



# Christian Educators Journal

VOLUME 19

NUMBER 1

OCTOBER-NOVEMBER 1979

## The Status of Women in Christian Schools

Helen Sterk Van Halsema

Page 6

## Why Teach Logic

Allan R. Bishop

Page 11

## Independent Education in Alberta

Gary Knoppers

Page 16

## Organizing the Social Studies Curriculum

Marlow Ediger

Page 20

and

*Book Reviews,*

*The Asylum,*

*It Worked*

*and more*

\$1.50



# Special Issue

## Educating Students In and For a Changing Society

### TOPIC SUGGESTIONS:

Technology: a "dirty" word for Christians?

- \* historical sketch of its development
- \* impact: —positive and/or negative
  - on our lives as Christians
  - on Christian education
  - on Christian teaching methods  
(media manipulation, science fiction, etc)
  - on curriculum

Future: a frightening prospect?

- \* Impact of computer age on career possibilities
- \* Preparing for a future world
  - self
  - profession
  - Christian schools
  - students
- \* Future Shock - living with it

**Deadline:**  
**January 1, 1980**

All inquiries, ideas, and suggestions are welcome. Your manuscripts will be carefully considered. Write to: Lillian V. Grissen, Managing Editor, Dordt College, English Department, Sioux Center, Iowa, 51250.

The subjects mentioned above are broad. Choose one, or part of one, to which to write. Or, share other ideas.

## Christian

## Educators

## Journal

### STATEMENT OF PURPOSE

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

### BOARD OF TRUSTEES

*For the Christian Educators Association:*

Joel Brouwer, (chairman of the board)  
Sue Herder,  
Robert L. Otte,  
Cheryl Postma, (vicar)  
Jim Talen,  
Art Tuls

*For Christian Schools International*

Philip Elve,  
Gordon Oosterman

*For Calvin College:*

Henry Baron,  
Leroy Stegink

*For Dordt College:*

Mike Vanden Bosch,  
Abe Bos

*For Trinity Christian College:*

Dan Diephouse (secretary of the board)

*For the Pacific Northwest Christian Teachers Association:*

Charles Pasma,

*For the Southwest Minnesota Christian Teachers Association:*

Linda Beckering,

*For the Eastern Christian Teachers Association:*

Joan Huizinga

*For the Southwest Christian Teachers Association:*

George Den Hartigh

*For the Denver Christian School Association:*

Ray Lucht

*For the Association for Advancement of Christian Scholarship:*

Robert Vander Vennen

*For the Ontario Christian School Teachers Association:*

Calvin Davies

Indexed in Christian Periodicals Index

The *Christian Educators Journal* (130030) is published quarterly by the Christian Educators Journal Association, 1500 Cornell Drive, S.E., Grand Rapids, Michigan 49506. Second class postage paid at Grand Rapids, Michigan.



CHRISTIAN EDUCATORS JOURNAL A medium of expression for the Protestant Christian School movement in the United States and Canada.

#### MANAGING EDITOR

Lillian V. Grissen,  
Dordt College, English Department  
Sioux Center, Iowa 51250

#### BUSINESS MANAGER

Donald J. Hunderman  
1500 Cornell Drive, S.E.  
Grand Rapids, Michigan 49506

#### REGIONAL EDITORS

Allan R. Bishop - 2 yr  
Ripon Christian High School  
435 North Maple Avenue  
Ripon, California 95366

Bette Bosma - 2 yr  
Calvin College  
Education Department  
Grand Rapids, Michigan 49506

Lawrence Hoogerhyde - 2 yr  
Eastern Christian High School  
50 Oakwood Avenue  
North Haledon, New Jersey 07508

Harriet M. Eldersveld - 1 yr  
Roseland Christian School  
314 West 108th Street  
Chicago, Illinois 60628

Bruce Hekman - 1 yr  
Covenant College  
Lookout Mountain, Tennessee 37350

Henry Knoop - 2 yr  
Beacon Christian High School  
2 O'Malley Drive  
St. Catharines, Ontario L2N 6N7

Harlan Kredit - 1 yr  
Lynden Christian High School  
515 Drayton Street  
Lynden, Washington 98264

Gary Regnerus - 1 yr  
Unity Christian High School  
216 Michigan Avenue, SW  
Orange City, Iowa 51041

#### BOOK REVIEW EDITOR

Mike Vanden Bosch  
Dordt College, Education Department  
Sioux Center, Iowa 51250

#### MEDIA REVIEW EDITOR

Frederick Nohl

#### MANUSCRIPTS AND BUSINESS MATTERS

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

Manuscripts and correspondence concerning articles should be sent to the Managing Editor or Regional Editor. Book reviews should be sent to the Book Review Editor.

Permission to reproduce any part of this issue is hereby granted by the Board of Trustees of the Christian Educators Journal Association. Any publication wishing to reprint any material may do so by observing the following:

1. Provide credit line stating "Reprinted with permission from the (month, year) issue of the Christian Educators Journal, Grand Rapids, Michigan."
2. Send two copies of the issue containing the reprint to the Managing Editor.
3. Provide honorarium for the writer, if that is your policy.

## Christian Educators Journal

### CONTENTS

VOLUME 19

OCTOBER-NOVEMBER 1979

NUMBER 1

<b>CHILDREN'S RIGHTS</b>	<b>page 4</b>
<b>THE STATUS OF WOMEN IN CHRISTIAN SCHOOLS</b>	<b>6</b>
<b>CARTOON</b>	<b>8</b>
Robin	
<b>ASYLUM</b>	<b>9</b>
Omni's Scandal	
<b>WHY TEACH LOGIC?</b>	<b>11</b>

#### IT WORKED

Young Children Do Like the Bible

14



#### STORY

16



**PRINCIPAL'S PERSPECTIVE**  
"Time's A-Wasting"

18

#### READER RESPONSE

19

**Abolish All State Funding of Education**  
**Initial Religious Foundation Is Needed**

**ORGANIZING THE SOCIAL STUDIES CURRICULUM** **20**

**MEDIA REVIEW** **25**

**BOOK REVIEWS** **26**

**SPECIAL ISSUE** **31**





# CHILDREN'S RIGHTS

Were a gold medal to be given for the most spectacular, although foolish, achievement for children during this International Year of the Child, it might well be awarded to Sweden's Parliament for enacting a law prohibiting striking children or subjecting them to "humiliating treatment." It is now illegal for Mrs. Svensen to spank Olga's bottom for slapping her little friend, spitting on the cat, or disobeying in other matters. Under the law, even insisting that Olga sit in the corner might be considered "humiliating treatment." The intent of the law, to insist on respect for children's rights, is noble, but it will not accomplish its purpose for several reasons, one of which is that it does not relate responsibility to rights.

Children's rights are surely important, but this Swedish law is an extreme method of securing recognition for rights. It merely indicates the absurdity to which concern for children's rights can be carried. Time and occasion for well-placed discipline do exist.

Although the enactment of this law did occur during the International Year of the Child, not too much else is being accomplished. In the United States a National Commission, consisting of two senators, two representatives, and 23 others, was appointed. It is being chaired by Jean Young, experienced teacher and wife of the United States Ambassador to the United Nations. Perhaps we who believe in and support private Christian schools should complain to the Commission that our children's rights are being infringed upon. Every child, says the United Nations declaration, has the right to free education, regardless of race, color, sex, religion, national or social origin. Children in Christian schools in the United States, then, are being denied free education because of religious beliefs, although in

Canada much has been accomplished to overcome this inequity.

When we think of other rights, the right to food, clothing, and shelter, that children have, and which are not being taken care of, we weep. Weeping is not enough; we must confess and repent. We must cooperate in ventures or activities (see CSI's "Are you Hungry?", p. 5), organized to secure for children these basic rights. Christians may not play ostrich while hungry children wait daily.

---

### God's Rights

---

Nor can we ignore the changing morals in the countries in which we live. Laws, acts, actions cannot be defined easily as simple right or wrong; the complexities confuse us. And this world which bewilders adults is the world in which students live and grow and learn. It in this kind of world we teach.

---

*Very little is heard about the principles underlying. . . claims to rights. Even less is heard about God's rights.*

---

So many of today's issues and clamors revolve around rights: public rights, women's rights, legal rights, right to live, states' rights, welfare rights, right of the public to know, right of the defendant to a fair trial, juvenile rights, and, rather loudly, children's rights.

Because we live in a sinful, unjust world many claims to right are necessary and good. Sometimes, however, it appears these

rights are rights simply by declaration. Very little is heard about the principles underlying these claims to rights. Even less is heard about God's rights in his creation and to his creatures. In Christian schools each person we teach has the right to learn God's love and God's demands.

As Creator God, Savior, Lord, and King, God's rights are infinite and eternal. His rights supersede all other rights. When we Christian teachers fail to make all human rights subordinate to this truth we have effectively made man his own god in yet another way, and the struggle for rights becomes simply an attempt to retain or obtain power. Verbally we acknowledge this truth of the superiority of God's rights, but our actions sometime belie it.

---

### Right to Learn Holiness

---

Sometimes we place the child's happiness (momentary) above his need for holiness. Rev. James Kok (Denver, Colorado) once said, "God did not call us, first of all, to be happy. He called us to be holy." God calls us to serve; this is his right.

In today's pleasure-oriented society, man seeks to be happy and successful. Success equals money, position, fame, fun; all are more important than service. Football players earn more money than the president. Television daily bombards children (and us, if we let it) with glitter and glamor which reenforce the big lie of success. From kindergarten through college Christian school students must learn that true success is only that which stems from serving God.

Too often teachers counteract this giant-enemy, television, with dry, drab material

## RIGHTS (continued from page 4)

and dull methods. Research informs us how children best learn, but somehow it is difficult to translate theory into practice.

Occasionally a creative teacher bravely innovates in one classroom, but he quickly burns out in discouragement as he sees no response from other faculty members and all his efforts seem to waste away when the students move on to another school-box learning classroom. An expert once said if you want to innovate, build a moat around your classroom and fill it with alligators. What an indictment! This may work for the extremely independent, self-confident teacher who needs no encouragement and who can separate himself from what will happen next year, but for those who want so desperately to see each child's needs met by the entire faculty, the alligator-encompassed classroom gets quite lonely. Teaching the child is an all-faculty responsibility. God has a right to the service of his children, and our students have the right to learn to serve from us.

### Right to Learn Integrity

"Getting away with it" does not make an act right, even though teachers and students are often guilty of acting like it does. This pernicious idea, the idea of getting away with it, enables us to accept such things as social passing, winning at all costs (almost), accepting less-than-the-best from a student, inconsistent grading, giving less-than-the-best in our daily lesson preparing and presentation; presenting reports to the community which color truth, coloring the truth for sick days, etc. We can maintain our integrity to the extent we have learned the art of rationalization and self-deceit.

Trying to get away with it is pernicious

*God gave teachers the responsibility to teach that this world, all of it, is His world, and that students have the right to learn this from us.*

because it transfers judging the morality of an act from God's standard to our own standard. We cannot kid ourselves that students do not recognize our deceit; we are models. (We are successful in using modeling as a teaching method.) And each time we get away with something and fail to make amends we further smudge that line, which God has established, between right and wrong.

What seemed so easy and natural at first lead to the downfall of a president. But it is not so much that there might be a consequence; much more indicting is that fact that we insult Holy God. God has a right to the integrity of his children, and our students have a right to learn it from us.

### The Right to Learn Stewardship

The right of our children to be taught and to practice stewardship is easily ignored in this age of affluence. Affluence attacks us as much as it assists us. Each locality has its own problems with stewardship, but some problems touch us all: wastebaskets of good food thrown out from lunches daily, mishandling of books (one's own and others), boxes of "lost" clothing which neither students nor parents recognize as their own, paper used minimally and discarded, playground and other equipment badly damaged or marked up, etc.

Holbert Robinson (*Early Child Care in the United States of America*) notes that child-rearing manuals focus

on the individual child, his "self-realization through self discovery" and "self motivated behavior." While other people are to assist him in his process, they are not to get in his way. As for the question of the child's obligations to others—especially to those not his own age—the training manuals are strangely silent.

For the Christian, the obligation to others, the obligation of stewardship, falls into place only when we see the rights of God. God gave teachers the responsibility to teach that this world, all of it, is his world, and students have the right to learn this from us.

### The Teacher's Task

True, the Holy Spirit works in the heart, but to excuse our responsibility with this dismissal can be a cop-out. Children who are children of God's covenant have the *right* to be taught that God's rights always supersede theirs and ours. God's rights supersede *all* rights, and only insofar as we are sensitive to these rights can we sensitize children to God's rights. [CEJ]



We at Christian Schools International are! Hunger Coordinators in nearly half of our member schools are! Administrators, teachers, students, and parents are!

We're all hungry, in the sense of being eager to develop awareness of God's special concern for the hungry people of the world. We're eager to encourage a distinctive response of Christian love in action.

With the theme

**BIG IS NICE . . .  
SMALL IS BETTER  
(For All of Us)**

we are presenting the challenge to  
CARE as Christ did for other humans, to  
PARE our excesses in order to  
SHARE the savings with those in need.

A united effort of concerned Christians who see the wisdom and the need for simpler lifestyles can work miracles through prayer, study, action, and sharing.

The Curriculum Department of Christian Schools International has developed a free Hunger Awareness Kit to send to each member school which has an interested, enthusiastic Hunger Coordinator. If your school does not yet have a Hunger Coordinator, fill out and clip the form below. Mail it to Curriculum Department, CSI, 865 28th Street, SE, Grand Rapids, MI 49508. We'll send you our free World Hunger materials in return!

HUNGER COORDINATOR \_\_\_\_\_  
SCHOOL \_\_\_\_\_  
ADDRESS \_\_\_\_\_



# The Status of Women in Christian Schools

Last September, a questionnaire on the status of women in the Christian schools appeared in the CHRISTIAN EDUCATOR'S JOURNAL. The following article describes the results of that questionnaire.

During my three years of teaching in a Christian high school, I was the only female teacher who taught male students. None of the other three women on our staff of about thirty-five teachers experienced direct classroom contact with male students. One woman taught girls' physical education; another, home economics; the third served as librarian. In the lounge, many discussions focused on the role of women professionals in our school system. Some teachers felt women couldn't control high school students well enough to be effective teachers. Some believed that, while at the elementary level it was important for students to have exposure to both male and female role models, at the high school level only men were necessary and effective. Undoubtedly, similar discussions have taken place in our schools across the continent. However, our discussions lacked a basis in fact. A desire to learn the facts led to this study.

The Christian Reformed Church Synod's 1978 decision to permit the ordination of women as deacons and its 1979 suspension of that decision pending further study spawned much controversy over the rightful place of women in our community. In *The Banner*, letters and articles hotly debate the ecclesiastical status of women. Other publications, such as the *Reformed Journal*, also have devoted space to the "woman question." So, although the idea for this study grew before the Synod's decisions, it is now especially timely to consider the status of women professionals in our schools.

Though we have been taught that in Christ there is "no male or female," Christians struggle over how to express that equality in practice. Long-accepted

behavioral norms have everywhere been called into question. Any questioning of the *status quo* threatens some, and the questions in this survey had a similar effect. While women generally applauded their intent, men often seemed angered by them. Some took the study to be an insult to the Christian School

---

*this study is but a first step toward providing a factual basis on which to evaluate the professional status of women in our schools.*

---

system. Without analysis based on fact, however, no reasoned discussion can take place. The point of this study was to determine whether there is unwarranted sex discrimination in our schools' policies, and not to castigate these schools.

As far as I know, no other such survey has been published concerning our schools. Hence this study is but a first step toward providing a factual basis on which to evaluate the professional status of women in our schools. Other studies and much discussion must follow. But above all, these studies must be informative, and the discussions informed.

---

## BACKGROUND INFORMATION

---

The questionnaire was adapted from one which appeared in *The Ms. Reader*, a collection of essays which were originally published in *Ms. magazine*. A few changes were made, tailoring the questionnaire to a school setting. Certain questions, such as the last four, were suggested by fellow faculty members. Thirty-one people replied—not enough to establish a firm statistical base, but enough to make interesting reading. Responses came from a total of twenty-

seven schools, including Calvin College. The sexes were equally represented: sixteen women and fifteen men. While the bulk of the replies came from elementary school teachers, three Calvin College teachers and five administrators also filled out questionnaires.

---

## RESULTS

---

Though the sample was small, the results were revealing. As expected, a majority of elementary school teachers (62 percent) were women. In the high schools, the percentage of female faculty members declined to 36 percent. At the college level, that percentage fell even more dramatically to approximately 13 percent. In the twenty-six non-college schools represented, only seven out of fifty-four administrative positions, or 13 percent, were held by women. Four of these women worked at the

elementary level, three at the junior and senior high level. Representation on school boards was very low: only 6 percent of the people serving on boards were women. Canada leads the United States in female board membership. Eleven of the fourteen women live in Canada, the other three in Salem Heights, Illinois (Salem Heights School), in New Jersey (Eastern Christian), and Grand Rapids, Michigan (Creston Christian). Non-administrative and non-teaching staff, such as secretaries and custodians contained 52 percent women. (This statistic again excludes Calvin College, where the figure is approximately 67 percent).

Answers to the survey showed that women are fairly well represented on the teaching (50 percent overall, excluding Calvin College) and on the support services levels, but poorly represented in administration and on school boards. No respondents ventured an opinion why there are so few



women in administrative positions.

*women are fairly well represented on the teaching level, but poorly represented in administration and on school boards.*

However, several explained their schools' policies on board nominations. In some schools, retiring board members may nominate their successors, which usually eliminates the nomination of women, as men do the nominating. One respondent reported a clause in his school's constitution "that allows board members to screen nominees for the board and thus far. . . female nominees have been scrapped!" Such situations seldom lend themselves to change. In business, personal contacts—a "good old boys" network—often influence

hiring decisions. The same holds for political appointments. A similar network may well operate within a particular school board, and it is difficult for a woman to break into such a men's club, especially if she must wait for one of the men to invite her to join.

This does not mean that school boards consciously set out to exclude women from membership, but that a board which nominates from within may unconsciously fail to consider qualified women candidates when filling a vacancy. However, not all schools represented follow the closed nominations policy. Some schools do have women on their boards, though the respondents did not explain how they attained this position. One man wrote that even though in his school they do not have female board members, nevertheless they "have a unique constitution that allows people to 'file' for board, and a woman may file too if she wished." In such cases, at least, the door remains open for women; the decision is theirs.

Lest this seem like trivial quibbling over an

unimportant issue, let us briefly consider why it may be beneficial for school boards to have women as members. If the board determines school policy (and most do), it plays a role in shaping each child's education. The welfare of the child is a concern of the mother as well as of the father, and so both should rightfully have a voice in their child's education. Consider, too, which parent usually has the closest contact with the child. It has been my observation that the child shares his school day more with the

mother than with the father. In the typical case, the mother may actually know more about what goes on at the school than the father, and thus be in a position to make more informed decisions on school policies. At least, since both parents share the task of nurturing the child at home, both are to that extent qualified to address issues which affect his development at school.

continued on page 22

**"IN THE NEXT DECADE (OF CONTEMPORARY AMERICAN HIGHER EDUCATION) STUDENTS AND SCHOLARS WILL BE IN MUCH CLOSER TOUCH WITH REAL WORLD PRACTITIONERS. PRACTITIONERS WILL PARTICIPATE MORE IN THE CLASSROOM. SCHOLARS AND STUDENTS WILL PARTICIPATE MORE IN THE WORK PLACE. THE CONTENT OF ACADEMIC MAJORS WILL INCLUDE MORE APPLIED LEARNING AND EXPERIENCE THAN HAS BEEN THE CASE HERETOFORE."**

*Jack R. Vander Slik, Ph.D., Academic Dean, Trinity Christian College; in a paper entitled, "Trends in Contemporary American Higher Education and Some Views for the Future at Trinity Christian College," delivered at Trinity Christian College's faculty convocation, 1978.*

Trinity Christian College is a leader in blending quality Christian liberal arts education with practical application through

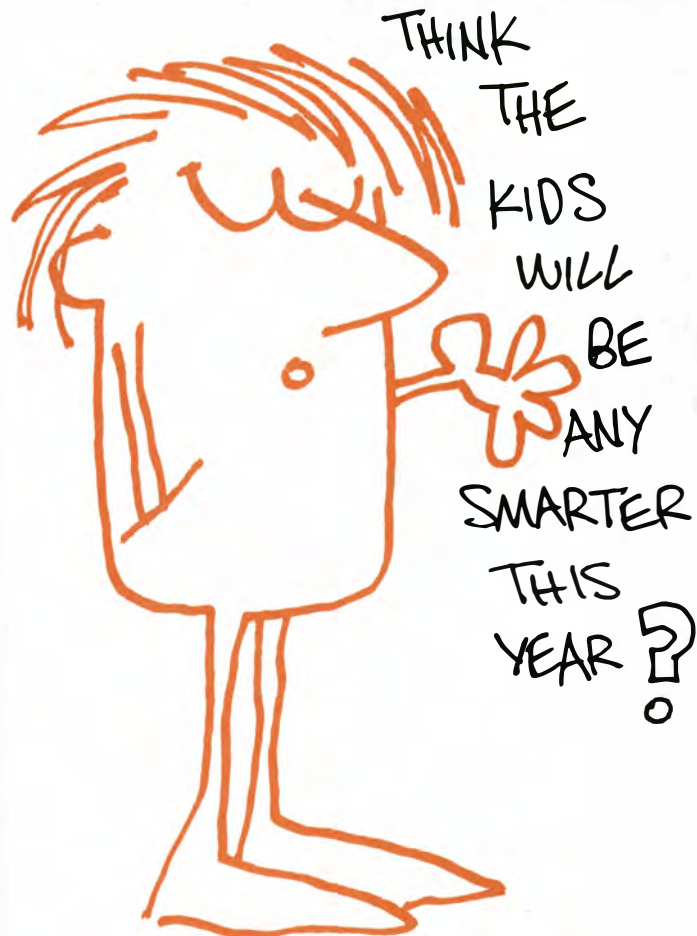
- Extensive educational use of the unique resources of its location near a major metropolitan area.
- Field technology or internship opportunities for every student in all academic programs.
- Faculty with both academic and applied qualifications in the subjects they teach.
- Unique semester-long off-campus programs in Metropolitan Studies and overseas study in Spain.
- January Interim program focussed on identifying and entering a variety of career fields.

For more information and a current catalog describing Trinity's unique blend of theory and practice in Christian higher education, write: **Mr. Keith Vander Pol, Trinity Christian College, 6601 West College Drive, Palos Heights, Illinois 60463.**

- Equal Opportunity - Affirmative Action Institution -



# The New School Year



I'M  
AFRAID  
IT'S  
FAKE  
OUT  
TIME  
AGAIN



ROBIN

I'VE BEEN JOGGIN' ALL  
SUMMER JUST  
TO BE IN  
BETTER  
CONDITION  
THAN MY  
STUDENTS







# ASYLUM

H.K. Zoeklicht

## Omni's Scandal

They chewed their mid-morning snacks silently. The only sound was that of Sue Katje grimly sipping very hot coffee. She looked over her styrofoam cup at the somber faces of the Omni Christian High School faculty who had gathered at 10:20, after chapel, for the usually refreshing social break.

"How long have they been there?" asked Steve Vander Prikkel, "It's like a jury being out."

"They met at nine o'clock," said Sue, "First the executive committee met for about an hour with Dr. Rip. And then they called John in." She paused before adding, "I have never seen John Vroom look so sick. It almost makes you feel for him right now."

"Not me," said Bill Silver coldly. "I feel for Omni Christian High School right now. For the life of me, I can't figure out why the Bible teacher of a Christian High School thinks he can get away with attending a pornographic movie. Not just an X-rated movie. No. Pure porn! In a pornographic theatre! The Hot Cat! Of all places that advertise "live entertainment" in the paper. Have you seen their ads in the *Tribune*? Nosir, my sympathies are with the school. John has hurt all of us, the whole Christian community. He's a big boy now, and he is responsible for his actions."

"Boy," chuckled Matt De Wit, "I'll bet John almost died when the police broke in there and took him down to the station for questioning." But then Matt became serious. "Why do you suppose the *Trib* found it necessary to print the names of the people they caught in there? What good does that do?"

"Well, it makes for interesting reading," said Vander Prikkel, "But. Bill is right. Whether Vroom is innocent or guilty, the hot publicity will do us no good here at Omni, you can bet on that. Has anybody talked to John? Does anyone here know what *his* story is?"

They all looked at each other. Matt De Wit offered, "That's a tough thing to talk to a guy about. I was going to call him yesterday morning, and then I decided to wait and see him at church. And then he didn't show up for church. Minnie wasn't there, either." Then he added, "And I guess I was glad they weren't there. I wouldn't have known what to say to them. People were sure talking after church."

"I think I know what happened," said Jenny Snip, Principal Rip's omniscient secretary. Dr. Rip mentioned to me first thing this morning about the Executive Committee meeting this morning, you know, and he said," and here Jenny paused and lowered her voice and looked around for effect, "that Mr. Vroom went to that theater and that dirty picture because he felt the need to find out what was going on in the community, especially since some of our kids supposedly, you know, have gone to the Hot Cat. And that's against the law, you know, since they're under eighteen."

"Hah!" snorted Silver, "And he's always quoting Corinthians to us about "Whatever is good, true, wholesome, or whatever, look on these things."

"That's Romans," said Matt, "No, it's Philippians, near the end of the book."

"I don't care where it's from," responded Bill, "He's always so pious with us. Now we see how deep it is."

"When did all this take place?" asked

Ginny Transma.

"Saturday night," snapped Snip.

Bob Den Denker had been listening to the conversation but saying nothing. Now he got up from the big naugahyde chair in the corner of the faculty room, ambled to the coffee urn, drew a cup of coffee, and looked at the group.

"Listen," he said, "this is no small matter. We have a special obligation now to act like Christian professionals in a situation like this."

"What does that mean?" came from Steve Vander Prikkel.

"Well," responded Bob, "for one thing it means we've got to be supportive of our colleagues. For example, we've got to do what we can to stop the flood of gossip that's going through our community. John and his family are going to be hurt by all that talk. We mustn't add to it. That's one thing."

Den Denker sipped his coffee and continued. "For another thing, we've got to assume that John is innocent until we know otherwise. And even if it should be that he has been indiscreet, he and Minnie and the kids need our support—they're entitled to it."

"How do you do that?" asked Vander Prikkel.

"Well, you sit next to him at chapel, you kid him about the Dodgers, and you know, you try to act like business as usual," offered Matt.

"But it isn't business as usual," insisted Vander Prikkel.

"Well, then," said Den Denker, "you find the right moment, look him in the eye and squeeze his arm or shake his hand. You find some way to let him know that he's not a

\*H.K. Zoeklicht continues a jesting though penetrating observation of faculty room chatter.



moral leper. We've got to do something. We can't let him be isolated now."

Kurt Winters now spoke for the first time. "I think you're right," he said to Den Denker, "but it ain't easy. Think about the fun all the critics of Omni are going to have with this. Grist for their mill."

"That's the other thing," said Den Denker, "We have an obligation to the school too. We need to support the administration and the board too in this thing. Right now that executive committee and Rip are suffering too. I think. . ."

The door opened, and a pale John Vroom walked stiffly to the closet, reached for his jacket, and without looking at any of his mute colleagues, left the faculty room.

Kurt Winters said, "I think he blew it."

Sue Katje added, "Right. Did you notice? This is the first time that I can remember that John walked past that table without grabbing a jelly doughnut. He must be in deep trouble."

The ten-thirty bell rang, signaling third hour. As the troubled teachers moved towards the door, principal Peter Rip entered the room for his belated morning coffee. "I don't know, boys," he said, shaking his head, "I just don't know what to think." CEJ

#### SIXTH GRADE BONERS

English: What kind of a noun is trousers? Answer: An uncommon noun because it is singular at the top and plural at the bottom.

#### WE CAN SERVE YOU

Our specialty as a college is to train evangelists, missionaries, youth leaders, and effective members of Christ's church.

- Four year training for missionaries, church Christian education workers, evangelists (B.R.E.)
- Two year course for missionary candidates with technical skills or for personal growth (A.R.E.)
- Two year course for transfer to liberal arts college in preparation for teacher certification, seminary admissions, etc., with Biblical studies concentration (A.A.)

We would like to help you explain these programs to your students. Ask us for additional information.



REFORMED BIBLE COLLEGE  
1869 ROBINSON ROAD, S.E.  
GRAND RAPIDS, MI 49506  
616-458-0404

## TELL BIBLE STORIES EVERYONE WILL REMEMBER



Betty Lukens Felt Figures, so beautiful and 3-dimensional, you feel like you are really there.

#### COMPLETE BIBLE STORY SET:

- One set tells ANY Bible Story.
- 512 pieces: men, women, children, animals, indoor and outdoor objects.
- REAL FELT in 17 colors. Real felt sticks to felt so easily.
- Felt figures last a lifetime. Simple to cut and use.

Set contains one basic background. Teacher's Manual shows how to set up stories— enough examples to last 3 years.

#### OTHER SETS AVAILABLE:

##### Extra large Tabernacle set:

Complete in every detail. Best used with purple board cover.

##### Tiny Tots Set:

Extra large Bible story figures 20" high. Total 58 figures.

##### Two Ways Set:

Shows children how to choose between right and wrong.

Available at your bookstore, or mail card to:

### BETTY LUKENS, P.O. Box 178-J, Angwin, CA 94508

Please send me:

☐ COMPLETE BIBLE STORY SET— \$69.95

☐ Tabernacle Set—\$8.95

☐ Purple Board Cover—\$5.95

☐ Children of the World—\$8.95

1 dozen, 12" beautifully screened in full color.

Total Enclosed \$ \_\_\_\_\_ ☐ C.O.D. add .85

California Residents add 6% Sales Tax

☐ Send me Free Information

☐ Tacky Glue—\$1.95

☐ Tiny Tots Set—\$21.95

☐ Two Ways Set—\$9.95

☐ Blue Board Cover—\$5.95

☐ Christian Armor—\$6.95

12 Theme Talks

12 Stories

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

## HAVE YOU MOVED?

Fill in your new address:

Name \_\_\_\_\_

Address \_\_\_\_\_

Mail to: Donald J. Hunderman 1500 Cornell Dr. S.E. Grand Rapids, MI 49506



# Why Teach Logic?

Each fall, as I look over the first batch of essays that I assign to introduce the study of logic, I am apt to lament, to whatever dear friend happens to be within earshot, "My dear friend, I am afraid our young people are a bunch of incipient Relativists." And my dear friend, his mind perhaps still affected by the rigors of his summer vacation, and preoccupied in calling a distributor to find out why his order of typing manuals or sweat socks hasn't arrived yet, is apt to reply, "Yah, yah, I got insipid relatives, too." But this year I have decided to make my lament to a broader and more perceptive audience. The fact is, I *do* fear our young people are incipient Relativists.

Fortunately, the experience that has led me to this diagnosis has also presented a remedy for the malady. In this paper I would like to share this experience and encourage other educators to consider the importance that a grasp of the basic concepts of formal logic can have in helping our students develop and understand their Christian world and life view.

---

## A DIAGNOSIS

---

For several years I have been teaching logic as part of a composition course. One standard assignment has been an introductory essay designed to find out what opinions the students hold about the reasoning process and, at the same time, to begin to channel their thinking towards discovering the presuppositions necessary to a meaningful study of logic.

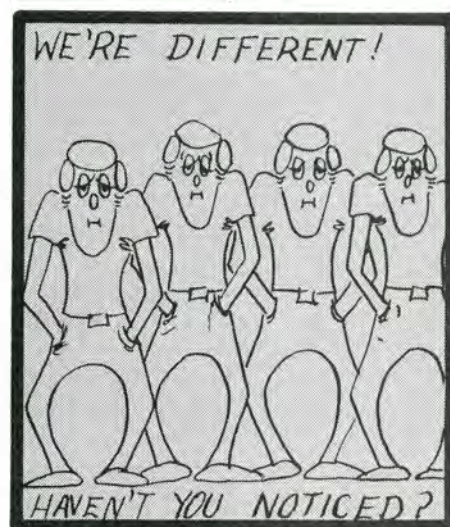
The students have all heard people say things like "Think!", "Use your common sense!", "Act rationally!", "Be logical!". They themselves have no doubt said such things. Often such statements merely express the speaker's disapproval of another

person's actions. But there are two basic presuppositions underlying the words chosen to express that disapproval: 1) There *are* standards of human rationality; these seem to be known to the speaker but not to the other person. 2) A person *can* improve his mental powers or become "more rational."

But *would* the speaker—or *do* the students—assent to these presuppositions? In the essay, the student is asked to start formulating and articulating his own opinions. I want him to write his way towards the conscious realization that there must exist some norms or standards for evaluating rationality that apply to all people. Originally I thought that getting the student to realize that there are such objective standards of rationality would be the key to teaching the unit, for then the student could also assent to the idea that one's reasoning abilities can be improved. If there were no objective standards for measuring one's rationality—if any conclusion could be accepted as "logical" just because its propounder said it was—there would be no basis for *improving* one's reasoning; all that could be done or claimed would be to say that one's reasoning *changes*. There would be no way of deciding if the new conclusion were better, or "more rational," than the old.

I remember that the first time I read the results of this assignment I was amused to find that the students all agreed in thinking that everyone thought differently. I reasoned that this ironic turn of events was probably the result of a misunderstanding of the terms. So I clarified the terminology and took an opinion poll. The results were not different. In subsequent years I even weighted the essay's directions towards eliciting an affirmation of objective standards by asking, if there were no standards, what could possible be *meant* by a statement like "Be logical" or terms like "reasonable" and "rational." My implication was that such terms would lack meaning if there were no objective standards. But in class after class since then, the pattern has been confirmed. Presenting the issue to freshmen in a

secular university, the majority was nearly 90 percent; with juniors and seniors in a Christian high school, it has been about 75 percent.



But, paradoxically, despite the fact that they had eliminated the possibility of recognizing or measuring improvement in rationality by declaring it a subjective matter, the students also overwhelmingly said, yes, indeed, one's rationality *could* be improved. Clearly there was some unclear thinking going on.

I am not sure when I began to consider the teaching of logic in the light of an overview of my aims as a Christian educator—or rather as a Christian who also happened to be an educator, for I know it began to take place while I was teaching in a secular university. The motto of the University of Wisconsin speaks of "sifting and winnowing" the facts and experiences of life in the quest for truth. But here was a position that undercut the very possibility of the quest for truth. If one seriously held that there were no objective standards, then epistemologically (that is, as regards the nature, origin, and limits of human knowledge) he would be staking his tent in the camp of the Skeptics and Relativists. What kind of philosophy could a person

continued on page 12

---

Allan R. Bishop, former Assistant Professor of English at the University of Wisconsin-Superior, now teaches English at Ripon, California, Christian High School. He is the California regional editor for CHRISTIAN EDUCATORS JOURNAL.



hold to who believed not only that his own mind was the measure of all things, but also that his neighbor's mind was equally "true," even though it might measure things differently, even coming to conclusions opposite to his own? Worse, as a person tried to apply his world view to his everyday actions—to develop his moral code of conduct, in other words—why should he accept such precepts as "civic duty," much less the Christian teachings of being a responsible steward of his possessions and of the environment he shares with other humans, of loving his neighbor, of being his brother's keeper?

---

*the basic concepts of formal logic can our students develop and understand their Christian world and life view.*

---

In short, if a person were to seek consistency in developing his philosophy, his Relativistic or Skeptical epistemology would necessarily extend into his metaphysics and ethics. This was not the kind of view of life I could wish my students to develop. I certainly did not want them to develop it unwittingly, for other evidence led me to conclude that these presuppositions had been absorbed from our cultural ethos rather than from any parental precepts or from conscious choice. I suspected that what I was seeing in the answers to the two key questions I had posed in the essay and opinion poll was a reflection of modern America's chaos of cultural values: We live in an individualistic society—we like to think of ourselves as "unique," whether we are or not. To assert that one person is in any way

---

*students also overwhelmingly said, yes, indeed, one's rationality COULD be improved.*

---

like someone else is unthinkable. But America is also an optimistic culture that believes anything and everything can be "improved," especially by funneling it through an educational system.

Few students at this age have a consistently developed philosophy, but it is the persistent aim of the home and church to impart to its young both the ethics of orthodox

Christianity and the world view that is posited on a knowable (*in as far as he has revealed himself*), absolute God who is Creator, Sustainer, Redeemer of an orderly, though sin-darkened, universe. If our young people openly reject these views, or seem to regard them as unimportant and wander away from them to join the rest of American society in "doing its own thing," one of the causes may be this: They have been soaked in the extreme individualism of our age, accepted it as a basis for their view of the way their minds work—of who they are—and virtually unconsciously extended its suppositions into their emergent philosophies.

---

#### A REMEDY

---

The Christian school can serve the home and church by challenging the student to think through the implications and paradoxes of the Relativist epistemology that is being foisted on him by our culture. But merely to teach "problem solving" or even the rules of formal logic is not enough, I have found, to shake students loose from their ultra-individualistic positions.

In my high school courses, I teach inductive reasoning in the junior year, deductive in the senior. Since all students in the school take these courses, I have divided the topic this way in order to help them master the individual branches of logic with a minimum of confusion. Logic could be taught much differently in an honors or college prep class. But this division has revealed some interesting and important lessons to me.

At the end of the junior year there is little statistical change in the students' opinions. They learn that principles such as relevancy, non-contradiction, numerical sufficiency, and precedent are the factors that cause all of their minds to declare a given conclusion "true" or "false" or "more probably true" than some other conclusion. Nevertheless, only a few switch their opinions and begin to think that perhaps all human minds *do* operate in the same way and that, therefore, there are objective standards of rationality.

On reflection, this is not too surprising. The average high school junior is not used to letting abstractions influence his opinions! Moreover, when a person reasons inductively, much *does* depend on his "individual" viewpoint—his particular background and experiences. This viewpoint will determine how he will interpret given facts and what weight he will ascribe to them. Inductive reasoning leads only to "probable truth," and it is not rare for the "highly improbable" explanation to be the one that actually corresponds to reality. In short, in-

ductive situations, and thus inductive reasoning, are conditioned by the infinite variety of human experience. It is not surprising that the young student is more impressed by the variety than by the principles which sort out that variety and aid him in drawing conclusions about it.

It is not so, however, with deductive reasoning. Deductive reasoning focuses not on the relationships between reality and statements about reality, as does inductive, but on the relationships between one statement and another. Its immediate goal is not truth, but validity (what necessarily *must* be concluded because it is contained in the other statements in the problem). Deduction is not, of course, divorced from reality, but the content of its statements need refer to it. (Most logic students are familiar with such nonsense formulations as "All troglodytes are klutzes. Sam is a troglodyte. Therefore. . .," or "All squares are circles...") Deduction is concerned with the forms, not the content of the argument.

With inductive problems, the student could arrive at plausible answers almost in-

---

*it is the persistent aim of the home and church to impart to its young both the ethics of orthodox*

*Christianity and the world view that is posited on a knowable (in as far as he has revealed himself), absolute God who is Creator, Sustainer, Redeemer*

---

tuitively. But in deductive logic the rules that govern the formation and working out of the various types of syllogisms need to be learned and consciously applied. The student cannot avoid becoming aware of their existence and operation. Also, whereas there is always a legitimate diversity of opinion about the "right" answer to an inductive problem (e.g., What is the best bait for catfish?), there is only one right answer to a deductive syllogism.

When students are given a deductive problem before studying deductive logic, they are confused about the right answer. They may be divided 50-50; they may even be 100 percent in agreement on the wrong side! But by learning and applying the rules for valid syllogisms and by drawing sketches, it is almost always possible to get 100 percent agreement on the right answer. As I like to point out to my students, this change takes place without force. Their minds are shown



the way things are, and they give assent to it. The patterns in the syllogisms correspond to those in their minds. There is never any blood on the floor after the intellectual "battle" has taken place. In fact, there are not even any pouts or long faces at having been "wrong." The satisfaction of having arrived at the correct answer and of knowing *why* it is correct overcomes whatever humiliation might have been attached to having had the wrong answer.

What is the result of this experience? Almost invariably, their essays and another opinion poll show, the students have become convinced by the end of the course that there are objective standards of human rationality. But this is not an automatic consequence. If the teacher does not make a point of raising the original question, of presenting and explaining it, a number of students will miss this point altogether and—so strong is the influence of our individualistic culture—revert to their original positions when asked, "Do all human minds, as reasoning instruments, work the same way?"

In other words, if the philosophical value of teaching formal logic is to be realized, the teacher's goal must be to teach the concept—that which logic tells us about ourselves as human beings—not just the methodology and practice of logic. Teachers of math and science, subjects which naturally present opportunities for discussing for-

periences with inductive and deductive logic. Usually he is only too happy to disavow his former position as, after all, only the misguided opinion of an inexperienced and callow *junior*!

Having experienced this lesson in how their minds work, the students have found that their worth has not been diminished by not being totally "individualistic." They have discovered something more about who they are, as human beings, and have, at least in this area, entered the community of mankind. They are thus a little better prepared to continue that process of "going one step farther on one's own" that marks the truly educated person, as they develop a harmonious Christian world and life view.

#### A REWARD

In closing, I should add just this last set of reasons for teaching formal logic. Students

need to feel that they have learned something, that formerly there was a gap in their knowledge which has now been filled up. And teachers, too, need to know that they are getting through, that important concepts they are presenting are being understood and accepted. These comments, from seniors nearing the end of their high school careers, show that teaching logic can fulfill both needs.

"For the past eighteen years I was under the impression that everyone's mind worked differently, but now I begin to wonder. I had been assuming that when people came to different conclusions on the same issue, it was a result of different thinking processes. Now I'm beginning to think that the same process is generally used for a given situation, but that *faulty reasoning* is what results in different conclusions."

"Thanks for taking the time to teach us logic." CEJ



mal logic, may find various ways of achieving this. For the composition teacher, one technique is to give the student back his first logic essay, written as a junior, and ask him to discuss the issue of objective or subjective standards for human rationality in the light of that first essay and of his subsequent ex-

## ARE TEXTBOOKS HARMING YOUR CHILDREN?

by James C. Hefley

Are Textbooks Harming Your Children?



James C. Hefley

Originally published under the title, *Textbooks on Trial*, this vivid testimonial of the work of Mel and Norma Gabler to influence publishers and school textbook adoption committees to produce and select better, wholesome, patriotic books for our classrooms sold well in hard-cover, and is now introduced for mass market sales.

Christian parents are shown how they too can be involved in their children's education and maintain a ministry in the public schools.

4-38-1 trade paper, 220 pages

\$3.95

Order from your local Christian bookstore or from:

**mott media**  
BOX 236, MILFORD, MI. 48042



"Publisher of  
Christian  
Educational  
Materials"





## It Worked

# Young Children Do Like The Bible

by Martha K. Kauffman

*Although it is written about the first grade, the following article can be an inspiration to anyone who teaches Bible, as it shows the variety, depth and suitability of Bible study for any age child when in the hands of a sensitive and creative teacher.*

*II WORKED! is meant to be a practical column for elementary teachers. As the title indicates, it is a sharing of ideas that have been found to be useful and exciting to the teachers who have tried them. All of you are welcome, even urged, to tell us about your brainstorm that became successful classroom experiences.*

G. Rey

Have you ever watched children playing church? How they imitate their ministers, parents, and teachers!

Most children from Christian homes respect the Bible. They pretend to read it long before they can read, and they cherish their first Bible or Testament.

When I taught several grades in a Christian school, the first graders envied the older grades. "When do we get our Bibles?" they begged. I argued that the print was too small and the words too advanced for them. When I observed their eagerness to handle other students' Bibles, I passed Bibles to the first grade. I discovered that first graders can be taught many things from the Bible.

After I have read the creation story to them, we scan the chapter to discover words with which they can identify: God, day, night, light, darkness, sun, moon, stars, trees, grass, birds, man, etc. Each one is a science lesson in itself. We also check how often the chapter repeats, "And God said." We can, further more, discover number concepts in Genesis 1. Children like the repetition and say with me, "And the evening and the morning were the first (second, third, etc.) day." We also memorize several verses.

First graders who have completed their

primers like to find statements like, "And God spoke to Moses," as we progress through the Exodus stories. Like popcorn popping, their hands rise to report another place where God spoke to someone. As we study the stories in Kings, we find the verses that say, "They did that which was good [or evil] in the sight of the Lord."

I write key words on the board before we open our Bibles. We then find a key verse or two before I read the story from a Bible story book. To avoid excessive paging, we open and close our Bibles together. Each day students place markers in their Bibles, following directions printed on the blackboard.

When we use another portion of the Scriptures for memorization, we insert different-colored markers. We memorize the first part of Matthew 28 for Easter. At that time they frequently beg to "read" the passage before the group. One boy, whom I did not think knew the verses, begged to read them. I held my breath, but allowed him to do so. The rest of the class joined him in reading. Pleased with himself, he said, "Now I'm going to learn to read."

For the more advanced primaries, I say, "Let's pretend that I do not know much about the Bible. Where could I find something about Jesus' birth or resurrection?" The children busily flip pages, going from one question to another. Many

children like drills in finding key verses, competing to be the first to find them.

Young readers can begin to locate the guidelines to stories at the tops of their Bible pages: The birth of Moses, the Ten Commandments, or the birth of Christ may be a good place to start. At the older primary level, some may be ready for an introduction to the concordance.

We dare not overlook the value of songs in reinforcing the Bible. Beginning spellers like to sing, "The B-I-B-L-E, yes, that's the book for me," and point to the letters as they sing it. Sometimes we spend most of our devotional singing time on songs about the Bible. Songs listing the apostles and the books of the Bible can also be sung.

In recent years composers have set many Bible verses to music. By turning to the verse in the Bible, children can both learn the passage and the song. "This Is the Day," and "Study to Show Thyself Approved Unto God" are among their favorites.

Each of the Bibles we use at school has a map of Bible lands inside its covers. Some children get excited about maps, ask questions, and want to find places where certain events happened.

Learning about the Bible can be as exciting to children as playing church. As teachers, we hold the key to the greatest story ever written. To teach the young about the Bible is truly sacred ground. CFJ

Martha Kauffman teaches first grade at Ephrata Mennonite School, Atglen, Pennsylvania.



# Independent Education in Alberta

In recent years Alberta's independent schools have enjoyed increasing financial support from their provincial government. Contrary to what some feared, this support has neither weakened the autonomy and quality of the independent schools nor has it jeopardized the public school system. While this stroke for greater equity is admirable, there are some features of Alberta's education that do not lend themselves as ideal models for other educational systems. Two prominent examples are the lack of a legal base for the existence of independent schools and the amount of control wielded by the provincial government over many aspects of education. These and some facets of independent education in Alberta will be surveyed in this article.

---

## Historical Background and Laws

---

Although Alberta was sparsely populated in the nineteenth century, the Canadian government in 1875 set up a dual denominational school system. This may have been due to the Canadian government's wish to avoid the educational strife that plagued other provinces. Another early development was the School Ordinance of 1901. This made provision for a separate denominational school upon the petition of any religious minority in a school district. Taxpayers who established such a separate school were to pay school taxes only for its support. Once a separate school district was established, the school was to be governed by a separate school board which would have the same duties and privileges as a public school board. Since this took place before Alberta became a province, its provisions

were protected under the British North America Act (BNA Act), which functions as Canada's constitution.

Alberta officially became a province in 1905. This constitutional position of denominational schools was defined in "The Alberta Act." The provisions made in this Act are wider than the BNA Act because they extend constitutional protection for religious instruction not only to schools in existence at the time of Confederation but also to schools established thereafter. Thus, unlike their American counterparts, there is no legal commitment to non-sectarianism in Alberta schools.

However, in keeping with the BNA Act, only two designations of denomination are allowed: Protestant (now construed as non-Catholic) and Catholic. Independent sects such as Jews, Muslims, and Calvinists are not recognized for educational purposes. Thus independent schools exist only by the grace of the Cabinet; they have no constitutional support. Since 1943 independent schools have had to make annual applications to the provincial government in order to maintain their lease to operate.

The provincial Legislature has even the legal power to ignore the Alberta Bill of Rights and cancel all independent education in Alberta. (In Alberta the Bill of Rights takes precedence over all other legislation, unless a certain legislation itself has a clause excluding the Alberta or Canadian Bill of Rights.) Of course, this might be politically disastrous for the party in power, but it does point out the dubious position of independent education. Perhaps the only claim to legal status is the United Nations Universal Declaration of Human Rights which gives parents prior rights in determining education for their children.

---

## Provincial Controls on Education

---

While there exist local school boards in Alberta, they are subsumed under a strong provincial authority. This authority, headed

by the Ministry of Education, establishes and regulates the administrative, curricular and instructional standards for all schools in the province. There are no divisions, services, or advisory boards of a denominational character. The rights of the Ministry of Education include that of approving and

---

*...all schools, regardless of their classification, come under a multiplicity of laws and regulations influencing, directing and limiting their operations.*

---

revoking approval of an independent school and authorizing inspections of the financial and administrative condition of independent schools. Also, copies of all records, bank books and other "things" can be taken. (Department of Education Act, sections 8 and 10.)

The Curriculum Division of the Department of Education authorizes similar educational programs, courses of study, texts, and reference books for all schools. Identical standards apply to all systems of education in Alberta. All teacher training is done under the three public universities and the various junior colleges which feed students to them. Two of these colleges have a denominational character but their graduates must spend one to two years in a university before being certified.

Hence, all schools, regardless of their classification, come under a multiplicity of laws and regulations influencing, directing and limiting their operations. Mention should be made that most of these regulations were already in effect prior to the start of any substantial funding of independent education.

---

## Three Strategies for Greater Equity

---

Since 1961 there has been a gradual

---

Gary Knoppers was a 1978-1979 student Fellow in the Center for Christian Scholarship, Grand Rapids, Michigan. The article here was contributed for CIJ's April, 1979 special issue "School/Government Relations." Because of excess copy then we include it for you now.



development of greater provincial assistance both in direct grants, and in permitting local authorities to assist public schools. Realizing that this is an implicit recognition of the legitimacy of the independent schools, various factions of the independent school movement have worked for even greater equity. This has basically taken three forms. The first option was to ground the legitimacy of independent schools in the laws of Alberta. The second approach was to find accommodation with the public school system, and the third strategy has been to maintain the autonomy of independent schools and opt for substantial governmental aid. To date, the third strategy has proved the most successful.

#### 1. "Legalizing" Independent Schools—

Various independent school groups have attempted to influence governmental law through the medium of party politics. In 1966 a member of the ruling Social Credit Party introduced a bill into the legislature asking for equal opportunity for education, regardless of financial circumstances. This bill was not passed. In 1968 at the Social Credit Leadership Convention, three resolutions were passed concerning independent schools. These resolutions pointed to greater funding for independent schools, tax ex-

---

*Various independent school groups have attempted to influence governmental law through the medium of party politics.*

---

emptions for parents whose children attend independent schools, and the eventual establishment of a voucher type system of school finance. Only the first of these proposals was acted upon. Funding was increased to one hundred dollars per student in all twelve grades. The National Union of Christian Schools prepared a brief in connection with the proposed new School Act for consideration by the Legislature in 1970. This brief recommended that grants be increased to seventy-five percent of capital and operation grants, that independent schools be allowed to form a school district, and that independent schools be legislated and incorporated under the School Act. The Social Credit Party was defeated in the 1971 election and these proposals were not implemented.

Another attempt to "legalize" independent schools was led by the Association of Independent Colleges and Schools of Alberta. In 1972 this association presented a bill

to the Minister of Education which, if passed, would have placed Alberta's independent schools on firm legal ground. While this bill also was never acted upon, all their efforts were not a total loss. They informed and sensitized the provincial government concerning independent schools and may have contributed to increases in aid.

#### 2. Accommodation With the Public Schools—

In the early 1970's a couple of government sponsored Reports on education led to another strategy towards equity, that of accommodation within the public school system.

Both the Worth Commission (a commission appointed to look into the status of education in the province) on "Educational Planning" and Church's "Discussion Paper on Diversification Within Education" encouraged greater differentiation and more local input into the functioning of schools. The reports also stressed that with some changes in Alberta education, provisions could be made for the inclusion of independent schools within the public system.

Independent schools in Lethbridge, Calgary, and Edmonton were heartened enough by these reports to seek association with the public schools under an "umbrella type" relationship. There was hope that this arrangement would give tax dollars to independent schools while maintaining enough autonomy in curriculum, teaching staff, enrollment, and financing to keep a distinct identity.

However, some problems were encountered. For example, if a public school board funded independent schools with public monies, the public school board would have been responsible for that program and thus retain authority over such a program. Also, if grants from the public school board were given to students, that board would have jurisdiction and control over the parents of those students. This was not desirable to most of the independent school supporters; hence, most "umbrella type" arrangements failed. However, there is hope that with a few changes in the "School Act," some type of association can still be worked out.

#### 3. Increases in Governmental Aid—

In 1971 when the Progressive Conservatives came into power, aid to Alberta's thirty-eight independent schools amounted to \$150 per pupil. Other aid came in the form of the use of public school buses, a 15 percent discount on textbooks ordered from the Department of Education, and some property tax exemptions.

In 1974 the basic grant was increased to 33⅓ percent of a student's "foundation

fund" (the provincial government has hinted that the grant may go as high as 80 percent (Julian Koziak in *Alberta Hansard*, April 26, 1978, p. 848). [*The Alberta Hansard is a record of debates in the provincial legislature.* Ed.] This "foundation fund" grant is not the cost of education per pupil but only a provincial allotment to each student. The remainder of the student's cost in a public school is made up by other provincial assistance and supplementary requisitions at a local level. According to John Ludwig in Alberta, a 40 percent provincial grant to an independent school is equivalent to 20 to 25 percent of the monies a public school receives per student.

It is difficult to assess the reasons for these increases in aid, since the government is not legally bound to make any grant whatsoever. However, the following considerations may have contributed to the government's change of heart:

1) *efficiency*—the independent schools are of high educational output but are relatively inexpensive.

2) *variety*—the Ministry of Education is promoting alternative forms of education within an educational system.

3) *competition*—increased independent school funding might actually help the other systems.

4) *empathy*—the current Minister of Education is a Catholic and was raised in independent schools.

---

#### *Prospects for the Future*

---

Because independent schools have no legal base and exist only by the "grace" of the provincial government, a prediction is hard to make. The present government seems committed to increased funding for independent schools. However, there is opposition to this plan. The Alberta Teacher's Association is not warm to increased funding but surprisingly it has not been very vocal in its opposition. The leader of the New Democratic Party (NDP), Grant Notley, also does not favor increased aid as he is afraid of societal fragmentation and a strain on the rural public system. However, Notley, if elected, probably would not decrease aid to independent schools, although he might freeze the aid at its current level. Moreover, the NDP controls only one seat in the seventy-five seat provincial legislature. Even if the NDP makes significant gains in the next election, most political commentators agree that the present government is firmly entrenched. Thus, at least in finance, Alberta's independent schools can look forward to better years ahead. [CEJ]





## Principal's Perspective

GEORGE GROEN  
editor



## "Time's A-Wasting"

Delmar D. Westra

Whether his duties are full-time or part-time, the Christian school administrator is busier than ever in 1979. Board members may occasionally wonder what he does with his time each day. On many occasions the administrator may also wonder where his time went. It appears to me that the leading time wasters of today's administrators are: interruptions from telephone calls, visitors without appointments, and crisis situations; the lack of objectives, priorities, standards, or progress reports; indecision and procrastination; a cluttered desk and personal disorganization; involvement in routine matters, a failure to delegate work, and the lack of a clear line of authority; fatigue and the inability to say "no"; and inadequate, inaccurate, or delayed communication.

The full-time teaching administrator has problems which are unique. His administrative duties are handled after school, in the early morning, or on Saturday. Very little of his school day can be used for administration. His burden is heavy, and he is to be commended.

The full-time administrator should develop a schedule and adhere to it, for maximum efficiency. Recently, at a principals' workshop, a very organized and talented junior high administrator related some of his techniques for office efficiency. These techniques included:

1. Never handle the same piece of paper twice.
2. Do not provide easy access to your office. (Any visitor must get past his secretary and walk down a narrow hall before entering his office.)
3. Set aside 45 minutes per day for telephone calls. Instruct your secretary to log all calls, noting the topic and originator. At a specified time return all calls, thus reducing telephone time to a 45 minute time block each day.

4. Set aside only a specified time slot for appointments.

5. Allow no friends to visit during office hours. (They tend to sit down and begin a discussion of tennis, golf, etc.)

6. Allow staff members to present a problem only if they also present two solutions to the problem. (The administrator usually agrees with the teacher-selected solution unless the problem and solution have far-reaching consequences. In that case the administrator plans a course of action or determines the solution.)

Some of the above methods may seem rather harsh. The 8:30 to 4:00 administrator may wish to adhere to this type of structured day. However, perhaps most administrators in Christian schools are less rigid, and one of the underlying reasons for flexibility is that they consider their day to run from 7:15 to 5:30 or later. An analysis of their day may indicate too much time spent on the time-wasters listed at the beginning of this article.

It would seem obvious that the Christian school administrator of today, who is most often a part-time teacher and part-time administrator, must establish some rather strict guidelines and procedures so that he can control his day, rather than have it control him. It is imperative that the administrator set office hours during which he will be available for teacher consultation. Lines of communication can thus remain open, and he can feel the pulse-beat of the educational system. Permitting no problem to be presented unless the teacher has two solutions has considerable merit.

To maintain good rapport with staff and parents alike, the time schedule for the teaching administrator (or for one lacking a secretary) should be presented to all concerned, with reasons why cooperation is essential and requested. A break in the day coinciding with scheduled recesses or noon hours is essential to mingle with the staff and observe student behavior outside the classroom.

There will be times when a schedule must be interrupted due to a severe discipline problem, telephone call, or unexpected visitor, but the administrator should do his utmost to control his day. One of the best methods to use is to set tomorrow's goals before leaving the office today. A note pad to jot down items as the day progresses is essential. At the end of the day, transfer these items to a daily time log, placing the items in the order of importance and scheduling the approximate amount of time needed to attain the stated goal. This may take ten minutes of your time at the end of a long day, but during that time you will have set your goals for the next day and will ultimately save a lot of valuable time. The next morning you can begin refreshed, with a set schedule before you. [CEJ]

### Christian Educators' Convention

*Sight and Light  
in the 80's*



**October 18 and 19**

**Pick Congress Hotel  
Chicago, Illinois**

*Ideas and Inspiration*

*See you there!*

**Christian Educators  
Association**

Delmar D. Westra is the principal of Oskaloosa, Iowa, Christian School.





## READER RESPONSE

*Readers are encouraged to respond positively or negatively to articles or ideas expressed in CEJ. Address your letters to the editor.*

### Abolish All State Funding of Education

Editor:

Your recent issue on school/government relations (CEJ, April 1979) was quite interesting. There is one question which was not raised, however, which must be considered in any discussion of this issue.

Those in favor of government aid to private schools argue that it is unfair for the government to use tax dollars collected from all citizens to educate only some children. Of course, they are correct in this. The conclusion is then drawn that private schools should receive government funds as well.

Those opposed argue on two bases. First, government aid often entails government control. This is not necessarily the case, however, and so is not a valid argument. Second, the state may not aid in the establishment of religion; government funding for Christian schools would do just that, and so the government should stay out of it. This still leaves the basic inequity mentioned above, however—the state is aiding some, but not all, schools, and is guilty of discrimination against Christian schools.

The question neither side has considered is this: should the state be involved in education of any kind? Any education provided by the government must, constitutionally, be religiously neutral—it cannot promote one religion over another. However, we know that religiously neutral education is an impossibility, and any attempt at such neutrality is ungodly, for it denies the relevance of God and of his Word to education. Thus, government (public) schools are ungodly. The government should not be in the business of providing education at all, for it is invariably an establishment of religion—be it Christianity or Secular Humanism. The state's responsibility to education is to provide the freedom for parents to educate their children according

to their own standards.

And so what we, as Christian educators, should work for is *not* the acquisition (sometimes in a covetous manner) of state support. Neither should we ignore the state's financial support of some schools in a discriminatory fashion. Rather, we should work for the abolition of state (tax-based) funding for all education. We should ask for a pluralistic system of private education, in which each faith-community funds its own school—the Christians supporting Christian schools, Jews supporting Jewish schools, Humanists funding humanist schools, etc.

This is going to be a long, slow process. But, as Mr. Peterson mentioned in his article, "Private schools are here for the long run, and it's the long run that is under discussion" (p. 22).

Rodney N. Kirby,  
Headmaster, Grace Christian  
School, Louisville, Ms.

CEJ

### Initial Religious Foundation Is Needed

Editor:

I wish to respond to the articles in the *Christian Educators Journal* (February-March, 1978) by Harro Van Brummelen and Peter De Boer.

I spent 5½ years studying at Calvin College (71-76), sometimes in the Education Department, sometimes not. My experience lends much credence to Van Brummelen's perception that our Christian colleges do not "delineate a Christian alternative philosophy of education based on Biblical norms," nor do they present a distinctively Christian pedagogy.

I base my remarks particularly on the *Philosophy of Education* and *Introduction to Teaching* courses that I took at Calvin. In neither course was I presented with a distinctively Christian perspective on teaching. Rather, the presentation seemed to be one of: "Here are some alternative methods and philosophies of education; learn them, spit them back, and when you become a professional teacher, pick and choose your own." I was told that the development of one's personal philosophy of education involved choosing, from the alternatives presented, those which most likely conformed with Reformed Theology. My teachers seemed reluctant to give their own opinions, as such, and though I realize that requiring a student to make his own discoveries and decisions is good pedagogy, I believe that an initial religious foundation is essential to making those discoveries and decisions.

I think that a philosophy of education course ought to begin with the development of a Christian philosophy of life—what is man's essential nature, what is knowledge, what are the roles of society's institutions, and more particularly, what is the role of the school as an institution of the church organism. On that basis one can develop a distinctively Christian philosophy of education, and then go on to evaluate other philosophies and practices.

I consider myself fortunate because, due to the unusual succession of my courses at Calvin and an early introduction to literature such as Van Brummelen suggests, I came into my education courses with somewhat of a foundation already established. Many of my friends were not so fortunate. They came away from Calvin College preferring to teach in Christian schools because "they usually have less discipline problems."

So, I wish to say to Van Brummelen that I agree that there are areas in which our Christian colleges, Calvin in particular, can improve their teacher training programs. And to Mr. De Boer: I hope your knowledge of my experiences at Calvin is helpful to your process of self-analysis.

Jim Talen

Grand Rapids, Michigan

CEJ



# Organizing The Social Studies Curriculum

by Marlow Ediger



Teachers, principals, and supervisors in Christian schools need to study, appraise, and ultimately implement recommended approaches in organizing the curriculum area of social studies. Several approaches may be utilized. These methods of organizing the curriculum may be perceived as being points on a continuum.

## The Separate Subjects Curriculum

The oldest approach to utilize in organizing the curriculum is the separate subjects approach. Thus, for example, historical units would have a separate entity from other social science disciplines (e.g. geography, political science, anthropology, sociology, and economics) which provide content in

the social studies. Examples of historical units of study emphasizing the separate subjects curriculum include the following:

1. The Age of Discovery
2. Colonization in the New World
3. A New Nation and its Beginning

It is, of course, difficult to isolate a social science discipline, such as history, in the social studies with no relationship to other disciplines which also provide content in ongoing units of study. Geography, of necessity, would also be brought in to each of the above named units of study. Thus, for example, in the unit "The Age of Discovery" pupils would locate routes traveled by these explorers on maps and globes. Most teachers do emphasize content from diverse social science areas more so than the separate subjects approach. In the separate subjects approach for developing

the social studies curriculum, major emphasis is placed upon one discipline from the social science areas.

## The Correlated Curriculum

Correlation of disciplines providing content for the social studies can well be a more effective means of organizing the curriculum than the separate subjects approach. The teacher, for example, may wish learners to perceive the relationship of geography and economics. In a social studies unit on "Visiting Japan," pupils may learn inductively or deductively about geographical features of this island nation, such as plains, plateaus, hills, valleys, oceans, and mountains. The climate of Japan may also be studied in terms of its effect upon

continued on page 21

Marlow Ediger is professor of education at Northeast Missouri State University, Kirksville, Missouri.

## The Index

### Articles, Columns, and Editorials

Advantages of Computer Spelling (Dec.)  
Athletics and Christian Education (Dec.)  
The Bible and Economics in Christian Schools (Oct.)  
Big Brother, Bad or Good? (Principal's Perspectives-Apr.)  
A Case for Pluralism in Education (Apr.)  
The Christian School Library: Frill or Necessity (Oct.)  
Contract Time-Already! (Feb.)  
Education, Skill and the Yoke! (Dec.)  
Elementary Teacher Preparation: Calvin College (Feb.)  
Elementary Teacher Preparation: Dordt College (Feb.)  
Elijah (Meditation-Feb.)  
Equal Opportunity in the Classroom (Feb.)  
Evaluating Success (Oct.)  
Folding in MKS (Oct.)  
Government Funding of Christian Schools in British Columbia:  
    Unique in North America (Apr.)  
Hope Haven-A Case History (Apr.)  
Hope in the Time of Abandonment (Apr.)  
Leadership in Christian Education (Dec.)  
Male and Female Distinguish We Them (Feb.)  
Materialism-Discussion Starter (Oct.)  
Media Review (Oct. Feb.)  
Mistaken (Meditation-Oct.)  
Of Mugs and Money (Asylum-Apr.)  
A Parable (Apr.)  
Personal Counseling A College Prerequisite (Dec.)  
Pursuit of Excellence for the Christian Teacher (Principal's Perspective-Feb.)  
Remedial Reading: Effective Cure or Placebo for the Poor (Dec.)  
"Ruts" (Asylum-Dec.)  
Scientific Creationism-Again (Dec.)  
Sell Your Students on Outside Reading (It Worked-Oct.)  
Shared Time-An Approach to Government Assistance in Michigan (Apr.)  
Shared Time Education: A Threat, Not a Blessing (Apr.)  
Statement of Philosophy (Oct.)  
Tax Funds and Government Control (Apr.)  
Teacher Training in Our Christian Colleges: Is Improvement Necessary? (Feb.)  
The Unemployment Tax and Christian Schools (Apr.)  
Unrealized Potential For Government Aid in Ontario (Apr.)  
A "What If" Memo (Oct.)

What's In a Name! (Dec.)  
Where Are the Roots of Basic Education? (Principal's Perspective-Oct.)  
Why Calvinists Should Study Foreign Languages (Feb.)  
Why Calvinists Should Study French and Spanish (Dec.)  
Why Should a Christian Study the Arts? (Oct.)  
The Winner (Asylum-Feb.)  
Zoo Day (It Worked-Dec.)

### Authors, Book Reviewers, and Poets

Arkema, Lewis (Apr.)  
Barendrecht, Cor (Oct. Feb. Apr.)  
Bisgard, Helen (Dec.)  
Bosscher, Rob (Dec.)  
Brouwer, Joel R. (Oct.)  
Cheney, Lois A. (Oct.)  
Class, Bradley M. (Dec.)  
De Boer, Peter P. (Feb.)  
De Jong, Norman (Oct. Dec. Feb.)  
Drake, J.M. (Oct.)  
Elve, Philip (Dec. Apr.)  
Fopma, Bryce (Dec.)  
Grassen, Lillian V. (Oct. Dec. Feb. Apr.)  
Gritter, William (Apr.)  
Groen, George (Feb.)  
Groenenboom, David (Apr.)  
Hulst, Louise M. (Oct.)  
Joose, Wayne (Oct.)  
Keuning, Bruce (Apr.)  
Kobes, Wayne (Dec.)  
Meeter, Merle (Oct.)  
Menninga, Clarence (Dec.)  
Olthoff, Nancy (Feb.)  
Oppewal, Donald (Apr.)  
Pasma, Charles A. (Oct.)  
Peterson, Walfred (Apr.)  
Postema, Thomas S. (Apr.)  
Rey, Greta (Dec.)  
Reynolds, Larry (Oct.)  
Riemersma, John (Apr.)

Shaw, Luci (Oct. Feb.)  
Spykman, Gordon (Apr.)  
Tiemstra, John Peter (Oct.)  
Tjapkes, Nelle (Dec.)  
Van Arragon, G. (Dec.)  
Van Brummelen, Harro (Feb. Apr.)  
Vanden Bosch, Mike (Oct. Feb.)  
Van Denend, Michael (Dec.)  
Van Dyke, Louis Y. (Feb.)  
Van Halsema, Helen Sterk (Oct.)  
Veltkamp, James J. (Dec.)  
Wilkinson, Loren (Oct.)  
Ypma, Fred (Dec.)  
Zoeklicht, H.K. (Dec. Feb. Apr.)

### Poems

Anatomy of the Invisible (Oct.)  
Beyond the Words (Dec.)  
He Who Would Be Great Among You (Feb.)  
Judging a Poetry Contest (Oct.)  
Perspective (Dec.)  
Reminiscence (Apr.)

### Books Reviewed

Rush, Barbara-I Can't Stand Cindy, Lord (Dec.)  
De Graaf, S.G.-Promise and Deliverance Vol 1 (Dec.)  
Grover, Alan N.-Ohio's Trojan Horse (Apr.)  
Hustad, Donald P.-Dictionary Handbook to Hymns for the Living Church (Feb.)  
Meeter, Merle-The Country of the Risen King: An Anthology of Christian Poetry (Feb.)  
Sebranek, Pat and Verne Meyer-Basic English Revisited: A Student Handbook (Oct.)  
Speyers, Ada, Gordon Oosterman and Henry Kooy-Famous Persons of New France (Dec.)  
Triezenberg, Henry J. and Donald Oppewal-Goals for Christian Education: Priorities and Needs (Oct.)  
Wells, Ronald A.-Manifest Destiny: The Mexican War and the Conquest of California (Feb.)  
Wolsley, Roland E.-Careers in Religious Journalism (Oct.)



agricultural crops grown. A variety of learning activities including the use of maps, globes, charts, reading materials, and audio-

*...correlation of disciplines providing content for the social studies can well be a more effective means of organizing the curriculum than the separate subjects approach.*

visual aids may help learners understand these results of geography. The value of agricultural crops and products may be studied by pupils in terms of contributions to the gross national product of Japan. Methods of processing these agricultural products for consumer use may also be studied. A study of imports and exports of these products and food items to and from Japan may also aid pupils to learn about economics and its relationship to geography in the social studies curriculum.

Thus, the relationship between two disciplines, such as geography and economics, can provide content in the social studies curriculum.

#### Fusion of Content

Content from several social science disciplines may represent the fusion approach in organizing the social studies curriculum. Thus, for example, in a unit on the Middle East, pupils may perceive content from the following disciplines as being related:

1. Geography. Learners may gain knowledge pertaining to diverse elevation of land features in the Holy Land area. The Jordan River connects the Sea of Galilee in the north (600 feet below sea level) with the Dead Sea in the south (1,300 feet below sea level). Twenty miles west of the Dead Sea is the city of Jerusalem (2,500 feet above sea level). West of Jerusalem at Tel Aviv (approximately forty miles), the elevation of land is at sea level along the Mediterranean coast. There is much hilly land from the city of Nazareth in the north to the city of Hebron in the southern part of the Holy Land area.

2. History. Pupils may be guided in understanding relevant historical content leading up to the present day Middle East conflict. These understandings, among others, may well include the following:

- a) Ancient Israel inhabiting the Holy

Land area from 1200 B.C. to 73 A.D. when the Romans conquered this land.

- b) The Arabs conquering this same area of land (also known as the land of Palestine) in 632 A.D.

- c) Great Britain in 1915 promising independence to Arabs in the Middle East from the Turks after the completion of World War I (Hussein-McMahon correspondence).

- d) Great Britain issuing the Balfour Declaration (1917) promising a homeland for Jews in Palestine at the end of World War I.

- f) Arabs resenting the coming of Jewish people to the Holy Land area.

- g) the United Nations adopting a partition plan of Palestine giving specific allotted land to the Arabs and to the Jews.

- h) Israel declaring independence in 1948, and fighting four short wars in that year (Israel versus Egypt, Syria, and Trans-Jordan)

- i) in 1967, Israel capturing the Golan Heights area from Syria, the Gaza strip from Egypt, and the West Bank from the Hashemite Kingdom of the Jordan

3. Political science. Pupils with teacher guidance would study organization of governments of Lebanon, Syria, Jordan, Egypt, and Israel.

4. Economics. Learners, for example, may develop major generalizations

pertaining to goods and services produced by countries in the Middle East area.

5. Anthropology and sociology. The music, architecture, art, athletic endeavors, foods, costumes, and norms of Israel and nations of the Arab world may be studied by pupils.

A variety of learning experiences may well guide pupils in achieving a fusion of content of the diverse disciplines which compose the social studies curriculum.

#### The Integrated Curriculum

The integrated curriculum stresses increased relationships involving diverse disciplines beyond the fusion approach. Thus, science, mathematics, health content, and physical education activities may be incorporated into ongoing social studies units as the need arises and as it is relevant to do so.

#### Conclusion

Teachers, principals, and supervisors need to study, analyze, and ultimately implement desirable standards in organizing the social studies curriculum. That curriculum which best helps the student see the marvels and complexities of God's creation and best promotes understanding of fellow men should be the aim of Christian educators. [CEJ]

## HOLY DAYS: HOLIDAYS



by Judith Ritchie and Vicki Niggemeyer  
illustrated by Toni Pepera

**STORIES OF CHRISTIAN HERITAGE AND TRADITIONS—Holy Days:** *Holidays* tells the stories of familiar American holidays from a Christian point of view.

**RESOURCE BOOK—**Written on a child's level, ages 8-12, it is also a resource book for parents, Sunday School teachers, Christian school teachers, and youth leaders.

**ACTIVITIES AND ILLUSTRATIONS—**Each of the 16 chapters ends with a Bible verse to be memorized and is followed by home and school activities which stress the holiness of the celebration.

4-48-9 6 x 9 hardcover, illustrated, 122 pages \$7.95

Order from your local Christian bookstore or from:

**mott media**  
BOX 236, MILFORD, MI. 48042



"Publisher of  
Christian  
Educational  
Materials"



	Yes	No	Don't Know
1. Are male and female salaries equally scaled at your school?	30	0	1
2. Does your school have separate files for male and female job applications?	0	20	11
3. In your job interview were you asked questions such as: Do you plan to marry? Are you going to have children? Do you use birth control? What is your spouse's occupation? income? likelihood of transfer?	7	22	1
This question addresses a touchy issue. While a prospective employer may not legally require an answer to the sorts of questions listed, some ask them with the best interest of the school in mind. Generally, newer teachers had not been questioned about their personal lives, while veteran teachers—hired ten or more years ago—had. Of the seven "yes" answers, two were from men and five were from women. Another woman remarked that she had volunteered such information in the interest of "school stability."			
4. If an applicant were known to be pregnant, would her application be turned down because of pregnancy?	12	3	16
The high number of "don't know" answers may be due to a lack of specific cases by which to judge.			
5. Are there differences in tenure, retirement, ages, pensions and/or group life-and health-insurance plans for female and male employees? Are your spouse and children covered under your insurance?	9	22	0
Admittedly, this question covers a lot of territory. Its purpose was to discern whether fringe benefits are equally scaled. In most cases, all benefits except insurance coverage spouse and children were equal.			
Explains one administrator, spouse and children would be covered if the woman were head of the household, "but female [is] never considered head if the husband works." According to a second administrator, "married women who are classified 'non-head of household' are offered a single person health plan." A male teacher added that family coverage only applied "if you are the sole wage earner of the family." Calvin College also determines its insurance benefits according to a head-of-household criterion. The head-of-household criterion is unreliable, however, since general use of it requires an assumption that the spouse's insurance plan will cover the entire family. This assumption is not always true.			
Several women and one man reported that family coverage was available if they would pay the extra premiums.			
6. Does your school's insurance plan pay maternity benefits?	16	13	2
Among those replying "no" to this question, several Canadians explained that state-funded insurance covers both birth costs and sixteen weeks of unemployment insurance. Of those replying "yes," several qualified their answers, saying that not <i>all</i> costs were covered by the school's insurance plan. It is interesting that almost half of the schools represented do not pay maternity benefits for either employees or their spouses.			
7. If a woman leaves to give birth, may she return to her previous job?	15	2	14
The large percentage of "don't know" answers may reflect the fact that some women do not desire to return to their teaching jobs after pregnancy, and so the policy has been rarely tested.			
8. Is a pregnant teacher required to leave at some arbitrary point in pregnancy, such as the fifth month?	2	21	9
It seems a majority of the schools leave this decision to the discretion of the teacher involved. However, one school's manual does contain a clause requiring a pregnant teacher to stop teaching in the last months of pregnancy.			
9. Are leave policies for childbirth in any way inferior to those granted for other temporary disabilities, such as heart attack or hernia?	7	7	17
Undoubtedly, this question stirred the most controversy. Legally, maternity leave may not differ from other health-related leaves. "Under new federal legislation that goes into effect this April (1979), <i>maternity leave</i> must be treated the same as leave for any other short term disability. The bill affects employers of fifteen or more workers. (Linda Small, "Beyond the Fringes," <i>Ms.</i> , January 1979, p. 85.) Many respondents opposed equivalent leave for maternity on moral grounds. Some felt that since pregnancy can be "planned," leave should not be available. Some further comments:			
"Most of us and many parents feel that women belong at home to care for [their children]. At an age of five or six, the father could step in more and the mother could work part-time."			

continued on page 23



	YES	No	Don't Know
<p>"Is childbirth a temporary disability? What does a woman do to her child by going back to work? In our (justified) quest for equal rights, let us also open our minds to the new research and ancient wisdom about a child's need to be with its mother!"</p> <p>"A heart attack and hernia operation are usually not planned, so there might possibly be a difference."</p> <p>"If you mean leave without pay is inferior, then the answer would have to be 'yes.' But isn't it a bit far-fetched to equate childbirth with illnesses such as heart attacks? One doesn't plan a heart attack as far as I know."</p> <p>"The person on childbirth leave gets paid regular salary, but also has to pay the person substituting for her."</p> <p>Men seemed to have the strongest feelings on this subject. The last comment, by a librarian, is the only one from a woman.</p> <p>The dictum that a mother must be the one who remains at home to care for the children is too simple to apply to special cases, such as that of a woman who must work in order to help support, or fully support, her family. By presuming that she "belongs at home," the school usurps her and her family's responsibility to decide how she can best serve her family.</p>			
10. May women teachers in your school teach in pants or pant suits? <i>Women</i> may, but according to one, "men may not teach in a dress."	30	1	0
11. Have you heard any of the following make disparaging remarks about the abilities or performances of women teachers as a group: school board members, administrators, or male faculty members? Of those who said "yes," four were men, one of whom pointed to school board members. Five women had heard negative remarks, one by male faculty members, one, "in jest, of course," and one who, as a student teacher, "was often told that the administration did not hire many women because they felt that women were inferior high school teachers."	9	22	0
12. Has a woman in your school ever filed sex discrimination charges or complained of discrimination to school administrators? The two charges cited were as follows: One "changed pregnancy policies recently." In the other, "a teacher wanted to combine her maiden name with her married name. The board did not want her to do that. She complained—they thought it was ridiculous." One of those answering "don't know" of her present school, wrote of her previous one, "Last year I was pressured to give up my hyphenated name after I was hired. Under pressure I did give it up. The same school interviewed a woman for my position (when I told them after a year I was not returning) who had a hyphenated name and insisted on being called Ms. They refused to even offer her a contract unless she'd go by Mrs. and her husband's name."	2	23	6
13. Does your school have an official policy of non-discrimination toward women? Some claimed their school's policy was "God's Word." However, it can be assumed that all schools in this survey seek to follow God's Word in their treatment of women professionals—and yet treatment clearly varied from school to school. Such a response closes questions which ought to remain open. <i>How</i> God's Word applies is precisely the problem. Other respondents noted a lack of official policy of non-discrimination toward men, too.	6	19	6
14. Has your school prepared and put into effect a written affirmative action plan to eliminate all sex discrimination policies and practices, and to compensate for the effects of past discrimination?	0	25	6
15. Would your school discourage you from being a member of a women's organization, such as NOW?	10	8	13
16. Would your school seriously consider introducing a mini-course on women, women's rights, etc.? Several said such material would be covered, ironically, in a "Man in Society" course.	5	14	13
17. In your school, is sex a factor in committee assignments?	12	19	1
18. Would your board permit a married woman to use her maiden name professionally? A male faculty member at Calvin College exclaimed, "I would not encourage it!" A female high school teacher reported, "One board gave a teacher permission one year. The next board asked her to appear before it. She refused." (and resigned)	7	4	19

continued on page 24



---

ADDITIONAL COMMENTS

---

Several people took the time to add extra comments to their questionnaires. Some of these are printed below.

"At the National Union of Christian Schools Convention, women administrators were ignored with: (1) 'Welcome to administrators and their wives.' (2) 'Alright, guys, let's sing.' (3) An administrators' chorus for men only, and more."

"Most discrimination I've experienced is at the level of 'fellow' principals."

"Women's rights need to be met. I'm for the E.R.A., but at our school we teach that the sexes do have different roles. We must respect each other entirely in these roles and allow many people to exchange roles."

"Christians are also afflicted with discriminatory attitudes. In my local . . . area, the best approach would be to have the ministers preach on the problem—provided they would preach that discrimination is sinful and that men and women are equal before the Lord and should be in society. But, . . . I don't like that idea of maternity leave, unless you refer to about 5 years of leave per pregnancy."

"Our staff, since we've had a middle school, has gone from 24 teachers with 10 women, to 21 teachers with 5 women (in 5 years)."

"Have you considered the effect of the traditionally close relationship between church and Christian school? The mentality and the way of thinking of the local congregations would certainly have a great effect on the progressiveness (or lack of it) of the local Christian school."

---

CONCLUSION

---

The results of this survey offer some enlightenment, and should provide material for fruitful discussion around faculty tables, among school board members, and in homes across the continent.

On the positive side, male and female salaries, employment policies and fringe benefits seem roughly equivalent. With the exception of family coverage in the benefits package, the represented schools do offer equal opportunity and pay for equal work. Professional respect, reflected in the answers to question 11, is high. Dress codes are not restrictive. And in the main, women are allowed to exercise their own judgment with respect to pregnancy—how long they should continue to teach, and whether they will return to their previous jobs. Judging from the women's answers, most feel they are treated well within their profession.

Answers to questions 6-9 reflect a strong opposition to women teaching in our schools who still have young children at home. A question (beyond the scope of this study), which should be discussed is, whether the school, or employer, has the responsibility for determining how a woman employee should care for her family.

Future study and thought must be spent on the responsibilities our schools have toward women. Questions must be resolved. For example, why are there fewer and fewer women represented on faculties as the grade level increases? Should we do more to encourage women to serve as administrators and school board members?

Must our schools measure up to governmental affirmative action standards, or are such standards not binding on parochial schools?

Some data related to these questions has been provided. We must now search for an explanation and assessment of these facts. CEJ

## Ditto Monster

Cor Barendrecht

Turn drum turn  
he poured out the spirit  
to freely flow

The words rolled  
roaringly  
between  
rubber lips  
pressed against  
purple skin  
on white sheets

the spirits  
in his purple veins  
are flammable.

Between birth  
and the wastebasket  
the son of passion  
and fear  
is a reality  
other than  
being

## Upshot of a Lecture

It is far easier  
to die on stage  
than it is  
to finish the act.

Reprinted from IN A STRANGE LAND by Cor Barendrecht,  
Being Publications, Grand Rapids, Michigan. Used with per-  
mission.

### Projectable Bible Atlas®

Showing every place  
mentioned in Scripture

Ask for free information on top quality overhead projec-  
tors, copiers, transparencies, supplies, and seminars at  
your Christian Bookstore or...



FAITH VENTURE VISUALS, INC.  
BOX 423 LITITZ, PA 17543 (717) 626-8503





## Media Review

FREDERICK NOHL

If you're old enough, chances are you once paid a quarter or so to see *Here Comes Mr. Jordan* at your neighborhood movie house. If not, you've probably seen the film at least once on some TV late show. In either case you'll recall that this 1941 fantasy makes sense only if one assumes the possibility of life after death.

The plot is simple. Joe Pendleton (played by Robert Montgomery), a prizefighter, dies in a plane crash. However, when he arrives at that Great Intermediate Airport in the Sky, Mr. Jordan (Claude Rains), the celestial transport officer, realizes that Joe has been killed prematurely. After much dickering, Mr. Jordan returns Joe to earth to live out his time—but in someone else's body, for by then Joe's own has been cremated. The complications that follow make up most of the film, one that many critics agree is a classic of its kind.

Given the film's status, one has to credit Warren Beatty with considerable chutzpah for daring to remake it for today's audiences. But remake it he did, giving it the title of *HEAVEN CAN WAIT* (after the Harry Segall play that originally inspired *Here Comes Mr. Jordan*). And even though Joe Pendleton (Beatty) is now a Los Angeles Rams quarterback and James Mason has replaced the late Rains as Mr. Jordan, the result is a film every bit as engaging as the original—one sure to go down as a top Hollywood comedy of 1978.

Yes, *HEAVEN CAN WAIT* is a comedy. Yet even as I watched it, I couldn't help but think what a useful Christian education resource it would make. For as with all good comedy, many of its laugh-generating situa-

tions are rooted in human experiences having decided theological implications.

Take, for example, what happens when Mr. Jordan assigns Joe to the body of Leo Farnsworth, a coldly calculating but just-murdered millionaire. Immediately Joe confronts a host of loaded issues, including an unfaithful wife, a turncoat personal secretary, and a greedy corporate board of directors whose ethical standards ask only for the quickest possible return on the least possible investment, no matter what the cost in human values. How the new Leo (that is, Joe) handles these situations could stimulate considerable discussion about what being Christian in today's world really means.

The same is true of the film's basic approach to the afterlife. Much of it is simplistic, of course. And that which isn't often reflects the most popular of sub-Christian clichés (e.g., that heaven is a reward for being good). Nevertheless, even such faulty notions provide openers for examining one's own beliefs, for sharing them with others, and then together testing them against the Bible's teachings.

In short, for all its theological nonsense, a film like *HEAVEN CAN WAIT* remains a godsend. Not only does it offer happy fantasy to refresh your tired spirit, it also—if you'll let it—offers a take-off point for serious study of life's most serious subject. So why not get together a group to go see it, then afterwards gather at home, school, or church to talk about it?

**According to an old proverb**, if you say "A," you must also say "B." Well, Dennis C. Benson said his "A" when Abingdon Press published his *RECYCLE CATALOGUE* back in 1975. And now he has

said his "B," for since late last year Abingdon has been selling Dennis' all-new *RECYCLE CATALOGUE II*.

Like its predecessor, *RCII* contains hundreds of bright ideas contributed by lay and professional church workers throughout the English-speaking world. Each idea shows how existing materials, situations, etc. can be reworked to provide new opportunities for learning, worship, or what have you. Thus one contributor tells how she used paper planes to get mothers thinking about ways children grow, while another tells how one healthy and one dying tomato plant become the basis for a children's sermon on trust.

The catalogue's function is to stimulate the user's creative juices and to get him to risk something different. According to Benson, creativity is "a building process by which we take the bits and pieces given to us by God and make from them the substance of the new creation. It is from the existing ideas and transformation of these ingredients that the new is made. We are free to use what God has given us in fresh ways."

*RCII* is subtitled a "Fabulous Flea Market." Though some of the offerings defy categorization, all are grouped under one of four headings: Education & Learning, Fellowship & Community, World & Mission, Worship & Celebration. An ingenious 11-part index increases the possibility of quickly finding that certain something you need to get your next class off to a good start.

This big 160-page paperback is available at many bookstores for \$6.95. If you missed the original *RECYCLE CATALOGUE*, you might want to pick it up too for the same price. The books may also be ordered from the publisher, 201 Eighth Ave. So., Nashville, TN 37202. **[CEJ]**

---

Frederick Nohl, editor of this column and long-time Christian educator, is a senior editor of *NURSING 78*, the world's largest nursing journal, Horsham, PA.





## REVIEWS

### LANGUAGE ARTS CURRICULUM GUIDE

Authors: Henry Baron, Bruce Hekman, Arthur Tuls, Jr., and Daniel Vander Ark

CSI Publications

Christian Schools International

Grand Rapids, Michigan, 1979

Paperback, 124 pages

---

#### Reviewed by

Mike Vanden Bosch, Professor of English,  
Dordt College

Sioux Center, Iowa

---

English teachers and principals frequently desire a guide to help decide both general content and specific goals for language arts or English. This guide aims to supply that help. It puts forth three kinds of goals (intellectual, decisional, and creative) for each strand in the language arts curriculum (language, literature, communication, and media). Then it offers eight essays intended to give a perspective on language arts as a discipline. Some of the essays suggest ways of organizing the language arts curriculum, some provide an enlightening perspective on some facet of language arts, but others merely echo prevailing secular thought without examining it.

The essay "Core Before Enrichment," provides a clear rationale for a core curriculum, by which the authors mean one that will provide every student with a certain core of knowledge and skills by the time he graduates. Such a core will eliminate the danger of students graduating with obvious gaps in either basic skills or essential knowledge. The authors then suggest that curriculum enrichment be built upon such a core, thus enabling capable or interested students to refine their skills and increase their knowledge of the field. Their argument for such a design makes sense.

The essay "Basic Concerns" is less useful.

It correctly observes that it takes a dedicated teacher to teach the basics effectively. It suggests that a learning or skill center may be useful to help students with deficiencies in skills. It recommends that "Christian schools should make strong, unified efforts to encourage effective, responsible use of language." It suggests that each school adopt a policy "which sets standards according to which all formal writing and speaking is judged." All of these are fine ideas, but they give no help for determining specifically what are the "basic concerns" in language arts—help you would expect in an essay with such a title.

The next essay "But Why a Thematic Program" argues effectively for organizing literature study around certain themes. While I agree with much of the essay, the essay does not prove that thematic organization is best at all grade levels. To explain why thematic organization is better, it states that organizing literature chronologically suggests that "...all literature is essentially a reflection of the culture and times in which it is written." On the other hand, the authors state that organizing literature according to themes suggests "...that literature is mainly a portrayal of human conflicts and ideas." They add that the primary reason they think literature should be taught thematically is that this organization "...makes the vital heart-contact central instead of peripheral, direct and persistent instead of accidental and coincidental." This sounds convincing, but it seems to me that a teacher who taught *The Scarlet Letter*, for example, after a unit on puritanism, as part of a (chronological) survey of American Literature, could perhaps help students understand the "human conflicts" in the book as well as or better than the teacher who taught the book as one selection in a unit on the theme of sin and guilt. Nevertheless, even though I doubt whether all high school literature courses should be

organized thematically, I agree that for the ninth and tenth grades, organizing literature units according to themes works well.

The essay that troubles me the most is the one entitled "Language is More Than Grammar." It claims to take a "broader view" of language study than that which sees grammar as "correct syntax, usage, or grammar." But the broader view reveals muddled thinking. The authors apparently do not themselves understand either the importance of the study of grammar in grades 7-12, or the method of using the study of grammar to improve thinking. They write:

In short, a knowledge of grammar or, ideally, several grammars, is useful for language analysis. Scholars use it as a tool for understanding differences in style, for example. And because language is an abstract, highly sophisticated puzzle, people study it for intellectual enjoyment. These reasons are significant enough to justify study of grammar in schools. But how much of any grammar will be valuable and useful to junior and senior high school students?

Many of the other traditional reasons for studying grammar have been and continue to be seriously challenged by research. Examples are training in mental discipline, improving speaking and writing, transferring concepts for the study of foreign languages, leading to improvement in reading, and facilitating interpretation of literature. Students may achieve these goals when you teach grammar, but in terms of the time spent the results are negligible. (p. 104).

continued on page 27



I say this passage reveals muddled thinking because the authors claim to be giving a perspective on the language arts curriculum from grades 7-12. Yet they talk about why *scholars* study language. They say that because "language is an abstract, highly sophisticated puzzle, people study it for intellectual enjoyment." Then they say these reasons "justify study of grammar in schools." These reasons would not justify any study of grammar in schools. No wonder the writers question "how much of any grammar will be valuable and useful to junior and senior high school students."

What justifies teaching grammar to junior and senior high students are the very practical and specific benefits to the students. An English teacher who knows what he's doing teaches a student the difference between a verb and a noun so that the student can avoid noun-heavy writing when he puts pen to the paper. He teaches a student to distinguish between predicate nominatives and direct objects so that a student will sense the difference between transitive and intransitive verbs, between writing that has action and writing that has no action.

The authors themselves hint at this when they write:

We believe that knowledge of basic grammatical terms (parts of speech), basic sentence patterns, and basic word clusters (phrase, clause, sentence) is useful to all students if such knowledge is clearly and consistently related to language production—the student's own and that of others (p. 104).

However, if, on the one hand, language is a "highly sophisticated puzzle," but, on the other hand, knowledge of grammar should be "clearly and consistently related to language production," (I assume this means writing and speaking), I don't see how the writers can suggest, as they do in the very next paragraph, that " . . . the time spent teaching grammar to all students ought to be limited to 10 percent or less of the 7-12 curriculum."

A similar contradiction in thinking is revealed in the next paragraph. The writers say that " . . . grammar knowledge should be used to expand options for students' writing (as sentence combining attempts to do). . . ." Fine. But a couple of papers I heard read at a recent conference revealed that when students who have a limited understanding of grammar do sentence combining exercises, the result is often a meaningless sentence. So the authors are contradictory if

they recommend such exercises as sentence combining while calling for less teaching of grammar.

What the writers propose is some language study in grades 7 and 8 and " . . . extensive study of language characteristics traditionally classed as semantics, history, and dialects." They add that " . . . throughout this proposed curriculum the emphasis is on enabling students to make effective, responsible language choices." How a study of "semantics, history, and dialects" will enable a student to do this is not made clear. For, although a study of semantics is useful for learning the meanings of words, no study of semantics or history or dialect will help students write clear, forceful, logical sentences or well-developed paragraphs. The study of grammar (What is the antecedent of this pronoun?) does more to teach a student to think clearly about his own writing than the study of "semantics, history, and dialects" combined.

The basic problem revealed by this essay is that the authors have adopted uncritically the prevailing thinking of the National Council of Teachers of English. They comment that much research has challenged the value of teaching grammar. True, it has challenged it, but it has proved very little. In fact, the most recent research calls into question previous challenges.

The goals articulated by the *Guide* attempt to show that the Christian teacher must concern himself with not just "intellectual" goals, but with "decisional and creative" goals as well. I applaud the attempt. But, as might be expected, the authors have difficulty distinguishing between these goals. For example, "use parts of speech correctly in comparison" is listed as a creative goal. That sounds like a strange way of saying, "Avoid errors in usage," but a creative goal it is not. In fact, e.e. cummings is admired (by some) for his creativity in using parts of speech incorrectly. But this trouble with categorizing goals is to be expected, and is not the worst problem in the book.

A bigger problem appears in the wording of the goals. As indicated already, the authors apparently aren't sure themselves just what a creative goal is. Furthermore, does "creative" say something about the activity of the teacher who wrote the goal (My, your goals are creative), or about the desired response of the student? I'd suggest that the three kinds of goals might better be referred to as three categories of objectives. The first category calls for a mental knowledge, the second category calls for a

heart commitment, and the third category calls for a creative response. But frankly, I'm not sure any teacher can hope to stimulate a creative response in a very high percentage of her students.

The confused understanding of the authors on language teaching reveals itself again in their writing of goals. For example, the authors list these as intellectual goals for language instruction in grades 11 and 12 (p. 25). My comments follow in brackets.

(1) understand that language is a creative art that reflects a person's personality and commitment. [Is language a "creative art?" Writing may be, but language is the raw material of the writer/artist.]

(2) recognize that familiarity with language and respect for its power increases the potential of Christian maturity. [This seems a very abstract goal, and frankly, I don't know what it means to "increase the potential for Christian maturity." Do they mean, "Understand the difference between effective and ineffective writing and speaking, and realize what this implies about the books and speeches a Christian writes?"]

(3) recognize that blank words, idle chatter, jargon, and pomposity often distort messages. [Okay, but a limited goal as it's stated. Why not "recognize *how* or *why* . . . instead of "recognize *that*. . ."]

(4) recognize that the language one uses tends to shape one's thoughts and perceptions. [What is meant by "language"? Dialect? Usage? Diction? Syntax? Foreign language? The abstract word does not shape the thought clearly.]

(5) recognize that language is a spiritual art. [Same problem as number one. Language is to the writer what paint is to the painter. And we wouldn't say, "Paint is a spiritual art." And what is "spiritual art?"]

(8) compare spiritual and destructive uses of language, in satire and irony. [What is a spiritual use of language? Do the authors mean Christian? uplifting? Do they mean that satire and irony contain both spiritual and destructive uses of language as their wording seems to suggest?]

(11) understand that grammars are theories that describe the way words are put together to establish communication. [I'd remind the authors of number 4 above. If this is how they see grammar, no wonder they question its usefulness. If I saw grammar in this way, I would not give it even ten percent of my class time. The author's choice of words makes the study of grammar sound utterly useless. The study of grammar



enables students to identify different parts of speech, different kinds of phrases, and different kinds of clauses, first, so that teacher and student have a precise language to use in discussing writing. (I refuse to insult students by talking about "clumps of words" or to confuse them by using "phrase" and "clause" interchangeably). Second, the knowledge of grammar enables a student to see clearly how one part of a sentence is logically related to another. Third, the knowledge of grammar enables a student to see the difference between passive voice and active voice, between personal and impersonal writing. So good grammars aren't just "theories". A good grammar explains why and how language communicates.]

This is a sampling of the kinds of questions I have on the goals.

But remember this book has been published in a limited edition with the hope that teachers to whom it was sent will respond with suggestions. The guide will then be revised. If you have a copy, by all means respond to the authors. If you haven't, don't neglect reading this book when you do get a copy. These authors stuck their neck out to help Christian English teachers understand what a language arts curriculum should aim to accomplish. We should not let their effort be in vain. Read this guide and reexamine your own goals. Then share your views with the authors. They may disagree with you, as I expect they will me, but by sharing feelings and ideas, Christian English teachers can clarify the objectives for which they should strive. Surely those teachers who know what they're aiming at have the best chance of hitting the target.

#### THY LIBERTY IN LAW

Author: Walfred Peterson  
Broadman Press  
Nashville, Tennessee, 1978  
182 pp.

Reviewed by  
Donald Oppewal, Professor of Education  
Calvin College  
Grand Rapids, Michigan

This author is particularly adept at finding a pattern hidden in the mosaics which he examines and in doing it in such a way that

the layman can follow. The mosaics which are scrutinized and which are relevant to his topic of liberty, are chiefly two: Biblical data and Supreme Court decisions. Both are treated more descriptively than judgmentally; the first set of data, the Biblical, is little used to pass judgment on the second set, Supreme Court decisions.

In an early chapter, "The Biblical Basis of Religious Liberty," he makes no claim that the Bible sets forth any whole theory of religious freedom. He finds that "action, not theory, is the context for most Biblical expressions about religious freedoms" (p. 23). He follows this with a survey of the actions of selected Old Testament prophets and New Testament evangelists who, when confronted with restrictions on their witness, asserted, "we ought to obey God rather than men" (Acts 5:29). The chapter concludes with the point that while the Bible supports religious freedom against government restraint, it provides no case for the argument, used traditionally by Catholics, that such liberty is only for true religion and not false religion.

Much of the rest of the book is taken up with brief summaries of issues which have been litigated before the Supreme Court, classified as to type of freedom being litigated before the Supreme Court. He devotes a chapter to cases which draw the line between church and state. With lucidity and insight he finds the pattern evident in the mosaic of decisions. The author, Baptist by conviction and political scientist by profession, knows his materials well and cuts through the jargon of legal language in a way that makes it easy for the layman to understand. His four years of experience as a lobbyist for the Baptist Joint Committee on Public Affairs in Washington, D.C. has given him a feel for issues which concern the evangelical Christian community.

What struck this reviewer was that it is the members of Christian fringe groups, not the mainline Protestant denominations or the Catholics, who have litigated the decisive, landmark cases on behalf of religious liberty. It is the Mormons, Jehovah's Witnesses, Seventh Day Adventists, and the Amish who, while losing some cases, have won many which preserve freedoms for other groups who presumably had similar occasion to challenge discriminatory practices, but lacked either the courage or the skill to litigate their cases. Examples given are the freedom to witness in public places and to sell religious literature door-to-door, both won by Jehovah's Witnesses. Another is the

freedom not to pledge allegiance to an earthly kingdom by saluting the flag, again won by Jehovah's Witnesses. Freedom from the draft through seeking conscientious objector status is another, won by Amish, Quaker, and Adventist litigants. Finally, freedom to shape educational practices based on religious convictions, which was won by Old Order Amish in *Wisconsin v. Yoder*, 1972. Presumably, mainline Christian groups benefit from these precedent-setting cases, while actively participating in none.

This book does not lay out any legal strategy for the future, and does not treat, for example, the knotty problem of parents' rights in education in any detail. It also contains no direct treatment of any theory of the state, except as implied in the chapter on church-state relations, and even here the author gives only the court's perception and never assesses, from a Christian viewpoint, the validity of any of its distinctions. However, it is an excellent compendium of the status quo of the Supreme Court on religious liberty. It is required reading for all those who believe that there are yet rights to be won in education, particularly the right of religious schools to public funding. In a provocative, but brief, section he does look to the future. Under "The Realm of Unfreedom," he lists areas which are still "contested territory." Among them are the military draft, aid to church schools, and prayer in public schools, all of which should be areas of concern for Christian citizens, particularly readers of this journal.

Professor Peterson has made a valuable contribution to the literature for the Christian layman. The book should be in church and school libraries as an example of Christian grappling with a serious and complex issue facing the Christian community: that of not only the freedom to exist in American society, but also the challenge to help shape the social policy which affects us all. While the book issues no calls to action based on the legal *status quo* of religious liberty, it introduces well the reader to the arena.

continued on page 29

---

*Some 6 million books in the Library of Congress have deteriorated to where they can crumble just by the turning of a page. These books are preserved on microfilm at the library.*

---



---

*The first printed Homer, issued in Florence in 1488, is still in good condition. The paper was made from rags and washed in alkaline water of the mountain streams.*

---



### THE REFORMATION

Author: Frank C. Roberts  
National Union of Christian Schools  
Grand Rapids, Michigan  
31 pp., \$.75, paperback

Reviewed by

Daniel Gibson

Chatham District Christian Secondary School  
Chatham, Ontario

This scholarly booklet, one of several that comprise the "Christian Perspectives on History" series published by the National Union of Christian Schools, is a tribute in its own way to Christian historical research and writing. Dr. Roberts has minimized religious partisanship in presenting us with a booklet whose purpose is "...to discuss several facets of the Reformation movement that...are...important for a balanced understanding" (p. IX, Introduction). In keeping with this purpose, the author stresses the necessity of recognizing the continuity which the Reformation shared with earlier movements within the Roman Catholic Church. He correctly points to the danger of overemphasizing the importance of the Reformation's leading personalities. Finally, by example, he calls for honesty in analyzing negative evaluations of the Reformation.



Implicit in the author's treatment of the Reformation is an attack on the sensationalism (cf. p. 24) used to enhance students' interest in courses. Coupled with the attack is a rejection of those black and white judgments which make decision-making simpler, but which, if applied to problems, will continue to yield unfavorable consequences. In such contributions the author has provided a necessary service.

On the other hand, it is easier to appreciate this booklet as a historian than as a teacher. The author, in striving to balance our understanding of the Reformation, evidently assumes an awareness of and an inordinate enthusiasm for the Reformation. Many students have difficulty placing the Reformation in a space-time-ideological context, and have a similar difficulty in relating to the significance of the Reformation. Thus, in a study of the Reformation, the teacher's primary task is the creation of that basic awareness—where did the Reformation occur in space and time, and especially, what were the ideas which surrounded and motivated the movement? From there we should go on to trace the effects of the Reformation, both good and bad, on history.



It would have been of great benefit to me if Roberts had isolated the key tenets of the Reformation and traced their cultural impact. For example, what are the historical implications of such Reformation principles as the priesthood of all believers, occupation as vocation, or the primacy of Scripture over human authority? We have seen that Max Weber's and R.H. Tawney's ideas on the relationship between the Reformation and capitalism have now been modified or discredited. Others draw a connection between Calvinism and constitutional government. Still others sense a nexus between the Reformation and technological progress. Is it too large a task to re-examine historical evidence or examine new evidence to validate or invalidate what often tends to be speculation on our part?

The work of Dr. Roberts lacks not in what he wrote, a necessary counterweight to our usually one-sided evaluation of the Reformation. His work lacks primarily for its neglect of what constitutes the meat of the Reformation.

An additional suggestion is to include an addendum, perhaps by Roberts in cooperation with a high school teacher, and to provide an outline demonstrating the incorporation of Roberts' ideas into a unit on the Reformation. Such an addition would enhance the pedagogical relevance of this work.

This well-researched piece of work (note footnotes and bibliography) provides a necessary emphasis on presenting a balanced picture of the Reformation and deserves your attention. It was not intended to define the scope of the history teacher's treatment of the Reformation. CEJ

## Seeing Pictures at the Elementary School

Roderick Jellema

See

four yellow squash  
waxing huge and plump  
in the dark grass. Will they  
explode?

Grinning bees have lit the light  
green fuse.

The grass is dark. Juanita. Grade 2.

John's Castle.

The drawbridge stretches asleep  
over a moat of blue  
where sailboats bob.

A smudge of black cannon aims at  
my face.

For all the flags and open doors  
there is no road.

See the crooked lumpy dog  
bark wide at the doghouse  
because the doghouse growls  
a rough purple NO  
where a dog's name should be.  
Roger, grade 3. See Roger bark

My mind can't hear me talking  
this way.

This is not about art.

My mind is certain the lion is mean,

But Donna's lion gazes  
though gauze of black  
that drapes the bars  
and the caption says,  
*the lion is mean*  
*because the children have closed the curtain.*

Reprinted from SOMETHING TUGGING THE LINE by  
Roderick Jellema. Dryad Press. Used with permission.





## Spiritual Aid to Education

*"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."*

*John 6:45*

If there is a God, and if He made the world, then it would seem to follow, wouldn't it, that the more one learns about the world, the more he will learn about God, and the closer he will come to Him? As one's knowledge of the universe increases, his knowledge of God should also increase, simply because this is God's universe.

But evidently that's not the way it works—not necessarily. Education, for example, which is a process of learning all about this world, does not always bring men closer to God. As a matter of fact, it seems to lead many of them farther away from Him. The more they learn about the world, the less they believe in God. Some of them even claim, quite frankly, and even proudly, with an air of liberation, that their education compelled them to give up their faith in God.

What's wrong here? Is there something wrong with our logic? Isn't it true that the more one learns about the world, the more he should learn about God? Or is there something wrong with education? Doesn't it do what it is supposed to do?

Well, there is probably something wrong with both our logic and education. Our logic fails to take into account the kind of people we are, and education fails to take into account what kind of a world this is. We are the kind of people who get lost in this universe because our vision is impaired and our minds are darkened by sin. We are strangers to God by nature; we cannot find

Him in His world.

Jesus once referred to the words of Isaiah 54:13, where we read: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." That points to a basic principle which must guide us, not only in education, to be sure, but certainly there as well as anywhere else. God is the source of true knowledge. His truth must be our law of learning. We must sit at His feet as we study His world. For we cannot really know anything without knowing Him. And we cannot hope to have peace—any kind of peace—if we learn to look at this world without looking for Him in it.

If the solution to this problem lies in the home and the church, then parents and pastors have a tremendous job on their hands, not only a very difficult job but a very delicate one. Is your home equipped for it, and your church too? Is it spiritually equipped as well as academically? This is not something that can be left to a few moments of Bible study and prayer in the home and one hour a week in Sunday School, with perhaps a week or two of vacation Bible School in the summer. And it is an every day job, just as education is. And it will require exceptional spiritual resources in the home and the church, far greater than most of us seem to have these days.

But as far as Christian parents are concerned, I know of only one really satisfying solution for the educational problem which confronts them in a world where learning and religion have been divorced. It is the Christian school I do not mean a school that merely adds a few hymns and a chapter from the Bible and a bit of religious instruction to an otherwise secular curriculum. Nor do I mean a mission school which is designed primarily for child evangelism. But I mean a thoroughly Christian educational institution where God is the very center of all learning, where every lesson is taught according to highest academic standards in the light of God's Word, where the very atmosphere is permeated with His presence—where, as the prophet said, "thy children shall be taught of the Lord."

This is not just a theoretical solution to our educational problem. It is a fact. It is practical. This solution to our educational problem recalls what Jesus said when He referred to those words from the prophet Isaiah: "It is written in the prophets. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." That is to

say, true learning cannot miss the greatest fact in this world, the redeeming fact of God's grace in Jesus Christ. If a man really sees this universe clearly, he will see Christ in the center of it. "For," as Paul says, "by Him were all things created. . . . And He is before all things, and by Him all things consist. . . . For it pleased the Father that in Him peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." (Colossians 1:16, 17, 19, 20)

The supreme tragedy of a secular education is that it omits this truth which towers above all truths, the only truth which can ultimately make sense out of this world and give real meaning to life, the truth of salvation by the grace of God in Him who said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

God holds us responsible for what happens to our children in school. No one can be exposed to anything as powerful as education for so many hours each day, under systematic and professional methods, without being seriously affected by it. Teachers and schools, books and laboratories, libraries and gymnasiums leave their mark upon the future generation, spiritually as well as academically. You won't find that mark on the report card. Do you know what mark your children are getting?

### PRAYER

Eternal God, we confess that we are guilty of excluding Thee from many areas of our lives, even the areas of learning. Yes, we search the wonders of this world without looking for the God who made it and who upholds it. So we blind ourselves to the greatest facts of the universe; the fact of Thy sovereign presence, and the fact of Thy redeeming love in Christ. Meanwhile Thou seest us groping in the dark, looking for answers to questions that cannot be answered without faith in Thee. It is our shame that we live in a culture which is rightly called secular, and that we are lost souls in it. Oh we pray that the eyes of our generation, and certainly of the one that follows us, may be opened to see the truth about this universe, to discover Thee in all Thy majesty and mercy. For, O Lord, we need Thee desperately today as we face the dreadful challenge of an atheistic foe. So reveal Thyself to us once more, and then give us the faith and the courage to take our stand with Thee. And use not only our homes and our churches, but also our schools, to answer this prayer. For Jesus' sake, Amen.

---

The late Rev. Peter Eldersveld was the radio preacher of the Back-to-God Hour of the Christian Reformed Church. This MEDITATION was adapted from a radio sermon. Printed with permission of Harriet M. Eldersveld.



## SPECIAL ISSUE

# Educating Students In and For a Changing Society

All inquiries, ideas, and suggestions are welcome. Your manuscripts will be carefully considered. Write to: Lillian V. Grissen, Managing Editor, Dordt College, English Department, Sioux Center, Iowa, 51250.

### TOPIC SUGGESTIONS:

---

#### Technology: a "dirty" word for Christians?

- historical sketch of its development
  - impact: —positive and/or negative
    - on our lives as Christians
    - on Christian education
    - on Christian teaching methods  
(media manipulation, science fiction, etc.)
    - on curriculum
- 

#### Future: a frightening prospect?

- Impact of computer age on career possibilities
  - Preparing for a future world
    - self
    - profession
    - Christian schools
    - students
  - Future Shock—living with it
- 

**Deadline:**  
**January 1, 1980**

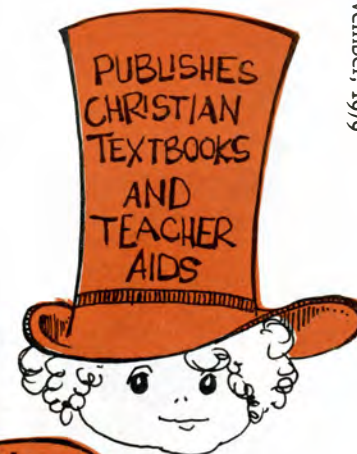
The subjects mentioned above are broad. Choose one, or part of one, to which to write. Or, share other ideas.



# CHRISTIAN SCHOOLS INTERNATIONAL

865 28th Street, SE GRAND RAPIDS, MI 49508 Phone: (616)245-8618 / P.O. Box 39 NORWICH, ONTARIO N0J 1P0

Vol. 19 - No. 1  
October-November, 1979



## WEARS MANY HATS

