



# **Christian Educators Journal**

VOLUME 17.

NUMBER 2

**NOVEMBER-DECEMBER 1977**

**THE RIGHTS OF CHILDREN**

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**A STEP BACK FOR SPELLING REFORM:  
A STEP AHEAD FOR REFORMING THE  
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**BETWEEN**

## THESE COVERS

### BETWEEN THESE COVERS

*In the teachers' world and the students' world, in the Christian school and the public school, peer pressure is present. ROBERT PAUL CRAIG analyzes "The Peer Group Influence," particularly as it relates to junior and senior high school students. It is important for Christian educators to understand the dynamics of the classroom's hidden agenda at every level of education.*

*Equally should Christian educators from kindergarten through college consider "The Rights of Children" as focused on by DAVID W. ANDERSON. Sometimes we tire of hearing of "rights," but the rights of children have always been our responsibility in the realm of education. Too often we overlook this. Only when we stub a toe, nurse a hangnail, or rub sand from an eye do we realize how true it is that "if one part suffers, all parts suffer with it." (1 Cor. 12:26 LB) Would that we become consciously, tenderly aware of the physically, mentally, emotionally, or perceptually handicapped... so that we Christian educators may begin to help them overcome the educational handicaps to the extent of their God-given abilities.*

*The dialogue on the "reformation" or simplification of spelling continues. STANLEY WIERSMA speaks for cultural and literary values of words in "A Step Back for Spelling Reform: A Step Ahead for Reforming the Teaching of Spelling." The ability to spell has even been considered a talent by some; one can or cannot spell... or so it seems to spelling teachers. LEONARD VERDUIN traces the etymology and context of the word "talent" in "You and Your Talents" and the reader will puzzle a bit over his insight and probably reconsider the traditional understanding of the parable so often overworked in parent-teacher conferences and on quarterly report cards.*

*Mathematics need not be abstract. "Fractions in the Real World" by RON VLIETSTRA provides a practical suggestion which has worked for him in the classroom. It may work as well for other teachers.*

*Methods which work for you in teaching the basics—however you define them—may be shared with other CHRISTIAN EDUCATOR JOURNAL readers in the March, 1978, issue devoted to "Return to the Basic(s)." Manuscripts, theoretical and practical, are still welcome. Send them to the editor before the deadline, January 1, 1978.*

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The Christian Educators Journal Association, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of 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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# Editorial

## The "Sunset" Principle

"... let not thy left hand know what thy right hand doeth: that thy alms may be in secret." (Matt. 6:3,4b, ASV) This Biblical injunction, although mandatory, is specific — it applies to charity. Too often though, it seems to be followed more faithfully in the schools, where the right hand of one discipline doesn't know what the left hand of another discipline is doing, and subject content and objectives are successfully (though sincerely) kept rather private and discrete.

The state of Colorado has a "sunset law" which assigns to oblivion any government agency or commission after five years of existence... unless and until the agency proves to the legislature that its functions and accomplishments warrant continued expenditure of taxpayers' dollars. Much critical self-examination, accountability, and constructive revision of goals and procedures by various agencies have emanated from this legislation.

Stewardship, pedagogy, and economics demand that Christian educators unitedly initiate a sunset principle to establish a method of maintaining a curriculum relevant to the needs and growth of disciples of our changeless God in a rapidly changing society.

### I.

Too often we teachers act like politicians whose vested interests override the need to be objective and conscientious in the votes they cast. We promote our own disciplines much as a Congressman pushes pork barrel legislation to assure reelection.

A few years ago Denver hosted a convention of foreign language teachers. A visiting professor remarked that the "closet" theme of worried conventioners was, "How can we keep foreign languages in the curriculum... so we don't lose our jobs?"

School boards may be forgiven for occasionally questioning teachers' motives. A faculty committee, pleading the rights of students to learn reading in a remedial situation where necessary, were stunned by the school board's reply: "Teachers always plug their own specialty." Since there was at the time no remedial reading teacher in that school, the school board's reply was inappropriate, but the statement does reveal a disturbing suspicion.

Nor are school boards alone in recognizing this possibility. The crunch of declining enrollment in many schools sharpens the effort. Teachers themselves are aware of the politics involved in the struggle to maintain power, status, and continuance of their own disciplines. This is less easy to excuse, for as professionals, Christian professionals, we are responsible both to God and students whose needs we must meet.

A sunset principle, applied objectively, would require periodic review of ALL subjects to measure the extent to which they meet the school's objectives rather than the teacher's goals. Only if the teacher's goals mesh with the school's objectives can the sunset be postponed.

### II.

Before a sunset principle can be established, curriculum must be examined in its entirety as an entity, a gestalt. The left hand must get acquainted with the right hand; they are members of one body, and to be effective they must work together. Two right hands are as awkward as two left hands.

Even a most cursory review of the table of contents of textbooks used at any one grade level will reveal similarities and duplication of content. When this survey is extended to cover a span of two or three grade levels, an even greater overlap appears. Several examples come to mind. "The



family" is taught in literature, Bible, home economics and sociology; reproduction is taught in science and in health; and the history of a nation is taught in social studies and through literature.

It can be successfully argued that overlap of curriculum is not necessarily bad, because repetition is productive to permanent learning. It provides necessary reenforcement. For language arts teachers, in fact, it would be a utopian school if science and social studies teachers reenforced complete sentences and correct spelling!

It can also be maintained successfully that the emphases and viewpoints of the various disciplines are means of reenforcement in the learning process. True, of course. But it is not true that reenforcement can be assumed when duplication is unplanned, random, haphazard, and dictated by a table of contents. A keen awareness of what is being taught in each discipline is necessary to integrate various viewpoints and facets of a topic in order to teach a concept purposely and purposefully, simultaneously or consecutively.

We wonder (sometimes) why students are plagued with schoolbox learning. An analysis of the content of various subjects against stated overall objectives derived from a school's Christian philosophy of education reveals contradictory values and goals. Fragmentation of objectives in various disciplines creates a house divided against itself, and that house cannot stand (Mark 3:25).

### III.

To achieve wholeness in curriculum, developed and reenforced through various disciplines, the needs of the students as seen from the philosophical objectives of the school must be determined and stated *specifically*. We must then translate the discrepancies, that is, the differences between the students' present status and performance and the objectives of the school, into the overall curriculum through the various subjects.

Do we dare, as faculties and administrators, look together at the needs of Christian students in today and tomorrow's world? After we agree upon the needs, do we dare to tabulate the person-hours assigned to meet students' specific needs? Do we dare to establish a set of *priorities* based on the spiritual, intellectual, emotional and physical needs of the students? Do we dare to put our dollars and time and training where the biggest discrepancies between objectives and needs exist?

Headed for early sunset, if such questions are answered affirmatively, would be the tailoring of a curriculum to match the majors and minors (or less) of teachers on the staff, or the requiring of teachers to teach subjects with which they have a

nodding acquaintance only.

The sunset principle can be used to measure objectively the extent to which any particular subject contributes to filling the total curriculum objectives. It can provide a much-needed device to eliminate unnecessary duplication of time and effort and to transfer and dove-tail similar concepts and ideas to single disciplines or team-taught subjects.

The sunset principle can be applied to a *subject*, not to the person who teaches the subject! The evaluation committee should reflect a cross-section of administration and faculty, including teachers who have majors in the subject approaching sunset. The burden of proof to retention of a subject lies with the committee, and any modifications and revisions originate here.

Fear of a "guinea-pig syndrome" is always present in replacing the old with something new, that is true... but fear should not stop Christians. The subjects taught and methods used by Jesus were radical, but He revolutionized the world. We too much follow the lead of public education and educators; we need to look within and above in order to become leaders not only in the field of *Christian* education but also in the entire field of education.

As Christians we say with the Psalmist, "I am fearfully and wonderfully made," and we marvel that each bearer of God's image is as unique as a snowflake. Yet our teaching and curriculum provide premiums for the pack. Bruno Bozzetto in his film, *Allegro non troppo*, uses Dvorak's "Slavic Dance No. 7" as background for a "perky little cartoon figure who finds that everything he does is copied exactly by unimaginative battalions of his pals." Are we the perky one, or one of his pals? Too often our curriculum is imitative rather than original and imaginative. Too often our curriculum promotes the very imitation we decry.

### IV.

In Christian education a *continuing* careful analysis is demanded. Teachers and administrators must revise, modify, and update subjects periodically to meet the current curriculum's total objective. As professionals we need frank, open, Spirit-directed exchange, with enough light instead of heat to provide a sunset for even our most sacrosanct subjects if necessary.

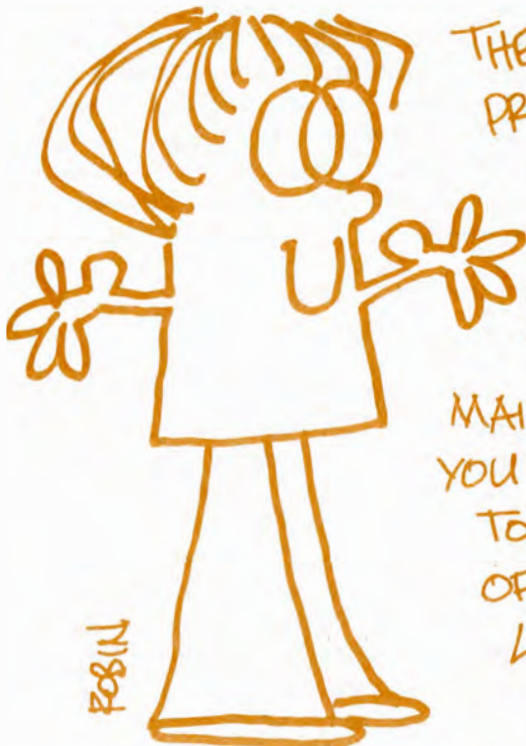
In education as elsewhere, the pendulum keeps swinging. Rather than swinging with it, we Christian educators can be the movers.

# REACHING STUDENTS



AFTER  
I GET  
THEIR  
ATTENTION  
I  
START  
TEACHING  
□  
○

I USED THE  
CHALKBOARD,  
THE OVERHEAD,  
SHOWED 2 MOVIES,  
PROJECTED  
100 SLIDES AND  
ONE FILM STRIP...  
ALL IN  
ONE CLASS! □  
○



THE OVERHEAD  
PROJECTOR  
IS A  
GREAT  
COMMUNICATION  
TOOL.

MAINLY BECAUSE  
YOU DON'T HAVE  
TO TURN  
OFF THE  
LIGHTS □ ★



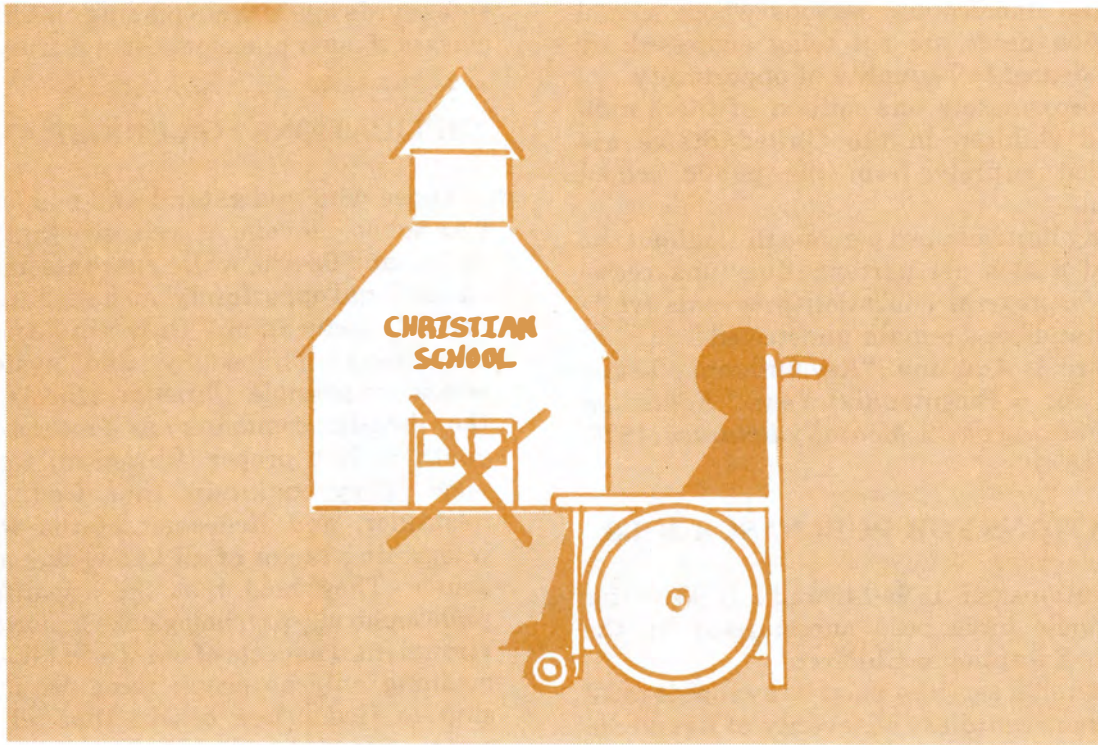
TEXT BOOKS  
REALLY  
DO  
HELP  
ME  
REACH  
MY  
STUDENTS  
□  
○

POB/11



# The Rights of Children

David W. Anderson



Man's quest to secure his "rights" had its beginning in the Garden of Eden when Adam and Eve ate of the fruit of the Tree of Knowledge in response to the serpent's suggestion that they were being denied their right to be as God. Every era of history since that time has included the struggle to secure and maintain the rights of individuals. We especially remember the struggle of our forefathers, first to secure their rights as Englishmen, then their rights as citizens of a free and independent nation.

The second half of the twentieth century may aptly be called the "age of rights." "Equal rights" has become the watchword for several social movements. To name but a few, we have witnessed the ongoing struggles of black and Jewish people to obtain their rights in the face of prejudice, and of women's liberation proponents to fight sexual discrimination.

Nor has education been without its contests over rights. In the 1950's parents of retarded children formed the National Association for Retarded Children and were able to move the public education establishment to open classes for the mentally retarded. Another parent group, joined professionals in the field to form the Association for Children with Learning Disabilities

and became a motivating force in the establishment of classes for learning-disabled children. Parent groups have also been the initiators or catalytic agents in the formation of Christian schools in order to obtain the right to a true, Christian education for their children.

Most of these struggles continue in some form or another. Recently the federal government has passed two laws relating to the education of handicapped children: Public Law 94-142 and Public Law 93-380. These laws have been necessary because the public schools have continued to deny many exceptional children their right to an appropriate education. Often these children were handled by expulsion because of behavioral or academic deficiency, unjustifiable assignment to special classes, or social promotion and "ignore-ance" of the problem. P.L. 94-142 was written to assure that all handicapped children receive an appropriate public education which emphasizes special education and related services designed to meet their unique needs, and to assure that the rights of children and their parents are protected. P.L. 93-380 guarantees procedural safeguards in decisions regarding identification, evaluation, and educational placement of handicapped children.



Part of the rationale behind these laws are the facts that

1. There are now more than eight million handicapped persons in the United States, approximately one half of whom are not being provided appropriate educational services.
  2. Those handicapped persons whose special education needs are not being addressed are being denied full equality of opportunity.
  3. Approximately one million of the handicapped children in the United States are excluded entirely from the public school system.
  4. Many handicapped persons throughout the United States are participating (unsuccessfully) in general education programs while their handicaps remain undetected.
- (Richard I. Aquilina, "Revolutionary Legislation for a Bicentennial Year." *Education and Training of the Mentally Retarded*, 1976, 11(2), 189.)

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## IMPLICATIONS FOR PUBLIC SCHOOLS

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The implications of P.L. 94-142 and P.L. 93-380 for public schools have been summarized by the Council for Exceptional Children:

- Educational services must be available to all children regardless of severity of handicap.
- A variety of special education services must be available if children are to receive an education that is appropriate and as close to a program of normalization as possible.
- To promote understanding, parents should be informed early of difficulties experienced by their children. They should be involved in the planning and evaluation of the special services provided.
- Educational decision making must be based on the efforts of an educational team that collects and uses all appropriate information, not on a single test.
- Measurable objectives must be set for children receiving special services. The progress of these children must be reported to their parents.

(The Council for Exceptional Children, "The Rights of Children and Their Parents," *Exceptional Children*, 1975, 42(2), 114.)

These two pieces of legislation focus on the accountability of schools by clearly stating that the public schools are responsible for the education of ALL children, regardless of any handicapping condition or measured level of

intelligence. Accountability is also furthered in that P.L. 93-380 promotes (requires) more adequate communication between the school and the parents of a handicapped child, and forces the adoption of an individually prescribed educational plan for each child. The law also safeguards against misplacing children in special classes if such placement is not truly justified.

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## IMPLICATIONS FOR CHRISTIAN SCHOOLS

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Those who understand and support the Christian school movement recognize that Public Laws 94-142 and 93-380, while guaranteeing equality of educational opportunity, do not guarantee true (or "truth") education. Only in a God-centered educational philosophy and system is true education possible. Christian schools seek to serve the Christian community as a means of presenting youth with a proper (Christian) world and life view. They maintain that God, as Creator, Sustainer, and Redeemer of the world, is the integrating factor of all knowledge as well as its source. They hold that the scientific, aesthetic, philosophical, psychological, historical and environmental aspects of our world take on their full meaning only as people recognize their relationship to God. They believe that all of life is a response to God and to His revelation.

The question immediately arises whether Christian schools are serving the entire Christian community. What efforts are Christian schools making to provide equal educational opportunity for all children in the Christian community? Certainly those handicapping conditions (retardation, learning disabilities, behavioral and physical disabilities, etc.) which require special educational methods or materials are not limited to non-Christian families. Yet parents of children so handicapped are forced to settle for the humanistic environment and philosophy of the public or state schools for their children's education because few Christian schools have considered the needs of the special child. It is unfortunate that the world often demonstrates greater "awareness" than the Church of Christ. It would seem that public education, prompted by the federal government, has moved ahead of the Christian schools in providing for handicapped children.

Estimates of the incidence of learning disabilities (LD) vary from 2% to 15%, depending on the definition and criteria set for LD in the study. A modest and more acceptable estimate is 2 to 5%, which has been adopted by the United States Office of Education. Thus, in a class of thirty students, a teacher could expect one or two stu-



dents to exhibit "symptoms" of LD. Reviewing the three years spent as a fifth-grade teacher in a Christian school, I can recall at least six students I believe qualified for an LD program. Several other students in the elementary grades who probably needed some form of special education also come to mind quite readily. At least three of these children had to leave that school because it was not providing an adequate education. The others continued to muddle through without apparently realizing their full potential. Doubtless this picture is repeated each year in Christian schools throughout the country. Probably many of the teachers do as I did: rationalize the problem by maintaining that they are in some way individualizing instruction for these students. In reality the curriculum is merely watered down, and the students, deprived of an adequate education, are passed on to the next grade. When the student reaches the upper grades, his learning disability will have sufficiently prevented him from acquiring the prerequisite skills for the more formal work of the high school. Because the student is then unable to experience success academically, emotional problems often result.

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## THE RESPONSE OF THE CHRISTIAN SCHOOL

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In the usual response to proposals of special education programs in Christian and public schools, money becomes an issue. This is a real problem, but the handicapping conditions which necessitate special education are also real problems and cannot easily be dismissed. What can the Christian schools do to meet the needs of all Christian families?

### State Programs

A simple beginning step is to take full advantage of whatever resource or consultant services may be available through state programs or federally funded Instructional Materials Centers. In North Dakota, for example, the attorney general has ruled that LD consultants and speech therapists may work with children in the private (parochial) schools, provided that the amount of time per day spent with any one student is less than half the school day. The function of the LD consultant varies somewhat among local programs, but essentially this consultant serves as a diagnostician and writes an appropriate prescription for students identified as LD. The consultant may also provide materials, train an implementor of specialized programs, and work closely with the classroom teachers to provide insight into the nature of the child's learning processes.

### Inservice and teacher training

Christian schools can arrange for inservice training for their teaching staff in regard to special education in general, but especially in how to deal with learning disabilities. Teachers ought to be made aware of the practical applications of psychology of learning and development, of the characteristics of LD children, and, most important, of methods and materials for working with LD children in the regular classroom.

It is unfortunate that teacher-training institutions do not require elementary and secondary education students to complete several hours of special education courses prior to graduation and certification. It is even more unfortunate that most Christian colleges do not *provide* (let alone require) courses in the psychology or education of handicapped children. Christian schools should be encouraged to "pressure" the Christian colleges into expanding their teacher preparation curriculum to include this area.

### Consultant/resource teacher.

Some Christian schools may be in a position to employ a special education consultant or resource teacher on a full-time basis. This person, trained in special education and educational psychology, could provide the services of a diagnostician-prescriber as well as implement the instructional programs. If sufficiently prepared, this person could also provide the inservice training for the regular teachers.

National organizations of Christian schools (National Union of Christian Schools, National Association of Christian Schools) may wish to hire or contract a special education consultant or coordinator to help member schools determine the need for special education classes and procedures for establishing them. This person could also provide inservice training and workshops in special education for school administrators and teaching staff.

### Screening

In order to implement P.L. 94-142 and P.L. 93-380, those students in need of special educational services must first be identified. Therefore, many states have encouraged or required a screening process for all students of kindergarten or first grade age. Through such screening, potential problems can be discovered, programmed for, and maybe solved before they significantly interrupt the educational process. The Christian schools should consider following a similar procedure. The special education consultant could



oversee such screening and develop an appropriate educational plan incorporating measurable objectives as the laws prescribe.

### **Individualization of programs**

Programs designed to meet each individual's unique needs as determined by screening and/or diagnostic assessment and to provide instruction according to that educational plan will enable the LD child to experience growth and success in school. Such a plan would also take into account each student's particular learning strengths and weaknesses. The academic and emotional benefits of such procedures to both student and teacher will be great.

### **CONCLUSION**

These remarks have been addressed primarily to dealing with the learning — disabled student because this may be the "easiest" program to develop in Christian schools. However, our concern must be for all handicapped children in the Christian community. Programs for the mentally retarded may be more costly but none the less necessary. It may be that only in the more urban areas will there be sufficient numbers of retarded children among Christian families to make such a

program feasible. However, efforts should be made to insure that these students as well as the "normal" ones are able to receive the benefits of a Christian education. Mildly retarded youngsters could conceivably be handled by the resource teacher with involvement in as many regular classes as possible. Pastors and church or school families would be a logical source for locating such children.

P.L. 94-142 and P.L. 93-380 contain some very specific regulations and guidelines in the provision of special education services. Technically these laws are binding only on those educational institutions receiving federal funds, i.e., the public schools. Morally the principles embodied in these two pieces of legislation are binding on the Christian schools as well. Christian educators must strive to ensure equality of educational opportunity to all children in the Christian community, thus ensuring the "rights of all."

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*David W. Anderson is a Learning Disabilities Consultant for the Cavalier County Schools, Langdon, North Dakota*

## **LOOKING AHEAD**

### **Methods Without Metaphysics**

Gordon Oosterman

### **Journal of a Book Celebration**

Karen Whiteside

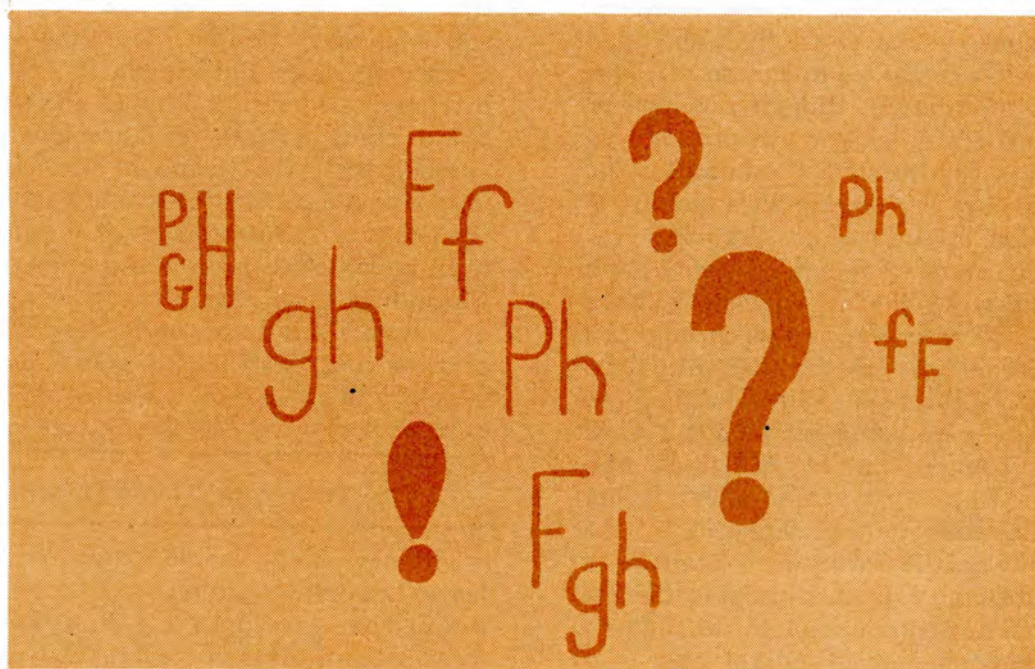
### **Early Adolescent Conceptualizations of the Terms of God and Prayer**

David Tjart and Fredric Boersma



# A Step Back for Spelling Reform: A Step Ahead for Reforming the Teaching of Spelling

Stanley M. Wiersma



No doubt about it, a thorough reform of English spelling on phonetic principles would save the average student two full years of school time. English spelling is such a confusion of spelling systems (the native Germanic word horde, with numerous borrowings from French, Latin, Greek, and other languages) that a foreigner might spell the word *fish* as *ghoti* and point to precedent: *gh* as in *rough*, *o* as in *women*, and *ti* as in *nation*. Besides, other languages have had their spelling successfully simplified—the Netherlands, for example, immediately after the war. It would seem that Helen Bisgard (CEJ, March, 1977) has a point.

But for the moment I am against the change. The native speakers of Dutch are mainly situated in one small country, under one government, and the reform was undertaken by a unified school system and a unified publishing industry. Native speakers of English, on the other hand, come from every continent, and the variety of dialects is so diverse, that if the end result is to be a phonetic spelling, Australians will not be able to read what

Alabama writers write—just as the two cannot understand each other's speech as it is. Irish English, Scotch English, Sussex English, Yorkshire English, Bronx English, New England English, Creole English, Black English, Australian English, South African English—what links these varieties of English together uniformly—and the only element that links them together—is the spelling system, clumsy and inconsistent as it is.

Uniformity is necessary for the written system of a world language, such as English has become. By the standard of whose pronunciation shall the new spelling be established? If London English becomes the standard, the Black in Alabama, the Australian, and we in Michigan are going to find the new system every bit as arbitrary as the old one. Imagine the stir all over the world if the Upper Midland pronunciation of Michigan became the standard. In short, how do we find a fair standard spelling for a language that has 300 million speakers spread over every continent? And supposing that a fair standard were found,



how would its adoption by all the educational and publishing establishments be enforced? Helen Bisgard recommends only a first step, mind you: using the letter *e* for the sound of the vowel in *bed* and only for that sound. But a first step implies later ones, and when all steps have been taken would there still be a unified language left, or would English have fragmented into countless mutually undecipherable dialects?

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### Inconsistency

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The inconsistent system of English spellings has its reasons. Take the components of *ghoti* again. The *gh* of *brought*, though now silent, was spelled *h* in Old English and was pronounced just the same way the Dutch or Germans say the *ch* in *brachte*. Before Prehistoric West Germanic had been divided up into High German, Low German, Dutch, and English, *brachte* and *brought* were the same. Somehow it is not so grim to spell the silent *gh* when you can see through the spelling the relationship of the English word to its Germanic relatives. But look again. The silent *gh* is not the one we were using in the spoof word *ghoti*. The *gh* sounds like *ch* in Dutch and German, but in English it turned silent before consonants; elsewhere it was replaced by the sound *f*, and so we get the word *rough*. Again there are German and Dutch cognates, and it is the first sound of *ghoti*. The strange *i* sound for the *o* of *women* is the phenomenon of umlaut, that is, a later vowel influencing an earlier one, here the later *e* influencing the sound of the earlier *o*; German indicates umlauts with two dots above letters affected by it, but umlaut has every bit as much business in English as in German. We simply have other ways of spelling it. In *ghoti*, that later *i* could be influencing the *o* to make it *fish*. The strange *-ation* suffix, where the letters *ti* seem to be pronounced *sh* is the English adaptation of the French *t* pronounced *ts*. And so we come by the Anglicized Germanic sounds *gho* and the Anglicized French *ti* to *ghoti*: *fish*.

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***Language is the one heirloom that both the richest and poorest members of a community inherit; not to be interested in it historically is to be a little like a computer.***

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The romance of English—as of any language—lies precisely in its disparity: sounds and words

coming by various routes from various sources at various times. To reduce the English language to a one-word-per-letter system makes our children like computers; it takes away from them something a computer wouldn't miss very much, the history of the language. Language is the one heirloom that both the richest and poorest members of a community inherit; not to be interested in it historically is to be a little like a computer. Granted that the history of English is of no particular use to the native Maranaw people that Helen Bisgard wrote about; a simplified, consistent system is useful for them—especially at a learning stage. But the blacks and other underprivileged elements of our own society must not be fed a bland system of marvelously consistent symbols with all of the history drained out. I want minorities to inherit the whole language, not just the external manifestations of it, and I want them to inherit it with feeling and understanding: the Germanic basis, the French adaptations and borrowings, the Latin and Greek inkhorn terms, and the coinages that are going on all the time. Blacks and other minorities are still second-class citizens if we give them a language minus history.

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### The Teaching Needs Improvement

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The new simplified spelling would be easier to learn, but duller, with all this history and romance drained out—except that learning to spell is pretty dull as it is. That is the fault of the curriculum and the teachers. As I remember spelling, we were given, year after year, random lists of words of increasing difficulty, and we learned to spell them by writing each one ten times. Then we were tested; the words we got wrong we were to write twenty times. The method has not changed appreciably, except that each student is allowed to choose his own words.

I should like to see units of spelling based on the history of the English language (which, incidentally, is never simply language history, but cultural, political, and religious history as well) and on comparative grammar. One year on the German inheritance, another year on the French inheritance, another on Latin, another on Greek, a fourth on all the other influences and developments, and the fifth on a thorough review. Once a student knows that when *ph* is sounded as *f*, it is likely to be a word borrowed from Greek, and therefore a fairly technical word, he will not be likely to spell *pheet*. Once a student recognizes the French ending *-ation*, he will not be likely to spell *nashun*. To spell accurately requires being able to recognize the word's derivation.

The concept of correctness in spelling is an interesting one to trace. The cultivated speller of



the Renaissance spelled the *gh* in *brought* because he knew the German cognates, spelled *-ation* instead of *-ashun* because he knew French, spelled *fate* instead of *phate* because he knew the difference between Latin and Greek, and spelled *philosophy* because he knew Greek. Then, in the eighteenth century whole generations of social climbers appeared; they wanted to be thought cultivated spellers without knowing any language but English. The best substitute for the foreign languages was the rote memorization of words—the method that has continued to the present.

What Helen Bisgard recommends is along the same line: make the spelling system simpler so that the rote memorization will be easier. Mere correctness is not worth the time it takes, even in a simplified system. Correctness as a sign of one's interest in the English language—its history, its sources, its variety of tones—is much more important than correctness as an end in itself. Correct spelling as a value to be taught for its own sake is as barren as memorizing the etiquette book; a stiff hostess with her book memorized is much worse than a downright vulgar, hearty one.

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*Correct spelling as a value to be taught for its own sake is as barren as memorizing the etiquette book; a stiff hostess with her book memorized is much worse than a downright vulgar, hearty one.*

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Just as courtesy of the best kind is the natural by-product of goodwill toward one's guests, so the best spelling is the natural by-product of interest in words.

In spite of George Bernard Shaw's being on Helen Bisgard's side, I object to spelling reform because it seems parochial, both in time and in space. In time, it reduces English to a consistent system of external symbols without regard to the history of the language. In space (of the present time), it disregards the responsibility of English-speaking peoples as the trustees of the only viable world language; threatening the unity of the one uniform element in that language—the spelling—is irresponsible.

I am not urging a joyless responsibility, as though English spelling were a twentieth-century version of the colonial "White man's burden." The two years of school time spent on spelling ought to be integrated with history, literature, writing,

***In short, how do we find a fair standard spelling for a language that has 300 million speakers spread over every continent?***

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religion, science, social science, and foreign languages so that students will be learning spelling by learning all their other subjects and learning all their other subjects better by learning how to spell—not correctly, only—but knowingly.

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Stanley M. Wiersma, English Department professor, Calvin College, Grand Rapids, Michigan.

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Be patient and you will finally win, for a soft tongue can break hard bones.

Proverbs 26:15 (LB)

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## **Worth Checking into . . .**

. . . *Ranger Rick's Nature Magazine*, published by the National Wildlife Federation, 1412 - 16th Street N.W., Washington, D.C. 20036, is a colorful, interesting magazine with many excellent nature photographs and articles. The subscription price of \$8 for 10 issues is well worth it.

. . . . *The Canadian Wildlife Service*, a division of Environment Canada, hands out free four-page pamphlets about most wild animals found in Canada. The pamphlets, which are called *Hinterland Who's Who*, describe the appearance, habitat, habits, food, and management of each animal. Write 2721 Highway 31, Ottawa, Ontario.



# Meditation

## The Parable of the Talents\*

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; *to each according to his several ability*; and he went on his journey.

Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant; thou has been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful

servant: thou has been faithful over a few things; I will set thee over many things; enter thou into the joy of thy lord.

And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

Take ye away therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

Matthew 25:14-30, ASV

\*See the article, "You and Your 'Talents'", p. 15 .

## Towards Harvest: A Meditation

by Paul Ramsey

*The harrow has its own path, destined  
In its iron will, chosen, directed  
As the seeds in descent, unique,  
Steadfastly obedient to the laws,  
Inventions, resistances, decisions,  
Succumbings, and not otherwise.*

*The seeds are locked in their own  
Silence, genetic structure, unpredictability  
Seed by seed, yet we predict that some seed will sprout,  
Flourish, each seed perhaps failing, yet, if it grows,*

*Unfolding its nature in kind and in singularity,  
Its destiny then food, coinherence, energy, for  
Planting or writing or building or harvesting, that and  
The breeding of seed in its kind, awaiting unpredictable choices  
And the certainty of return.*

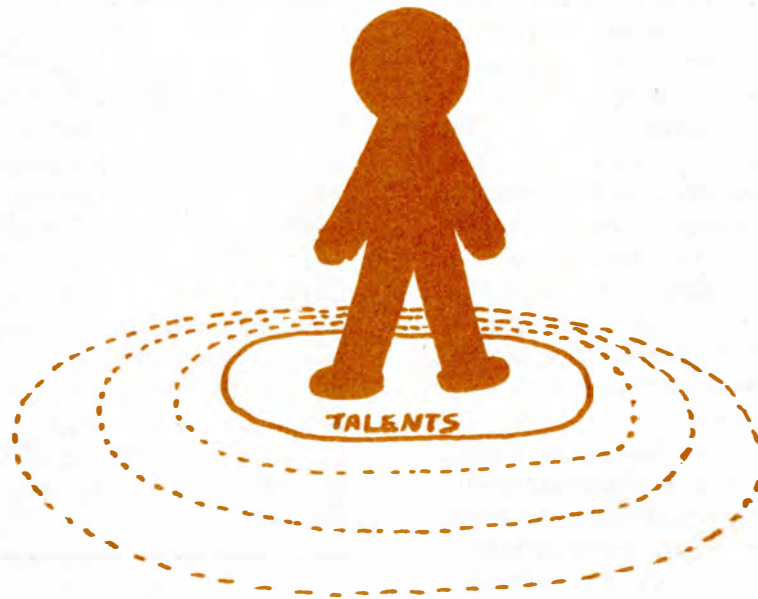
*Labor and prayer are our fields.*

Paul Ramsey  
Poet-in-Residence  
University of Tennessee  
Chattanooga, TN 37401



# You and Your Talents

Leonard Verduin



The dictionary says that the word "talent" has entered the English language from the passage in Scripture known as *The Parable of the Talents* (see *Meditation*, p. 14) which equates "talent" with "the natural endowments of a person." The word is in common use today. We say a person has a *talent* for languages, a *talent* for getting along with other people, a *talent* for teaching, a *talent* for keeping order, etc.

However, if the dictionary is right, then somebody has bungled, perhaps way back in history; for, as we shall try to demonstrate in this article, such is *not* the meaning of *talent* in the passage cited. *Talent* in the parable above does *not* mean *talent* as we use the word in English.

The word *talent* goes back, ultimately to the Latin *tollere*, which means "to lift" or "to heave"; and a coin of a certain weight, a certain heft, came to be known as a *talent*. An object offered for sale in Bible times had a price-tag indicating how many talents it would cost to take it home with you.

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## What Talent Does Not Mean

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In the parable the servants of a man of means are given talents, coins with which to do business, by "buying cheap" and "selling dear," I suppose.

But the several servants do not all get the same number of talents; one gets five, another gets two, a third gets but one. So far so good.

When we leap from *talents* in the story to something like "natural endowment" or "native ability," we do a poor job of leaping; for, as we shall now seek to show, the *talents* in the parable do not connote any such thing. The English language with its *talent* is playing tricks on us. The identification of *talent* with "innate potential" is a serious mistake, one that tends to make us miss the point of the parable. It is time we straighten the matter out.

To get at the real meaning of "talent" as used in the Biblical parable, notice, first of all, that the talents were distributed "to each according to his several ability". The size of the *talent* was determined by the size of the native ability. The dimensions of the talent were determined by the dimensions of the talent. That makes no sense, for, cause and result cannot be one and the same. It is plain therefore, that *talent* in the parable does not connote *talent* in the current sense of that word but something else.

Notice that the talents in the parable are subject to enlargement; they can be increased. The five talents can become ten talents; the two can "beget" other two. This is not the case with



"talents" in the current (erroneous) connotation—for no man can double his "native gifts;" no one can enlarge his "natural endowment." Plainly *talent* in Matthew 25 does not mean what linguistic usage would lead us to think it means.

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### What Talent Does Mean

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What then does it mean? We submit that *talent* as used in the parable means something like "zone of influence". A given person's "talent" is the plot of ground entrusted to that person by the Gardner. If that person has sizeable "native ability" he gets, let us say, a plot five acres big; if another person's "native endowment" is considerably less, is sort of ordinary, that person gets two acres; if the poor thing is even less endowed with "inherent potential," he gets but one acre. That, we submit, changes the whole story. It has now become a tale of diverse "zones of influence", each determined by the "native ability" of the person in question.

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### The Moral

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That also changes the moral of the story. Its moral now is that the Master of the plantation expects each of his servants to till his plot as best he can. And he, or she, will be rewarded accordingly. The application of the sermon contained in *The Parable of the Talents* is that if a preacher does his best, exploits to the full his God-

given abilities, then the Bishop will assign to him a larger parish, a bigger "zone of influence." If a teacher does the best he can with that which he has, the Superintendent will recommend/arrange a promotion, an enlarged "zone of influence."

*The Parable of the Talents* also has its darker side which sounds a warning. It cautions every reader not to take the plot of ground assigned to him and just sit there, doing nothing to enlarge his "zone of influence." He who is caught doing that must not be surprised if his little "zone of influence" (alias "talent") is taken away from him. Such a one will, if he will lay his ear to the ground, hear thundering in the distance, a storm with winds of such velocity that they could "cast him into outer darkness where there is weeping and the gnashing of teeth."

You have nothing to say about your "*native abilities*;" but you have everything to say about your "*talents*." No man will be judged according to his "inherent potential;" but every man will be judged by his *talents*, the "zone of influence" placed under his hand.

Such is the teaching of *The Parable of the Zones of Influence*, often called *The Parable of the Talents*.

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### Ten Commandments for Committees

- I. Thou shalt not meet if the matter can be resolved by other means.
- II. Thou shalt make the purpose of each meeting known to those thou summonest.
- III. Thou shalt summon only those whose presence is needful.
- IV. Thou shalt start at the time announced.
- V. Thou shalt stop when it is meet and right to do so.
- VI. Thou shalt not run beyond.
- VII. Thou shouldst combine into one those which need not be separate.
- VIII. Prepare thy thoughts, that the minutes not be wasted.
- IX. Schedule not in haste, for the day is short in which to do that which thou hast to do.
- X. Fear not to cancel if need disappears.

(Source unknown)



# The Peer Group Influence

Robert Paul Craig

Ours is an age in which we put people into slots. We talk about pre-adolescence, adolescence, young adulthood, over thirty, middle age, and old age. Each of those slots gains meaning through the development of stable entities known as the peer group. Peer groups are not reserved for adolescence; scientists, university professors and cab drivers constitute peer groups; and it is through this designation that individuals develop a sense of identity.

It is essential that the Christian teacher understand the function and growth of the peer groups in the classroom. In Christian schools particularly, groups are formed as early as first grade and, with some slight variations, frequently remain together through twelfth grade. Peer groups can create popularity and acceptance or can cause pain and rejection, depending on one's relationship to the group. It is important to recognize that research has indicated that most peer groups are age-specific, for the members of the peer group admit individuals within only certain age categories to membership. The peer groups of school age children can be either a help or a hindrance to the learning process.

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## Functions of the Peer Group

Elkin and Handel list three functions for peer group membership.

- a. The peer group gives the youth or child experience with egalitarian types of relationships which are not possible in adult-dominated contexts.
- b. The peer group is an educational agency. It serves to help the child anticipate his probable future career as a child and indirectly, as an adult.
- c. The peer group offers the youngsters a setting within which to develop close primary relationships that are not tied to family or other adults. (Frederick Elkin and Gerald Handel, *The Child and Society: The Process of Socialization*. (1972), pp. 127-130)

Part of the function of the peer group is to facilitate social mobility which gives children of different backgrounds an opportunity to develop positive relationships with children of different social levels in elementary school. Often, though, the childhood and adolescent peer group is designated by social class or ethnic origin. It is only in the primary grades and in adulthood that individuals seem to be able to transcend their social class and integrate with other individuals. For primary children this integration is natural and not a product of formal learning; the primary child develops this capacity out of curiosity. It is obvious that the child has not yet developed prejudice. Unfortunately, some adults cannot withstand the threat of minority integration.

A second function of the peer group is to allow the individual an opportunity to try out new social roles. For instance, a child who comes from a home in which the parents are quite dominant may develop democratic tendencies through his or her involvement in the peer group, which helps him discover a sense of identity apart from that given him through adult standards. By fifth grade some students are more attuned to the structure of the peer group than they are to adult rules, and teachers complain of members of various peer groups showing disrespect. The child is caught between two ordering structures, the adult world and the peer group experience; often the peer group finally wins.

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## Dynamics of the Peer Group

Teachers must be aware of the dynamics of the peer group. They must realize that the changing attitude of the child toward the adult is a necessary stage in the individual's development, for it leads to adult autonomy. This means that the curriculum and the teachers begin to have less significance for students than do fellow students. The teacher should not take this personally, for this change in behavior is an important step in the growing process.

To demonstrate how essential the peer group is



in the learning process, we can turn to the work of the sociologist James Coleman, especially his "The Concept of Equality of Educational Opportunity." (*Harvard Educational Review*, 68, Winter, 1968). In this study Coleman discovers that the family and the peer group have more influence on learning than either the curriculum or the teacher (p. 18). Coleman also discovered that non-academic activities have more reward for the adolescent than academic activities. In discussing these non-academic activities, Coleman (*Adolescents and Schools*, 1965, pp. 33-34) writes:

They stem from what may be called the 'social organization' of the schools, in contrast to its curriculum organization. The social organization has its values and norms; the standards are slanted either toward or away from intellectual endeavor.

Many teachers in the elementary school claim that the students "fool around" too much. Although I do not advocate excessive "fooling around," the teacher may be viewing this activity from an adult perspective. For many children "fooling around" is one way to be recognized by the peer group; and this is one way students can gain entrance into this group. The teacher who understands these dynamics will go to great lengths to adapt his or her instructional efforts to the peer needs of the students. In primary grades teachers seem more willing to take a certain amount of "fooling around." This may be because the primary grade teacher realizes the importance of the peer group in the developmental maturation of the students.

This insight is not evident when students graduate to junior high school, for here they are expected to be more mature. Some teachers do not realize the importance of socialization at every level of the educational process; this is very evident in high school where many teachers demand adult behavior from their students. At this time the strength of the peer group influence is at its greatest, and the teacher who ignores this need for socialization does not fully understand the complexity of the students.

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### Use of Peer Group to Develop Intrinsic Motivation

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Perhaps the main emphasis of the strength of the peer group lies in the individual's need to belong, to paraphrase Abraham Maslow. Since our society is age-graded, it is no wonder that students desire to relate to other students approximately their own age. One implication of the following is that if teachers are willing to use the peer group as a vehicle toward learning, the

students have the possibility of developing intrinsic motivation, claims Jean Piaget, among other developmental psychologists. Many American schools are structured with the emphasis on competition and academic performance, and the incentives used tend to emphasize motivation.

Educational critics, James Coleman and David Friesen, suggest that educators need to concentrate upon the social climate or organization of the schools. This will help the teacher understand the influence of the peer group. Coleman gives two implications for structuring the school with this understanding in mind.

1. Students must have the freedom and opportunity to carry out their own actions and to make mistakes.
2. The school environment must be structured in such a way as to allow students to experience their mistakes, to feel the consequences of their actions. (*Adolescents and Their Schools*, p. 111).

Coleman is aware of the difficulty of making learning relevant to each student and to the peer group. Teachers have two hurdles to jump. The student cannot be separated from the peer group; and this requires both individualized instruction as well as allowing for the important cognitive and affective developments the peer group helps facilitate.

Murry Wax has listed three ways in which the teacher can make the learning environment more meaningful to both the individual child and to the peer group. They are:

1. Recognize the present age-graded system of structuring schools, so children of different ages can come together and interact beneficially with each other. This is a form of integration.
2. Bring more adolescent and teacher aides from the local community into the schools to help in relating to students.
3. Introduce scholastic competitions among the groups (peer groups) . . . of pupils . . . and so specify the terms of this competition to encourage these youngsters to work together and teach each other. (Sandford Reitman, *Foundations of Education for Prospective Teachers*. 1977, p. 245.

These kinds of suggestions do not have to have official pronouncements to carry them out. These can be done by the individual teacher in his or her own classroom. Of course, Wax's notion of competition, which may be the most problematic aspect of his theory, can be accomplished on an interschool basis.



## Teacher Involvement

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Most teachers are in a dilemma, for either they have been conditioned to think of students as individual learners, or they have looked at students in relationship to the large, undifferentiated class they teach. Teachers have not usually been trained to handle the problems of the peer group, as they have not been trained to deal effectively with discipline. Recent student teachers have informed me that the only discipline technique they are exposed to is positive reinforcement.

Teaching is not synonymous with learning content. The great teacher Socrates believed that the process of arriving at knowledge was more important than "knowing that" (facts), to use contemporary terminology. Teachers need to ask students more fundamental questions than didactic ones. Open-ended questions are one way of stimulating the members of the peer group.

How is the above accomplished? A teacher may discover the peer group relationships in the classroom by observing the way students interact with each other. The teacher can notice which students play with other students on the playground. These are informal methods of understanding the peer group relationships.

It is also important for teachers to use more formal tools in evaluating the influence of the peer group. Because teachers have a very hectic schedule, they may not have the time to develop the informal means of evaluating the peer group. Perhaps the most important tool to be used by teachers is the sociogram; this is a map of the students' peer choices.

One method for developing a sociogram is to ask students whom they want to sit next to on a field trip to the zoo. One problem with this method is that there will be students whom no other student wishes to choose. These are usually called "social isolates." It is the teacher's job to aid in the development of social integration by finding something that each student is good at to aid in social acceptance from other students. When I taught fifth grade, I did the usual sociogram and found a number of children who were isolates. For student oral projects I chose topics popular with the class. One isolate who gave a presentation on guns became the class expert on guns and thereby received a certain amount of social approval. The topic of guns may seem too negative, but through the discussion students learned about gun safety also.

## Development and Understanding of Peer Groups

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Gale Jensen (in *Teaching Vantage points for Study*, Ronald Hyman, ed., 1968, pp. 240-250) lists six dimensions that can aid in the development and understanding of peer groups.

1. *The problem-solving dimension.* "Who engages in or carries on what problem-solving functions with whom to accomplish the public task of the classroom group?"
2. *The authority-leadership dimension.* "Who is recognized by whom as having the responsibility and power for facilitating the problem-solving conditions necessary for effective decision-making by the class?"
3. *The power dimension.* "Who possess what means for gratifying or depriving those needs?"
4. *The personal prestige dimension.* "Who is valued by whom by virtue of contributions made to the welfare of the group and the accomplishments of its goals?"
5. *The sex dimension.* "Which class members are attempting to define participation in the group according to differences in sex and . . . which members are relating to one another for purposes of gratifying sex needs?" (This is especially important in high school).
6. *The privilege dimension.* "Who has the right to what gratifications by virtue of the role they hold rather than by virtue of the contributions they make to class goals?"

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## Effective Use of the Peer Group Influence

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1. Rearranging desks and other furniture to improve classroom communication.
2. Assigning certain "housekeeping" jobs to certain students.
3. Working more intensively with certain peer group leaders.
4. Modifying negative attitudes and behavior toward specific students who have irritated you.
5. Deciding to have a heart-to-heart talk with the entire class on human relations or to do some simulation work with your students.
6. Switching plans for a unit in social studies (or math, English, etc.,) in response to your new understanding of what the class as a whole seems to need most.



7. Arranging a special conference with the parents of one or more of your students in order to enlist their aid in encouraging their child academically and socially. (*Foundations of Education for Prospective Teachers*, p. 250)

It is evident that the peer group often dictates much of what occurs in the classroom—not only in cognitive learning but in discipline problems as well. The best the teacher can do is to channel the energy of the peer group members into some constructive activity. If the peer group leader is not willing to respond to the teacher's directions and is apathetic to such an extent that he or she sets a negative tone during the entire instructional time, the teacher has one of two options. The teacher can have this individual removed into another room where his power and prowess are not as well established, or he can use the student's popularity to develop positive leadership roles within the classroom. This is preferable to sending the student to another class because the student's misunderstanding and frustration from such an act may make him or her more aggressive. Removal to another class should be used as a last resort, especially if there is a personality conflict between the teacher and the student.

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### Peer Group-Teacher Relationships

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Let me finish this article by reflecting on three important issues in the peer group-teacher relationship.

First of all, a necessary question to ask before any action is taken in regard to a peer group's behavior is: "How long has this teacher been with this particular group as opposed to how long the peer group has been together?" If a teacher understands the influence of the peer group, certain strategies may be in order, such as rap sessions whereby students are able to have a voice in developing the classroom environment.

Secondly, the teacher needs to be stern; yet he or she needs to understand the relationship among classroom leaders. Getting the members of the peer group, as well as the entire class, to be involved in activities which interest them may diminish some of the conflict. Likewise this builds trust.

Lastly, the teacher needs to encourage students to assert leadership so that other individuals may become leaders and diminish the threat of the previously negative peer group influence.

Realizing how difficult it is for teachers to work in a respected and positive manner with peer groups, we hope that the above suggestions are helpful in modifying the tremendous conflict that

often occurs between the teacher and the peer group. The basic issue here is one of power—who is going to control the classroom? Is it going to be the teacher or the peer group(s)? Since peer group influence is so demanding, it is best for the teacher to take advantage of the circumstances and construct the classroom so that the peer group members, as well as all of the other students, have some voice in their educational destiny.

Of course, the above is no easy task, and in some classrooms this degree of dialogue may be impossible. Since the peer group is so strong, why not use it to aid in the educational experience of all?

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### To a Christmas two-year-old

by Luci Shaw

Child, and all children,  
come and celebrate  
the little one who came,  
threatened by hate  
and Herod's sword.  
Sing softly and rejoice  
in the reward  
for all the baby boys  
of Bethlehem  
who died  
in Jesus' place.

Small wonder when He grew  
He wanted children by His side,  
stretched out His arms, stood,  
beckoned you,  
called *Come to me*  
and died  
in your place  
so that you could.

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# ASYLUM

H. K. Zoeklicht

## “... like a wet balloon”

John Vroom is not a model of decorum. Some would hesitate to call Omni Christian High's Bible teacher a model of anything except overeating, but that may be too harsh.

At this moment Vroom is sprawled out in the Asylum's easy chair, indulging in a siesta after the orgy of three bologna sandwiches, a piece of wacky cake, four peanut butter cookies, and one Sunkist orange. His cheeks puff like a stuffed hamster's when the air comes whooshing through his slightly opened mouth. His hands are reverently and protectively folded over his 38-inch girth. As Klaas Oudman has just observed, “Truly, he is at peace.”

That peace is rudely shattered when the faculty room door is flung open violently and a water balloon lands with an explosive splash at the feet of the reposing John Vroom. A sheet of water leaps up at him and quickly stains most of his front, from the missing fourth button of his white Penney shirt to the knee section of his baggy pale-green slacks.

The mischief is a *fait accompli* before John can shift a milligram of his 193 pounds. What happens next is destined to become one of those long-remembered and oft-repeated tales of Asylum history.

John Vroom seems to waken to a bad dream. He gasps and bellows, “Help!” His eyes spin in their sockets like figures in a slot machine; then they focus on the shriveled yellow skin of the balloon whose contents are asserting a clammy wetness upon his bare skin. His eyes shift to the open Asylum door; something seems to click—or snap—in Vroom's confused and disturbed mind. He jerks himself out of the chair, almost loses his balance when he stands on his sleeping foot, and hobbles quickly into the hallways of Omni Christian High.

“Come here, you . . . you stupid rummies!” he yells as he starts running up one hall. Clusters of students are startled by the strange spectacle; one

girl asks with alarm, “What happened, Mr. Vroom?” Vroom hears nothing. Failing to spot the likely objects of his indignation, he turns and hurls his challenge in another direction: “Come here, you morons!” He stumbles into the alarmed personage of the principal, Dr. Peter Rip.

“Now, now, John,” coaxes Peter Rip, “why don't you just come along and tell me what happened. Uh,” P.R. lowered his voice, “we don't want students to get the wrong idea now, do we?”

But John's anger is not yet abated. He pulls away from Rip's grasp and exclaims loudly, still enraged, “I'll get those jerks yet. I know who they are, and they won't get by with this!”

“Why don't you go home and change clothes,” suggests Rip. “I'll take over your next hour's class until you get back.”

By now Rip has managed to steer Vroom back to the faculty room. He quietly shuts the door behind them and repeats his offer to John. But John Vroom is quick to spurn: “No, sir, I'm not going home. I'm going into that class just as I am and shame them into guilt for allowing such a thing to happen. And I'll — I'll punish them all if the idiots who did this don't step forward and confess. And when they do,” he adds balefully, stabbing a stubby finger in Peter Rip's direction, “I want you to kick them out of school for a week.”

“But, John, you don't even know whether that balloon was meant for you. It could've been meant for any one of us or all of us.” There is a note of incredulity in Lucy Bright's voice.

“Oh, it was meant for me all right,” John responds grimly. Then with a strange leap of logic, he adds, “Look who got wet. And I know those ungodly kids in my class who respect neither me nor the Word of God which I try to teach them. I'm not going to take such abuse sitting down.”

John Vroom sits down, not in his usual easy chair which still sports a dark wet splotch, but on the faculty room's vinyl-covered couch. Still in a war-like spirit, Vroom glares at Bob Den Denker sitting at the other end of the couch: “Maybe some of your newfangled notions of education are



responsible for this. Kids are losing all respect for authority, and coddling them with all that liberal talk about making kids feel good about themselves just encourages their natural depravity."

Bob sighs. He has been both amused and embarrassed by the whole episode.

"Look, John, of course you're upset, and we're all sorry you got the wet end of somebody's idea of a practical joke. But I agree with Lucy. The fact is that you don't know who it was nor who it was intended for. Now I don't want to moralize to you about turning the other cheek—I guess one wet side is bad enough—or expressing your anger, because you're the expert as far as biblical injunctions go. But I will say this. These students in our classes and hallways are watching us. What they see and hear is going to constitute for them their Christian education at Omni Christian High."

"And what we better show them, by gum, is that sin shall not go unpunished," interjects John Vroom heatedly. "Or don't you include that as one of your Christian injunctions?"

Hastening to re-establish a more harmonious atmosphere among his staff, Peter Rip interrupts: "John, you may be sure that I'll give the perpetrators of this, uh, this malfeasance a severe reprimand when they're apprehended. But, of course, Bob is right to suggest that everything must be done in good order."

"Actually, I had more than that in mind," rejoins Den Denker. "I was thinking of some of the things my students wrote on a questionnaire I gave them recently. One thing in particular that has been haunting me is that most students were simply unable to explain what Christian education had meant to them and how in their experience it likely differed from what a public education might have been. I guess that bothers me terribly, and somehow to me this whole episode this noon hour is but another expression of the same failure."

The bell rings.

Vroom fails to infer any incriminations from Den Denker's remarks. He gets up, grimly grabs his Bible and the textbook copy of *Christian Ethics According to James* from the Asylum table, and, in soggy shirt and slacks and chilled spirit, strides to his fifth hour class.

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*H. K. Zoeklicht is a serious educator who speaks above the coffee chatter and clatter about matters of common concern to Christian educators.*







# Principal's Perspective

## Teacher Evaluation

Williard Van Essen

We do not have to be reminded that schools are under attack from the general public. The public, businessmen, taxpayers, parents, and even women's magazines are offering us all kinds of solutions. In fact, due to these pressures and spiraling costs, schools are being compared with big business. Education is big business, and we had better learn to treat it as such.

### Pressure to Evaluate Education and Teachers

Paul Houts, in the *National Elementary Principal* (February 1973, p.10) editorializes, "All these factors . . . the widespread criticism of schools, the accountability movement, and the recent trend towards mandated evaluation . . . are placing intense pressures on educators to evaluate. If for no other reason, then, it is more important than ever that we be clear on the issues involved in evaluation and/or as knowledgeable as possible about what it entails."

Taxpayers are refusing more tax dollars until educators and boards of education provide proof that they are doing the job. Board members want cost breakdowns from administrators, and parents are asking the teachers, "What are you teaching my child?" Can we truthfully say what it costs to run our schools? Is there a better way, and is it the best way? Accountability demands evaluation of the services delivered for the dollar, the procedures, and the person.

Never in the history of education in this country has there been so much external demand for the evaluation of the teaching staff. Rising costs, troubled schools, loud voices of criticism, the specific attention of the federal government, and the widespread emphasis on accountability are all factors contributing to the heightened interest.

We, in the Christian school, face many of these same pressures. In the past when salaries were below the average of the professional wage earner, the tuition-paying parent felt sorry for the "poor

Christian school teacher." This, however, is no longer the case. With the cost of tuition exceeding \$1,000 per student, parents are now demanding that there be teacher evaluation, and that the very best be expected from both teachers and administrators.

### Christian School Teacher Evaluation

Evaluation of school personnel is a very complex and difficult task. I am firmly convinced that in our Christian schools the responsibility for evaluation of teachers must be placed squarely on the shoulders of the building principal for the following reasons:

1. Teacher evaluation can provide insights for the total school program.
  - a. Curriculum
  - b. Communications
  - c. School facilities
  - d. Policies
2. Improvement of instruction.

Donald M Medley in "A Process Approach to Teacher Evaluation" (*National Elementary Principal*, February, 1973, p. 35), writes, "The best way to improve instruction is to improve teaching, and the only way to improve teaching is to change teacher behavior. If instruction is to improve, it has to change. If teachers are evaluated according to their ability to change (rather than conforming to some image of the effective teacher), they will change." If evaluation can change teacher behavior, it is quite likely that behavior toward the students will also improve.

The principal, as the evaluator, will help teachers be of better service. Every person likes to know how he is doing and what is expected of him. Teachers have a right to know what the principal thinks of them as professional teachers.

### Purposes of Evaluation

In evaluating teachers, the principal can review and establish new policies and bring change in teacher needs. Working conditions and staff



morale are important to an effective teacher.

Teachers are evaluated for two definite reasons: (1) Administrative accountability and (2) to improve instruction in the school. The two reasons are not mutually exclusive; the one purpose complements the other. The ultimate goal must always be to improve the school's instructional program.

The evaluation of teachers and teaching competence, a very technical function, requires expertise from the school principal. There are as many instruments as there are schools. Each instrument will say what you want it to say. Therefore, in this paper I do not recommend the instrument or the procedure for evaluation. Each school must set up its own procedure. Each school is unique, and each must evaluate its own uniqueness. Some standard can be set to meet the varied situations. Evaluations must be done!

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### Principles and Criteria of Evaluation

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In summary, as guidelines for a good evaluation program, George Redfren (*Successful School Management*, 1966, pp. 33-34) summarized the basic principles and criteria for teacher evaluation in a most succinct manner eighteen years

ago. Many of these principles hold true today. His guidelines are, "When you make classroom observations, you should plan them carefully, and you should involve the teacher. If you do otherwise, the visit becomes less than professional.

1. Establish rapport with your teacher.
  - a. Observe rather frequently.
  - b. Practice good human relations.
  - c. Be a leader in the school's instructional program.
2. Schedule observations carefully.
3. Plan a cycle of observations to observe teachers at different times.
4. Prepare yourself for each visit.
5. Recognize each visit needs a purpose.
6. Make a record of each classroom visit and discuss it with the teacher."

In any teacher evaluation program, evaluation must never be a threat to the teacher. The evaluator and the teacher must always keep in mind that evaluation is for growth. We want the teachers to improve, and if the teachers improve, the total school program will improve.

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*Willard Van Essen is principal of Sylvan Christian School, Grand Rapids, Michigan.*

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## PROGRAM for John

by Luci Shaw

The evening trees push into a frozen sky  
against the rule of their own iron-dark weight  
(a bulk that splinters in its reaching up  
though each sharp twig carries a dormant freight  
of buds). If you will, you may see a strategy, steady  
enough so that spring by spring, when weather is ready  
and buds burst, small victories may be won  
in the oaks' slow resolute advance upon the sun.  
But a snowflake so easily falls away from the light  
in a chaos of others, letting gravity do the steering.  
(The witless suddenness of so much white,  
a flurry without effort, overwhelms the clearing,  
no tactic needed but the erratic air  
to pile snow masses carelessly knee deep.)  
Each flake floats, a small silver accident,  
to its random place in the drift, and goes to sleep.

You may see no reason, in this winter view,  
for keeping one, for persistence, for patient planning.  
But soon, with the summer forest warm and glowing  
around you, solid, confident, greenly spanning  
seasons, and the space between earth and sky,  
the flake and the drift and the lunatic whiteness flying  
will seem less than memories. You'll know you can reach as  
high as a branching tree, maybe higher. You'll keep on trying.

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# IT WORKED

## Fractions in the Real World

Ron Vlietstra

Having received the news that the following week we would begin studying fractions, my fifth-grade class responded in many ways, some good, some bad.

The response that stood out in my mind, however, was the query, "How will we use fractions when we are older?" After considering this question for a few days, I decided to provide a hands-on experience dealing with fractions.

The next morning I told the students we were going to become stock brokers and play the stock market. As I looked across the sea of perplexed expressions, I realized the majority of students did not know what the stock market was. After an

the total cost for all shares combined would amount to within \$10.00 of \$500.00. This was just for the sake of establishing a common starting point. Each child was then given a 3 x 5 card on which he put the following information:

The next day we scanned the stock market page, looking for different fractions. We soon had a list that looked like this:

1/8  
1/4  
1/3  
3/8  
1/2  
5/8  
2/3  
3/4  
7/8

With handfuls of change, we found the money

### Example No. 1

<u>Name of Company</u>	<u>No. of Shares</u>	<u>Cost per Share in Fractions</u>	<u>Cost per Share in Dollars</u>	<u>Total Cost</u>
Upjohn	3	35-7/8	\$35.87	\$107.61
Gulf Oil	4	29-5/8	29.62	118.48
Kellogg	1	25-1/2	25.50	25.30
Allis Chal	10	24-7/8	24.87	248.70
				\$500.29

introduction on the nature of the market and its functions, we were ready to begin.

The students were instructed to bring to school a newspaper from which would be taken the names of several companies in which they would invest. At the end of the day, each student chose the companies he wanted to invest in. The closing price for this day for each piece of stock became the price at which one piece of that stock could be purchased.

Each student was then instructed to "invest" in at least three different companies, regardless of the purchase price, but with the stipulation that

equivalents for each fraction. When the students had mastered the equivalents, this list appeared on their desks. Some equivalents were rounded off to make recording easier.

1/8 \$0.12  
1/4 \$0.25  
1/3 \$0.33  
3/8 \$0.37  
1/2 \$0.50  
5/8 \$0.62  
2/3 \$0.67  
3/4 \$0.75  
7/8 \$0.87



Each student recorded three times a week on 3 x 5 cards the information he gathered from the stock market page in the following fashion:

Every succeeding card was based on the same design.

Each student constructed a cardboard container in which his growing stock of 3 x 5 cards was stored,

#### Example No. 2

<u>Name of Company</u>	<u>No. of Shares</u>	<u>Purchase Price</u>	<u>March 1 Price</u>	<u>Fraction</u>	<u>Equiv. In Dollars</u>	<u>Total</u>
		<u>Feb. 25</u>	<u>Price</u>		<u>Dollars</u>	
Uphohn	3	\$35.87	\$34.75	-1 1/8	-\$1.12	-\$3.36
Gulf Oil	4	29.62	28.75	- 7/8	- .87	- 3.48
Kellogg	1	25.50	24.25	-1 1/4	- 1.25	- 1.25
Allis Chal	10	24.87	24.25	- 5/8	- .62	- 6.20
						-\$14.29
						\$500.29
						-14.29
					New Total	\$486.00

On the same 3 x 5 card, he subtracted/added his outcome of that day from to \$500.29. In this case, he subtracted \$14.95 from \$500.29 to reach his new total.

The closing price listed for each piece of stock was the amount filled in under every new day's heading. This was compared to be higher, lower, or the same as the price the day before. The work of the student was to decide whether the stock rose, fell, or stayed the same, to tell what the amount of change was in terms of dollars and cents, what fraction of a dollar that change was equivalent to, and the use of multiplication, addition and/or subtraction to find the total change from the previous check.

The starting point for each card was the preceding card's final result. The new card compared the next day's stock results as opposed to his last card's results. Card No. 3 looked like this:

allowing each student to work on them independently if he wished.

By means of a graph, each person could tell weekly how his money was doing on the market.

Other areas could be incorporated in this study: history and a study of the crash of the market and subsequent depression in the late 1920's and 30's, spelling words, and an exercise in writing to the companies in which students had invested.

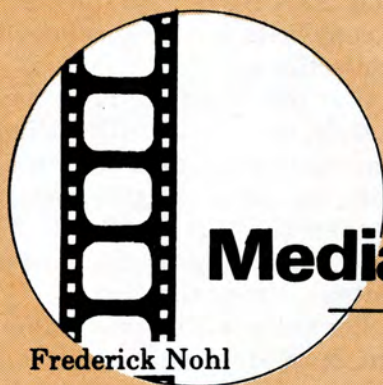
The stock market experience was a good one. The students worked hard and were thrilled when money was "made" and dejected when money was "lost". They added, subtracted, and multiplied; they learned about fractions and equivalents; they performed a complex graphing task; but best of all, they had fun in school.

*Ron Vlietstra teaches the fifth grade at North Christian School, Kalamazoo, Michigan*

#### Example No. 3

<u>Name of Company</u>	<u>No. of Shares</u>	<u>Price</u>	<u>Price</u>	<u>Fraction</u>	<u>Equiv. In Dollars</u>	<u>total</u>
		<u>March 1</u>	<u>March 7</u>		<u>Dollars</u>	
Upjohn	3	\$34.75	\$34.87	+1/8	+\$0.12	+\$0.36
Gulf Oil	4	28.75	28.50	-1/4	-\$0.25	- 1.00
Kellogg	1	24.25	24.75	+1/2	+\$0.50	+ .50
Allis Chal	10	24.25	24.12	-1/8	-\$0.12	- 1.20
						-\$1.34
						\$486.00
						-1.34
					New Total	\$484.66





## Media Review

Frederick Nohl

**Theatre has many functions.** One is to take the old and reinterpret it for new times, new places, and new audiences. Both "Jesus Christ Superstar" and "Godspell" did this when they took the ancient gospel narratives and reshaped them to speak the rock and counter-culture language of the late 1960's and early 1970's.

Much the same happens in the current musical hit **YOUR ARMS TOO SHORT TO BOX WITH GOD**. What writer-director-actor Vinnette Carroll has done is to take Matthew's Gospel, filter it through the Afro-American experience, and release it to speak fresh words of hope to all who will listen. And that "all," incidentally, includes not just blacks. Given the production's amazing universality, whites and others will find its message equally meaningful.

**Your Arms Too Short** was commissioned by the Italian government in honor of the 1975 Holy Year. It was first performed by Carroll's New York Urban Art Corps at the Festival of Two Worlds in Spoleto. Since then it has played to loudly appreciative audiences in many American cities.

Perhaps you've been a part of such an audience. If not, you can get a taste of this exciting piece of black gospel by playing the original Broadway cast album (ABC Records AB-1004). Included on the album's two sides are nineteen selections from the production, which together offer some fifty minutes of intriguing listening.

The story begins with Christ's Palm Sunday entry into Jerusalem, then continues through His betrayal, trial, crucifixion, and resurrection. The means used to tell the story include narration, dance, and songs with beats ranging from straight choral to calypso, jazz, and rock. Because the story is told by a congregation, the actors often shift roles, sometimes playing the part of Jesus' friends, sometimes Jesus' enemies.

Songs of note include Mary's warning to her son that "Something Is Wrong in Jerusalem," the triumphant "Can't No Grave Hold My Body Down," and the moving statement of personal faith "I

Love You So Much, Jesus." The title song is sung by Pilate's wife to her husband. Having been visited in a dream, she urges the procurator to let Jesus go because "Your Arms Are Too Short to Box with God."

This album should prove useful in many Christian classrooms. Bible teachers can use it to help students from junior high through adults to get a fresh perspective of the Christ event. For adventuresome choir directors and drama coaches, it offers more possibilities than most will ever be able to use.

You should find this album at your favorite record store. If not, have them order it for you from ABC Records, 1313 N. Vine St., Hollywood, CA 90028. Mine cost \$5.99, but maybe you can do better.

**That TV teaches goes without saying.** Whether it teaches for good or ill is a matter of continuing debate.

An unusually balanced contribution to the debate is Robert S. Alley's paperback *TELEVISION: ETHICS FOR HIRE?* Though sympathetic both to the industry and the viewing public, Alley is not afraid to criticize either. The result is a provocative probe, well worth the time your senior high or college issues classes may choose to devote to it.

You'll probably find this 192-page, \$4.95 volume at your religious bookstore. If not, order from Abingdon, 201 Eighth Ave. So., Nashville, TN 37202.

**Theology and physical movement are delightfully blended** in **ALL ABOARD THE ARK/A WORLD WITHOUT MACHINES**, a two-sided cassette tape available for \$6.50 from Contemporary Drama Service, Box 457, Downers Grove, IL 60515. The tape, dubbed "an improvisational activity cassette," is self-contained and



includes narration, music, and sound effects that will move preschool and young primary children through a variety of actions. It also gives children a chance to use their imaginations and, under teacher guidance, to add improvisations of their own.

Side A of the tape recounts the Noah story, allowing children to pantomime the animals as they hop, walk, slither, fly, and otherwise work their way into the safety of the ark. Side B spins a present-day fantasy, a what-if kind of story that ends with children singing "Thank you, God, for clocks . . . trains . . . lawn mowers . . . streets . . . airplanes . . . washing machines . . . fire engines." A one-page leader's guide supplies suggestions for making the most of each story.

My guess is that once children hear this tape, they'll want to hear it again. And again. And again.

Say "Jonah," and most people will immediately think of a fish or a whale. The real point of this Old Testament book is something much bigger than God's rescue of one rebellious man. What the book teaches is that God cares for all rebellious people, Jews and non-Jews, and that each of us is called to get that message out, even to people we'd rather not have hear it.

All this is made delightfully clear in **THE BOOK OF JONAH**, an innovative "read-a-long filmstrip program" available for \$7.95 from Alba House Communications, Canfield, OH 44406. The narration is artfully, even humorously, integrated into the filmstrip's 59 frames, making a record unnecessary and allowing both hearing and deaf viewers to create their own sound tracks. Included is a 32-page discussion guide giving instructions for use at all levels, child through adult.

**Catalogs** come in all shapes, sizes and colors, but few are as exciting as the new 160-page 1977-78 **PYRAMID FILMS CATALOG**. Not only does turning its pages provide a continuous series of visual treats, but reading its contents pointedly reminds me that the well-made short film remains one of our most powerful tools for learning.

Of course, innovative and involving short films have been Pyramid's stock in trade ever since its founding. Over the years I've seen and used many a Pyramid film, almost always with above-

average satisfaction. As a result I find it easy to second the catalog copywriter's promise about the current Pyramid collections:

"Here are films that reach people. They reach with beauty, with style, with facts, with feelings. Each film has been carefully chosen for what it can do: teach, inspire, make curious, give answers. Most can do more than one thing well . . . . The films come from 150 independent filmmakers, working in 15 countries. Enjoy them . . . ."

Yes, enjoy them. For unlike educational films of a decade or two ago, most of which were boringly didactic, these films are a joy to watch. And because they are entertaining, they pack a doubly powerful educational wallop.

The catalog's subject index groups the many individual titles under dozens of headings ranging from Adolescence to Women. Teachers in Christian schools will be especially interested in titles listed under headings such as Anti-War, Christianity, Christmas, Death and Dying, Family Life, Guidance and Values, Meditation, Prejudice, Religion, and Teacher's Education.

A copy of this catalog is yours for the writing (Pyramid Films, Box 1048, Santa Monica, CA 90406). While you're writing, ask also for the 12-page minicatalog **A THEMATIC INDEX OF 101 FILMS FOR RELIGIOUS EDUCATION**. All films listed in either catalog are available for purchase or rental from Pyramid. Many may also be rented from local, regional, or denominational film libraries.

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*Frederick Nohl, editor of this column, is a special assignments editor for the Lutheran Church in America's Division for Parish Services, Philadelphia, PA.*

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## REVIEWS

### A THEOLOGY OF CHRISTIAN EDUCATION

*Author: Lawrence O. Richards*

*Zondervan Publishing Co.,*

*Grand Rapids, Michigan, Grand Rapids,*

*Michigan, 1975.*

*Hardback, \$8.95.*

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#### *Reviewed by*

Rev. Ronald J. Nydam, associate pastor and education director of Third Christian Reformed Church, Denver, Colorado.

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Reading this selection is very much like walking into the classroom — attending a series of good classroom lectures. The author carefully creates the setting in the “classroom” of this book for a thorough examination of the whole approach to Christian education as we know it in our churches. Richards is a master of communication — helping the reader to peek behind the scenes of many contemporary church school programs and observe the foundation they rest upon. The book is both an interesting investigation of what we are doing today and a strong recommendation that we rethink the educational dimensions of ministry and move to a nonformal interactive personal style of learning.

Part I of the book is a particularly helpful display of the theological considerations that need to be made in planning an educational program. Richards boldly criticizes the formal impersonal classroom as hardly conducive to learning. He carefully defines learning as much more than receiving information, and, using a “whole person” focus, he calls for a learning approach that deals with all aspects of the student’s life. He says,

“We must be ready to abandon our dependence on precedents established in a secular educational system which is not concerned with likeness but with information, and to

design a unique educational process rooted in Scripture’s concern for the nurture of life.” p. 35.

Richards contends that the church has been sold too easily on the secular education model, and so has greatly reduced its ability to be an agent of transformation. We who are satisfied with the “formal” approach promote a view of man which separates him into categories of intellect, emotion, and spirit, and facilitate little change in the student’s life. He comments:

“The ‘school’ model of education, with its single teacher whose concern is with content, is totally inadequate for Christian education. Whatever educational approaches the Christian develops to express the unique educational ministry of nurturing the development of Christ’s life, those approaches must reflect the Bible’s teaching that the communication of life is a mutual ministry of and for all.” p. 46, 47.

The book has in this first section a well-thought out theological foundation for Christian education. Richards takes care to evaluate the teaching style of Jesus Christ and the early Christian Church, using these as models for his approach to a nonformal, personal, life-related approach. Each chapter begins with a brief statement of purpose, helping the reader set his sights on the issue discussed. Each chapter concludes with workshop-style exercises which force the reader to work out his own theology of education.

Part II of the book puts the above mentioned principles to work in the parish setting. The author examines the church as a body, indicating that interaction at this level can be a vital learning experience, especially when the pastor



plays a non-authoritarian facilitating role. The church itself becomes a laboratory for learning. Richards also deals in detail with the area of childhood education, emphasizing the need for new approaches and the importance of the home as the primary teacher. He devotes seven brief discussions to adult education, calling for a combination of strategies to be used; for example, from our one-to-one interaction to participation in congregational worship.

The book is concluded with a brief restatement of Richards' themes in the areas of critical issues, design, and the use of the supernatural in Christian education. The author has forcefully challenged his readers to *think* about what they do as educational leaders. Reading *A Theology for Christian Education* will expose one to many unasked questions about our didactic work in the church and may assist one to avoid the "cultural pitfall" into which we so easily fall. This book is a basic text for responsible work as educators in the Kingdom.

*Educators Guide to Free Films, 37th Edition*  
Paperback, 731 pp., 1977, \$12.95

and

*Educators Guide to Free Filmstrips, 29th Edition*  
Paperback, 174 pp., 1977, \$10.00

Edited by Mary Foley Horkheimer and John C. Diffor and

*Educators Guide to Free Audio and Video Materials, 24th Edition*

Paperback, 234 pp., 1977, \$10.25

Editor: James L. Berger

All published by Educators Progress Service, Inc.  
214 Center Street

Randolph, Wisconsin, 53956

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#### *Reviewed by the Editor*

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Catalogs are usually free; their products cost money. *Educators Progress Service, Inc.* annual catalogs cost money; the products are free.

These three catalogs list films, filmstrips, and a variety of other audio-visual materials supplied free by business, industry, agencies, and government. All the materials listed are summarized briefly but carefully, and the descriptions are sufficient to provide teachers with information helpful in selecting appropriate media for use in

almost every discipline.

Identical organization of the three catalogs makes them easy to use. Besides being indexed under broad subject areas, the media are cross-indexed by title and by specific subject. Data such as year, length, and color or black-and-white are listed.

Instructions on ordering, particular requirements or restrictions of various sources, and availability in the United States, Canada, and Australia are plainly stated.

As Dr. Willard D. Philipson, Director of Audio-Visual Library Services of the University of Minnesota, says in his introductory essay, "the Guides bring the material to the attention of users through an organized works annotated for the purpose of selective utilization of appropriate users." The word *selective* is the key for appropriate educational use.

I doubt whether there is any media center in a Christian school which has the wealth or space to purchase and store the materials required to meet the demands of today's education. Rental fees for films from public and university libraries and private agencies seem to double or triple annually, and the cost is becoming prohibitive for extensive use. Thus the compilation of free audio-visual materials for use of public, private, and parochial schools becomes a money-saving device far in excess of the cost of the annual catalogs.

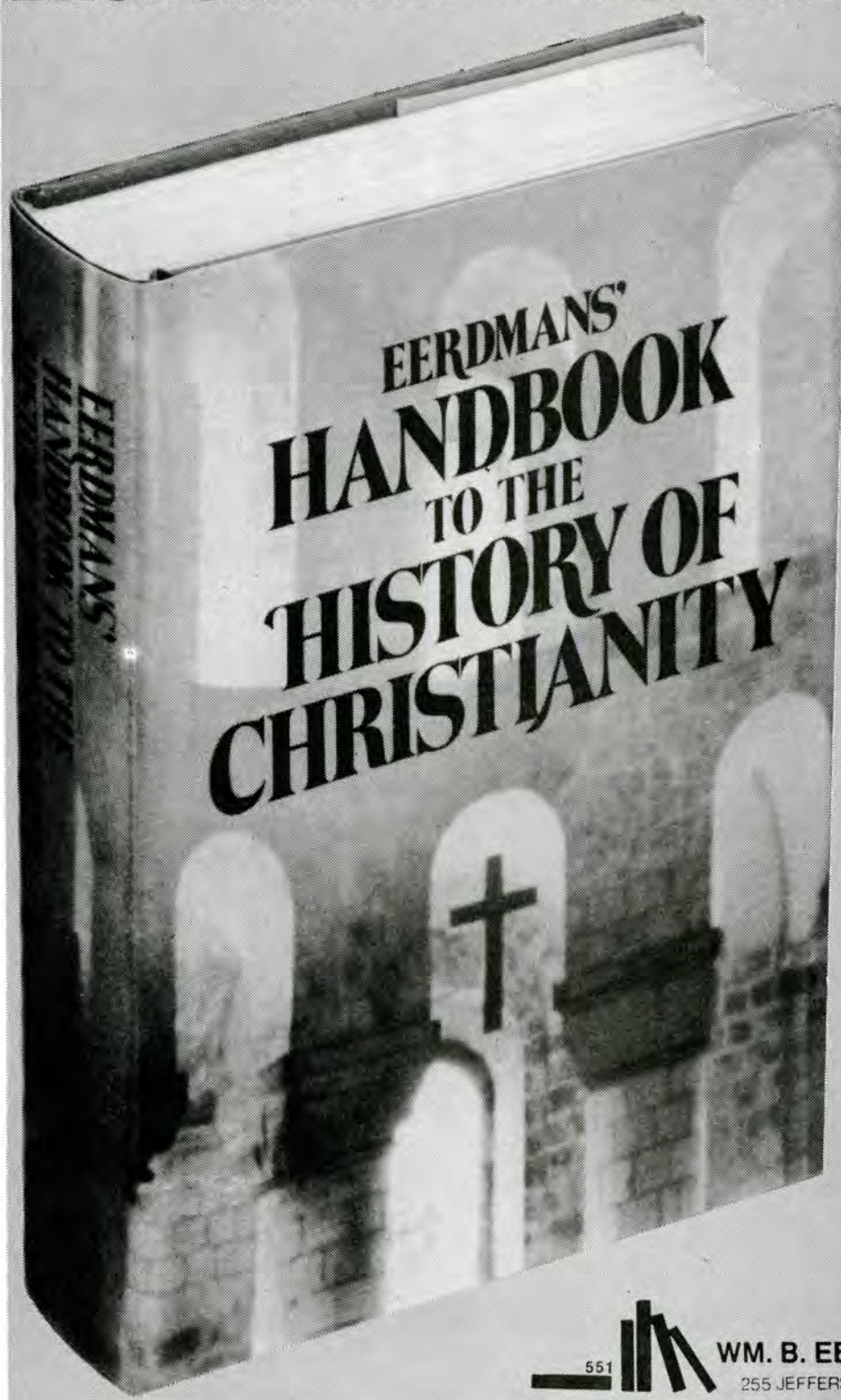
Although the catalogs are poorly bound, they can, if handled with reasonable care, easily be used for one year. The *Guide to Free Audio and Video Materials*, although careful to identify the various size and styles of media and equipment on which the media can be used, lacks a legend to explain the symbols to the non-media specialist.

Materials ordered are of varying quality and relevancy. The innovative teacher with a minimum of creativity can, after careful previewing, make appropriate modifications through pre-teaching, questions, discussion, and summaries. A written evaluation of each medium used provides fingertip suggestions from which a decision to re-order can be made.

As the "yellow pages" of the telephone directory provide armchair information of services and products, so these three media guides provide armchair convenience to the busy, budget-limited teacher to supplement resources for classroom use. I have found in the past that approximately 80-85% of my requests have been filled (if ordered in sufficient time as recommended by the source), and of those ordered, about the same percent warrant re-ordering. If you have never tried these Guides, do so now. You have enough time to make use of the free materials provided for the winter and spring of the present school year.



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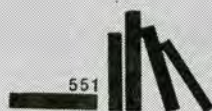


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## COMING - MARCH, 1978 - SPECIAL ISSUE RETURN TO BASIC(S)

Your questions, suggestions and manuscripts will  
be appreciated. Send them to:

Lillian V. Grissen, Editor  
Christian Educators Journal

2300 S. Birch Street  
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### Suggested topics:

"Basic" or "Basics" - what is it or what are they?  
Basic *Christian* education . . . what?  
What is the status of basics in the Christian schools?  
What is basic in kindergarten? Elementary School?  
Middle School? High School? College?  
Can Christian schools afford non-basics?  
Who decides what is/are basic(s)? Board? Administration?  
Teachers? Parents?  
Are basics alike for *all* students . . . the college bound student the  
same as the student whose formal education terminates upon  
high school graduation?  
Is the subject you teach basic? Why? If not, should it be ex-  
cluded? Why not?  
What does research indicate about basics?  
Should basics be repeated until mastered?

Manuscripts are invited on all levels of education. Both theoretical  
and practical levels are encouraged.

**THE ABOVE ARE SUGGESTIONS ONLY . . .  
YOUR IDEAS ARE NOT LIMITED TO THE ABOVE!**

**THERE IS STILL TIME FOR YOUR MANUSCRIPT TO BE CONSIDERED.**

**DEADLINE: JANUARY 1, 1978**