

# **Christian Educators Journal**

Volume 20, Number 4

April / May, 1981



## **PERSONALIZING EDUCATION**

# Before Being Evaluated

Elspeth Campbell Murphy

*Well, Father, I am a little nervous,  
but an hour from now  
it will all be behind me.*

*An hour from now  
I'll look back and smile.  
And I'll think with relief,  
"Well, that wasn't so bad!  
The lesson went smoothly,  
the kids were attentive,  
the principal was impressed.  
Not bad at all."*

*An hour from now  
it will all be behind me.*

*An hour from now  
I'll look back and smile.*

*I hope.*

*From CHALKDUST: Prayer Meditations for Teachers by Elspeth Campbell  
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## ABOUT THE COVER

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The Greek letter PSI, the first letter of the Greek word *pysche* (the mind), traditionally signifies the discipline of psychology. The color red symbolizes emotion; blue, rationality; and white, peace through the Holy Spirit.

### DORDT COLLEGE *Psychology* banner

Represented here is man, the crown of creation, reaching into his own "selfhood," attempting to unravel the mystery of his own functioning as a creature of God.

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## CONTENTS

- 2 BEFORE BEING EVALUATED—  
Poetry *Elsbeth Campbell Murphy*
- 4 STRESS REDUCTION—  
Editorial *Lillian V. Grissen*
- 6 READER RESPONSE—  
*Letters from Zuidema, Van Brummelen, Hoeks, Starkenburg*
- 8 PERSONALIZING EDUCATION—  
Feature Article *Agnes Struik*
- 10 PEDAGOGUES, PUPILS—AND PERSONS?—  
*H. K. Zoeklicht*
- 12 CHANGING TRADITION IN UNTRADITIONAL WAYS—  
Article *Lorna Van Gilst*
- 15 FREEDOM TO FAIL—  
Article *Gary Sinclair*
- 17 AFFECTING LIVES WITH LANGUAGE—  
Article *Joel R. Brouwer*
- 20 STRESS: It Need Not Go With the Job—  
Article *Rodney De Boer*
- 21 COMPOUNDED INTEREST—  
Article *David Larsen*
- 22 LESSON LEARNED—  
Poetry *Fred Wind*
- 24 TEACHING OUTSIDE THE CLASSROOM—  
Article *Arthur Tuls, Jr.*
- 26 PERSONALIZING READING—  
Feature Article *Tena Siebenga*
- 31 INDEX TO VOLUME 20

#### 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

## Stress Reduction

Some time ago an educator, retired after forty years of successful Christian school teaching, said, "Sure, there's a difference between teachers today and those of thirty years ago. We received parent, community and student respect and very little salary; today's teachers receive a good salary and very little respect."

We sometimes wonder how much respect, how much psychic pay is still available to teachers. Thousands of teachers annually receive more physical, verbal, and emotional abuse than they can handle, and they drop out because they have burned out.

Although Christian school pupils are children of concerned parents who appreciate the school's insistence on discipline, respect, and achievement, many Christian teachers too continue in their "jobs," anger and frustration deeply buried, or pain and loneliness gnawing. Or, frequently, they burn out. Such situations exist but often are misspoken or not spoken of.

Small wonder. So much responsibility. Many of the nation's ills are blamed on the schools and the teachers. Schools must include more basics and knowledge, more relevance, and personalizing, more this and more that. Teachers must:

- be more competent, more able to enforce discipline, more demanding, more exciting, more challenging, and more cautious (if a lawsuit is to be avoided).
- be the mother, dad, pal, counselor, nurse, scientist, or social worker for many students.
- be well acquainted with career education, special education, compensatory education, bilingual education or English as a second language, and be able to teach Bible.
- be a model church member, a model citizen, and a model super-being.

No teacher bears the burden of all these requirements all of the time, but some teachers bear all of them part of the time, and many bear more than their share too much of the time. Christ never said, "Ye are the sugar of the world," but somehow everybody expects teachers to be so sweet. We want sugar, but often we need salt. Both are useful, but too much sugar does create its own problems.

Responsibilities without adequate means to execute them often cause teachers to dwell on their own shortcomings and weaknesses. This leads to self-condemna-

tion, stress, tension, fatigue, and depression. Hardly a surprise, then, that conscientious teachers burn out! Teachers need to care about themselves and each other. Teachers need to realize that they are *human* beings, frail ones at that. They hurt sometimes, sometimes badly. They need recognition and praise for work done well and faithfully. Sometimes teachers and administrators hurt each other, not purposely but often unwittingly and painfully. Indeed, Christians who work together for a common cause sometimes inflict life's greatest hurts on one another.

Sometimes teachers cannot cope with stress that in education seems to be an occupational hazard. A Christian counselor who specializes in serving educators once explained two aphorisms which can help *partly* to relieve the stress created by the situations often found in Christian schools.

### I

#### No responsibility without authority.

So often one's responsibilities become heavy and confusing and the conscientious teacher wonders whether continuing his efforts is sanctification or stupidity. *No responsibility without authority* is a phrase each teacher should analyze for himself when work and life become too difficult, too stressful to handle. Insufficient authority to make decisions necessary to fulfill or carry out assigned responsibilities frustrates one's soul. For example:

You are responsible for the all-school spring program but you are given inadequate time for the required number of rehearsals. Unless you have the authority to determine the hours needed for the rehearsal you should not accept responsibility for preparing a quality program.

Some parents refuse to get outside professional help for their child, and you know you have neither time nor training to help him. Besides, you have twenty-four additional students in the class. If you lack authority to do what is best for the entire class, you cannot accept responsibility for the best education of your entire class.

*No responsibility without authority* sounds simple, but its practice requires skill, courage, and determination. You may not accept blame for end results when authority to make necessary innovations, procedures, and plans is denied to you.

### II

#### No work without pay.

This adage sounds more simple than the first. It sounds a bit un-Christian too. But "pay" here does not mean money for overtime! Pay is that joy that you and only you know for work well done. It is psychic pay, the pay that replenishes the spirit. It is the reward from the "it-is-more-blessed-to-give-than-receive" principle. It replaces a damaging sanctimonious martyr-complex that "Christians must always do what is right" or "At least Christ knows I am doing this."



Teachers must be honest; lying to one's self is easy. No one can determine another's psychic pay scale. False modesty plays havoc with our pay scale. We may say we do not need that kind of pay, but an honest, careful appraisal of ourselves will reveal that we are mistaking only ourselves when we squelch careful consideration of responsibility and pay scales. Responsibilities and wages are essential components of happy work.

God asks us to accept our responsibilities, but He provides his own remuneration. He wants us to enjoy Him. He pays well. Sometimes responsibilities expand much faster than the authority necessary to carry them out. Often there is far too much work and far too little psychic pay. Stress, frustration, and pain then become the negative wages.

If we assume tasks and responsibilities without the necessary authority to execute our assignment, we do not honor God. It is more like worshipping a false god, a buddha. And, said this counselor to teachers, if you see a buddha on the road, kill it (a book title, by the way). A false god must be destroyed.

Stress and tension can be painful and debilitating. There are times when help, even professional help, may be needed. Too often I have seen the buddha of pride blocking the path of a hurting colleague. To seek help for a hurting ulcer is respectable; an ulcer is real, it is physical. But to seek help for a hurting psyche, which is real and often much more painful, is a display of weakness, a taboo, a secret, a shame. Such things ought not to be.

Too often this leads to teacher burnout.

L.V.G.

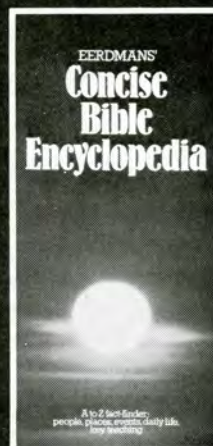
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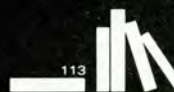
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# READER RESPONSE

## Christian Education and Sports

Editor,

I would like to commend my colleague, Wallace Bratt, and you on your attempt to challenge the Christian community to evaluate the relationship of sport to Christian education. It is high time that we avoid simply accepting the secular model of sport programs and strive to form a distinctive Christian model.

I am in agreement with some of the answers given to the questions posed by Dr. Bratt (e.g. Christian schools ought not to be sport palaces; the teacher/coach is often so busy that he/she cannot do a good job at either teaching or coaching; sports are fun—a potentially healthy outlet for the energies of young people; we should be troubled when an athlete chooses a secular college first of all because of its presumably superior athletic program; using the Christian faith to buttress one's involvement in competitive athletics can be risky.) However, I must, for the sake of those of us who are directly involved in coaching and who will daily wrestle with the issues raised in the editorial, state that I believe there is an alternative to the perspective suggested by Dr. Bratt. If I read him correctly he is saying that the educational enterprise is to be prominent in our Christian schools and that sports can hardly fit into this education enterprise except as sports are a healthy release for the energies of young people. I would hold out as an alternative position that the Christian community support the perspectives recently adopted by the Grand Rapids Christian School Association\* as a position state-

ment for the interschool program in their schools. The GRCSA statement says that the interscholastic program shall be an integral part of the total school program. The perspective statement goes on to say that athletics can and must be educational; athletics can be and are recreational; athletics can and must remain promotional of a Christian value structure; athletics can and must remain an extension of other physical education offerings; and athletics are readiness-oriented, meaning that athletic programs at various grade levels need be structured differently. I judge that what is fundamentally different between the position stated by Dr. Bratt and that entailed in the GRCSA statements is the definition of Christian education. Dr. Bratt seems to feel that Christian education means training the mind while I judge the GRCSA implies that education can and must be extended to other life experiences which may have an influence on preparing students for living out the Christian life in contemporary society. I must confess that I have a great respect for the "classical mind" but also have a challenge on my heart for "Christian personhood."

I know at this point I can rightly be accused of accepting the same old justifications for competitive sports that Dr. Bratt has suggested have worn thin. Well, I think we must not only pen these justifications but be working at developing models for the position statements given in the GRCSA report. I would challenge each person struggling with the issue of sports and Christian education to be about that task. I hope, the Lord willing, to be able to visit many Christian schools during the second semester of this academic year as part of a sabbatical leave project from Calvin College and a Chautauqua experience sponsored by Christian Schools International. I challenge all of us to a further evaluation of how we as Christians ought to look at competitive

athletics. I would hope that future editorials in this journal can communicate a distinctively Christian perspective. I for one believe that there is a setting in which sports can be used as a vehicle for helping us carry out the stated goals of Christian education.

Marvin Zuidema,  
Physical Education Department,  
Calvin College

## All Teachers Need Bible!

Editor,

Not anyone can teach Bible!

That conclusion, in your October/November 1980 issue of *Christian Educators Journal* is right on! We certainly do need more teachers who have minors or majors in Biblical studies, especially at the high school level.

However, there is another aspect to the question that you did not consider in your editorial. For *all* of our teachers at the elementary and many at the junior high level will continue to be required to teach Biblical studies. Moreover, I know a number of high school teachers who would be loathe to give up teaching Bible—even though they do not have a broad academic background in it. Biblical studies gives them an excellent opportunity to explore and discuss the norms and insights of God's Word with their students. The study of and submission to the Word helps them forge a Christian community in the classroom. For instance, mathematics and science teachers sometimes establish deeper and more meaningful relations with their students if they also teach Biblical studies to one or two classes.

Perhaps Christian colleges should investigate whether *all* education stu-

\*GRCSA Report available upon request from Grand Rapids Christian School Association, 1812 Sylvan Avenue, S.E., Grand Rapids, Michigan, 49506.

dents should be required to take a course in the methodology of Biblical studies—besides the other Bible courses they take. If more teachers were thoroughly prepared in the teaching of Biblical studies, then teachers with majors or minors in that area could act as master teachers or consultants to the rest of the staff and be responsible for the overall planning of the Biblical studies curriculum.

Not anyone can teach Bible—true enough. But a majority of our teachers should be prepared to do so when they graduate from a Christian college.

Harro Van Brummelen,  
Education Coordinator  
Society of Christian Schools  
in British Columbia, Canada

## CALVIN: We Do Prepare Bible Teachers

Editor:

I surely agree with you that "Not anyone can teach Bible!" Nor should every teacher be asked to teach Bible in the schools. Christian schools surely do need more teachers who are specially prepared to teach the Bible. Please allow me to inform *CEJ* readers about what Calvin College offers in Biblical studies to teacher education students and graduates.

Already in the 1960's Calvin applied to the State of Michigan Department of Education for permission to certify students with a major in biblical studies. After a lengthy period of application, reapplication, visitation, and negotiation, the State authorities in 1972 permitted us to certify a seven course minor called the "Academic Study of Religion." Though certain courses such as "Introduction to Religion Studies," "World Religions" and "Contemporary American Religious Situation" are required of students who elect to take this minor, our core course in "Biblical Theology" is usually taken in addition and prior to the minor sequence. Moreover, at least three or four of the remaining courses of the seven in the minor program may be taken by candidates for Bible teaching positions in the areas of biblical studies and related areas such as archeology, ancient Near Eastern history, and ethics. Opportunity is provided for

directed teaching in Bible if the student elects to do so in her is his minor field. We have had a significant number of future teachers who opted for this certifiable minor program (about 60 since 1972) and about one third of these persons are presently teaching Bible or religion courses in Christian junior and senior high schools in North America. So Calvin College indeed offers a certifiable teaching minor in which one can take up to 18 semester hours in biblical and theological areas including one "capstone" course which focuses on curriculum and teaching of Bible in the schools. We wish that we could offer a certifiable *major* in biblical studies but the Michigan Department of Education will not permit such. Perhaps our Christian colleges should devise a "certification" or "competency" status for persons who wish to teach only Bible in Christian schools.

Beyond our undergraduate minor, Calvin offers a concentration in biblical studies to candidates in the Master of Arts in Teaching (MAT) program. Of the minimum MAT requirements of 9 courses (31.5 semester hours), a concentration in biblical studies includes at least three advanced courses in the biblical field, one advanced course in perspectives on and the pedagogy of Bible teaching, and a course devoted to the design and development of a practical project having to do with Bible curriculum and teaching. This MAT concentration may be pursued by any graduate teacher who desires to be more fully equipped to teach the Bible in Christian schools. Presently twelve experienced teachers are enrolled in our

MAT biblical studies concentration; three more have recently completed their MAT studies.

We believe that our undergraduate and graduate programs in biblical studies are qualifying persons to teach the written Word faithfully and with academic respectability. We would be pleased to enroll many more candidates in these programs in order to meet the need for more competent Bible teachers.

Henry J. Hoeks

Editor,

I guess it's about time I write and tell you how much I enjoyed reading the Oct./Nov. issue of the *Christian Educators Journal*. It is the first issue I have ever read and truly won't be the last. Your short speech at the Tri-State Convention got me interested and when I found it in our school's office, I quickly began reading it.

The two poems by E. Campbell Murphy were a special blessing to me. "In Praise of Learning" was helpful in articulating the reasons why I'm teaching these subjects. My students and I shared this poem together during one of our Social Studies classes. They also enjoyed it and had other insights into the "why" of certain subjects. They specifically remembered lines from the poem a couple of weeks after we read it when the subject came up again.

Thank you for this splendid publication.

Ed Starkenburg  
Inwood (Iowa) Christian School



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# Personalizing Education

Agnes Struik

For years children were unrecognized. They were considered miniature adults, exploited in factories, and required to bring in meager earnings along with their parents. Finally, through child labor laws and other developments, children were placed in a class of their own. Since then, children have never been viewed as whole and complete people. Many of us still have never viewed them as imagebearers who could fulfil their calling to love their neighbor as themselves in their own childlike way. In "The Year of the Child" we lauded, proclaimed, and celebrated children, but at the same time we too often belittled children in our classrooms. We couldn't let them be children—painting, drawing, writing, acting, loving, and laughing in their own childlike way. Instead we pushed and urged children to be good, to be polite, to write correctly, and to paint trees green instead of pink. We could not see them as children but as incomplete human beings whom we must shape into responsible, serious, and dedicated adults. We saw children in terms of what they would *become* rather than who they were. I have often heard teachers talk of giving students perspective, equipping them to *become* members of a Christian community so that "when they get out of school they can be of service in the Kingdom of God." How ironic, when Isaiah expresses the coming of God's kingdom as being brought in by a little child and when Jesus said "Suffer the little children to come unto Me for of such is the Kingdom of Heaven." (Mark 10:14).

Instead of viewing children as incomplete and unable to contribute to adult life, we should "become like children" and experience the imagination, joyfulness, spontaneity and creative excitement of living that we knew as children. We need to experience trust, openness and adventure that enables us to reach out to others, to explore, to invent, to create, to try out new things and to live with joy and celebration. I am not advocating an abandonment of responsibility, but adults often lose this childlike spontaneity and excitement about life when they become so serious, so responsible, so intellectual, so rational, so logical, and so important. We try to control life and fail to live with childlike dependence on God. We lack emotion, passion, and

openness to the Creator and to each other. We fail to integrate all aspects of our life into a vibrant, dynamic Christian lifestyle—the abundant life in Jesus Christ.

Believing that children have much to offer adults, believing that children have a calling to respond to the Word of the Lord just as adults do, and believing that this calling remains the same throughout all of life (but is determined by the developmental stage at which each child finds himself), I can view children as being fully human and fully able to respond to God's call.

## IMPLICATIONS

What are the implications of this view of children for the classroom? I share briefly some changes which occurred in my classroom as these ideas came into practice.

1. *Developmental levels.* Once I realized what I wanted for the students I also realized my curriculum content would have to take into consideration the developmental levels of my students and that I would have to personalize education.

When I was teaching primary, I realized children wanted to know: How come? Why does a balloon float up? How come the letters come on the paper when you press the buttons on the typewriter? What would happen if I planted this seed? How come this geranium moved toward the window? Why do birds fly south? Where do babies come from? How come Jeanette's daddy doesn't live with them anymore?

**Am I worth anything? Will I ever get a date? Why do I have to get pimples?**

Therefore the curriculum was structured so that children could explore, experience, grow things, measure things, talk, question, and find some answers to the wonder of the world around them. They couldn't see connections or relationships yet, but the groundwork was laid so that they began to realize the family is a place of rest for them and the other members, but as their relationships grow they can begin to move outside the nuclear family and see that Mom and Dad need Aunt Jean and Uncle Bob and that they need doctors and bakers and garage mechanics. Later they discover their place and task in the family and see that family members have a task broader than just the family.

*Agnes Struik is a teacher at the Toronto Central Christian School and is a classroom consultant for the Curriculum Development Center of Toronto, Canada.*



When I taught grades seven and eight, students were asking: Who am I? Where am I going? Am I worth anything? Will I ever get a date? Why do I have to get pimples? Why do I have to go to school? Will I ever get a job when I'm out of here?

Curriculum here should place a lot of stress on questions of identity, direction, underlying ways of life. This can be done by themes centered on growing up, relationships, love, marriage, caring for one another, developing friends and relationships. Often we could get at these things by studying another culture. We touched on all parts of life in that culture; then I asked: How do I worship? How do I love? How do I relate to my family members? How do I view education, economy, etc.?

2. *Respect.* Closely related to the developmental level comes respect for the integrity and selfhood of the child. In my classes I had Arthur who had a learning disability, Dean who thought teachers were in school to do the work for him, Valerie who didn't think she had to work with anyone else, George who became very tense and Berni who talked all the time, Evelyn who thought she never did anything right, and Carolyn who felt she was a flop in sports. In other words, there were not only children at different developmental levels, but also students with different mental abilities, attitudes, abilities to withstand tension and children with high or low self esteem. As much as I could, I provided educational experiences so that the child was respected in each of his dimensions of life.

**We couldn't let them be children—painting, drawing, writing, acting, loving, and laughing in their own childlike way. Instead we pushed and urged children to be good, to be polite, to write correctly, and to paint trees green instead of pink.**

Through drama and puppetry, storywriting, painting, etc., children could learn to recognize their own strengths and limitations. Students could acquire confidence, a sense of self and an understanding of their place and task in life. I hoped they would integrate their life, actions, thoughts, beliefs and feelings as they responded to the world around them.

I know from my own experiences that developing maturity, responsibility and a good sense of self esteem enables children to confidently assume their calling in life.

3. *"Conferencing" with students.* In order to meet both the needs of myself and my students, I began to personalize my classroom experiences with the children.

Judy was doing a project on birds. Judy and I sat together, talked about her project, determined the goals and scope of the project, talked about the deadline, books to use and ways in which she could make the project interesting. Then Judy was personally responsible to carry out her task. If she got stuck, she was expected to

check with me. I checked often with the students. Sometimes this was done with an individual or sometimes with three or four students. Their projects involved making, experimenting, reading, writing, listening, painting, drawing, making music, etc. The children were able to test, check, reject or accept, or deepen their knowledge in a personal way. Always, always, time was given for children to share and respond to each other's projects. A child cannot "firm up" his vision, his view of himself, his beliefs etc., unless he can test his findings with his classmates in an accepting atmosphere.

4. *Community of learners.* I believe very strongly in the community of learners. I provided experiences in my classroom for interpersonal and group interaction. Students worked together on projects; they shared their findings with the whole class, and they and the others reflected and responded to the projects. Sharing encouraged students to have mutual concern and a supportive relationship with one another as they struggled through their learning. They became sensitive to ways in which they help each other. They began to appreciate each other's talents and insights. They began to experience Christian community.

5. *Discipline.* I had to change my idea that good discipline meant having good control over students. Discipline comes from the word *discipling* which means "to lead and guide." I had to encourage children to take responsibility for their own behavior and learning while they built a frame of reference for their lives. This meant I had to confront students with their behavior and help them to redirect it.

6. *Setting limits.* I had to set limits. The children and I did this together. We talked about acceptable behavior at learning centers, the number of people in the library corner, where we could store materials, quiet areas and behavior in them. I found that involving children in setting limits decreased organization and behavioral problems. The children were much more ready to keep their own rules than rules "laid" upon them by some higher authority. These limits also had to be continually responded to and changed if necessary.

7. *The place of skills.* I had to decide if skills were not the major part of my curriculum what place they did have. Every discipline requires skills. Skills must be learned if students are to know the world and themselves. I know that skills in themselves do not bring meaning to children's lives. Therefore I organized the skills as aids to content by using charts, graphs, files, skill charts, etc.

## CONCLUSION

These are some of the things that changed in my classroom. I know I don't have all the answers and I know I have made mistakes, but I am also keenly aware that God has led me from a time when I never wanted to teach to a time when I can share with you my strug-

PERSONALIZING EDUCATION, *continued on p. 10.*



gling to "work out my salvation" in education, and I know that God has sanctified my work. I moved from hearing the Word for education, from talking about it, to doing it and I know there can be "Joy in Learning". I know kids *can* be happy in school. I know that children can experience the fullness of salvation in Jesus Christ as they live with me in the classroom.

I know we as teachers will make mistakes and we sometimes bump against brick walls, but I also know that the most God calls us to do is to be faithful as we live in his presence and join together as equals to enhance and enliven each other in being Christian. I know that I cannot give children an education, a vision or faith, but I know I can live education with them and I thank God for the opportunity to do so.



## the Asylum

### Pedagogues, Pupils—and Persons?

H. K. Zoeklicht

It was a drizzly, tired Wednesday, the kind of day when students and teachers feel little tolerance for each other or for the whole idea of academic education. But it was noon hour now. The Omni Christian gym and hallways were crowded with young, vital bodies and alert minds, intent for the moment more on basketballs and bouncing bodies and casual strollers and stories of dates than they had been all morning on facts and figures and formulas on pale, printed pages.

And then there was the Asylum, blissful retreat for tired and tiresome teachers. The midweek blues hung heavily in the room. John Vroom, platitudinous Bible teacher, seemed to chew his bologna sandwich with less gusto than usual. Even Lucy Bright, pert and pretty English teacher, stared dully at a student composition titled "I Want to Become a Teacher." And Bob Den Denker, the reflective history teacher, occupied himself with the rather frivolous task of carving up his empty styrofoam cup.

Clearly, the Asylum was ripe for action; even a slight ripple of a rumor might serve to animate the group for at least two more hours of teaching.

The catalyst soon appeared in the form of Ginny Traansma, striding up to Lucy, waving a bunch of computer print-out sheets in her hand, and crying out: "Guess what, the results are back already!"

Ginny pulled up a chair next to Lucy, and the two busied themselves over the sheets while other Asylum sitters cast curious glances their way.

*H. K. Zoeklicht, a serious pedagogue, continues his wry observations in the faculty lounge.*

John Vroom had just filled his cheeks with a blob of angel food cake, his favorite, but somehow managed to squeeze through a query: "You two enter a national dating service or something?" John's tongue quickly pushed the soggy cake down his gullet, and while he began to roll the remaining piece of spongy cake between beefy hands into another blob, he asked again, "What are you two so all fired up about?" Ginny looked up to face her questioner, only to watch John throw the now-flattened wad of cake up above his head, open his cavernous mouth, and neatly catching the descending delicacy between his teeth.

"Now I know what *Jaws* was all about, and I guess I didn't miss much," observed Ginny dryly. "Really John, you should join the circus, you could put on quite a side show. But for your information, what Lucy and I are looking at are the results of a questionnaire we gave to all our classes. Still interested?"

But Vroom turned away in disgust. "I don't believe in wasting time and money with questionnaires and surveys," he snorted in derision. "And if you are stupid enough to put any stock in it, then I have nothing more to say to you."

"Good," said Lucy tartly, "then maybe you'll listen to this for a bit, because I think these results do have something to say to you, and to all of us." She looked around the room before continuing.

"Assuming that Gin's classes and mine are fairly representative, almost 15% of Omni students say they have no friends, 25% say they don't pray on any regular



basis, 60% have never had a personal, friendly conversation with a teacher, 59% have no idea what they might or would like to be doing ten years from now, 41% feel they aren't doing well in school, and almost 50% often wonder whether life is worth living. Is that enough, or do you want me to go on?"

Bob DenDenker had been listening intently and now responded. "That confirms my fears I haven't had the gumption to verify. For too many kids the high school years are a wasteland." There was a pained expression on his face as he stared morosely at the carved-up cup in his hand.

Ginny asked the question nearly everybody was feeling: "But what can we do?"

Vroom's answer was quick: "Nothing. In the first place, statistics can't be trusted: you should know that you can't trust anything a high school kid tells you, least of all on a questionnaire, so those statistics don't mean anything. And in the second place, you should know enough about Kuyperian sphere sovereignty to realize that the school's business is education, pure and simple. What matters is what kids know, not how they feel, for Pete's sake."

"I don't think it's quite that pure and simple, John," responded DenDenker. "I don't think any of us would say that the school can or even must try to rectify all the failures of the home, church, community, or society. But we can't ignore them either. Besides, we've got failures of our own to face up to."

"Speak for yourself, Bob, and I pray that confession will be good for your soul," encouraged John snidely.

Ignoring Vroom, DenDenker continued, "I'm just thinking out loud now, but, you know, I've never made it a policy to try to get to know each of my students, not just as pupils but as persons too. It's such a natural trap to just think of them as learners, as names in a grade book or on a class roster."

"Right," agreed Lucy. "But it works both ways, doesn't it? Students too see us as teachers first. In fact, often that's the only way they see us. I'm not Lucy Bright, I'm Miss Bright-the-English-teacher."

"Of course! We all tend to see and treat each other according to roles, and we've got to change that. The role is there, of course, and it has to be, but it should be practiced in the context of a fuller identity. I'm not sure how to say it. Somehow we, as students and teachers, have to learn to more fully express our common humanity."

"Any ideas, Bob?" inquired Ginny hopefully.

"Oh, I don't know, Gin, that's always the hardest part. But this is what I'm thinking. Too often I've been just a history teacher. What I want to start doing is to occasionally converse with the whole class about things that matter to me; to let's say take ten or fifteen minutes every once in a while and tell the students in a very personal way what I think about the lives of such people as Elvis Presley and John Lennon, or what I think

about work and worth, or about the first signs of spring, or about sexual promiscuity, or about Darth Vader, or about believing in Christ. I've rarely done that, you know, and I think that's been a failure."

"You forget what's basic around here," reacted John Vroom irritably. "Filling their minds with history, that's basic, and from a Christian perspective, which goes without saying. What Bob DenDenker thinks about the price of tea in China is not basic. Do that on your own time, if you need that sort of thing."

Lucy turned to Vroom with flashing brown eyes. "John, you often sound like you've forgotten the most basic of all: the second commandment, which, I believe, is 'like unto the first.' Then, turning back to Bob, "I think that's a good idea, and I hope I can feel free enough to try that. But there are also all those students who don't think they're doing well in school. That's been bothering me too. The problem is, how can we best encourage each student to perform according to his level of ability without making it impossible for some and too easy for others."

"And the solution?" asked Bob smilingly.

"I wish I knew. Somehow we need to work with different sets of expectations. I should be able to make it possible for a Julie Sloo to succeed as well on her level of ability as for Tom Pienter on his. Which means that I'll have to build some individualization into my assignments and tasks."

"What does that mean, Miss Bright?" asked Matt De Wit skeptically from one corner of the room.

"I'm not sure yet. Maybe what I'll need to do is talk to every student personally and decide with that student what level of achievement would be most appropriate and fair for him or her. My assignments and tests would then have to include various levels of difficulty, like A, B, and C."

"So some kids would always get the A's and some always the C's?" challenged Matt.

"Not necessarily. The A-level student would get the A only if he performed well. Same with the C-student. Besides, a student should always be free to choose the level, although I would want to talk to the A student who because of laziness would choose the B or C level of work."

"But what have you changed? The A student will still get his A's and the C student his C's. Why all the fuss?" retorted Matt.

Bob DenDenker took up the defense for Lucy's plan. "Well, Matt, the difference is important, it strikes me. What we usually do is make a test or an assignment for some mythical average student. Many of the questions or problems fail to challenge the bright and at the same time frustrate the slow. It's too bad, of course, that we still have to use the comparative grade. Maybe we should use two sets, comparative and personal: one would indicate performance in relationship to others, the other performance in relationship to self. So if Julie

PEDAGOGUES, *continued on p. 12.*



PEDAGOGUES, continued from p. 11.

Sloo did well on the C-level questions, she would get a C as a comparative grade and maybe an A as a personal grade. And if Tom Pienter, to 'whom much is given,' would perform poorly on the A-level questions, he would get maybe at best a B. I think that might be worth thinking about."

Lucy smiled gratefully at Bob, but John Vroom had heard enough. He tore the wrapper off a Hershey bar, bit into the chocolate greedily, and muttered, "I've had it up to my gills with all this palaver." Then, a little

louder, "Why don't you dreamers remember the words of the Preacher: 'What God hath made crooked cannot be made straight.' " He hoisted himself out of the depths of his vinyl arm chair, grabbed his copy of Berkhof's *Dogmatics*, and heavily stomped to the door. Before exiting, he turned around and faced his colleagues: "What you do is your business. Go in and hold hands with all your class persons, and be careful to give each an individually differentiated squeeze. As for me, I'm a pedagogue, and I'm going to teach my pupils."

## Changing Tradition in Untraditional Ways



**Lorna Van Gilst**

"Tradition, tradition. . . . Papa Tevye, in *Fiddler on the Roof*, had it too! The tradition problem, I mean. What do you do when your offspring break tradition? Throw up your hands? Let them go? Throw them out? Tighten the reins? Don't they understand how much we care about the future?"

Suppose for a minute that Tevye represents the society of a "traditional" Christian school—one that has existed for decades. That school was probably founded by a dedicated core of determined pioneers with a vision for God-centered education, people who struggled to organize and finance and support their school. Those people were grandparents and great-grandparents of today's constituents. Consequently, today's students and parents can look back with healthy pride and say, "What God hath wrought!"

*Lorna Van Gilst is a teacher at the Ripon (California) Christian Junior High School.*

Unfortunately, that is not the only type of response from third- or fourth-generation Christian school members. They are just as likely to add, "What was good enough for Father was good enough for me, especially between 8:00 A.M. and 3:30 P.M. The argument continues, "Why should some Calvin College or Westmont or Western Michigan graduate come along and tell us what to do? All we need around here is some good old-fashioned discipline."

A quick look at some of America's once-Christian institutions justifies parents' concern for holding on to the past. Therefore, change, even when we feel certain it is necessary and God-glorifying, should be approached in a very careful manner. If it is not, the result is usually polarization, and then we have an even greater problem.

What are some of the specific areas in which tradition might be challenged? Classroom procedure might be



one. Our predecessors sat in desks anchored down in rows in quiet classrooms (so they tell us!). Curriculum is another questionable area. Our forefathers participated in rote learning in distinctly designated academic subjects, and an "A" meant something. (None of this busywork like television units or woodshop!) Moreover, the books they read were "clean." We are almost tempted to believe that school boards met merely to handle building repairs and tuition payments. The place of extra-curricular activities is yet a third area of controversy in the traditional Christian school.

**A teacher is wise to acknowledge parental or administrative concern and to show appreciation for interest and opinions.**

Several groups of people may find themselves in conflicting opinion about these topics. Not only are parents and teachers likely to differ, but also administrators, local pastors, custodians, and students. Each of these people can think, but each of these is also prone to fail in thinking God's thoughts; thus the conflicts arise.

## HANDLING THE CONFLICT

We as teachers can deal with the tradition problem better than we have done previously. The first step is loving both those who are lovable and those whom we might consider, in our human thinking, part of the "enemy" camp. Christ emphasizes in John 14, particularly in verse 12, "My command is this: Love each other as I have loved you," and He loves us unconditionally. It is quite impossible to fulfill that command while reacting in anger against another.

A second necessary step is to listen. Be certain you have an accurate understanding of each person's position before forming opinions. Clarify the problem in accurate, gracious language. Needless criticisms have been issued and expanded upon because of communication breakdowns. Listen for attitudes as well as ideas. Usually, parents who question school procedures are parents who care very much and sincerely seek the best for their children. Notice their sincerity.

Humility is vital in such encounters. A teacher's training and expertise by no means exempt him from error. A teacher is wise to acknowledge parental or administrative concern and to show appreciation for interest and opinions. Argument or "put-down" remarks produce no solutions, only greater problems.

**A teacher's training and expertise by no means exempts him from error.**

People in conflict need time to reflect and pray. If they possess an adequate measure of humility, they will be ready to submit, or at least to forego some of their own ideas. Sometimes a community needs time to accept change. Try small experiments before changing the entire system. For instance, if you want to move from teacher-determined grading to a contract system, try contracting for small units first. If you want a new science program within the school, try it first on a small scale. Meanwhile, keep constituents involved in the experimenting and the goals, to build unity and faith in the new procedure. If, after reflection, parental or student complaints seem justified, be willing to admit error and thank the person for informing you. Meanwhile, you can provide a first-hand model of dealing with failure Christianly.

What if, after all considerations and much prayer, you decide that you, the teacher, are right? Take the example of the mother who felt *A Wrinkle in Time* should be removed from the school library because the book is "too unreal." A simple granting of the mother's request would have been a convictionless, non-Christian solution. Rather, a kind and gentle explanation of Madelyn L'Engle's use of science fiction to portray man operating within God's control would better serve the mother and the students. Her lack of agreement, if such were the case, would then no longer be the teacher's problem. The teacher might suffer criticism, but God could use that, too, to demonstrate his all-sufficiency for human needs, as He promises in Philippians 4:13.

Love, humility, patience, conviction—these qualities unblock the trail of blind tradition. I believe they can repair broken communication and allow Christian schools to illuminate the vision of our founding fathers.





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**Gary Sinclair**

Most of us can likely remember a day or two when as students we met "failure"—we were unable to give an answer in class, received an "embarrassingly" poor grade on a test, or did a math problem on the board incorrectly for all to see.

Of course, some of our "failures" were because we had not studied, had not listened as we should have, or because we daydreamed.

Nevertheless, some of those times we really had done our best, or we truly were confused and had made an honest mistake, only to have a teacher or fellow-student embarrass us with a belittling remark or an angry reply: "The answer was obvious, wasn't it?" or "Way to choke under pressure!"

## ACHIEVING A BALANCE

Certainly we as Christian educators ought to strive for academic excellence in attempting to guide our students to their greatest potential. However, we must also realize that we are dealing each day with young people who are still learning, who are in the process of becoming "somebody", and who may not yet see the "total picture" of the the subject matter the way we do.

**A balance between two key components should be evident in the Christian school classroom: high expectations for each student and the freedom to fail.**

A balance between two key components should be evident in the Christian school classroom: *high expectations* for each student and the *freedom to fail*. Accepting failure does not mean that we allow students to become lazy or to "just get by" with a passing grade when they are capable of much better. Rather, accepting failure means that we allow students the opportunity to make mistakes, the freedom to take chances while trying to reason out a difficult situation, the openness to express an opinion though it is based on wrong assumptions, and the encouragement to explore even when the methods being used may not be the most efficient.

*Gary Sinclair is the Director of Guidance at the Southfield (Michigan) Christian School.*

A student needs to feel that what he or she has to offer to a class, whether it is great or small in anyone else's eyes, is worth something—especially to the teacher.

It's interesting to note that major companies budget millions of dollars each year for experimentation and mistakes. We as teachers can also "budget" and plan for mistakes ahead of time and consider how we might respond to them the way Jesus might if He were teaching.

## BIBLICAL PERSPECTIVE

Scripture has made it quite clear that we are all important in God's eyes. David wrote, "I am fearfully and wonderfully made . . . and skillfully wrought in the depths of the earth" (Psalm 139: 14,15). Jesus, in comparing God's provision for the birds of the air to his provision for us, asked, "Are you not worth much more than they?" Although we are not worthy of God's forgiveness and grace, neither are we worthless!

Jesus also tells us that the hairs of our head are numbered. That much close attention requires a special interest and a significant importance placed on us humans.

From Jesus' ability to exhort and rebuke fairly and clearly when necessary, the teacher can learn much about providing an accepting environment. The teacher must also exemplify Jesus' great compassion and ability to sense the deep needs of the people he met.

The teacher needs to remember also that God never gave up on Peter, the one who denied Christ after promising his allegiance completely. Instead, God brought him to the place where he could boldly say before the governmental leaders, "for we cannot stop speaking what we have seen and heard" (Acts 4:20).

**Although we are now worthy of God's forgiveness and grace, neither are we worthless!**

Who can forget the rather gruesome scene when Peter in his angry zeal cut off the ear of the soldier? Jesus certainly knew that Peter had the potential for greatness and responded firmly but without anger, "Put up the

FREEDOM TO FAIL, continued on p. 16.



FREEDOM TO FAIL, *continued from p. 15.*  
sword into the sheath; the cup which the Father has given Me, shall I not drink it?" (John 18:11)

## OVERWHELMING PRESSURE

Dr. James Dobson in his book *Hide or Seek* discusses the seriousness of a poor self-concept in today's society: "The current epidemic of self-doubt has resulted from a totally unjust and unnecessary system of evaluating human worth now prevalent in our society. Not everyone is seen as worthy; not everyone is accepted. Instead, we reserve our praise and admiration for a select few who have been blessed from birth with the characteristics we value most highly. . .

In a real sense, the health of an entire society depends on the ease with which its individual members can gain personal acceptance."

Today, students are constantly faced with goals that are almost unattainable. Television tells young people that they should be beautiful, witty, energetic, exciting, successful, powerful, etc., and yet not many are able to reach these media standards of excellence. The music sings out about the perfect love relationship, but students often find that their relationships contain frustration and anxiety.

**A young person is often told that he has failed to make the grade long before he ever had much of a chance to try.**

A student's own peers also make verbal and non-verbal demands on what is acceptable in their group. Attractiveness, intelligence, social status and a variety of other ideals or symbols become the admission tickets to feeling like one belongs. A young person is often told that he has failed to make the grade long before he ever had much of a chance to try.

Parents, too, often dictate ultra-high expectations for school, preparation for college or career, involvement in activities, and work. Often their expectations are merely used to fulfill the dreams and goals that they had for themselves.

Somewhere young people today must see that it is acceptable not to be the best in everything they do. Christian teachers have a tremendous responsibility and opportunity in their classrooms to provide encouragement and support to build up the self-images of their students, and many of those images are in need of serious repair.

## PRACTICAL METHODS

One of the joys of knowing Christ is the peace and comfort we experience when we come to Him, confused, questioning, and frustrated. In the same way, a teacher can develop an "atmosphere" in the classroom that provides comfort, assurance, confidence, and acceptance for each student.

First, a teacher must *get to know the students*—quickly! A 3 x 5 card given out at the beginning of the year can easily elicit each student's interests, hobbies, past experiences and extra-curricular activities. This information can be used in class or in personal appointments to give the teacher a variety of areas to consider in developing the student's self-concept. Students like to talk about what they enjoy doing and the effective teacher uses those things to keep the student's interest and involvement in class.

**What if God were to publicly criticize us for each mistake?**

Second, *personal appointments* are vital for any teacher to have with students because they do much for a student's view of himself and his impression of the class. These sessions can allow the student to talk in more depth about himself and what he likes to do. The student will view the teacher as more of a person, too, rather than as the "dictator" in front of the room. At this time the student can also be shown where and how he can improve his work without the embarrassment of being told in front of the large group.

Third, the "*atmosphere*" of the classroom must be sustained each day. The students must know your expectations each day from the first day class meets—*i.e.*, seating arrangements (if any), late policy, homework format—things that everyone must do and accomplish. Then within these parameters can come the freedom to learn, explore, grow, and even fail—with dignity.

Fourth, the effective teacher also makes sure that during each week each student has opportunity to succeed. Make a habit of pointing out what the students did *right* in a math problem, compliment them on their reasoning or insight, and thank them when they point out one of your mistakes. We do not want to ignore mistakes by any means. However, we do want to let students know that we are using errors for learning and not for degrading.

## ACCEPTING

Mistakes must become in the mind of the Christian teacher a part of the *process* of learning and the "becoming" of each student. We must examine our own attitudes toward failure, also. Do we fear mistakes and cover them up in front of students, rationalizing them away with clever answers? How often have we said, "I don't know," and readily admitted that we aren't perfect? We can make it clear to our students that we are learning, too.

Paul wrote to the Ephesians, "But speaking the truth in love, we are to grow up in all aspects into . . . Christ." As teachers we need to remember that growth takes time. May God assist us all in being educators who attempt to see our students through God's loving eyes and who give young people and co-workers alike the freedom to fail.

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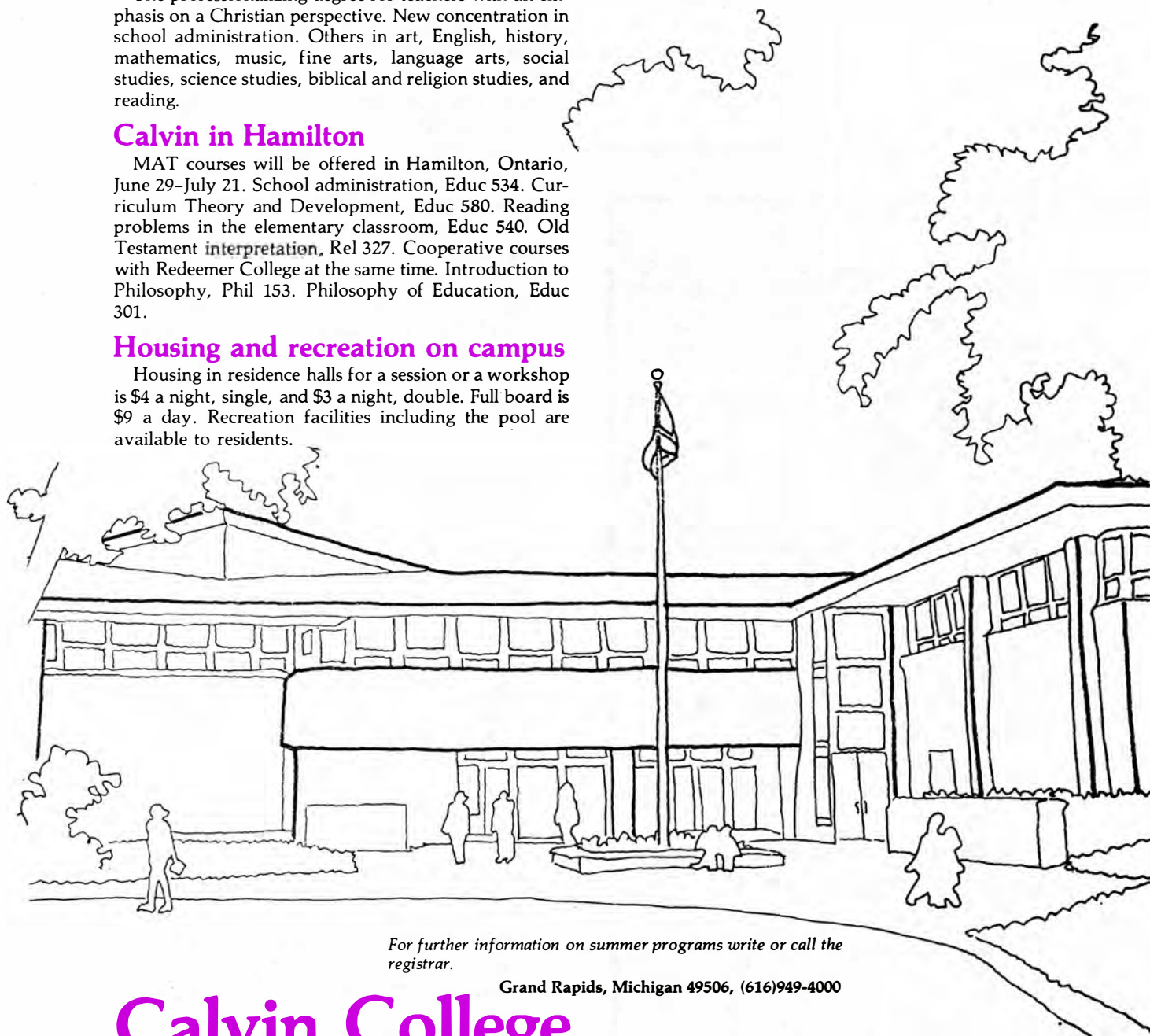
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# Calvin College





## AFFECTING LIVES

Joel R. Brouwer

Secondary students have a well-deserved reputation for taking their teachers for granted. Consequently, we teachers look for little indications that we're getting the message across. Bright faces, lively discussions, kids who come to class with new ideas about yesterday's topic—we watch for these subtle signs, and a hundred others, that let us know they're listening and they're interested. Yet I often wonder whether what happens in my classroom makes any great difference in their lives.

### The Assignment:

**Questions:** Can our use of language really affect our relationships with others? Can our use of language really affect the way other people see themselves—and the way we see ourselves?

**Answer:** Find out!

**Assignment:** Devise and carry out an experiment. Pick out a person whom you see and talk with quite a bit, but with whom you occasionally have problems getting along. The person might be a sister or brother, a parent, another person in your group, or the friend of a friend. Don't let on to that person that anything is unusual, but slowly, subtly, stop saying negative things to that person. Then, a few days after you've cut out negative remarks and put-downs, drop an occasional remark designed to build up or encourage that person: a compliment, an offer of help, a question that acknowledges his competence, etc. (It's not necessary to overdo it, and above all, don't be insincere.) Observe what happens to your relationship over a three-week period.

**Reporting:** Write a two-page paper reporting your observations. Use specific examples, and follow this pattern:

1. Explain what your relationship with the person was like prior to the experiment, paying special attention to use of language.
2. Report what you stopped saying.
3. Report what you began saying.
4. Report how the other person reacted.
5. Report how you reacted.
6. Give your evaluation of this experiment.

Because I wonder, I've tried to devise and discover lessons and experiments for my English classes that *will* make a difference. Because I've geared myself to be realistic, I haven't expected spectacular results. One experiment, though, which has evolved over the last few years in my speech classes, has produced results so gratifying that I'd like to share them.

One of the first concepts we deal with in my 10th grade speech classes is the idea that our use of language has a profound effect on feelings—our own, and others'. Students know this to be true, and they don't have much trouble coming up with examples. As Proverbs 18:21 says, "Death and life are in the power of the tongue," and students agree. The question then becomes, "What are we going to do about it?" For my speech students, I give the assignment reproduced in the box in the left hand column of this page, hoping that the concepts we discuss in class will make a positive difference in their lives.

Most kids can quickly think of a person who fits the requisites of the experiment, but they are suspicious. Their reasons vary, but most of them do not want to commit themselves to the experiment. I remind them that the first part simply requires them to listen evaluatively to the type of language they use with this person, and most are willing to do that. After a few days I ask for reactions, and most kids report amazement at how much of their casual conversation consists of put-downs and negative remarks. This observation usually convinces them to take the next step.

Identifying negative language is one thing; cutting it out is another. Even the most conscientious students occasionally backslide, but they learn again how much a part of their lives the put-down has become.

Complimenting, or building up the other person, often proves to be a difficult task at first. It's a revelation to students when they learn that they so easily put down their friends, parents, and others—but feel awkward saying something nice to them.

The subject of the experiment often is not very helpful at this point; many final reports mention that a

*Joel R. Brouwer is a teacher at Unity Christian High School in Hudsonville, MI.*





subject will greet a compliment with a remark like "Are you sick or something?" Another common response from subjects, who sense a change in the relationship but often can not put their finger on it, is to intensify their own use of put-downs. Usually, though, this ends after a couple of days if the experimenter holds firm and doesn't reply in kind. It helps, during this phase, to keep Proverbs 15:1 displayed prominently on the chalkboard: "A soft answer turneth away wrath, but a grievous word stirreth up anger."

Often kids really get into the spirit of the experiment and begin to "go the extra mile" by doing things for the other person, sharing their possessions, and extending invitations that otherwise wouldn't have been issued. In fact, after about two weeks the experiment generally comes to be referred to in class simply as "being nice."

Of course, not everyone experiences unqualified success. Yet I've assigned this experiment to approximately 200 students over the last three years, and I estimate the failure rate at less than five percent. When a student does fail to see any change in the relationship, it is usually because the pattern of negativism has been firmly established over a number of years.

Some of the most gratifying moments in my teaching career have come while reading the reports that kids make about these experiments. The facts are always interesting, and sometimes amazing. For example:

- two former friends who hadn't spoken together in six months went shopping together on the third weekend of the experiment;

- a girl who hadn't been able to borrow clothes from her sister since seventh grade was offered that privilege again;

- a soccer player who had been harassed all season by an older team member was on friendly terms with that same person at the end of the experiment;

- many students who had worked at improving relations with one brother or sister reported that the whole atmosphere in their homes had changed by the end of the experiment;

- one student told me, about six weeks after the experiment ended, that he had ended up going steady

with the girl he experimented on, though he had begun the school year disliking her very much.

The following student report, reproduced in its entirety, isn't spectacular, but it is quite typical of the reports I receive at the end of the experiment. Reports like these make me realize that with this assignment, at least, my teaching *is* making a difference in students' lives. This student sums up the value of the experiment as well as I could hope to:


I tried to do this experiment on my 11-year-old sister. I think this was the toughest assignment in my life, trying to be nice to my little sister. That must have been the closest thing to impossible but I think I might have penetrated that head of hers. One of the things I tried to cut out, using it less than usual, was calling her a big-mouth. This was hard, especially when she still is one. (Well, maybe only 95 percent of the time). I also stopped calling her a snot and a spoiled brat. She is spoiled because she is the only girl out of four kids and she is the youngest also.

When she made butter cookies in the shape of Christmas cookies in the middle of February, it was hard not to criticize her. I got in a few remarks but I still complimented her on the good cookies. They actually were good. I also said that the dress she is sewing for 4H is really good. I even told her that she could make me one and she said ok.

She gave me some strange looks sometimes and I think she thought I was weird. She just smiled when I complimented her.

I think I actually learned that I think more of my sister than I thought I did. I even figured out that if you try hard enough you can be nice to anyone, even little sisters. I really realize now that I should learn to control my tongue and that what the Bible says about our tongues is really true. When you think about it, it is really scary what our tongues can do. Some of the things we say without thinking may really be offensive to others without us even realizing it. I think this experiment really helped me to think about what I say and even how I say it.





# STRESS:

## It Need Not Go With the Job

Rodney DeBoer

A rapidly changing society requires constant adaptation to new norms, standards, or expectations. The required flexibility to cope with this change, even though a person may desire stability, tradition, or the "good old days," can and does result in what has been called stress.

In this article I hope to accomplish three objectives: first, review what has been recently published about stress in several Christian school oriented magazines; second, briefly explain the meaning of stress for the teacher or administrator; and finally, suggest a means of dealing with stress.

### RECENT WRITINGS ON STRESS

Warren Boer (*Christian Home and School*, Sept., 1978) stated Dr. Hans Seyle's definition of stress. Dr. Seyle is a prominent authority on stress, and his definition is a good one: "stress is a nonspecific response of the body to any demand made upon it." Dr. Seyle's three stages of stress reaction—alarm reaction, resistance, and exhaustion or collapse—are reported in an article by Philip Elve (*CH&S*, April, 1979) which Elve concludes by pointing out that stress is not a completely negative influence in our lives. It can and does help us grow in strength; it can become a tempering fire which strengthens us, gives us maturity, and enables us to lend our strength to those who may need it.

Several articles have been published about the causes of stress. Bruce S. Cooper (*Private School Quarterly*, Summer, 1980) pointed out that collective bargaining is being added to the already stressful conditions of pressure groups, accountability, and budgets which face private school administrators. Carrel M. Anderson (*PSQ*, Fall, 1980) pointed out that long hours, increased responsibilities, lack of job security, reduced ability to be change agents, and the inability to control their time were factors which led to job stress for school principals. Elve (*CH&S*, Jan., 1978) suggested the need for help for

the administrator rather than nit-picking board or staff members. He also noted that the more people become "expert" in how schools ought to be run, the more the administrator's role becomes a nightmare. Bill Kamstra (*CH&S*, Sept., 1979) outlines many factors which in the midst of parental pushing, student militancy, teacher pressures, and central office influence, play a part in successful school administration: the effective principal must remain quiet and confident; he must be firm, be fair, be friendly, be visible, be honest, be respectful of others, be a good listener, and be a warm human being. The stress in meeting all these expectations is obvious. Finally, Christian Schools International published a report on Christian school administrative personnel changes and discovered that time commitment involved in Christian school administration was viewed as the primary negative factor for remaining in a position of administrative leadership.

Two articles that dealt with how to cope with stress were Boer's article (*CH&S*, Sept., 1978), which encouraged a person experiencing stress to focus on improving his physical, mental, and spiritual selves, and Anderson's article (*PSQ*, Fall, 1980), which listed three responses to stress: participation in hobbies, physical fitness, and meditation.

### THE MEANING OF STRESS

Stress is not always harmful. As a matter of fact, without stress we would cease to live. The stress of fatigue drives me to bed at night so I can rest. The stress of my aching stomach causes me to come to the dinner table to receive food so I can continue to live. These are two examples of good stress, or *eustress*. *Distress*, on the other hand, usually carries a negative connotation. This may include job dissatisfaction, family tension, personal ambition or frustration, or anything else that causes me to lose sleep, worry unduly, over-react, or behave in some atypical way. Stress, then, is necessary and desirable; *eustress* is what I should seek, *distress* is what I should avoid.

Rodney DeBoer is the principal of Oostburg (Wisconsin) Christian School.

## DEALING WITH STRESS

There is a way to deal with unnecessary stress, or unhealthy stress, or distress.

Distress, as was suggested earlier, is harmful. We must become competent in recognizing the factors in our lives that may lead to distress. These factors may have their root in profession, family, relationship with others, or even within self. These distress-causing factors may be very interrelated and problems in one area of life

method of distress treatment. A distress treatment plan should include establishment of and participation in support group activities. A support group should be composed of persons with similar needs or concerns; all the teachers in a school, for example, or all the administrators in a district. These support groups should meet regularly for a time of tension sharing, constructive suggestion, a sharing with the group of what really works, and should meet for a specified length of time with a printed agenda. Hopefully, participation in a support group will help a person realize that he is not

**“stress is a nonspecific response  
of the body to any demand made  
upon it.”**

may cause distress in another area. For example, having to put in many extra hours at work may cause distress at home due to our not being there when needed.

To cope with stress, we must identify the parts of our lives that can be changed and then go about changing them. We must also identify what cannot be changed and then learn to live with it or learn how to adjust to it.

To treat an ongoing problem with distress within our own lives or that of our colleagues, we must devise a

alone in having problems or experiencing distress. Others are feeling the same things, and have discovered ways of coping with their distress. This is where the support comes in; we can learn from one another.

The problem of personal, social, or professional distress is indeed real. It must be understood by all of us so that we can know what the symptoms are like and, having recognized the symptoms, we can begin treating the problem.

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## Compounded Interest

**David Larsen**

We see them every school day. They are present at every level, kindergarten through graduate school. I write about the loners, the losers, the misfits, the unlovables, those students who rarely experience acceptance by peers. Without a great deal of effort you would be able to identify those students in your school who fit this description. Christian educators and Christian education ought to provide special comfort for these “exiles” among us.

Perhaps at some point in our own education we were one of them. I recall an excruciatingly painful sophomore year in high school. My nickname, “Bones,” referred to my frail, slender physique. I was one basketball player who preferred playing in a sweat uniform because the armpits of my jersey almost

reached the top of my trunks. In addition, I wore a horrid haircut called the *Detroiter*—brushcut on top, swept back long and Brylcreamed on the side. With my physique, hair style, and larger than life nose I looked like an old Pontiac hood ornament.

It is often physical appearance which contributes to the ostracizing of some in our schools. In a culture which glorifies the luscious lovelies and the handsome hunks it is tough to find acceptance when one is overweight or acned, no matter how sound our theological gestures about the image of God. Frequently the loners among us sincerely feel that they see a mistake in the mirror, and this feeling is carried with them at all times. Verbal cruelty can be heard on the playground, in the locker room, or in residence hall lounges. Years of

*David Larsen is the Dean of Students at Trinity Christian College, Palos Heights, Illinois.*

COMPOUNDED INTEREST, *continued on p. 22.*



## COMPOUNDED INTEREST, *continued from p. 21.*

hearing people snicker at one's appearance bring deep scars. It is no wonder that Jesus warned that we can murder people with words.

Physical appearance isn't the only cause contributing to the development of misfits. Students may be ostracized by others or distance themselves on the basis of externals: lunch boxes, designer jeans, mag-wheels, or attache' cases. Guests at a typical junior high slumber party will predictably spend a good deal of time categorizing those who were not blessed with invitations to the party, not only by physical appearance but also according to the trappings and fads of our age.

Dating is another factor which builds or destroys individuals. The pressure to date and to marry is extremely intense and intimately wrapped up in how one views himself. Those who are too shy to date or who have never been asked develop wounds quickly. The recent development of young adult singles support groups has helped a great deal, but it is interesting to note how some groups see themselves or are seen by others. A group I worked with a number of years ago called themselves the "Christian Drifters." Another area young adult group chose the name "The Leftovers." A community and campus young adult group which meets at Trinity is known by some students as "Larsen's Losers."

The list of contributing factors could be enlarged: parental pressure or problems at home, levels of wealth or poverty, hobbies and interests, the neighborhood in which you live, grades, or athletic inability.

For such reasons we see each day those students who are very much alone in life. Perhaps the saddest observation of all is the subtle pattern which develops among teachers who come in contact with these lonely ones. The tendency is to cater to the bright, attractive, extroverted personalities who populate our classrooms. We gear our tests toward them, we spend time after class with them, they tend to be those who become involved in extra-curricular activities. The casualties again are those who are too shy to speak, too hard on themselves to feel as though they have something to offer, too conditioned to believe that anyone cares.

In an attempt to personalize Christian education at all levels I wish to suggest a subversive activity as ancient as Christ's own example of servanthood and Paul's reminder of it in Philippians 2: ". . . in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others." The subversive activity I have in mind is a simple adoption program. At the beginning of each school year a teacher would, without announcement or fanfare, "adopt" five loners from among the student population. Adoption means that the teacher takes an extraordinary, but not overbearing, interest in these five students.

Here's how it might happen, for example, on the high school level. An index card should be kept for each

student. On the card the teacher records bits and pieces of information gleaned from conversations with the student. Where he works. Her hobbies. Vocational plans. Frustrations.

The card serves several functions. First, it gives specifics for intercessory prayer as you bring each student's hopes and fears before God. Second, it makes future conversation much easier if you're able to recall items from previous conversations. The fact that you will be able to recall where the student works, for example, may come as quite a shock to someone who's never had a person take an interest in her before. Third, the card serves as a progress record. It is a thrill to be able to observe growth in a person from year to year, and notes made from your observations will be an encouragement to you.

The card may strike you as somewhat C.I.A.-ish and unnecessary. Certainly the student should never be told about its existence. Yet unless you are usually disciplined and blessed with an elephantine memory, a card is a helpful tool and reminder of our servant function, something to keep our opportunities clearly in front of us.

Our extraordinary interest in such students may include other actions: for the high school student periodic visits to where he works, a birthday card, a postcard from vacation, an encouragement to cultivate a talent. Each may serve to erase years of non-interest or neglect from peers and teachers.

## RESULTS

What might happen as a result of our actively adopting five students each year? Be warned that some who are adopted, because they've never received attention like this, will cling to you as tenaciously as a terrier to a mailman's cuff. A disproportionate outpouring of affection may come your way, and for some of us, this will be unusual and awkward. At such times we must be especially sensitive to our potential for again crushing a fragile spirit if we feel obliged to set limits to the adoptive relationship.

Another result will likely be the reciprocal desire to "keep in touch" even when the student leaves your realm of formal educational influence. High school students, for example, who go on to college or a career will want to maintain the relationship, and so will you. Be aware that you may be invited to weddings—and hurt if you are not.

A final result, and this the crowning touch, may be the opportunity to see the person you adopted "adopt" someone else. One the quickest escape routes from the morass of self-pity and feelings of worthlessness is to find someone whose needs are greater and begin to help that person. It often happens that those who have seen the model of the servant with the mind of Christ in action catch the vision and model it also. Such non-formal learning is one way, perhaps one of the better ways, to personalize Christian education.

# Lesson Learned

Fred Wind

Class assignment's just begun—  
And here they come, one by one.  
What to do and how to do it?  
(Even though I just went through it.  
'Course they had no questions then . . .)  
So . . . I tell them once again,  
Step by step, so patiently,  
Until each student claims to see,  
Just what to do and why and how.

Peacefully I settle now,  
Hoping for a minute's rest,  
Maybe make up next week's test. . . .

Here comes poor thick-headed Sue,  
Still doesn't know quite what to do.

Silent scream inside my skull—  
*Why must some kids be so dull?*

Frustration limit very near,  
I try once more to make it clear.

After school, to top things off,  
All my car will do is cough,  
Wheeze and stutter—then it quits  
The stupid thing—there it sits!!

So my mechanic friend I call.  
(I don't understand at all  
The workings of this metal mass.  
I just feed it Super gas!)

Grease-smeared Klaas just smiles and grins,  
And points out my omission sins—  
Battery water, oil (too low)  
Transmission fluid doesn't show . . . .

Every time I get Klass out,  
He tells me what it's all about.  
What to look for, what to check  
In my automotive wreck.



In one ear and out the other  
It all goes, and I don't bother  
To try to have it make some sense—  
Concerning cars I'm pretty dense.

But Klaas, he tells me anyway,  
He takes his time and has his say.  
The master he, the student I,  
He speaks of what and how and why.  
Then when Klaas is finally through,  
He asks about his daughter Sue.  
Embarrassed now, he stutters some,  
And says, "You know my daughter's dumb."

At least she doesn't learn so fast,  
Last year in fourth she barely passed.  
If he should ask he isn't sure,  
But . . . could I spend some time with her?

At noon, perhaps, (I'd know best when)  
She'll need directions shown again.  
He knows she'll never be real smart—  
But she needs pushing for a start,  
Just like some cars when they go dead.

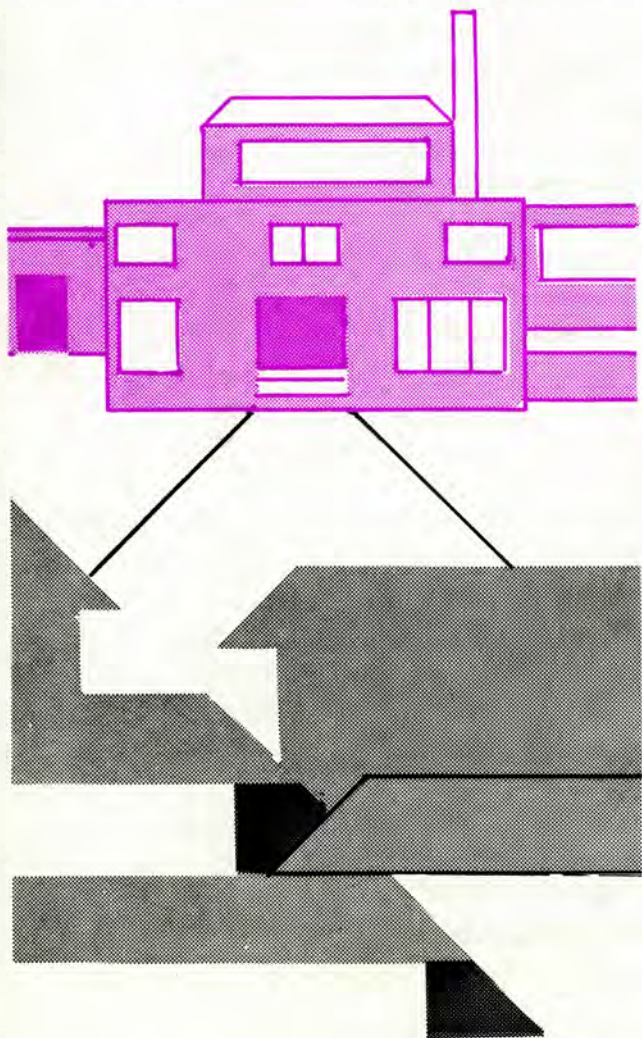
And now a light clicks in my head:  
Klaas and I, and I and Sue—  
And all the things that we must do  
To help each other grope along  
In places dark where we're not strong—  
My lesson learned, not taught, today:  
Together we can find the way.

*Fred Wind is a 5th grade teacher at Bellflower (California) Christian School.*



# Teaching Outside the Classroom

Arthur Tuls, Jr.



The bell signaled the end of second period. A moment later the student strode into the room, passed by his teacher, slammed his books down and flopped into his seat by the windows. He stared out, lips pursed, cheeks flushed, obviously angry. When third period began he didn't budge. But, when asked to open his book, he whirled in his seat and grabbed the book, jerking at the cover and pages.

What would a student in such a mood learn during that class period? A good question. But perhaps a more important question concerns the teacher's response in such a situation. For example, should the teacher send the boy out? Give him a ninth hour? Warn him? Stare at him? Ask him to calm down? Ignore him? There are many variables which determine the appropriateness of any of these typical teacher responses. Take note, however, that these responses are the immediate ones, the reactions in the classroom. And though these are important, teachers should also think about their responses (or perhaps their lack of responses) after class. This is an aspect of the teaching profession which can easily be forgotten or easily side-stepped. Outside of the classroom, apart from academics, teachers can make a significant impact on students by becoming personally involved with them as individuals.

**Outside of the classroom, apart from academics, teachers can make a significant impact on students by becoming personally involved with them as individuals.**

Take the angry ninth grader, for example. In this case, a brief conversation with his sister revealed that he had fought with his parents before school. A similar talk with a friend of his revealed that he had quarreled with his second period teacher over a disciplinary matter, an argument which, of course, he had lost. After receiving this input, the teacher approached the boy about his third period tantrum. The boy complained about parents and teachers, and his eyes were wet with tears. All of this took place during the seven minute morning break when teachers normally have their snacks and gossip sessions in the lounge. The teacher, not fully realizing it at the time, made an impact on that boy, not so much because of what was said, but because the boy felt that this teacher was genuinely interested and concerned. Of course, not all such stories have such positive results.

But there ought to be more such stories.

The point is that teachers should continue to teach and witness to the love of Christ outside of the classroom, apart from academics, in the halls or on the playground. Now this is nothing new. But Christian teachers need to be reminded that the opportunities for service outside of the classroom are an important part of their profession. Too many teachers are content to han-

*Arthur Tuls Jr. teaches at the Grand Haven (Michigan) Christian School.*



dle the classroom situation but nothing more. Questions then arise: are they concerned only about a smooth running class period? Or, isn't there more to teaching than subject matter and lesson plans? Are individual students important only as students, or should teachers also be concerned with individual students as persons? Christian teachers should be concerned with all of these: class period, lesson plans, students as students, and students as persons. And this concern will necessarily show itself outside the classroom as well as in it.

Let's examine more closely the incident with the ninth grader. It was the teacher's action which was more important than the actual words spoken. The teacher took time, showed concern, and listened. The boy discovered something of what sort of person that teacher was, and that discovery made an impact. (It has been said before: students remember what sort of person their teacher was long after they forget what he said.) The teacher made a discovery, too. Though coffee and cookies were missed, the experience was worth it. It led to further fruitful conversation; it led to better behavior in the classroom on the part of that student; it led even to improved learning for the boy. But more importantly, it led to growth: personal growth for the boy and personal growth for teacher—both learning more of what it means to be Christian. Such growth was not scheduled in teacher's plan book, nor measured by a well-constructed test. It did not happen in the classroom.

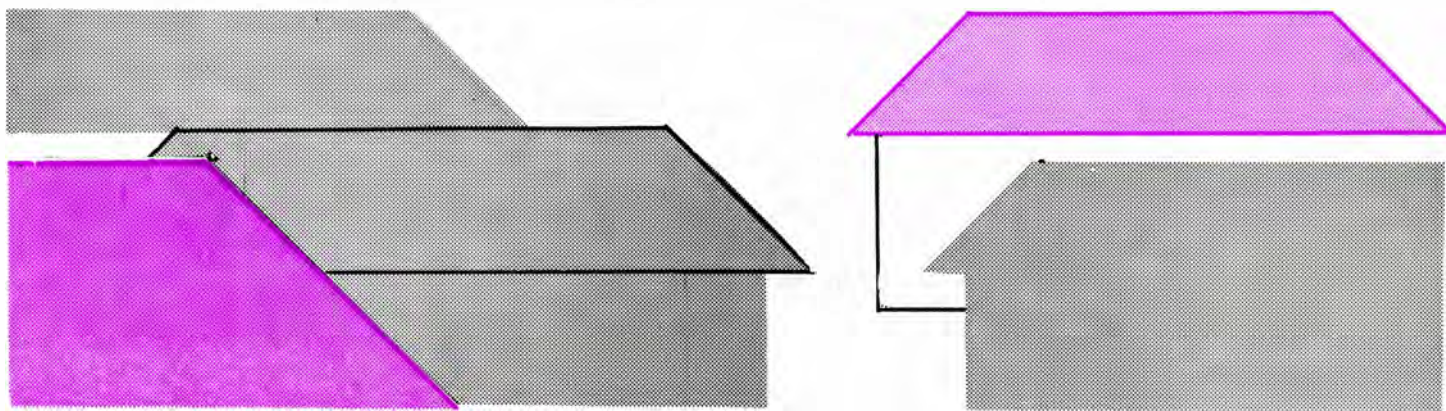
Much has been said about educating "the whole child." This is good. But this means involvement with "the whole child," not only with the mind in the classroom, or the body in the gym, not only with attitudes or behaviors in the classroom. Christian teachers traditionally have focused on the intellect. In the past decade or so, much has been done to improve physical education. But what about the heart? This can be a classroom matter, but "heart-growth" occurs at school *outside* the classroom more than it does *in* it. It is accomplished by teachers' personal involvement with individual students; it is accomplished by who they are in

relationship to students more than by what they say in class.

**If teachers do not exert such leadership, how much "heart-growth" will there be in the school?**

At this point a reminder is in order. Who really does the work of changing hearts? The Bible clearly points to the Holy Spirit who makes us grow. "Heart-growth" is his work and He uses teachers and schools, as well as other means, to accomplish his purpose. Thus it is essential for Christian teachers to pray to be used by Him. He will lead them, not only in the classroom but also outside of it. He'll lead them into personal involvement with individual students. Personal involvement is important because it is here that heart-growth is most likely to occur. It is this personal involvement which promotes healthy relationships—in the home, in the church, in the school, in the community. Christians hear the Spirit say, "Weep with those who weep, rejoice with those who rejoice . . . and bear one another's burdens." What is this but personal involvement with others? Christian teachers are in a position to model such behavior, to be leaders in all the relationships that exist in the school community. This is a responsibility not to be taken lightly. It could make the difference between the school being a caring community or simply a community. If teachers do not exert such leadership, how much "heart-growth" will there be in the school?

In conclusion, consider a student's summary of her experience with Christian teachers: "They really knew their stuff, but they were kind of cold, hard to talk to, you know?" It is easy to be unavailable, to be too busy. It is easy to hide behind a desk, in a book, in the lounge, or in the office. It is easy to find excuses such as work load, class load, lack of prep periods. But Christian teachers should not choose the easy way. They should be concerned about individual students in the classroom and outside of it. They should not only "know their stuff," but they should also seek to be used by the Holy Spirit to effect "heart-growth" in individual students and in the school community.





# Personalizing Reading

**Tena Siebenga**

Each child is an image bearer of God. Each child is unique, having his own particular talents and abilities. Therefore, each child must be treated as special. Jesus, understanding children, said, "Let the little children come to me; do not hinder them for the kingdom of heaven belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it" (Matt. 19:14, Mark 10:13-16). Christ viewed children as being able to respond fully to God's calling.

A child is a whole person created with a many-faceted personality; he is able to become personally involved and responsible for his own learning. He is able to respond to his own learning in his own unique way and at his own rate. No two children respond to a learning situation in the same way.

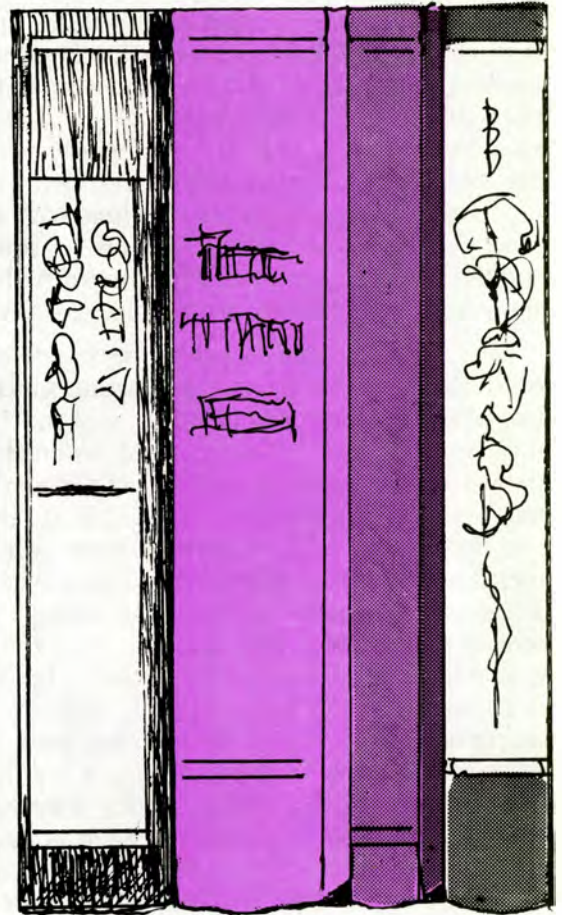
Children learn at different development levels: some reach these levels earlier and some reach them later. Therefore, I cannot teach the whole "class" at the same time or expect a "blanket response" from the class. (I have often wondered whether age and grade have anything to do with the way children learn). Rather, I feel compelled to organize my class so that not only will there be times that I teach all the children together, but

also there will be times when I teach three or four groups of children concepts at their own development level.

I also have personal conferences with each child. Scripture often speaks of having faith like a child, and yet so often classrooms reflect the idea that teachers want children to grow up and "become" something else. Children have as much to offer adults as adults have to offer children, so I try to make my classroom a place where children can "be" and live, where they can create, explore, respond, find out and imagine at whatever level they find themselves. In my reading class I try to personalize education so children can live and respond to God in their own unique ways.

Several years ago Geraldine Steensma visited our school; her approach to teaching reading stressed that children are children, individuals at various levels and rates of development. I, having had trouble learning how to read as a child, intuitively realized this approach to reading could not only help children learn *how to read* but also would allow them *to become excited* in doing so.

Prior to learning about personalized reading, I had used the basal reader for all children and had simply divided the class into reading groups. Although I had taught for only two years, I knew there had to be a way



*Tena Siebenga is teacher and principal at the Calgary (Alberta) Christian School.*





to teach reading which respected each child's uniqueness and creativity. Following a few guidelines given by Steensma, and having read Walter Barbe's book, *Personalized Reading*, I jumped in.

Children are allowed to choose their own reading books regardless of whether they are library books, comics, or basal readers. They find their own reading level. Students are also given some guidance in choosing books at their own reading level. Some take longer than others, but soon everyone is reading. Being given time to read what they want to read is important to them. They don't have to keep up with anyone else and don't have to read aloud in front of other children.

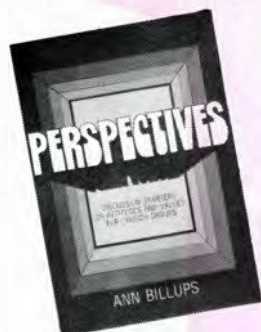
Having found out what skills had to be taught at grade two level, worksheets were accumulated and filed so that I can not only test the children as to whether or not they have mastered the skill but also give extra practice if the skill has not be mastered at whatever level they are functioning. Activity cards dealing with various concepts were also made. Each child has a file folder in which I keep a record of what was mastered, what is being worked on, and what was finished—papers, stories, or projects.

The most special time for both the student and me is conference time. During this time the child reads something exciting or interesting from his book. We work on word attack skills, vocabulary, and comprehension.

The story being read is related to the child's own experience and feelings and emotions are brought out into the open. This is a private time of sharing between the student and me. No other student comes to my desk during conference time. The other students honor this because they want the same consideration to be shown to them during a conference. This is a time when I get to know each student's uniqueness, abilities, creativity, dreams, and wishes, as well as his reading mastery. I cherish this time together because it helps me to understand how each child learns and responds. In his opening up and sharing with me he gives expression to real fears, anxieties, struggles and happinesses. He shows himself as a real person and I become a real person to him.

During the conference we also discuss the oral and written responses to various activities. His unique way of responding to God and creation is very apparent. By talking to children individually I can find out who are interested in similar topics or who need help in certain areas. This is the making of small group activities. Children are responsible for their own learning; they are given the opportunity to carry out this responsibility in sharing their projects with the class. Sharing and discussion help the children to sense a bit of what a community of sharing and understanding can be within a classroom.





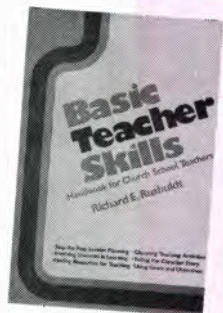
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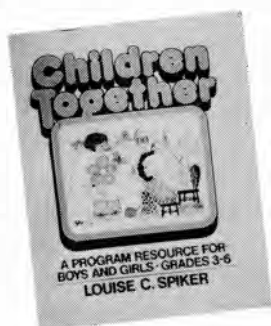
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*Withhold Not Correction*

by Bruce A. Ray  
Presbyterian and Reformed  
Publishing Company,  
Phillipsburg, New Jersey, 1978.  
140 pp. \$3.45

Reviewed by W. David Gamble  
Covenant Christian School  
San Diego, CA

One of the ironies of our day concerns parenting. Christians agree upon the necessity of rearing covenant children in a God-honoring way. There are few opportunities, however, for young Christian couples to receive systematic instruction as to *how* they are to do this. Pastor Bruce A. Ray has discerned the need in this area and offers this volume as a step toward filling the void.

Much of Ray's thesis revolves around an exposition of Proverbs 23:13-14, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." The direction of a child is by nature toward hell. This realization quickens the fervency of parents and teachers in their prayers, instruction, and correction. Thus, a motive for parental correction is to halt the downward direction of the child. This could be considered a negative motivational factor.

A positive factor in motivation is the theocentric goal of parental correction. The child is to be brought into a subordinate relationship to the authority of God. Children are to become obedient disciples of Jesus Christ. Correction is not just punishment; it is a consistent effort to lead the child into a life-style of one who is the image bearer of God. This is a concept which should be

much-discussed in the faculty rooms of Christian schools. It is not enough to have a "quiet" classroom. Orderliness is, of course, an essential aspect of the Christian world-view, and it must be present in the Christian school. Nevertheless, the children might be quiet out of fear of punishment or reprisal from the teacher. The teacher diligently works toward the point where the child is sweetly obedient, first, to God, and, secondly, to those to whom He has delegated His authority.

Some of what Ray says has been developed in other works. He stresses the necessity of consistency in correction, and that the correction is to be proportionate to the offense. The child must be confronted with his specific offense, and be given guidance as to what specifically he should do in the future to avoid offense in a similar situation. According to Ray, bringing children up in the nurture and admonition of the Lord means "that we are responsible to bring them up in a context which is governed totally by scriptural precepts and principles" (p. 45). Thus, God's authority is brought into constant contact with the heart and mind of the child.

Fresh insights from Ray are presented in his treatment of how parental correction is a reflection of God's dealings with his children. In the act of loving correction, the parent is giving a visual "sermon" on the nature of God (the offended One), the nature of man (the offender), the nature of sin and judgment, the nature of forgiveness, and the way of godliness.

Ray also presents a helpful, though brief, analysis of the place which restitution plays in the training of children. Teachers who frequently isolate "trouble-makers" from the rest

of the class will be challenged by Ray's comments on grounding. The eleventh chapter of the book explains how parents function as "partners" in the task of developing character in children. The principles outlined here can be applied to the concept of parents and teachers having common goals and methods in their particular "partnership" in training children.

While Ray's book is intended primarily for parents, the teacher can gain many valuable insights as well. One may even feel somewhat rebuked when the following words are read:

"It is natural for us to seek to withhold discipline from our children. It is much easier for us *to do something else or to be some place else*, but God requires of Christian parents and especially of Christian fathers that they administer the discipline which He reveals in his Word. For parents, and especially for fathers, to withhold that discipline is to sin against God and it is also to sin against the children that we say we love. To withhold that necessary correction is to rebel against the Lord. We must not avoid our responsibility, but rather we must seek God for grace to fulfill that responsibility which He has placed upon us. It is not a light thing, because the very souls of our children are the issues at hand. By administering discipline God says we will deliver their souls from hell. But if we withhold that discipline, we are responsible for the destruction of the souls of our own children!" (p. 35).

This small volume is far from being comprehensive. However, it provides many valuable principles for the new teacher and a helpful review for the veteran. The Christian teacher must constantly be rethinking all aspects of his profession, calling his goals and

BOOK REVIEWS, *continued on p. 30.*



methods into the judgment of the Word of God. It is to be hoped that many schools have a "book-of-the-month" club for the teachers. This would be a profitable book for a faculty to read and discuss together.

### *Chalkedust*

by Elspeth Cambell Murphy  
Baker Book House  
Grand Rapids, Michigan, 1979.  
Hardcover, 63 pp., \$3.95

Reviewed by the editor

*Chalkedust*, as its subtitle indicates, is a book of "Prayer Meditations for Teachers." The title is apt; the book is short, simple, and practical. The author not only realizes the many and varied problems teachers face, but also she realizes that her own feelings, failures and frustrations are inseparable from the frequently trying episodes that happen at school.

The book is handy to have around for many situations. It will also make an appropriate yet inexpensive gift for a colleague.



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### *The Micro Millennium*

by Christopher Evans  
The Viking Press, New York: 1979  
Hardcover, 255 pp., \$10.95

Reviewed by  
Philip R. Lucasse  
Calvin College  
Grand Rapids, Michigan

If you take an ordinary sheet of paper—say this page—and fold it in half, and half again for fifty times, how thick will it be? Knowing I'm trying to trick you, would you guess one foot?—or really wild, maybe ten feet? The truth is that neither of these is correct; neither is "as high as the Empire State Building" or "the moon." The fact is, the pile of paper would push out beyond the planet Mars into the asteroid belt.

With this illustration Evans explains the concept of exponential growth and states that computer technology is causing just such a growth period in our society.

The political, economic and social consequences of this rapid change, as Evans predicts them, are almost impossible to believe.

As incredible as they seem, it is difficult to dismiss his ideas in that, since he wrote the book in 1978, his near-

term projections have in fact come true.

The value of the book is as a catalyst to future-thinking for educators. Evans postulates that just as printing caused a revolution in information storage and retrieval so is the micro-computer by virtue of its miniaturization. In addition, the revolution is accelerated by the added ability of the computer to manipulate and process this stored information.

For the educator, Evans' predictions give ample evidence to support the idea of the *necessity* of having computers at all levels in schools, both because students will learn *from* them and because they will learn *about* them to gain tool skills that are as essential as reading and writing.

The first 69 pages offer an interesting history of computer development and its commercial success. It is this commercial success, Evans concludes, that will ensure its continuing growth over the next decades.

Evans clearly makes the case that our choice about computers is of the same kind as our choice about nuclear energy—not whether it is or isn't, but rather, how to use them to support rather than destroy social values.

The *Micro Millennium* is a fascinating source book for educational planning and high school student reports.

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## INDEX TO VOLUME 19

1980-81

### Articles, Columns, and Editorials

Administration in the Christian Schools (Feb.)  
 Affecting Lives with Language (Apr.)  
 Anyone Can Teach Bible (Oct.)  
 Amor vincit omnia (Oct.)  
 Bosch, Ed—Michigan's 1980 Outstanding Science Teacher (Oct.)  
 Changing Tradition in Non-traditional Ways (Apr.)  
 Christian Ethics and the Threat of Finite Global Resources (Oct.)  
 Christian Learning Center (Oct.)  
 Christian Scholar: An Endangered Species (Feb.)  
 Christian Schools and the Challenge of Witnessing (Oct.)  
 Compounded Interest (Apr.)  
 Diagnosis, the Pupil, and Listening (Dec.)  
 Equal Opportunities for All: Teaching the Gifted (Dec.)  
 Ethics and the Christian Teacher (Feb.)  
 Fashion and Education (Oct.)  
 Freedom to Fail (Apr.)  
 Graduate Programs in Christian School Education (Feb.)  
 History Teaching: An Evaluation and Christian Approach (Dec.)  
 Idea Bank (Feb.)  
 Management by Objectives (Feb.)  
 Mathematics Education Today (Feb.)  
 Mass Media and the Classroom (Feb.)  
 Media Review (Dec., Feb.)  
 Moral Education Must Be Reborn (Oct.)  
 One Way Back to the Basics: Let's Bring Back Latin (Feb.)  
 Pedagogues, Pupils—and Persons? (Apr.)  
 Pep Rally (Feb.)  
 Personalizing Education (Apr.)  
 Personalizing Growth (Apr.)  
 Personalizing Reading (Apr.)  
 Religious Education: A Piagetian Perspective (Dec.)  
 Remedial Program in the Christian School (Dec.)  
 Shakespeare and Tomatoes, Apartheid and the PTA (Dec.)  
 Special Education and the Christian School (Oct.)  
 Sports and the Christian Educator (Dec.)  
 Stress: It Need Not Go With the Job (Apr.)  
 Stress Reduction (Apr.)  
 Student Apathy: Fact or Fantasy (Feb.)  
 Teaching Outside the Classroom (Apr.)  
 That Teaching Touch (Oct.)  
 Vision and the Visual Arts (Oct.)  
 When Worlds Collide: the Humanist-Religious Ethos in Children's Literature (Dec.)

### Authors, Book Reviewers, and Poets

Baron, Henry (Oct., Feb., Apr.)  
 Boelema, Jack (Dec.)  
 Borst, John William (Oct.)  
 Bratt, Wallace (Dec.)  
 Brouwer, Joel R. (Apr.)  
 DeBoer, Rodney (Oct., Apr.)  
 Ediger, Marlow (Dec.)  
 Eigenbrood, Richard (Oct.)  
 Fopma, Bryce (Dec.)

Gamble, W. David (Apr.)  
 Gerritsen, Elizabeth (Oct.)  
 Grissen, Lillian V. (Oct., Feb., Apr.)  
 Haan, Sheri (Oct.)  
 Harper, E. Harold (Feb.)  
 Hatten, Walter E. (Feb.)  
 Hendricks, William (Feb.)  
 Heyboer, Sherwin (Oct.)  
 Hill, Charles H. (Feb.)  
 Holwerda, Thomas (Feb.)  
 Ingram, Kathie (Oct.)  
 Koene, Grace (Dec.)  
 Kossler, Gretchen (Dec.)  
 Larsen, David (Apr.)  
 Lucasse, Philip (Apr.)  
 Miedema, Bonnie (Dec.)  
 Milner, Joseph D. (Dec.)  
 Moore, Stanley W. (Oct.)  
 Mulder, Edwin (Feb.)  
 Murphy, Elspeth Campbell (Oct., Feb., Apr.)  
 Nohl, Frederick (Dec., Feb.)  
 Oranje, Johanna (Feb.)  
 Otten, Robert L. (Dec.)  
 Peterson, Vicki (Oct.)  
 Rey, Greta (Oct.)  
 Siebenga, Tena (Apr.)  
 Sinclair, Gary (Apr.)  
 Struik, Agnes (Apr.)  
 Tuls, Arthur, Jr. (Apr.)  
 VanderKlok, Don (Feb.)  
 VanGilst, Lorna (Apr.)  
 Velzen, Frank (Feb.)  
 Verbeek, Harley (Apr.)  
 Vryhof, Steven (Dec., Apr.)  
 Welch, Robert J. (Dec.)  
 Westerhof, William (Oct.)  
 Wind, Fred (Apr.)  
 Zoeklicht, H. K. (Oct., Feb., Apr.)

### Books Reviewed

Evans, Christopher, *The Micro Millennium* (Apr.)  
 Haan, Sheri, and Joy Witte, *Spelling Spectra* (Oct.)  
 Kepler, Thomas S., *An Anthology of Devotional Literature* (Oct.)  
 Meyer, Galen H., *A Christian Looks at Film* (Dec.)  
 Murphy, Elspeth Campbell, *Chalkdust* (Apr.)  
 Ray, Bruce A., *Withhold Not Correction* (Apr.)

### Poems

Before Being Evaluated (Apr.)  
 For the Child I Especially Like (Feb.)  
 For the Slow Learner (Oct.)  
 In Praise of Learning (Oct.)  
 Lesson Learned (Apr.)  
 Lunch in the Lounge (Dec.)  
 What's Dat? (Dec.)



