists of recommended books. Terms used ranged from "best Christian literature" to "recommended basic reference collection."
   b. There were 15 requests for more reviews by Christians. A strong emphasis was placed on the need for complete, authoritiative, and conservative reviews.
   c. A frequent request, expressed in a variety of ways, was for assistance in developing a "distinctively Christian library."



BIBLICAL IMAGES IN LITERATURE (The Bible in Literature Courses). edited by Roland Bartel with James S. Ackerman and Thayer S. Warshaw. Nashville, Tennessee: Abingdon Press, 1975. 383 pp. *Reviewed by Merle Meeter, associate professor of English, Dordt College, Sioux Center, Iowa.*

In their preface to this volume Ackerman and Thayer refer to the Bible as "among the most important achievements of Western culture." Immediately the perceptive Christian recognizes the unavoidable tension between thinking of the Bible as a great production of human culture and the view of the Bible itself, which makes it clear that it is the inspired, infallible, and inerrant Word of God Himself, a perfect and authoritative revelation that focuses its teachings on the redemption from sin offered to all repentant sinners through the Lord Jesus Christ, the crucified and resurrected Savior and King.

The editors also mention in the preface that the United States Supreme Court decisions of the 1960's, forbidding prayers and devotional Bible readings in public schools, have "encouraged study of the Bible as a secular subject." This volume is the second in a series designed for teachers of English in secondary schools. The first volume, *Literary Interpretations of Biblical Narratives,* examined the Bible *as* literature. This volume deals with the Bible *in* literature.

As I look at the increasing number of books on this subject: the Bible as literature for the secular school, I am concerned that if such a course is not taught by a confessing Christian who knows how the Bible differs from fallible human literature, it can do tragic damage to the faith of some less-than-mature Christian students attending secular schools. The atheist, agnostic, Marxist, naturalist, skeptic, existentialist, aestheticist, or just plain liberal humanist teacher inevitably brings his man-centered presuppositions powerfully to bear on the material he is discussing. For, "Out of the heart are the issues of life" and "No man can serve two masters." That is, heart-committed convictions and deeply-rooted religious (not to be equated with Christian) attitudes permeate all instruction, and if the Bible is, even by implication, transmuted into the mere words of artful men, then the consequences will be diabolical.

This volume concentrates only on central Biblical allusions, metaphors, imagery, sets of symbols, and motifs and themes in literary works. Some pertinent questions are recommended: Is this allusion used in the same way as it is in the Bible, or is it taken out of its Biblical meaning-context? Is the Biblical image or reference integral, or is it merely routine embellishment?

Part one of the book, "The Bible in Fiction," is composed of essays by various literary scholars and critics of works by such writers (mostly American) as Hawthorne, Melville, Paton, Hardy, Kafka, Camus, Twain, Steinbeck, Hemingway, Vonnegut, and Baldwin. These essays are, for the most part, brief, interesting, insightful, and informative.

In part two, "The Bible in Poetry," Wilfred Owen, Countee Cullen, A. E. Housman, Arna Bontemps, T. S. Eliot, Shapiro, Longfellow, Lindsay, Masters, Muir, and D. H. Lawrence supply the poetry for analysis in terms of its use of Biblical metaphor and other allusion. Here one becomes more aware of a tendency in some of the criticism (also sometimes evident in part one) to allow the presence of Scriptural material to "convert" certain works by avowed non-Christian—in the true, Biblical sense—authors.

Part three, "The Bible in Drama," has two excellent essays: "The Gospel Tradition in *The Second Shepherds' Play*" by C. Clifford Flanigan and "Shakespeare's Use of Scripture" by Edna Moore Robinson. Other essays are on Christopher Fry, Eugene O'Neill, "The Green Pastures," and MacLeish's *J.B.* The volume concludes with an index of the Biblical texts alluded to or discussed.

The price ($9.95) is high for a paperback—even though it is well-bound—but this book should be in the collection of college and university teachers of literature, or at least at their disposal in academic libraries. It might also be useful in libraries of high schools where advanced literature courses are taught.

A last observation: I would have liked to see more truly (Biblical) Christian authors represented, for example, Donne, Crashaw, Vaughan, Taylor, Bradstreet, Milton, Herbert, Christina Rossetti, G. M. Hopkins, Francis Thompson, Margaret Avison, Eugene Warren, Vassar Miller, Luci Shaw, John Leax, Thomas John Carlisle, Chad Walsh, Flannery O'Connor, Lawrence Dorr, James L. Johnson (*The Death of Kings*), Olov Hartman (*Marching Orders*), Elva McAllaster, Elisabeth Elliot, and, of course, C. S. Lewis.

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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 evangelical 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 encourages those contributions that evaluate as well as describe existing trends and practices in North American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the Christian Educators Journal Association or its member organizations.

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