



Christian Educators Journal

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SPECIAL ISSUE

Educating Students In and For a
Changing Society

Aunt Jennie

James C. Schaap

Grandpa used to tell us often
that our own Aunt Jennie Formsma
died of a broken heart,
nothing more, nothing less;
and how one day our own Uncle John
finished his coffee,
kissed his wife and two daughters,
caught the Wealthy Street trolley
out front of the house,
headed downtown,
and never returned.

"Jus' killed her," he'd say.

We never believed him, of course - -
strange thing for a preacher to say - -
no one can die of a broken heart.

It's more than five years since Grandpa has left us.

And there on the top shelf
of the Dominie's library,
stuck in the leaves of a book on church doctrine,
we found a note from Aunt Jennie,
no address, no stamp, and no date - -
just started out, "John - -"

I can quote it today - -
"and I lie here at night
and I wait for the sound
of the Wealthy Street trolley,
the last one, just after ten;
I can hear the bells clearly
from my bed near the window,
and I wait every night
for your steps on the pavement . . ."

It's been years since the trolleys have run,
and I've never stood near the old house on Wealthy,
but I hear those bells as clearly as Grandpa;
and I know that the sound of a trolley approaching
is not unlike that of a heart relenting.



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.

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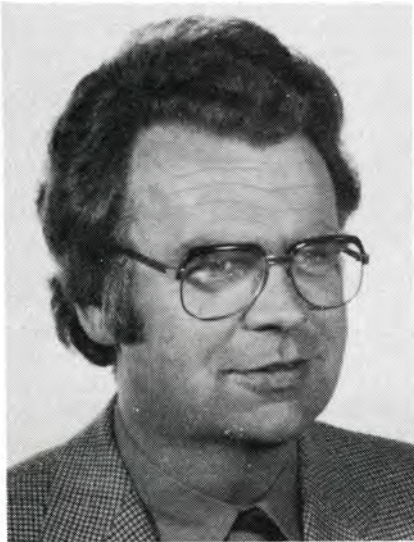
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Road to Tomorrow: Responsible Thought and Action

Egbert Schuurman, Guest Editor



Egbert Schuurman

It is pretentious for a Christian philosopher to think that he is able to concretely present avenues to the future in a derailed culture. This does happen, however, to be the claim of many non-Christian philosophers. Orthodoxmarxism, for instance, offers a blueprint of the future.

However, when our culture is in deep trouble, and it is, and many problems press us, as they do, we must reflect on the cultural situation. It is necessary from a Christian philosophical standpoint to realize that the relationship between theory and praxis is not found in either theory or praxis itself; rather, it is recognized that the relation between theory and praxis rests in man's responsibility. In any reflection about the future in a meaningful way this makes much difference.

The Age of Science

What is meant by *The Age of Science*? The age of science as a

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cultural qualification contains at least three elements:

1. Science has become autonomous, a power in its own right. This is very clear when we think how readily and how matter-of-factly science is called upon when problems are to be formulated. It is assumed that science will always have the solutions.

2. The influence of science has increased greatly. It has become an *instrument of control*; that is to say, it has become instrumental or technical.

3. The whole process (and this is important), is stimulated greatly by politics and state-influence. Via politics and the state, scientific *thought* is made into an instrument of culture. With the help of science, political power is maintained and increased. This is seen most markedly in lands under marxist rule: there total thought reinforces totalitarian political power and vice versa.

An Important Question

How did it happen that we can speak of an *age of science* today? In brief, it has become possible through the idolatrous emulation of *thinking*, the philosophical and scientific *thinking* within western culture. Since Descartes it has been held that the life center of man lies in *thinking*. The right to speak the first and last words concerning reality is ascribed to man's *thinking*.

The Christian view of man, on the other hand, speaks of the *heart* as the life center. Through Jesus Christ the heart finds rest in God the Creator. All the functions of life are stimulated and motivated out of the heart. Out of the heart are the issues of life.

In the western philosophical tradition that heart repeatedly and increasingly fell into an idolatrous

adoration of reason. People put their trust in and surrendered themselves to philosophical and scientific *thinking*.

This *rationalism* has become increasingly influential in western culture. Today it is still very much alive, even though many irrationalistic counter-currents manifest themselves. In irrationalism, however, the life center of man is chosen in *freedom*, a notion that varies in meaning in different currents of thought. No matter how significantly this *irrationalism* captivates the mind of man, however, the dominant influence in culture is to be credited to rationalism which has become not only less theoretical but also more practical. This *practical rationalism* is the spiritual highway of western culture. Looked upon in this way it becomes clear how and why western culture has embarked upon the age of science, and furthermore one can understand that this scientific culture is a *technical* culture.

The publications by and writings on the Club of Rome (a European task force which made a study of the present situation and future of the world) specify the many problems of today's culture. These problems cannot be understood without science and technology because they are the problems of the age of science.

Renewal of Theory and Praxis

Concerning the recognition of the problems of our culture there is generally little disagreement. There is also a large measure of agreement concerning the principles of the proposed therapy. Many speak of a renewal of the relation between theory and praxis but such renewal is elaborated in many different ways. Even though the solutions are sought

via the way of thought, the content of that thought and the repercussions it has on culture are many. Some examples follow:

1. An example of theory-praxis renewal is given successively by the existentialist Martin Heidegger and the new-marxist Theodore W. Adorno. They seek liberation for suppressive scientific and technical thought and argue for emancipatory liberating thought. This is also found in the writings of Jacques Ellul, the Christian existentialist. Other men believe that the new thinking, as liberating thinking, can be found by going back to Greek thought. Instead of thinking that aims at the control of beings, they want a thinking that is a thinking from the origin or, in terms of the essence, is focussed on being.

However (and within the context of this article this is important), for them too the last word is reserved for this new thought.

2. Another view on the relation between theory and praxis is found among neo-marxists, especially Jurgen Habermas. According to him, current thought got stuck half way because it is only half rational. According to Habermas the presuppositions of contemporary thinking do not measure up to rational criteria. The irrational presuppositions have to be brought to light and replaced by rational ones. Via the *herrschaftsfreie* (freedom from authority) rational discussion or even half-rational thought will become completely rational. With this new thinking then we at last may travel trustingly the road to tomorrow. Here too, then, the solution is expected from the new way of thinking.

3. The same thing is true in the case of the counter-culture thinkers. Their representative, Theodore Roszak, turns against *linear* thought as the thought of progress. He defends *cyclical* thought which is, after all, thought once again. With this *cyclical* manner of thinking Roszak would return to nature. Evil resides in thinking which turns to that which is new in culture; only the old time-honored and always recurring rhythm of nature offers man shelter and security.

4. The new French philosophers will be heard of in the near future. These philosophers have been rather active in recent years and they appear to have stood in the way of the move to the left, especially in politics. In the days when it was said that God was dead, these philosophers turned to some marxist movement or other. The emptiness occasioned by the proclamation of the death of God was filled with marxist faith. But now Marx

appears to be dead as well. Because marxist philosophy cannot deliver us from oppression and because repression is reinforced, these philosophers proclaim the death of Marx and they are left with emptiness again. They too search for a new way of thinking but the content is not yet known. And it is because of this that I believe that here we are dealing with a nihilistic tendency in modern thought.

This nihilism is very much present in Bernard-Henry Levy's *La barbarie a visage humain**:

Hitler did not die in Berlin; he won the war; he conquered his conquerors in the rigid power to which he delivered Europe. Stalin did not die in Moscow nor at the twentieth congress of the Russian Party; he is here among us, secret passenger of a history that he continues to hold enthralled and to mold after his insanity. Did you say that all was well with the world? Never before was the will to death unleashed so mercilessly and cynically. For the first time the gods have left us, undoubtedly because they no longer wish to wander on this desolate wasteland that we have made our home. And I write, yes, I write in an age of barbarism that secretly prepares the place for man anew.

And a little further on:

Just like every one I believed in a fresh and happy liberation. I believed in the revolution, undoubtedly with a scholastic faith, but nevertheless as in something Good, as the only thing that counts and is worth hoping for. But now I feel the solid ground sinking away, and in the sight of a dissolving future I do not ask whether the revolution is possible but simply whether it is desirable. I wanted politics and I happened to get involved in it. I howled with the wolves, I sang with the choirs: I can do it no more and I feel like a gambler who despairs of winning, like a soldier who no longer believes in the war he wages.

5. The views mentioned above about the relationship between theory and praxis influence greatly the minds of men, but they have little culture power and opportunity because they distance themselves from culture. This is not so in the case of the so-called systems-philosophers. In spite of all the criticism they level at contemporary culture-development, they do align themselves with it. Two important representatives of systems-philosophy are Ervin Laszlo, the Club of Rome thinker, and Russel Ackoff.

*Cruelty with a Humane Look.

Laszlo is discussed extensively in my book: *Techniek, Middel of Moloch?**, so here I will write of Ackoff.

In 1974 Ackoff wrote a book entitled *Redesigning the Future: A Systems Approach to Societal Problems*. He recognizes the great problems and ailments of our times, and he relates them to the dominant influence of science, be it one specific science. A new science (systems theory) and a new technology (computer technology) must as second degree science and technology overcome the problems of first degree science and technology. At the end of his book he says: "God's work is to create the future. Man must take it away from Him." (p. 228) Ackoff, then, is not without pretension. The ailments called forth by earlier science are, according to him, curable with the new thinking of systems theory, and, in addition, with its aid, man can plan and control the future completely. To make this clear Ackoff compares the characteristics of the new science with those of the old.

The old science concerned itself with a part of reality; the new science directs its attention to the whole of reality; the world is the greatest all-embracing system. This means at the same time that while earlier science was reductionistic, the new science is expansionistic. While earlier method consisted in analysis, breaking things down, the new method is synthetic, leading to unity and wholeness. That is why over against the principle of causality and over against the mechanistic or deterministic world view we must place the principle of teleology (goal-directedness) and the organicistic or cybernetic world view. Earlier science implied dehumanization, disharmony and disintegration; systems theory allows us a future of maintenance of self, or harmony and integration. The differences with the past are most markedly seen when we recall that earlier science was oriented to physics; the new science of systems theory, however, is oriented to technology. He who has once understood this sees the differences between the old and the new scientific approach, but in addition he must also pay attention to the similarities. With the improved weapon of science and technology, the problems called forth by the old science and technology are solved.

At least this is the pretension. In point of fact it is scientific thinking,

*Technology: Instrument or Moloch?

though somewhat differently oriented, that continues to have its say. On account of the inspiration that this thinking derives from technology, its cultural influence is greater. This new instrumental thinking aligns itself with political power and in this way seeks to reinforce and to perfect a world and society wanted and molded by man. But this technical-scientific control turns against man himself; man runs the risk of becoming the victim of his own ideals. Often this threat is hushed over, especially when there is talk of a new ethics and a new religion, required by the society of the future as an harmonious cybernetic world state. What really happens, however, is that systems and computers decree how future man must act and what they will need to believe.

Reviewing these examples we note that only the systems thinkers still believe that the problems of culture can be solved with techno-scientific thinking. For these thinkers, science and technology continue to be the instruments of liberation. And precisely because they ally themselves with existing and new scientific and technological possibilities they, unlike other critics of culture, have great influence upon cultural development. As such they reinforce, in a subtle way, the process of the coming of the age of science.

BACKGROUND

When Christians reflect on the way they must go in culture, when they reflect upon the direction to which they must turn, a first requirement is that they learn to better understand the background of this scientism. To clarify this background it will help to compare the so-called everyday world of experience with the so-called world of science; the mutual relation between these two worlds must be made clear.

What is meant by experiential "world"? It is the world in which we live, hope, suffer, struggle; it is the world in which we see things, in which we feel and love; it is also the world of faith and trust. This experiential world is the most original and most primary; it is confusing, complex, concrete, full and richly variegated, and ultimately incomprehensible. In this experiential world we know, trust, believe, hope and love. Every human activity including theoretical and scientific belongs to that "world." This original, primary world of experience implies a knowing in the sense of a recognizing and a confess-

ing which proceed and exceed the relation of the problematics of theory and praxis of which we wrote earlier.

The second "world" is that of philosophy and of science, the "world" of thought. In our times thought has become functional and instrumental. It is the "world" of abstract thought in many variations. Earlier, and even today, abstract thought was and is oriented towards physics; in systems theory one takes techno-science and modern technology as one's guide.

The age of science, in this new form, dawns when from out of the first "world" one surrenders oneself to the second, the "world" of thought. Because this surrender is religious, it means the coming of the age of science implies that the second "world" becomes the first. This means, at the same time, that the characteristics of science turn into predicates of culture. For this reason scientific culture is artificial, business-like, uniform, leveled, reduced, abstract, un-free. The result is that the outstanding, the unique, the individual in the experiential "world" is exorcized. The second "world" of abstract thought begins to dominate the first "world." Perhaps this is nowhere more evident than in the loss of love in scientific society. After all, love does not focus on the uniform or the universal; it aims for the exceptional, the unique. That is why love dies and compassion disappears in a technocratic society. But because man has thrust himself into these problems and would escape them by himself he once again calls upon science and technology to solve them, so that ultimately the process of normless and lawless scientific and technological absolutization is reinforced.

With this we are again confronted with the background of this process. It is the religious surrender of man to science and technology, based upon the expectation that in this way life will be liberated. It is precisely this absolutization to technology that in a Christian world and life view ought to be relativized. The "world" of science as secondary world may not be put first; the depth of the mystery of all existence as creation may not be delivered up to techno-scientific control. One may think to keep his life but he will lose it.

To regain that life it is necessary to recognize that no single species of thinking, no matter how new, can offer solace. Whoever continues to pretend that it will is finally left with a contentless nihilistic kind of thinking that over against the normless order of the absolutization of science and

technology chooses for nihilistic chaos. The background of this absolutization is man in his pretension of autonomy.

Christian reflection will need to stress the demand to return time and time again from science and modern technology to the primary, original "world". Without ceasing Christians must distance themselves from the absolutized, pre-programmed thinking of instrumental reason. Christians must repeatedly and increasingly subject themselves to God's revelation. The light of the Word of God must enlighten Christians. In so doing Christians do not distance themselves from science and technology as such, as do the culture pessimists, counter-culture and existentialist thinkers; rather science and technology are once again put back in their limited, relative and normative place. Even if in the world of science it may seem that Christians are losing their lives, they will gain it. In a Christian view on science, science itself is set free, and science as activity regains its fascination. Saying no to the absolutization of science means, positively, the recognition of an openness and pluralism of method. This recognition arises out of the confession that reality as the creation of God may indeed be investigated but *ad fundum* (at the source) remains incomprehensible, a mystery that can never be fully grasped.

If therefore people plead for a new method in science, as the systems thinkers do, Christians will want to follow suit but simultaneously guard themselves against the claims of the new science. In other words, over against the ideology of the old science Christians should not choose for an ideology of a new science. Within the horizon of faith, of which divine revelation marks the contours, man has been given the task to think about origins, norms, and truth. But such reflection is denied all autonomy. This is the biblical renewal of our thinking (Rom. 12:2). The "wisdom of the world" claims that it can enlighten and that it can liberate but it actually means increased myopia, resulting in derailed thought and total blindness. Man becomes a captive of his own fantasies (2 Tim. 3:9; Thess. 2:11).

A NEW WAY FOR CULTURE

The first requirement for the renewal of culture is the understanding that a solution of the problems cannot rest on an appeal directed to an old or a new science. It is

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Literature: A Cushion for Future Shock

Mike Vanden Bosch

Many English teachers have to deal with the present shock of dwindling enrollment in elective courses. Students are seeking "more relevant, more practical courses" we're told. They want courses geared to get them through tomorrow's problems.

One of these problems, according to Alvin Toffler, in *Future Shock*, is that

there are discoverable limits to the amount of change that the human organism can absorb, and that by endlessly accelerating change without first determining these limits, we may submit masses of men to demands they simply cannot tolerate (p. 326).*

As an English teacher wanting to serve the student, other English teachers, and society as well, I thought I'd suggest a literature course to minister to the "human organisms" that Toffler is talking about.

To show the world what even Toffler should know — that the problem is age-old — I'd begin with *Medea*, the Greek play by Euripides. We hear the chorus chant:

Gone is the grace that oaths once had. Through all the breadth of Hellas, honour is found no more; to heaven hath it sped away. For thee no father's house is open, woe is thee! to be a haven from the troublous storm, while o'er thy home is set another queen, and the bride that is preferred to thee.

Here the chorus laments the loss of stability that oaths once gave. Later in the play we see *Medea* react to the sudden change forced upon her. She murders her two children. She does so to get revenge on Jason, true, but the murders might just as accurately be explained as the result of "future shock." *Medea's* "stability-zone" — her home — had been pulled from under her when Jason took another wife. Hence her irrational murders of her two children. Of course, this "human organism" suffering from "future shock" is no model to emulate. But even so, seeing a wrong response to "future shock" may be cathartic for us, as we see *Medea's* world collapse around her.

Next I'd study *Hamlet* by William Shakespeare. It may be true that the famous bard never heard of "future shock," but he certainly wrote about

it. Changes must be occurring too rapidly for Hamlet's system to assimilate them, as Toffler would say, for Shakespeare writes:

... and yet, within a month —
Let me not think on't! — Frailty,
thy name is woman! —
A little month, or e'er those shoes
were old
With which she followed my poor
father's body,
Like Niobe, all tears, — why she,
even she —
O God! a beast, that wants
discourse of reason,
Would have mourn'd longer —
married with my uncle,
My father's brother, but no more
like my father than
I to Hercules; within a month,
Ere yet the salt of most unright-
eous tears
Had left the flushing in her galled
eyes,
She married.

Here the repetition of "within a month" indicates that the speed at which his mother changed bothered Hamlet more than the actual changes. True, a violation of the mores for the mourning period may be the real problem, but even such mores no doubt became established as much to cushion the mourners from future shock as to respect the dead. So a violation of a mourning period custom was not shocking merely because a custom had been broken. It was shocking because the sensibilities which demand such a custom had been trampled on. Hamlet too suffered from "future shock," if we want to use Toffler's terminology. And hearing Hamlet protest the sudden changes should school us to bear more patiently what changes bombard us.

Next, perhaps, I'd study a few poems. William Butler Yeats felt so strongly about chaotic changes in "The Second Coming" that he wrote:

Things fall apart; the centre can-
not hold;
Mere anarchy is loosed upon the
world,
The blood-dimmed tide is loosed,
and everywhere
The ceremony of innocence is
drowned;
The best lack all conviction, while
the worst
Are full of passionate intensity.
A nation which has lived through

Watergate might think this had to have been written in 1974. In finding that, in fact, Yeats wrote this certainly before 1924, present readers might sense that if things seem to "fall apart" today, they seemed to do so before too when even the best men lacked "all conviction."

I'd like to study, too, a poem by W.R. Rodgers who helps us understand why the pace of change may seem too overwhelming just now. He writes:

The World moves not with meant
and maintained pace
Toward some hill-horizon or held
mood,
But in great jags and jerks,
probed and prodded
From point of anger, exploded
By each new and opposed touch.

Although written in another generation, and surprising in its perception, these lines remind us that perhaps we are experiencing a jerk right now, not so different from the "jerks" others before us have experienced. And if our change today is different, its "shock-rating" is probably no more devastating than the "shock-rating" of changes in other eras.

Think, for example, of W.H. Auden as he sat in "one of the dives of Fifty-second Street" in New York in 1939. He describes his feelings thus:

Uncertain and afraid
As the clever hopes expire
Of a low dishonest decade:
Waves of anger and fear
Circulate over the bright
And darkened lands of the earth,
Obsessing our private lives;
The unmentionable odour of
death
Offends the September night.

That was indeed a time when the future was threatening, holding no certainty and little hope.

Auden describes men's reactions to it in this New York bar in a later stanza:

Faces along the bar
Cling to their average day:
The lights must never go out,
The music must always play,
All the conventions conspire
To make this fort assume
The furniture of home;
Lest we should see where we are,
Lost in a haunted wood,
Children afraid of the night
Who have never been happy or
good.

Perhaps most people will still react as did the men along the bar and "cling to their average day." In fact, these seem to be the very people Toffler is describing when he writes:

And finally, the confusion and uncertainty wrought by transience, novelty and diversity may explain the profound apathy that desocializes millions, young and old alike (p. 363).

But having seen Auden give form to this human dilemma, we are less shocked, less frightened, because we feel we perceive the experience for what it is. We may even see ourselves as "clinging to our average day," but even so, knowing ourselves can also be a stay against confusion. So I'd use Auden's poem, "September 1, 1939" against confusion too.

Next, to help me sense how "cognitive overstimulation interferes with our ability to think" — Toffler's words — I'd study "Change" by Stanley Kunitz. He writes that man

... lifts his impermanent face
To watch the stars, his brain lock-
ed tight
Against the tall revolving night.

And by reading the rest of the poem, I'd see that "cognitive overstimulation," in spite of what Toffler suggests, does not explain why man can't think clearly in periods of rapid change. Kunitz explains better when he writes:

Here, Now, and Always, man
would be
Inviolable eternally;
This is his spirit's trinity.

Neither man gives a blueprint for action, but Kunitz's explanation at least affords man the serenity of knowing that it is not merely his unlucky fate of being born in the 1970's, but his condition as man that makes him seek security before the face of Heaven.

Next I'd study an old favorite of Robert Frost entitled "The Road Not Taken" to teach my students about "decision stress." Toffler wrote that non-routine decisions.

force [us] to make one-time ... decisions that will establish new habits and behavioral procedures ... These decisions are non-programmed. They are high in psychic cost (p. 356).

But Frost tells us of a "non-programmed decision" more unforgettably in his poem:

And both roads that morning
equally lay

In leaves no step had trodden
black.

Oh, I kept the first for another
day!

Yet knowing how way leads on to
way,
I doubted if I should ever come
back.

And he describes the "high psychic cost" more vividly in his last stanza:

I shall be telling this with a sigh
Somewhere ages and ages hence.

Here we sense the feeling that Toffler's jargon blurs, and sensing it, we are prepared for whatever cost our own decisions may entail. No futurist's conjectures of what the respective roads hold for us could do as much.

Toffler also says that victims of future shock are inclined to deny that the stimuli invading them is real. Men find security by insisting that what to all appearances is happening, isn't. To get a student to understand this human tendency, I'd let him see Macbeth's tenacious clinging to the witches' promise in spite of all evidences of his impending defeat. The war is practically lost, and Macduff has invaded his castle. All the promises of the witches have been proven false, but Macbeth still clings to hope of victory on the chance that Macduff was born of woman. As he duels Macduff, Macbeth says:

Thou wast born of woman.
But swords I smile at, weapons
laugh to scorn,
Brandish'd by man that's of a
woman born.

Let the student see Macbeth, and in Macbeth, see himself. Then he will not just see the disaster of denying the reality of "invading stimuli," but feel it.

Another wrong response to future shock, according to Toffler, is "obsessive reversion to previously successful adaptive routines." People responding in this way seek out left-wing communes, preach bucolic romanticism, and advocate a return to nineteenth-century terrorism and a contempt for society. Well, literature speaks precisely to people who have responded or might be tempted to respond thus to modern life. "Carpe Diem" by Robert Frost, for example, gives this warning to those who wish to "seize the day of pleasure" as romantics might advise:

... bid life seize the present?
It lives less in the present
Than in the future always,
And less in both together

Than in the past. The present
Is too much for the senses,
Too crowding, too confusing —
Too present to imagine.

Frost saw long before Toffler that the present was too confusing to be assimilated. And discovering the form that Frost gives to our dilemma helps us respond reasonably to change rather than drop out in defiance or despair.

Further advice to potential drop-outs of society comes in Frost's short poem, "Nothing Gold Can Stay":

Nature's first green is gold,
Her hardest hue to hold.
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.

The poem provides a philosophical viewpoint that all utopia-seekers would do well to review. It might save them from future shock whenever reality breaks in upon their romantic enclaves.

And I think I'd end my course by studying one of the choruses from "The Rock" by T.S. Eliot. Toffler writes that

Sanity ... hinges on man's ability to predict his immediate personal future ... When an individual is plunged into a fast and irregularly changing situation or a novelty loaded context, his predictive accuracy plummets. To compensate for this, he must process far more information than before and fast. Yet we are finite (p. 350-1).

True. But Toffler does not see what conclusion this should lead him to. T.S. Eliot, equally concerned about the same problem, not only knows why we are in trouble, but where we can find help. In one of the choruses he writes:

The endless cycle of idea and action,
Endless invention, endless experiment,
Brings knowledge of motion, but not of stillness;
Knowledge of speech, but not of science,
Knowledge of words, and ignorance of The Word.

Toffler and Eliot agree that "endless invention, endless experiment" benumb our sensibilities today. But Eliot cites as the fundamental cause of future shock something that might indict Toffler as well — ignorance of The Word. So I'll conclude my course

Continued p. 18



ASYLUM

H.K. Zoeklicht

“YOU AIN’T SEEN NOTHIN’ YET”

H. K. Zoeklicht

It was Monday morning coffeetime in the faculty room of Omni Christian High School. It was also the first day of the spring semester. And the cacophony in the faculty room that day was only a faint echo of the consternation which reigned throughout Omni that day.

“How many you got in your first hour government class?” shouted Coach Ren Abbott to Bob Den Denker over the babble.

“I’ve got three — two boys and a girl,” grinned Den Denker. “What’ve you got in your phys ed section?”

“Forty-nine,” shouted the coach. “All girls too. Guess you know who’s popular around here.”

Bill Silver, economics teacher, pointed towards John Vroom, Bible teacher, who was disconsolately munching a Twinkie. “John looks pretty glum,” said Silver to Steve Vander Prikkel. “Wonder how he came out.”

“Well, the truth is,” responded Steve, “that there’s nobody enrolled in any of Vroom’s classes.”

Then Lucy Bright, English teacher, who had just moved within hearing and talking range, entered the conversation. “How could a thing like this happen? Do you have any idea?” she trilled, with emphasis on the word *idea*, as she rolled her pretty brown eyes towards the ceiling. “Can you imagine, I’ve got nobody in my first hour lit class and sixty-three kids in my second hour writing class, in a room which holds only thirty! What the Dickens is going on, Bob?”

“I dunno, but we’ll find out in a minute, I’ll bet,” said Den Denker, pointing towards the open door of the faculty room, through which an obviously chagrined principal, Dr. Peter Rip, was entering.

The blushing principal raised his hands like a preacher giving a benediction, and the noise level subsided enough for Rip to be heard.

“Uh, folks, uh, could I have it quiet

back there, please? I, uh, want to explain why it is that your class lists are, uh, not quite what you may have expected, uh, as such. Now, uh, let me assure you that we in the administration are not unaware of the situation, and we’ll soon have things going

smoothly as per usual.” He smiled tensely. Jenny Snip, his faithful secretary, handed him his P.R. mug filled with steaming Mello-Roast, which the principal gratefully accepted with one hand while he wiped his forehead with the other. He continued speaking.





"It's the computer's fault," he announced. "The only time we could rent the computer was last Saturday afternoon — it's one of those RPM 780's, you understand — and we fed it the proper data and everything, but this morning, well, the printouts are all wrong. They are, as the man in the street might say, all screwed up. So it's really nobody's fault, and y'see, there's no reason for anyone to blame anyone," he declared hopefully.

But then John Vroom's agitated voice came accusingly from the couch where he was wiping the Twinkie filling from his lips and fingers with a red handkerchief: "I told you, Dr. Rip, I told you that going to the computer was a serious mistake. It's a sign of the times! Look at this!" And he held his class lists in one hand and pointed towards them with the fat forefinger of his other hand. "Look at this! Do you think it is merely an accident that right here in a Christian school there is no one assigned to my Bible classes? And all the science classes are bulg-

ing? I warned you about going to the computer!"

"It's not necessary to cast allegations, John," shot back a now nettled principal. "I told you that it was nobody's fault. We'll get this matter straightened out. Jenny has been working on the class lists for next hour. Don't worry, before the day is done, so to speak, you'll have your students."

The two men glared angrily at each other until Ginny Traansma slipped a chocolate doughnut into John Vroom's hand, and Jenny Snip handed Peter Rip the PA announcements he needed to make shortly.

Bill Silver laughed a bit as he spoke: "Now John. Hold on here a little bit. A computer is just another machine, like a pocket calculator or a car, and it can malfunction just like any other machine, just like your new Rabbit did last week. You haven't given up on that, have you?"

"That's what I say, Bill," muttered a relieved Dr. Rip. "We have to be

grateful for technology. Learn to use it, uh, for the glory of God, of course. Gift of God, that's what it is." As he talked his tensions dissipated and some of his spunk returned.

"Yuh know, fellas, and uh, gals, I think I'm going to hafta give you all a detailed report on that convention I attended, you know, back in December, in Honolulu. The whole thing focused on futurism in education. S'matter of fact, that was the name of the conference, "Futurism in Education."

Rip paused to sip his coffee.

"Well, tell us a little now," purred Susan Katje, the librarian, "we'd like to hear about it, wouldn't we?" and she looked expectantly at the teachers. There was complete silence.

"Well, if you insist," bubbled Rip. "Y'see, computers are going to help us in lots of ways, and its all been scientifically tested."

Bob Den Denker winked at science teacher Vander Prikkel. John Vroom muttered out of the side of his mouth to Lucy Bright, "Yeah, that's why nobody showed up in my religion class this morning."

But Peter Rip noticed none of this. "Computer's will help us in lots of ways. Take, for example, assigning rooms and so forth. If we work it right, we can get the computer to give us a classroom utilization plan which will give us maximum cost effectiveness in terms of making sure that every seat is used to the best of its ability."

"Oh joy!" came quietly from Lucy Bright.

"And then," continued Rip, "they showed us how it can help us maximize custodial effectiveness."

"How would it do that?" asked Ginny Traansma.

"Well, I'm not sure of the details," said Rip, "but it schedules the use of every mop, closet, broom, and janitor for maximum efficient use."

"Just what we need," came sarcastically from John Vroom's part of the room.

Some of the teachers began to glance at the clock, but Rip raised his hand to hold them and continued vigorously: "And you oughta see how the computer can help with discipline problems!"

Suddenly the teachers were attentive. Bill Silver said incredulously, "How in the Sam Hill could a computer help with discipline?"

"Yeah," piped in Vander Prikkel, "This I gotta hear."

Rip, enjoying his moment of sudden importance among his teachers, smiled expansively as he said, "Wait till you hear. This is the way it goes. Say, f'rinstance, that the Lummel kid acts up in your class again, Vroom,

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A Contemporary Parable: Will Technology Revolutionize Education?

Leonard O. Nasman

When he found out what was going on, Fred Strong, truant officer, resigned.

Fred Strong, the district's top truant officer, was called to the office of Stretch Smith, school vice principal in charge of discipline.

"We have a strange case for you this time, Fred."

"How so?"

"Well, it seems that Tom Anderson, Dick Beaty, and Harry Stevens stood up about halfway through math class, week before last, and walked out. Their teacher, Mark Olsen, said that Harry mumbled something like 'This is a crock' as they left. The thing that makes this case strange is that they have never been much of a problem before, and all three have average grades or above in math."

"Got any idea where to start looking for them?"

"Not really. There have been rumors that a lot of kids hang around Pauline's Pinball Pit, but when I looked in the other day it was nearly deserted. You know that we like to handle truants ourselves here at Early High. But this one has us stumped. I hope you can locate them for us."

"Yes, Early's record is still the best. If all the schools were like yours I'd be out of business. I'll see what I can do. May I talk to Olsen?"

"Certainly. He has a prep period at 11:00."

As Fred walked down the hall, he noted the chatter of the students. It was typical high school talk — perhaps not quite as rough here in this upper-middle-class suburb as you find in the inner city, but fairly typical. Funny, thought Fred, how they never seem to talk about their classes with each other. Why don't subjects that occupy such a significant amount of their time get at least a passing comment?

Mark Olsen's office was just a desk hidden behind a room divider in the back corner of the classroom.

"What can I do for you?" Olsen asked suspiciously.

"I'm Fred Strong. Mr. Smith asked me to check on the three boys who seem to have ditched your class." Fred took in the stacks of ungraded

multiple-choice test papers piled everywhere.

"Oh yes, those three!" Olsen noticed Fred's glance. "I just can't seem to keep up with this paperwork, what with classes averaging between 40 and 50 kids. Sometimes I wish we didn't require math. Alex Carson never gets behind like this in his History of Southern European Anthropology class. And they say there's not enough in the budget for a teacher aide. But you want to know about the deserters, eh? There's not much to tell. Never gave any trouble before, although I never could figure how they got test scores as high as they did for all the attention they seem to pay in class. But that's typical of students these days — just don't seem to take much interest in their work."

"Tell me what happened."

"Nothing, really. They just got up and walked out in the middle of class."

"What was the topic that day?"

"Well, I was preparing for a proof of a theorem in analytic geometry by trying to get the students to generate the set notation form of expression of the concept. You know, I was using the discovery technique, although getting students to think creatively is like pulling teeth."

Mr. Olsen elaborated on the lack of student interest in learning, lack of preparation in the lower grades, etc., until Fred excused himself and headed for Pauline's Pinball Pit.

Pauline's was located in a small shopping center that included a donut shop, a hardware store, a quickie general store, a massage parlor, a Kung Fu school, and a place called Bits and Bytes. Pauline looked up with a frown as Fred entered.

"What can we do ya for?" she asked as Fred made his way past an array of shooting galleries, pinball machines, and soccer tables.

"How's business?" Fred asked cheerfully.

"Terrible. Are you the fuzz?"

"No, I work for the school district trying to locate stray sheep."

"Well, I wish you could still find them here. I got \$25,000 worth of some of the best machines you can buy. A few weeks ago they were standing in line to play baseball. Look at this thing," she said, moving toward a large box with a couple of controls and a TV screen. "Cost me \$2,000 two months ago. Watch this!" She opened a small door with a key and flicked a switch. The screen lit up as nine animated baseball players ran out onto a field projected on the screen.

"Here, push this button to bat."

Fred missed the first pitch.

"Slow, aren't ya?" Pauline cheered up a bit as Fred swung after the next pitch went by. She twisted a knob and the outfielders jogged slightly to the right. Fred's first batter struck out, the second hit a number of foul balls before striking out, but the third hit a double and the crowd cheered and whistled from a hidden speaker. Fred was getting the hang of it. He was so intrigued with the TV screen players running around to change positions as the game progressed that he forgot why he came, until Pauline got a three-run homer in the bottom of the third.

"You say the kids quit coming awhile back?" Fred asked. "Did they get tired of the game?"

"No, it's just like my bachelor uncle used to say. Why should you pay for it if you can get it for free?"

Fred was puzzled. "What do you mean?" he said, imagining the massage parlor giving free samples.

"That fink at the Bits and Bytes lets the kids play for nothing!"

When Fred entered Bits and Bytes, he noticed a TV set near the front door. An animated baseball game was under way. A half-dozen kids sat at typewriters and consoles. They concentrated intently on TV screens or pages of printed paper issuing from the consoles. One youngster sat at a small table and played with a calculator. From time to time he stopped and jotted something on paper, then returned to pushing buttons. A young man looked up from soldering a

miniature spider-like device to a larger green board with circles and lines running in all directions.

"Can I show you something?" he asked.

"I hope you can help," Fred replied. "I'm with the school district, and I'm looking for some truants." Fred expected a general scramble toward the door as he said this, but most of the kids, intent on their activities, seemed oblivious to his presence.

"Anyone in particular?" the store manager asked.

Fred glanced at his notes. "I'm trying to locate Tom Anderson, Dick Beaty, and Harry Stevens." At this, one of the kids moved to two others at a TV set/keyboard device in the corner for a whispered conference. They approached Fred and the manager, who was asking what kind of trouble they might be in.

While Fred was explaining the state school attendance laws, one of the three blurted, "If you think we're going back to old man Olsen's class, you're crazy!"

In his career as truant officer, Fred had experienced a variety of reactions from students, but there was something different here. The calm and determined manner of these three sparked his curiosity. He resolved to find out what was troubling these youngsters. Why were they here risking their academic future as truants?

He tried to sound friendly. "I'd like to know why you don't like Mr. Olsen's class and what you are doing here. I assume you three are Tom, Dick, and Harry." They nodded and each identified himself.

Harry started to explain, "Olsen's a drag. He just doesn't know where it's at."

"He takes so long to write and prove a theorem that there never is any time

had a keyboard and a slot for cassette tapes. As Dick pushed switches and typed responses to the TV screen display, Tom and Harry briefly described the Star Trek game to Fred. They explained the basic goal, to destroy the Klingons before they destroy you. They elaborated on the various complications having to do with phasers and light torpedos. They spoke of energy conservation in traveling through the galaxy matrix while using polar coordinates to direct fire at the mysterious Klingons. Fred couldn't help but remember Olsen's remarks about their lack of interest in math. Partway through this simulated intergalactic struggle, Fred had to force himself for the second time that day to remember why he was here. He asked Tom, Dick, and Harry to stick around until he had a chance to visit with the manager. After all, there did appear to be other truants in the place.

"That's some machine you have there," he said as the manager rang up a sale. "Aren't you worried that these kids will destroy this stuff or rip it off? It must be awfully expensive. And doesn't it hurt your business to have all of these hoods hanging around? Don't you know you may be contributing to the delinquency of minors?"

"I never thought of it like that before," the manager mused. "That little microprocessor you were playing Star Trek on is down to less than \$600 now, although we have a minicomputer that runs \$10,000. But I just tell the kids they can't come back if they don't respect the equipment. Haven't had much trouble yet. As far as the customers go, the kids have helped sales. When I tell a customer the equipment is so simple a child can use it, I don't get many scoffers anymore. It used to be that customers just

be interfaced with other equipment to short-cut a lot of paperwork."

Fred mentally pictured a desk full of ungraded test papers. "For \$600?" he exclaimed.

"That kid over there in the army shirt watched me do a demonstration for a customer on a program that estimates the energy savings of insulation, storm windows, etc., for a home. He asked me if he could do an estimate for his house, then his grandmother's, and now he's working on an apartment building his uncle manages."

"Hey, wait a minute," said Fred. "I recognize that kid at the table over there. That's Robert Gonzales. He was in trouble last year for threatening a teacher with a knife. What's he doing here?"

"Well, he was watching the kids play math bingo one day, and I could tell he wanted to join in but didn't feel he could compete. So I offered to let him practice with the Math Man. It looks like a calculator, but it actually provides a quick drill in basic arithmetic. It sells for about \$25."

Several days later the principal of Early High entered the vice principal's office. "I checked downtown, as you requested, to see what happened to Fred Strong, the truant officer. He turned in his resignation. I don't understand it. One of the best the district had. The rumor is that when they asked what he was going to do he muttered something about going out and contributing to the delinquency of minors."

Author's Note: Although some of the devices and programs described in this story sound like science fiction, they are all available as of fall, 1978, for the prices quoted. While educators quibble about the capacity of technology for revolutionizing education, while they focus discussion on large computer systems, entrepreneurs are marketing and parents are buying low-priced microprocessor-based devices designed specifically for teaching.

A revolution is indeed under way. If you don't believe it, you are not aware of the fact that it is now possible to purchase more computing power for less than \$1,000 than you could rent five years ago for more than \$1,000 a month. The question is: Will educators become a part of this revolution or be trampled by it?

The advent of microprocessor-based teaching devices is not at all analogous to any recently introduced teaching aid. Observers have compared the invention of movable type and the computer. At first books were expensive because they were made by hand, i.e., slowly. But now a book with hundreds of pages can be typeset, printed, and on sale in a matter of days. Low-cost availability of the printed word drastically revolutionized education. Similarly, the computer started out as an expensive handmade product. Now microprocessors are quickly and inexpensively

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"If you think we're going back to old man Olsen's class, you're crazy!"

to find out if it's good for anything," added Tom.

"I don't think he really cares if it's good for anything," Harry interjected.

"At the rate he does problems, he'd never wipe out a Klingon," Dick said contemptuously.

"A what?" asked Fred.

"Can we show him Star Trek?" Harry asked the store manager.

"Sure." The manager rustled through a drawer and handed Dick a cassette tape.

"Put it on the Pet."

Fred followed Dick to a streamlined device that looked like a TV set but

wouldn't believe they didn't have to be a genius programmer to use these things. Now, if they're skeptical, I just have one of the kids demonstrate a machine for them."

"But how many customers do you have for these supertoys?" Fred asked.

"Hundreds. The microprocessors in the personal computers are capable of a variety of games." He motioned toward the TV set with the animated baseball game. "But we have pre-programmed cassettes for the Star Trek computer that will do inventory or payroll for a small company. They can

READER RESPONSE

Plus and minus

Editor:

I just wanted to let you know how much I enjoyed the December CEJ, especially the editorial on participatory management. I am duplicating it for discussion purposes at my next board meeting. I also enjoyed VanBelle's article on discipline and deGroot-deKoning's on copyright.

I have one concern, however, about CEJ, and that is Zoeklicht's column "The Asylum." Let me explain.

In the Canadian schools there is an ever-growing movement towards interdenominationalism, be that good or bad. Here in Vancouver, for example, our school has 110 students from 70 families. We have about 25 denominations represented (let alone various groupings within these churches, such as among Reformed and Mennonite peoples). In fact, we have two Roman Catholic families who would question the "medium of expression for the Protestant Christian School movement . . ." as to its appropriateness in their case.

Stereotyped Dutch names (Den-Denker, Vroom, VanderPrikkel) etc., do little to make the CEJ bias free in terms of ethnic and character orientation. The names mean nothing to people of non-Dutch origin, and even though I am of Dutch origin, I find the names vaguely distasteful, if not contrived.

What is the reaction of other CEJ readers to my reaction?

Frank DeVries
Vancouver Christian School
Vancouver, British Columbia

Teachers as Board members? No.

Editor:

I appreciate the work you are doing as editor of CEJ. I fully realize what is involved in publishing a magazine and you are to be commended for the work you are doing.

This letter is prompted by your

editorial "Participatory Management." It is a thought provoking editorial and I agree with much that it contains. There is, however, contained within it a basic misunderstanding which I feel must be clarified since I fear that a number of teachers don't understand the difference between participation and ultimate decision-making responsibility.

The Christian school is established by Christian parents to educate their children in fulfillment of the will of God as they view it. In carrying out this heavy responsibility parents elect representatives to a Board to operate their school. In the operation of the school, the Board must rely heavily upon the professional advice of the administrator and teachers, but the responsibility for the education of their children rests with parents.

Even as the administrator is hired to manage the school according to policies and mandates established by the parents (Board) so too the teachers are hired to carry out the will of parents as they endeavor to fulfill the will of God toward their children. The parent cannot and should not give up this decision-making responsibility to anyone. Hence a teacher does not have any right to serve on a board nor should a board allow its administrator to have a vote in board matters. The one exception to this may be if the administrator or teacher is also a parent and serving on the Board in that capacity.

We must distinguish between wise board administration which utilizes the educators' special knowledge and actual Board membership. The educators should participate without ultimate control over the education of covenant children since ultimate control belongs to the party responsible before God — the parent. The administrator plays a key role in helping the Board utilize the professional educator's knowledge and experience so that the children will receive the maximum benefit of wise decisions based on the best staff opinions available.

I know of quite a number of teachers on Christian school boards by virtue of their having children in Christian schools. I know of none who are on boards simply because they are on the school staff and may have superior educational knowledge. In my opinion this is the way it should be.

Philip Elve, Ph.D., Administrator
School and Government Relations
Christian Schools International

P.S. I think you'll find that I Corinthians 12 speaks of the church and has to do with spiritual gifts. I do not believe it specifically refers to offices or roles in life.

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Interim: Man and Technology

Henry Wiersema

During the last half century, people in the western world have witnessed an enormous advance in the practical application of scientific discoveries. These practical applications cover almost every aspect of human existence — the food we eat, the cars we drive, the communications we receive, the appliances we use and the medication we take. Most technological innovations have been a boon to mankind. Technology has enriched our lives, reduced the drudgery of physical labor and has helped to heighten our ability to appreciate all that is good in the creation.

However, the creation and production of every newer and more complicated things, and our increasing ability to control nature and subdue the environment has deeply affected our lifestyles. The way our lifestyles have been affected has not always been positive. Consider, for example, man's increasing detachment from his work. He has become a manager-specialist tending the complex technological apparatus. The need for specialists and technicians has alienated man from wholeness in his work.

(a) Man has more leisure time than ever before and yet is busier than ever before. Affluence and effective advertising have made us consumers afraid that unless we try every new gadget and are in on ever new activities we will miss out on something. We have become restless.

(b) Man, because he is so busy and always in motion, no longer has time for meaningful interaction in the family. He has developed a superficial relationship with the Lord. He has no time for involvement in church activities. He does not keep up with cultural and political development.

(c) Man, because he is so busy and concerned with self, has little sensitivity for his fellow man. He is incapable of or unwilling to deal with the problem of an emerging "third" world. He does not want to get involved with matters of social justice.

In short, the blessing of technology seems to have incapacitated many of us. As teachers in a Christian secondary school who are called to lead students to meaningful Christian discipleship, we should be deeply concerned about these developments. As we daily try to sensitize the students to their calling, and try to teach them how to take up this calling in society, we pray for your help. We must all help our children to see and experience a Christian lifestyle that is full-orbed and other-centered. God gives all of us many opportunities. Let us seize these opportunities with both hands and not be amiss in our responsibility.

These comments made by our principal in the school newsletter set the context for London District Christian Secondary School's interim week on man and technology, nicknamed "Fools and Tools."

There were times when, as teachers, we felt that the education we offered was a bit too abstract or far away from the culture in which we live. We felt it was important for the student to develop a keen awareness of the type of culture in which we live, and also to develop a Christian evaluation of that culture. Students are not always able to appreciate the actual implications of the topics and ideas they learn in the classroom. The interim week was designed and planned with the previous comments in mind.

The week began with an assembly and an introductory speech on our industrial society. A feature film, *2001: A Space Odyssey* was viewed by the student body to give them a "feel" for

highly advanced technological society. After the film the senior students (Grades 11 and 12) were divided into groups and discussed the film for an hour. The Grade 9 and 10 students were exposed to the iron and steel industry with a presentation from a representative of Dafasco.

We found it worthwhile to divide the student body into two groups, seniors and juniors. This allowed the seniors to receive a somewhat heavier treatment of the subject, not only through discussion groups, but by taking field trips to certain industries where juniors were not allowed for safety reasons.

The second day of the week the whole student body visited the Science Center in Toronto. This enabled students and staff to see pure and applied science in exhibits. Such areas as "Man and Communications," "Man in Space," and "Man and Life" allowed us to observe some of the marvels

of creational potentials and how these potentials have been or can be used for good or ill.

The next two days of the interim week all the students were able to see the practical application of standardization, interchangeability, the assembly line technique and automation by touring the facilities at Ford, International Harvester, Dafasco and Clark Equipment. While some students were on field trips, others stayed at school for classroom sessions which were used for debriefing, evaluation and discussions on the implications of future technological advances. A series of film documentaries — *The Rise of Big Business*, *The Rise of Labor Unions*, *The Industrial Workers*, *The Rise of the American City*, *Farmer in a Changing America* and *The Industrial Revolution* — helped to illustrate the historical background of much of what we perceive and experience

around us every day. A set of discussion questions and a discussion after each film allowed the student to react to the films in a constructive way.

The final day of the interim week was spent viewing the film *Future Shock* and participating in group discussions afterwards. The film left quite an impression on the students and made them more aware of the impact of technology on our society and man's role in that society.

The staff evaluated the student's response to the interim week by assigning a mark of satisfactory or unsatisfactory to a log book that each student kept and handed in at the end of the week.

How successful was this new venture for L.D.C.C.S.S.? Let me conclude by taking a few remarks from a senior student's log book:

Our staff had successfully pulled off a revolutionary idea — they had loosed the binds of books, black-boards and school-bells, and had sent their students out into the world to see what they could see. They not only saw, they also experienced; and I feel it was only a small part of the countless aspects of present day technology.

Technology is fascinating, and it is a blessing. This interim couldn't have been held without the utilization of it. God meant for man to discover and invent and

learn, but He meant it to enrich man's awareness of life and its purpose — something that man has not come to grips with, and dealt with positively.

I felt that the interim was valuable in the fact that it forced us to become aware of what is going on, and to come to some concrete analysis of the situations that surround us. I also feel that it was valuable as a unifier. The whole student body was working together on one project. . . ."

Although the week demanded a great deal of concentration from all of us and it was sometimes difficult to absorb the barrage of information to which we were subjected, an impression was left. How do we respond to

technology? Does the rapid change that we experience in our lives make us capable of living as Christians? How do we formulate new approaches for each changing situation? After an interim on man and technology it is a tremendous blessing to know that our Lord is unchanging, steadfast and in control. And seeing this may we respond positively to His love.

**Note: This article was submitted at the request of CEJ's editor at the suggestion of one of the author's enthusiastic participating students.*

Henry Wiersema is vice-principal of London District Christian Secondary School, London, Ontario.

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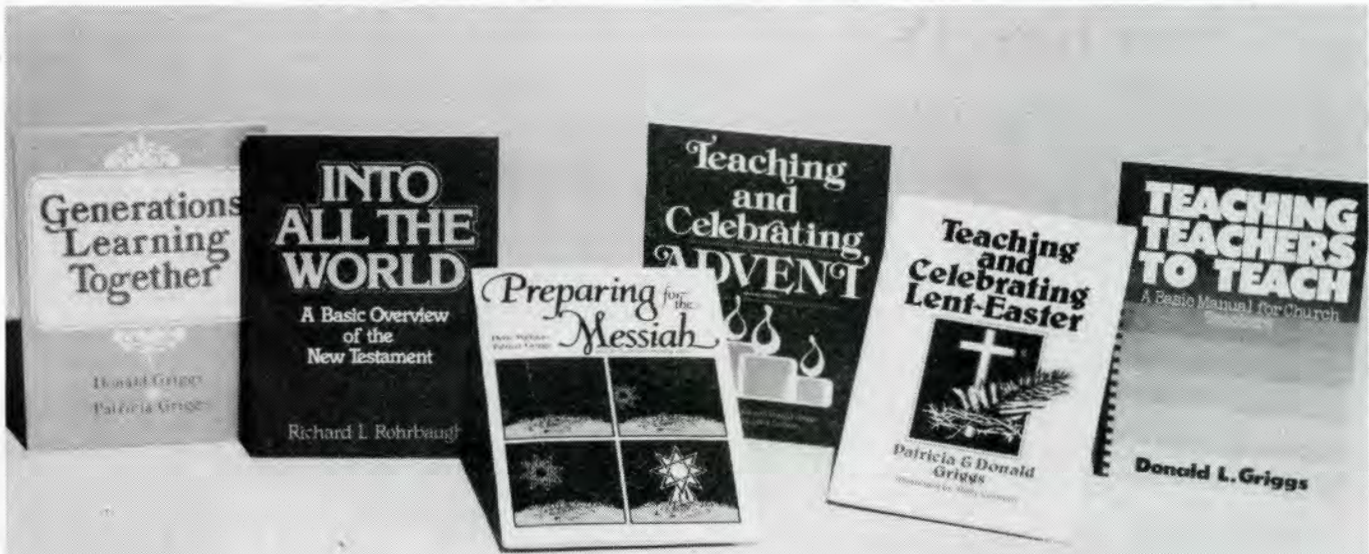
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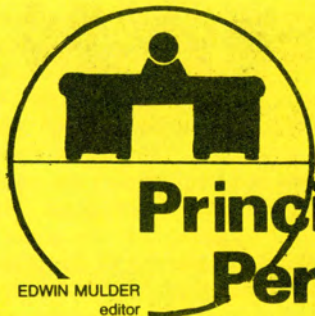
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Principal's Perspective

EDWIN MULDER
editor

HIGH SCHOOL — THEN WHAT?

Hilda Ozinga

What am I going to do after high school? What will my life's work be? What courses should I take to prepare myself for my future career? What frightening and frustrating thoughts and decisions for the high school student.

Are we in our Christian schools aiding our students as they determine God's will for their lives vocationally? Are we helping them have a more meaningful high school experience? Are we guiding them as they seek to make one of the most important decisions in their lives, a decision that will affect the rest of their lives: their choice of careers.

Academically, I feel we are meeting this responsibility. But in the decision making process in considering a student's career choice, we fall far short. The counseling departments are understaffed and with the heavy work load cannot adequately meet the needs of the students in this area of decision making. The counseling staff above all recognizes its inadequacies in dealing with this phase of counseling and is seeking all the help it can get in solving this problem.

A number of Christian high schools in Michigan and Illinois instituted a program called ECO (Exploring Career Opportunities). The purpose of this program is to assist students in exploring career opportunities open to them and to expose students to men and women in the career field in which the student has expressed interest. This is an on-the-job exposure. The length of time may be from one hour to a full day, depending upon the career and the time for which the resource contact person is available. The resource contact uses this time to discuss with the student various aspects of the particular occupation such as the educational and training requirements, the future job outlook, expected salary, benefits, working conditions, personal requirements

etc., as well as showing him the career in action. Students write a report of their reactions to their visits and come in and relate their experiences to the ECO staff. The resource contacts visited by the student report their reactions by letter. Nothing tells so clearly what this program means to students as the words they use to report their experiences. The following are excerpts from a few of the student reports:

- I really enjoyed my visit to OLHS. We talked to Fred Parks who gave us a lot of insight into the Physical Ed. field. I think this experience was a good one because it strengthened my decision about my future plans.
- I'm really glad I was able to go to Marianjoy Hospital. They explained and showed us a lot on the subject of physical therapy. I did realize, though, that physical therapy or nursing was not for me.
- I think I got a good enough look at this line of work to help me decide it just isn't what I really want to do for a career. Thank you for arranging the day; it really helped me make some important plan changes.
- I think visiting the pre-school was a very good experience. All the questions I had were answered. All the discussion in the world could not show me what it is really like to teach and communicate with those children.

The following are reactions and comments by our resource contact men and women with whom the students visited:

- Time Inc. — Dennis is a very polite, interested young man. He seems anxious to work toward a degree in Computer Science. We discussed at some length how he could best accomplish this. We also spent considerable time discussing data processing, both operations and programming as it is done at Time Inc.

- Kraft Foods, Inc. — Your group of students toured our facilities this morning and it was a pleasure having them with us. They all seemed interested in art as a future and I hope their experience with us will be of some value as to how art and photography are used in industry. They are a very fine group of young people.

ECO is entirely a volunteer program. The staff consists of adult volunteers from the constituency. The resource contacts are people in all walks of life, businesses, professions and trades.

In an article such as this it is difficult to express and relate the joys and blessings received in working with the high school student. In this day and age of impersonalization, when self-esteem is difficult to maintain, when young people are faced with many frustrations and difficult decisions, if in a small way we have been able to relieve some of these frustrations and aid our students in seeking God's will for their lives, it has been worth it all. Each student is important and worthwhile in God's sight no matter what his life's career may be. As our Lord said, "Even as you have done it unto the least of these my children, you have done it unto me."

The tremendous challenge remains in our schools. Often a key in the decision-making process for a student considering a career is an interested person who took the time to help him with the aspects of his career choice. If you would like more information about the ECO program, you may contact me, Mrs. Hilda Ozinga, ECO Coordinator, c/o Chicago Christian High School.

Hilda Ozinga is the coordinator of the Exploring Career Opportunities Program, Chicago Christian High School, Palos Heights, Illinois.

LITERATURE *Continued from p. 8*

for future shock with Eliot, both for the form he gives to our dilemma, and for the solution he implies.

But setting up a literature course for future shock is not the only, nor even the best response to Toffler. A better response might be having literature teachers, operating from a knowledge of Toffler, show that much literature, not only ministers to the problems that Toffler isolated, but also corrects the faulty solutions that he proposed. For we can't merely sneer at him as a philistine, as I've done here, and then ignore him with impunity, suffering as we are from present shock as students select classes in movies, pop culture, tv, or journalism over literature courses. We must show that literature solves more problems than Toffler's pop sociology.

II.

And that's what I aim to do now — show that literature is a safer bet to solve problems than Toffler is. Toffler says that people in a "state of change" can be helped by "situational groupings" and "crisis counseling." Surely misery still loves company, so "situational groupings," where people equally disturbed by change can huddle together, may ease some hurt. But situational groupings will only provide lasting help if, first, some member of the group has something worthwhile to offer that would be applicable to others. And second, such groupings would help only if members of the group shared the same basic values so that one's advice would indeed help and not frustrate the next guy. Toffler at times seems to forget that some men have insights, that some men do have something to offer, while others don't.

But here an English teacher must realize that not all literature is helpful either. Literature which bewilders the reader may be salt, not salve to a wounded psyche. Either teacher or student must discern between books which help and books which hurt so that a literature class is more than a perplexed artist sharing his nightmares with equally perplexed students. Otherwise literature classes, like "situational groupings," will result in little more than a pooling of anxiety.

Toffler also speaks of a "small group of top social scientists . . . hammering out among themselves a set of well-defined values on which a truly super-industrial utopian society might

be based." The kind of values upon which they would compromise would likely be more depleted than defined. But values endure; man's basic needs have not changed, at least not since he began recording his wisdom. And although if I had to choose between some literary loco-colorists and Toffler's committees, I might give the nod to Toffler's committees, nevertheless I'm still certain of this: one group of top present-day social scientists can only produce values distorted by a provincialism of time that English teachers should continue to fight.

This provincialism of time is, of course, evident in Toffler's own proposals. Ours is the age of committee so he says we need committees since futurist novelists are in short supply. But I know of very few committee reports that men have cherished for their insights from generation to generation. And indeed if there are no futurist novels that Toffler can think of since 1984, *Brave New World*, and *Walden Two*, all of which Toffler criticizes for reverting to simplified social and cultural relationships, wouldn't that reverting suggest what artists, in the broader sense, know, but what some scientists seem never to learn, namely, that the future is conditioned by the past, not merely because the past came first, but because the blood of the fathers runs in the children, and we can damn where we will but the blood will follow its course.

Toffler also says that we need to encourage experimental utopias which are trying new social arrangements, but that we need some based on super-rather than on pre-industrial forms. But if today's "intentional communities" or utopian colonies reveal a "powerful preference for the past," I suspect that gives an important clue about man's needs and about the nature of man that we ought not ignore. If both the utopian novelists and the people most sensitive to the race toward super-industrialism tend to revert to "pre-industrial ways," perhaps this is a defense mechanism that ought to remind us to look to our traditions and not to our nightmares for our patterns for tomorrow. And good literature is a good place to look to find our traditions.

Finally, Toffler could be right that we need a utopian vision to formulate our social goals, and that we need the contribution of various ethnic groups and fringe groups, or in his words, that we need "anticipatory democracy." But when he says that "rising novelty renders irrelevant the traditional goals of our chief institutions — state, church, corporation, army, and

the university," (p. 471) he is absurd.

First of all, to lump the widely divergent traditional goals of the church and the state, the army and the university, into one package of goals which have been "rendered irrelevant" does not help us sort out meaningful from meaningless goals. And secondly, to suggest that the goals of life, liberty, and pursuit of happiness for all citizens; or goals of freedom of inquiry; or of loving one's neighbor as oneself and God above all, have been "rendered irrelevant" by mere "rising novelty" is sophomoric.

As several of the selections I've already cited have shown, many generations have felt threatened by change. But none before ours has had the short-sightedness to think that the fundamental needs and fears of man for whom state, church, and university exist, had changed. No generation before ours has thought the right to life, liberty, and pursuit of happiness — all traditional goals — could be sacrificed with impunity for the right to abort, offend, and pursue titillation. Some knowledge of the great literature over the centuries would sober us with that fact.

The question is not whether we are for or against change. The question is what gives us direction amidst change. I submit that an English curriculum, though never a neat, practical guide, may imply direction as well as cushion us against the future. For example, I look forward to change, after reading these lines from "Two Voices" by Alice Corbin:

But would you stay as now you
are,
Or as a year ago?
Oh, not as then, for then how
small
The wisdom we did owe!
Or if forever as today,
How little we could know.

I know my claim for the usefulness of literature must seem like a claim raised too late for an art form too outmoded. But to say that we can learn more from the accumulated wisdom of the past than from the pooled ignorance of the present should not seem an unreasonable claim. I'll take my stand with Stephen Spender who wrote in "Statistics":

Lady, you think too much of
speeds,
Pulleys and cranes swing in
your mind;
The Woolworth Tower has
made you blind
To Egypt and the pyramids.
Too much impressed by motor-
cars

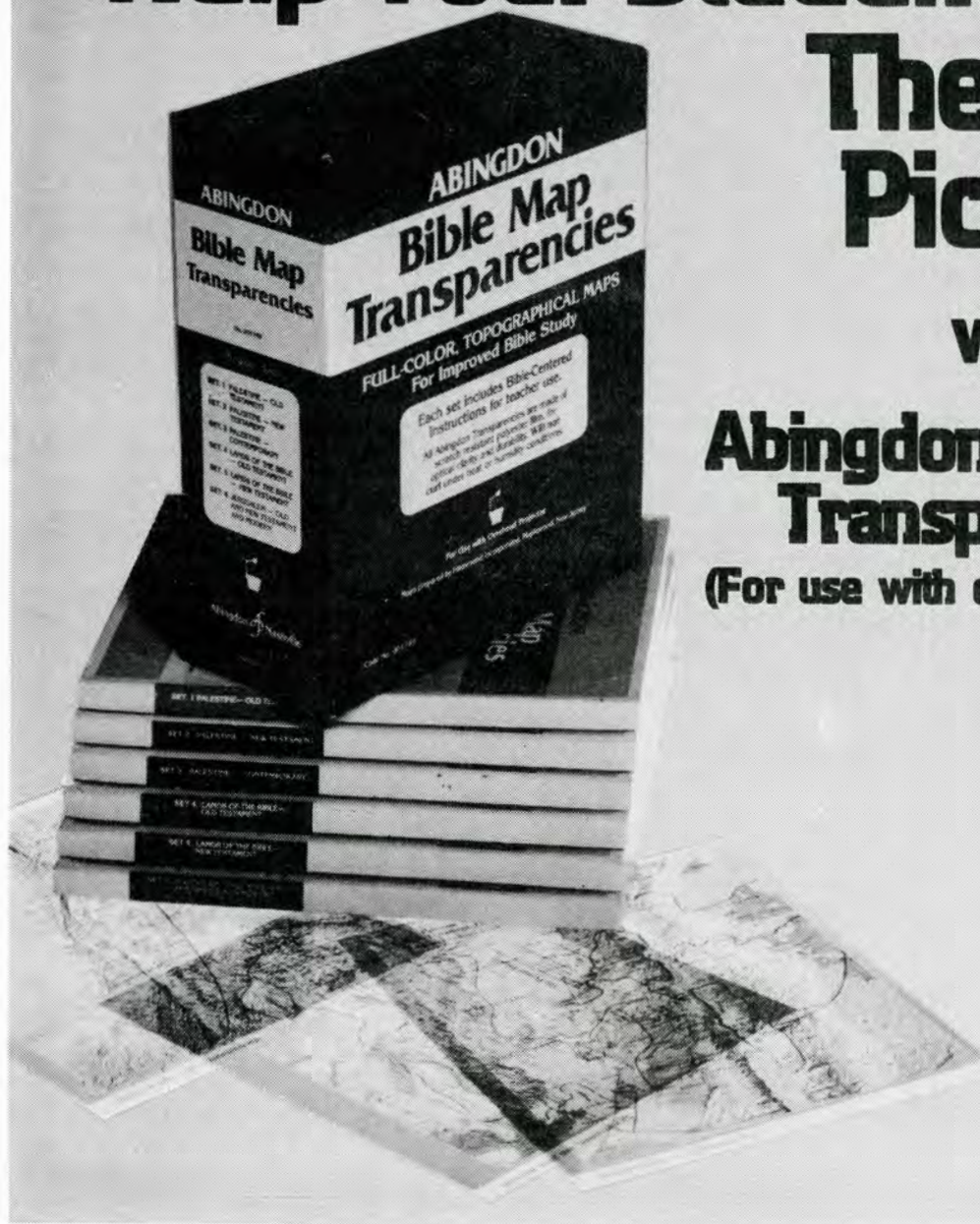
Continued p. 29

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ASYLUM *Continued from p. 10*

sasses you again or, uh, puts cow droppings, as such, in your desk drawer."

Now Vroom looked up with great interest while stuffing the last piece of doughnut in his eager mouth. The Lummel kid had been plaguing him throughout the fall semester, and Vroom had failed completely in getting help from either Rip or Lummel's parents. In fact, Mr. Lummel was a member of Omni's school board.

Rip, pleased now to have Vroom's attention and interest, continued. "What you do is this. You feed into the computer all the discipline records of Omni High for the last twenty years or so — that gives the computers a point of reference, so to speak. Next you give the computer all of Lummel's records — his grades, his socioeconomic level, the number of kids in his family, the amount of education his folks have had, his I.Q., and lots more. Then you tell the computer about Lummel's latest offense. Let's say, f'instance, that he put a squirrel in Vroom's briefcase. You tell the computer that."

John Vroom was now paying close attention, red hankie in hand but not wiping anything for the moment. The squirrel episode last October had been no small embarrassment for the Bible teacher. "Then what?" he asked Rip, expectantly.

"Well, then the computer checks all that stuff out and in less than twenty seconds it types out recommended corrective action. You see the advantage of that, of course."

"What's the advantage?" came from Den Denker.

"It's obvious. Mr. and Mrs. Lummel couldn't claim that John is picking on their son. It's a purely objective matter. Given the same data and the same offense, the computer would prescribe the same, uh, corrective action."

TECHNOLOGY *Continued from p. 12*

manufactured. The primary difference is that educators were allowed 400 years for the book-adoption process. With computers, they may have no more than four more years. Are we ready for the challenge?

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Leonard O. Nasman (Colorado State University Chapter) is associate professor of vocational education, North Texas State University, Denton.

"Ya, but what kind of corrective action? Can you give us an example of that?" asked a very interested John Vroom. "Making him write lines didn't help."

"Sure," said Rip. "It always gives a, uh, scientifically correct punishment, if one is called for. Let's say the computer recommends that the school send a letter to the parents informing them of Lummel's misbehavior."

"What's so good about that?" queried Lucy Bright. "You, yourself sent a letter to the Lummels last year when their boy kept putting dirty pictures in John's desk drawer."

"Ah, that's the point," said a gleeful Dr. Rip. "I wrote that letter, and the Lummels were mad at me. And at John, of course. But if they got a letter from the computer, well, who could they blame, uh?"

"Can a computer write a discipline letter?" This from Bob Den Denker.

"Sure," said Rip. "They demonstrated that too. Let's see how it went again." And he gazed at the ceiling as he called upon his memory to bring back a sample he had seen at the conference in Honolulu:

Dear

_____, your daughter son, has done well misbehaved in _____ class recently. The school wants to call this matter to your attention. We urge you to say nothing to have an immediate convergence with your daughter son. We appreciate your cooperation.

Sincerely,

"You see," said Rip. "All we would have to do is fill in the blanks and scratch out the irrelevant words."

John Vroom said, "How soon can we get one of those computers?"

Peter Rip smiled at John in sweet victory. "Well, John, I'm working on it with the board. Believe me, the computer is the thing of the future. It will revolutionize the operation of Omni Christian High. It will be able to do the scheduling, the discipline, most of the counseling, grading report cards, and lots more. As they say," he added as an attempt at folksiness, "you ain't seen nothin' yet."

Bob Den Denker shook his head sadly as he walked from the room: "Now I've heard everything."

But Dr. Rip's enthusiasm was invulnerable: "Wait till I tell you how the computer will do the teacher evaluations!"

The author, H. K. Zoeklicht, a concerned educator, continues his jibes, hoping to stir teachers to take action where needed.

necessary to understand that the entire problem-set of western culture is increasingly caught up within the context of the relation between philosophical or scientific theory and praxis.

Whenever a problem occurs the search is on to build still another bridge to the praxis from out of some new theory. Ever since man turned towards secularization this development has almost become necessary in character. From that time on the road to the future simply had to be determined by autonomous, self-sufficient thinking. At first the process was gradual and hardly noticeable; today this process has escalated. One philosophical theory allied to some science or other relieves another as guide to the future. And even though this momentarily may hide the problems, it actually becomes increasingly clear that, like a pseudo-revelation, philosophy decrees to man the way of praxis; that is to say, his ethical action becomes an action in accord with scientifically constructed systems of thought. This is the key-note of the western revolutionary spirit, in which a basic upheaval of the creation-order takes place. To recognize that order means a return to the original and normative relation between theory and praxis. Such a return halts the praxis of revolution and puts in motion the process of reformation. The bridge between theory and praxis is given together with the responsibility of man as image-bearer of God. This responsibility is not one of mapping out one's own chosen road; it is answering to the creational and saving Word. That Word will point the way and motivate us to travel it. That is to say, the ethical precedes all theorizing and all praxis. This implies a knowing of and living out of true Wisdom of which the scriptures witness that Jesus Christ is the source and the fulfillment.

Consequences

But what can all this mean? It should be clear that the main road in praxis ought to be the highway of living in faith and of serving in love directed to God and the neighbor. This is the beginning of a multi-dimensional, pluriform, richly variegated, differentiated, full and free disclosure of creation in the perspective of the Kingdom of God. Everything (which includes philosophical and scientific thought) ought to be taken up into the service of that direction to which Christ has pointed his followers.

Christians often find it difficult to admit that this could mean a new way of culture. It is hard to believe. Perhaps the question is: what is believing? The situation becomes clear for Christians when they choose the search for the Kingdom of God. These are the normative motives: for science, wisdom, technology, building and maintaining creation, economy, stewardship, politics and furtherance of justice. Together these motives are integrated in one motive: serving in love. Compare these with the motives of our lives: for science, knowledge is power; for technology, technology for its own sake (the culture of Babel); for economy, profit; and for politics, the will to power. Of course these motives can be formulated a little differently too, but their unity lies in the power motive. The apostate motive points to man himself while the Christian motive points away from man. That is the fundamental contrast. Whoever possesses some self-knowledge knows that he often chooses the wrong side because it fits his inclination, demands less effort, and does not put him at odds with the spirit of the times. This spirit is dominated by autonomous thought. That thought, in which science is instrumental, is connected to politics. In that battle theonomy, the recognition of the law of God, is the comprehensive direction. Man must respond to it. In connection with stress on this responsibility in action—whereby science can be of service—we Christians ought to keep in mind four things:

1. We must, when analyzing the problems of culture avoid the stigmatizing of certain "scape-goats" as the causes and the guilty ones. We should not seek to justify ourselves. This immediately means also that we ought not to expect the solution to come from certain representatives. We can design magnificent plans while our personal responsibility remains untouched. Our style must be shaped by the recognition that Christ has been the Lamb of sacrifice and thus became our representative to bring us salvation. That faith ought to fill our heart to control all our doing and acting. Lip-service is insufficient; reluctance brings disorientation. Required is complete surrender in faith and service.
2. The reformation of culture starts with the Christian family and the Christian community. From these basic positions man moves in responsibility to the many sectors of culture such as education,

science, business, politics etc. The inherent order here is from small to great; contemporary culture upsets this order by moving from the large — the world as system — to the small. In this way the individual loses his responsibility and he becomes unable to exercise it together with others. For this, communal responsibility too ought to be emphasized.

3. The battle for the reformation of culture places demands upon us and may cause us pain and suffering. The task becomes heavier as secularizing counter-forces become more powerful. The spirit of revolution increasingly calls forth tougher and more monolithic structures. These will not be broken down easily. Thank God, even the toughest of these structures are parasites, and today they evidence disturbance and dissolution. These disturbances and dissolutions need to be turned into right direction! To be sure, that direction demands our effort but it alone has healing power.
4. The victory does not depend on the intensity of our effort. We live in occupied country. On account of the fall into sin the Kingdom of God "is no more"; with Christ that Kingdom "is already there," but through the workings of sin and the falling away from Christ the Kingdom is "not yet." But it is coming! By faith we know that Christ is the Victor. On account of that faith responsible thought and action cannot be measured with the measuring sticks of "the wisdom of this world." The stake is not to control but to serve, not to gain power but to be just, not to acquire extensive knowledge but to possess wisdom. In the eyes of man, the search for the Kingdom of God is not strong but weak, not wise but foolish. The road to tomorrow must be the way of responsible thought and action, led by an incomprehensible perspective that transcends the mind.

Egbert Schuurman is professor of Christian philosophy of culture at the Free University, Amsterdam, and the Universities of Technology in Delft and in Eindhoven.

A VISION

Diagnosis, Dreams, and Determination

Wes Bonzelaar

Solomon said that "where there is no vision, the people perish." Nations, Christian organizations, or businesses will fail unless they have insight into the future. Studying trends in technology, economics, society, politics and history can reveal alternatives. Without forecasting trends and creating new ideas and dreams for mankind, hope is destroyed. Many of the problems we experience are the consequences of inadequate planning and bad choices. Without the systemic study of future possibilities the complex interrelated problems of our age will become disasters.

Christians who believe that life is a mysterious complex set of events and is predetermined by God without

Today millions of dollars are budgeted for future developments, but the budgets of Christian organizations are fortunate to have a dime set aside for implementing God's vision of what our world should be like.

man's input are undermining God's greatest invention, the human mind. God has given man great power to create, explore and imagine. In fact, he has given us the power in him to move mountains by faith alone. The future is indeed a matter of choice based on the actions, beliefs, aspirations, and dreams of people.

Christian organizations without long range planning groups, futuristic scholars, and research teams are trapped into accepting a future life style determined by others in our world society. Our nation has defensive planners who spend time and money forecasting future weapons. Technologies and businesses since the Second World War have had "think tanks." Scientists are now developing and exploring new possibilities in biofeedback systems, expanding intelligence through genetic control and psychogenics. Today millions of dollars are budgeted for future developments, but the budgets of Christian organizations are fortunate to have a dime set aside for implementing God's vision of what our world should be

like. If that is true, how can we be a leavening influence?

The 1980's will be a period of great transformation for world society. Our society has reached the limit of and will transcend the industrial era by entering the technological age during the 1980's. This transformation or

Christians who believe that life is a mysterious complex set of events and is predetermined by God without man's input are undermining God's greatest invention, the human mind.

birth process will be a painful experience. The only disagreement futurists seem to have is with the degree of pain. Some predictions of "pain" for the 1980's include social revolution, a depression worse than the one experienced in 1929, wars over food and water, and a deteriorating life style. In general, short range scenarios all indicate that the next ten years will be a period of difficulties.

One major problem seems to arise out of the gap between technological inventions and social innovations. Mankind seems to rely upon or have more faith in technological inventions as the basic problem-solving mechanism. As a consequence of man's dependence on rational thought, technological innovations have been many and creative while social innovations have been few and stale.

HOW DO WE EDUCATE FOR THE FUTURE

Educators who are futurists are asking questions. How do we educate for a rapidly changing society? How do we help others in making good choices from the alternatives? What type of alternatives in education can be created? Should the schools reflect and adapt to the changes in society or should the school help direct the flow of society? Education is still a major key in the development of the future and education is given the responsibility to create the best possible social in-

novations and problem saving techniques in the technological age. At this time there is not only no consensus on the means or the ends for determining what education should be at the present moment but also no consensus on what education should be like in the future.

However, before educators can question or present alternatives, they must understand the tools futurists presently use and then create additional diagnostic tools. Included among current tools are scenarios, networking, the delphi technique, envelope forecasting, the decision tree, extrapolation, normative forecasting, P.E.R.T. Charts, the relevance tree, simulating gaming, scientific projection, speculation projection, imaging, synergism, trend series analysis, charrette, and constructive futurology. With the proper use of tools the student of futurology can extend his or her ability to imagine, dream and create the world of tomorrow.

After diagnosis futurists must make a choice as to which alternative future is desired. During the industrial era mankind believed in the rational

Decisions based on cognition or inner inspiration can be as effective as logical or deductive reasoning — perhaps more effective when used by Christians in making choices.

thought process as the basis for making decisions at the expense of intuition. An overemphasis on rational thought has inhibited searching for the divine center and the source of intuitive reasoning. Decisions based on cognition or inner inspiration can be as effective as logical or deductive reasoning — perhaps more effective when used by Christians in making choices.

FROM VISION TO REALITY

After making a decision it is necessary to make our vision a reality.

For example, if our vision is to eliminate the feeling of alienation or estrangement (a basic social trend) a school or church organization would have to create a structure and/or an attitudinal environment that would facilitate intimate and meaningful relationships.

An example of such a consideration is evident in a Grand Rapids Christian Reformed Church. One vision growing in the Church of the Servant is that

Some predictions of "pain" for the 1980's include social revolution, a depression worse than the one experienced in 1929, wars over food and water, and a deteriorating life style.

people should know, enjoy, support and build up each other as joined members of Christ's body. The structure created to implement this vision was a pastoral/fellowship committee which is now responsible for counseling services, households, prayer ministries, spiritual retreats, training workshops and identifying God's gifts in people.

Some practical suggestions with which educational institutions might better prepare students for the future include:

1) focusing education not on the disciplines but on problems which would make education transdisciplinary. This would help students to make application of their knowledge and give them a sense of control over the future;

2) because of our age of uncertainty, complexity and stress, students should learn survival skills, skills that would enable them to adapt. Courses should be offered in conflict management, self-renewal, social ecology, and futurism and on contemporary issues dealing with biofeedback, genetic control, and the global arms race;

3) Christians together testifying to the source of all power will waken "sleeping giants."

The following is a list of resources for study, reflection and action.

Kauffman, Draper L. *Teaching the Future: A Guide to Future-Oriented Education.* Palm Springs, Calif: ETC Publications, 1976.

Theobald, Robert. *Beyond Despair: Directions for America's Third Century.* Washington, D.C.: New Republic Book Co., 1976.

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Wes Bonzelaar is Principal of Jenison Public Schools, Jenison, Michigan.

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Four Approaches to Technology With Implications for Education

Robert Hudspith

Technology has now been added to the list of forbidden topics at dinner parties. It used to be that "religion and politics" were too controversial for friendly, polite gatherings. But now we find that technology or related topics elicit the same response. There are those who are strongly anti-technology, anti-nuclear, anti-computer, etc., and those whose faith in technology to solve all our problems

How much has the school become a "ward of technique"?

has become a new religion. Perhaps the majority of us have a problem aligning ourselves with either camp. We see problems in both views and wonder if all this concern about technology isn't just another bandwagon.

This common awareness of the importance of technological issues has come more out of our daily experience than from the pen of the philosophers (they have been trying to alert us for years). The electronics industry is developing so quickly that "old fashioned" means ten or fewer years ago. We are bombarded daily with news about energy. Nuclear reactors are becoming sites for massive demonstrations. Test-tube babies and cloning are becoming topics that most people know about. Pollution hasn't decreased, only its form has changed. Now we don't hear as much about the evils of phosphate detergents; acid rain has become a bigger problem.

Those who have something to say about technology usually include education in their analysis. Thus we find teachers and parents concerned about related issues. What should we do about the TV in the home, let alone in the classroom? Do we teach enough science or too much science? Should we offer more technical courses or should we concentrate on more "academic" areas? What about new techniques in teaching? What about the calculator, the tape cassettes? Some not only question course content and teaching methods but wonder about the very structure of the school. Has our technological society subtly influenced the form of schooling we have with specialization, large

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numbers, grading, etc.? Educators can not avoid coming to some specific conclusions, for if we don't the decisions will be made for us.

Perhaps it would be helpful to consider the range of insight and analysis from those who have spent their lifetimes studying technology. To group opinions into the two camps of pro-technology and anti-technology is far too simplistic. William Kuhns in his book *The Post-Industrial Prophets* (Weybright and Talley, 1971) suggests three different groups or schools of thought. Since the time this book was written a fourth can be added.

DETERMINISTIC TECHNOLOGY

One tradition can be represented by Jacques Ellul and Lewis Mumford. Ellul suggests that we can't understand the meaning of technology by merely considering the machine. We need to go further and consider "technique" as the center driving force. To Ellul, we now live in a technological milieu where wealth is created by scientific research; rationalism and efficiency are central values, and the dominant controlling class is the technocrats. The problems

Topics that would appear to be especially important for the future include the media, systems analysis, the computer, and bio-engineering.

we find in third world countries as they rush to be "developed" are merely accelerated transformations of what has already occurred in the industrialized world. Ellul believes that technique is not something that is used as a neutral tool, but that it has become autonomous, unregulated and out of control. His application of these insights to every nook and cranny of life is so overwhelming that one wants to stop listening.

Lewis Mumford is not as deterministic as Ellul. He applies his understanding of "technic" to the history of civilization, taking the cultural context into account. While

HOWIE



"Tell me, Mr. Principal, how do you feel about the way teaching machines are taking over our classrooms."

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stressing the importance of the machine and its impact on man, he suggests that technics often spring from religious beliefs and not just cultural needs. While Ellul sees technique as autonomous, Mumford stresses that man is autonomous and that technic can not really change man. There are great dangers ahead, he warns, but there is hope if man takes control through science.

There are many differences and similarities between these two men, but what they hold in common, in Kuhn's view, lies in their stress on an opposition between man and the machine, the organic and inorganic, or perhaps between man and nature.

MAN, MEDIA, AND TECHNOLOGY

It is at this point that the second group, represented by Harold Innis and Marshall McLuhan are so different. To both of these men, technology can be viewed as an extension of man and thus they assume an organic continuity between man and his technologies.

The key aspect that receives the attention of this school of thought is the media, or how information flows. To Innis, a whole culture is affected by the medium it used to convey knowledge. Each medium, whether it

be writing or the printed page, carries with it a certain bias. He would say that clay and parchment convey a temporal bias while papyrus and paper convey a spatial bias. This bias theory is used to interpret the history of civilization through a study of the media. Innis postulates that a culture will be stable when both biases are balanced. This brings him to an analysis of our present situation. He sees in the electronic media a return to a more oral tradition and thus a temporal bias that he hopes will

Despite the marked differences of these positions with respect to technology, one thing they all agree on — technology is not neutral.

balance our extreme spatial orientation.

Marshall McLuhan was a student of Innis and built on his teacher's work. He goes beyond the two bias theory in describing the dominance of media over culture. Not only does the media stem from a certain bias but it modifies and extends the human senses (the "medium is the message"). Even though he is critical of TV content, advertising, and corporate control, he sees a lot of promise in the new electronic media. It is difficult to say if this new age will be one of manipulated happiness or one of true trust and community, things McLuhan seems to value. Since man is able to do little but be molded by the media, McLuhan's theory introduces a form of determinism much like Ellul's.

SYSTEMS ANALYSIS

The third group deals very positively with technology seeing hope for mankind in an engineered future. A key tool needed for both organization and control is called system analysis or system planning. This method is holistic in that it deals with multiple control factors at the same time with "the whole being greater than the sum of the parts." These methods are already being used in social, behavioral, and natural sciences, as well as all branches of engineering and government. Future predictions using computer models are becoming widely used and accepted by everyone from the general public to policy planners in government and business.

One person important in this area is Norbert Wiener. He places tremen-

dous emphasis on information flow similar to McLuhan's emphasis on media. Also like McLuhan and Innis he believes in an organic continuity between man and his technologies. The computer and its ability to deal with information is the new nervous system. Wiener has developed a theory of information by which man could more effectively interact with the computer, i.e. cybernetics. Through feedback and autonomous control purpose can be built into the machine. Kuhns also points out that Wiener has his fears; how can we maintain moral and social control over a machine that is better suited than man to a rapidly changing environment.

Buckminster Fuller, who puts faith in a comprehensive, anticipatory design science, is a man of far ranging talent. He is considered by many to be a man ahead of his time. He is respected by both the overtly pro-technologists and by many in the "back to the land" movement. This latter group would not consider

While we may be quick to point to the underlying problem of present day distortions concerning technology . . . it is much harder to be specific about what it means to be stewards under the Lordship of Christ.

themselves believers in technology, preferring to use "soft" technologies. Perhaps this ability to find followers in two apparently opposing groups is a credit more to Fuller's diversity of ideas and inventions than to his philosophy. Where Wiener stresses information systems, Fuller stresses mobility patterns. His utopian vision is one in which political problems, the distribution of wealth, hunger, etc., will all vanish through a proper use of system planning where economic considerations will take precedence over political problems. The computer will become more and more important as a tool to bring universal happiness. Perhaps Buckminster Fuller is best known for his work in structures, specifically the geodesic dome. The dome is not just an interesting invention; it is a product of a whole philosophy of life. Kuhns wonders if "the profound question raised by Fuller's theories, and possibly the ultimate criticism of them, is whether he promises a valid society for man or a crystalline technological dream — a

geodesic eggshell containing a dead embryo" (Kuhns, p. 242).

ALTERNATIVE TECHNOLOGIES

A movement that has been growing in the past ten years constitutes a fourth way of considering technology. David Dickson, in his excellent book *Alternative Technology: The Politics of Technical Change* (Fontana/Colins, 1974), points out that the movement goes by several names including soft, radical, low impact, intermediate, people's, and appropriate technology. While each stresses one thing or another they all have the following common elements: "minimum use of non-renewable resources, minimum environmental interference, regional or sub-regional self-sufficiency, and the elimination of alienation and exploitation of the individual" (Dickson, p. 38).

E.F. Schumacher, with his book *Small Is Beautiful* (Abacus/Sphere Books, 1974), became a leading spokesman of this viewpoint. Although his ideas are now being applied to industrialized nations, the original work was with third world countries using what Schumacher called intermediate technology. Schumacher argues that third world countries should not adopt the capitalist, energy-intensive, technologies of the first world. What are more "appropriate" to their socio-economic situation are labor intensive, low-energy technologies that are "intermediate" between their primitive technologies and the industrialized world's high technology. Schumacher points out that a lot of social problems are a result of using inappropriate technology in an attempt to catch up with the affluent first world nations. However, Dickson questions whether this whole concept of intermediate technology isn't really at heart a more sophisticated form of

The computer and its ability to deal with information is the new nervous system.

Norbert Wiener

the "technological fix," an ultimate faith in technology to give us progress.

Throughout Schumacher's work we find him making a connection between a culture's values, the dominant world-and-life views, and the technology used. It is at this point that Dickson feels he doesn't go far enough. Dickson's central theme is that technological development is a

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political process. At present this coincides with the authoritative, hierarchical relationships of a capitalist society. The relationship between technology and the dominant political system is reciprocal in that the technology both reflects and reinforces the ideology of the age. He feels that Schumacher's views do not deal with the underlying (political in his view) causes and thus is unable truly to come up with an adequate alternative.

Dickson describes in considerable detail an alternative to present technological development, an alternative he calls "utopian" technology. After listing several principles common to the many groups springing up around the world, he gives specific ex-

The way we teach (the media we use) does affect and shape the knowledge we wish to convey.

amples in all areas of commodity production and social organization, including food, shelter, transportation, medicine, and social design (decentralized, autonomous and self-sustaining). It is surprising and reassuring to find that so much is being done in response to obvious problems with contemporary technology.

It seems strange that Dickson stops at the political in attempting to find underlying causes. Throughout his analysis a deeper connection between man's ultimate faith commitments and his work is apparent. Perhaps his failure to recognize that man either worships the Creator or the creature forces him to stop at the political. Even in his "utopian" technologies this wider and deeper connection is evident.

Despite the marked differences and emphases of these positions with respect to technology, one thing they all agree on — technology is not neutral. Kuhns goes so far as to call it the "new metaphysics" (Kuhns, p.249). Each school of thought deals with

... either we are left in a position of despair with technology being out of control ... or we must become even more committed to technology as savior. (say the experts)

ultimate questions. There is little middle ground; either we are left in a position of despair with technology being

out of control, proceeding on its own power, or we must become even more committed to technology as savior.

TECHNOLOGY AND CHRISTIAN EDUCATION

What does all this have to do with education? How do we prepare our students to live in the future? Much can be gleaned from the insights of each of the men reviewed above that has tremendous implications on what and how we teach. We need to listen to these men, evaluate how accurate they are and be prepared to change so that we may truly offer an education that is rooted in our faith in the word of God.

First, a few thoughts on teaching methods and school structures. Since technology can hardly be limited to the machine, teaching methods or techniques must also be considered a technology. It has been pointed out that techniques are a reflection of what we believe and that the techniques will themselves nurture this belief. What do present day methods teach? Modern trends have emphasized rationality and efficiency. Persons are only important as they fit in or help make the system "work." The computer brings a greater stress on those characteristics that can be quantified and standardized. Aspects of learning and growth that were once considered a matter of talent and personal gift are now assessed by grades, sometimes a composite grade considering many factors, but nevertheless a number or letter. As machines work better with preventive maintenance so standardization and rules are used to resolve problems in advance.

The insights of Innis and McLuhan on the importance of the media raise further questions about teaching methods and school structure. We don't have to accept their total analysis to see that much of what they describe does fit our experience. The way we teach (the media we use) does affect and shape the knowledge we wish to convey. The electronic media have already had an effect. It is not just the content but the whole way that content is communicated that is important. In this light, how will TV and computers alter education in the future? This whole line of thought could be carried further to question even the way the school building is laid out and the furniture arranged.

Deeper questions about the very structure and existence of schools can be raised. How much has the school become a "ward of technique" as

Ellul puts it? How much has the compulsory nature of education forced us to adopt a system that groups people according to age, in relatively large numbers, for the sake of manageability? How much are we governed by the clock, timetables, and schedules rather than the needs of people. Surely, the Christian school movement has said a lot about the need to nurture according to a specific faith commitment, but has this been carried far enough? These are not new questions, but are often suppressed in the rush to get on with the job.

Enough about methods and structures; what about content? Throughout the curriculum we must not only foster a critical awareness of the situation, but we must also demonstrate positively what can be done since technology can not be avoided.

Many educators are now stressing integrated learning and interdisciplinary courses with less specialization. This approach seems very appropriate in developing an awareness of how all aspects of life are related and that all of man's activities flow out of basic life commitments. How-

There are great dangers ahead ... but there is hope if man takes control through science.

Lewis Mumford

ever, we must be careful to avoid the holistic approach of system analysis, where quantification and predictability are emphasized along with a reported objectivity. Topics that would appear to be especially important for the future include the media, systems analysis, the computer, and bio-engineering. These topics can be best studied through an interdisciplinary approach.

Some of the most positive ideas for curriculum material come out of the growing movement in alternative technology. Here the approach to technology is very open to the analysis of underlying values. The connection is made at the beginning, not just left assumed. The ideas coming forth are creative, environmentally responsible, and emphasize the importance of persons. Craftsmanship and innovation are stressed in an age when quantity, bigness, and complexity are the norm. Ideas that were once considered appropriate only to developing countries are now being suggested for the "over-developed west." Science and technical courses would benefit greatly from including material related to alternative technology. While the approach can be

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ICS To Offer Doctorate In Philosophy

The Institute for Christian Studies, Toronto, now offers study toward a fully recognized Ph.D. degree in philosophy, in a new cooperative program with the Free University of Amsterdam, according to the statement of Dr. Bernard Zylstra, principal. Most of the study will take place in Toronto, with a year or more likely to be needed in Amsterdam, but knowledge of the Dutch language is not necessary.

This degree program will appeal to people who wish to do advanced study in philosophy which is distinctively Christian, which is based on biblical teaching. It is a rigorous academic program requiring knowledge of secular philosophies as well as calling for original research leading to new Christian insights at the roots of scholarship which has been in the forefront of Christian academic thinking.

This doctor's degree is offered in systematic philosophy, history of philosophy, epistemology, and the philosophy of such fields as history, politics, aesthetics, theology, an-

thropology and the philosophy of science. The Ph.D. is awarded by the Free University of Amsterdam, an internationally accredited university, started as a Christian university by Abraham Kuyper 100 years ago.

Normally a person needs to have the Master of Philosophy degree from the Institute to be accepted into the Ph.D. program. This Ph.D. requires at least two years of study in Toronto, concluding with an examination, and then two years of research and writing of the dissertation. The aim is to help develop scholars who can become independent contributing members of the academic community, competent to teach others, and ready to help gain Christian insight into learning.

Philosophy study at the Institute is seen as study which deals with basic questions of meaning and the interrelationships of knowledge. The Institute wishes to work at an "inner reformation" of academic learning, thereby cutting at the root of the secular direction of universities and of society.

Inquiries about this program can be directed to the Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

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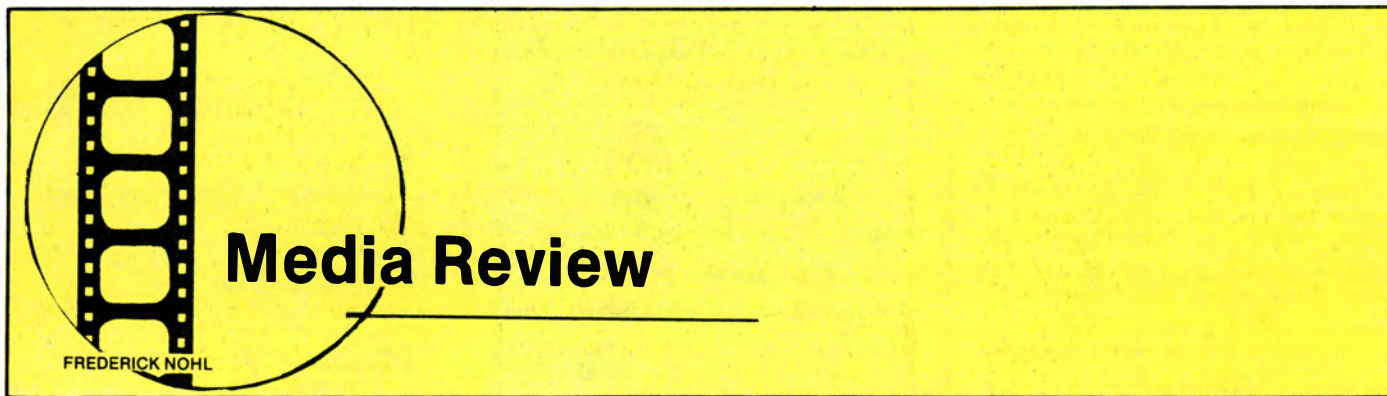
used and extended by Christians we must also be aware that a great deal of the people in this movement find their allegiance not in Christ but in narcissism, Eastern religions, or even Buckminster Fuller.

There is much to be done by the Christian community in coming to grips with the whole subject of technology. Little has been done to further our understanding of how the Bible gives us direction in these areas. While we may be quick to point to the

Educators cannot avoid coming to some specific conclusions, for if we don't the decisions will be made for us.

underlying problem of present day distortions concerning technology, namely man's claim of autonomy and his resulting worship of the creation rather than the creator, it is much harder to be specific about what it means to be stewards under the Lordship of Christ. To adequately respond to the depth of the problem suggested by Ellul and to give an alternative to Fuller will not be easy.

Robert Hudspith is a contributor from Hamilton, Ontario.



Vices can become virtues, given the right motivation. Take the catalogs issued by the publishers, producers, and other purveyors of educational products. Because you never really know what resources you'll need next, the more catalogs you have, the better off you — and your students — will be.

So where catalogs are concerned, greed becomes the Christian teacher. Fortunately, most catalogs are available free for the asking, including these two:

- **APPALSHOP FILMS.** This handsome 32-page listing acquaints you with the unusually exciting audiovisual, theatrical, and printed resources available from The Appalshop, a Central Appalachian corporation which describes itself as being "about the business of speaking to people about life in these hills." Of special interest to Christian schools will be the films that speak of the mountaineers' faith life, including titles such as "In the Good Old Fashioned Way" (29 minutes, rental \$30) and "The Millstone Sewing Center" (13 minutes, rental \$15). For a copy of the catalog, write The Appalshop, Box 743N, Whitesburg, KY 41858.

- **HUMAN RELATIONS MATERIALS FOR THE SCHOOL, CHURCH & COMMUNITY.** As its title suggests, this catalog focuses on intergroup issues of all kinds, both domestic and international. Its 64 pages are crammed with print and nonprint resources for all ages, selected from the offerings of different publishers. The materials are grouped into eleven categories, including "Prejudice, Discrimination and Intergroup Relations," "Teaching Methods and Materials," and "Jewish-Christian Relations." To get your copy, write the Anti-Defamation League of B'nai B'rith, 315 Lexington Ave., New York, NY 10016.

Media for Christian education can be found almost anywhere. All you need to discover it is an alert eye plus an imagination able to project possibilities.

Consider, for example, the ads that

clutter most magazines and newspapers. Before they can sell you, they must first grab your attention. And one way to make that grab is through a clever slogan.

Interestingly, many of these slogans make excellent teaching resources. Over the years, I've used them to lead into lessons, to prompt discussions, and to help clinch points. Some I've worked into slide presentations, while others I've handed out and then watched students use them as a basis for art, poster, and writing projects.

To illustrate, I've listed some recent ad slogans below. After giving the source for each, I've added a thought or two suggesting ways they might be made to serve Christian teaching.

- "I'm beginning to see myself" (from an ad for Joy dishwashing detergent). — What happens when I look at myself in the mirror of the Law? the Gospel? . . . Before I can like others, I've got to like myself. As Jesus said, "You shall love your neighbor as yourself."

- "Your guest is trying to tell you something. Please listen" (from a Seagram's ad, urging moderation in drinking). — Christ, the unseen guest — not only at every meal, but at every time and place. What is He saying? And why am I often so hard of hearing?

- "Some people set their sights higher than others" (another Seagram's ad, this time urging the purchase of V.O.). — Where are my sights set? On the everlasting hills? And on the everlasting God who upholds them? Please, God, keep my eyes fixed on you as I move through each day.

- "What a man serves is often a reflection of the man" (a second Seagram's ad for V.O.). — Also **whom** he serves. . .Hm-m, this one's tricky. But truthful. For how often don't I create God in my own image, forgetting that it's suppose to be the other way around? "You shall have no other gods before Me." Not even yourself.

- "Sometimes a product just keeps getting better and better" (from an ad for Kodak Carousel projectors). — The Christian faith is like that. The greater

the trial, the greater God's mercy and grace. And every blessed today is a promise of an even more blessed tomorrow.

- "Add a little life to your style" (from troubled Chrysler's pitch for their LeBaron). — Hey, I wonder, could we make some posters out of this for our congregation's evangelism push?

- "We offer you more" (from an ad for More cigarettes). — Maybe we could make some evangelism posters out of this one too.

- "Introducing the solution" (from an ad for Camel Lights). — If you've got the problem, Christ's got the solution. In fact, He is the solution!

Many people — Christian teachers included — rank so-called fact far above fiction. As for fantasy, it usually ranks a poor third, dismissed by most as "kids' stuff" — a medium hardly worth bothering about once you're past age eight or nine.

At best, such a view of fantasy betrays a sad ignorance. At worst, it closes the door to some of the world's greatest wisdom. For the truth is, fantasy, even when designed for children, is never for children alone. Rather, it's for all times and places, and for people of all ages.

Fortunately, fantasy's never been without its partisans. Thanks to them, it continues to be produced and, more importantly, embraced by growing numbers of people. Though the reason for this resurgent interest might be argued, certainly some of it stems from the search for better ways of living in a world seemingly without moorings.

How else explain the success, both in print and on film, of C.S. Lewis' Christian-flavored Narnia tales, especially *The Lion, the Witch, and the Wardrobe*? or of J.R.R. Tolkien's Hobbits, whose gentle ways yet stubborn opposition to evil are detailed in his trilogy *The Lord of the Rings*? Or of those freedom-loving rabbits who battle their would-be human and animal oppressors in Richard Adam's *Water-ship Down*?

The same could be asked of *The Lit-*

tle Prince, a contemporary classic first published in 1943. Written by the French aviator/philosopher Antoine de Saint Exupery (1900-1944), this sensitive story probes some of the deepest issues of life: love, friendship, the importance of people, the place of power and possessions in human existence. As a result, its appeal remains as strong today as when it first came off the press.

Sensing that appeal, Alba House Communications (Canfield, OH 44406) has excerpted part of Saint Exupery's fantasy and produced an audiovisual treat titled THE STORY OF THE FOX AND THE ROSE. In this excerpt, the little prince meets a fox who teaches him the meaning of friendship.

Friendship, the prince learns, has nothing to do with money, for "there is no shop anywhere where you can buy" it. Nor is it a matter of words, for they are "a source of misunderstanding." Rather, friendship is a matter of "taming" someone — of quietly doing and loving and giving and forgiving without thought of reward.

Still, there is always reward. For when you "tame" someone, suddenly that someone ceases to be like everyone else, but becomes one rose of a kind among five thousand others just like her, or one unique fox among a hundred thousand foxes just like him. And out of that becoming springs yet another reward: a clear understanding of the secret that "it is only with the heart that one can see rightly; what is essential is invisible to the eye."

The excerpt's essence has been simply yet profoundly visualized in art by Ann Rankin. A full-color version of the art is found on a 59-frame filmstrip, while a black-and-white version is part of a 64-page paperback. The excerpt is beautifully voiced over a free-flowing instrumental accompaniment on a stereo record and cassette tape, each containing 10-minute audible- and inaudible-signaled versions.

Besides the excerpt, the paperback contains questions for group discussion. Also included are three short essays: "Implications of 'The Little Prince,'" "About Friendship," and "About the Author." This last essay rightly notes that *The Little Prince* fulfills the qualifications of a great fable, full of enchantment for children and full of nourishment for adults."

This rewarding production, one of several from Alba House designed to help Christians grapple with fundamental values via literary classics, is available in several formats. Christian schools will best be served by the complete package, which costs \$17.95 for filmstrip, record, and book, or \$18.95

for filmstrip, tape, and book. Book and record or tape packages for home use are also available at \$5.95 each.

Frederick Nohl is a senior editor of NURSING80, a monthly professional journal for nurses published by Intermed Communications, Inc., Horsham, Pennsylvania.

The Board of the Christian Educators Journal Association has established the position of

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Jim Talen, Chairman
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LITERATURE *Continued from p. 18*

You have a false historic sense.
But, I perplexed at God's expense
Of electricity on stars,
From Brighton pier shall weigh
the seas,
And count the sands along the
shore:
Despite all moderns, thinking
more
Of Shakespeare and Praxiteles.

I'd want The Word that Eliot refers to also, of course, to put the stars and Shakespeare in proper perspective. But I do want knowledge of literature. The future is less of a shock to the man who knows where his race has been and where his race is leading him.

*All quotes from Toffler are from *Future Shock*, Bantam edition.

Mike Vanden Bosch is Professor of English at Dordt College, Sioux Center, Iowa, and he is the Book Review Editor for the *Christian Educators Journal*.

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REVIEWS

THE CHRISTIAN MIND

Author: Harry Blamires

Servant Books, Ann Arbor, Michigan

1978, 191 pp.

Reviewed by

Nick Van Til

Dordt College

Sioux Center, Iowa

This work is not new to the American Christian reading public. It came to us earlier from its English publisher in 1963. However, there is a good reason for calling attention to it now since it has been given a new cover and is now available through an American publisher. The content of the original has not been changed either by abridgement, emendation or epilogue but for all that it is as timely now as it was fifteen years ago.

Blamires forthrightly states his thesis before he goes into his discussion and argument. He writes:

My thesis amounts to this. Except over a narrow field of thinking, chiefly touching questions of strictly personal conduct, we Christians in the modern world accept, for purposes of mental activity, a frame of reference constructed by the secular mind and a set of criteria reflecting secular evaluations. There is no Christian mind; there is no shared field of discourse in which we can move at ease as thinking Christians by trodden ways and past established landmarks (p. 14).

In support of that thesis Blamires goes on to assert that even in those instances where prophetic vision is needed in order to bring the secular establishment under criticism for the unworthy goals which it has set for itself, it is still mostly the secular

humanists who speak out. For example:

If we turn to the world of imaginative literature, we shall find that the deepest rejections of the shallowness and shoddiness of the twentieth century civilization are issuing from artists who are utterly out of touch with the Christian tradition (p. 9).

Similarly, as to the protests against totalitarianism and its violation of human rights:

A lively dialogue is carried on in our midst on this obsessive issue. But it is not a Christian dialogue. It is almost wholly dominated by a concept of freedom whose roots are deep in pagan naturalism (p. 12).

After his initial chapter, entitled "Surrender to Secularism," Blamires moves on to suggest some of the contrasts that should be evident between the mindset of the Christian and that of the humanist. He writes:

To think secularly is to think within a frame of reference bounded by the limits of our life on earth: it is to keep one's calculations rooted in this-worldly criteria. To think christianly is to accept all things with the mind as related, directly or indirectly, to man's eternal destiny as the redeemed and chosen child of God (p. 44).

Throughout, Blamires makes it clear that he believes that the Christian mind must stand antithetically against the secular humanist mind to oppose its unscriptural views on life. He deplores the fact that in those areas in which Christians and non-Christians work together for the common good, Christians rarely do make their distinctive principles known. They do not indicate that they are of a different mind than their non-Christian associates. Blamires insists that a Christian ought to articulate the difference between his mindset and that of the non-Christian which runs counter to it.

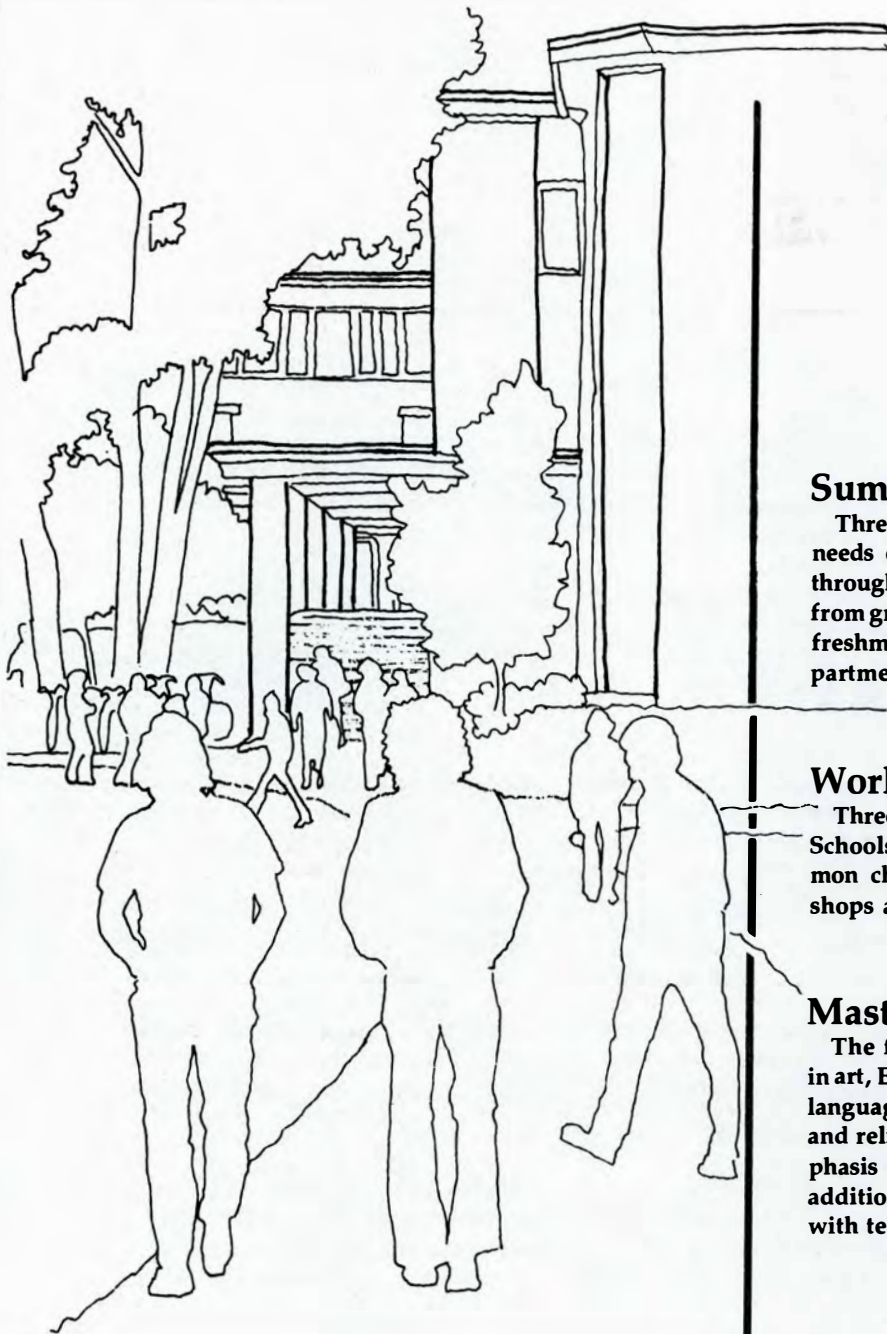
After establishing the need for a

sharply Christian frame of mind based on a Christian frame of reference, Blamires spends the remaining chapters of his book setting down the "marks of the Christian mind." The first of these marks is "Its Supernatural Orientation." Here Blamires notes that since this orientation is not an obsession in the Christian's life, it may be the case that:

The Christian works side by side with the secularist. He prays sincerely in private about his work. But for practical day-to-day purposes he does not talk christianly about aims, plans, and policies, because he is talking to secularists. In other words, his mind ceases, at the level of communication, to think christianly (p. 70).

Blamires identifies the remaining essential marks of the Christian mind as "Its Awareness of Evil," "Its Conception of Truth," "Its Acceptance of Authority," "Its Concern for the Person," and "Its Sacramental Cast." If one were to be dissatisfied with any of those discussions it might be in Blamires' approach to authority. As an Anglican churchman he places more stress on authority of the head of the church than a non-churchman would be inclined to admit.

With respect to the Christian mind and "Its Concern for the Person," Blamires spends too much time, I think, making a case for the dehumanizing effect of man through technology without offering any likely solutions. We are given little by way of counter proposals. However, these criticisms should be reckoned as only minor faults within the total and worthwhile impact of the general discussion. Those who have the earlier edition of Blamires' work would do well to read it again. Those who come to it fresh owe it to themselves to get into the frame of mind which thinks christianly on the problems of our life and culture. Without a Christian mind we are not going to have any Christian impact on the secular mind so prevalent in the world around us.



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April 1, 1980

OFFICE OF THE EDITOR

Dear CEJ Readers,

Periodically a magazine steps outside itself to review its purpose for being and the extent to which it attains its purpose. The October, 1979, meeting of CHRISTIAN EDUCATORS JOURNAL was devoted in part to evaluating content, variety, focus, format, and design.

Also considered was the effectiveness of CEJ as a professional service to its readers. The CEJ Association operates not for profit but for service only. Some regional editors reported that a few members of Christian teachers' associations object to "being forced" to subscribe to CEJ through the association dues.

This is understandable, but, like a coin, this objection has two sides. On one side is the frustration of "being forced" to do something against one's will. Who likes that? On the other side (the brighter side, I think), is the benefit of receiving a publication automatically as part of professional dues. Magazine subscriptions are usually included in dues because professional organizations believe the magazine contributes to professional development and growth of their members.

CEJ takes pride in being part of the Christian and professional growth of its readers. It speaks to its readers, of them, and for them. To the extent the thoughts of its readers are published on CEJ pages, it contributes to the professional development of Christian educators.

The CHRISTIAN EDUCATORS JOURNAL is not a "house organ." But its readers are a community of believers, a fraternity of Christian educators. CEJ can be and wants to be the catalyst which helps this community analyze and benefit from educational theories, practices, and methods which ask a Christian point of view.

The CEJ wants its value to rise along with the necessary increase in cost. CEJ has not raised its annual subscription price for many years, but inflation inevitably will force the Board to raise the 1980 subscription price. Teachers who are members of a participating organization will, of course, continue to receive a discount through their organization.

Even with this anticipated increase, the cost of four issues will not be covered. Were it not for the generous annual gifts of supporting organizations keenly interested in promoting professionalism among Christian educators, CEJ could not continue. This issue marks the end of CEJ's nineteenth year; we look ahead with a desire to inform, assist, and inspire Christian teachers as we begin our twentieth year.

Yours, for Christian Education,

Lillian J. Brisson
Editor, CHRISTIAN EDUCATORS JOURNAL