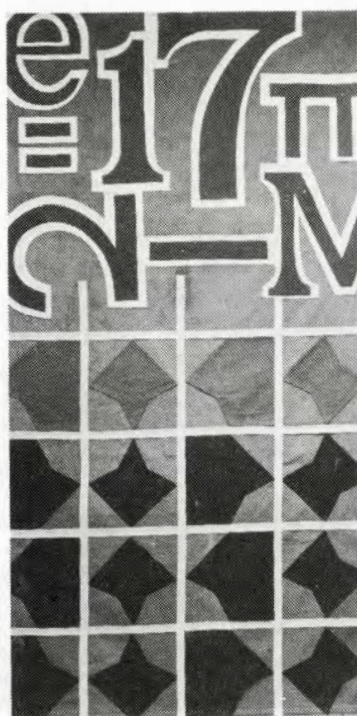




Christian Educators Journal



Volume 20, Number 3

February / March, 1981



MATHEMATICS EDUCATION TODAY

For the Child I Especially Like

Elspeth Campbell Murphy

*He walks in,
and the room brightens a little.
He carries an aura of well-being and happiness
wherever he goes.
He greets the world openly,
reaching out with acceptance and warmth.
What a joy it is to teach a child
who is so well-balanced and unselfconscious;
who's disciplined, but not compulsive;
high-spirited, but not rowdy;
intelligent, but not arrogant.
Guide me, Father,
as I try to guide this young person
to whom so much has been given.
And thank you, Father,
for granting me the pleasure of his company.*

From CHALKDUST: Prayer Meditations for Teachers by Elspeth Campbell Murphy, ©1979, by Baker Book House, and used by permission.

ABOUT THE COVER

CALVIN COLLEGE *Mathematics* banner

Mathematicians have always saved time and effort by substituting symbols for words. The basic arithmetical steps of adding, subtracting, multiplying, and dividing are depicted on this banner by some of the earliest ways of writing them down.

The Renaissance calculator Tartaglia used the first letter of the Italian word for plus to signify adding. Diophantus favored this minus sign in Greek times. Leibniz employed this multiplication symbol in the 17th century Germany. J.E. Gallimard used this reverse D for division in 18th century France.

DORDT COLLEGE *Mathematics* banner

Man has invented symbols to explain creation and his work in it. Such symbols help him in his cultural duty as an agent of renewal.

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STATEMENT OF PURPOSE

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

EDITORIAL

Mass Media And The Classroom

Everywhere, even in the boardrooms of the three giant networks, exists the uneasiness that somehow the media assert their influence negatively on the populace, particularly the young.

Research, however, has yet to confirm or dispel convincingly this anxiety. Meanwhile, promiscuity, immorality, murder, adultery, vulgarity, profanity, and violence have become complacently repetitious. The imagination of viewers is dulled. Howard Cosell and play-by-play replay eliminate the need for viewers to see and think for themselves; ABC, CBS, and NBC compete for similarity.

Although this unwilling acknowledgement of negative consequences prevails, researchers do not agree on the how, why, or what of television effectiveness. Field studies, some say, cannot possibly take into account the full impact of other innumerable factors; on the other hand, studies conducted under simulated conditions cannot be reconstructed in real life because third and further variables exist which cannot be simulated in the laboratory.

Neither the negative effect of television nor the fascination of a possibly exciting positive pedagogical assistant has yet persuaded Christian schools and teachers to take action. Little effort is being made to incorporate critical television viewing skills as a legitimate and important objective of the curriculum. The skill or art of sensitive, critical viewing takes a distant second place to reading and writing skills although the preponderance of time spent by most students rests far more heavily with the former. Media viewing and listening skills are not luxuries to be incorporated if there are time and resources; they are critical skills which, if not taught, will fail as guardians against the negative effects of television and as facilitators for promoting positive use of this modern gift of technology.

Long term research is almost non-existent and studies dealing with short term effects are of possibly transient validity. Probably the greatest shortcoming is that most studies derive from the faulty scientific world view that human behavior can be studied with the methodologies

useful to the physical sciences. Modern technology gallops on furiously! Although television as we now know it may soon become obsolete, its progeny will continue to discomfit us.

What do we do about it? A logical question, perhaps. But, I do not know whether it is so logical at that. In a nation with more television aials than refrigerators or bathtubs, have we not already answered the question?

Until the question of effects is satisfactorily proved may Christian teachers stop being concerned? I think not.

RESEARCH THEORIES

Even though experts have yet to agree on a specific theory of television effectiveness, many theories do find some support, if not evidence, of their validity. According to J.D. Halloran, a respected British sociologist, six theories dominate the research:

1. *Catharsis*

Aristotle once said, "Tragedy is an imitation of a worthy action complete in itself . . . which by means of pity and fear achieves the catharsis of emotions of that kind." Some say this explains television's fascination for millions of viewers. One may, nevertheless, ask if twentieth century television were genuinely cathartic, would Aristotle perhaps suggest that excessive repetition of catharsis might diminish its effectiveness? Some theorists argue that catharsis as it is spoken of here applies only to grief and fear, while others suggest that the theory can also be applied to aggressive impulses. Catharsis, as Aristotle seems to have explained it, seems to ask for drama not limited by cloned characters, a twenty-inch tube, and a commercial interruption every twenty minutes or less.

2. *Arousal*

A variety of circumstances, including heart beat, blood pressure, and respiratory rate, can affect a person's physiological state. So too, it is reasoned, aggressive or violent content in television programs can evoke a general emotional arousal. Because the content determines the social situation, the arousal can sometimes be labeled aggression.

Experiments have shown that people exhibit a measurable emotional response to observed violence. Receptiveness to arousal, critics say, cannot be singly confined to television; therefore the arousal theory too is faulty.

3. *Desensitization*

Desensitization, or narcoticization caused by the acoustic drug, suggests that the abundance of violence and brutality has effectively blunted emotional sensitivity and has dulled the conscience. This theory suggests, for example, that an eight-year-old can shrug off a graphic, brutal killing, with, "Oh, Mom it's *only* ketchup." This theory too, some explain, accounts for sen-

MASS MEDIA, continued on page 5

CHRISTIAN EDUCATORS JOURNAL

sitivity so dulled that 38 New Yorkers could ignore Kitty Genovese's painful shrieks for help while the murderer returned, undisturbed, three times to finish off her murder. Has aversion to cruelty, to others' pain and to suffering become only a fictional emotion?

4. Imitation or Modeling

That little ones learn by imitation need not be debated, but is this also how youngsters and adolescents learn? Observational learning requires that the observer acquire and be able to reproduce what he has seen and heard, and he must accept the observed behavior as a guide for his own actions.

Experiments based on this theory have been done mainly in laboratory settings under rigidly specified circumstances. In real life legal cases have rested on the argument that the defendant "saw it on television." This is allegation has been considered insufficient to establish a cause-effect relationship even though it is argued and generally believed that social behavior is transmitted socially rather than genetically.

5. Violence succeeds

Closely related to the imitation concept is the theory that people acquire their ideas, values, and definition of appropriate behavior from television. Systematic content analysis is still insufficient to demonstrate specific correlation, but what has been done suggests that violence is portrayed as the *single most popular means to reach desired goals*. In addition, socially *disapproved* methods are seen to be more frequently successful than approved methods.

Even though television producers justify violence by claiming that the "bad guy" is eventually punished, the fact that violence is shown as a rather common way of solving conflict is not denied.

6. Perception of a violent environment

This theory relates to the overall impact television makes on the viewers' world-concept. Television by its very nature must emphasize in order to depict; hence by its visualization it exaggerates. This too often becomes the viewers' picture of the world. The televised crowds attending weekend sports events seem to suggest that more people are at the football game than are in church, yet statistics suggest that the ratio of church attendance to stadium attendance is 14 to 1. Elderly housebound

folk commonly acknowledge that televised street violence has made them fearful.

CONCLUSION

True, negative effects have not yet been proved; yet little doubt exists that television does affect the audience. (In a nation where the dollar is on the throne, would profit-conscious industry pay nearly a quarter-million dollars to televise two 30-second advertisements at a Super Bowl game if the commercials were innocuous?)

Malcolm Muggeridge (*Christ and the Media*) argues that television is fantasy. Only Christ is reality. And pity it is that students and far too many adults fail to distinguish between reality and fantasy.

Some Christians have responded by throwing away the television set, and given present programming, that may not be bad. But television is a gift, a God-given gift, and its use or abuse depends on the viewer.

Christian teachers have many opportunities. Many possibilities exist for utilization of television throughout the curriculum and the school day. Under the guidance of Christian teachers, it can be an exciting assistant.

Television materials are being published. An educational notebook which has just crossed my desk is *Secondary School Video: a Facilitator's Guide*, financed and developed by a consortium of state and provincial educational agencies under the direction of The Agency for Instructional Television*. This non-profit agency, engaged in the development of educational television programming, both sells and rents programs. Its catalog reveals a sizeable number of programs in a variety of subject areas. It has just developed an Office of Planning Services to help schools with information related to planning and purchasing equipment.

But this is not enough. Christian teachers also have obligations. Because high school seniors have spent, on an average, more hours in front of the television set than they have spent in the classroom, is anyone willing to ignore the impact just because the exact and specific effects are as yet elusive?

Criteria for selecting programs needs to be learned. Appreciative, critical viewing must be learned. Responsible action to influence programming must be learned.

And how will students learn without a teacher? *lvj*

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Introducing . . .

Idea Bank—a new CEJ feature

EDITORIAL NOTE: On page 18 of this issue, *Christian Educators Journal* inaugurates a new format for the *It Worked* column. The new title, *Idea Bank*, and the rationale for the change are explained below.

Dear Lillian,

Enclosed are materials for the February issue of the CHRISTIAN EDUCATORS JOURNAL which are to be on your desk on November 1 according to the dates given me at our conference when you were here.

Since the format suggested was quite different from that we had discussed, I thought it best to call and get your response. I am happy that you feel it will be appropriate. Many teachers do have "Idea Files" and hopefully will react positively to the way these are published.

The title "It Worked" seems to say that simply "working" is the standard for what we suggest be done in our classrooms. Neither you nor I nor the CEJ board would actually agree to that, of course, rather as you suggested at our meeting, the title was used to indicate that the content was to be geared more to the practical than the theoretical.

I wonder if we can still honor the idea of emphasis on the practical, yet change the name to one of the following:

IDEA BANK

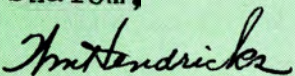
STRATEGIES FOR SUCCESS

METHODS THAT MOTIVATE (or some similar title). This would remove the possible criticism that we approve it simply because it worked; it might help to avoid the idea that elementary teachers do not think seriously about what it is that they are about.

The spaces on the format page could be used for illustrations that catch the reader's attention and may even add to the attractiveness and visual impact of the page. I have suggested a few ideas.

Hope this will meet the needs for the next issue. If the response is good, continuing this format should not be difficult.

Shalom,





STATE OF THE DISCIPLINE

Mathematics Education Today

Don VanderKlok



I

To examine what is happening today in our mathematics courses is an important matter for us teachers, because we tend to lean heavily on the textbooks we use. We expect the text to choose and organize the topics, provide examples and exercises, and display significant concepts in bold black type. That they do all this for us is handy since we have so much other work to do, like keep in touch with individual students, explain various sorts of information, mark papers and record the results, plan days and months to cover everything, and act with appropriate awareness in various inter-personal and inter-institutional settings. Because of the many aspects of our work, however, the textbook becomes an invitation for us to accept without reflection the content and approach it provides. Examining mathematics education is also important for us because it is so easy to remain narrowly focused on the specific grade or courses we teach. We rarely get a view of the many-faceted *whole* we call "mathematics education."

Don VanderKlok, who has taught several years in elementary and secondary schools, is now a mathematics education consultant in Toronto, Canada, under the auspices of Magic Square Enterprises.

DISCIPLINARY ORIENTATION

In looking over this *whole*, one feature that stands out is a *disciplinary orientation*. This characterizes the place we give mathematics in the school curriculum. We refer to it as a "discipline." As such, the emphasis falls on *distinctiveness*, resulting in a separation of mathematics from arts, social studies, science, physical education, and religions (In addition, all these areas, termed "curricular," are distinguished from "extra-curricular activities.") Topics to be taught in the area of mathematics are organized out of the discipline. And any problems or exercises which provide work with these topics relate directly to and within this disciplinary framework.

In this context, number and shape primarily connote *abstracted* entities, applicable first of all in abstracted categories, constructions, and operations. That they refer to real-life situations is at best a peripheral concern. Thus any "application" problems serve only to illustrate the mathematical concept; as such they end up sounding contrived and involving disconnected circumstances. For instance, this problem on sewing:

MATHEMATICS TODAY, continued on page 8.

Polly Titian makes 4 banners each requiring 2.3 m of material from a bolt of cloth 10.4 m long. What length of cloth does Polly have left over?

comes just before one dealing with shopping:

Find the total cost of Hannah and Henry's groceries. 9 loaves of bread at 42¢ per loaf; 8 liters of milk at 41¢ per liter.

Both of these are exercises for "Working with Rational Numbers," a section out of the chapter entitled "The Number System."

As well as being abstracted from real-life situations in textbooks, number and shape also tend to be treated illogically. Rather than being developed in a way that makes sense and provides justifying reasons for any steps taken, state-a-rule/give-an-example/provide-problems is the general approach. For example, in the same section noted above, the rule for adding and subtracting fractions (From *Mathematics for a Modern World*, 2, by Baxter, *et al.* Toronto: Gage Educational Publishing, Ltd.) is the only explanation provided:

Fractions must have a common denominator before they can be added or subtracted.

An example, serving as the paradigm, follows, together with problems of a similar nature:

$$\begin{aligned} 1/3 + 3/4 - 5/2 &= 4/12 + 9/12 - 30/12 \\ &= 13/12 - 30/12 \\ &= -17/12 \end{aligned}$$

Both the abstraction and this sort of "recipe" approach make for a mathematics education that provides little potential meaning for the student. At best, techniques are memorized and duly applied; at worst, confusion and frustration become daily experiences. Certainly, real understanding, in the sense of knowing the concepts and skills well and relating them to what one already knows, is minimal. It is thus little wonder that I hear parents, friends, and students describe their mathematics education as boring, unrelated to their lives, abstract, hard to understand, and a source of anxiety and frustration.

CULTURAL ORIENTATION

A second outstanding feature of mathematics education is a *cultural orientation*. This is directly expressed by the emphasis on *money*. Frequently taught topics, such as buying, selling, mortgages, interest, investing, discount, credit, and payroll, reinforce the high value our society places on the individual accumulation of money. An understanding of a way of life based on sharing, cooperation, and value becomes easily distorted. This is portrayed most blatantly in a text (*Mathematics for Today* by Katz, *et al.* New York: Oxford Book Co., Inc.) that begins with the filling out of a job application as its first exercise. Describing its approach as "relevant" and "practical," the text continues with chapters on using a checking account, calculating interest, supermarket

math, buying, planning a budget, payment for a job, and selling as a career.

A cultural orientation is further expressed in the influence mathematics education has on life after high school; mathematics is viewed as one of *the basic* subjects of schooling. Not only does it function as a measurement tool for intelligence and school learning ability, it is also a course required for *all* students (to pass) for at least ten years of their lives. Combined with the frustration and confusion students experience in the context of its discipline orientation, mathematics education works to support an attitude of resigned acceptance in the world of work, when those who used to be our students get a job in which they have little to say and do not know why they do the job they do and what happens to the product they help to create. A conformity that accepts not-understanding and not-caring-to-understand becomes a way of life engendered by schooling.

To relegate any situation we study in mathematics to the role of "application" destroys its rootedness in our experience.

The disciplinary and cultural orientations of the mathematics education terrain form barriers to carrying out our own vocations in ways that express our deepest convictions, loves, and senses of wonder and beauty. To create mathematics education that arises out of the incredible, fascinating beauty of God's creation requires careful reflection (and struggling work) by us teachers. But that work becomes an exciting, exploring adventure when we accept our limitations (without shame or guilt) and begin with sure purpose, building on the strengths our confession of the creation offers.

II

When mathematics education is an abstracted subject for us, number and shape become all-important entities in themselves. Their most significant attributes come to be seen as numbers and shapes in relation to each other. To learn the number four, for example, comes to have value in knowing it is less than five, grasping how it may be combined with other numbers through various operations, and seeing that it is an element of the rational numbers. That "four" may be used to describe the number of corners in the living room, of cylinders in our car, or the distance in kilometers we travelled yesterday is to be treated merely as sidelines which illustrate its fundamental abstracted properties.

But mathematics is first and foremost a way of understanding and forming ourselves and our world. Number and shape are integral aspects of our own experiences. They refer to, are directed at, are in relation to . . . something. Only within a particular context do they come to express *meaning*. Thus circles are meaningful for us when we examine a bicycle, a car steering wheel, a

MATHEMATICS TODAY, *continued on page 9.*

gear, or a silo. If it is meaningful, our study interests us in a way that brings excitement and absorbing involvement. And that happens only when we examine mathematics in a context that is part and parcel of the world we experience.

There are two sides, then, of "meaning." One side is our own experience in the world we relate with. The houses we inhabit, the cars we drive, the art we view, the music we listen to all display number and shape. In fact, *anything whatever* may be described in mathematical terms. The other side of meaning is us. Our learning becomes a living, vibrant venture when it pursues what interests us, calling us to expand our attention in what we love doing. Whether we are absorbed in rock music, farming, architecture, animals, or sports, we may enlarge those horizons by examining the numbers and shapes inherent in those topics. In this way, we come to know mathematics as a useful way of understanding and forming in whatever we involve ourselves.

The ravages of war, the misery of the poor, the violence of competition, and the suffocating pollution of our earth cause us to reflect on the topics we choose to be involved in. With this beginning we may work towards a mathematics of peace, community, and just distribution.

If we are to fully understand number and shape as integral parts of our experiences, they must never lose their "reference character." To relegate any situation we study in mathematics to the role of "application" destroys its rootedness in our experience. For instance, the topics of baseball, electricity, motion, and temperature may be used to study beginning algebra and linear equations. Because these topics are parts of our everyday lives, we amplify our own experience by taking a closer look at them. Knowing the mathematics that is important for students at grade nine/ten level leads us to emphasize in these topics the skills and concepts crucial to algebra and linear equations. If we instead organize the study of this mathematics according to topics like integers, rational and irrational numbers, solving an equation with one variable, equations of the form $y = mx + b$, and so on, the fact that mathematics is integral to our experience is lost in a struggling heap of confusion and frustration. Our experience then becomes fragmented into abstracted mathematical operations and tidbits from earned run averages, ohms, m/sec, and fahrenheit. To avoid this sort of splitting, the topic must be presented as a whole and left "intact."


This approach to mathematics education does not imply whatsoever a weakening or avoiding of mathematical skills and concepts. If anything, mathematical content is expanded and inter-connected in ever-increasing wholes. For instance, exponents, graphing and solving equations, force vectors, trigonometry, parabolas, and linear equations are just some of the numbers, shapes,

and mathematical relationships inherent in a study of motion. And by examining several different real-life situations with the same mathematical focus, the important skills and concepts are highlighted in pointed clarity.

Such an approach also portrays vividly the limited efficacy a mathematical description has. The color gray, for instance, may be described as a particular wave length with a corresponding graph, but its meaning is more than a mathematical concern when the topic being dealt with is people's faces.

To assert a mathematics education that is grounded in our individual life experiences is more than a negative reaction against the fragmented, abstracted approach a discipline orientation offers. Ultimately, it proclaims the wholeness and integrality of God's creation. It provides a look at the incredible complexity and magnificence of the world we name as "creation." This approach also gives meaning to our confession that we are ourselves God's work by providing support for our own interests and desires to grow and expand.

The confession of ourselves and the world we experience as God's creation gives direction in testing and forming a renewed cultural orientation. The ravages of war, the misery of the poor, the violence of competition, and the suffocating pollution of our earth cause us to reflect on the topics we choose to be involved in. With this beginning we may work towards a mathematics of peace, community, and just distribution.



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Administration in the Christian Schools

A comparison of models . . .

Thomas Holwerda

Several years ago, during the national agony surrounding the war in Viet Nam, the efforts to conduct peace talks were stalled over the question of the shape of the table. How silly it seemed at the time! And yet the shape of the table indicated basic relationships and presuppositions which were fundamental to the later talks. In the same way we might ask what would be the ideal shape of the faculty room table in a Christian School. Should it be round—as was King Arthur's? Or should it be rectangular—with a definite head? Presuppositions and relationships revealed by our answers would help to describe the proper place of administration in a Christian School.

School administration is concerned with organizational goals, procedures for effective and efficient implementation of these goals, and evaluation. As such there are various models for management in general and school administration in particular. In view of the continuing evaluation of the administrative and organizational structure of Christian school, it is well to review some of these management models and to examine them from a Christian point of view.

Before examining such models, however, a word of caution is in order. Professional educators shy away from using a business model when discussing problems in schools. This reluctance has been one of the impediments to the development of a system of school administration. The point is well taken here. There are basically two differences between schools and businesses, which should be taken into account when considering school administration.

1. Schools are not concerned with the same type of product as business. A school does not take in a raw material (the student) and convert it into a product (the graduate) in the same sense that a business does. Primarily, schools are concerned with *people*, with all their infinite variations, rather than with *things*. Further, the concern of the school administrator is not limited to the product; rather it is with the process. This

concern, however, is also central to most models of business management.

2. Schools are different from businesses in that educational goals and objectives cannot be stated in such definite and concrete terms. The goals of a school are far more intangible than the goals of an industry and as such are far more difficult to state in measurable terms. Here too, the concern of educational administration is with the *process* of setting organizational goals and relating these organizational goals to personal goals.

Keeping these two cautionary notes in mind, it is possible and desirable to examine various models of management and to apply these models to our schools.

MODELS OF MANAGEMENT

Although the process of administration is as old as society, the study of administration is a recent phenomenon.

1. Classical Model

Early management models emphasized such activities as planning, directing, organizing, coordinating, and reviewing. The work of the Frenchman, Henri Fayol (*General and Industrial Management*, 1916, Pitman and Sons, Eng. ed. 1949) and Peter Drukker (*The Practice of Management*, Harper and Row, 1954) characterized this model of administration, which has come to be called the Classical Model. A central feature of this approach to administration is the direct reference to a chain of command or a hierarchy in which relationships are clearly delineated.

The Classical Model of administration also incorporates the method of scientific management which was formulated by Frederick W. Taylor (*Scientific Management*, Harper and Row, 1911) and which seeks to define the most effective and efficient work procedures. This emphasis led to countless "time and motion" studies and other mathematical descriptions of work. The scientific management theory was not often applied to schools. Its basic theory is that if organizations are constructed along rational and orderly lines, workers will be most productive; this productivity will in turn create satisfaction among the workers. Thus the two goals of productivity and happiness will be achieved.

ADMINISTRATION, continued on page 11.

Thomas Holwerda is the principal of Eastern Christian High School, North Haledon, NJ.

2. Human Relations Model

The Human Relations Model of administration reversed this emphasis. Proponents of this model emphasized that worker happiness and high staff morale will improve productivity. Empirical studies at the Western Electric Company demonstrated that a sense of meaningful participation in the goals of the organization improved productivity more so than mechanistic approaches to human relations. This model stresses the need for harmonious coordination of the interests of the worker with the needs of the organization for the most effective and efficient attainment of organizational goals.

3. Structuralist Model

Scientific management and the Human Relations models were synthesized into the Structuralist Model by Amitai Etzioni. His approach was to broaden the other two models to all types of complex modern organizations and to balance the emphases between the rational demands of the organization and the personal goals of the individual members of the organization.

4. Associative Model

In his discussion of change and the future, Alvin Toffler noted another model for the structure of organizations; this he called the Associative Model or the Ad-Hocracy. The Associative Model was egalitarian in emphasizing the direct participatory role of each member of the organization. Toffler noted the general shift in our society from the hierarchal to the associative structure in such vastly different organizations as the military, business, and the family. The impact of this thinking is evident in such phenomena as the child questioning the judgements of the father, and the worker sitting on the Board of Directors of the organization which employs him.

BIBLICAL MODEL

In the Christian school, there is, of course, an ideal model for the organizational structure. This is the Biblical model. The main idea here is that Christian organizations are structured as the "body of Christ," as "members one of another." The body of Christ is composed of many members, each with its own specific function and each interdependent with each other.

ADMINISTRATION, *continued on page 28.*

Management by Objectives— for Schools

... considering a business model

Frank Velzen

You have been selected as an investment by your employer. Do you consider yourself a good investment? Average? Poor?

If your employer placed you in one of the last two categories, you might possibly be looking for other opportunities. Management looks for and must have a good return on its investment. Both management and employee are extremely interested in knowing what the future holds: how do you, as employee, plan to become more confident in your area of expertise, especially with the vast changes taking place in your area of responsibility? Wherever you work, you want to be in control of yourself and your surroundings. Are you able to

recognize your own talent . . . those of people with whom you are involved?

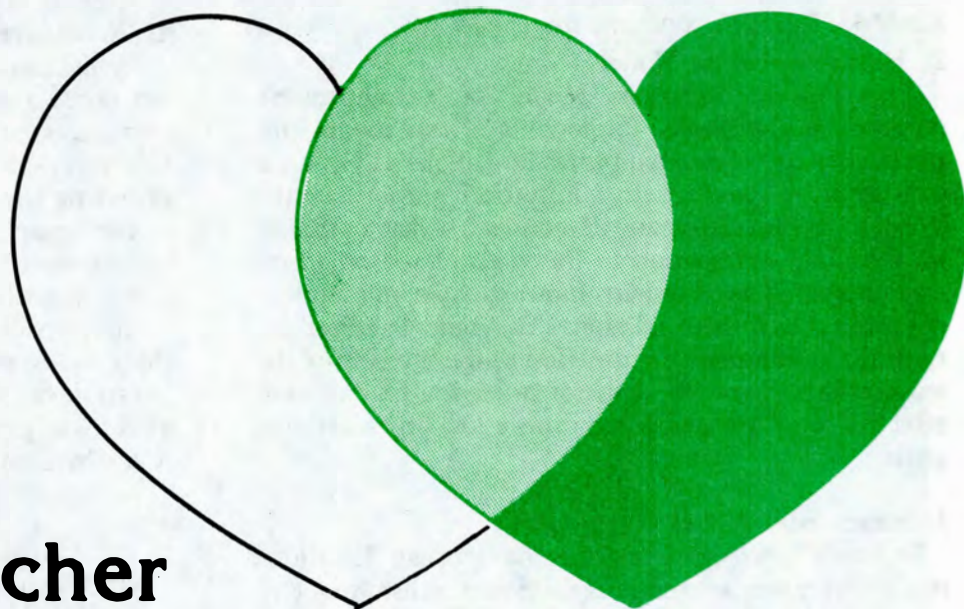
Whether you work in a school system or in industry, answers to the questions in the preceding paragraphs could very well be the same.

Working in a corporation that uses "Management by Objectives" (MBO) and observing the success this program accomplishes, I see that this concept, if properly applied, can be used in any vocation. This article will explain the use of MBO in industry and discuss its application in the field of education.

MBO, as used in a manufacturing operation, follows a "Plan, Operate, and Review" pattern.

Frank Velzen is the resident manager of Keebler Company, Denver (Colorado) Division.

M.B.O., *continued on page 29.*



Ethics and the Christian Teacher

E. Harold Harper

The future of education is considered by some to be bright while others despair of problems like declining enrollments, budgetary problems, and government intervention. The Christian school movement seems to be in an unending period of growth. Christian teacher training institutions are enjoying an increasing demand for their graduates in Christian and public schools.

The schools' publics are demanding quality. They want quality education, and interestingly, want greater emphasis on moral standards in education. People are becoming more dissatisfied by the day with schools where high standards are not enforced. Christian day-schools and colleges where standards of academic excellence and restrictive codes of behavior are strictly enforced seem to be growing while schools without these standards are experiencing declining enrollments.

The Christian teachers of the future face unprecedented opportunities in the private and public sectors of education. They also have an obligation to set the proper example for their students and colleagues.

The problem of ethics, as it relates to teachers in elementary and secondary schools, is not something peculiar to public schools. It is not something peculiar to Christian teachers in a public setting. The Association for Christian Schools International, the National Education Association, and other teacher organizations have highly detailed codes of ethics. Thus, all teachers are expected to abide by these standards. It seems appropriate that Christian teachers should possess the highest standards in areas involving ethics. It is in these areas that the Christian teacher has the greatest potential for personal witness.

E. Harold Harper is Chairman of the Department of Education at Wheaton College, Illinois.

Problems of ethics for Christian teachers often revolve around the Supreme Court rulings dealing with Bible reading and prayer in the classroom. These issues have caused Christians to overreact and assume that the decisions of the Supreme Court have totally excluded such activities from public schools. It has never been the Court's wish to bar the study of religion in the schools. The Court's intentions have been to ensure strict neutrality on these issues. Many Christians fail to realize the importance of such a position.

Christians often get upset when local school systems rigidly enforce the Court's rulings. A recent ruling in Glen Ellyn, Illinois, barred religious groups from the high school campuses. Christian parents fought this ruling. Those same people would be extremely disturbed if they found the schools allowing groups like Krishnas, Mormons, Muslims, Jehovah's Witnesses, or Moonies to have the same access to students they wanted the Christian groups to have. I question the ethics of Christian evangelists invading public schools during the school day to "buttonhole" students in the cafeterias and study halls, or to use the P.A. system to advertise these activities. It seems to me there is some violation of rightness in such a situation.

The Supreme Court has indicated what governmental acts in the schools are in violation of the Constitution. They are (1) State required prayer (The Engel case), (2) State required Bible reading (The Schempp case), and (3) on-premises religious training (The McCollum case). The Christian teacher has ample room to work in public schools within these limitations to effectively influence youth and also use the Bible for study. One Justice has indicated that it is not the Court's intent nor the right

ETHICS, continued on page 13.

of school administrations to block interior freedom of speech.

As Christians, it seems to me that we need to support the premise that the public schools must remain neutral on religion in the schools. If we do not support a religious pluralistic point of view, we leave ourselves open to the consequences of any religious group gaining control of our schools.

I would like to direct your attention to another area involving ethics and teachers: that involving the study or teaching of values. Plughoft and Shuster enumerate the different views of social scientists regarding the teaching of values as a part of the school curriculum.

1. The elementary school is *not* the place for a *study* of different value systems. Children need the security of a prescribed set of values. It is the schools' obligation to teach those values held by the majority of the citizens . . . to perpetuate the basic American values.
2. It is not the schools' duty to teach any specific set of values. The home and church should teach children's beginning values. Children then develop their own sets of values from their early years.

**As Christians, it seems to me that we would need
to support the premise that the public schools
must remain neutral on religion in the schools.**

3. The schools are obligated to involve children in the process of valuing and considering how values are used to guide personal behavior. Children should be led to a commitment to democratic values through rational, non-emotional valuing experiences.
4. Teachers should be prepared to reflect and amplify the values held by most of the citizens of the larger society.
5. The schools should teach children that values are critical factors in human behavior, that they originate from religious beliefs, historical traditions, and life experiences, and that a rational inquiry into the values held by different groups will enable children to understand the relationship between values and behavior.

At this point it would seem appropriate to ask the question, "Is the school the reflection of society, or an agent of social change?" The answer to this question has ethical implications for the teacher. If the school is the reflection of society and it is expected to be such, then teachers would be obligated to teach those values held by the society. If the school is to be an agent of social change, teachers would have greater latitude in choos-

ing the values they feel would bring about change for the good of the society.

When considering matters of values and ethics, there are many questions which might rightfully be asked.

1. Is the matter of ethics different for Christian and non-Christian teachers?
2. What are ethical ways Christian teachers in public schools can express their faith?
3. Can a teacher ethically oppose the teaching of the home?
4. Who owns the child—the home, the school, or society?
5. Does the school have an obligation to establish the family?
6. What should our position be when our values as teachers come into conflict with those of the home? How far dare we go in trying to change children's attitudes toward ethnic groups, education, religious groups, governmental agencies, political systems, or business and economic orders?
7. Is it right that schools differ so significantly from one neighborhood to another, from one city to another, one county to another, one state to another in terms of facilities and support?

8. What are ethical implications of graduating students who have not learned respect for human rights and dignity? (We make a big fuss over graduating them without basic skills of reading and computation.)
9. What ethical standard grants us the right to teach the "kill" mentality in athletics?
10. What standards are violated when teachers treat students differently when they know individual performance scores on standardized tests?
11. What grants us the right to defend curricular offerings or styles which we know do not produce effective learning?
12. Does experimentation violate ethical principles? (Case-in-point, open space schools). What about educational fads?
13. What about the ethics of teachers gossiping in faculty lounges, or teachers undermining their superiors when they do not agree with them? Do we remain silent when we hear backbiting and character assassination?
(Johnny spills a secret from home dealing with significant interpersonal relationships. We think it funny and share it in the teacher's lounge.)

ETHICS, *continued on page 14.*

**“Is the school the reflection of society,
or an agent of social change?”**

ETHICS, *continued from page 13.*

14. When an administrator makes a decision based on financial or political expediency and we know the decision is not educationally sound, what do we do or say?
15. Do we encourage honest exchanges of ideas among faculty, students, staff, and administrators?
16. Do we hold researchers responsible for honest research to pursue long- as well as short-range goals?
17. What do we do when people are used in research, labeled subjects, and have their privacy violated? Misleading claims?
18. What do we do if we are pressed to change marks?
19. What do we say when articles and books are stolen from the library? When copyright laws are violated?

These are some of the conflicts I see most often as I visit schools:

1. Children are told they should not accuse another of wrong-doing unless they have clear evidence to support their claims. Teachers keep all of the children after school because they believe one of them wrote on the restroom walls.
2. Trust among students is stressed by the teachers. Teachers rearrange seating for a test.
3. Attitudes toward ethnic groups are usually acquired at home. However, many teachers reinforce ethnic bias by their behavior.
4. We stress obedience to the laws of our community. Teachers jaywalk to get to their cars, etc.
5. We insist on no talking when another is making class presentations. Teachers are the most rude of all audiences.
6. We believe in the teacher's right to grade students as he/she believes just. Teachers are notoriously obnoxious in contesting evaluations of their offspring or their own performance.
7. We tell children they must not argue and fight over issues like who gets the ball diamond today. They observe adults' solutions to territorial disputes resulting in armed conflict.
8. We advocate religious freedom for all. However, we really only want it for our brand of religion.
9. We insist that students turn their work in on time. We are negligent about returning their graded work as soon as possible. Or, we are tardy with our required reports.
10. We expect students to be neat and organized in their work. We do not feel it is necessary to

organize or plan our course work according to specific objectives.

Albert Schweitzer contended that education must accept much of the blame for the present moral slump because it has pushed the study of ethics aside in favor of studying political and economic questions.

We somehow feel that the schools can do something about these issues. However, James Tufts warns that “. . . power, either over natural forces or over actions and minds of men is now seen to be, if possible, more dangerous than ever, to freedom and to life itself.” Kant warns, “Treat humanity, whether in thine own person or in that of another, always as end, never as means only.”

Christian teachers have unusual rights and responsibilities to set proper ethical standards—whether in public schools or Christian schools. Reinhold Niebuhr reminds us that, “The children of light must be armed with the wisdom of the children of darkness but remain free from their malice.”

Christian teachers need more than the wisdom of the children of darkness. They need the wisdom of God to deal effectively with ethics in all phases of their professional and personal lives.

There is probably no profession where a Christian has greater opportunity to affect the lives of future citizens than in teaching. Teachers have access to more subjects than pastors or other professionals who have an opportunity to deal with ethics. In an age when many youth are not receiving proper foundations in ethical standards in the home, teachers have a great potential for molding individual lives and influencing the destiny of our nation.

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Student Apathy: *Fact or Fantasy?*

Edwin Mulder

"I simply cannot get my class to move, no matter what I try!"

"Nothing seems to get my kids enthused. They just stare at me blankly. They leave me with the impression, 'You just try to get me excited!'"

"Expecting the best from students is a dream of the past. Quality is a fantasy!"

Have you ever heard these cries of despair? Listen to the conversation in any faculty room, at any grade level or department level meeting, or at any professional meeting of teachers; similar expressions will surface some time during the meeting. It appears that these cries are increasingly prevalent among seasoned professionals who are respected by their colleagues and are reputed to be master teachers.

Are students really disinterested or are appearances deceiving? Is apathy a new educational problem? If so, is it more common today than a generation ago? These are some questions that need to be answered if we are going to deal with this matter of student apathy.

It seems safe to say that there is in fact widespread apathy in schools today. While apathy is not a phenomenon of this generation, it does appear that the problem is more evident in today's classroom. What can we do about it? To answer that question, it is important to identify some possible causes or contributing factors to this problem:

1. The prominence of television in today's home plays a significant role in shaping the thinking abilities and values, the sense of what is or is not important, and the interest level of today's children. Research is beginning to substantiate what educators have long suggested—extensive television viewing shortens a child's attention span and reduces his ability to be attentive in the classroom. The images projected on the television screen are a continuous series of rapid-fire, fast-moving bits of action that appear as a sequence of related information. All of this is done to hold the viewers' attention.

2. Much of society seems to have adopted a philosophy of education that suggests school must prepare a child to earn a living in the world as an adult. Emphasis in this approach is on subjects that will provide "survival" skills. This approach deemphasizes the

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ability of the child to think critically, the desire to expand the thinking processes, and the necessary stimulation and motivation that promotes investigation and research. It appears that we are moving away from the long standing goal of education which is that we train a child how to live rather than how to make a living.

3. Children are expected to master important concepts, skills, and proficiencies at an earlier age than was formerly thought acceptable. Sometimes children appear to be interested even though they are not yet mature enough to assimilate the concepts into their thinking and learning. Thus many ideas are presented to children before they are really ready to or even should learn them. Even in the social realm, we are pushing children toward adulthood at an earlier age, often with devastating effects on a child's self-concept.

4. The general public has a rather negative attitude toward education's being the vehicle for solving many of today's problems. Education was once thought to be the answer for most of man's problems. The public is disillusioned by the apparent decline in student academic achievement, increasing discipline problems, and the rapidly spiraling costs of education. These attitudes certainly have a noticeable effect in the classroom.

5. Evidence demonstrates that the level of expected achievement has been lowered gradually in an attempt to reduce anxiety, frustration, and failure of students. There are indications that we no longer believe that children will aspire to the expectations of their teachers.

6. Out of despair and frustration, many teachers no longer believe it is their duty or responsibility to motivate children. Because the task is becoming increasingly difficult, many teachers have abdicated their leadership role in this area.

SOLUTIONS POSSIBLE?

Solutions to such problems are not easily identified, and simplistic answers may well cause more difficulty than such answers would solve. A few fundamental thoughts seem to be appropriate.

1. Educators must not weary in their striving for excellence. A basic tenet of Christian education is that "time and talent are a trust from God; therefore, Christian schools must have high levels of achievement." We

APATHY, continued on page 16.

APATHY, *continued from page 15.*

must continue to demand the highest level of competence, the highest level of thinking and insight, the fullest development of individual abilities, and the broadest perspectives of a person's reason for existence. We simply cannot afford the luxury of giving up or despairing.

2. Educators must renew their commitment to the basic belief that each one is called to teach by God Himself. It is a high calling, but a calling that brings with it the assurance that our needs will be supplied, our fears and frustrations allayed, our purposes and sense of direction clarified, and our focus sharpened. Despair is not something we have invented. Read about saints such as Moses, Elijah, or David. For them as for us, God's grace is sufficient only if we are willing to live in that full assurance and conviction. God's "storehouse" of grace is at our disposal. We can muster courage and stamina to meet "the enemy" and overcome those forces that would keep us from teaching as we should.

3. We must strive to work together. Although each professional educator has personal goals, ideals, thoughts, and perspectives, we need to temper these into a common goal, a common purpose, a common effort. We are much more vulnerable to the forces fostering student apathy if we maintain an individualism that is so often apparent. We must seek the good of the cause rather than the good of ourselves. In so doing, a unified stance will enable us to seek solutions that will strengthen our influence; only then will we have greater impact upon community goals, perspectives, and priorities.

The words of our Lord, spoken when He left this earth, are relevant today:

"All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations . . . teaching them to obey all I have commanded you. And surely, I will be with you always, to the very end of the age."

the Asylum

PEP RALLY

H. K. Zoeklicht

"Pep Rally"

Bob Den Denker, scholarly teacher of history at Omni Christian High School, ambled into the faculty room at noon on a sunlit October Friday, filled his styrofoam cup (on which he had earlier etched BDD with his thumbnail) with strong coffee from the almost empty urn, and sat down to listen to the pep assembly through the intercom, affectionately called the "bitchbox." Den Denker had worked hard the night before on a presentation about the Salem Witchcraft Trials for his fifth hour American history class, only to learn on Friday morning that Dr. Rip had cancelled fifth hour classes in favor of a pep assembly. It was an assembly which the history teacher now refused, "on principle," he said, to dignify with his presence, but now his curiosity had gotten the better of him, and he chose to compromise his ideals just a bit by overhearing the goings-on in the gymnasium.

Following up last month's guest editorial on "Sports and the Christian Educator," editor-author Zoeklicht reports on the problem through the eyes (and actions) of one teacher.

The final notes of the jazz band's version of "When the Saints Go Marching In" faded, to be replaced with some static and then the burbling voice of the principal, Dr. Peter Rip.

"Now, uh, let's have it quiet here. I know this is a momentous occasion, but, uh, we need it quiet. That's better . . . Now, first of all I want to congratulate Coach Abbott and the team for a good year so far. Our team is undefeated so far, and I'm sure we'll all agree that they've conducted themselves in fine fashion, reflecting in excellent fashion and fine Christian values we promote here at Omni Christian. And now, on the eve of the big game—homecoming game—with the, uh, er—will one of you teachers please see what's going on under the bleachers over there—with the, uh, the Middlevale Saints—rated first in the state—we want to give the boys a good sendoff. That's why I cancelled classes—to let them know how important we think that game is—and to give them a rousing sendoff. So let's have a good pep meeting now, and let's make a lot of noise at that game tonight."

Bob Den Denker winced. Rip continued.

"Oh, by the way, a couple of things before I introduce our own Coach Abbott. First, Coach Abbott is going to announce, in just a moment, the names of the lovely young ladies who have been selected as Queen and her court. And their escorts too. By the way, I would like to inform those ladies right now that they will be excused from classes this afternoon in order to prepare for the coronation tonight."

Den Denker glared icily at the intercom box, slowly and deliberately crushed his coffee cup into a small wad, and fired it at the green wastebasket across the room. He

PEP RALLY, *continued on page 17.*

missed. Principal Rip went on and on and on; finally he introduced Ren Abbott, popular young coach of the Omni Christian Marauders. Abbott began in low key.

"I just couldn't be prouder of these guys. Hey, I want everyone to know that. What I like about 'em is that they play as a team, not like a bunch of guys trying to be individuals. And as Dr. Rip just said, these guys represent the Christian values that we stand for here in this Christian school. Competition, for example. They know that competition brings out the best in us, and that's how we develop our talents. For another thing. They know that the body is the temple of the Spirit. And, uh, even the guys who never get to play, except in practice, know they are doing their part.

Now Abbott's voice picked up a bit in volume and pitch.

"I'll tell you one thing. These guys may be playing football for us tonight, but through it they are learning to play the great game of life. If I may quote a great coach, who I try every day in every way to imitate, 'Winning isn't everything, it's the *only* thing.' Now, as Christians, we don't go that far maybe, but we know the importance of using our talents to win. Even a tie isn't very satisfactory. As someone once said, 'A tie is like kissing your sister.' "

Den Denker was standing now, pacing up and down the faculty room floor in evident agitation. He was muttering things inaudibly. He kicked with unquestioned authority at the green metal wastebasket which flew in an impressive arch to a soft field goal landing on the sofa. But Ren Abbott, enjoying the rapt attention of his admiring audience, continued. His voice was now full volume.

"Now, as a team we have our work cut out for us tonight. Middlevale is big and fast and quick. But we haven't forgotten whay they did to us last year, have we boys? They're gonna know it tonight. We're gonna hit em hard tonight. We're gonna outhustle em. We're gonna outquick em. We're gonna *beat* em! Abbott's voice dropped.

"But to do that, we need your help. We need your support out in those stands. If you do the job in the stands, we'll do the job out there on the football field."

Den Denker once more muttered something mercifully inaudible. Ren Abbott now changed his subject. He introduced first the members of the Queen's court, praising each one for her beauty and her character and her talent. Then he introduced their "lucky" escorts for the evening. He congratulated the student body on their wise selections. Then he introduced the lucky escort for the Queen. And finally he introduced the Queen.

"And now, and this is what we've been waiting for—right? (Some whistles echoed through the gymnasium—and the faculty room.) And now—the Queen of Omni Christian High—Elaine Arnoldink! Let's give her a big hand! The winner—the most beautiful of the

beautiful—our very own Elaine! I just wanna compliment you voters—you've got good taste, I'm sure we all agree on that. Elaine, congratulations. Terrific. O.K. now. Just remember a few things out there. Beauty, like football talent, is a gift of God. We wanna be sure and give *Him* the glory. . . . All right, guys, *can we win tonight?*"

Great roars filled the auditorium. Ren Abbott said one thing more.

"All right, folks. Our time is about up. I've asked Mr. Vroom to just close our assembly with a word of prayer."



There was some static coming over the loudspeaker, as though someone were adjusting the microphone, and then came John Vroom's unctuous voice.

"Our Heavenly Father, We come unto thee in the noon hour of this day, for to Whom else can we . . ."

The sound stopped. Outraged, Bob Den Denker had briefly tried to yank the speaker from the wall, then, thinking better of it, took his pocket knife and quickly sliced the wire running up the wall to the bitchbox. Satisfied, he stepped into the hall, and, turning his back on the noise of cheering students returning from the gym, he resolutely pushed his way through the outside door and strode outside.

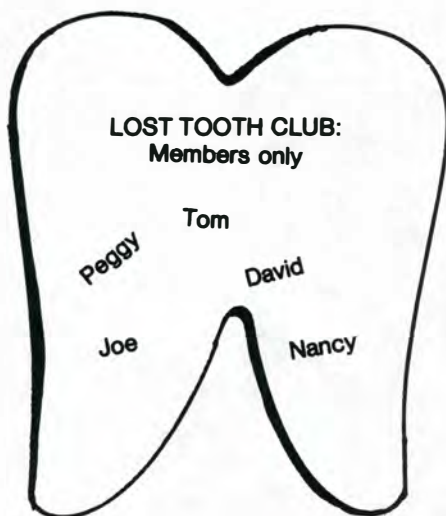


Idea Bank

The format of this page is structured in a way that we hope will invite you to "Clip and File" the ideas suggested. We also invite you to send in your best ideas in order that they may be shared with others.

Wm. Hendricks, Editor Idea Bank

BULLETIN BOARDS



THE LOST TOOTH CLUB

Goal: To make the child who loses one of his teeth feel less self-conscious about his change in appearance.

Materials: A sheet of poster board about 24 x 36 inches.

Procedure: Draw the picture of a large tooth under the caption: LOST TOOTH CLUB: Members only. Hang the poster where it can be left for several months. When a child loses a tooth, he can sign his name on the big tooth and become a member. When his name is up with many others who have also lost a tooth, much of the pain and embarrassment disappears. In fact, pupils may wiggle a loose tooth to make it come out so they can join the club. If more than one tooth is lost, the pupil may sign again.

PLAYGROUND ACTIVITIES

ESKIMO TUG OF WAR

Goal: To provide an enjoyable snow season playground activity that does not involve the throwing of snowballs.

Materials: A length of sturdy rope

Procedure: Have pupils build a snow wall about one foot wide, four feet high and eight feet long with a hole or an arch about two or three feet in diameter in the center. Stretch the rope through the hole with a piece of yarn tied around it to mark the middle of it. Have pupils choose sides and play in the familiar "across the creek" summer version of the game. After "tuggers" are lined up, allow a few minutes to dig foot positions in the snow. After players are ready and the rope is centered, the tug begins. The object is to pull the opposite team through the hole in the snow wall. Getting dragged through or watching the snow fall on someone else is all part of the fun. When one team succeeds in pulling the other through, the wall is repaired and the game begins again.



William Hendricks, the new editor of this column, is in the Education Department, Calvin College, Grand Rapids, Michigan.

The Christian Scholar: An Endangered Species

Charles H. Hill

"I don't want my daughter to be gifted, I want her to be normal!" recently stated a lady missionary and mother who is a linguist and holds a master's degree in mathematics. This statement may signal a deep and increasing problem which is sweeping American Christendom. That problem is anti-intellectualism.

Historic Christianity has stood on both sides of the academic fence. The early church apparently rose rapidly within the academic world, representing a cross-section of the population of that day. As the Dark Ages came, the church provided an enclave of literacy but only for the purpose of its own propagation. To think independently or to explore and expand knowledge was mortally dangerous, as Galileo discovered.

As the Renaissance progressed, however, the organized church again played the role of defender of intellectual excellence and inquiry. The great institutions of higher education in America, Harvard, Yale, Princeton, William and Mary, and many others, have their roots in Christianity and stand today as symbols of excellence.

ANTI-INTELLECTUALISM AND CHRISTIANITY

Indications are strong that the pendulum is swinging back. Christianity may once again represent an anti-intellectualism which will place the church in opposition to academic excellence. There are both long term and relatively recent impairments to Christian scholarship.

Several problems will be discussed here. The first is the erosion of scholarship in Christian colleges. Daniel Moynihan has sounded the alarm by pointing out the increasing dependence of the great private universities upon federal funding for their survival. Such federal monies tend to be in the areas of defense and science. This dependence represents movement away from the traditional melding of religion, philosophy and empirical science to a politically controlled empirical pragmatism. Scholarship staggers under the weight of governmental directives and regulations.

Charles H. Hill is associate professor of education at Sioux Falls College, Sioux Falls, South Dakota.

A second and perhaps more menacing threat to Christian scholarship is the declining college enrollment. With a 25 per cent drop in college enrollments being predicted, college education is a buyer's market, the buyer being the student. Grade extortion is rampant. Two facts of college life are clearly documented, dropping achievement and rising grades. The price a student extracts for the payment of tuition is high grades and entertaining teachers. The picture is made more grim by the realization that the student decline among the middle and upper middle class is more than 30 per cent. In part, these students are being replaced with lower socioeconomic students who are often underachievers. Unfortunately, it is faster and cheaper to lower standards than to provide programs to raise student achievement to meet honest grade criteria. The survival of the small Christian school will increasingly depend upon these low achievers.

Humanism has also taken its toll on Christian scholarship. It is difficult to attack humanism because of the basic emotional appeal it presents. When applying for a teacher position from kindergarten through university, the applicant must profess a commitment to the philosophy of humanism. It is not so much the general philosophy of humanism which concerns us here, but the operation of humanistic values as interpreted by many college teachers. In general, how a student feels about himself and others is more important than what he learns. If honest reporting of learning may give a student lower self-esteem, lower the standard so something positive may be said. Such values lead to a philosophical and political denial of individual levels of academic ability.

Individual freedom is a battle cry of many humanists. Translated to the college campus, particularly to the small, struggling Christian school, freedom has meant capitulation of control of college classes to students. Through critical faculty evaluations, students decide what is relevant (term papers aren't), what are the best modes of instruction (lecture is out), and what is fair

THE CHRISTIAN SCHOLAR, continued on page 20.

grading (high grades, of course). Meritorious teachers are popular teachers and college teaching becomes a popularity contest. Under these circumstances, who but a fool would assign a term paper which demands extensive and critical investigation or ask a test question which requires synthesizing of previously learned facts. Scholarship is reduced to smiles, a series of small group discussions, field trips, and a film festival.

Concomitant with grade extortion and an apparent misapplication of humanism is the scramble to turn institutions of higher education into vocational schools. Most authorities are telling small college presidents that survival of the small Christian school is contingent upon meeting projected employment markets. While scholarliness and employability are not incompatible, students are left, many times, with the idea that scholarliness is being able to put the red nut on the red bolt and to punch the correct button.

What may be underlying this overreaction (of students) to previous wrongs in higher education is an increasing dictatorship of the intellectual proletariat. Intellectually gifted people have never been particularly popular in America. The late Margaret Meade, among others, has noted the acceptance and even insistence on mediocrity. Cries of "teacher's pet," and "apple polisher," follow the student or worker who excels. A recent poll of high school students by the Ganett newspapers asked high school seniors whom they most wanted to imitate. The list of t.v. actors, sports heroes and sex symbols was headed by a comedian who describes himself as wild and crazy. There doesn't appear to be much support in popular American culture for scholarliness.

Within the resurgence of fundamentalist Christianity in America is a special danger to scholarliness. Many Christians confuse Christianity with cultural conservatism. Gifted youth daydream, question everything, are not good followers, are relative loners, and are frighteningly superior in many ways. These characteristics tend to be anathema to all but the most enlightened conservative Christian mind. As national and international situations appear more and more ominous, the person who questions and searches and proposes new solutions will be more and more threatening. Institutions of Christianity, including colleges, will feel pressure from their constituents to teach facts and accepted answers rather than to develop the student's ability to think.

Perhaps the picture is not as gloomy as herein pictured, but Christian scholarliness is certainly in for a struggle.

WHAT CAN BE DONE . . .

Parents and teachers in Christian colleges may do a number of things to support the excellence of Christian scholarship.

Parents build, through setting a model, the value system of most youth. Even when a short sidetrack is taken due to peer pressure, the tendency is to return to the values learned at home (Prov. 22:6). One of the ways parents convey values is in whom they say good things about, to whom they seem to pay the most respect. As Christians we must be careful that we do not worship sports heroes and entertainment figures to the exclusion of all others. Children of all ages should hear complimentary comments concerning teachers, ministers, books, and learning in general. Expressions of interest in new solutions and different ideas, even if they are not believed, will help youth be less fearful of a rapidly changing world.

Homes which send children off to college can do much to support honest Christian scholarship. College faculties must be encouraged to return to a standard in which an average student can expect "C" and the A's are given for really superior work. Parents must express satisfaction with average college work. The college student, who manages to graduate with even a minimum grade average after all, is in terms of scholarly ability thought to be in the top thirty percent or so of the population. Colleges have an obligation to assist struggling students, even to provide tutoring or remedial assistance, but not to make an honor student of everyone. There is an obligation on the part of the church to adequately financially support Christian scholars in the church colleges and expect excellent achievement from them.

Those who operate and support elementary and secondary Christian schools, as well as those who influence the curriculum of the public schools, must exercise caution when considering the "back to basics" movement. There is much merit in emphasizing basic skills. The danger lies in a return to the teaching methodologies of the past. We must not turn our backs on the many advancements which have been made. Adjustments must be made for individual differences. There are educational aims which are far more important than a high ACT score. Standardized tests fail to measure the creative ability which it will take to find a cure for cancer. Fear of punishment by failure will never replace love and patience as motivators for academic achievement. The writer, who graduated from high school in 1955, clearly remembers the fifteen-year-old fifth graders whose lives were lost to society through attitudes which could easily pervade a back-to-basics movement.

Christians, above all people, should hold steady in times of stress. We need not be panicked into a fetal position of blind conservatism nor goaded into destructive radicalism. Honest scholarship is one of God's highest callings.

GRADUATE PROGRAMS

in Christian School Education

Walter E. Hatten

The growth of Protestant Christian Schools in the U.S. and Canada has risen to such proportions that a serious shortage of qualified administrative and teaching personnel exists. At a time when public schools enjoy an oversupply of teaching and administrative people, Christian colleges and universities cannot supply enough specially trained people for those Christian elementary and secondary schools being established in such great numbers.

Those in positions of leadership of this vital ministry are concerned that Christian schools maintain a high level of academic and spiritual excellence. Christian schools must continue to maintain high standards through personnel trained in a solid program of educational leadership which embraces a thorough Christian philosophy of education.

To staff their rapidly expanding teacher training departments and graduate programs, Christian liberal arts colleges and universities are likewise experiencing a need for educationally qualified individuals with sound doctrinal backgrounds.

The importance of Christian scholarship is not only vital to the pulpit but also to the school classroom. For many years the pulpits of fundamental and evangelical Christianity have been bolstered by sound, scholarly seminaries, but Christian schools and colleges have had to depend upon teachers trained in leading secular graduate schools. Although many of the educators trained were committed Christians prior to their

graduate work, they often unwittingly passed along the secularistic philosophy of education learned in graduate school to unsuspecting Christian teacher candidates in their respective Christian colleges and universities.

This crisis in Christian education was not necessarily the fault of the Christian educator, as graduate programs in Christian institutions of higher learning were practically non-existent in fields other than theology. With the 1963 Supreme Court decisions in the U.S. outlawing required prayer and Bible-reading in the public schools, many parents, pastors, and educators began to form Christian schools to counteract the secular drift in the public schools, and thus they created the present need and demand for well-trained Christian educators.

It is imperative that the prospective Christian graduate student in education consider attending a Christian rather than a secular graduate school. Many pastors and Christian school administrators have lamented the fact that many teachers educated in secular rather than Christian colleges and universities must often be "deprogrammed" and retaught the Christian philosophy of education, before they can be best used in Christian schools.

Therefore the Christian graduate student in education should prayerfully consider the offerings in different levels of expertise taught from a Christ-centered approach toward education. The following chart is offered as a contrast between the secular and Christian graduate schools (see Table 1).

Walter E. Hatten is the principal of Grace Heritage Christian School, New London, Connecticut.

GRADUATE PROGRAMS, continued on page 22.

TABLE 1
WHICH GRADUATE SCHOOL: CHRISTIAN OR SECULAR?

SECULAR	CHRISTIAN
1. Truth is relative; man is the source of truth.	1. Truth is absolute; ALL Truth is God's truth.
2. Highly acclaimed educators; most are believers.	2. Dedication and well-trained Christian educators.
3. More prestige, dual value of degrees—public or the Christian school.	3. Less prestige; designed for the Christian school ministry alone.
4. Secularistic philosophy; student chooses own philosophy.	4. Christian philosophy is dictated by the Bible.
5. Trust in accreditation for quality education.	5. Responsible to God for quality of program.
6. Often less rigorous program, accumulation of credits and highly theoretical.	6. Rigorous program; academic and spiritual requirements often more practical.
7. Elevation of human mind; stresses intellectualism.	7. Elevation of mind of Christ; stresses servanthood.
8. Experimentation in search for best methods of instruction; anything that works is good.	8. Use of time-tested methods must be consistent with Biblical view of man.
9. Child-centered approach; child is best determiner of his education; stresses the work of Jean Piaget.	9. Teacher-centered approach; teacher best determiner of child's education; stresses more traditional approach.
10. Considers John Dewey the "Master Educator."	10. Considers Jesus Christ the "Master Teacher."

The writer realizes that it will not be possible for every Christian educator to attend a Christian graduate school for various reasons. However, if a person must attend a secular university, he should be well aware of the program he will encounter and he should work out his Christian philosophy of education before attendance.

The following lists of Christian school graduate pro-

grams have been carefully categorized into the program offered. These schools cover a broad spectrum among conservative Protestant-oriented groups and their inclusion does not reflect the author's endorsement of any school or program. Rather, the lists offer the particular programs of schools found to profess a strong Biblical approach toward education.

I. MASTER'S DEGREE PROGRAMS IN CHRISTIAN SCHOOL ADMINISTRATION

This area has been highly developed and provides the Christian educator with 30-36 hours of graduate level training in school administration, supervision of instruction, Christian philosophy, personnel administration, as

well as, Biblical studies in some programs. Most degree programs may be earned during the summer months or during the regular school year.

- *A. *Azuza Pacific College*, Azuza, CA. (M.A.)
- B. *Biola College*, La Mirada, CA. (M.A.)
- C. *Bob Jones University*, Greenville, SC. (M.S.)
- D. *Grace Graduate School of Theology*, Long Beach, CA. (M.A.)
- E. *Grace Theological Seminary*, Winona Lake, IN. (M.A.)
- F. *Grand Rapids Baptist Seminary*, Grand Rapids, MI. (M.R.E.)
- *G. *Harding University*, Searcy, AK. (M.Ed)

- H. *Hyles-Anderson College*, Crown Point, IN. (M.Ed)
- I. *Liberty Baptist Seminary*, Lynchburg, VA. (M.A.)
- J. *Marantha Baptist Bible College*, Watertown, WI. (M.S.)
- K. *Pensacola Christian College*, Pensacola, FL. (M.S.)
- L. *Reformed Theologian Seminary*, Jackson, MS. (M.Ed)
- M. *Seattle Pacific University*, Seattle, WA. (M.Ed)
- N. *Tennessee Temple University*, Chattanooga, TN. (M.S.)

*Programs are suitable for use in Christian and/or public schools; however, each is taught from a Christ-centered philosophy of education rather than a secularistic point of view.

II. MASTER'S DEGREE PROGRAMS IN CHRISTIAN SCHOOL TEACHING

This area offers the elementary and secondary teacher 30-36 hours in advanced study in their teaching fields as well as methodology, and the Christian philosophy of

education as well as special and physical education in some cases.

- *A. *Azuza Pacific College*, Azuza, CA. (M.A.)
- B. *Biola College*, La Mirada, CA. (M.A.)
- C. *Bob Jones University*, Greenville, SC. (M.S.)
- *D. *Calvin College*, Grand Rapids, MI. (M.A.T.)

- *E. *Harding University*, Searcy, AK. (M.Ed)
- F. *Pensacola Christian College*, Pensacola, FL. (M.S.)
- G. *Seattle Pacific University*, Seattle, WA. (M.Ed)

III. MASTER'S DEGREE PROGRAM IN SCHOOL PERSONNEL SERVICES AND COUNSELING

This area offers a program dealing with advanced courses in psychology, counseling, theories of learning, personnel management and testing. These programs

range from 30-36 hours and may be earned during the summer months or during the regular school year.

- *A. *Azuza Pacific College*, Azuza, CA. (M.A.)
- B. *Bob Jones University*, Greenville, SC. (M.S.)

- C. *Rosemead Graduate School of Professional Psychology*, La Mirada, CA. (M.A.)
- D. *Seattle Pacific University*, Seattle, WA. (M.Ed)

IV. SEMINARY PROGRAMS INVOLVING WORK IN CHRISTIAN SCHOOL EDUCATION

- A. *Bob Jones University Graduate School of Religion*, Greenville, SC. (M.S.)
- B. *California Graduate School of Theology*, Glendale, CA.
- C. *Central Baptist Theological Seminary*, Minneapolis, MN.
- D. *Gordon-Conwell Seminary*, S. Hamilton, MA.
- E. *Grace Graduate School of Theology*, Long Beach, CA.

- F. *Grace Theological Seminary*, Winona Lake, IN.
- G. *Grand Rapids Baptist Seminary*, Grand Rapids, MI.
- H. *Liberty Baptist Seminary*, Lynchburg, VA.
- I. *Reformed Theological Seminary*, Jackson, MS. (M.Ed)
- J. *Talbot Theological Seminary*, La Mirada, CA.
- K. *Temple Baptist Theological Seminary*, Chattanooga, TN.

V. DOCTORAL PROGRAMS IN CHRISTIAN SCHOOL EDUCATION

The following programs are offered for those desiring to teach on the college level in Christian colleges and

universities training teachers for the Christian school movement.

- A. *Bob Jones University*, Greenville, SC. (Ed.D.)
- B. *Grace Graduate School of Theology*, Long Beach, CA. (Ph.D)

- C. *Pensacola Christian College*, Pensacola, FL. (Ph.D)
- D. *Temple Baptist Theological Seminary*, Chattanooga, TN. (D.R.E.)

VI. EXTERNAL GRADUATE PROGRAMS IN CHRISTIAN SCHOOL EDUCATION

Two unique programs are offered to Christian educators who desire to further their education while remaining involved in their present ministries at home. Utilizing the "classroom without walls" concept which allows the instructors to visit an area to present in-depth instruc-

tion to groups, these programs offer practical application of educational theory in the educator's situation. These programs are rigorous and do not offer a fast and substandard means to graduate degrees.

- A. *Freedom University*, Orlando, FL. (MCE) (DCE)
- B. *Luther Rice Seminary*, Jacksonville, FL. (M.Ed.) (Ed.D)

*Programs are suitable for use in Christian and/or public schools; however, each is taught from a Christ-centered philosophy of education rather than a secularistic point of view.

VII. INSTITUTE FOR CHRISTIAN STUDIES TORONTO, ONTARIO

(M. Phil., Ph.D., 1-yr. Certificate.)

The Institute for Christian Studies, adjacent to the University of Toronto, is an interdisciplinary graduate center for research and teaching. The Institute offers study in the philosophy, theory, and history of the following areas: systematic philosophy, history of philosophy, aesthetics, history and historiography,

political theory, philosophical theology, systematic theology, psychology, and socio-economics. Organized along the fashion of British universities, the Institute offers the study of academics from a conservative Christian perspective.

VIII. NATIONAL INSTITUTE OF CHRISTIAN SCHOOL ADMINISTRATION

This Institute is for those not able to attend a Christian graduate school, as well as for present administrators, pastors, board members, and development directors

who desire to gain a better view of the total administration of the Christian school.

IX. FALL CONVENTIONS ON CHRISTIAN SCHOOL EDUCATION

Both conventions and seminars are offered annually by several national and regional Christian school educa-

tional associations. Many hold conventions in various locations.**

**A list of names and addresses will be sent upon request.

One Way Back to the Basics

Let's Bring Back Latin

Johanna Oranje

American education, in a nosedive during the 1970s, needs magic touches to pull itself together in the 1980s. Magic, in this case, is spelled d-i-s-c-i-p-l-i-n-e. And it is also spelled v-a-l-u-e-s and c-o-m-p-e-t-e-n-c-e. . . .

So says Patricia McCormack in a UPI release which appeared in the *Grand Rapids Press* of January 1, 1980. DISCIPLINE—VALUES—COMPETENCE: these can be God-pleasing aims. What would be your response if I suggested a return to foreign languages, especially Latin, as one road we might take?

The demand for relevance, for easy courses, for extra science ever since Sputnik went into orbit—and perhaps even poor teaching—all these have sent foreign language enrollment on a downward spiral. During these same years there has been an alarming drop in SAT scores, especially in verbal competence. Is this a case of cause and effect? Or is it the tricky logic that classicists like to call *post hoc, ergo propter hoc*?

Johanna Oranje teaches foreign languages at South Christian High School, Grand Rapids, Michigan.

There are fascinating studies supporting the beliefs of those who feel there is a causal relationship. Are you aware of the Philadelphia experiment? In 1971 more than 4000 fourth, fifth, and sixth-grade pupils of all backgrounds and abilities received 15 to 20 minutes of daily Latin instruction. At the end of that year, the performance of the fifth-grade Latin pupils on the vocabulary test of the Iowa Tests of Basic Skills was one full year higher than the performance of control pupils who had not studied Latin. When a cut was threatened in 1975, popular demand restored the funds for the program.

Sixth graders in Washington, D.C., who took Latin for one year after not being allowed to begin the study of French or Spanish two years earlier because they were

*Rudolph Masciantonia: Doctoral Cand. Temple University, in *Foreign Language Annals*, Sept., 1977, Vol. 10, No. 4, pp. 375-382. Reprints available from Dr. Waldo Sweet, Dept. of Classical Studies, 2026 Angell Hall, University of Michigan, Ann Arbor, MI 48109.

BACK TO THE BASICS, continued on page 25.

BACK TO THE BASICS, continued from page 24.

not reading at grade level, *came from behind* to achieve significantly higher reading achievement scores in vocabulary, comprehension, and total reading ability. This study by Rita S. Sheridan (quoted in *Classical Outlook*, Nov., 1979) involved 1,132 sixth-grade students from eleven elementary schools, chosen at random and heterogeneously grouped. There was a similar experiment in Indianapolis in 1973-74 with similar results.

Even low achievers are improving their language skills. Knowledge of Latin words expands their vocabulary, since 50% at least of English words are derived from Latin. Because the structure of the language is so different from English, the student becomes more aware of the workings of his own language. L.S. Vygotsky, Russian child psychologist quoted in *Classical World*, Mar., 1974 explains it thus:

A foreign language facilitates mastering the higher forms of the native language. The child learns to see his language as one particular custom among many, to view its phenomena under more general categories, and this leads to awareness of his linguistic operations. Goethe said with truth that 'he who knows no foreign language does not truly know his own.' . . . the ability to comprehend grammatical categories and nuances is a sign of higher thought processes at work, just as the manipulator of the various language skills (reading, writing, speaking in a foreign language or one's own) is operating at a higher level of intellectual competence than the person without them.'

Coming closer to home: when graduates who were in my Latin classes come back to a reunion, even after 20 years, they often remark how much Latin helped to develop their English vocabulary. My present students find great delight in discovering snatches of Latin, sometimes actual Latin, sometimes interesting derivatives, in the newspaper, in magazines, and in the books they read. Ministers fascinated by words and their historical development use Latin roots to bring out the deeper meaning of words.

May I suggest that we *keep Latin in our high school curriculum!* We must revitalize our courses so that students are encouraged to dig deeply, to work hard, in part because they see immediate rewards in the growth of their English vocabulary. William Geiger (*Classical Outlook*, Nov., 1979) has developed a "Practical Latin" course, patterned somewhat on the FLES (Foreign Language in Elementary School) courses, heavy on derivatives, on Classical civilization, on mythology, with oral-aural work, films, records, transparencies, much repetition and reinforcement. Or perhaps some elementary or junior high staffs will dare to try something like the Philadelphia experiment. Material is readily available, as noted previously. Some of the spelling books used in our elementary and junior high schools already have made a beginning, analyzing Latin roots, prefixes and suffixes in English words.

This should also be a boost for college language enrollment. Scholarship cries out for linguists. I had the privilege last year of hearing Dr. Ford Lewis Battles, the great Calvin scholar, talk about the study of Greek and Latin. He made a strong plea for languages for sound scholarship. "Anyone wanting to be a *Calvin* scholar MUST know Latin and French." One has no business doing scholarly research solely via translations.

In the discipline required of the '80's and beyond, *words* are basic—to thinking, to expression, to communication. God reveals Himself through *words*. Encourage students to go back to their linguistic *roots*. Keep *Latin* in the high school curriculum.

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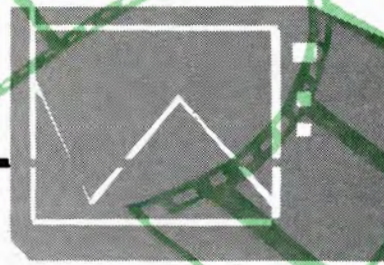
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Media Review



Frederick Nohl

The first four New Testament books don't simply tell the gospel. Rather, they tell it four different ways—"according to" Matthew, Mark, Luke, and John. So if you read the books expecting to find the same information and interpretation in each, you're bound to be disappointed and maybe even confused.

Take Luke, for example. Here was a physician, probably Greek, who set down an "orderly account" of the Christ event so that his friend Theophilus might know "the truth concerning the things of which you have been informed." The result is a book (actually *two* books, for Luke also wrote Theophilus about the acts of the apostles) that presents one Gentile's interpretation of the good news to another, in the process stressing that Jesus is Savior, not only of the Jews, but of all people.

This emphasis, among others, is fascinatingly conveyed in *The Message of Luke*, a 70-frame sound color filmstrip produced by Graded Press. Though designed for older elementary children, the filmstrip can readily be used with younger or older viewers. And this is true of each of its three parts, which deal, in turn, with Jesus' life, death, and resurrection, the early church's growth and problems, and the unique themes played by Luke.

Especially noteworthy is the filmstrip's dramatic, intensely colored art, a product of Czechoslovakia's Miroslav Rada. As Rada explains in a letter to viewers:

Frederick Nohl is a senior editor of NURSING81, a monthly professional journal for nurses published by Intermed Communications, Inc., Horscham, Pennsylvania.

"I wished to draw each picture in such a way that you would feel the spiritual atmosphere of the event. The colors of a picture should express the basic situation of the narrative, whether it is a joyful event or a very serious one, whether the evil is defeated or is victorious for the time."

Thanks partly to Rada's art, you'll be able to use this filmstrip in different ways for years to come. The package, which costs \$8.50, includes a 9-inch record and a Leader's Guide. If your religious supply house doesn't carry it, try a Cokesbury bookstore or regional service center, including the one at 201 Eighth Ave. So., Nashville, TN 37202.



As its title might suggest, *Relationship Builders* is a unique activity book. In fact, it's a unique *two* activity books, one for ages 4 to 8, the other for ages 8 to 12. And each 150-plus-page volume carries the same subtitle: *156 Activities and Games for Building Relationships*.

What makes these paperbacks unique is their emphasis. Authors Joy Wilt and Bill Watson believe in competition, but not the kind that makes winning the prime objective. So they've come up with "varied activities that are competition oriented but emphasize cooperation, being part of a team, fun and trust."

Chapter heads used to categorize the activities are Games, Simulations, Cooking Experience, Drama and Storytelling, Group Projects, and Conversation Games. Complete instructions are given for each activity, including possible variations. Scorekeeping, winning, and losing are discouraged throughout, and teachers are

reminded that "the people participating in the activity are much more important than the activity" itself.

The books list for \$5.95 each. They should be available at your religious supply house. If not, order from Educational Products Division, Word Inc., Waco, TX 76710.

REVIEW, continued on page 27.

Is That You in a Puppet Ministry?



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As an art form, the Western movie has long been in decline. But if some recent Hollywood releases are any indication, the time of revival may be at hand.

If so, as a Christian school teacher you'll want to watch this development. For the Western wields an influence far more powerful than its simplistic good-triumphs-over-evil plot might suggest.

Even Arthur Knight, noted film historian and critic, acknowledges this. Reminiscing about the Western heroes that kept him coming back to Saturday matinees in the Twenties, he once wrote:

"Although I certainly didn't recognize it at the time, my Saturday afternoon heroes were providing me with an ethic, sense of right and wrong that was at least as meaningful as anything I learned in Sunday school the following morning. From them, I learned about chivalry, fair play, loyalty, respect for the opposite sex and the rights of the weak, the difference between right and wrong. Looking back now, I think of those movies as chapbooks, little tracts created to entertain and inform.

"What made them so effective—the only thing that *could* make them so effective—was that I believed implicitly in what they were doing. They seemed to exemplify all the Boy Scout virtues (yes, I was a Boy Scout, too), but placed in a setting where these virtues—of being courteous, kind, loyal, brave, true—were tested from moment to moment."



Pattern books rarely win praise from art educators. And I can well understand why. For they do stifle creativity by tempting users to copy, copy, copy rather than strike out on their artistic own.

Still, for the beginner, pattern books can be most useful, perhaps even a godsend. I think, for example, of the teacher who thinks she can't draw but who'd still like to create a set of flannelgraph figures to accompany tomorrow's Bible story. With a pattern book to guide her, she can make the figures and so give her story telling a decided visual plus.

There are, of course, good pattern books and poor ones. Among the first I'd certainly include Sheila Pigrem's three-volume production appropriately titled *Help, I Can't Draw!* Originally published in England, this collection of "patterns to help teachers illustrate Bible themes" has been republished for North American distribution by Augsburg Publishing House, 426 S. Fifth St., Minneapolis, MN 55415.

The heart of this production is a series of 440 blue-lined illustrations depicting biblical persons, places, and things. By following the instructions in Book 1, teachers can trace, carbon, enlarge, and otherwise reproduce the illustrations. They can also dress up their reproduction by adding color, cloth scraps, or other materials.

Besides a how-to section, Book 1 includes a detailed index and illustrations of 80 action poses and 30 clothing styles. Book 2 contains illustrations showing 87 characters, 49 trades and recreations, 44 occupations, and 11 forms of transport. Pictures of plants and creatures (103) plus buildings and backgrounds (36) make up most of Book 3.

Each book is bound in paper and has 48 large pages. The books cost \$2.95 each, but I'd suggest you consider buying the set for \$6.95, a saving of \$1.90. Your bookstore might carry them; if not, order from the publisher.

If you've read this far, you probably have an above-average interest in media. So I'd urge you to get out a postcard, then use it to request a free place on the mailing list of the University of California Extension Media Center, Berkeley, CA 94720.

Every few years, the Center will mail you a comprehensive catalog listing all their film, video, tape, and other offerings. The current edition, titled *Media Resources 1980-81*, describes some 4,000 titles—all available for rental and about 300 for sale. Offerings cover dozens of categories, including many especially relevant to teachers in Christian schools (e.g., Careers/Vocations, Education/Teacher Training, Peace/Antiwar, Religion/Philosophy).

Also, twice yearly you'll get a copy of the Extension Media Center *Newsletter*. Besides detailing recent Center acquisitions, this easy-reading publication includes articles of concern to media consumers. Thus a recent issue identifies quality short films overlooked by film festivals, at the same time examining the question "Censorship of Nonprint Media: Does It Prevail in Our Public Libraries?"

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A bureaucratic model doesn't quite fit the body of Christ model because in that system there is no interdependence of one member upon the others. The Associative Model doesn't fit either, because when all members are equal there can be no cohesion. This model ignores the existence of a central nervous system in the body.

It is in the role of the central nervous system, as contained in the Biblical model, that the function of administration can be seen in the body of Christ. The administrator is not the Head, for only Christ is the Head. Instead, the administrator is a legitimate member of the body, but with such functions as coordination, selective communication, and direction of other members of the body. When the administrative member is functioning well and the body responds, then the organization is able to meet its goals harmoniously.

Some say the concept of a body of believers and the concept of a fellow-servant do not allow for a hierarchy of authority within the body of Christ. . . . Such a view ignores the fact that a body must have a coordinating mechanism to attain its goals.

Christ did not describe a body of believers in which each member serves in his own way. When the concept of "fellow-servant" is applied to organizations, it should not be taken to mean that the Associative Model is the Biblical Model. That would mean an egalitarian structure, void of authority. Rather, the fellow-servant image should convey the image of the many parts of a body working with concerted effort toward specific goals. The task of concerting these efforts, by coordination and communication, is the task of the administrator.

Put another way, some say the concept of a body of believers and the concept of a fellow-servant do not allow for a hierarchy of authority within the body of Christ. They say the model of employer/employee is totally out of place in the Christian organization. Such a view ignores the fact that a body must have a coordinating mechanism to attain its goals. Such a view also falsely presupposes that Christ ruled out all authority within his body on earth. Rather, Christ prescribed certain standards for the exercise of authority on earth. We are, for example, admonished not to lord it over one another. Clearly, Christian administrators must constantly be on the watch to avoid lording over one another. But equally clearly, this instruction cannot be used to establish an organizational structure void of hierarchy.

It is precisely at this point of the description of organizational structure that the recent impetus to include teachers on the boards of directors of the schools they serve raises the most serious questions. In terms of the image of a body, the teacher serving on the school

board is simultaneously two organs of the body, the one functioning as an implementer and the other as the coordinator/communicator. Christ cautioned us that the eye of his body should not think of itself as the hand. Clearly defined relationships and functions are as important to the well being of the body of Christ as they are in any other organization. Furthermore, it appears that teacher membership on the board falls in line with the purely Associative Model of organizational structure, where each member shares responsibilities, functions, and authority with all others. Here too appears the very antithesis of organization.

CONCLUSION

This brief survey is intended merely to show how some organizations have been structured. No one model is perfect for any situation; in fact, much can be learned from each model. It is important, however, to see the relationships evident in such models and to be able to apply this relationship to the study of school administration. In today's schools it is highly unlikely that a strict implementation of the Classical Model will be effective.

Just as surely as there exists a need for meaningful exercise of authority in our schools, so is it undesirable that school administration be given over the Associative Model.

Rather, within the general framework of bureaucratic organization, there can be greater sensitivity to the questions of human relations and morale without compromising the need to communicate selectively and to coordinate. Also, a meaningful way must be found to involve the staff members in the decision-making process without yielding responsibility for making that final decision. To define such relationships is the continuing task of all who are involved with educational administration and the organizational structure of our schools.

Classroom Boner

Paul Erffmeyer

I had a classroom experience that should be retold, if only for the reason that others may avoid a similar mistake. The episode occurred when I, a new teacher in my first year, was getting ready to expound wisdom to my bright-eyed group of sixth graders. Doug, who sat in the middle row, first seat, loudly whispered to me, "I've got a secret, I've got a secret!" Wishing to demonstrate my authority and use Doug's interruption as an example, I stated, "Doug, we don't have any secrets in this class." Doug thought for a moment and then his eyes lit up. "O.K.," he said, "Your FLY IS OPEN!"

*Paul Erffmeyer, Grade 5,
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PLAN

The key to a good goal program lies not only in developing the right goals, but also in fitting them into the entire program. Once a manager arrives at the desired goals, his first step must be communications. Presenting the goals as a total program to his subordinates is extremely important. Each separate goal is presented to the entire management staff together with an adequate explanation of the implications of each goal for all departments and how each fits into the profit picture.

A typical goal, for example, could indicate a projected \$2,500 annual savings from a well executed conveyor-belt savings program.*

The goal is then assigned to the production superintendent. He in turn reviews it with his subordinates to determine whether or not it is within the realm of possibility. He then must report to the manager. His position may be that a \$2,500 savings is not a realistic goal until a history and adequate records are established for each belt. Once agreement on these matters is reached between the production superintendent and his superior, the goal is "firmed up." During the course of this discussion, the production superintendent indicates how he plans to accomplish this goal.

The goal is then written up in the following format:

General Goal: Establish belt savings program by department.

Specific Sub-goals:

- A. Establish a departmental belt record to include the following: type, specifications, cost, reason for replacement, running time (where applicable), etc. Determine individual belt costs for 1968.
- B. Suggest mechanical improvement for belt savings.
- C. Suggest cleaning methods and schedules.

Time Schedule

- A. Belt record program by April 1, 1969.
- B. Balance (of goal) in 1969.

Composite of Goal

- A. Reduction of lost time will aid budget control.
- B. Concentration of effort to reduce high replacement costs on specific conveyors.
- C. Factual history on the life of each belt within the department.
- D. Savings of \$1,250.00 in belt costs from June 1 through December 31, 1969.

After each sub-goal has been defined in this manner, each is again reviewed in detail in a staff meeting. The purpose is to acquaint all departments with all parts of the total goal program. It becomes clear that many goals are interwoven, and success hinges on cooperation

* A positive goal was selected for an example so the total procedure can be understood and followed in proper sequence.

among related departments. In addition, an overall sense of direction is accomplished when each key manager understands what the total program hopes to accomplish.

Each department head then follows the same procedure with his subordinates, sub-dividing the goals, as well as adding new ones.

OPERATION

One of the many values of an MBO program is that it compels supervisors to sit down periodically with their subordinates to evaluate their performance. This takes place three times a year: in May, September, and a final review in December.

This opportunity opens the door for a detailed personal discussion between supervisor and subordinate. Evaluation of progress made on goals leads to other dialogue. For example, a subordinate can indicate to his supervisor that he does not have the necessary tools to accomplish the desired goal. This type of interchange establishes and builds a rapport between the supervisor and his subordinate and keeps the lines of communication open.

It is important in establishing goals that they be attainable. But, one must have to stretch to obtain the desired goals. The concept of stretch is good for all of us and it is the stretch that makes the difference between doing a job and doing an outstanding job.

REVIEW

The subordinate writes a report indicating the results he has obtained. Goals which he has not been able to realize are included, together with adequate explanation of problems encountered. This lays the foundation for extending the goal another year or for developing a new approach to the problem. The format is as follows:

Goal (General): Establish belt savings program by department.

Sub-Goals Accomplished:

- A. New forms have been prepared and are now in use.
- B. Belt Record Program completed on schedule (April 1, 1969). A system has been established for recording the type of belt, its cost, length, useful life, and reason for replacement on all belts and/or aprons. In addition, daily checks are being made by the operators as to belt and seam condition. These check lists are turned in to the foremen who take necessary corrective measures.
- C. Belt records will enable concerted effort on specific conveyors to reduce costs.
- D. \$1,310.00 savings from June 1 through December 31.

The manager then scores the goals according to an evaluation sheet:

EVALUATION	
Goal — Belt Savings Program	
Evaluation:	
Outstanding — Accomplished difficult goals	_____
Very High — More than exceeded somewhat difficult goals	_____
Satisfactory — Reasonable goals met in a satisfactory manner	_____
Less than Satisfactory — Did not meet difficult goals	_____
Completely Unsatisfactory — Did not meet reasonable goals	_____
Comments: Procedure is a permanent part of the department's record keeping responsibility.	

An annual report is then prepared. It is a composite of each department's program throughout the year, based on the concept of "Plan, Operate, and Review." This is bound in book fashion and a copy is presented to each department head.

Each department head then verbally presents his department's yearly activities at a staff meeting. During the review, results and performance become readily obvious.

EDUCATIONAL MBO

MBO need not be limited to industrial and commercial operations. Can MBO be applied to the financial, administrative, or curricular operations of a Christian school?

A school Board, laying plans for the new school year, may consider a variety of questions:

1. How can we improve the quality of our math program?
2. How will we handle the increased enrollment in 1981 and prepare for a declining trend in 1983?
3. Should the library be expanded?
4. Does the music program require an additional teacher?
5. Is the fine arts program sufficient?
6. Can we reduce textbook costs?

"It won't work," quickly comes to mind, "because this is a school system."

"There is never enough money for the essentials."

Can concepts that have proven successful in the business world be utilized in our school system?

Any of the above questions can be applied to an MBO program. If an objective is not tangible, then human judgment can be applied to the intangible. Agreement *in written form* can produce startling results.

A school board working through an MBO program with its administrator, and then the administrator developing similar follow-through with his faculty, could be a stimulant of major consequence in a school system.

In the business world, the definition of management—getting a job done through people—is without merit unless it can be accomplished at a profit. One of the key measurements of success of a manager is his ability to produce innovative profits. Anything less is "making last year's profits over again." A manager must obtain innovative profits through other people by motivating them beyond their present accomplishments. The real fiber of any organization is the human mind. It must be integrated with other resources, including money, material, and time. Then, with proper planning, goals will be geared toward innovative profits.

Teaching the same subject each year is similar to "making last year's profits over again." Innovative teaching concepts must be accomplished through the teaching staff by motivating teachers beyond their present capacities. Resources of the business world—money, material, and time—are the same tools a school system uses. When any resource begins to diminish the end product must be reevaluated. Quality measurements must be used to measure end products whether they be school, curriculum, students, or a manufactured product. How long does an inferior product stay on the market?

Nine-tenths of an iceberg is below the surface of the water, out of sight. So it is with motivation: a small part is seen and understood, and since the rest is not visible we have a tendency to ignore it. One of the manager's greatest pleasures is to be found in developing additional motivation. Only when a manager takes the time to develop a real understanding of a subordinate's drives and ambitions will the fruits of motivation be realized. Analyzing results to determine what is wrong is emphasizing the negative. Isn't it much wiser to devote more time and effort to determine how to make things better? Remember, the best control is enlightened, involved and committed individuals.

A key to success lies in the area of developing people to accomplish it. It should be pointed out that within this framework, there is a basic difference between *manager* development and *management* development. *Management* development encompasses a function and is a vague, general term that suggests controlling others to accomplish desirable goals. It is somewhat impersonal in its connotation. *Manager* development, on the other hand, is highly personal and this is as it should be. This development is directed towards changing behavior on a job so as to increase personal effectiveness. Since this is a personal process involving someone's growing on the job, it directs attention to real life situations instead of a formalized training program.

M.B.O., continued on page 31.

As a key manager or administrator you want to grow in personal effectiveness on the job. So do the people who work for you. Your responsibility then lies in the area of directing this desire to its fullest potential. The changes you observe in your responsibilities are tangible changes and these can be observed daily. The people you direct will also continue to change; they constantly change as they meet new experiences. Managers must be challenged to capitalize on the continual process of change that takes place in people. It is not a matter of "today we develop a manager; tomorrow we don't." The point is that this change goes on continually.

The key to *manager* development is to harness the power of continuous change and to direct and motivate it properly. Are Christian school boards, administrators, and faculties ready to accept this challenge? Planning an MBO program is relatively simple. It means that we, as school board members, administrators, or teachers, must systematically plan what we desire to accomplish in a given period of time.

As Christian parents, we are proud of the Christian school system. Striving for excellence in education is our goal, and it should be. MBO provides additional opportunities for excellence . . . by using our God-given talents more effectively.

Education never saved anyone



ICS

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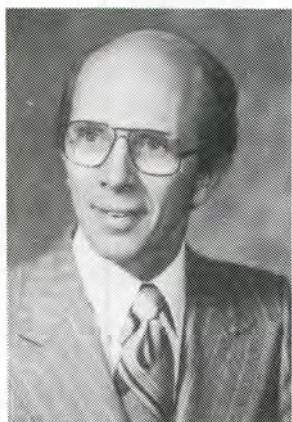
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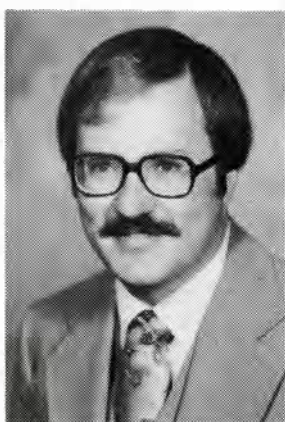
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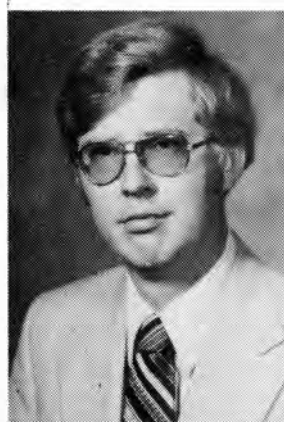
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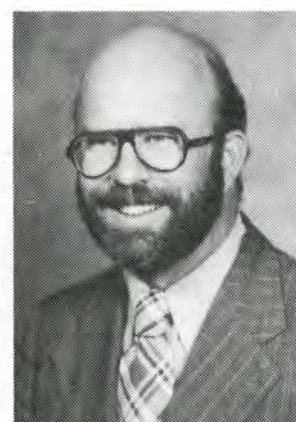
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