

Christian Educators Journal

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C O N T E N T S

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GOVERNMENT AID FOR NON-PUBLIC SCHOOLS

Federal aid to education is one of the most vital educational issues of our day. It will undoubtedly be one of the most important matters to engage the attention of the 88th Congress.

The Editorial Committee, in an effort to serve its readers, has decided to devote this edition of the *Christian Educators Journal* to a discussion of government aid. The discussion in these pages is not intended to be exhaustive and cover all aspects of the problem but merely to acquaint the readers with certain facts and to stimulate further thinking about this important issue.

The editorial attempts to show that federal aid to education appears at this time to be inevitable and that provisions for the use of federal funds are of great importance for our Christian schools. It then proceeds to suggest ways in which the Christian school constituency can work toward obtaining government aid and thereby insure their schools of a place alongside the public schools.

Prof. Vanden Berg, in his article, calls attention to the reasonableness of public support of non-public schools and suggests definite lines of action.

Prof. Oppewal's article shows that the Federal Government has already committed itself to the principle of government support of non-public schools and that any attempt to deny such schools the right to participate in this support is in reality a request for reversal of policy.

The article most difficult to obtain was one that would set forth the position of the one who does not want other than public schools to share in government aid. Prof. Feringa finally consented to place himself in that position and give what he considers to be the most cogent arguments for government support of public schools only.

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.

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EDITORIAL

JOHN A. VAN BRUGGEN

THE CHALLENGE OF GOVERNMENT AID

The 88th Congress is now in session. One of the items of business that will surely come before it is a bill to make federal aid available for elementary and secondary schools. There is still some doubt as to what the 88th Congress will do with such a bill, but there is no longer any doubt that federal aid to education is forthcoming.

The problem that must still be settled is the extent of participation, whether such aid is to be restricted to the public schools or if it is also to include non-public schools. The final resolution will depend largely upon the attitudes and efforts of those who are in sympathy with and support non-public schools.

Federal Aid Is Inevitable

Three forces operate to bring pressure upon the Federal Government to accept as one of its responsibilities the financing of education at the elementary and secondary levels. One is the increasing mobility of the American population. There was a time when the residents of a particular state, with but few exceptions, remained in that state. The state that provided well for its school system was therefore rewarded with well trained and educated adult citizens, but the state that could afford only a

meager outlay for education had to be content with poorly trained citizens.

This is no longer the situation. The trend toward shifting from one state to another, usually from the poorer to the wealthier states, has brought with it a change. A state can no longer be guaranteed a population of adequately trained adults by supporting a good school system; it must now include many with inferior training who have come from other states. In other words, a state no longer educates its own citizens, it also educates those of other states. And education then becomes a matter of general concern. There is need, therefore, for some agency, with broader powers than individual states, to help attain a greater degree of equalization of support of education. The Federal Government is the logical agency to undertake this task.

A second force is the increasing need for well trained man power in our age of automation. In the past corporations were eager for capital and property. These were the necessary ingredients for success. This has changed. The need now is for "brains", for workers with ability. One hundred years ago more than 90 per cent of the power used in doing the nation's

work was produced by men but in our day less than 10 per cent of that power is produced by men. Machines have taken over. Workers of today must be able not only to manage but also to build and design better and more efficient machines. The outcome of the struggle for power between the United States and Russia is dependent not first of all upon the capital and property that one or the other possesses but rather upon the calibre of the workers that each can enlist.

Industry has begun to reckon with this need. Corporations have invested large sums of money in endowments and scholarships in the hope of encouraging the more able college students to continue their education. But these efforts have proved inadequate. More college students are needed who have the aptitude and the ability to handle upper echelon positions in business, industry and research. The way to get more of such students is to recruit them from the elementary and secondary schools. But this can be effective only if there is improvement in the educational standards of the schools in the so-called poorer states.

Since the welfare of the nation is so closely tied in with education, the Federal Government can no longer afford to follow a hands off policy with respect to education at any level.

The third force is the growing inclination on the part of the American public to look to the Federal Government for the solution of its problems. As long as this trend prevails, the great problem of pro-

viding equal educational opportunities for all is bound to become a federal matter.

Whether or not we approve of the trend there is little doubt that legislation in favor of federal aid to education will soon be enacted. The delay has been caused largely by the controversy regarding the right of non-public schools to share in the funds that will be made available.

This is a crucial issue. If federal aid is denied non-public schools, the possibility of their receiving aid from local or state governments will also be severely reduced. This may mean that religiously oriented schools will face extinction because of insufficient economic resources to compete with the educational opportunities offered by the public schools.

The Challenge of Federal Aid

It is regrettable that an aggressive minority is using the issue of federal aid to education for the purpose of opposing religion. Under the guise of safeguarding the principle of separation of Church and State they are driving a strong and solid wedge between government and religion. To advance their campaign they have injected an emotional issue. They have cultivated the suspicion that the Roman Catholic Church is attempting to get for its schools something that does not rightfully belong to them. This strategy has been successful. A large segment of Protestantism has become convinced that they should oppose the granting of government aid to religious schools because it may help the

Roman Catholic Church. They do not realize that once the principle of excluding religious schools has been established they are in danger of losing their own religious institutions.

The situation presents a clear and definite challenge to those who operate Protestant Christian schools. It is this group that must seek earnestly and work assiduously to clarify the issues involved.

We are happy to learn that the National Union of Christian Schools has made a start. At the 1962 Christian School Convention the House of Delegates adopted two conclusions of a study committee's report on public support of Christian schools: (1) "That government aid is sound historically and in principle," and (2) "That our Christian school system has a right to government aid."

This decision establishes the policy of our Christian school movement with respect to government aid. It serves notice that Christian school leaders are agreed that their schools are entitled to public support and that they are ready to accept it.

Such clarification is helpful. The Roman Catholics have made their position clear, but Protestants, until now, have not clearly indicated their stand. By failing to do so they have helped to create the mistaken idea that only the Roman Catholic Church is involved in the federal aid controversy. The decision of the Christian school leaders is a warning that the issue is more complicated, that Protestants are also involved.

The challenge to seek united action. The decision of the 1962

Convention should be used as a springboard for further action. We should not assume that because our Christian school movement is comparatively small and its constituents make up only a small percentage of the Protestant population our voice will not be heard. There are several other Protestant groups that have their own school systems; they should be urged to record decisions with respect to government aid.

The National Union of Christian Schools should now overture other Protestant school groups such as the Lutherans, the Mennonites, and the Fundamentalists to take similar action. These groups must be persuaded that their hope of survival lies in united action. Their decisions must be clear and unequivocal.

If the Christian people of our nation are informed of the basic issues involved in the federal aid controversy, if they are shown that the question in dispute affects Protestants as well as Roman Catholic groups, and if they are led to see that the survival of Christian institutions is at stake, they may be depended on to judge wisely and to give adequate direction to our legislators. So far they have been subjected to propaganda; it is time that they be given the facts.

The challenge to raise standards of education. At the 1962 Convention the House of Delegates also decided to delete the conclusion, "That Christian school constituents should actively defend and exercise this right."

This decision may be interpreted in several ways. It can be regarded, for example, as an expression of indifference. "We have taken a

stand on government aid, but why get excited about it? It is not that important." In view of another resolution adopted by the same House of Delegates, it appears that another interpretation is more likely and reasonable. The resolution states, in part, "Fully qualified teachers are an utter necessity to afford high quality education and to meet the objective of the Christian school. Also, among the factors that establish an image of the Christian school in the community for good or ill, is the competence of its staff."

The Convention delegates seem to be saying, "We have decided that we are entitled to government aid, but we are not ready to claim it because of the weaknesses that exist within our schools." This attitude is wise and prudent, for a school that would claim equal rights with the public schools to government aid should not be inferior to the public schools in any respect.

The 1962-63 Christian School Directory reveals that less than two-thirds of all the teachers in our Christian schools hold four year college degrees. When one teacher out of three does not meet the qualifications to entitle him to a standard teaching certificate, our schools cannot seriously ask for government aid.

Inferior teaching staffs create other problems. Those who have not invested much in their profession cannot be expected to be dedicated to the profession and assume professional responsibilities. Yet, without a strong and genuine professional spirit among its teachers the Christian schools are bound to remain weak.

Inferior teachers are not usually capable of giving professional leadership of the kind that is sorely needed in our Christian schools. Education has undergone tremendous changes in recent years. Research has given insights that were hitherto unknown. Our need is for teachers who can evaluate what is being advocated in modern education in order to determine which aspects can be adopted by the Christian schools in the light of our conception of the nature of education. This is not the task of a few leaders; it is the work of every classroom teacher in the Christian schools. This is striving for genuinely distinctive education, and when we have achieved it to a degree that it is discernible to all, we shall be in a more favorable position to ask for government aid. We shall then be performing a valuable service and a service that other schools cannot perform.

The challenge to create a new image of the Christian school. The image of Christian, or religious, schools in the United States is not favorable. It is first of all the image of a struggling school, poorly housed and academically weak. One has but to read an article such as Willoughby Newton's "Protestant Parochial Schools," in the *Saturday Review* of Jan. 20, 1962, to find out what is the general opinion of the American public regarding religious schools.

The fact that this image may be distorted does not help us; the image is there. Only one course is open; we must convince the public that our schools are not weak. We must show them that our schools are strong and that they can make a valuable contribution to the learning and culture of our nation.

We must also seek to convince the general public that our Christian schools do not disregard established educational standards but that they constantly strive to improve the education they give. If this can be done, and if it is done, how can anyone in all fairness advocate jeopardizing the existence of such schools?

There is another image of the Christian schools that must be changed. It is the image of an institution that is set up for the purpose of opposing and undermining the public school system. One need but identify himself at some educational conference as an advocate and supporter of a religious day school and he immediately senses that he is suspected of being an enemy of the public schools.

Perhaps we have been guilty of helping to create that image. It is well to recognize that the citizens of the United States are justly proud of their public school system. We shall not gain sympathy for our Christian schools by giving the impression that these schools are competitors of the public schools.

We need not create an anti public school image. Christian schools exist to give a distinctive education to covenant youth. They stand on their own merits, not on criticism of the public schools.

This does not mean that we have

no right to criticize the public schools nor does it mean that we must condone all that is done in them. The right to criticize is ours as citizens, but this same right also requires that we uphold the public schools and defend them when they perform their functions well.

What we are advocating is a more positive form of propaganda for the right of Christian schools to exist. If we want others to know how vital our Christian schools are to the preservation of our democracy, we must let them know about the basic principles upon which these schools are founded.

This may require a language that differs from the theological language we use to advocate the use of Christian schools in our own circles. It must not be an attempt to water down the basic principles, but it must be an attempt to convince others of the need of our Christian schools in language which they can understand.

Our Christian schools are in a precarious position because of the issues that have been injected into the federal aid to education controversy. We who support and make use of these schools are convinced that they are a tremendous power for good, that neither the Church nor the State can afford to be without them. To us is committed the task of convincing others of the need of Christian schools.

Are we equal to it?

"WITH LIBERTY AND JUSTICE FOR ALL"

BY JOHN VANDEN BERG*

The right of parents to send their children to Christian schools, or to any independent school of their choice, is being ignored, restricted, or denied today to the extent that the continued existence of these schools is in jeopardy. And unless there is a well-organized and concerted effort to defend the right of parents to educate their children in the school of their choice, the independent schools will cease to exist or will be available only to the rich.

Parental rights to freedom of choice in education, however, will be secured only when public monies provided for the purpose of education are distributed, without discrimination, to all who are being educated. The purpose of this paper is twofold. First, to set forth the grounds upon which the right to public funds for all education is established and, second, to indicate the channels through which a united effort can be made in defense of this right.

Foundations of Parents Rights in Education

The right of parents to a free choice in the education of their children is founded in the principle that justice demands it. This will be demonstrated by looking at the nature of education and its support in the United States.

The public welfare nature of all education. Education has been deemed so vital to the welfare of American society that it has been made compulsory, at least through most of high school, in all fifty states. Since the Russians lofted Sputnik I into orbit on October 4, 1957 the strengthening of education has become a matter of national concern, indeed, it was after this date that the Federal Government became increasingly interested in the promotion of Federal financing of all levels of education. When President Kennedy introduced his education proposals to Congress on Feb. 20, 1961 he made these statements: "Our progress as a nation can be no swifter than our progress in education. Our requirements for world leadership, our hopes for economic growth, and the demands of citizenship itself in an era such as this all require the maximum development of every young American's capacity Our twin goals must be: A new standard of excellence in education — and the availability of such excellence to all who are willing and able to pursue it." If this is the intent of federal financing of education, it seems patent that it will be more completely and readily attained when federal financing is extended to 100 per cent of the students in elementary and secondary schools

than if it excludes the approximately 15 per cent (7,000,000) of these students enrolled in the independent schools, as was proposed.

Although we supporters of Christian schools believe that the primary responsibility for educating children lodges with the parents and is a Christian's duty, whether the state compels us to educate our children or not, nevertheless, we must not lose sight of the fact that the state compels us to educate our children and establishes the framework within which we are allowed to operate. Education is compulsory precisely because it is in the public welfare that citizens be educated. And because it is compulsory it is supported by public tax funds. But there is no logical reason why these public tax funds should be used to support only part of the students who are being educated for the public good and let the other part shift for itself so far as finances are concerned.

Overwhelmingly the public welfare function of education is being discharged at the state and local levels in the public school systems. The private, independent school systems, however, are likewise discharging the public welfare function of education. Because all schools which meet the minimal educational standards established by law are serving the public, the children going to those schools all have a just claim to the public monies which are provided for education by all citizens.¹

The religious nature of all education. Presumably the public schools

teach subjects in a neutral context. That is to say, there is no specific religious orientation in the public school. This, however, is impossible in practice. It is difficult to believe that the public school does not impart an "approach-to-life," a "world-and-life view." Rev. Virgil Blum, associate professor of political science at Marquette University states "Every educational institution, or certainly its individual faculty members, is philosophically and theologically oriented. There is no such thing as philosophical and theological neutrality in the classroom. The questions 'What is man?' 'Where does he come from?' 'What is his purpose?' 'Is there a God?' cannot be avoided."

Dr. Luther A. Weigle, former Dean of the Yale Divinity School, points out that "the ignoring of religion by the schools inevitably conveys to the children a negative suggestion It is natural for them to conclude that religion is negligible, or unimportant, or irrelevant to the main business of life."

The elimination of God is the very essence of secularism. It is a theological position; it is, in fact, a religion. The continued elimination of God from the public schools has led Episcopal Bishop James A. Pike to assert "Humanitarian secularism . . . is now the established religion of the United States."

If, then, the public schools are religiously oriented and are supported by public tax monies, all schools should receive the same

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¹This thesis is more fully developed by Dr. Marion Snapper in his article "The State and the Christian Schools," which appeared in the April, 1961 issue of the *Reformed Journal*. In this article Dr. Snapper states "If Christian day-school education is governmental (public welfare-VdB) activity, and if such education is controlled by the state, either by direction or indirectly, because it is governmental activity, then it would appear that it ought to have financial support from the state."

consideration. Justice demands that the government not place its support exclusively behind one religious position. Indeed, this would seem to be a violation of the freedom of religion clause in the Constitution! And when justice is ignored or denied freedom is in danger.

In Defense of Freedom: Organization

The right of parents to educate their children in the school of their choice has been questioned and some folk have even attempted to have the independent school outlawed. It has been established by the Supreme Court decision, however, that the independent school does have the right to exist and implicit in this decision is the conclusion that the independent school satisfies the compulsory education laws. Thus, in the *Pierce* case (1925), popularly known as "the Oregon Case," the Supreme Court ruled unconstitutional a law of the State of Oregon which would have required all children between the ages of 6 and 16 to attend public schools. The court declared:

"The fundamental theory of liberty upon which all governments in this Union repose excludes a general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

In this case the Court enunciated the principle that the parents have the prior right to choose and direct the education of their children and that this right may not be taken away from them by the State. It further recognizes that education

rightly includes training in areas beyond that given in the public schools.

In spite of the fact that independent schools serve the public interest, and in spite of the fact that the right to choose the kind of education we wish to give our children is protected by Supreme Court decision, we are not, in fact, free to choose the kind of education we wish for our children. For we can do so only at great financial cost. While the elimination of the independent school cannot be accomplished by law because of the Supreme Court decision, it can be accomplished, in fact, by economic coercion.

The possibility of the state exerting economic coercion is recognized by the Supreme Court in its decision in the New York State case on prayer in the public schools. In that case Justice Black stated that it was not the business of the government to write or sanction official prayers. (With that position I am in full accord.) In defending his position he stated "When the power, prestige, and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain." Precisely this same logic can be used in the case of education, for when the government places its power, prestige, and financial support behind the public school philosophy of education, namely, secular-humanism, then it places indirect coercive pressure upon all other philosophies of education. Our freedom to educate our children is being eroded and it is time that we speak up in defense of it. In-

deed, it is our duty to defend our freedom.

But, let it be said immediately that it is not only our freedom that is involved. It is the freedom of everyone in a pluralistic society. Just as I insist on my freedom to educate my children according to my religious commitments, so shall I insist on that freedom for everyone. And the greater my insistence on my freedom, the more sure the freedom of others to practice their beliefs and to educate their children according to their convictions.

The defense of freedom in education requires action, well-con-

ceived and sustained action. And this requires organization. There is such an action group in existence called citizens for Educational Freedom. CEF is a non-sectarian, non-partisan group dedicated to the defense of freedom of choice in education. It was organized only as late as 1959 but already has done effective work on the national and state levels. Anyone interested in freedom in education should join this group. Information about CEF can be obtained by writing to Citizens for Educational Freedom, 3109 S. Grand Blvd., St. Louis 18, Missouri or to the author at Calvin College, Grand Rapids 6, Michigan.



EXISTING FORMS OF GOVERNMENT AID

BY DONALD OPPEWAL*

Amid all the *pro* and *con* discussion of the advisability of supporting private and parochial schools with tax money, it should not be forgotten that such support has existed for years. While it has been piecemeal and indirect, it has nevertheless existed as a consistent practice of government aid to religious schools.

Elsewhere in this issue of the *Journal* others will engage in polemics, pointing out reasons why tax support for Christian schools is good or bad, and on what grounds. In this article the reader will be presented with a sampling of the existing forms of public support for religious schools. While some generalizations will be drawn out of the data, the reader will be left to draw his own conclusions about the desirability of increasing or decreasing the existing support. The question of whether or not the indirect forms should be made direct or eliminated entirely, the piecemeal forms should be made into a consistent program, or substantially reduced, will remain.

The forms will be briefly described under several headings divided into the area or purpose for which the support is given and covering lower, secondary, and higher education. Whatever federal, state, or local support exists, as well as both direct and indirect support (in the form of free serv-

ices, for example) will be treated under each heading. The four major areas in which aid will be described are: for individuals (students and teachers), for improvement of curriculum, for auxiliary materials, and for auxiliary services.

For College Students And For Teachers

The National Defense Education Act of 1958 (extended in 1961 to run to 1964) provides either money or free services for several phases of non-public education. Among them are low interest loans for college students (Title I). The difference between what such loans would cost on the market and the cost through a government loan represents an aid to the private school student. Secondly, fellowships or direct grants (Title IV) amounting to \$2000 to \$2500 per year are available for graduate work in religious universities as well as for preparation for teaching in religious colleges. Thirdly, tuition free attendance at institutes for improvement of teaching of foreign languages (Title VI) as well as at institutes for improvement of counseling and testing services (Title V) is available to teachers in religious schools. These three may be taken as examples of government aid to the Christian school, either to its students or to its teachers.

The second example of federal legislation in this area is the Servicemen's Readjustment Act of 1944, popularly known as the "G.I. Bill". Under this Act students in Christian colleges as well as public were paid a monthly subsistence and the college received a government check to cover tuition and book fees. The payment of tuition by government check is an example of one of the most direct forms of public aid to religious schools.

The aid that goes directly to persons (teachers and college students) rather than to the institutions has come chiefly if not exclusively from the federal level of government. Thus these forms have been available to all Christian schools whatever their state or locality.

For Improvement of Curriculum

Not only has aid been made available for the purpose of training teachers but it is also available for the purchase of curriculum materials in certain areas. The National Defense Education Act specifies that private schools are eligible for low-interest 10 year loans for the purchase of laboratory equipment for the teaching of modern foreign language and of science. Already \$2.7 million in loans have been made to approximately 180 private schools for this purpose. These loans to institutions, as with those to individuals, may be said to be a form of government financial aid or support because the low rate of interest constitutes a savings over the current bank rates.

Federal money is also channeled into colleges by the National Science Foundation. Operating on a budget of money appropriated by Congress, it gives sizeable grants

to private and religious colleges for carrying on specific research in science, as well as for the operation of institutes for the improvement of science teaching. In contrast to the indirect aid of NDEA loans, these NSF grants are a form of direct monetary support for specified curriculum areas in religious colleges.

In certain states the School Code or the Constitution specifies that state-approved textbooks shall be loaned free of charge to private and parochial schools as well as public. In those few states where this is permissible (Louisiana and Oregon being examples) the government may be said to be aiding those non-public schools in the amount of the cost of the textbooks involved.

While the constitutionality of this practice is undergoing examination by the courts in the state of Oregon at the present time, the case is not settled, and thus may serve as an example of government aid to religious schools at the state level.

For Auxiliary Materials

In addition to teachers, students, and curriculum materials, any school and college requires a vast amount of material as auxiliaries to its direct instructional program. Considerable support of religious schools has been given by government agencies and with public funds in this area of education.

According to the National School Lunch Act of 1946 (which was a culmination of the policies developed by the Federal Surplus Commodities Corporation established in 1935), private schools as well as public are eligible for federal government subsidy of school lunch programs. It may take the form of

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direct subsidy for milk sold to school children or it may take the form of federal surplus foods which are sent free except for the cost of transportation. In either case, whether money or food is sent, religious schools are supported with public money. Since this was federal legislation, this form of support is available in all states.

According to the Federal Property and Administrative Services Act of 1959 (Public Law 152, 81st Congress) all non-profit educational institutions are eligible to purchase, at a very nominal price, any personal as well as real property which has been declared as federal surplus property. Desks, chairs, bookcases, vehicles, and machine tools are the most common kinds of equipment which religious schools find most useful, but in some cases buildings may be available on the same terms.

Lastly, the Housing Act of 1950 (Title VII) provided for low-interest federal loans to private colleges for the building of housing for students and faculty. Calvin College recently financed the construction of its dormitories at Knollcrest with such a loan. This again represents government aid to the extent that denominational colleges are saved the difference between such low interest rates and the going interest rate on money borrowed.

For Auxiliary Services

A final category for classifying types of aid or support would include the services that governmental agencies provide. Since most of these vary in their form and amount from state to state and even from community to community, no real list of pieces of legislation or prescribed practices can be given. However some examples

of free services or funds for carrying on education-related services can be cited.

One clear example of actual funds disbursed is allowable under a testing program of the National Defense Education Act. The purpose of the testing program is to identify students with outstanding aptitude and ability. A supplementary program of counseling is designed to encourage and direct students into courses best suited to their aptitudes. The full cost of the first year, and half of the costs for three following years, will be paid with federal funds. A number of Christian schools have availed themselves of this direct form of support.

Free bus rides for parochial school children, sometimes under permissive state legislation and even in a few cases under mandatory legislation (e.g. New York), are available in a number of communities in which our Christian schools exist. Where it has been effected, chiefly by local logrolling and educational horse-trading with public school boards and other officials, it constitutes a form of public aid in the amount of the cost in taxes of providing the service.

Finally, there is an area of fringe educational services which may, through securing the cooperation of local officials, include such as those of public health nurses, special teachers for the homebound, and consultants in special education; also, access to libraries of visual aid materials of public school systems, long-term loan of public library books, loan of exhibits from public museums, access to equipment for the testing of hearing, and use of public school gym facilities are further examples of services which

constitute an indirect form of tax aid. Individually, the amount of money involved in providing the tax-paid service is small, but collectively the amount could be considerable.

Some Conclusions

A number of generalizations would seem to be justified by the data presented here:

(1) There is no question but what public support for religious schools is a reality, and that most of our Christian schools are now in fact receiving some form of government aid.

(2) Direct monetary aid at present is chiefly piecemeal, and usually ear-marked for specific uses. Financial aid appears more often indirectly in the form of low-interest loans, tax-paid services, or low cost materials.

(3) The initiative for choosing the area and seeking the aid is left in the hands of the private or parochial school. There is little tax support that is forced upon the Christian school.

(4) Most of the existing support, including that governed by federal legislation, is channeled in some way through state and local public education agencies.¹

¹The single best source of information on this question as well as of the general status of non-public schools in our society is *The State and Non-Public Schools* (Misc. No. 28) a 1958 publication of the U. S. Department of Health, Education and Welfare, and procurable from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. Price, \$1.25.

GOVERNMENT AID FOR ALL?

BY HAROLD FERINGA*

The foundations of the American public school system were laid during the colonial period. As early as 1647 Massachusetts by law required every town of fifty households to establish an elementary school. About the time of the Civil War public elementary education had become tuition free. The Michigan Supreme Court in 1872 affirmed the decision of the Kalamazoo school district to use public money to support a high school. Similar cases in the courts of other states were decided in favor of the schools. The public high school broadened its curriculum and served an ever-widening constituency by 1900.

Thus, during more than two centuries, we have developed the policy that the state has the power to establish schools, that such schools are the responsibility of the entire community, and are, therefore, to be supported by public funds. The benefits which derive from these schools are community benefits; therefore, the childless pay for their support as well as those with children, those who send their children to these schools as well as those who choose to educate their children by other means. Furthermore, these schools are common schools, freely and

equally available to all who choose to make use of them.

At the same time that we were developing this basic, and unique, policy about our public schools, we were establishing a complementary policy regarding private or parochial schools. Again, during the colonial period the foundations were laid for the public policy which permits private schools to exist and, in a sense, to compete with, public schools. Churches and missionary societies were active in establishing elementary schools during the same century as the famous Massachusetts school laws were passed. Private colleges were established during the colonial period; the private academy was later the model for the public high school. In the mid-1920's the United States Supreme Court declared that a state could not require all of its children to attend public schools, but that parents were free to send their children to private (religious) schools if they wished. The state cannot monopolize education. Neither can the state pay the tuition of those who attend religious schools.¹

The American public school system, despite its shortcomings, has performed, and continues to per-

form, a notable service. In a society characterized by diversity it has provided an important unifying spirit. The acculturation of the masses of immigrants and their children who came to this country in the 1800's and the first two decades of the 1900's was accomplished, in great part, by the common schools. These schools have, perhaps more than any other single factor, prevented the rise of a rigid class structure, such as Europe knows. They have served democracy well by emphasizing the democratic ideals and training the populace for participation in government. By making education at increasingly higher levels available to increasingly greater proportions of the populace, they have stimulated social mobility and provided a substitute for the lost frontier. The school system of no other country can make like claims, and no other agency in our society can be credited with like accomplishments.

Now it is proposed that we change the sound public policy relating to private and religious schools identified above. To do so, I believe, would be to alter substantially the character of the public school system and eventually to change, as well, the full significance of the first of the public policies we have identified. Let us first examine, briefly, the basic fallacies of those who would support parochial schools with public monies, and then notice the effect that the adoption of such a policy would have on the public schools.

The effect which can be achieved by the inversion of the meaning of words has been ably demonstrated in a political novel about life in the future. In this novel, people are constantly told, "freedom is

slavery". Similarly, modern dictatorships have evidently succeeded quite well in making their citizens believe that despotism is democracy. In the arguments for aid to private or parochial schools I think I see a similar inversion. We are now told that freedom is actually persecution and equality of opportunity is discrimination. Francis Cardinal Spellman in the New York Times of January 18, 1961, is quoted as having said, "I am opposed to any program of Federal aid that would penalize a multitude of America's children because their parents choose to exercise their constitutional right to educate them in accordance with their beliefs." There is no penalty, and there is no discrimination! The public schools are open to all *equally*. If some choose to exercise their constitutional right to educate their children in parochial schools, they are not being penalized but are simply exercising a freedom which is theirs; they are hardly suffering from discrimination, but are simply refusing to take advantage of an opportunity which is available to them.

A part of this policy which we have adopted which relates directly to the problem we are discussing is that which is incorporated in the first amendment to the United States Constitution. Wisely, I believe, we have chosen to keep government out of direct participation in religious activities. In the words of the United States Supreme Court [*Everson v. Board of Education*, 330 U. S. 15 (1946)] "Neither a state nor the Federal Government . . . can pass laws which aid one religion, aid all religions, or prefer one religion over another . . . No tax, in any amount, large or small, can be levied to support any reli-

¹*Anderson v. Swart*, 366 U. S. 925 (1961)

*Mr. Feringa, M.A., University of Michigan, is Visiting Lecturer in Political Science at Calvin College.

gious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

Let us not delude ourselves, nor be fooled by subterfuge. Ask yourself the question, "What is the fundamental reason, the basis, for which and upon which parochial schools are organized?" The answer is, inevitably, "Religion." Aid to parochial schools would accomplish by indirection what is directly prohibited by the first amendment; government would be improperly aiding religious activities and institutions. Furthermore, it has been estimated that *ninety percent* of such aid would go to Roman Catholic schools. Who will deny that Roman Catholic (or Christian Reformed) schools are religious institutions? Thus, the second fallacy of those who argue for tuition payments or for other aid to parochial schools is their contention that such aid is constitutional and does not constitute a violation of the principle contained in the first amendment.

How would the adoption of a public policy which permitted tuition payments or direct aid to parochial or private school pupils or schools affect the public schools? Adversely, I believe, for the following reasons.

The injection of the religious issue into the problem of the adequate financing of public education would make the solution of the problem unnecessarily difficult. Adequate financing of public education is already difficult. Public schools are often forced to operate without sufficient funds for

capital outlay and operating purposes. Public education constitutes a large share of the total tax bill. For example, over eighty per cent of my own property tax goes to support public special, elementary, and secondary education. The issue of aid for parochial education would compound the problem. It is no secret that one of the reasons why the education bill of 1961 was not released by the House Rules Committee for debate was the position of two of the members of the committee who were sympathetic to aid for parochial education and who insisted, before voting for release, that a bill providing for some aid for parochial schools accompany the administration's bill to the floor.¹

Secondly, advocates of segregation would be greatly encouraged if we adopted a public policy whereby tax money could be appropriated for educational purposes emphasizing creedal differences. If the first amendment can be flouted, then what is to prevent the flouting of the fourteenth? If I may set up a school based upon and emphasizing religious distinctiveness, supported by public money, what is to prevent your setting up a school similarly supported based upon and emphasizing (supposed) racial differences? If the religionist's cry, "I am suffering from discrimination because I receive no tax dollars to support my peculiar views," is valid, then how can a similar howl from the racist be denied? Although the problem of segregation is, *de facto*, still with us, we have, *de jure*, settled the issue. To adopt a policy which could renew that controversy

would be folly. The support of public education would be immeasurably more difficult in areas where segregationists are strong if private, segregated schools could be supported by taxes.

Finally, increasingly large numbers of youngsters would undoubtedly be sent to private and/or parochial schools if the task of establishing and operating such schools were made financially more feasible by government assistance. Roman Catholic canon law makes the attendance by Catholic children of Catholic schools obligatory, and the practice amongst some Protestants is not significantly dif-

ferent. In the Netherlands, where the government supports parochial as well as public schools, the vast majority of children attend the parochial schools. If government subventions are given for the support of private education the wedge of divisiveness will be driven still deeper and we will run the considerable risk of overemphasizing the part creedal and other differences ought to play in public life.

Our historic policies are sound ones. We have, by them, provided our citizenry with unique educational opportunities and with the freedom to be different. Such policies ought not be abandoned.

A TEACHING UNIT: DENTAL HEALTH*

(*This unit was submitted by Mr. Alvin Koning, Principal of the Edgerton Christian School. It was prepared by one of his teachers, Miss Marcia Roskamp, while she attended summer school.)

I. INTRODUCTION

A. CLASSROOM SITUATION

1. Grade level of pupils: 5th
2. Number of weeks the unit will cover: 3
3. Number of periods per week: 3
4. Number of minutes per period: 30 to 35

B. PURPOSE — Tooth decay is most prevalent in the preadolescent stage. Statistics show that 50 to 90% of school children have some dental disease. Children

¹Do not misunderstand. I am not, necessarily, arguing for federal aid to education. That is another issue.

and adults have been exposed to the value of good dental care, but many times they fail to see the importance of the practice of good dental hygiene.

Through this unit we hope these fifth grade pupils will begin to feel a need for becoming personally responsible for the care of their teeth. We also hope that they will awaken their parents' interest in dental health.

C. APPROACH — Charts, posters, and pictures will be posted around the room for each section of the unit to be studied. These materials will be set up in an interesting arrangement in order to arouse the curiosity of the students. The teacher will draw questions from the class concerning health, their practices, and their own knowledge of dental health. The teacher and the class will establish the importance of the teeth in chewing and digestion, and realize everyone needs good teeth.

II. STATEMENT OF AIMS AND OBJECTIVES

A. to understand the purpose of our teeth and their contribution to our total health.

B. to understand that eating proper foods is as important to the health of the teeth as to the health of the body.

C. to develop the idea that good dental hygiene is important in preventing tooth decay and other diseases related to the mouth.

D. to understand that prevention of tooth decay requires eating the right foods, making regular visits to the dentist, and keeping the teeth and gums clean.

III. CONTENTS (Presented in 9 periods.)

A. First Week (Objective: to understand the function and structure of the teeth.)

a. Every person has two sets of teeth:

- (1) The first set consists of 20 teeth and has various names: deciduous, primary, baby, or milk teeth.
- (2) The second set consists of 32 teeth and is called the permanent teeth.

b. There are different sized teeth and each serves a different purpose.

- (1) Four sharp front teeth in each jaw are called incisors.
- (2) Next to them on each side is a cuspid tooth.
- (3) These are followed by a first and second bicuspid.
- (4) Beyond these lie the molars or grinding teeth: the 1st, 2nd, and 3rd molars.

Activity: Use these different items or activities to represent the different teeth and their function: scissors (incisors); tear material (cuspid); crush toast (bicuspid); grind a hard piece of toast with a rolling pin (molars).

c. Each tooth consists of three parts.

- (1) crown: the top part of the tooth with which you chew.
- (2) root: the hidden part of the tooth.
- (3) neck: the place on the tooth where the crown and root join.

d. Each tooth has three layers.

- (1) enamel: hard white covering of the tooth.
- (2) dentin: hard bony material inside the tooth.
- (3) pulp: soft material inside the tooth containing the nerves and blood vessels.

Question period: (to be conducted after each session to find if any of the students have questions about the topic.)

Homework: an assignment in the textbook. Also each child is to look

through magazines and find pictures of teeth and commercials.

Activities: have the children look in a mirror at their own teeth. Motivate the children and begin working on ideas and start gathering material for a dental health parade. Begin making floats with slogans about dental health for a miniature parade.

B. Second Week (Objective: to understand that the hollow center of pulp of the tooth is filled with blood which brings food to our teeth and how decay sets in.)

1. Objectives for the week:

a. Foods containing vitamins A, C, and D are important in maintaining healthy teeth.

- (1) Milk, certain vegetables, and fish foods are rich sources of these vitamins.
- (2) Too many sweet foods are harmful to the teeth.

b. Decay breaks down cells and causes infection.

(1) Learn how a tooth decays.

- (a) Bacteria in the mouth work on sugar and turn it to acid which is capable of dissolving tooth structure and starting a cavity.
- (b) The crevices, fissures, and surfaces are the most vulnerable parts because they are difficult to clean.

(2) Malocclusion may cause decay.

- (a) Principal cause is due to heredity.
- (b) By interfering with chewing, it may cause a person to avoid certain foods for the right diet.

c. Oral hygiene is important in preventing diseases other than decay.

- (1) pyorrhea: discharge of pus; inflammation of the teeth sockets.
- (2) gingivitis: inflammation of the gums.
- (3) trench mouth: inflammation of the mouth.
- (4) root abscesses: infection of the roots of the teeth.

d. Show the film during last half of the period on Friday: "Save These Teeth".

- (1) Discussion previous to the film.
- (2) Actual showing of the film.
- (3) Discussion about the film.

2. *Activities:* place 2 apples in the window. Cut one and watch it decay over a period of time. Then compare it to the tooth. Continue to work on the miniature parade.

C. *Third week* (Objective: to understand the preventive care and good habits of dental health.)

1. Objectives for the week:

a. Diet is exceedingly important in providing sound healthy teeth.

b. What fluorides do for the teeth.

- (1) History of fluorides.
- (2) Extensive use of fluorides is very helpful.
- (3) About 1 part per million added to water.

c. The purpose of brushing teeth after every meal.

- (1) A toothbrush will not completely prevent decay, but it will keep the teeth and gums clean.
- (2) Clean teeth look well.
- (3) Evaluate toothpaste.

- d. The correct way of brushing the teeth and the kinds of toothbrushes.
 - (1) The correct method for brushing teeth.
 - (2) Evaluate the toothbrushes on the market.
- e. The dentist as our friend in need.
 - (1) Children should have teeth checked twice a year.
 - (2) Check the teeth for caries and have them treated.
- f. How eating coarse foods between meals clean the teeth.
 - (1) Acid from apple causes a certain saliva to coat the teeth.

Activity: have the children eat an apple and have them go through the different functions of the teeth and also show that this helps keep their teeth clean.

2. *Activities:* discuss reasons for considering the dentist as a friend. Have the children make their own toothpowder when the brushing of teeth is discussed.

3. Review any questions and activities covered in the unit.

IV. CULMINATING ACTIVITY

Finish and display the miniature parade and then have the children discuss and evaluate it.

V. SUGGESTED ACTIVITIES to help the teacher present the unit.

1. short quizzes
2. making posters and charts
3. showing films and filmstrips
4. have a toothbrushing drill
5. put on a play or puppet show for the parents
6. have a dentist or dental hygienist come in and talk to the class
7. have the class go to the dentist's office
8. have a chewing party where raw carrot sticks, green peppers, celery, or apples are served
9. give a final examination

VI. EVALUATION

A. Pupil evaluation of self.

1. Keep a record for a week of foods you eat, oral hygiene. Also keep a record of the last appointment with the dentist. This should help establish a well-rounded dental health program.

2. Keep establishing good health habits and practicing them.

B. Teacher evaluation of the students and herself.

1. Daily check the understanding of the pupils by incidental questioning.

2. Observation — means of seeing children applying or not applying the knowledge they have gained during their play periods, school lunch programs, and in the classroom.

3. The teacher should go over her objectives to find out if she carried out all of them through the unit.

VII. AIDS AND MATERIALS

A. Books

1. *Methods and Materials of Health Education*, Schiender.

2. *Health Education in Elementary School*, Smith.
3. *Health Education in the Elementary School*, Willgoose.
4. *School Health Practices*, Anderson.
5. *Teaching Dental Health*, Sandell
6. *Textbook of Healthful Living*, Wiley
7. *Healthier Living*, Diehl
8. *All Aboard for Health*, Lyons and Camahan
9. *Broad Streets*, Brownell-Evans

B. Pamphlets or Leaflets

1. *Everyday Care and Good Food for Dental Health*, Dairy Council
2. *Three Cheers for the Big Smile*, Dairy Council
3. *Teens and Teeth*, Dairy Council
4. *Food and Care for Dental Health*, Dairy Council
5. *They're Your Teeth*, Dairy Council
6. *How Bright The Smile*, Florida Citrus Commission
7. *Good Teeth for Young America*, American Dental Association
8. *Toothbrushing*, American Dental Association
9. *Your Guide to Dental Health*, American Dental Association
10. *The Way to a Smile*, The Procter & Gamble Company

C. Charts

1. *How We Take Care of Our Teeth*, Dairy Council
2. *They're Your Teeth*, Dairy Council
3. *The Clean Teeth Club*, Pepsodent Company
4. *Are These Your Teeth?*, Procter & Gamble Company

D. Films and Filmstrips

1. *About Faces*, American Dental Association
2. *Gateway to Health*, National Apple Institute
3. *How Teeth Grow*, Encyclopedia Britannica Films, Inc.
4. *It Doesn't Hurt*, Coronet Instructional Films
5. *Our Teeth*, Knowledge Builders
6. *Save Those Teeth*, Encyclopedia Britannica Films, Inc.
7. *Teeth Are to Keep*, Encyclopedia Britannica Films, Inc.
8. *The Teeth*, Encyclopedia Britannica Films, Inc.
9. *Tommy's Day*, Young America Films
10. *Winky the Watchman*, American Dental Association
11. *A Toothbrushing Project*, Bristol-Meyers Company
12. *Brush Up On Your Teeth*, Canadian National Film Board
13. *Oral Hygiene-Tooth Brush Technique*, U. S. Health Service
14. *Save Those Teeth*, Encyclopedia Britannica Films, Inc.
15. *Tale of a Toothache*, Society for Visual Education

GOOD NEWS FOR THE CHRISTIAN EDUCATORS JOURNAL

At its Fall meeting the House of Delegates of the Midwest Christian Teachers' Association decided to add the cost of subscription (\$2.00) to the Journal to the \$3.00 membership dues. This decision virtually assured us of having a professional periodical of our own. The MCTA includes the teachers from the Province of Ontario and of the States of Wisconsin, Illinois, Michigan, Indiana, and Ohio. This organization represents 1200 of the 2200 full-time and part-time teachers of the NUCS affiliated schools.

No other teacher organization was able at this time to give such whole-hearted support. Only one of these organizations was unable to give any promise excepting the encouragement to its teachers to submit their individual subscriptions. Other organizations either promised their commitment at a later date or committed themselves to a partial support to those teachers who sent in their subscriptions.

The CEA Board is grateful for the encouragement received and is confident that the Lord is blessing and rewarding its efforts. With the promised support we hope to be financially independent from grants of the Christian School Educational Foundation and from gifts of individual donors who have shown real interest in our project.

For the school-year 1962-63 we need the support of every teacher. Please help us. To those who have sent in their subscriptions many thanks.

N. YFF, BUSINESS MANAGER

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