

Christian

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THE CHALLENGE OF TEACHING

This is the time of the year when teachers hold their conventions. Such conventions are very important for the teaching profession. Their purpose is to stimulate and to educate.

Teachers are professionals. They have to keep abreast of the developments in their field. Conventions allow them to learn from specialists and research workers, to share ideas with fellow teachers, and to learn how others solve problems that are intrinsic in the teaching profession.

Teachers also need stimulation. There are very few professions that are as demanding as the teaching profession. Teachers need constant encouragement and stimulation.

Conventions offer this stimulation, for there is great encouragement in knowledge that one is not alone but is part of a large group with commonness of purpose.

This issue of the journal seeks to complement and to reinforce what conventions try to do by directing attention to the challenges of teaching. The article of Dr. Oppewal deals with the need of developing a strong profession, Mr. Philip Elve explains some of the opportunities in administration, Mr. Robert S. Hoekstra calls attention to the challenges of high school teaching, and Mrs. Rose De Graaf points out some of the opportunities in elementary school teaching.*

The Editor.

The *Christian Educators Journal* is published by the Christian Educators Association, whose members teach in, or are committed to the idea of, Christian day schools, whether at the elementary, secondary, or college level.

The general purpose of this journal is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for the publication of significant articles and studies by Christian educators on Christian teaching. 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 Association.

Business correspondence concerning subscriptions to the journal or membership in the Association should be sent to the Business Manager. Correspondence concerning articles or book reviews should be addressed to the Editor. Subscription price is \$2.00 per year. Association members receive the journal free.

Editor: Dr. John A. Van Bruggen, Education Department, Calvin College, Grand Rapids, Michigan
Business Manager: Mr. Nicholas Yff, 7496 Thomas Ave., Jenison, Michigan

THE CHALLENGE OF TEACHER ORGANIZATIONS

By DONALD OPPEWAL *

As this Journal enters its second year of publication, its editorial board has decided to devote this issue to examining some characteristics of the occupation called teaching. This will be done under the general theme of "The Challenge of Christian Teaching." As a journal written by and addressed to Christian educators, it is appropriate that these pages should contain a hard look at ourselves and the function we perform in society. Such a hard look at ourselves will likely bring into focus both our trials and our triumphs, our collective satisfactions as well as our unfulfilled expectations.

In this article I should like to focus on that aspect of teaching which has to do with membership and activity in teacher organizations, with particular attention to Christian Educators Association, the group that sponsors this journal. Other articles in this issue will look at other aspects of the vocation we call teaching.

The Road Behind

The skills and competencies required of a teacher in 1962 are far more exacting than they have been, even in our recent past. They certainly are a far cry from what

was expected, or at least accepted, of the teacher in the colonial "dame school," in which any mother who could stir the broth with one hand while holding up an alphabet slate with the other was qualified to teach. Certainly teaching is no longer simply a sideline or second occupation, to be carried on by bartenders, local dog-catchers, or town ne'er-do-wells, who have no steady daytime employment. Teaching is even pretty much losing its Ichabod Cranes, those well-meaning but socially inept, physically frail, educated but not enlightened persons whom Washington Irving sketched so vividly in his *Tales of Sleepy Hollow*. While teaching is still for some a stepping-stone to higher things, like marriage, business or graduate school, it has a solid core of men and women who have made it their lifetime career. It is they who are presently shaping the public image of the teacher, and it is to them that the following is chiefly addressed.

Teaching as a distinct occupation has come of age and into respectability, if not deep respect. There is even much talk of calling it a "profession," thus putting it on a par with medicine, ministry, law and other related professions. However, examination reveals that this state is more an aspiration than an actuality, more an ideal than a reality at present. One need only consider several representative activities which members of some other professions

* Dr. Donald Oppewal, A.B. Calvin College and Ph.D. University of Illinois, is Assistant Professor of Education at Calvin College. He is a member of the Editorial Board of the *Christian Educators Journal*.

carry out to discover that teaching has some, but not nearly all, of the earmarks of a profession. Teachers, unlike lawyers and doctors, for example, have no control over either the standards for entering the profession, or over the value placed on the services of those already in it. On the credit side, teaching does exhibit, in varying degrees, three other characteristics of a profession: (1) it exhibits an emphasis upon intellectual techniques in performing its service, (2) it provides a unique, definite, and essential social service, and (3) it requires a long period of specialized training.¹

Depending upon what measures are used, therefore, to determine the question, one can say either that teaching is or is not a profession. It could in the future move either away or toward such a state, depending in part on what teachers themselves want and do. While the past movement has been toward professional status, the past is no guarantor of the future.

The Road Ahead

As Christian teachers stand at this juncture in history they shall have to assess themselves and their desire to be "professionals." This journal is dedicated to the proposition that most of them do have that desire even if in the past they have shown only meager signs of going about it systematically and with vigor. The Journal's reason for existence is to give the Christian classroom teacher an organ of ex-

(1) For a further treatment of the earmarks of a profession, and the extent to which teaching now exhibits them, see Myron Lieberman, *Education As A Profession*, Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1956, pp. 2-6.

pression for exhibiting professional concern and competence, under the assumption that he does want to be not only a classroom executor of educational policies, but also a shaper of them; he wants to be not only a follower in the Christian school movement, but a leader as well, within his own area of special competence. However, up to the time of the publishing of this journal he had no organ through which he could express his concern or competence. True, he could always individually make his influence heard and felt through personal contact with parents, ministers, and fellow teachers. And the pages of "official" church papers and other religious periodicals have always been open to him, as they have been to anyone with something to say. But he had to do this singly, and therefore, inevitably, weakly. He had to submit his views to the general public before they could be submitted to his professional peers, those who could help him most to clarify or implement his views. In the face of this situation he has often remained silent, and the Christian school community has been the weaker for it. An important voice has not been heard, the voice of the one on whose shoulders rests the chief burden of translating into effective practice the grand and glorious aims and the broad generalizations that the rest of the community makes about the Christian school. I refer to the classroom teacher and principal.

Most occupational groups, certainly most professional groups, once they come to self-consciousness not only carry on practice but write and talk to each other and the public about it. This is exhibited in the convention and the trade or professional journal. Both of

these phenomena are brought into being, the convention and the journal, by a group who have organized for the purpose of more effectively sharing their concern and competence not only with profession-wide problems, nor each other but with the general public as well.

While teachers in general have seen the need for professional organizations and journals, Christian teachers have not been as vigorous in these two areas. While they have had their yearly institutes, and filled a page in the *Christian Home and School*, they have not in either of these ways worked for commonness of judgment or reached significantly out beyond themselves with their contribution to thinking about Christian education. If the gains in professionalism he has made in the last decade are not to wither and die on the vine, the classroom teacher needs desperately to strengthen these areas.

The Christian Educators Association and this periodical, the *Christian Educators Journal*, is an attempt to meet that need. Born out of the vision of a few teachers, with the delivery room fees paid by NUCS, the Association and the *Journal* now lie in the nursery rapidly depleting the nourishment provided mainly by persons other than teachers whom they are designed to serve. Presently about one-sixth of the teachers listed in the NUCS directory are members of the Association or subscribers to the *Journal*. This is indeed a watery diet if the weak infant is to grow to professional maturity.

The Call To Action

Having sketched the road behind and the road ahead for professionalism and the classroom teacher, what

remains is the call to individual action. About a thousand more members and/or subscribers are needed if the infant is ever to get off its back and go to work. Teachers and the Christian community need this journal in order to build a community of feeling about the Christian schools and also to give the educator the voice that both he and the community need to hear.

Free issues cannot be sent indefinitely to non-members or nonsubscribers. Renewal of membership and subscription also begin with this issue. Thus all those who are dedicated to the need for continuing the dialogue between teacher and teacher, as well as between teacher and the Christian community are urged to make use immediately of the form provided elsewhere in this issue. Check the appropriate category and mail to the address given, enclosing the membership - subscription - contribution with the form shown.

Future issues of this journal will be devoted to such live, and often perplexing questions as: public support for religious schools, Christian textbooks and teaching materials, the teaching of reading, and other matters of concern to each teacher no matter what his teaching level of field. Also planned are reports on research that has been conducted or is under way in the Christian school, and reviews of significant books.

Considering the relative insignificance of the financial outlay demanded and the potentiality for good in the *Journal*, one is tempted to close with the following tongue-in-cheek paraphrase of that familiar slogan:

*Teachers of the school, unite;
you have nothing to lose
but your change!*

THE CHALLENGE OF ADMINISTRATION

By PHILIP ELVE*

The high mountain is a challenge to the adventurous man. The joy is not so much in the climbing because the path can be difficult, exhausting. The joy is in the satisfaction of the achievement, in standing on the mountain top and viewing the surrounding area and recognizing it as good and beautiful.

Administration has a similar dimension to the administrator. The steps one has to take to accomplish a smooth running, goal-accomplishing organization can at times be painful and difficult; and yet when the pattern is set and the school performs all the functions that a school should perform because of the light, but definite touch of an administrator, the satisfaction of achievement comes and much of the pain and difficulty can be forgotten.

Herein lies the challenge of Christian School Administration: to be instrumental in providing the best education possible for our covenant youth. The key word in this challenge is responsibility. It is indeed a great responsibility to be in a position that can to a great extent govern the quality of teaching and hence the quality and direction of thought of the Christian youth of our day.

The scope of administration and the qualities necessary to fulfil the

challenges are so diversified that no one person is fully suited for all of its many facets. How diversified the challenge of administration is can be seen somewhat in a list recently published in the NASSP Bulletin regarding the budgeting of the secondary school principal's total time on the job. The list ran like this:

Supervision of teachers and improvement of instruction	22%
Office routine	15%
Activity program	12%
Pupil personnel	11%
Public relations	7%
Teaching	7%
Administration of school plant	6%
Business management	5%
Professional meetings	5%
Conferences	3%
School Board	3%
Cafeteria	2%
Transportation	2%

This list is not typical of any one principal but rather represents an average of many. Perhaps we should examine some of the areas listed as they relate more specifically to the challenge facing the Christian School Administrator.

Public Relations

In a sense the area of public relations is a most essential area. Our schools rely quite heavily on the good will of the people who give it financial help. The fact that some people have so little conviction

regarding the Christian training of their youth that some slight disagreement with a teacher or the administrator can result in abandonment of their convictions and in withdrawal of some support, must be no deterrent to the principal in doing what he regards as right. However, his responsibility for the image of the school must temper his words and actions so that as little damage as possible is done to the good feeling toward the school, and hence toward its support.

Finance

In this area of finance the challenge takes on another dimension. The best Christian education possible must be the chief motive of a conscientious administrator. Often quality in teaching and in teaching materials are related directly to the funds available. On the other hand the tuition and gifts required from the parents to operate the school must be balanced with their ability to meet added financial burden. The principal stands in the responsible position that requires him to provide the best education possible within the framework of the school's supporters' ability to pay. This aspect of his position is becoming increasingly difficult as general standards of education are raised to meet the challenge of our time. He must use his inventiveness and organizational ability to receive maximum function from his staff, and yet see that they are not burdened to a degree which makes good, creative teaching performance suffer. He also must work constantly to see that the compensation the staff receives for its service is commensurate with the community's ability to pay. The challenge is clear and at times awesome, but the administrator must be the optimist, the

encourager of pessimistic society members, who view dimly the prospect of maintaining our Christian school in the light of rising obligations.

The Teaching Profession

The administrator must also keep in mind his obligations to elevate the teaching profession. He can do much and should do much, to elevate the professional attitudes and actions of his teachers. He soon learns that his position is viewed differently by some teachers and laymen than by others. Some regard him as a fifth wheel needed only when a tire goes flat. He becomes the fire chief, handy when something is needed, wanted only when trouble piles too high to handle alone. Others feel the administrator is the expert in each of many subject areas and of each and every grade level. A more accurate view of the administrator recognizes that he is the responsible person for all the activities inherent in a school, but he is not; he cannot be expert in all areas of education. This overall responsibility he bears carries with it the need to be informed on and involved in all activities of the school. He must take advantage of all opportunities to keep informed on new happenings in educational methods and in the theories of learning; and what is even more important, he must encourage his teachers to keep up to date in their subject area and in the new methods that apply to it. The present revolution in many areas of education presents a special challenge to the administrator. What can he do to see that his teachers are alert to the new mathematics, new Latin, new biology, new science, new reading, and new English teaching methods evolving in our day? What must he do to

* Mr. Philip Elve, A.B. Calvin College and A.M. University of Michigan, is Principal of Unity Christian High School.

inspire the stagnant, unimaginative teacher; the teacher who plods year after year over the same path with seldom a new idea?

Counseling and Guidance

Today we read much of counseling and guidance. In an age of complexity our youth need more help in acquiring and keeping a proper direction in life. The administrator needs at times to work with the student on a one to one basis, and therefore must know the techniques of counseling. It is true that because of the image that his position often creates in the mind of the youth, he is generally not in the best position to counsel the students. This can better be done by a counselor who does not directly bear the additional responsibility of school discipline. However, counseling at times when misconduct has occurred can be rewarding in its total impact on the life of the disciplined. If in the performance of this duty the principal can transmit to the student a deep concern for his welfare, an understanding of his feelings and actions, and the inevitable justice of the discipline needed; he can be instrumental in the area of counseling the young to a degree that few others are in a position to do. Each time a student appears who has misconducted himself, the principal faces a new challenge that requires wisdom beyond men, and yet a challenge he must meet in a manner that will make a better person of the student. The reward of an improved attitude by the student is one of the compensations that the administrator receives.

Organization

In the foregoing list of administrative activities a large portion of

while at school, and to provide an time is given to office routine. Routine sounds insignificant, and yet lack of organization in the routine aspects of administration can doom a school to a haphazard and confused atmosphere, an atmosphere which good teachers flee, and one where good education becomes accidental. Scheduling, programming, communications, and in some schools the handling of transportation can be a nightmare of confusion without proper direction from the administrator. The challenge in these areas is of such a nature that the process of refinement is never complete. New ideas and new methods are continually refining the routines of the school so that transitions are made without confusion or misunderstanding. The lack of confusion and uncertainty enables the staff to move forward with sureness, and lends itself to a feeling of direction that brings comfort to students and staff alike. A smooth beginning of the school year is an accomplishment often unnoticed, but a rough and disorganized beginning is noticed and can affect the tenor of the whole school year. The first instance usually brings nothing to the administrator except satisfaction in a job well done. The latter instance accounts at least in part for the relatively short tenure of principals in administrative positions.

Distinctive Education

All of these challenges do not equal the greatest challenge in administration, the challenge of giving the direction necessary for the school to reach the objectives for which it is established. The motives of our forefathers and parents include a desire to provide a Christian atmosphere for their children

education that teaches our youth the sovereignty of their God in all spheres of life. If this challenge is not met, then the very purpose for the Christian school's existence becomes void.

The distinctiveness of the atmosphere and of the teaching is to a large degree the responsibility of the principal. The spiritual emphasis in classroom and chapel can be influenced by him in a number of ways. The way he deals with the students and teachers must reflect the convictions of his heart. One of the chief characteristics he must look for in the teachers he recommends for positions on the staff are those involving the personal convictions and the living manifestations of a person dedicated first of all to his God. If in the process of change an administrator inherits or by error hires one not suited to the harmonious order needed in a Christian school, he must have the courage to act to preserve the quality and the atmosphere needed.

At a meeting not too long ago I heard a teacher say, "I wouldn't take the job of principal for any-

thing." It is understandable that one who loves the classroom and the close personal contact with students that it offers, will not want to leave it for an office beset with decisions and the problems of everyone. My friends in business tell me it is difficult to get workers to take on the responsibility of being foremen because life takes on a new dimension for the foreman, the dimension of responsibility. However, for the Christian responsibility cannot be evaded, and indeed in it lies the challenges of life, and in meeting the challenges comes the satisfaction, satisfaction that is not always earth bound because then indeed it would often be disappointing, but satisfaction that is also heaven bound . . . the satisfaction of serving God in a way that requires a little more of one's life and one's effort.

The challenge of administration can be great, and meeting it can be satisfying. It is not meant for all to do, no more than is teaching, or preaching, or laboring, but to those who are suited for most of its many facets, it furnishes a challenge that can make a life of satisfying service.

CHALLENGING TEACHING FOR ADOLESCENT AMERICANS

By S. ROBERT HOEKSTRA *

RECENTLY, within a short period of time, three separate and unrelated incidents occurred which challenged me to investigate and evaluate the nature of the challenge of teaching on the secondary level. In an interview at one of the large universities of the mid-west, I was asked a question which startled me, and, I must admit, stumped me momentarily. In the midst of a discussion dealing with a graduate program, this simple question was interjected, "Why are you teaching?" Taken aback by the timing of the question, I tried to give a plausible answer and found myself hard-pressed on the spur of the moment to satisfy my inquisitor. Shrugging off my comments, he proceeded to another brash, challenging statement. In his opinion, private, parochial education had a limited and narrow comprehension of the entire scope of education in America. Quickly pointing out that he had no argument with the private school as an institution and being lavish with praise for its academic standards, his concern was with its failure to prepare children for living in a democracy as well-adjusted citizens. This was a real "slap in the face". After a decade of teaching history, I found the system in which I labored, was being tried

in the balance of his standards and found wanting. After some lengthy discussion on this point, my antagonist admitted that he had pursued this course for the sole purpose of challenging me to think and to re-evaluate my career in teaching.

On another occasion, a group of high school teachers from both public and private schools were discussing informally the rewards which come with teaching. There was common agreement that teaching is the most challenging and exciting career a young man or woman can choose, and its satisfactions and rewards are many. Before long the group had compiled quite a formidable list of tangible and intangible rewards including those of security, working conditions, tenure, prestige, vacations, keeping young, and working with youth. What impressed me was that egotistical and personal gratifications headed the list and the rewards found in helping and challenging students were secondary in many cases and completely absent in others.

The third occurrence was the request that I try to convey in an article to this journal my concept of the challenge of teaching in a secondary school. Unrelated as the three events were, each one served as a jolt to set my mind awheel on the nature of the challenge which makes teaching not merely a life work, a profession,

an occupation, but a passion, a love to teach.

My curiosity aroused, I had to discover what it is about teaching that continues to excite and challenge. After some self-analysis, quite a bit of reading, and no little inquiry I came to these three deductions. (1) Teaching needs to be challenging, for once the challenges and dares are lost it becomes drudgery and just another job. Without any challenges teaching loses its freshness and goes stale, and when it goes stale it loses its effectiveness and worth. (2) There is no limit to the challenges of teaching and not all educators agree on their significance, importance, or primacy. (3) Each valid challenge is a two-way affair. There is the inward challenge to the educator and the outward one toward the student. The educator cannot challenge pupils to face life serenely, confidently and without fear unless he is aware of equivalent challenges in his own life. The challenge for excellence in the pupil of necessity demands a like excellence in the teacher. Challenging students to comprehend the vision of excellence, to unleash their energies in responsive citizenship and unashamedly to serve God is reward enough for every dedicated educator. This is the trio of challenges I would evaluate in this paper.

The Challenge for Educational Excellence

Teachers deal with the two most important things in the world — ideas and people. The task of the teacher is to sort out facts, evaluate their relevancy, and to communicate to the teen-ager the ideas which are important, challenging and vital to the Christian way of life. There

must be the recognition that not all children are equal intellectually, and that intelligence appears in different ways. Nor will all children achieve a high degree of scholastic proficiency, and, although success is a laudible goal, it should be measured only through careful study of the individual student and his capabilities. The inside of a motor can be more challenging to many young people than the inside of a book. Granted that education embraces preparation for proficiency in a job or vocation, every student, however, should be kept occupied with studies which challenge the mind as well as their interests. Less than one-third of the worker's time is spent on the job; therefore, education is obligated to prepare students to make worthwhile use of leisure, spare time. Since high school will terminate the formal education of many youngsters, each individual must develop the ability to think, evaluate, and make wise decisions. Schools must require the maximum from today's youth, for if he spends most of his day in an institution which requires little of him, how can he be expected to give much of himself outside of school? Determination of objectives and responsibilities is no easy matter, but conscious decisions lead to a more effective, dedicated life. Probably none of our graduates will make some future issue of LIFE magazine's "100 Men of the Take-Over Generation", nevertheless, each alumnus should leave our halls prepared to take over and face the challenges of life with truth, tools, and tenacity. The achievement of this worthy goal of excellence demands a high degree of academic freedom, imaginative exploration, and Christian

* Mr. S. Robert Hoekstra, A.B. Calvin College and A.M. Texas A and I, is Instructor in History at the Grand Rapids Christian High School.

liberty. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The Challenge of Responsible Citizenship

At the turn of the century Teddy Roosevelt said, "Our country calls not for the life of ease, but for the life of strenuous endeavor. If we shrink from the hard contest where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by and will win for themselves the domination of the world". This challenge to all Americans still makes sense a half-century later. America always has been a big, bold, and demanding country. It offers much and it expects much in return. The demands of citizenship, therefore, are great. The Christian citizen should be the avowed enemy of ignorance, bigotry, prejudice, and corruption. He must be the champion of the oppressed, defender from tyranny, and paragon of morality. This is an immense challenge and in order to prepare our youth education must be strong in its emphasis in two areas.

First, American young people need to understand the struggle in the world today and attain a better understanding of our country, its ideology and system. American teen-agers must be awakened to the nature of the conflict between communism and the free world, and made aware of the tactics used in the strife. They must recognize that their world is involved in a massive struggle to the finish between two totally different philosophies of life, and that communism is not a passing phenomenon, but a system with which they will contend for a long time. To fully meet

the challenge, we must provide students with not only a knowledge of our enemy, but also with a better understanding of our constitutional system. They should possess an appreciation of Americanism grounded in a thorough acquaintance with its history, institutions, and privileges. They must be aware of the shortcomings, inconsistencies, and failures found in any human society. They must become conscious of the truth that America has a future only if she puts her trust in God. American youth must be sold the American dream and its ideals in order that they may seek to function efficiently and graciously in society and the nation.

Second, the youth of this great land must cultivate personal responsibility and the desire to face the challenges by actively participating in the struggle for righteousness in democracy. There has never been a period when the courts and government devoted more time to the guarantees of individual freedom than they do today. The Christian citizen cannot smugly overlook the suppression of any individual's freedoms irrespective of race, color or creed, nor can he be indifferent to evil and tolerate injustice in any form. This demands a whole-hearted indorsement of the words of Carl Schurz, "Our country when right to be kept right; when wrong to be put right". Our Christian youth should be America's finest citizens, give direction to the national purpose, and become an effective public conscience. "Ask not what your country can do for you — ask what you can do for your country".

The Challenge of Moral Commitment

Billy Graham has repeatedly stated that "a return to God by all Americans is needed before the

nation will be able to face its challenges". Each individual must recapture the moral strength and faith in God which challenges men to admit failures, repent from sin, and dedicate their lives and fortunes to His service. Confronted by the evidence of moral and spiritual rot on every hand, the Christian adolescent often is confused as to the manner of translating faith into Christian living. He lives in an era when people are no longer disturbed by scandals, cheating or immorality. Modern thinkers have decreed that we are victims of environment or of inherited tendencies and, therefore, are not to be blamed for what we are. Big successful businessmen caution him to "do unto others before they do unto you," while others counsel that "little work and much pay" makes Jack a successful boy. Modern churchmen inform him that it is literally impossible to live by the commandments of Jesus in our kind of world. He sees a nation that is stuffed, bored, and confused. We are naive if we believe that today's teen-ager is not looking at this world around about him and being affected by it. He has arrived at those years of discretion and is becoming aware of sin and injustice, sensitive to the needs and sufferings of others, and seeking, consciously or unconsciously, a philosophy that

gives meaning to life. Here lies the challenge: That we provide adult guidance which is kindly, unobtrusive, exemplary and non-autocratic, leadership which dares them to catch the vision of the life in Christ and what it means in all its fullness for the individual. The challenge of distinctive living, not through external piety or superficial peculiarity, emanating from an inner character which reflects God's image and the essence of true Christian living.

Henry Adams once said, "A teacher affects eternity". I'm sure he meant to relate this axiom to all teaching, but only a Christian teacher fully understands the implications of laboring with immortal souls. The magnitude of this sacred trust is overwhelming and humbling and leaves little room for self-gratification or personal rewards. The great challenge of teaching lies in challenging the teen-ager of today to fathom his intellectual potential, embrace the Christian faith, and get himself ready for Christian living and for effective service to Him. "For you know how, like a father with his children, we exhorted (challenged) each one of you and encouraged you and charged you to lead a life worthy of God, who calls you into his own kingdom and glory". No loftier challenge exists than this.

THE CHALLENGE OF THE ELEMENTARY TEACHER

By ROSE DE GRAAF *

"Stimulate curiosity."

"Be enthusiastic about learning so that it becomes contagious."

"Challenge each student to do his best."

"Teach the child to think and solve problems."¹

Objectives such as these confront the teacher each year, each week, and each day of the school year. But just how are these challenging goals to be accomplished? Before considering various aspects of the idealistic purposes of the teacher, let us first state that the challenge of teaching has both direction and breadth. Our goals direct us in our way and dictate the manner in which we teach. However, goals are also so broad and long-range in scope that we may not be able to reach these goals with many of our students, although we might have used seemingly all of our strength to succeed.

Child Development

Generally speaking the teacher of any grade is concerned with the development of each child to the fullest of his potential in every aspect of his being. The teacher's job is to stir the child to seek the

highest goals in every area of life, and to accept himself as he is, with his strengths and weaknesses. The teacher's task is also to stimulate the child to accept his responsibilities as a Christian and also as a Christian citizen.

Many of the above objectives in teaching may seem remote to the teacher of a six-year old. It is indeed difficult for the teacher of the very young to help the child accept his weaknesses and to know that he is responsible to God for his strength. But are they as distant as they first appear? By no means. The child has already been stimulated from the day of his birth; and as concerns the school, these goals must be initiated in kindergarten. It is a well-known fact that a child must be given a firm foundation in reading skills in his early years to be successful in other areas of academic pursuit. The same applies for these intangible goals of which we are concerned as Christian teachers.

Spiritual Development

In our Christian schools the teacher's greatest challenge lies in the area of the child's spiritual development. Christian values, ideals, and attitudes concerning life are often caught rather than taught. This places a tremendous responsibility upon the teacher to

live accordingly. As the child grows, the teacher guides him in learning more concerning himself as a covenant child and what responsibilities the covenant places upon him. I feel there is one area of spiritual development that is sometimes neglected by some of our teachers. It involves the peculiar role of our children as Christian citizens. This certainly means more than teaching the National Anthem. It certainly includes a challenge to accept civic responsibilities and to know all possible information concerning our government's officials and activities so that intelligent opinions and decisions can be formed and made.

Intellectual Development

The teacher also faces a stimulating challenge in the area of the mental development of each child. He has the task of teaching him to solve problems. He is the cog between the child's search of problems to be solved and their solutions. The teacher's contagious spirit and desire for knowledge should be so enthusiastic that children automatically have the same thirst to know and achieve. Each child must become personally involved in every learning situation. If the teacher is successful in achieving this task, the child will go beyond the classroom to learn more about the subject. This is a difficult test for the teacher to pass. How many of your students went home today so thrilled about writing themes or stories that they will write one on their own at home and return with it tomorrow to share with you and the class?

Social Development

The social development of children certainly presents a challenge for the teacher. Let us consider discipline as one of the important

facets of social development. Every teacher wants respect and order in the classroom; and each teacher has his own ideas on how order is to be established and maintained. Whatever your ideas are on classroom management, are the results more than mere order and obedience? Do your students make the desirable behavioral choices by an internal impulse or by fear of consequences? Do your students manifest a good deal of self-control which leads to the ideal, that of self-discipline? Are behavior mistakes dealt with in the same manner and passion as are the arithmetic mistakes? Finally, ask yourself whether your students have formed goals for themselves in behavior; and, are these goals based upon a personal commitment to God? Do your students know God's demands in discipline as children of His?

Also, in social development the teacher's role is to guide and lead each youngster to accept responsibility not only for his own actions but also the responsibility of carrying out a task the best he can until it is completed. Social development is also concerned with the student's relationships with his peers. Are you, the teacher, giving the withdrawn youngster the love, patience, and encouragement that he needs? Do you love the bully less than the sweet, studious little girl? Even though loving him may be difficult, he needs more love and encouragement than you can give. What about the extremely exuberant youngster? Are you guiding his ambitious nature into wholesome channels of pursuit? And how about that stubborn child who balks at every suggestion and task? Have you been able to instill in him a desire to seek wholesome goals on his own volition and

1. These quotations I owe to the Professors of Education at Calvin College. They were gleaned from their lectures during my years as an education student at Calvin College.

Mrs. Rose Van Til De Graaf, A.B. Calvin College, has been a teacher in the Oakdale Christian School.

to cooperate with his classmates?

In conclusion let us each give ourselves a self-appraisal. You have accepted the challenge of teaching this year. How much have you accomplished in these early weeks of the year, or have you already begun to shorten your goals to make success more feasible? Take your class list in hand and ask yourself how you're doing with each youngster. What have you done for him? What must yet be accomplished before you send

him along life's pathway?

Are you thoroughly satisfied with the goals you've set for yourself with each child? There are those teachers who cheat the youngsters by refusing to surrender themselves to the tasks ahead. Unfortunate are those who do not give themselves wholly to the challenge before them. They will never fully experience the joy of seeing their students achieve the success which each has earnestly endeavored to complete.

In forthcoming issues we expect to deal with the topics: Public Support of Christian Schools, The Teaching of Reading, and Machine Teaching. If you have done special work in any of these fields and are willing to share the results of your study with your fellow teachers, will you please notify the Editor? Delineate clearly the area in which you prefer to write.

BOOK REVIEW

The Christian Idea of Education: A Symposium edited by Edmond Fuller. Yale University Press, 1960. 265pp. \$1.45.

Reviewed by MR. JOHN BEVERSLUIS, A.M.

At the risk of being irrelevant (since it is not brand new) I should like to call attention to this excellent book compiled by Mr. Edmund Fuller. Books on education are not rare. Books on Christian education are, however, quite rare. And good books on Christian education are very rare, if not astonishing. Several years ago Mr. Cornelius Bontekoe reviewed one such book: *An Approach to Christian Education*, edited by Rupert E. Davies (Philosophical Library, New York, 1956). If any of you have not yet read this book, you must order it without delay. When you are finished with it, you will want to read Mr. Fuller's book too.

"In the fall of 1955 a distinguished group of Christian thinkers met at Kent School in Connecticut for a seminar on Christian Education. This group included such men as William G. Pollard, E. Harris Harbison, Alan Paton, John Courtney Murray, Jacques Maritain, Reinhold Niebuhr and others. This volume contains the papers they presented and some transcripts of their discussions." So writes Mr. Fuller. "The purpose of this seminar," he continues, "is to examine and identify in a fundamental fashion the peculiar characteristics of the educational processes and objectives which constitute the Christian Idea of Education. The emphasis will not be on religious perspectives in teaching,

nor on the problems of the Christian teacher, but will rather be concerned with education in its entirety from a Christian viewpoint. Accordingly, the emphasis throughout is not upon method, but upon concept . . . Before we can educate as Christians we require as a base a profound Christian insight into the nature of man and the social, natural, and supernatural orders in which he lives. Only such a grounding can bring into integration the bewildering diversity of subjects, objects, ideas and materials involved in the process of education."

Already the tone of the book must be apparent. It is not concerned with how to make geometry "Christian" or with how generally "to see God in all things". Rather it is a book which operates on the assumption that "Christian education cannot be approached through teaching methods, curriculum revisions, or the injection of selected Christian interpretations into existing courses. Rather it is a germ with which an occasional teacher here and there, without even knowing how, may become infected. Once infected, he becomes, whether he will or no, another center from which the infection spreads." Christian education, that is, cannot be too self-conscious, or, as one gathers at times, too defiant. No one will ever become a good Christian teacher unless he has first studied and immersed him-

self in his field as an end in itself, and not merely as one more avenue to God, in the end devotional. Or in the words of another of the contributors, "The religious revival today will not eventuate into anything solid until it touches intelligence, and galvanizes intelligence to genuine scholarship in all that pertains to religion: history, doctrine and everything else."

In short, if education is to be Christian, it must first be liberal. To a Christian no genuine learning can really be alien. It was St. Augustine who said, "Let every good and true Christian understand that wherever truth is found, it belongs to his Master." Christians, however, have been too tempted "to Christianize the liberal arts, to manipulate their data, and to transform the liberal arts into the Christian arts. There is a certain integrity in the methods and the results of the liberal arts which cannot be compromised, without impunity, by religious faith. That is why I believe," says E. Harris Harbison, "that Christians should always be suspicious of attempts to devise a specifically 'Christian curriculum,' that is, presumably to develop a 'Christian history,' a 'Christian sociology,' 'Christian mathematics,' and so on. I believe," he continues, "that the historical experience suggests that a literal education may be illumined by Christian belief and insight without effecting its liberal quality, but that the moment one tries to transform it into a 'Christian curriculum' trouble begins. Then the classics must be cut and expurgated, and indexes of prohibited books must be drafted. . . ."

Perhaps the best way to indicate some of the other problems which the book discusses would be to

state a few at random:

How can a Christian education, an education presumably beginning and ending in religious commitment, possibly be liberal?

How can we get away from the Utilitarian Christianity which asks constantly: "What will it get me in terms of job, income and prestige?"

How can we remedy the typical tendency to treat the Bible as a single, undifferentiated, and impregnable entity and reunite Biblical literature with the historical and spiritual experience that produced it?

What is the Christian view of the person within the religious community?

How do we combat the tendency to reduce Christianity to a set of routine propositions which stifle growth and insight rather than encourage it?

What specifically is the place and function of worship in Christian education beyond that of mere verbalism and externals?

Of what value is cultural involvement to Christian education particularly and to Christian living generally?

These, I should hope, are enough to send you off to the bookstore. One caution, however (and I hesitate to call it a caution), it is more of a final word of praise: Do not look for a single, unified, clear-cut answer to these questions. By their very nature they do not admit of a single answer. Different approaches are indicated throughout the book, and various alternatives are presented. Here and there what two given writers say conflicts quite noticeably. But what

better way to arrive at new insights and make the quest fresh and meaningful?

This is, as you see, no ordinary book. It deserves careful study. It will probably never be a "popular" book in many Christian circles since it offers no neat answers, no slogans, and no blueprint for a Christian school. It says that if we are to have Christian education at all, it will be a costly enterprise, and not only in terms of money. It is much harder to enlarge one's self than it is to enlarge one's facilities. It is the firm belief of these contributors that to be a Christian teacher means that one must develop himself as fully as possible. It means, for example, that we will have to cultivate some of the following qualities more diligently: open-mindedness, objectivity, the capacity to transcend provincialism, a receptivity to new truth, a mature restraint in making judgments, an eagerness for fresh perspectives, and a sensitivity to and an honesty about views which are

radically different from our own. Now to cultivate these in one's self is a real chore. And if any teacher has "nothing to do" on weekends, any one of these projects ought to keep him busy for a while.

Any of these terms can, of course, be misunderstood and taken in the wrong way. To some readers it may seem as if the book is endorsing "liberalism" or "relativism". To others it may seem a surrender of all that is uniquely Christian. To still others it may appear to be more interested in the noun "education" than in the adjective "Christian". And, of course, some will suspect it simply because it is not a product of the Reformed community. To all such misgivings I can only suggest and urge that you first read the book, and that you bother your colleagues until they read it too. Then make your faculty rooms and your faculty meetings alive with significant discussion to help offset some of the meaningless pleasantries and inanities to which we are all so often reduced.

What's Lutheran in Education: Allan Hart Jahsmann, Concordia Publishing House, 1960.

Reviewed by Mr. WILLIAM GRITTER, A.M., teacher of Social Studies at the Oakdale Christian Junior High School.

Dr. Jahsmann is well qualified to handle this subject. Both a theologian and educator, he has been active in Lutheran education for many years.

This book is not an "official statement" of the Lutheran philosophy of education. In the author's own words it is "a personal study of what Lutheran theologians and educators have thought about basic concerns in a philosophy of education. It is an attempt to get a clearer understanding of the Lu-

theran way in education, but it is only preliminary to the integrated statement of Lutheran educational theory so urgently needed." (Intro. xii)

Dealing with subjects including the purposes, principles, and agencies of Lutheran education, Dr. Jahsmann presents with clarity that which he believes is distinctively Lutheran in education. In fact the author offers an excellent apology for the necessity of Lutheran education. His broad familiarity with

what other Lutherans have said about education is evident throughout the book and the great number of sources reminds us that the Lutherans have spent considerable time thinking through the implications of education.

The emphasis on the parochial school is interesting to those involved in parent controlled Christian schools. Dr. Jahsmann expresses the Lutheran position when he raises the question: "Is the Church's responsibility as an organized group limited to moral and religious education, with parents and state responsible for general liberal or vocational instruction and training?" (pp. 33) To this he answers the "objectives of Lutheran education give the answer, for if the aim and task of the church is the 'perfecting of the saints,' the church has the inescapable necessity of being concerned about every phase of an individual's life, includ-

ing his total education at any age level." (pp. 33-34) Yet one is not convinced that this "concern about every phase of an individual's life, including his total education at every age level" necessitates the establishment of parochial schools. The parent controlled Christian school does not absolve the Church of its concern. Instead the Church is freed from an involvement in education (liberal and vocational instruction and training) and allowed to concentrate on its primary task of preaching the Word.

The author devotes one chapter to church-state relations in education. Of particular interest is his discussion of the position of the Lutheran Church on state and federal aid to church schools.

This book was written for Lutheran pastors, teachers, and lay leaders. However, it is an excellent book for anyone who desires a good introduction to Lutheran education.

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