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SPECIAL EDUCATION AND THE CHRISTIAN SCHOOL

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Christian Educators Journal

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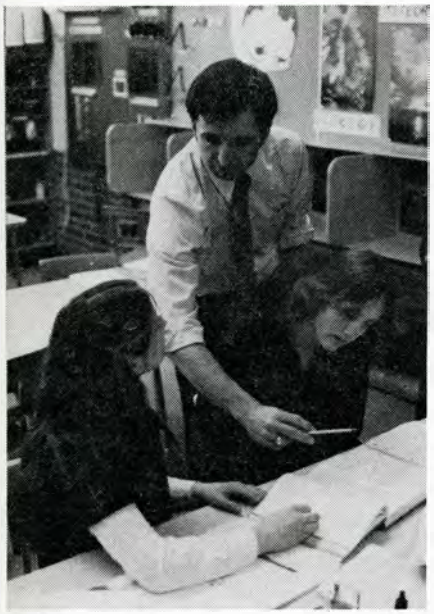

Ed Bosch: Michigan's 1980 Outstanding Science Teacher

Greta Rey

What is outstanding and unique about a person who has been honored as one of his state's outstanding science teachers? What is he really like? What made him the way he is? What does he represent in Christian teaching?

Ed Bosch, who received the Outstanding Teacher Award of the Michigan Science Teachers Association, in February, 1980, teaches seventh and eighth grade science at South Christian School, Kalamazoo, Michigan. He was the first *Christian* school teacher and one of the few *junior* high teachers ever to receive the award.

"It's not that I'm more outstanding than other teachers," Bosch said. "I know there are many excellent teachers in both public and private schools." This was not an expression of false modesty, for Bosch was still enjoying the honors of the award, but he emphatically credited those who contributed to his successes: his Lord, wife, parents, teachers, students, principal, and professional contacts.

He especially credited his students for making his teaching successful. The Intermediate Science Curriculum Study (ISCS), a lab-science method, comprises about two-thirds of his program. "I depend on the complete cooperation of the students. They have to choose to make the system work. This award wasn't just for Ed Bosch, or for this one year, but it culminated years of cooperation of a whole series of students."

The system he has worked out is not uniquely his. "It's a combination of the best of many things. A lot of people incorporate lab science; certain things work for some people and some things work for other people," Bosch said. "For example, I have individualized testing in which the students take the test when they are ready for it instead of sitting on it until I'm ready. It makes me busier, but I teach according to the kids I have."

Greta Rey teaches fourth grade in the North Christian School, Kalamazoo, Michigan.

"If you want to see what my teaching is like," Bosch said, "go to my classroom." In the classroom all the science materials are in place. Complex organization, extreme neatness, and the teacher's artistic flair are obvious. In an average-size room every available space is used for built-in storage: cupboards, shelves, cubbyholes, pegboards, hooks. Hundreds of tiny to large lab items, ISCS as well as homemade, are carefully set in place, attractive and easily inventoried. By the high windows facing the hall is a natural history "museum" containing scores of stuffed animals, skulls, bird wings, etc. On the shelves below are numerous smaller natural items preserved in jars. Covering the walls are teacher-made cartoon posters: storage instruction; a quotation-

of-the-month (Art Linkletter's favorite, "Success is a journey, not a destination."); cleanup reminders ("Since your mother is not taking this class you will have to pick up after yourself. The management."); learning philosophy ("Tell me—I forget; Show me—I remember; Involve me—I understand."). Clearly this is the

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ED BOSCH, *continued from page 4.*

room of a teacher who cares about his materials and the visual impact of his surroundings and who has worked hard over the years to make this a place his students will be proud to use and care for.

But the special ingredient of human interaction operating in that room is expressed in Ed Bosch's favorite phrase: The Best. "The one thing I stress in my teaching is that, as a Christian, I respect the person I work with and I expect his or her best. That doesn't mean I'm a perfectionist. I tell the student that if he gives his best, he'll feel good about it. God has given us, as Christians, a lot of talents, and it's our responsibility to use them as best we can. As a teacher, it is my responsibility to get those out of my students as best I can."

The best is what Bosch is able to inspire in his students; it is a demand he makes of himself as well. It is to this that students and former students respond when they say he is creative, interesting, fair, helpful, an inspiration, a hard worker, a Christian example, and that he provides trust and treats students with respect and equality. Fellow teachers appreciate his sense of humor, willingness to work, and sound thinking. "When he talks, you listen."

Of course, a teacher's personality is important in getting the best. Bosch's wife, Carol, calls him optimistic. "He gets kids to think they can do anything, whether they can or not. He gets them to believe in themselves."

About himself, Bosch says, "I'm a very intense person. The other word is enthusiastic. I'm enthusiastic about everything, and when I'm enthusiastic I can get children enthusiastic about anything." He stresses that he maintains a high degree of interest in his subject and his teaching through having to make a variety of daily preparations, plus seeking various methods and ideas from year to year.

Hugh Johnson has been Bosch's appreciative and supportive principal for ten years. (The MSTA awards committee wrote of Johnson that his "administrative support and understanding have no doubt helped Ed to become the fine educator he is.") Johnson speaks of Bosch's career goals and priorities as having been carefully developed. Junior high age children are and always have been the focus of interest. He always has time for students, and because of his warmth and sensitivity and experience, he can have valuable one-to-one relationships with students having special needs. Said Johnson, "Because he is a Christian, a father, and well-received in the community, our parents have confidence

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As a candidate for the Michigan Science Teachers Association's Outstanding Teacher Award, Ed Bosch was required to write a brief statement of his philosophy of science teaching:

My science teaching is highly individualized and activity centered, attempting to emphasize both the processes and the content of science. I define science as the search for the explanation of what we observe. I believe that if students are to observe properly, they are to use all of the senses—not just seeing and hearing as so often is the case in classroom teaching.

I believe that science education is important to all students—not just to those who are highly motivated in science or the so-called "science types". Even if my students never take any science courses beyond the required courses, their science education will have given them the opportunities to do the following:

1. Develop a greater appreciation for God's world and the responsibility of humans to use it and care for it wisely.
2. Develop the ability to become critical thinkers and learn to solve problems in a logical way—a skill badly needed in today's world.
3. Develop self-discipline. This self-discipline is required in an individualized self-pacing program in which there is a lot of freedom, but also a lot of responsibility.
4. See the need for people to cooperate, which provides valuable carryover outside the classroom as well.
5. Become aware of the value of other areas of the curriculum, especially mathematics and language arts as tools used in science study.

I believe in the quality of the student's work, not just the quantity. My goal for my students and myself is simply stated as "The Best." If they give their best and I give mine, science will truly be a valuable course and a worthwhile experience for everyone involved.

SPECIAL EDUCATION AND THE CHRISTIAN SCHOOL

Richard Eigenbrood

In 1975 the United States Congress passed the "Education for All Children Act" (PL 94-142). This *federal* law was the culmination of a long fight by the parents of exceptional children and others to obtain equal rights for the special citizen. This act guarantees the right of every child to receive a "free and appropriate public education". Every child is now guaranteed a public education regardless of his handicapped condition. The exceptional child now receives an education that is specifically designed to meet his special needs.

Educators committed to Christian education need to examine this movement in public education. It is time that Christian education examines the need of the special child and adopts a commitment to the idea that all covenant children should have the opportunity for an appropriate Christian education. A commitment to Christian education for the special child falls naturally out of a commitment to Christian education in general.

It is time that Christian education examines the need of the special child and adopts a commitment to the idea that all covenant children should have the opportunity for an appropriate Christian education.

Surely it follows that if the average learner should receive a Christian education that the special child should receive no less. The same reasons that we have accepted as the rationale for Christian education hold equally for the exceptional child. Those reasons include the belief that our children are image bearers of God and are in a special relationship through the covenant. As Christian educators we have acknowledged that all of life is religious and that we respond to God in either obedience or disobedience.

The school that believes that the exceptional child can be served in a regular class without any special help is doing that child a great disservice.

Many exceptional covenant children today are either underserved or not served at all. Many children with special needs are either struggling or failing in the regular classrooms of our Christian schools. Others are attending programs in public schools so that their special needs might be met.

There are two underlying principles in PL 94-142 in the public schools. The first is that the educational program should be appropriate and secondly that the special child should be educated in the least restrictive environment. We should examine these two principles and how they might relate to Christian schools.

PRINCIPLE OF APPROPRIATENESS

The principle of appropriateness states that a specific individual program needs to be designed for each special child. The federal act makes it clear that appropriate education includes development in the areas of self-help skills, such as dressing and eating, emotional and affec-

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Richard Eigenbrood is the special education teacher in the Sioux Center High School, Sioux Center, Iowa.

SPECIAL EDUCATION, *continued from page 6.*

tive development, physical-motor development, and communication development, as well as the development of academic areas, such as language arts and mathematics. If the child is not in a program that is intended to meet that child's specific needs, then the education is not appropriate. It follows that an exceptional child who is placed in a regular class without any specific arrangements for special needs or abilities is being underserved. The school that believes that the exceptional child can be served in a regular class without any special help is doing that child a great disservice. A child with learning disabilities or mental retardation who continues to attend a Christian school without special help finds himself in such a situation.

PRINCIPLE OF LEAST RESTRICTIVE ENVIRONMENT

The second principle in PL 94-142 is that the education of such children should occur in the "least restrictive environment" possible. Simply stated, this principle proposes that the exceptional child should be educated in

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The Christian Learning Center

John William Borst

For more than twenty-five years the Christian special education needs of the Western Michigan area were provided by the Children's Retreat Day School at the Pine Rest Christian Hospital. With the help of the Christian Foundation for Handicapped Children, a transportation system was worked out so that places like Kalamazoo, Holland, and Zeeland could benefit from this program.

As enrollment declined, a special study was made to determine the feasibility of continuing the Children's Retreat Day School. Those involved in the research concluded that the Children's Retreat should be phased out and that special education for the developmentally disabled child should be more closely tied to the broader Christian school community. It was out of this scenario that the Christian Learning Center (CLC) was born.

With the assistance of Pine Rest Hospital, Calvin College, the Christian Foundation for Handicapped Children, and the Grand Rapids Christian School Association, plans were laid to have a community based school ready to serve convenant children from ages five to eighteen, with the future possibility of a pre-school program too.

In CLC students are not grouped according to grade level, but rather by age and social level which in turn is based on their instructional level. It is a two-track program. The upper level serves pupils who are experiencing learning disabilities and mild mental impairments, while the lower level seeks to provide for children who are significantly impaired. Students may attend CLC on a full or part time basis.

The faculty is composed primarily of teachers with several years experience, all of whom have academic qualifications, including certification in special education.

Pupils at CLC experienced one outstanding benefit during the first year of operation. They were housed in a "regular" school setting and enjoyed very fine relationships with students of a "regular" school. Sports activities, special assemblies, gym classes, recess and noon hours were all activities shared by CLC students within a conventional school program.

A remarkable degree of understanding prevailed among the "regular" school students. One parent from the "regular" school said it best in these words: "We have had the unique opportunity to *demonstrate* our belief in the covenant community by incorporating the Christian Learning Center into our Christian School. Now our challenge is to continue to demonstrate our belief in covenant community by helping our children through discussion and example to develop caring,

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John W. Borst is a member of the Board of the Christian Learning Center in Grand Rapids, Michigan.

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kind, loving, tolerant attitudes towards these special covenant children put into our midst by God. We are parents have the opportunity to *say* to our children that God loves His own children with a love not based on any merits inherent in mental ability, physical appearance, or athletic ability." There is no doubt that the CLC has made a significant impact on the broader Christian community.

During the first year of operation just over 30 students were enrolled. For 1980-81 there is already a waiting list in certain departments.

Beginning in September 1980 some new developments will already take place. A learning disabilities room at one of the larger Christian junior high schools has been arranged. It will provide for students that are significantly behind the grade level in one or more academic areas.

Consideration is also being given to satellite classrooms in some of the larger Christian schools in Western Michigan. These programs would be under the auspices of the local Christian school but directed and monitered by the CLC.

It is the conviction of the many who are involved in this program that every Christian student should be in a Christian classroom and be taught by Christian teachers so that their maximum potential can be explored and achieved. The school board gratefully acknowledges God's richest blessings for the first year of operation, and prayerfully begins the second year of this pilot program.

For The Slow Learner

Elspeth Campbell Murphy

Oh, Father,
this child is so slow,
and I am so impatient.
We are both trying hard,
and I desperately need to see some success.

If only I could see a little progress—
slow, plodding progress.
But the word he read yesterday
he can't read today.
The math concept he seemed to grasp yesterday
has slipped away today.

And somewhere inside me
Discouragement is moaning, "Give up."

Help me not to listen.

Help me instead to listen for your voice
reminding me of all the good and true things
I've learned about teaching.

Remind me that progress is more a spiral staircase
than a straight flight of steps;
that learning rarely moves at a heartening pace;
it is more likely to dip and double back,
and move on in little spurts of growth.

So help me, Father,
not to give up when we move so slowly,
or stand still,
or even seem to slip backwards.
Give to me, and to this child,
the sure and steady faith to keep on trying.

But, Father,
when I grit my teeth and try so hard
that I am overcome with impatience,
let me hear your still, small voice saying,
"Relax!"

"Amor vincit omnia"

H. K. Zoeklicht

The clock on the Asylum wall indicates 12:05: lunch hour at Omni Christian High, the hour for teachers to empty brown bags and coffee mugs, to dream dreams of sure-fire lesson plans and eager students, to let the chatter of dreamy minds drift around the room; and the hour for students to cluster in hallways and restrooms, to stroll the grounds, for some to sneak a smoke behind parked cars, for others to drift off in couples and exchange an amorous touch or two, indifferent to the stares or smirks of others, indifferent unless Mr. Vroom, Bible teacher and moral watchman in the halls of Omni, is on duty, as indeed he is this noon hour.

John Vroom stalks his territory like a heresy hunter reads the *Banner*. His furtive glances reach into every shady corner of the building. And when he spots even the first gesture of intimacy, like handholding, he swoops down like a maddened minor prophet and pounces on the wayward couple with righteous fury. And if, heaven forbid, Vroom should catch a moon-eyed pair in the clutches of an osculatory embrace, an unholy wrath rises to Vroom's top, and he would fain exercise command over fire and brimstone as he yanks the offenders asunder and marches each to a separate room where, in the absence of fire and brimstone, each is assigned to copy Romans 13:14 seven times.

While John tries to keep the halls of Omni hallowed this particular noon hour, the conversation back in the teachers lounge drifts around the topic of strikes.

"Did anybody else hear anything about a student strike for a longer lunch hour?" asks Lucy Bright.

"That would give them more time for necking, I s'pose," snorts Sue Katje. "Land sakes, you'd think we hold school for lovers only the way they're pairing off around here!"

"Aw," scoffs Steve VanderPrikkel, "they want more than a longer lunch break. They're gonna strike for three afternoons a week off. How else are they gonna get a 20-hour work week in and do their homework too, huh?"

"Boy, ain't that the truth," adds Bill Silver grimly.

CEJ is pleased that H. K. Zoeklicht has agreed to continue commenting on Christian education as it is sometimes observed in and from the faculty hideaway.

"You know," resumes VanderPrikkel, "maybe *we* oughta strike for a change. I mean, shoot, everybody always expects us to put up with all kinds of junk, like what that Shakespeare says—how does that go again, Lucy—something like the slugs and arrows of outrageous fortune, *students* in this case of course. Anyway, how about a teacher strike for better students, students who want to learn something and who show a little respect, you know what I mean?"

"Right on," affirms Silver.

Bob DenDenker shifts in his chair opposite Bill Silver. "Well," he begins, "I agree that a student strike for a longer noon hour is a mighty silly idea. But you know what I could find respectable? I read about a school the other day where students held a sit-down strike in the gym, and they had these demands: more imaginative and conscientious teaching, better assignments, more writing instruction, and more personal concern. Would make us squirm a bit, wouldn't it?"

Bill Silver glares at DenDenker, ready to aim both pragmatic barrels at Bob's upraised target of idealism, but before he can pull the trigger, the Asylum door bursts open and in tumbles an obviously enraged, disheveled, but rather colorful John Vroom. Right behind him appears Ginny Traansma's face so contorted with mirth that even sourpuss Katje wrinkles her nose in eager anticipation of an explanation.

John lunges for his easy chair, the beet-redness of his round face shining through the bright splotches of passionate pink lipstick that generously decorate his jowels and even his perspiring forehead. Still breathing hard and eyes bulging like those of a goiter victim, he pulls a wrinkled hankie out of his back pocket and begins violently to rub his cheeks.

Ginny has dropped herself into the nearest chair and explodes on impact in a gale of laughter. "John's been attacked," she howls, and indulges in another gale.

A collective "WHAT?!" issues from the baffled bysitters.

John glowers at jolly Ginny, pulls himself out of his chair to stuff his white shirt, also besmirched by pink streaks, back into his pale-green slacks, and croaks a

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Christian Ethics and the Threat of Finite Global Resources

Stanley W. Moore

The series of oil shortages in this decade has brought home, at least temporarily, the fact that our resources are not inexhaustible. And the debacles of Love Canal and Three Mile Island have indicated disquietingly to many that our current technology not only may not be able to meet our material and energy needs, but may even be off on altogether wrong tracks. These dramatic, well-publicized events underscore what scholars have been telling us for several years; Our world is facing a crisis of survival.

Jay Forrester began the present decade with the publication of *World Dynamics* (1971). He programmed a computer for five areas: population, natural resources, capital investment, food, and pollution. The computer simulated our global society's typical handling of these areas and showed the aggregate planetary system overshooting its resources and collapsing in just 50 years—A.D. 2020.

In the next three years, a team of seventeen M.I.T. researchers, led by Dennis Meadows and using Forrester's basic concepts and model, produced *The Limits to Growth: A Report for the Club of Rome's Project on the Predicament of Mankind* (1972); *Toward Global Equilibrium* (1973), which contains the scientific papers to support the model presented in *Limits;* and, using a more complex model, *Dynamics of Growth in a Finite World* (1974).

Another team, consisting of 56 researchers from six countries, produced six volumes of scientific papers in 1974 that resulted in the book by Mihajlo Mesarovic and Eduard Pestel entitled *Mankind at the Turning Point: The Second Report to the Club of Rome.* The computer model used in this study was far more complex than the models used by Meadows' team; it contained more than 100,000 relationships. Nevertheless, it basically agreed with the earlier models.

Other scholars, such as Richard Falk in *This Endangered Planet* (1971), Heilbroner in *An Enquiry into the Human Prospect* (1974), and Lester Brown in *The Twenty-Ninth Day* (1978), have studied the problem of our finite resources without the aid of quantitative models and computer simulations. But all give the same interpretation of our situation: our planet's social, economic, and environmental systems have been experiencing a tremendous increase in complexity and interdependency. Because of this we can no longer expect to deal with crises as they come up, solving them in, say, a year or two. We need a new time-horizon for planning solutions, one of perhaps 50 years. And because we are enmeshed in numerous interwoven simultaneous global crises, we must deal with them together, not in isolation from one another. In other words, these researchers come inescapably to one conclusion: unless a united mankind acts now, utilizing a strategy for survival, a global catastrophy is highly probable.

Forrester's book and the subsequent ones represent a call for ethical action. That is, they perceive a present evil (waste, lack of preparedness) and a future good (survival of our global culture), and they urge action that, for the sake of the good, would show concern about and take action to safeguard the future. However, if we judge by the current foot-dragging on environmental and energy issues, the conflicts of interest, and the frequent capitulations to special economic interests, it

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Stanley W. Moore is Associate Professor of Political Science, Pepperdine University, Malibu, California.

ETHICS, ***continued from page 10.***

would seem that the work and warnings of these scholars have come to nothing. If we ask why this should be, I think we find an answer in the fact that ethical action requires some coherent view of life—an explanation of reality, a standard of values, and an identifiable, compelling motive—as a basis on which to act. It is this basis that is notably lacking from the thought of the scholars I have cited.

The Christian has God's own example of involvement in the world.

We Christians have not moved to the forefront in the study of, and preparation for, the problems of "future shock," but it is not our Christian world and life view that is holding us back. Too often we see the Christian message in a purely individualistic perspective, as a message of salvation—salvation for me—and we neglect the commonplace motto "saved to serve."

The Christian view of life . . . [is] superior to any other system as an ethical matrix out of which to develop solutions for our problems of future survival.

We Christian educators, particularly in the fields of the social and natural sciences, should reflect on and present to our students the strength that our Christian beliefs have as a basis for action to solve the most pressing problems of our time and of future time. In the rest of this essay I would like to point out certain aspects of the Christian view of life that make it superior to any other system as an ethical matrix out of which to develop solutions for our problems of future survival. Further, I would urge Christians, individually and corporately, to take a futures perspective in their ethical decision making. For it is not just the welfare of the U.S. in the 1980's that is at stake, but the welfare of all people on our globe. A futures perspective is, I believe, an absolute moral imperative.

CHRISTIANITY AND THE "NO-GROWTH" SOLUTION

It should be clear that any successful ethical matrix must one day at least accomodate itself to "no-growth" systems, that is, economic and population levels that do not constantly seek to increase. No exponential growth curve for a closed system, such as our planet, can continue indefinitely. Choosing a no-growth economy as soon as possible would simply be a modification of the Pascalean Wager. That is, if we opt to continue to grow, and the no-growth experts are essentially correct, disaster looms. But if we opt for no-growth or slow-growth soon, the amount of inconvenience in a changed life style would be so small compared to the risk, that it makes this choice the only meaningful one.

Christianity as a world view accomodates itself better than others to such a no-growth system. Two of orthodox Christianity's tenets that make this possible are its view of the relative value of this material world and its view of the origin and nature of man's soul.

We Christians have not moved to the forefront in the study of, and preparation for, the problems of "future shock," but it is not our Christian world and life view that is holding us back.

A first requisite of a no-growth system is that people living in advanced countries where biological needs are satisfactorily met and a moderate standard of living prevails should find psychological contentment with the economic status quo. For much of the West this means a value reorientation and a rediscovery of the Christian view that while the material world is real and good, it is not *the good.* Life does not consist in the abundance of things (Matt. 6:25-34). We are told to set our affections

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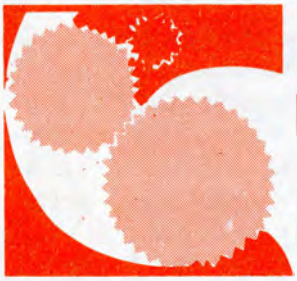


IT WORKED!

Millions of Copycats

by Is No Gag (with apologies to Wanda Gag)

Once upon a time there was a very curriculum-oriented principal and a knowledgeable, thoughtful teacher. They worked together in a school with caring parents all around it. But they couldn't be happy because spelling scores were very low.

"If only we could improve our students' spelling scores!" sighed the curriculum-oriented principal.

"Yes," said the knowledgeable, thoughtful teacher.

"I will find a way," said the curriculum-oriented principal, and she set out, determined to find the way. She climbed aboard a jumbo jet. She flew through the clouds to the big city convention center. At last she came to the Curriculum Workshop. There were displays of spelling series, classroom demonstrations, and many lectures. She listened and looked and was sure she had found the way!

Copy words here! Copy words there!
Copy them, copy them everywhere!
Hundreds of lines!
Thousands of lines!
Copy them millions and billions of times!

"Oh!" cried the curriculum-oriented principal joyfully. "I think I have found the way!" First she chose one series because she had seen a class use it. Then just before she was ready to leave, she saw another book almost as colorful and attractive as the first. So she took copies of this one also.

But wait! On another table was yet another series which was every bit as compelling and full of copy exercises as the others. There were even cassettes and charts and games! And yes—the copy lines were here, there, almost everywhere!

"It would be a shame to leave that one," said the curriculum-oriented principal. So she took review copies of that one, too.

She went back through the clouds to the school with low spelling scores and caring parents all around it. She showed the knowledgeable, thoughtful teacher the texts and exercises.

"My, my!" he cried. "What are we to do? I asked for just one text and you have brought several."

Sheri Haan is the Elementary Language Arts Consultant for Christian Schools International, Grand Rapids, Michigan.

But when the knowledgeable, thoughtful teacher looked at all the books, he saw basically one thing.

Copy words here! Copy words there!
Copy them, copy them everywhere!
Hundreds of lines!
Thousands of lines!
Copy them millions and billions of times!

"But we can never use them all," said the teacher.

"That's right," said the principal. "We will let the students and their spelling scores decide."

And so the students began to copy.

Copy words here! Copy words there!
Copy them, copy them everywhere!
Hundreds of lines!
Thousands of lines!
Copy them millions and billions of times!

After awhile the copying stopped. It was time to take the test. They could not wait to see.

"I think they must have improved," said the curriculum-oriented principal.

"Yes," said the knowledgeable, thoughtful teacher.

"But, look," said the principal. "These scores are as low and scraggly as before!"

"There must be another way!" cried the teacher.

"Yes," said the principal. "I recall there was another series at the convention center. I saw it down at the end of the hall. I remember it because it was most unusual! There were pretests and study methods. Imagine it! Three study methods to suit different children's learning abilities. Personalization! Choice! Why there were even word history and writing activities. Each level had charts for proofreading of spelling errors. There were spelling games. Unheard of! Yet, perhaps it has the way!"

So they ordered the series and took it into their school where the knowledgeable, thoughtful teacher taught the students how to *learn* to spell new words. Every day the students used a method best suited to their personal needs to learn the words. Then they mastered the words by practice in writing.

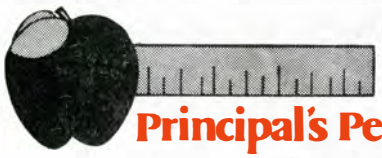
"It takes a lot of time, teacher guidance, and commitment," said the knowledgeable, thoughtful teacher. "But at least, we have found the way!"

"I know," said the curriculum-oriented principal. "I ought to know for I've seen

Copy words here! Copy words there!
Copy them, copy them everywhere!
Hundreds of lines!
Thousands of lines!
Copy them millions and billions of times!

And not one is as useful as this!"*

**See Spelling Spectra book review, p.17, this issue.*
Editorial policy discourages the use of footnotes. If you would like a list of references recommended by the author, please send a self-addressed, stamped envelope with your request to the editor.



Principal's Perspective

Moral Education Must Be Reborn

Rod De Boer

Morals and morality are still popular topics for discussion in this disillusioned post-Vietnam, post-Watergate period of history. The voluminous writing and avid public reception of such writers as Piaget, Kohlberg, Kirchenbaum, Bloom, and Beversluis suggest that these topics are making inroads into the educational segment of society as well as into politics, psychology, and business. The subject of morals and morality is not new to educational thought and practice. Moral education however has been excluded from the school curriculum, and reinstatement of moral education must become an objective of the schools in the future.

In order to discuss moral education from a common perspective, a definition is necessary. John A. Howard (Vital Speeches, Aug. 15, 1974, p. 666) defined moral values as "specific standards of that which is judged right and wrong, good and bad, desirable and undesirable in human conduct." In contrast Jane Addams defined immorality as "the tendency to make an exception of one's self." Here moral education will refer to that segment of educational theory and practice that tries to effect commonly accepted standards of human behavior.

HISTORY

The ancient Israelites were instructed to teach their children the moral precepts received from God through Moses in every aspect of their lives, not just in their formal schooling. Later Solomon re-emphasized the importance of childhood moral instruction and its far-reaching consequences.

The Church of the Middle Ages restricted the education of the average citizen to moral dogmas heard from the clergy and which were to be strictly followed. Education in pre-Columbian Europe was dominated by the Church but this was followed by growing interest on the part of the Puritans and similar groups to gain religious freedom for themselves, their churches, and their schools.

Early American schools, using *The McGuffey Reader* (Reese Cleghorn, *Christian Century,* May 28, 1975, p. 541), were primarily moral and only secondarily intellectual. The students were taught about the classics and good character and were imbued with morality and patriotism. The school was the cultural backbone of society and was responsible for conserving and transmitting those values which constituted the moral marrow of mankind's social heritage.

This moral undercurrent remained strong in the American educational tradition until John Dewey's permissive pragmatism became the unofficial philosophy of the educational establishment. This new philosophy recognized no absolutes, no standards of good and evil, and stressed, according to Max Rafferty *(Education Digest,* November 1975, 17) that "Morals are relative, that citizenship is all taking and no giving, and that

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Rod DeBoer is the principal of the Christian School in Oostburg, Wisconsin.

MORAL EDUCATION, *continued from page 13.*

violence is all right if you can't get your own way any other way." This "secularization of America's Christian public schools" (Dr. William Spoelhof) lead to the acceptance of the idea that whatever the majority considers to be normal is morally right.

This permissive pragmatic philosophy came to its peak in the two decades following World War II. Its major conquest was getting moral education to be declared unconstitutional by the courts of our land. Its victory was so complete that Lawrence Kohlberg noted elementary schools typically offer little or no moral education, and Rafferty criticized the permissive pragmatists for recognizing no absolutes, no standards of good or evil. This philosophy became so widespread that the Presidential Task Force on Priorities in Higher Education (1969) accepted the widely-held conviction (Howard, p.666) "that it is somehow profoundly inappropriate for an academic instutution to concern itself with the moral values and the conduct of campus personnel." Schools have failed to teach morality because as moral educators the teachers have been neutralized to the extent that public education has come to the brink of inconsequentiality. Permissive pragmatism's faith in neutrality has forced school systems to ignore first-order questions about morality, authority, and freedom. As noted earlier, moral education was once the backbone of society, but it has fallen out of the good graces of our philosophical leaders so that it has been openly questioned whether schools should teach morals at all. Our permissive society has come to the point where our youth feel lost and rootless in an unrealistic world where they have become fodder for apathy, vandalism, illegitimate births and alcoholism *(U.S. News & World Report,* Sept. 6, 1976, p. 52).

CURRENT THOUGHT

Moral education was a common concern of curriculum planners for millennia, even as recently as the early twentieth century, but the contemporary educational establishment has excluded moral education from the curriculum of our institution. Current thought relative to the reinstatement of moral education into the framework of today's educational system should be considered.

Howard noted that in 1969 forty-five percent of the students in college at that time regarded living a clean moral life as a very important value. Four years later only thirty-four percent of the students held that opinion. According to Howard, this change reflected the continuing collapse among college students of accepted moral standards. He stated, "The reinstatement of training in moral values as a supreme objective within the philosophy of education is imperative."

The return of moral education into classrooms should be a supreme objective because of the collapse of moral standards and because its return already is being demanded. Former United States Education Commis-

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EDITORIAL

Anyone Can Teach Bible

Before a school can be accredited it must demonstrate that its faculty consists only of certified teachers in all disciplines required by the state. To be certified a prospective teacher must meet the state's requirements, part of which are usually a major and a minor in the discipline he seeks to teach.

All teachers must be certified . . . except Bible teachers. As the state reckons, Bible is merely an "added" discipline, not required by the state and therefore not one about which it is concerned. Hence, anyone can teach Bible in a Christian school. At least it seems logical to make this conclusion if one considers present Christian elementary and high school practices and looks at Christian college educational programs, which contain no provision for a Bible major. Considering this immense handicap, many Bible teachers may be commended for doing a good job under difficult circumstances.

However, such ought not and need not be. It is not enough that Bible teachers be dedicated Christians, although that is *sine qua non.* It is not enough that they have an educational certificate, although that is essential. Teachers who teach Bible should have a Bible major, should have taken a course in Bible-teaching methods, and should have student-taught Bible.

Why should less be required of Bible teachers than of any other teacher? Why should we demand the best for the state but not for the King?

Christian teacher-training colleges should make it possible for teachers to become so qualified. If one of the tasks of a Christian college is to provide leadership, it would seem that the development of a major which embodies not only the foundational premise for the very existence of Christian schools but also the structure undergirding and permeating an integrated Christian education curriculum would receive its highest priority in the education of prospective Christian school Bible teachers.

I

Christian Schools International (CSI) and the Curriculum Development Center (CDC), Canada, have made progress in providing solid Bible curriculum materials. Praise, as well as criticism, has been lavished on CSI's Revelation-Response (R-R) Bible series. A review of the criticism suggests that much of it might have been unnecessary had the teaching and training of Bible teachers received time, expertise, and student practice equal to that provided prospective teachers of other subjects.

One criticism suggests that Revelation-Response is too little revelation and too much response. CSI listened to this criticism carefully and made a thorough review of the entire R-R contents. Their review indicates that criticism rises from looking at or using segments of the series without looking at their position in and contribution to the whole. The Bible is well covered, the CSI analysis shows (and copies, I believe, are available at their offices).

A major would help future Bible teachers better to see and grasp the Bible as a whole. It would help them better to see the unfolding of God's covenant with man. It would help them to avoid using the Bible to teach merely a series of facts and stories with moralistic applications.

Some teachers object to "jumping around" from Old Testament to New Testament to topical lessons, etc., because "you miss so much in the Bible." They prefer to teach "chronologically," to remain neatly and austerely in one section of the Bible, not realizing that to teach the Bible in the order of the books of the Bible would not be teaching chronologically at all. Teachers working on a Bible major or an area of concentration (elementary teachers) will learn better and more beautifully how Old Testament and New Testament together are the warp and woof of God's single Word—before the beginning, in the beginning and since the beginning.

Still others have objected to the response emphasis, although R-R is very careful not to push *forced* response. Although he was not writing about the R-R series, Harro Van Brummelen, curriculum coordinator for British Columbia Christian schools, once said of any curriculum material,

"It must allow also for different types of student responses:

1. Definite response, where only one or two responses are correct.

2. Non-prescriptive response, reflecting the uniqueness and creativity of the student, and

3. Internal response that can be evaluated only by the person himself, or sometimes later by teacher observation."

Continued on page 16.

These are among the many types of response asked in the R-R series. There is not more *response* than in other disciplines or texts; rather there are *more types of responses.*

A second complaint occasionally heard is that the R-R series is too much work for the teacher. It is ironic that a series seeking to provide teachers with many options should be criticized for being too much work. Part of this criticism, I have learned by asking many teachers, springs from the series' not providing complete and pat answers in the teacher's guide. The R-R manual, seeks to be a guide rather than a key. It allows the trained teacher to employ his own knowledge. As one's background and strength in an academic discipline increases one's captivity to the answer section of any teacher's guide decreases. A teacher's manual should be a guidepost rather than a hitching post; therein lies part of the excitement of being a teacher.

Actually this is a revealing criticism, for it somewhat validates the argument of this essay. The necessity to "dig" for the answer suggests a limited academic background in the discipline, and such "digging" is needed to eliminate the very handicap Christian teachers and schools could avoid if Bible teachers were required to have a Bible major.

II

Among Christian schools are those who rightly sense this academic deficiency, so they require that Bible teachers be ordained ministers (interestingly, few Bible college graduates teach in Christian schools). Another puzzle! Ministers are not jacks-of-all-trades, in spite of what their congregations often demand of them. Ministers are primarily preachers, not teachers trained in the philosophy, psychology and methods of pedagogy.

The church does not put an expertly trained and educated teacher in the pulpit and parsonage simply because he happens to have a reasonable or even excellent Bible knowledge. But we do put non-pedagogically trained preachers in the teacher's chair (some ministers are fine Bible teachers, but they are exceptions which do not weaken the argument). Knowledge alone does not a teacher make.

I know some ministers who are excellent teachers; I also know some teachers who would be excellent preachers; but I know of no reciprocity clause between school and church.

III

Should not our profession and our schools be as strict in their standards and requirements for Bible teachers as they are for other teachers? Why do the demands of the state make us insist on highly trained teachers while the service of the King permits us too frequently to approve non-certified teachers who may lack either the knowledge or the skills or, worst, both.

How can the schools get teachers with Bible majors?

Some say, "The Christian colleges must provide such teachers." They are right.

The colleges say, "The schools must ask for them." And they are right.

Together we can provide the solution. Faculties and administrations must actively seek to raise the consciousness of their constituents, and particularly the Boards, to this need. Let the demand arise for the best qualifications and training possible for Bible teachers as well as for science teachers and athletics coaches. We can have the best; why are we satisfied with less? Why ask teachers to work under needlessly difficult circumstances?

Christian teacher-training colleges must actively assume their position of leadership both in the Christian community and in academia. Jointly, education and religion departments immediately should begin to establish a major preferably, but a minor absolutely, in Bible.

If Christian teacher education offered enough semester hours of Biblical studies or theology for a Bible major or minor, teachers could and would feel and be more qualified and confident to teach Bible in the Christian schools.

God's Word, the Bible, is our sole reason for promoting Christian education. Surely then teachers who are entrusted with imparting the teachings of that Word as a discipline as well as a rule of faith and life should be as highly qualified academically (as well as spiritually, of course) as the teachers of any other subject in the Christian school curriculum. Do we have our priorities mixed up?

Not anyone can teach Bible!

" ARE YOU THE STUDENT WHO CLAIMS TO HAVE A PHOTOGRAPHIC MIND? "

SPELLING SPECTRA
Sheri Haan and Joy Witte
Christian Schools International
Grand Rapids, Michigan, 1979.

Reviewed by Kathie Ingram
Cambridge Christian School
Cambridge, Ontario

In designing this Spelling Curriculum for Grades 2 through 6, the authors developed their goals from the K-6 Language Arts Policy Paper, "Communication in Community". They have attempted to meet goals for students in intellectual, decisional and creative dimensions. Our staff and students, as part of the Pilot Program for the series' first year, have found it lively, exciting and imaginative. It has made Spelling really interesting; it has allowed for much personalization; it has a consistent Christian perspective.

Here is a brief overview of a Grade Four text. Following the Table of Contents listing most interesting chapter titles, there is a statement of purpose addressed to the students from Wilson Haarsma and Henry Triezenberg of Christian Schools International. It clearly declares language "a gift from God" and that "the better you know your language, the better you can use it to serve God and other people." (p. vii). Following this are several delightful pages introducing the authors, artists, editor and typists of the series. They then explain their choice of the name for the series and complete the introduction with suggested lesson schedules. Thirty interesting lessons comprise the main portion of the book. These are followed by pink pages listing the Spelling words for each lesson. Next, the yellow pages provide answers for exercises in the lessons, thus enabling students to check their own work and advance at different rates. The green pages contain a Pronunciation Key and the next one-page section allows students to record their progress through Pre-Tests and Final Tests for each lesson.

The text is clearly organized; the color-coded pages make it a handy text for both teacher and student. Its other merits, however, recommend it even more as a sound elementary Spelling text for Christian Schools.

First, the Core list of Spelling Words was finalized after careful research in *Rinsland's Basic Word List,* from *Teaching Spelling: Canadian Word Lists and Instructional Techniques* (Gage, Ltd., Agincourt, Ontario, 1974) as well as *My Bible Guide, Revelation Response,* and *Bible Way* (CSI, Grand Rapids). Then, too, the series offers the student three clear methods for mastering correct spelling, asking him to make a commitment to his chosen method at the beginning of the text.

Lesson content is most interesting! Within each lesson, there are attractive and stimulating games and puzzles. These are designed to aid students in spelling correctly, building new words, and using words meaningfully. The notes on word history and the development of our language are very popular with the students. Alan Wiersma has related a wealth of knowledge in word etymology in simple and understandable terms; the students have responded with interest and delight as they learned about the origins of language. The text further challenges students to expand their vocabularies by building compounds, adding suffixes and prefixes, and using words in a variety of ways. It also encourages them to use their new language skills creatively, by writing poetry, producing commercials, and working with classmates to produce and publish small booklets. Our grade four class thoroughly enjoyed creating an Alphabet Book for our kindergarten children. Each student prepared a page illustrating one letter of the alphabet. Below a cartoon illustration there appeared a sentence using that letter's sound as the initial sound in each word. Later in the year, when word history had become a familiar term, the students prepared a booklet in which each page contained an illustration, written description, and note on the history of the name of one animal. Obviously, there is high interest in the lessons of this series. *Continued on page 18.*

REVIEWS, *continued from page 17.*

Teachers will also appreciate the series for the personalization it allows. Students can master spelling by various methods. They can proceed alone without detailed instruction. For those who have little difficulty with Spelling itself, there are numerous suggestions to follow to aid them in using language creatively.

Teachers, administrators, and parents in Christian schools will appreciate the Christian perspective clearly evident in the series. I believe that as it will appear in revised form in 1980-81, *Spelling Spectra* will enable our children to understand more clearly that language is a gift from God, and that it needs to be understood thoroughly and used wisely to glorify Him and equip His people. It will be an excellent addition to the growing volume of sound Christian curriculum materials.

WILL YOU SHARE A "Classroom Boner"?

Send it to the CEJ editor

AN ANTHOLOGY OF DEVOTIONAL LITERATURE
Thomas S. Kepler, Compiler
Baker Book House
Grand Rapids, Michigan, 1977
Paperback, 800 pp., $9.95

Reviewed by the editor

Thomas S. Kepler, in his Preface, seeks to "help men and women of the twentieth century attain to sainthood." Indeed, Mother Theresa of India by her humble comment, "God doesn't ask me to be successful; He only asks me to be faithful," gently but forcefully reminds us that we do need help in our pilgrimage here below.

True, God's Word provides a never-failing abundance, although collections of devotions continue to be published. Sometimes we weary of a plethora of platitudes, but this *Anthology* is different. Its differences make it a valuable addition to anyone's collection.

Kepler provides us with devotional material written by saints, people who, he says, "practice the presence of God," people "who thoroughly enjoyed the feast of the Kingdom." The only difference, he suggests between the saints and us is that they are folks who accepted *without condition* Christ's demand, "Who chooseth me must give and hazard all he hath." The compiler continues by listing ten ways in which the life of a saint is conditioned. A saint, he says in the ninth way, "is not one desirous of escaping the world through the art of devotion. Rather he is one who becomes stimulated to use the results of worship to better the world; he knows how to practice the 'process of alternation' between worship and social activity." That definition will find agreement among reformed Christians.

The anthology contains eight hundred pages of chronologically-arranged, prose (no poetry) devotionals, beginning with Clement of Rome (first century, A.D.) through Philippe Vernier (twentieth century). The writers are grouped according to significant periods or schools of religious thought. All but the very few latest have stood the test of time, and this may explain the author's hesitation to include any very-lately-written devotionals; he prefers to have them time tested.

A helpful bibliography lists books in four categories: (a) books dealing with the lives and experiences of the saints; (2) books interpreting prayer and worship; (3) books of psychological-religious suggestions for the attaining of "sainthood," and (4) devotional aids for developing the life of a saint.

Although the table of contents is informative, it does not completely compensate for the lack of an index, and this prevents the book from being used in encyclopedic fashion. The author's purpose was to help the reader on the path to sainthood, not provide him with an encyclopedia, so this lack may be good; I haven't quite decided.

In a book which combines the familiar works of giants such as Augustine, Anselm, Francis of Assisi, Thomas a Kempis, Thomas More, John Calvin, Teresa of Avilar, and Martin Luther, along with countless others, equally well or lesser known, the reader must necessarily read in small segments if he is to meditate on the thoughts of the saints. The quick scanning of the table of contents certainly provides a variety sufficient to beckon the struggling sinner and the near-saint both. Each piece invites its own underlining and an initiation of a personalized, reader-made index.

This book, formerly published as *The Fellowship of the Saints* (1947) asks more than a mere purchase; it asks to be tasted and tested.

THAT TEACHING TOUCH

Vicki Peterson

Having determined in my high school years to like and appreciate Shakespeare (after all, I was going to major in English in college; wasn't Shakespeare just about the greatest English writer that ever lived?), I decided to read his plays.

I went to the library and checked out a heavy, grey-brown volume: *The Complete Works of William Shakespeare.* Settling into my favorite reading position (curled up on the davenport after supper), I began. I decided to try "Midsummer Night's Dream" first. It sounded like a light, entertaining little play to breeze through.

> Now, fair Hippolyta, our nuptual hour
> Draws on apace; four happy days bring in
> Another moon. But O, methinks, how slow
> This old moon wanes! She lingers my desires,
> Like to a step-dame, or a dowager
> Long withering out a young man's revenue. . . .

It didn't make a awful lot of sense. I skipped over to "Macbeth".

> For brave Macbeth—well he deserves that name—
> Disdaining fortune, with his brandished steel,
> Which smoked with bloody execution,
> Like valor's minion carved out his passage
> Til he faced the slave,
> Which ne'er shook hands, nor bade farewell to him,
> Till he unseamed him from the nave to the chaps,
> And fixed his head upon our battlements. . . .

Ugh! Not much better. Besides, so many of the words were archaic. I decided to shelve Shakespeare for awhile. And, of course, what happened was that I never did get back to it.

It was my sophomore year at Calvin College. I looked over my schedule: English 301—the plays of Shakespeare. "Great," I thought. "How am I ever going to get through this one?" Well, I had heard that the teacher was good anyway. That might help, I decided.

Dr. Henry Zylstra was a tall, gangly man who paced back and forth in front of the classroom, his big hands hanging like plummets at his side. He had a long, pasty-looking face and when he started talking he coughed and sputtered. "This man can't even talk straight," I thought.

"So you've come to learn a little about Shakespeare," he said, with kind of a strange, weary smile on his face. He walked to the window.

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Vicki Peterson is a free lance writer who lives in Grand Rapids, Michigan.

THE NEW YEAR


I ALWAYS LOOK FORWARD TO NEW AND... AND... AND... DIFFERENT STUDENTS!
I'VE BEEN TEACHING 26 YEARS AND I STILL GET UP-TIGHT AT THE BEGINNING OF A NEW SCHOOL YEAR...
IT TOOK ALL SUMMER TO GET MY SMILE BACK INTO SHAPE.
I MUST HAVE HAD A GREAT SUMMER. I'M NOT PREPARED FOR FALL!
ROBIN

FASHION AND EDUCATION

Elizabeth Gerritsen

Recently I began the school year (teaching junior high English), wearing a below-knee skirt, heels that were slightly too high for comfort, and hair that had been blown dry by an electric hair dryer and curled with a curling iron. A few years ago, dressed according to the then current vogue, I was probably wearing a short dress, low heels, and a teased bouffant hairdo. I was affected by style.

So was my teaching.

What I wore did not influence my teaching except in the sense that it made me feel good about myself. But the educational style at that time did influence my teaching.

Like fashion dictates changes in dress styles, so changes in education theories change styles of teaching. As a teacher I have to be aware of these changes. I have to think about them. I have to react to them. Furthermore, as a Christian teacher, I must apply my Christian faith and my Reformed world and life view to all trends in education.

CHANGES IN STYLE

How has educational theory changed? What is fashionable now? The present style, Back to Basics, begun a few years ago is still with us. I would like to share what this style means to me through the quotes and ideas that I have picked up through several years, along with some of my interpretations and observations.

Someone has said that teaching English moves on a continuum from incorrect ► to correct ► to effective. Where we are on this continuum is important and makes educational fashion. Until the late sixties the emphasis was on correctness. Never has it been said that to be incorrect is to be ineffective, nor to be correct is to be effective. During the sixties we believed that of all the choices we had on the continuum, the best choice was correctness. In our school, although we purchased new revised editions, we used basically the same grammar book from 1954 until the era of the open classroom. Questions were raised asking how grammar could be taught differently in a Christian school than in a public school. After all, grammar was grammar. The grammar teacher and the math teacher appeared to have the most difficult time making their courses distinctively Christian.

Then the emphasis began to move away from correctness and toward effectiveness. Some of the following statements were made to me by educators and by my friends, and I pondered them. I heard such things as, "I don't remember a gerund from a participle or an adverb from an adjective, and I'm a success. Who needs grammar?" In most English classrooms diagraming of sentences stopped. Things we learned in our school days were severely criticized. Remember taking Latin? Someone remarked that if he had spent as much time studying the dictionary as he did memorizing Latin declensions and vocabulary words, he would have been much better off educationally. It almost sounded as if English and Latin teachers were an endangered species.

"Get the kids to write" was what was required of the modern English teacher. Creative writing was feeling and expression, and that was what was important. In other words, we should teach for effectiveness. Teachers were warned about red pencilling anything that expressed feelings. Creative writing was untouchable. Also, somewhere at this time there appeared a new grammar labeled transformational. This was a beautiful insight into the workings of our language. Definitely it challenged us to see the mutability of our language so that we could use it more effectively. The new fashion had a good message: What good is correctness if it is not effective?

In 1977 we seemed again to be moving on the continuum, moving back to correctness. The newspapers and teacher magazines abounded with articles that urged us to reinstate the basics. One mother whose child had been given the opportunity to do much creative writing called it "The Age of Creative Misspelling". An administrator, who no longer teachers, recalls fondly

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Elizabeth Gerritsen is a teacher in Eastern Christian Junior High School, Prospect Park, New Jersey.

FASHION, *continued from page 21.*

that when he taught grammar he had one hundred per cent mastery. In those days kids really knew their stuff. They didn't necessarily love it at the time, but later they expressed a true appreciation for their knowledge. Quite a far cry from the previous suggestion that we do away with it altogether. Colleagues who attended a summer teaching institute remember a seminar leader saying that education is in trouble today because we've hired too many creative teachers. This expert believed that learning basic language art skills is drill and more drill which is not exciting.

Have all my feeble efforts at creative teaching been in vain? Sometimes it certainly appears that there is no way I can compete with television and all the other allurements of the modern age. My junior high is considered a good school with a terrific activity period geared to meet the varied interests of all our students, yet I frequently hear complaints about having to go to school. Are these complaints the "in thing" to say, or are they real? On the second day of school I had what I thought was a Class A lesson with tremendous response. If ever the new superintendent were going to drop in, now would be the time. Students were working quietly in groups, moving to the board to post their finds in a newspaper scavenger hunt. Faces wore contented smiles as each group read its list of instructions to find a headline containing an adjective or other review items. My two objectives, to make school seem like a fun place and to review last year's grammar lessons, appeared to be working magnificently. Furthermore, students were teaching each other as they asked their teammates to explain certain items that had to be found. Surely some education journal would be proud of me. The bell rang, and as the students left, one girl said to me, "Too bad we have to go back to school. It's such a bore!" Was she telling me more than the obvious? Had I moved too far on the continuum? Was I to be accused of "Creative Misteaching?" Was I playing a losing game?

RESPONSE

How do I respond? First, I take seriously the teaching of the basics, including the basics of English grammar. Grammar is a beautiful, logical system that takes the finite human mind a long period of time to comprehend. This august system, created by God out of the chaos of Babel, shows us His infinite wisdom and displays His attribute of orderliness. We are challenged to unravel His majesty and order, not only in science and math, but in all things, including language. Of course, grammar is to be studied because it is God's creation, because it is a useful tool which leads to correctness, and because it is an aid used in deciphering a foreign language. To study grammar is to say within oneself, "My God, How Great Thou Art!"

I believe in the disciplines. I understand their value better because I have gone through the age of open education. My friend would not have been better off memorizing the dictionary. He would only have had a rote experience; he would not have mastered a system. But what of us who studied the grammar and really would not care to take a test on it right now? The names learned and possibly forgotten are not important. What is important is the discipline. It is and was a God-ordained system that you were able to break down and understand. Just as there may be friends in your past who influence you and appear as a mental image without a name, so, too, it is with grammar. When a student decides a word is a noun or a verb, he makes decisions to reject his other options. The basics of the language help us to think logically and develop a mind that someday will help us to break down other systems.

Though we may not throw out the basics in either English or any other subject, I challenge you not to be completely taken in by the Back to Basics movement. Do not allow this battle cry to cause you or your students to lose your creativity. There was much good in the movement of the mini-skirt era. On the other hand, we must realize that we are not in the entertainment business, and our program will not be cancelled if we don't keep up the ratings. We must dare to drill, and sometimes that will not be exciting. Let's keep the proper balance on the scale and remember that both we and our students possess the attributes of God, including variety, creativity, ***and*** orderliness.

ED BOSCH, *continued from page 5.*

in his handling something like sex education without any fuss, in spite of the current sex-education controversy in the local public schools." He underscores the fact that Bosch not only is always well-prepared for his own classes, but also that he works very hard on whatever project is given him.

And many projects there are and have been. In addition to science, Bosch teaches homeroom Bible, some girls' physical education, and he coaches seventh grade boys' basketball. He is the junior high section leader. He has served as a church elder and catechism teacher. He instructs a Vietnamese gentleman both in English and the catechism. He has coached in the Little League for six years.

Bosch was one of the original group of teachers who, with Christian Schools International and Calvin College, studied curriculum materials and helped CSI adopt and consequently contribute to the development of ISCS materials when they were in the experimental stage. He spent one summer at an ISCS workshop at Florida State University, and the following summer served there as an ISCS writer in the Florida State Assessment Project. He conducted numerous ISCS workshops in public and private schools throughout southwestern Michigan.

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ED BOSCH, ***continued from page 22.***

Bosch has developed special expertise in writing testing and evaluation items used in CSI's Revelation-Response (Bible) series and social studies materials. Most recently he helped develop the new science program, *Reading God's World,* and helped write several units.

Bosch's classroom is frequently visited by observers from other schools and by the science education students of Dr. Robert Poel of Western Michigan University, who nominated him for the Outstanding Teacher Award. "The Lord has given me many opportunities to work in different ways and areas, and as a result people become aware of what I am doing. By being involved in professional organizations one learns about new curricula and how to use them. There are always things to learn!" he said.

Is teaching the most important thing in Ed Bosch's life? An emphatic "no" is followed by his listing of priorities: being a Christian, a husband and father of three children, an American, and a teacher. "My family comes before my profession, and," he said, "I think it is important for Christians to go out into the community. I personally know of four families who send their children to Christian schools because of contacts with Christians in Little League. By working and playing with other people, one gets to know them and they ask questions."

An opposite but equally important event took place in Bosch's life just prior to his receiving the award. Last January, following the discovery of numerous lumps in the lymph nodes in his neck, Bosch underwent extensive surgery. Diagnosis revealed no malignancy, rather the rare parasitic blood disease toxolplasmosis, which the body itself gradually overcomes. "That kind of experience, which the Lord also gives, is also a growing experience." It was humbling, according to Bosch, and made him and his family deeply appreciate the Christian community and its outpouring of love and prayers. He was out of school two weeks, and on his third half-day back the MSTA Awards Selection Committee visited his classroom. At that time he was one of two in the running, and shortly thereafter he was chosen.

Bosch intends to teach in junior high always for that is where he finds his challenge and that is what he loves.

His self-confidence, in this interviewer's opinion, is based on the authority of his solid scholarship and careful thinking which in turn generate the confidence others have in him. He is happy; he is kind. He cares about the Lord, the Lord's world, and the Lord's children. Christian educators are proud to have been so honorably represented by Ed Bosch.

AMOR VINCIT OMNIA, ***continued from page 9.***

cryptic "They pressed themselves against me," his mouth, pink and flaccid, trembling like the underlip of a cow. Then he stomps over to the sink, holds his hankie under the running faucet, and resumes a vigorous attack on cheek and chin.

"Well, let's have it, John," nettles VanderPrikkel. "Looks like you had a busy noon hour."

There are some guffaws around the room while John glares at his bemused spectators. He catches sight of Ginny again who's still in stitches, then thunders: "*You* put them up to it, didn't you! You egged them on, didn't you!"

But Ginny puts up her hands to ward off John's angry tirade and remonstrates: "I had nothing to do with it, John, but I wouldn't have missed it for anything."

Constantly rubbing his rawing face, John reacts: "You disgust me, Ginny. Put not your trust in princes—or colleagues—I've learned that again."

"C'mon, John, let's have the story," pleads Sue Katje.

"Well," begins Vroom, "you all know that sexpot Bunny Honeycutt that's always trying to make out with Dick Pielman. Now I for one am not gonna let them get away with that, see, and," pausing to wag a wet hankie accusingly at his appreciative colleagues, "if the rest of you would take your hall duty more seriously, we wouldn't have so much of this hanky-panky going around. Anyway, I was looking all over for that hussy this noon, and I had already reprimanded several other doe-eyed smoochers when all of a sudden this bunch of sex maniacs comes out of nowhere, and and, uh, gang up on me, see, twenty or thirty of them and . . ."

". . . and smother John with love," cries Ginny.

"Love, my foot! Did you see how the pressed their over-ripe bodies against me? *Mind* you, including some of my own students! Those brazen sluts—how can I face them again. It was a disgrace. They had me surrounded. I couldn't do anything. They touched and kissed, some even tried to tickle me. . . ."

"You should have seen him," laughs Ginny, wiping tears from her eyes, "he jumped like a flea on a hot skillet and squealed like a stuck pig."

"I'd give my Twinkies to John for a week if I coulda seen that," grins Steve.

"Oh, if someone had only taken a picture," moans Katje.

"They did, they did," shrieks Ginny.

"*Who* took a picture," roars Vroom.

"Rick Snapper, who takes all the pictures for the Omni Annual," answers Ginny.

For Vroom that's the last straw. He collapses in his chair like a souffle in a high wind.

He looks up as Principal Rip enters. "Dr. Rip," he quavers, "I want to resign from hall duty as of today. I'll do anything else, but please, no more hall duty."

Peter Rip, mystified, looks around the Asylum. Finally, Bob DenDenker, winking at Lucy Bright, clarifies: "Amor vincit omnia."

ETHICS, *continued from page 11.*

"on things above, not things on the earth." Man can know and experience a spiritual dimension to reality. Western society had periods when the spiritual aspects of existence were more valued and experienced than they are in the present "post-Christian" era. There is no reason to assume, a priori, that what was once true cannot be true again. In fact, the resurgence of evangelical Christianity and the charismatic movement suggest that it is happening again.

Christians should not view the world from the standpoint of nation-states with economic needs, but as a single system in which the Christian concerns of equality and justice must dominate.

Christianity has a supremacy over other religious systems as a matrix for no-growth population and economic systems in that it has no doctrine of a preexisting soul, and hence no need of physical births. While maintaining that sex is good (man was created male and female and pronounced very good), Christianity does not require reproduction for successful living. This is of great importance, since the ethical model requires that human needs are to be met on a level of adequacy, and the more humans there are, the greater the strain on the global system.

But Christianity also has more positive beliefs that make it ideally compatible with no-growth principles. One is that of men as stewards or trustees of God's creation—stewards who will one day be called to account (Matt. 25:14-30). To exploit resources for the sake of present gain and luxury, leaving future generations environmentally impoverished, is clearly not good stewardship. While it is true no creedal statement says that salvation is a result of man's working, the Athanasian Creed and most confessions stress the responsibility of good works (cf. the entire third part of the Heidelberg Catechism, especially Questions 86 and 111). This attitude of stewardship puts the concept of man's superiority to the rest of creation into proper perspective: All that exists is the result of God's creative work, and none of it is to be abused. In the second creation account—the Yaweh account—man is placed in the garden to keep it, not to exploit it. There is no longer a sacred grove; but the Old Testament, with its numerous laws pertaining to agriculture, makes it clear that Yaweh expects us to take care of the land he has entrusted to us.

Other Christian beliefs provide a basis, in both space and time, for our global concern. Christianity is not a geographical or ethnic religion. It sees itself as a worldwide system. Consequently we are to care about what goes on everywhere in the world. God cares and we are commanded to care also (Matt. 28:19-20). This means that Christians should not view the world from the standpoint of nation-states with economic needs, but as a single system in which the Christian concerns of equality and justice must dominate. Paul, for example, asserts that we should esteem others better than ourselves (Gal. 3:26-28; Phil. 2:3). While much about the Holy Roman Empire was myth, the concept of a single people, the people of God, with varied backgrounds and cultures was Bibically valid.

The "communion of the saints" in the Apostles' Creed commits the Christian to this sense of past and future awareness.

Any ethical model that seeks to deal with problems of survival must also have a commitment to, and lively awareness of, the future. Here again Christianity functions well, for it sees all men—past, present, and future—as brothers made in the image of God (Gen. 1:27; Acts 17:26). In the New Testament the church is seen as the elect of all ages (Eph. 1:4-10; Heb. 11:1-12:1). Hence the present Christian is able to see himself as part of the community of past, present, and future believers. The "communion of the saints" in the Apostles' Creed commits the Christian to this sense of past and future awareness. Wolfhart Pannenburg in *History as Revelation* makes the point that God is seen and understood from history, which includes a strong

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MORAL EDUCATION, *continued from page 14.*

sioner Terrel H. Bell (*Christian Century,* Dec. 18, 1974, p. 1207), when referring to books like the *Bible* and *McGuffey's Reader,* was quoted as saying, "We could use more emphasis on some of (the) values (found in these books) today." Bell has repeatedly urged the reestablishment of values teaching in our schools.

Some may feel that education is value-free and hence moral education is unneeded and unwanted. The concept that education is neither moral nor immoral, but amoral, is simply not true, because students learn far more from what they see their teacher do that from what they hear their teacher say. Many educators try to be neutral in their affective teaching, but this is impossible. Others falsely hope that if values are ignored then their relative importance will diminish. It simply must be accepted that today's students "are bombarded by complex demands that require an ever increasing number of decisions regarding basic values." Teachers must face the reality that teachers are moral educators, that education is a moral enterprise, and that teachers actively participate in that endeavor.

TEACHERS' RESPONSIBILITY

Rather than try to escape the inevitable moral education that takes place in the classroom, teachers must take an active role in guiding the development of moral values.

Wilson Riles, California Superintendent of Schools, pondered, "Why is it that the same educators who are convinced of the necessity of 'hands-on' experiences in learning occupational skills find no reason for 'hands-on' experiences in moral development?" Furthermore, he stated, "Moral teaching must be internalized by the student if it is to have lasting effect." Teachers certainly feel that occupational skills should be taught in the classroom and that mathematical concepts must be internalized in order to be retained and yet some insist that morals, even though taught constantly and retained indefinitely, should be ignored or shunned. This is an example of inconsistency. Moral education does take place — in the home, in the church, on the street, and *in the school.* If teachers think otherwise they are deluding themselves.

What then of the future? If the past was moral, and if the present pretends to be amoral, even though it is an impossibility, what will be the trend of tomorrow?

Tomorrow's morality will not mean conformist behavior because conformity to the will of the majority simply is not moral behavior. If the students of the future are to escape being "robopaths," that is, people who are socially dead or persons who have been dehumanized to the point that they have no standards of behavior, and, if they are to escape becoming fodder for our jails, slums, skid rows, and courts, then we must acknowledge that a need exists, and we must demand change, and continue to direct our efforts to encourage the rebirth of moral education in our schools and in our society.*

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Christian Schools and the Challenge of Witnessing

Sherwin Heyboer

Telling others about Jesus Christ and his gift of salvation to sinners is repeated often in the New Testament. Even though this is the Great Commission, one wonders how often Christian teachers emphasize it in daily living and teaching.

It *seems* to be somewhat neglected, to say the least. Because I too have often failed to communicate this to my students, I began to think about ways of not merely *telling* them about Christ and his gift of salvation but rather of *leading* them into active discipleship for Christ.

During June 1979, about fifty sixth-grade students went with me to share Christ with twenty men at the Mel Trotter Mission, Grand Rapids, Michigan. The students told their audience of their love for Jesus Christ and the Good News He brought to mankind. They sang enthusiastically and joyfully because, I think, they began to believe that something was at stake. One could feel God's spirit there. The students seemed joyful during and after the service because they felt they were doing something for others. The students took God's promises and commandments to heart and became Christ's witnesses. Some of the students, I believe, grew closer to God that evening.

Such activities, and many others similar, should not be rare.

Yet, how many of our students are given that kind of exposure, that opportunity to witness? We preach to them in our churches and we teach them about the Lord in our Christian schools. We tell them of the glory and love of God, and God's promises and plan for their

Sherwin Heyboer is a teacher in the Christian elementary school in Hudsonville, Michigan.

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WITNESSING, ***continued from page 25.***

lives. We finally tell them they must witness to others about Jesus Christ. But how many times do we give them opportunities to witness? How many different ways in which to witness do we ask them to share?

Sometimes adults are shocked by the number of young people who turn away from Christ and the church. We wonder why this happens. I believe one major cause is that we teach our children God's Word but then expect too little outpouring of the Spirit of Christ who lives in them.

Compare this teaching with a father teaching his son or daughter to play baseball. If Dad tells his child how to play, provides many hints and pointers, shows movies and talks of the great players but doesn't let the child play the game, the child may lose interest. It is the actual playing that helps the child get *involved* in the game.

So it is with the school. We teach, give pointers, show movies . . . but sometimes forget to let the students become involved in the *real* purpose of Christian discipleship . . . witnessing. In showing others the student too can grow in the Spirit.

In shared opportunities there is reward for teacher and students, but a few points need to be kept in mind:

1. The school is not the church's mission project (I am not so naive as to believe that), yet students must have these opportunities and exposures early in life.
2. The exercise must be carefully planned and supervised. Do not expect students to do this on their own.
3. Keep the activities voluntary. Not all students are ready for this in sixth grade.
4. Do not expect big changes in their attitudes toward Christian living in their own lives. On the other hand, witnessing is a step forward and on some students this activity makes a deep impression.
5. Emphasize preliminary prayer for yourself and your students before the activity is undertaken. God blesses those who seek Him in prayer.

And He will bless the activities of students learning to witness in his name.

SPECIAL EDUCATION, ***continued from page 8.***

the most normal environment possible, allowing the exceptional child maximum exposure to his regular aged peer.

The idea of educating a child in the least restrictive environment comes out of the concept of normalization. Normalization is simply the principle that handicapped people should be able to live as normal a life as possible. As a result there has been a movement of clients out of institutional settings and into residential group homes or foster homes. Sheltered workshops have sprung up everywhere to provide employment and vocational training for the handicapped. There has also been a great effort to get industry to hire the mentally and physically handicapped. All these efforts are intended to prevent the isolation of handicapped people from the normal world.

It is now time that Christian education respond to the need of the exceptional child and make a commitment that parallels the movement in public education.

It follows then that children in special education should not be isolated from regular education students if they are expected to live in a normal world. Christians recognize that all people are image bearers of God and placed in creation for a purpose. Christians must recognize the right of the handicapped to live in this world.

AVAILABLE OPTIONS

Current estimates say that 9 to 10% of the school population are in need of special services. These numbers include the mentally retarded or learning disabled child. Often these children are not identified until after they begin school and it becomes obvious that they are not progressing like their normal aged peers. Some mentally retarded children are identified as such at birth or during their pre-school years. Often these children have severe retardation which prevents normal speech or motor development. Other children have physical handicaps.

What do the parents who are told that their child is retarded or has a learning disability do? What about the child with a physical disability that requires special instructional techniques? Usually the parents are faced with only two options. Either the student goes to a public school where the student can receive special educational services or the student can stay in the Christian school and receive little or no special help.

If the student stays in the Christian school he will continue to fail and fall farther and farther behind his normal peers. Often this student will develop a poor self-concept and more likely than not become a discipline problem. This student will not get the special services that will help him to fulfill his responsibility in creation. Often this student has the potential to develop basic reading skills, important personal-social skills and other important skills but fails to do so because the special time and teaching techniques are not available.

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SPECIAL EDUCATION, *continued from page 26.*

The student who goes to the public school will probably receive the special education he needs. This student now has the opportunity to be successful because he is now working at his own level. The learning disabled student will be able to receive extra help from a learning disabilities teacher. For the retarded student the curriculum can include more than just academic development. Legitimate curriculum areas include personal-social skills, communications, survival skills, grooming, and affective education.

The problem is that this education may be lacking in Christian principles. The student may now have a teacher who has a completely different view of who the student is and what his role as a educator is to the student. This will be reflected in his interaction with the student and the values that he teaches. Unlike regular students, the retarded student must often be specifically taught values. These values are often taught in curriculum areas such as personal-social skills and affective education. In this area Christian education can be even more critical for the special student that it is for the regular student.

THE CHRISTIANS' TASK

How then can the Christian school student with special needs be best served? Do we allow that child to struggle on? Do we tell the parent that their child would be better off in the public school? Or do we make a commitment that every child whose parents are committed to Christian education should receive an appropriate educational program? It is now time that Christian education respond to the need of the exceptional child and make a commitment that parallels the movement in public education. Let us make a commitment to the Christian education for *all* covenant children regardless of handicaps.

In the past, Christian special education has been provided to the handicapped at Christian institutions such as Children's Retreat at Pine Rest in Grand Rapids and Elim near Chicago. These types of schools have either been phased out or are in serious financial difficulty because of changes in state funding policies. However, even if the schools in these institutions could be revived, they do have some serious drawbacks. This type of school provides an education totally in isolation from regular education students. It is questionable whether it is appropriate to so isolate any handicapped student from a regular school setting, especially those who are mildly retarded or who have only physical handicaps.

A second and more serious drawback to the institutional type school is the fact that many students must be separated from their families in order to attend these schools. This separation from the family can affect a child's development more severely than his real handicap. It has become widely accepted that the child who leaves the home misses out on much learning that does not and cannot take place in the classroom. Many personal and social skills such as grooming and the ability to get along with others are learned and reenforced at home.

Many states now encourage the retention of the child in the family as opposed to institutionalization by providing services to the family of the handicapped. One example of this is respite care, which allows the family to get away on a vacation or other outing while a qualified person takes care of their handicapped child.

Christians must recognize the right of the handicapped to live [in the least restrictive environment] in this world.

As Christians we recognize the importance of family structures and should be able to support the concept that the handicapped child should be allowed to stay in the family. The alternative then is that local Christian schools must be willing to provide education to the handicapped child that is both appropriate and Christian based.

Can these special students be served in the Christian school? Should we set a goal of Christian education for all children? Yes, but to do this steps need to be taken that provide special education for the student with special problems. Special education is an expensive endeavor because of the necessary low teacher-to-student ratio.

Steps need to be taken both at the national level and at the local Christian school level. At the national level a special education division should be started at Christian Schools International. This division would provide a consultant to assist local Christian schools in developing special education classes. The consultant would give assistance to local schools in assessing their needs, developing an appropriate program and finding the right staffing.

LOCAL PROCEDURE

The biggest responsibility has to be with the local Christain school. It is the local Christian school which must make the commitment to provide special education for those students who are in need of it. Once the Christian school has made the commitment to provide special services to those kids who need it, they should determine what kind of program is needed. The first step in this process is a needs assessment to determine the needs of the students whose parents would like their child to receive Christian special education. The teachers in the school should be surveyed to determine what students they see as needing special help. Parents should be contacted and interviewed about the needs of their children. All others who are interested and support Christian education should be contacted.

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SPECIAL EDUCATION, *continued from page 27.*

Once all the students who are perceived as needing special help are identified, specific needs should be determined. Students should be identified as learning disabled, mildly, moderately, or severely mentally retarded, and/or having specific physical handicaps. Often this process can be aided by having students evaluated at the public educational service districts. These services are usually available to Christian school students.

Once the specific needs have been assessed, the type of program and teacher needed can be decided on. Some schools will find that they need to serve only learning disabled students while others will also need to serve mildly retarded and other students. As the handicap becomes more severe there will likely be less students identified in that category.

For many schools it will be hard to find the numbers that will support a full special education program. Public school systems have been able to solve this problem in several ways:

1. Establish a multi-category program. Some schools may not have enough learning-disabled or mildly retarded students to justify a program for each. A combination program could be set up which serves both learning disabled and mildly retarded students. Teaching strategies are similar for both populations. The learning disabled student would spend a majority of his time in regular classes while the mentally retarded student would spend more time in the special education class. This type of program requires a well organized teacher with an ability to individualize instruction. This is a popular type of program in many smaller public school systems.

2. Establish a consortium with another Christian school. One school may not have enough students for a full program. By combining students with one or more other Christian schools enough students can be combined to form a full program. One Christian school might take all of the mildly mentally retarded students while another school has a program for physically handicapped children. Where this method has been used in the public school system, a one-way bus ride of an hour or less has been used as a guideline in establishing consortia.

3. Part-time teachers. Where students spend a lot of time in the regular classroom and the number of students is not great, a part-time program can be established. A resource type program might be set up which runs only half days.

There are other ways which might improve cost effectiveness of special education programs. However, special education is expensive simply because of the low student-teacher ratio. Finding the funding for special education will not be easy. The cost of special education in the public school system has also been great, but the commitment has been made. Christian schools also need to find a way. This is an expense that cannot and should not be solely the burden of the parents of handicapped children. It should be shared by all who support the Christian school.

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future history as well. The Christian can and should go beyond present self-actualization to seeing himself in a grand cosmic drama played over eons of time.

CHRISTIANITY'S MORAL MOTIVE POWER

Finally, Christianity shows its superiority in the vital area of motivation. A world view can have all the right ideas, but unless it includes that which compels men to act, it will have no effect in solving the problems of finite resources that our world faces. Motivation is provided to the Christian not solely by the fear of judgement for his use or abuse of that over which he has been made a steward. Rather, the Christian has God's own example of involvement in the world. God esteems man to be of sufficient worth so that he interacts with us, ultimately partaking of human nature. Since he became involved, so must we. And, as his involvement stressed a self-emptying and a concern for others (Phil. 2), so must ours. To the suggestion that this goes against basic human nature, the assertion of the Christian experience is that man has help, God's help, in being a new creation with new outlooks.

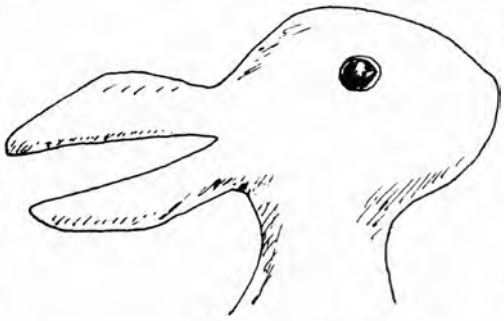
The Christian knows what love is, for Christianity's history provides many and varied expressions of love, and the strongest of all motivations is love. Since the Christian believes he experiences God's love, so he in turn is better able to love and accept himself and others.

It is interesting to note that Meadows closes *The Limits to Growth* with an ethical appeal that avoids the word "love," though it assumes its presence. He requests the industrialized nations to stop growing economically and, indeed, to lower their standard of living so the underdeveloped countries can continue to grow some in order that their future not be so impoverished. Basically the same position is advocated by Mesarovic in *Mankind at the Turning Point.* The developed countries must stop growing and must transfer trillions to the developing nations so that the gap between them can be narrowed. The appeal is to self-interest—we resort to altruism in order that the third world not hate us and deny us resources. How much greater is the motivation of the Christian—we are to love, because we have been loved.

Vision and the Visual Arts

William Westerhof

What do you see in this figure?



Is it a rabbit, looking to the right?
Or is it a duck, looking to the left?

It can be either one. What you see depends on how you see it — on how you decide to see and what you expect to see.

The reason such as figure is ambiguous is basically that *vision is interpretation*. What you see is not simply an automatic response to optic nerve stimulation but a judgment and interpretation made by the viewer.

William Westerhof is an artist who has taught in various Christian schools in Chicago, Illinois.

This concept suggests two implicatons for the disciplines of visual art and art education. We must explore two levels of vision: (1) Christian vision and how we do art, and (2) psychological vision and why we teach art.

VISION AND THE CHRISTIAN ARTIST

Is there a difference between the way a Christian and a non-Christian artist does his art? I would suggest, on the basis of the above notion of vision, that there should be. An artists creates his art in response to his environment, and through his work he expresses his view of reality, his vision. Both the Christian and non-Christian artist respond to the same world; there is only one created reality. Both can participate in the same events and activities, share the same experiences, and possess the same condition of being human.

But the world they experience is like the duck-rabbit illustration. What is seen is determined largely by what is *expected* to be seen. What we as Christians see is "biased" by a vision of reality which has been given to us in the Bible. Scripture is for us a set of spectacles—not rose-tinted glasses but corrective lenses—to make possible a true perception of reality. Without these corrective lenses, the vision of the non-Christian is limited, short-sighted, distorted.

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VISION, *continued from page 29.*

What is different about the reality revealed in the Bible in contrast to what is seen without this vision? Basically, Scripture tells us that this world to which we all respond, whether artistically, scientifically, or in any other manner, is a God-created cosmos, created for man, God's imagebearer who fell into sin through Adam, but who has been redeemed through the death of Christ. Reality ultimately, therefore, is not chaotic, not accidental, not problematical. Man's life is not without purpose. This really is not visible to the non-Christian; hence, his perception of what is real is less or other than what actually is real.

The Christian artist should have as his starting point this vision of a cosmos: an ordered universe, rich with God-created things at man's disposal and for his benefit. This vision lays open the whole world to be dealt with artistically; the Christian is not limited to certain "religious" themes. Yet, it limits him in that it excludes some art styles which are founded on a narrowed or perverted vision of reality, and which reflect a vision of emptiness, of meaninglessness, and of redundancy, as exemplified in such movements as Dada, Minimalism, and Conceptual Art.

In verbal expression a person does not demonstrate his vision of reality every time he speaks. He will, however, express it through what he says over a period of time and in the way he lives his life. Similarly an artist very rarely expresses his entire vision in a single work of art. But within a body of work it should be possible to detect this vision, to find what is *real* to him and what is *important.*

This question of the visibility of one's vision is related to the further question of whether there is such a thing as a Christian style of art. Style is not only a personal but also a temporal and regional matter; not only who is doing art but also when and where one does art, are factors. Style and content, however, cannot be easily separated. *How* an idea is stated is directly related to the idea communicated. Creation is full of things and ways of looking at things and ways of expressing ideas about things. Some ideas are not readily expressed in visually realistic imagery, and others cannot be stated through abstraction. What is needed is an understanding of our vision, a desire to express this vision through visual imagery, and a harmony between content and style, resulting in a body of art work recognizable as that of a Christian.

PSYCHOLOGICAL VISION AND THE ART CURRICULUM

Whether you saw a duck or a rabbit depended on what you decided to see. What is seen is interpretation. Millions of light rays strike your retina every second, but what you see is a matter of selecting, of eliminating the irrelevant, and of focusing on the recognizable, in order to achieve an understanding of what is out there. "To see at all," E. H. Gombrich has written, "we must isolate and select." And this notion has implications for determining what should be included in an art curriculum.

Within statements of rationale for the teaching of art there is usually something about developing creativity, motor skills, cultural awareness, response to environment, and so on. Such a rationale is deficient in that the goals, other than art appreciation, can be achieved through other curriculum areas. For example, creativity has long been a goal of language arts curricula. It is also common to find art activities used in a supportive role for other subject areas—reenforcing ideas about history or geography, for example—but without consideration of uniquely artistic values.

What is often missing is a goal that an art curriculum can serve most directly—that of visual education in the sense of increasing a student's capacity for seeing, beyond the point of simple identification. To deal with reality in the terms of the visual arts requires, first of all, the exercising of one's ability to *see.* And such exercising can, in a sense, increase the capacity to see.

If vision is interpretion, and what is seen is biased by what is expected, an art curriculum can be used to enlarge the areas of expectation, to increase the awareness of what there is to see. Ordinarily, the things that one sees immediately are those that are recognized, that have been seen before. Through dealing with the art elements of shape, line, form, color, texture, etc., the student can learn to respond to a greater degree to what is out there—because he expects to see more. The color yellow in shadow appears as olive. To an uneducated vision only the yellow is seen. But through a study of color relationships—hue, value, chroma—a student can expect to see the olive as well as the yellow. His perception has increased. The same applies to seeing size relationships in perspective. You may know that a building close to you is not larger than the identical building farther away, yet it appears to be so. Such "knowing" can get in the way of understanding what really is seen. ("Conceptual" child art shows this kind of dealing with objects as they are known rather than as they are seen.) Through exposure to concepts of linear perspective, the student adjusts his expectation of what he will see. And his perception of size and line relationships will be the greater.

Such an approach to visual education is certainly not the only purpose of an art curriculum, but I think that it is an important one. This approach will not make a "non-artistic" student into an "artistic" one. But this kind of visual education can benefit both of these types. Their capacity to understand their world visually can be increased.

TOUCH OF TEACHING, *continued from page 19.*

"I think we'll start with 'Romeo and Juliet'," he said, taking off his glasses. His eyes looked tired. Lack of sleep? Marital problems? He faced the class, giving a ten-minute dialogue on the feud between the houses, Capulet and Montague. He told of Romeo, a Montague, and his ill-fated love for Juliet, who was fourteen and a Capulet. The first time he (Romeo) sees her he says,

> O, she doth teach the torches to burn bright!
> It seems she hangs upon the cheek of night
> Like a rich jewel in an Ethiop's ear—
> Beauty too rich for use, for earth too dear!

"That's pretty good," I decided. "Maybe Shakespeare isn't so bad after all."

Dr. Zylstra went on. He recited Romeo's orchard speech to Juliet, who was standing on the balcony of her bedroom.

> But, soft! what light through yonder window breaks?
> It is the east, and Juliet is the sun. . . .

He went on and on, reciting passage after passage, all from memory. He seldom looked at the class, but had a faraway look in his eyes, as if he were actually *seeing* the scenes he was recounting.

After "Romeo and Juliet" we went on to "The Merchant of Venice". Lorenzo says to Jessica:

> How sweet the moonlight sleeps upon this bank!
> Here we will sit, and let the sounds of music
> Creep in our ears. Soft stillness and the night
> Become the touches of sweet harmony.

That was really pretty. I read Shakespeare in my off hours, even beyond what we were supposed to do for an assignment.

> The quality of mercy is not strained,
> It droppeth as the gentle rain from heaven
> Upon the place beneath. It is twice blest;
> It blesseth him that gives and him that takes. . . .

By now I was looking forward to English 301, and even picking up some biographies on Shakespeare's life—short ones, because as I found out, not too much was known about his life.

And Dr. Zylstra was still mesmerizing us with his recitations:

> Night's candles are burned out and jocund day
> Stands tiptoe on the misty mountain-tops.

I suffered with Shylock in "The Merchant of Venice":

> Hath not a Jew eyes? hath not a Jew hands, organs. . . .
> Fed with the same food, hurt with the same weapons. . . .
> If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?

In my room at night I plowed through "As You Like It," "King Henry V," "Twelfth Night," and so on.

Soon it was the end of the school year. My friend and I were going through our textbooks, trying to decide which ones we would try to sell at the Used Book Store. "Ed. Psych."; "History of the Medieval Ages"; "Botany"; I looked over my Shakespeare. It was a big, thick book. I could probably get quite a bit for it. I stroked its surface. I opened it up and flipped over the pages to "The Merchant of Venice." I would keep it! After all, how can you put a price on:

> How sweet the moonlight sleeps upon the bank . . . .

It still have the book. And I still have memories of an unforgettable teacher—Dr. Henry Zylstra—who made Shakespeare come alive for me.