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Competence v. Piety in Cultural Studies

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CONTENTS

2 ON THE FIRST DAY OF SCHOOL— Poetry — *Elspeth Campbell Murphy*

4 MORAL EDUCATION IN THE SCHOOLS— Guest Editorial — *Harro Van Brummelen*

6 PERSONALIZING GROWTH— Principal's Perspective — *Harley VerBeek*

8 WHAT HAS HUMANISTIC EDUCATION DONE TO THE SCHOOLS?— Article — *Ruth Armstrong*

11 COMPETENCE *v.* PIETY IN CULTURAL STUDIES— Feature Article — *Ronald J. VanderMolen*

13 MOONLIGHT AND ROSES— The Asylum — *H. K. Zoeklicht*

15 THE TEACHER'S TASK— Meditation — *Douglas DeVries*

16 THE TROWEL AND THE BIBLE— Article — *Neal Bierling*

17 VISITING THE HOLY LAND (A Resource Unit)— Article — *Marlow Ediger*

18 TEACHING DISABLED READERS ON A ONE-TO-ONE BASIS— Article — *Jerry Axelrod*

20 BEARING THE IMAGE— Thinking Thirteen — *Lorna Van Gilst*

21 DO YOU OWE SOMETHING TO ELIZA McCARDLE?— Poetry

22 MEDIA REVIEW— *Frederick Nohl*

24 BOOKS IN REVIEW

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

GUEST EDITORIAL

Moral Education in the Schools

Harro Van Brummelen

North American educators during the last decade have begun to recognize the bankruptcy of scientism as a way of life and of education and have, correspondingly, given more attention to the domain of moral education. There is legitimate concern that the moral fabric of our society is unraveling at an alarming rate. In British Columbia, for instance, one out of every three school children comes from a one-parent family, and this number is steadily increasing. As a result, the amoral society that has created this situation faces serious social problems in the years to come. With the home and media having all too often neglected or abandoned responsibility for moral nurture, the urgency for moral education in the schools is becoming clear to many educators.

Thus we have seen a general resurgence of interest in moral education. Value clarification has had its heyday. "Value schools" have been founded (based on, as the chairman of one of our local public school boards put it recently, "the non-sectarian, basic tenents of the Judaeo-Christian tradition"). Government commissions have investigated; conferences have been held; educational programs have been developed. It has also been in vogue to argue that morality is not based on religion, and even that religion may be inimical to morality—in part, at least, to "justify" the inclusion of moral education in the public school curriculum. The movement that is now having the greatest impact on the area of moral education is Lawrence Kohlberg's structuralism, ironically at a time when both philosophers and psychologists are raising doubts about his theories. Yet many recent psychology books accept Kohlberg's theories on moral development without question, and in education both explicit and implicit applications of his theories are being developed.

That Kohlberg's theories filled a vacuum in the secular social sciences is beyond dispute. The emptiness of "value-free" social sciences had become clear even to the non-Christian. Moral problems such as race, poverty, and war were not getting closer to a solution. For psychologists, Kohlberg's structuralism had many attractive features when compared with the narrow scope of behaviorism. Kohlberg's influence stems from his ability to provide an empirical framework encompassing philosophy, psychology, education, as well as other social sciences.

Because of the impact of Kohlberg's ideas, it is important for us to examine Kohlberg's structuralism, his view of moral development. He tried to do for moral development what Piaget did for cognitive development. Kohlberg holds that there are six stages of moral development through which a person passes. A person may never in his life reach the "highest" level, but the sequence of levels through which he passes is invariant for all people in all cultures:

Stage 1: unquestioning obedience and fear of punishment.

Stage 2: marketplace morality: good and bad are defined by their pleasant or unpleasant outcomes, especially for oneself.

Stage 3: good boy-nice girl orientation: morality is pleasing others.

Stage 4: law-and-order morality: virtue is maintaining the social order by obeying laws without question. This is the stage where most adults function, according to Kohlberg.

Stage 5: social contract morality: law is the rational outcome of majority views, and should be obeyed though it can be changed in terms of national considerations of social utility. This is the "official" morality of the United States government and constitution.

Stage 6: morality of conscience: right is defined by the decision of conscience in accord with self-chosen, universal, ethical principles.

Kohlberg's stage-development theory has not been without its critics even among non-Christians. For instance, Kohlberg holds as one of his presuppositions that his sequence represents a "universal inner logical order" or moral concepts; that is, he *presupposes* that all human beings of necessity move, rung by rung, up the ladder of moral development. There is no going backward, no skipping, no straddling of more than two adjacent rungs. Empirical studies have raised serious questions, however, about the validity of this assumption. There have been significant studies where persons *did* regress, for instance, from Stage 4 to Stage 2. Moreover, many studies show that there are many persons who straddle three or more stages, although Kohlberg's scoring procedure is such that it is unlikely that this fact will survive. One of Kohlberg's manuals even instructs that "if two non-adjacent stages were scored, the one receiving fewer points is not represented in the issue total." Yet Kohlberg continues to insist that moral development is sequential and irreversible.

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Why is this sequential, upward development so basic and sacrosanct for Kohlberg? I believe this is so because his view of man is rooted in Western, liberal, natural law thought, a view that embodies Dewey's idea of growth towards an ideal. To understand this, we have to look at Kohlberg's Stage 6, the stage that is reached by so few persons that it has been eliminated from his scoring manual, but which is the "ideal" for which every person should strive. This "ideal" holds that man is autonomous and is able to choose universal principles of justice, of fairness, and of respect for the "dignity of human beings as individual persons." The doctrine of popular sovereignty; the belief that right reason is a self-sufficient, autonomous sphere unaffected by history; the concept of society as a collection of isolated, independent invididuals who work together in a social contract—all these distorted conceptions are interwoven with the thought that Stage 6 justice is universal and leads to liberty and equality. Utopia is reached by having autonomous man choosing and applying his own consistent and comprehensive ethical principles. The parallel with Kant's *a priori* knowledge is no accident.

A question that Kohlberg neglects completely is the relationship between a person's moral judgement and his actions.

Edmund Sullivan of the Ontario Institute for Studies in Education has written an incisive critique of Kohlberg's theories. He shows that Kohlberg reduces man to a creature simply involved in social conflicts of interest. Consequently, Kohlberg reduces morality to the development of a system of social arrangements that can deal with conflicts of interests in an ideal and disinterested way. Man becomes an impersonal, rational "solver of conflicts," who can operate independently of his culture, his environment. Moreover, Kohlberg assumes that thought always precedes and determines action; he does not see reflection and action to be in dynamic tension in our lives. A question that Kohlberg neglects completely is the relationship between a person's moral judgement and his actions. He falsely assumes that "moral" man first always thinks through clearly and only then acts. Moral man is detached from concrete rules and images; he is attached only to abstract ethical principles. Kohlberg neglects how Martin Luther King (who, according to Kohlberg, functioned at Stage 6) in his famous *Let Freedom Ring!* speech evoked action and commitment by using concrete images and appealing to emotions in a way that abstract principles could never do.

As Reformed Christians, we should have no difficulties in seeing the shortcomings of Kohlberg's morality. That there is moral development in our children as they mature is beyond question. For instance, most adults understand better than children how God enables us to have freedom only within His Law. But Kohlberg's view of man does not allow for God's Law; he does not allow for obedience (the Ten Commandments are relegated to Stage 4); there are no norms to guide us except those that are self-evident in man's reason. Man becomes his own god. Sin and redemption are superfluous; conversion unto obedience is impossible because it does not "fit" Kohlberg's stages. Kohlberg rejects even the possibility of what Paul says in Romans 7: "When I want to do good, evil is right there with me. For in my inner being I delight in God's Law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members."

Kohlberg claims his morality is based on the concept of "justice." But this is not the Biblical concept of justice. Rather, justice is a principle of minimal obligation, resolving only individual conflicting claims. This narrow view of justice—and hence of morality—does not encompass the kind of love that we must give to persons in need who have not been treated unjustly, or who may be in need through their own fault. The call of the Old Testament prophets for justice for oppressed groups (rather than for individuals) does not find a place within Kohlberg's framework. Justice does not extend beyond the satisfaction of each individual's wants and interests. There is little room for fruits of the Spirit such as kindness, faithfulness, compassion, and benevolence, and no room at all for a concern with all of God's creation as His stewards. When Kohlberg was criticized for not allowing for love and troth in marriage and family life, his answer was that "special relations involve special responsibilities and inspire extraordinary behavior." Does this imply that Kohlberg senses some of the shortcomings of his Stage 6? It is certainly much easier for a person to try to operate at Kohlberg's Stage 6 than it is to be involved in the calling to be part of a caring, committed, dynamic Christian community that through Christ's grace seeks to do God's will in all areas of life. Kohlberg's theories lead to people who are without faith, without love, without emotions. A person who is "a great scoundrel and a rogue" can still function at Kohlberg's "autonomous" Stage 6! Moreover, the only meaningful religion for Kohlberg consists of Stage 6 persons who individually try to answer the question "Why be moral?" so that they are "compatible with rational science and rational ethics." The fullness of Christian love, the joy of acceptance of true faith is excluded from Kohlberg's moral development.

Kohlberg's ideology undergirds much of the "moral

MORAL EDUCATION, *continued on page 6.*

MORAL EDUCATION, *continued from page 6.*
education'' programs being developed for public schools, and its effect is also being felt in social science courses. New social studies programs in Western Canada, for example, present students with ''issues'' in the form of questions (e.g., Should people of an area, by their actions or needs, be permitted to alter the environment of people in other parts of the world? To what extent has the majority in a democratic state the right to impose its ideas on the minority? Should institutions?). I am happy that course developers realize that knowledge is much more than learning ''facts,'' but a teacher who has been trained in a Kohlbergian framework will use such questions to have the student see himself as part of a society of self-sufficient, autonomous individuals. If such teachers agree with Kohlberg's claim that his impoverished concept of justice should be the sole content of moral education, then the public school's attempts at value education will quickly crumble along with the other remaining ruins of Western liberalism. Furthermore, the students will talk *about* morality but will have little idea of what true morality is and of how it functions in society.

The fullness of Christian love, the joy of acceptance of true faith is excluded from Kohlberg's moral development.

Kohlbergian morality strikes at the heart of the Christian gospel, and so does value education based on it. The need for Reformed education is stronger than ever. Only in a Christian school will our covenant children recognize that moral education is a part of *all* learning which must be based on a commitment to Christ and the claims of His kingdom. We do not want to foster in our students a legalistic, unquestioning ''law-and-order'' attitude. Yet we must impress on them each day the importance of a heartfelt commitment to live according to Scriptural norms and directives. Then it will also become clear to them that to grasp for Kohlberg's Stage 6 means that you love self above all and your neighbor when it is mutually agreeable.

Principal's Perspective

Personalizing Growth

Harley VerBeek

As Christian school educators, we are concerned with growth, growth not only in the lives of our students, but also in the lives of our colleagues and ourselves. Various kinds of growth should take place in the lives of everyone. This article will discuss kinds of growth, the importance of growth, and methods of growth.

KINDS OF GROWTH

Love of God and knowledge of his will. If these important parts are not present in every believer's life, then growth in other areas will not develop and mature as they should. Growth depends on time spent with God's Word so that all of life may be related to what God says.

Acceptance of self. If we do not accept ourselves, no one else will. In addition, failure to grow in self-acceptance severely limits our usefulness to the Lord. We continue to be self-conscious; we are so concerned with what people think of us or how we go over in a presentation that we fail often as teachers or administrators.

The basis for self-acceptance is the fact that believers are new creatures in Christ. We have the Holy Spirit within us to direct and speak through us.

Appreciation of others. Our answers to the following questions should assist us in determining the depth of our appreciation for others: Do we love our pupils more today than we did last year? Can we see the potential in each of their lives? Do we recognize the diversity among our colleagues and thank God for the ways in which we complement one another? Are we becoming more sensitive to the feelings of others? Do we appreciate the concern of parents for their children—or do we resent their ''interference''?

Growth in knowledge of subjects and methods. We need to ask ourselves, ''Do I know more about my subject area than I did last year? Or is it becoming more vague? Total knowledge increases rapidly today; if we are not gaining in knowledge, we are steadily losing. Similarly, it is also easy for our teaching methods to become routine and stale. How recently have we tried another way of doing something? Have we drifted into a comfortable rut that may not be stimulating our pupils? Such a pattern may bore us too, but at least it is easy!

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Growth of knowlege about the educational world and all of life. When we were in grade school we had "current events" periods, in college we discussed world happenings in classrooms and dorms. But what is happening NOW? In college we were required to take courses in subjects we would not have chosen; now we read what we please. But how well are we growing in our knowledge of trends in education? Of events in the world and life around us? Do we lament easily, without easily knowing how or why? Do we only condemn, or do we make positive contributions? How much do we really know about what is going in other Christian schools? Or in other nonpublic schools?

IMPORTANCE OF GROWTH

Without growth there is little evidence of life in the physical world. So too in the intellectual and spiritual world! Stagnation leads to deterioration; deterioration is deadly in schools which claim to honor the living God.

God expects us to grow. He says, "As newborn babies, desire the sincere milk of the Word that ye may *grow* thereby" (1 Pet. 2:3). He also says "*Grow* in grace and in the knowlege of our Lord Jesus Christ" (2 Pet. 3:18). God expects us to mature and not be continual children but rather "*grow* up into Him in all things" (Eph. 4:14,15).

In addition, He provides the wherewithal for that growth. His plan is that every believer, regardless of his present level of development, should make progress toward full maturity in Christ.

METHODS OF GROWTH

Growth by contact with others. As we touch others and they touch us, mutual understanding grows. We know them; we react in terms of their needs and responses. Personal contacts with pupils and colleagues on an informal basis can increase sensitivity. A teacher who seeks each day to speak personally and encouragingly to every child begins to look for positive actions or traits. That alone is progress!

A meaningful personal devotional life and church worship promote contact with God. Such contact cannot occur without accompanying growth. We become like those with whom we spend time.

Growth by seeking advice from others. Recently a young man in his first year of teaching received many complaints from both parents and pupils. He had little patience with slow learners and, in effect, he punished them rather than helped them. He did not paddle or scold, but, regularly, he sent them back to redo work which they really did not know how to do. The problem spread to several families before it became known to the principal. Some parents threatened to withdraw their children. Fortunately, the principal saw the young teacher's potential and determined to work with him. The result was a happier teacher, satisfied parents, and an administrator appreciated by everyone concerned.

Growth through reading. "Show me what a man reads, and I will tell you what he is." It is the principle of Philippians 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there are any virtue, and if there be any praise, think on these things."

Reading biography, be it Christian or wholesome or both, can set high ideals before us. Books emphasizing appreciation of God's creation, showing God's concern in every part of life, or exploring subjects we have never studied, can expand our thinking and make us more useful teachers. The Bible itself, sometimes, in a different version, can be surprisingly new. Commentaries and Bible book studies often show us the narrowness of our thinking and the depth of God's truth.

Growth by individual or group studying. An extension of Bible reading would be in-depth studying on a topic. Choose not only topics commonly discussed in church, but also issues of the day such as private ownership, aims of education, and abortion, to name a few.

Undoubtedly one of the most valuable parts of graduate work is the individual research required. It enables one to speak with greater knowledge and conviction on a topic and it provides the basis for digging into the next problem which may present itself. As we grow as Christian educators we should increasingly spot questions which need research, questions which will never be probed if we wait for others to do the job. *We,* Christian educators, are the school movement; *we* must find answers!

Opportunities for growth abound through conferences, seminars, and in-service programs. Not all are helpful, of course, and we need to discern carefully which opportunities will assist us in our teaching. We must then relate what is learned to our classroom activities. Otherwise a conference will be useless endeavor.

Involvement in responsibilies will stretch our abilities. Growth often comes when we least expect it. We should accept new responsibilities even if we have had not had specific training. These may involve directing a student activity or heading a faculty committee. We should accept the challenge as from the Lord, with fear and trembling. As we look to Him for direction, we begin to see progress and then, finally, accomplishment. Every such project results in growth in dependence on the Lord, in self-acceptance, and in appreciation of others and their views. Sometimes there is also growth in appreciation of our pupils and their desire to serve the Lord or in understanding of the conflicts they experience as they seek to develop a Christian lifestyle.

CONCLUSION

God "leads his dear children along" in ways we do not always understand or anticipate. Yet we must obey the Lord in all situations and grow by participating in a variety of responsibilities. God uses this participation for his glory. Today's activities bring maturity which opens greater opportunity tomorrow.

What Has Humanistic Education Done To the Schools?

Ruth Armstrong

Most observers of the current educational scene contend that stress in the public schools today comes mainly from coping with "discipline problems" in the classroom. This is true, of course, but simply stating the problem hardly suffices, since it falls short of suggesting either cause or remedy.

Some reasons for difficulties in the classroom are obvious, such as those arising from racial tensions, ethnic contrasts, population mobility, and language barriers. However, these problems are not new to American schools. They have been met before with each wave of western movement and immigration. In 1910 alone, for instance, there were 1,041,570 multi-lingual immigrants to this country, as well as a continuing post Civil War immigration of Negroes to the North.

If the United States has been a "melting pot" among nations, most of the melting has been accomplished in the public schools. There has always been a mixed input of students from varied racial, ethnic, and language backgrounds. Then what is unique about today's situation?

One important reason for current disorder is not so much the nature of the student population as the excessive and often inappropriate proliferation of humanistic teaching methods. College teacher-education programs are overloaded with humanistic doctrine. As a result, indoctrinated graduates now comprise a majority of our public school teachers.

From humanist textbooks, prospective teachers have learned that they must listen, counsel, and feel more than tell, teach, and think. They must refrain from advising, moralizing, interpreting, warning, commanding, or even questioning (no matter how hard it is to resist), for such messages take away from students the opportunity to find their own solutions. Strengthening the egos of students must take precedence over requiring academic skills. Science must give way to improving the self-concept, and reading must be secondary to overcoming psychological defense mechanisms. The stated objective is "student-centered learning."

As a result, many of today's young students are totally preoccupied with self. They have failed to develop a sense of responsibility for scholastic performance, and worse, they have failed to develop a sense of concern for each other in the larger society. It is important to remember that there is a vital difference between healthy self-respect and an unhealthy obsession with self. Unfortunately, humanistic education has not clarified that difference.

It is important to remember that there is a vital difference between healthy self-respect and an unhealthy obsession with self.

Humanist Donald Hamachek in his textbook, *Behavior Dynamics in Teaching, Learning, and Growth,* cites striking findings regarding the American student's penchant for breaking rules. Middle childhood students in United States schools, he says, are much more likely than their European counterparts to perform forbidden acts, especially when there is peer approval.

To borrow a phrase from anthropologist Levi-Strauss, this is an age characterized by a "disordered and lawless" form of humanism. Indeed, lawless humanism has by this time overwhelmed the classrooms. Assaults on students have increased by 85 per cent, assaults on teachers by 77 per cent, robberies on school property by 37 per cent, and weapons confiscated by 54 per cent. (Joseph Morris, *Psychology and Training: A Humanistic View,* 1979)

Such approaches have been aggravated in part by the methodology that emphasizes a *curriculum of affect.* As

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pointed out by educator Max Birnbaum, public education in the 1960's discovered the emotions, so that cognitive and skill training (the traditional components of education), no longer satisfied, and teachers were required to generate "emotionally charged experiences" through active student involvement. Intellectual exercises became secondary to procedures emphasizing racial and ethical identities.

. . . there now are at least 350 major approaches to dealing with psychological growth, and some 3,000 affective exercises and techniques available for use in the classroom . . .

According to humanistic educators, there now are at least 350 major approaches to dealing with psychological growth, and some 3,000 affective exercises and techniques available for use in the classroom, some of which instruct students in the art of social protest. As a consequence, there is little time for study. For example, a teacher of English literature observed that although it might have been useful to direct students' attention to stories and articles about successful confrontations, time did not permit.

It is enlightening to read some guidelines from Morris' humanistic textbook:

(1) Regarding the use of profanity: "If you are highly uncomfortable about the occurrence of profanity in your class, try to understand your feelings."

(2) Regarding disrespect: "Examine yourself for how much respect you seem to require from students. . . . You might consider personal counseling or psychotherapy if you are in this situation."

(3) Regarding drug-abuse: "Recognize the appeals. . . . Many people use these substances moderately and gain enjoyment. Present the pros and cons fairly and take a position if you wish. But allow students to take one of their own devising." (There is no stipulation as to whether students have the maturity and background to take a position.)

(4) Regarding proficiency in speech and grammar: "Many children in public schools do not speak the standard English used in textbooks. . . . These other forms of linguistic communication are every bit as legitimate and grammatical as standard English. Among examples given are: "I don't want none" for "I don't want any"; "them book" for "those books"; and "John car" for "John's car." (Rather than conforming to grammatical principles regarding the double negative, plural article, and possessive case, any combination of words that is uniquely ethnic is evidently to be accepted as correct form.)

Writers of humanistic textbooks are particularly impatient with traditional curriculum materials. A suggestion attributed by Morris to one Herbert Kohl states that when the only elementary readers are Dick and Jane books, teachers would be well advised to parody them; that is, to ridicule them by having students read in voices that are laughing, angry, aged, baby-like, sexy, or drunken. This for students between ages six and ten.

There is no question that curriculum materials need to be revised periodically in order to be understood in a changing world, but it is also possible to retain dignity and values and exacting standards within a new framework.

No one thinkingly advocates a return to the dunce stool and cane or to outdated materials. Needed, however, is a serious and renewed sense of commitment to cognitive and skill training, as well as to nurture of social skills with less emphasis on self and more on the other. Teachers should no longer be prevented from directing, instructing, advising, and pointing to a moral when appropriate and they should receive support in this from their supervisors and administrators, as well as from parents.

It is difficult to understand why humanistic educators are so afraid of teaching (and if possible exemplifying) that which is virtuous, good, or proper. It appears they are so terrified of absolutes that any mockery or delinquency is preferred to a stated code of ethics in the schools. This leads to disruptive and even tragic behaviors.

As early as 1972, Alan Harrington in his book *Psychopaths* alerted this nation to an insidious and growing epidemic psychopathology in our society, as represented by those who are utterly self-serving, amoral, and destructive. The disease has become, if anything, more virulent. At least part of the reason must lie with the faulty philosophy of education. Since the most widespread and potent institution for change is the public school, the message is clear.

Chaos in the classroom will not be relieved until discipline and academic standards are restored. This cannot occur until schools are ready to abandon affective and self-serving techniques of humanistic education, and until they can re-establish rigorous guidelines for academic achievement and the fair application of controls.

How might this be done? One antidote is to recognize that the basic goal of education is to achieve competence rather than to acquire "emotionally charged experiences." Intellectual exercises must be primary and no longer subordinate to programs of self-discovery. In terms of emphasis, the curriculum of affect must be secondary to the curriculum of intellect. A clear educational goal gives meaning to scholastic effort.

A second antidote is to promote a structured, task-oriented methodology. In the curriculum of intellect, the procedure is to transmit knowledge, to encourage scholarship, to pose problems, to drill, review, discuss, to ask and stimulate questions, and to grade and rank according to perceived progress. Training is prescriptive and systematic, and attention is focused not on self but on subject matter. Classroom structure sets limits on behavior.

HUMANISTIC EDUCATION, *continued on page 10.*

HUMANISTIC EDUCATION, *continued from page 9.*

The third is to restore respect for authority, starting in the primary grades. That is not to say that discipline should be arbitrarily authoritarian, but it should be resolutely authoritative. The teacher is necessarily the guide, the one in charge, the expert in his or her area of instruction. The first objective is classroom learning, not personal therapy nor the nurture of identity. On the other hand, strong leadership does provide security as well as control. Classroom instruction is a group function, and the group needs a leader.

It is important for students to understand that disciplined and responsible learning may witness to the reality of their faith, that achievement in school may demonstrate spiritual growth as effectively as participation in extra-curricular religious activities.

Standards in Christian education can be no less demanding. Unfortunately, there are students who think a show of piety will substitute for conscientious study. It is important for students to understand that disciplined and responsible learning may witness to the reality of their faith, that achievement in school may demonstrate spiritual growth as effectively as participation in extra-curricular religious activities. A measure of good stewardship, as stated by Paul in 2 Timothy 2:15 and 3:17 (NASB), is to present oneself "approved to God as a workman who does not need to be ashamed, handling accurately the word of truth . . . that the man (or woman) of God may be adequate, equipped for every good work." This, ultimately, is the hope and concern of Christian educators. It affords a sense of divine purpose to learning.

These proposals for counteracting the humanistic approach—i.e., goals relating to curriculum of intellect; structured, task-oriented methodology; establishment of authoritative discipline; striving for academic excellence as a witness to faith—all presuppose a concern for orderly process and an acknowledgement of absolutes. They propose something beyond the now, beyond ego-identity or sensory awareness as fulfillment of human potential. When the witness is only to self, the goal can only be self-gratification. The need for striving and authority then become meaningless.

There are signs that scholarly values may be returning to the classroom. Young minds may again be stimulated to reach beyond the self. Christian truth is awesome and hard to grasp, but in the earnest endeavor lies the excitement of learning. Once students have experienced that excitement, there are few disciplinary problems.

Competence v. Piety in Cultural Studies

Ronald J. VanderMolen

Two temptations affect every teacher: the temptation to simplify things so that even the dullest of our students gets the point, any point; and the temptation to make things complex, to bring in evidence that confuses even the brightest of our young charges. It seems to me that in part these temptations are based on the fact that the more deeply one understands subject matter, the more complex previously simple stories become.

If, for example, the history or civics teacher discusses the American Revolution before he has taken an English history course, he will teach the Revolution much differently than after he has become aware of the complexities of eighteenth-century life. Having ourselves grasped the complex patterns of another culture, we teachers earnestly seek to make our students comprehend the "whole truth," too. But sometimes the result is negative: simple stories become complicated, and our students become confused.

But, at other times, either because we ourselves are not fully aware of the complexity of a cultural movement, or because we sense that its complexity is likely to lie beyond our students' grasp, we seek to give them just the essence of the movement. Very often this essence is expressed in a moral judgment. The temptation to make things simple so that ultimate truths stand out boldly has always been attractive in the Judeo-Christian world. Jacob and Esau, Abraham and Lot, and sheep and goats have always stood in clear contrast in Scripture. Further, ever since the fifth century, when Christianity became popular in Western culture, many Christians have tried to unite religion with culture in such a way that error could stand in bold relief against truth. Medieval heretics, modern liberals, and current hedonists have all taken their licks at the hands of their religious judges. Similarly, we Christian teachers are tempted into simplistic moralizing, and we tell our students that Rome fell *because* it became morally decadent, and the American Revolution succeeded *because* the Americans valued freedom for all men and trusted God. The result may be that some of our students remain blithely naive about the real world while others begin to be troubled by a patness in our presentations that, they begin to realize, does not often exist in the world around them.

Reformed Christianity has continued this tendency to make moral evaluations, for Reformed Christianity is a tradition that seeks to unite culture and Christianity in positive ways rather than to withdraw monastically from culture. With varying degrees of success, our religious forebears and contemporaries have presented their vision a culture in which their versions of Christian values predominate. In this tradition are great thinkers like St. Augustine and Calvin along with later (and lesser) lights from the Netherlands, Grand Rapids, and Toronto.

These Christian and Reformed traditions are not to be taken lightly, for they are essential parts of our being. And it is through them that the Spirit leads us into a life of piety. By *piety* I mean simply what Erasmus, Luther, and Calvin meant—closeness to God. Without this closeness, we fail to be *Christian* teachers. But at the same time, piety cannot substitute for competence. In a teacher, piety without knowledge is mere pietism, or false piety, for it represents a turning away from the quest for truth and thus it is a failure to trust—to be close to—God, the source of all knowledge and truth. Without knowledge we fail to be *teachers*. We all know instances in which such substitutions were attempted, and I am sure we all know the disastrous results for students.

THE TEMPTATION TO OVERSIMPLIFY

Consequently, in this paper I will focus on the

COMPETENCE *v.* PIETY, *continued on page 12.*

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COMPETENCE v. PIETY, *continued from page 11.*

pedagogical temptation that our Reformed tradition tends to encourage, namely, the temptation of oversimplification. Reformed intellectuals, in spite of all their accomplishments, have historically produced many views which simply do not hold up under intense scrutiny: rabid anti-Catholicism, politically motivated anti-liberalism, and pseudo-antitheses. There are other examples. But the fact is that our Reformed heritage—at least the negative and condemnatory part of it—has often been erroneous. All Catholics are not idolaters (despite the Heidelberg Catechism); all liberals are not atheists (despite vanPrinsterer); all moderns are not pagans (despite Dooyeweerd). Rather, the evil and the good come to us as a mixed bag.

As Reformed Christians we should unite our desire to create a positive, Christian culture with a careful, honest analysis of the culture around us. To do so we need to pursue ceaselessly our professional study and preparation. Each teacher, it seems to me, must never stop learning more about what is to be taught. Or, to paraphrase Heraclitus, "People who love wisdom should acquaint themselves with a great many particulars." The *particulars* of literature, history, and society deserve continual study if we teachers are ever going to convey to our students something that approximates the truth.

However, engaging in these professional studies will sometimes be unsettling, for we will soon discover that some of our cherished prejudices need to be re-thought. Specialization makes us very wary of old traditions. Catholics, liberals, and maybe even Bertrand Russell become less hateful; and Luther, Calvin, and Teddy Roosevelt become more complex, human, and weak. In short, professional expertise militates against pietistic formulaic thinking and puts us in a bind: old heroes fade, while old villains become more acceptable.

One way to avoid this situation is quite simple—refuse to become professional. I am sure many have taken this route. But it surely cannot be portrayed as an honorable, Christian route. Advanced study need not be a morally traumatic experience, however. In fact, by sticking more closely to the insights of our theological roots and becoming alert to their manifestations in history and culture, we can develop a Christian approach to cultural studies that will satisfy both our Judeo-Christian urge to generalize and our professional necessity to be completely honest.

THE REFORMED APPROACH

Such an approach begins with a Reformed view of people, namely, that they are a mixture of good and evil tendencies. While the "T" in TULIP (for Total Depravity) cannot be diminished in the theological sense, in the cultural sense Calvin was quite right in seeing people—however corrupt—as also being creatures with reason and creativity. This fact must tell us something about the cultures we examine: those cultures will express the complex nature of people and therefore cannot be written off in simplistic terms. Gifts of God become evident in the study of all cultures: Asian, African, and Western, primitive, and modern. All cultures are there for us to appreciate and in some way not just to view as missionary targets. When this attitude toward people is adopted, cultures and historical movements may become a bit more complex, but we teachers will come closer to seeing them as they truly are.

Many teachers, however, may be hesitant about the practicability of continued professional study. They may also wonder about the possibility of presenting the results of such study to students in a clear and meaningful way. I would encourage such teachers to continue or re-open study in their special fields, for many new materials are becoming available for serious cultural studies. Scholars are, in increasing numbers, producing works which go beyond the traditional surveys. Numerous professional organizations, for example, now bring historians, literary critics, and social scientists together for topical studies, and the results of their interaction are usually published. Moveover, primary sources—once the sole possession of elite historians in the well-funded major universities—are now available to students. When used with care, such sources can help the student grasp the true nature of a culture. Works of art, musical recordings, and archeological remains can now be presented to classes with relative ease, thus giving students and teachers full exposure to the culture of an epoch.

In part, this means that professional development in cultural studies will bring us beyond traditional approaches which confine history to military campaigns, social science to current events, and English to poems in an anthology. If, for example, we want to portray the eighteenth century, a full cultural perspective will in-

clude: politics, ideas, social structure, religion, and the arts. With this material, we and our students will be able to see broad developments and complex realities as well. As a result, the revolutions of the late eighteenth century can be understood in all their aspects, creative as well as violent. Thus teachers can get at that one major change in western culture in a more honest way, and traditional approaches which simply list causes and results, create heroic myths, or damn the infidels become quite clearly inadequate. This one example of cultural breadth can be repeated in many periods and with many problem areas and movements: the Reformation, World War II, the American Depression, Romanticism. The list is endless.

This broad cultural approach, if based on a Reformed view of people, can satisfy our professional desire to tell the whole truth, and it can do so without hindering our Christian responsibility to make evaluations. It is true that the evaluations we make may be a little more complex, may be expressed with more qualifiers, and may be less sweeping in scope. But they will also be closer to the reality we seek to comprehend.

CONCLUSION

The essential point is this: we professionals seek to broaden the perspectives of our students, and the tools for the task are at hand—we must learn to use them. I do not mean to conclude on a sermonic note, but I say *must* because the concept of *calling*—that Reformed notion that God selects us to be professional teachers—is essential to our task. Without a calling we shall become "dry as dust" history teachers, meaningless literary critics, and useless social scientists. We simply cannot rest on the laurels of our BA, MA, or PhD degrees; professional development and religious growth are essential ingredients to our profession. Without calling we have no reason to exist; with it, we will never stop growing.

The conflict between piety and competence is real; yet its solutions are not outside our grasp. If we perceive people in their real complexity, use cultural materials creatively, and pursue our calling diligently, we will go far towards meeting the needs of our students, of our schools, and, in turn, of our culture.

MOONLIGHT AND ROSES

H. K. Zoeklicht

It was a balmy day in early September, a Thursday noon. Half a dozen of the Omni Christian faculty had enjoyed lunch together in the faculty room, and several of them were gazing through the large plate-glass window which looked out on the U-drive in front to the high school. As they looked, a sparkling red Datsun 240 Z rolled up that driveway.

"Holy smokes!" said Steve Vander Prikkel. "Look what Vroom is driving. Some wheels. Bible teaching must be paying off these days."

They watched John Vroom lovingly park his new car across two parking spaces, emerge with a submarine sandwich in one hand and a milk shake in the other, and walk slowly up the cement walk toward the school, all the while sucking vigorously as he tried to draw the thick concoction through the thin straw. As he entered the faculty room, he was concentrating on sucking the very last drop of sweet liquid from the bottom of the paper container, making noises that sounded like those of a wet-vac at work in the cellar after a big rain.

"Hey John," greeted business teacher Bill Silver, "congratulations on the car. Looks pretty jazzy. You must have had a good summer."

John Vroom wiped his lips with his sleeve and responded, "Yes, Bill, I did. The Lord was very good to me. Christian Painters, Inc. had a very good summer indeed." And he took a huge bite from the submarine

Zoeklicht has agreed to seek and send light on faculty flaws and foibles for another volume year. Anyone may suggest a faculty which can benefit from the author's glaring light. Send your ideas to the editor.

THE ASYLUM, *continued on page 14.*

THE ASYLUM, *continued from page 13.*

sandwich, leaving a long slice of pickle dangling precariously from the remaining half of the sandwich. "As a matter of fact," he added, "we were not only able to make a substantial down payment on that," and he pointed toward the Datsun, "but we are planning a Christmas holiday in Acapulco. We've always wanted to do that, and we think it is in the cards now."

Ren Abbott responded with an affirmative nod: "Yes, that summer money helps, doesn't it. My truck driving job helped out a lot too. Of course, your kids are out of school now, so you don't need to raise tuition money. But you had no trouble getting houses to paint?"

"Not a bit," answered Vroom. "You see, we use some high school and college students at pretty close to minimum wage and in that way we're able to underbid all the professionals. I bet we coulda had another dozen houses."

"Do you think that is fair to the regular house-painters?" challenged Lucy Bright. "They need the money too—it's their whole livelihood. Some of them send their kids here. Do you have any idea about how they feel about Christian school teachers organizing to underbid them for jobs?"

"Oh, come on now, Lucy," came from Vroom as he tossed the empty milk shake container across the room towards the wastebasket, and missed, "competition is good in business, and those guys make plenty anyway."

Bill Silver moved away from the coffee urn with his filled cup. "That's right," he said approvingly, "it's competition that makes the world go round. My investment agency started pretty slowly back in '77, but I spent the summer working at it, and it's all coming up roses. I may even be able to quit teaching in a few years." He paused and then added, "Of course, you have to sacrifice to make something like that work. We sold our cottage at Okoboji, you remember, in order to get some working capital, and I've worked evenings and weekends and summers on this thing, but it really pays off. That's the American way."

"But," said Lucy, who was beginning to feel a bit crabby, "Is that really fair to Omni, to the kids here, and to teaching? Sometimes I think you fellows are more interested in your lucrative moonlighting than you are in your teaching. You surely talk about it more."

Silver didn't like the rebuke. He looked towards Vroom for support, but John had just stuffed the last half of the submarine sandwich into his mouth, opening his jaw so wide that his ears were temporarily stopped, and he hadn't even heard Lucy's comment. Silver spoke anyway, an angry edge to his voice, "Lucy, that's not fair. You know that the students give me good ratings for my teaching, and I do my share of the work around here. Now what more do you want?"

By now John Vroom had masticated and swallowed and his hearing had been restored; the Bible teacher reentered the discussion. "I think you ought to consider, Lucy, that Omni doesn't pay us for summers. We have every right to follow other callings during the summer, and there is certainly nothing wrong with making money. The Bible itself says that 'The crown of the wise is their riches.' That's in Proverbs."

Now Bob Den Denker, history teacher, who had been peeling and eating a tangerine, section by section, during the conversation, put the rinds in his styrofoam coffee cup and turned to the biology teacher, Steve Vander Prikkel: "Steve, tell us about your nephew, the one who is teaching in Canada. You were telling me the other day how they handle summer vacations there."

"Yes," said Vander Prikkel, "but I'm not sure I like it. They have all Christian school teachers on eleven-month contracts up in B.C. where my nephew teaches. He gets one month of vacation. That's it."

"Well, what do they do the rest of the time?" questioned latecomer Peter Rip, principal of Omni Christian High.

"They work. They don't get out of school until near the end of June," offered Steve. "Then they have to work on curriculum, plan their own courses for the next year, attend workshops—that sort of stuff."

Lucy Bright chirped, "Oh, I've heard of that. In Ontario many of the teachers take courses put on by Christian schools themselves. I think they call them SALT courses."

"You mean SPICE courses," laughed Den Deker. "SPICE is an acronym for Summer Program in Christian Education. I think they last for two or three weeks in late June and early July."

Vroom looked alarmed. "Do the teachers have to pay for that?" he asked?

"I don't think so," put in Den Denker. "I think the school boards usually pay the tuition. That's probably part of the contract. Anyway, what do you folks think of the idea of having eleven-month contracts?"

Bill Silver responded immediately, "I think they have to pay us for that. We have a right to expect another two months' pay if we stick around here for another two months. Fair is fair. School board members wouldn't work for nothing either."

"But Bill," reasoned Den Denker, "you already get a pretty good salary. And there always used to be a kind of assumption that we professionals would use our time in the summer to improve ourselves professionally. But you fellows are busy painting and such. Isn't it time we follow the example of the Canadians and take our professional commitment more seriously?"

"We do take it seriously," protested Vroom, whose worry had now matured into alarm, "but we don't want to be obsessed. We need time to relax, read, reflect, and," he added, "grow spiritually."

"Yes," popped in Lucy Bright, "that's what you do when you go around giving cost estimates on painting jobs, right?"

"Sorry," declared the Bible teacher, "I just think a

school board has no business telling me how to use my summer time. That's mine."

Den Denker said, "But it would be good for the schools—for Omni. We could use at least a month every summer to work on developing our curriculum—we don't even have a good syllabus for any of our courses. And we could preview films instead of just showing them. And we could as a faculty develop a much-needed discipline policy. And we could, we really should, take a course in adolescent psychology. Our library needs attention. Think of what we could do!"

"Well," groaned the desperate Vroom, "maybe a week. How about that? We could take a week, right after final exams, to do some of those things."

"Right," said Lucy Bright sarcastically, "because your Christian Painters Incorporated, or whatever, would have those young kids out there painting all those houses, anyway. You'd make money anyway, right?"

"Oh shut up," exclaimed the angry Bible teacher. "You're just jealous."

"Sounds like we're off to our usual great start," observed Peter Rip wryly.

Meditation

The Teacher's Task

Douglas DeVries

Christ told us to be holy even as He is holy. And, as Christian school teachers, our task is to guide students toward a position where they will be able to live in mature holiness. Not an easy task! Luke wrote, "Jesus advanced in wisdom and in stature, and in favor with God and man." This covers the formative years that Christ spent upon earth. Because we teachers guide children in those important formative years, we must note well the meaning of this verse and use it as our guide in teaching.

Various translations of the verse are that Jesus *advanced* (to go forward), *increased* (to become greater or larger), and *grew* (to gain size). All three words signify progress from incompleteness or immaturity toward completeness or maturity. As the text indicates, there are four areas of growth: physical, mental, social, and spiritual. As teachers we must help each child to develop in all four areas.

Jesus advanced in wisdom . . . The first growth area here is the mental. As teachers we are involved most completely with the mental development of each child. We play a central role in the child's acquistion of knowledge and development of mental skills which enable him to make wise decisions; that is, we help each child to grow in wisdom. All, or at least part of all, the subjects we teach are directed toward this goal.

. . . *and in stature* . . . While we are teachers are not as directly responsible for a child's physical growth as we are for his mental development, we must be aware of the nature of this growth and its importance to and for the child. Health classes, physical education and recesses play an important part in this growth. As the child develops we must help them towads physical maturity by establishing development goals.

. . . *and in favor with God* . . . God loves each one of us as teachers and as students because we are his creation. He also loves us because his Son, Jesus Christ, died to save us from the guilt of our sins. Being *in favor* with someone means that one is loved for his goodness, his interest, and his love. Thus we find favor with God by living our lives in accordance with his will. As teachers in Christian schools our distinctiveness lies in the fact that we are able to help each child to advance in favor with God. This is no doubt our most difficult task for sin keeps us from being in perfect favor with God. Yet by the grace of God we are able to help each child to advance in his spiritual life. In all of our subject areas, whether teaching formally or informally (for we always teach in words or in actions), we must emphasize the will of God and the need to live to his honor and glory. This is the prime goal of Christian education.

. . . *and in favor* . . . *with man.* Our love for God is reflected in our love for our fellow men who are also God's image bearers. We must help each student to advance in social graces as he learns to overcome sin and selfishness. In all our school activities, whether in or out of class, we must help each student in social growth so that he may some day assume a place of responsibility in the adult world.

Thus we have a great responsibility. As Christians and as teachers it is our responsibility to help each student to advance and grow mentally, physically, socially, and spiritually.

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The Trowel and the Bible

Neal Bierling

Can archaeologists prove that Abraham existed? How does an archaeologist dig? How does he know how old something is? An overview of the limits and methods of Biblical archaeology will enable Christian school teachers to better answer their own questions and those of their students.

What is the purpose of archaeology in reference to the Bible? Can archaeology be used to prove or to disprove the Bible? What are the assumptions an archaeologist makes? What are the limits of archaeology? These are some of the questions that teachers need to answer for themselves if they are to utilize archaeological data for a study of the Bible or for a history unit.

The Bible is neither a history book along the lines of Herodotus nor a classroom history book*. The Old Testament, for example, gives a prophetic redemptive history of Israel and describes the direct relationship between this history and the acts of God. The Old Testament writer provides a history of Israel, not in terms of international human forces and cause-and-effect relationships, but rather in terms of the divine act and Israel's response to it. Therefore, the Old Testament writer is not concerned with other nations and cultures, but mentions them only when they become directly involved in the Yahweh-Israel relationship. For example, the Old Testament is full of allusions to the religion of the Canaanites, but many of the allusions are obscure, since explanations were unnecessary for people who were familiar with the subject.

God reveals Himself in the Bible in the context of a specific culture, language, and terminology. The Bible is a document of its times in the sense that it is written in a certain cultural setting and not in a universal language. Remember also that our own language, customs, and intellectual growth have changed and will continue to change. Therefore, we sometimes have problems in understanding the spirit and language of the times in which the Bible was written. We now know and can accept that Israel did not exist in a cultural vacuum, but was part of and participated in an ancient Near Eastern cultural basin. Israel was none the less unique, but its uniqueness lay in its covenant relationship with God and in its spiritual values which surpassed the values of its neighbors. The Old and New Testaments present God's culminating revelation to man. To better understand this revelation, it may be helpful to attempt to hear God's message as the ancient Hebrew may have heard it. This is what many Biblical archaeologists are attempting to do as they uncover the past.

The Bible is God's absolute revelation to man, meaning that it is free from man's arbitrary and changing standards. God's absolute revelation is in constrast to the changing cultures of man and the changing methods of archaeology. The Bible is to be accepted by faith; our faith and salvation are not to be dependent on archaeology. The archaeologist attempts to uncover the Ancient Near Eastern cultural setting in order to illumine and clarify the Biblical account. The archaeologist cannot prove or disprove the Bible for the following reasons: 1) Not all archaeologists are experts with or utilize the present two main principles or archaeology, namely stratigraphy and typology (to be exlained later). 2) Minimal sampling is involved in excavating. Only a small portion of a "tell" (mound) and only a small number of sites are excavated. 3) Not all excavation reports can be trustworthy. 4) There is a lack of epigraphic (written) materials, with some exceptions. 5) Archaeological procedures are constantly being refined; data are also being revised.

One should not worship the stones that the archaeologist uncovers and from which he makes his interpretations. Biblical faith is beyond history; it is a way of viewing the result of God's action in history. Archaeol-

THE TROWEL AND THE BIBLE, *continued on page 26.*

**The material on the philosophy of archaeology is taken largely from lectures and conversations with Drs. Bert De Vries, Bastian Van Elderen, and the late George Ernest Wright.*

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VISITING THE HOLY LAND

(A Resource Unit)

Marlow Ediger

Few places in the world have cities which are as important as Jerusalem, Jericho, Hebron, Bethany, Bethlehem, Samaria, and Nazareth. These cities have made important history, and they are still significant today. Because of their significance to Christians and non-Christians alike, the study of these cities and the Holy Land in which they are located is vital to Christian students today. In addition, many people from North America visit the Holy Land each year. This area of the world carries a fascination all its own!

As a social science subject, the Holy Land may be studied in many ways:

Geography—the various geographical features and factors which make for rich variety and interest.

Political Science—the form of government in Israel, Jordan, Syria, and Lebanon, and in relation thereto, Egypt.

Philosophy, Religion, Cultural Anthropology—the various religions including Jewish, Moslem, Samaritan, and Christian.

Economics—the major farm crops produced, products manufactured, exports and imports.

Archaeology—the findings of archaeologists and the study of ancient civilizations.

OBJECTIVES

The teacher will select objectives carefully because there is an enormous amount of knowledge available in books, magazines, encyclopedias, films, filmstrips, and other sources. This, of course, requires close individual evaluation by the teacher in terms of objectives chosen and academic level of students being taught.

A. *Understandings*

The student should know that:

1. Jerusalem was the capital of ancient Israel in the days of King David and King Solomon.
2. The present wall around Old Jerusalem was built by the Turks in 1542. Turks governed the Holy Land from 1517 to 1917 when it was captured by Great Britain. (this was the third wall built around Old Jerusalem.)

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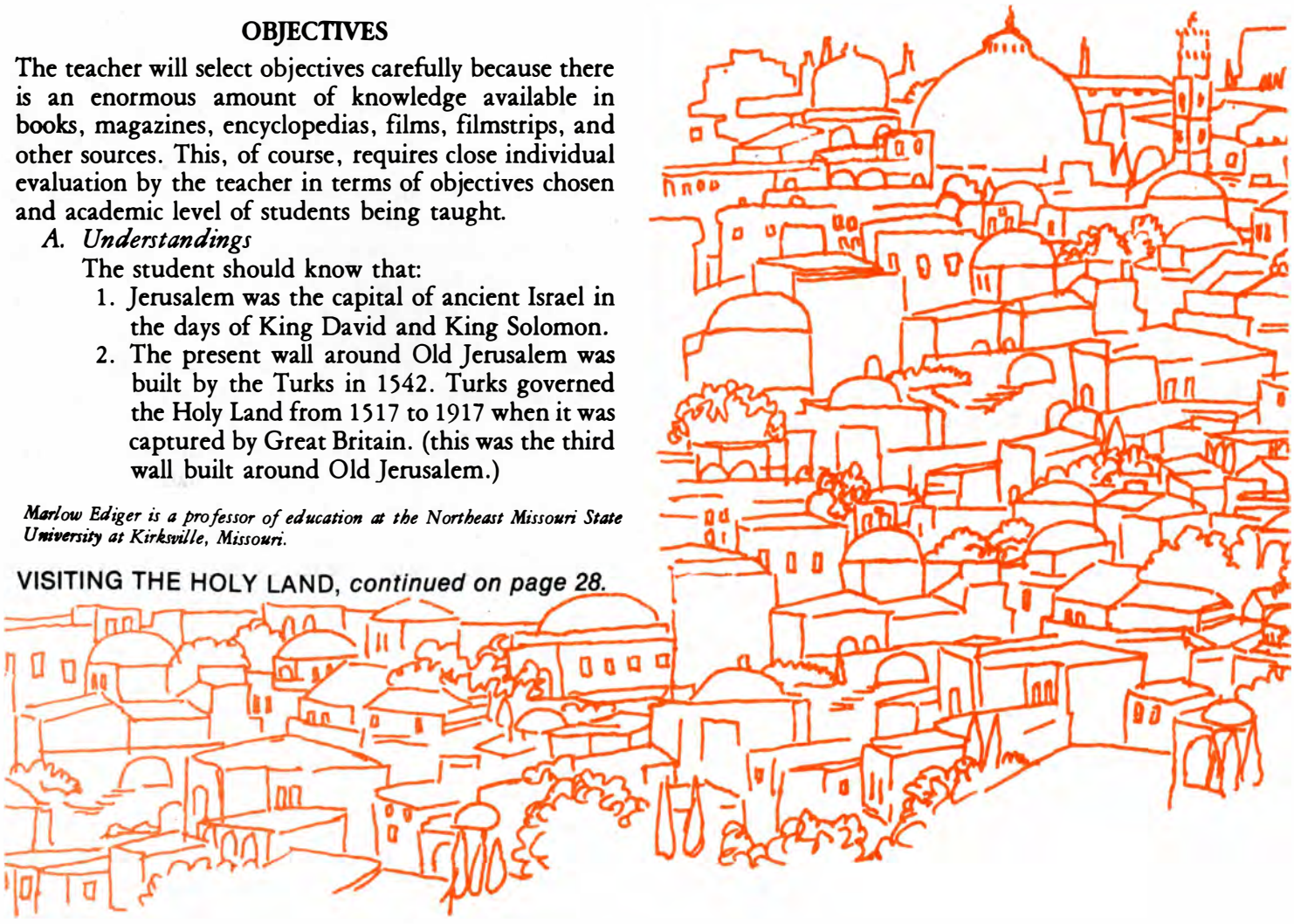
VISITING THE HOLY LAND, *continued on page 28.*



Teaching Disabled Readers on a One-to-One Basis

Jerry Axelrod

As my school's reading specialist, I have the opportunity to work on an individual basis with my school's "worst" readers. Although I see many kinds of disabled readers (from the very intelligent to the low-achieving, from the academically hostile to the receptive), one particular kind of pupil will be discussed here with reference to one method of remediation — the one-to-one method. This method is effective for me and, I think, it can be effective for you.

The child discussed here may be a non-reader in any grade from third to eighth, but he is not dyslexic. Dyslexia, here, is defined as the inability to read because of a brain defect. The child's intelligence, as determined by nothing more than my observations and discussions with him in a classroom setting, is below average. He does not know how to decode (sound out words) but he does know, however tenuously, his letter-sound associations ("p" sounds like "p"; "a" is most often short-sounding). Finally, the child has often had many frustrating years of failing to learn to master "the first R," but, miraculously, is not antagonistic towards continuing to try.

My approach is simple: I have the student read aloud to me and work on his word analysis and comprehension skills *after* each sentence or paragraph.

For this child, who has not learned to read using other methods (phonics, whole-word, programmed instruction, etc.), I used a linguistic approach. Here, this approach means a controlled vocabulary (i.e., I, the teacher, control all the words to be learned); I use no unanticipated words; I emphasize minimum contrast words that are otherwise similar in spelling (e.g., *mat-fat, cat-can, bat-bet, kit-kite*) and which follow almost exclusively regular spelling patterns (each word's letters say what they are supposed to say (e.g., *went* and *lit*, and not *of* and *where*. The two commercial linguistic programs I am familiar with are published by Charles E. Merrill Company and Science Research Associates.

Using either commercially prepared material or stories that I create and which reflect the criteria mentioned above, I do the following:

1. I have the student read only "sensible" sentences, ones that he hears and uses in real life and not like "The cap is Dan's cap." The child must be shown that reading makes sense, flows smoothly and meaningfully, and reflects spoken English. Reading, to the student, should be nothing more than "speech written down." Also, the sentences that a teacher uses with the child should be just that; use no fragments like "cap - can - Dan - ran." People, good readers and poor, generally speak in sentences; thus students should read full sentences.

2. I read each of the child's sentences aloud after he has done so. He may have read the sentence with some mistakes or in a choppy manner. I am going to show him, by rereading his sentence to him, how flowingly

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that sentence can be read and how meaningful (i.e., full of literal and inferential meaning) it can be when it is read in such a manner. I do not show him *up;* I show him *how.* My repeating his sentences every time gently forces him to try to imitate the fluid way I am reading.

3. I ask the child to look at any word wrongly sounded out and ask him to spell it to me. This strategy gets the letters straight in the student's mind before he stabs at the word and the sentence again. I want to make sure he is perceiving each letter correctly. He may have been careless in perceiving the word when he read it as part of his sentence. I am seeing that he will not be careless in saying each letter in the word to me.

Two notes here: (1) Do not interrupt the child's reading in the middle of a sentence. If you do, he will lose his concentration on the sentence as a whole. Wait to work on his errors until he has finished his sentence, or even the paragraph if possible. (2) Do not correct or pay too much attention to errors that do not significantly change the meaning of the sentence. If the child says "a" when "the" is the written word, for example, it generally is not that important an error to get upset about. It is sufficient if he gets the meaning of the sentence, paragraph or passage, unless you demand perfection. See the forest through the trees. Give the child some breathing room, some leeway, or else he, like you, will become overly-concerned with the individual word and not with the totality of what he is reading.

4. I have the child see his misread word written alongside the correct one. If the child reads the sentence, "That metal is shiny" but confuses that last word with "silver", I write both words next to each other, point to the right word (shiny) and ask, "If this word is "silver," then what is the word next to it (silver)? After getting the desired response, I have the student perceive the differences between the words. (I do not dwell on the similarities between the two words because those similarities led to the child's error in the first place. I certainly do not want a similar error to recur or be reinforced.) Finally, I hit the child with phonics skills. "Give me some words beginning with *s*, now give me some with *sh*. Is the vowel sound in *shiny* long or short? How about in *silver*?"

5. If the child makes a major error in a sentence, I repeat the sentence the way I heard it and ask him if the sentence makes sense his way. (e.g., if he reads, "He can do it" as "He cap do it.") When he finishes reading it, I ask (in a delicate way that does not make him feel foolish), "What does that sentence mean, 'He cap do it'?" Immediately, he sees the error of his ways and tries to correct it.

A child who makes errors such as "He cap do it" is exhibiting one of two problems:

(1) He is not thinking logically; in which case he does not have a reading problem per se, but has, more seriously, a learning disability or problem in thinking.

(2) He is concentrating on saying words correctly rather than on the meaning of what he is reading. The child has to be made to see (and so does his teacher) that reading is much more than verbalizing or sounding our words, meaninglessly, like a parrot. Reading is also comprehension.

Sounding out words is like having all the parts of a bicycle. You need all the parts in order to ride but you cannot ride the parts. The parts have to be put together. Words are the "parts" of reading. Comprehension is understanding the assembly of those parts. Word attack and comprehension skills together, not separately, equal reading. When a child is paying too much attention to decoding, you, as the teacher, must get him to focus a large part of his attention on the *whole* of what he is reading. How? It is easy. Question him on what he has just read. Keep asking the beginning reader the who-did-what-to-whom and other varieties of questions. After a while, he will say to himself, "Hey, I'd better pay attention to what is going on in these sentences and not just on saying the words correctly."

6. I have the child work with a family member at home after school on the identical work I did that day with him. To a good reader, reading is like riding a bicycle — once he learns how, he will always know how. Such, unfortunately, is not the case with beginning, disabled, or tenuous readers. To them, reading is more like learning shorthand or speaking a foreign language: if they do not use it, they lose it. Remedial readers need reinforcement in reading, at home, every day. There are no vacations from reading for the nonreader; reading vacations often result in the loss of a lot of ground. And the more times the reader loses ground, in all probability, the less he will want to recover the same ground. Advice: work with the parents, by letter, telephone, or visit to reduce by one the number of functionally illiterate in the country.

More important than knowing and using the sundry methods of teaching reading skills to pupils is one human quality: sympathy. Unless you understand that reading is like any other skill — skiing, designing buildings, fixing sinks, etc. — and that people have varying degrees of aptitude for that skill, you cannot become more than a mechanical-type teacher of reading. Many teachers have told me, "I can't understand why some kids can't learn to read. I mean, I went all through school and I never had any problems with learning how. It was always easy to me. I can't understand why everyone wouldn't learn with the same ease that I did." And these teachers are right — they can't understand. These teachers never become good teachers of reading; they lack the sympathy that comes from having failed. If they would only transfer the compassion they have had for themselves in failing to learn how to swim or to speak in front of large groups or tolerate standing on high, open spaces or in doing any number of difficult tasks, to the unskilled reader, they could become more effective teachers—and people.

Thinking Thirteen
1 2 3 4 5 6 7 8 9 10 11 12 13

Bearing the Image

Lorna Van Gilst, Editor

"How can you stand it? I'd go crazy."

That classic reply is almost predictable when people learn that I teach seventh and eighth graders. Recently, however, a mother surprised me with her refreshing comment, "Aren't junior high kids delightful?"

What is it, I wonder, that allows some of us to see twelve and thirteen-year-olds as a delight rather than a drudgery?

Perhaps the first consideration is that the junior high (middle school) teacher must be right for the task. I personally stand in awe of kindergarten teachers because I have observed that five-year-olds can not be counted on to stay in one spot for more than six minutes; I do not at this time have the patience to deal with twenty or thirty five-year-olds simultaneously. But I *do* believe God has prepared me to work with an equivalent number of thirteen-year-olds.

How do I *know* that I am right for the task? That, too, is a soul-searching question. A Christian teacher needs to be willing to submit personal choices to God's long-range compass. As for myself, I did not grow up intending, first of all, to be a junior high teacher. On the basis of my own awkward junior high years, I had determined to teach kids who still idolized their teacher—like second graders, for instance. Yet, through a series of underlying events, God directed my thinking and my circumstances away from second grade, away from my second choice of teaching high school, and finally toward the middle school grades. In retrospect, I can see how He was already preparing me long ago for today's task.

Even more important, the junior high teacher must love the students in order to "stand" the task. I am not talking about glib enjoyment of the class wit or the relieved appreciation of Honor Roll Annette. I am talking about seeing the image of God in each of his junior-high-aged children.

That means I have to look beyond the facts that distress me; the overemphasized fashions, inflated egos, flirtatious giggles, defensive remarks, or unkempt hairdos. I am commissioned, as a Christian teacher, to see God's image-bearer in each of my students. I must see the worth of each of these young people, enveloped in his personal strengths and weaknesses. I must notice why each one presents the traits he displays and try to determine what each is really attempting to tell. If I can look at each so-called peculiarity as a challenge to know the inner person, growing to love that young person will become a joyful charge. If I can see that student as the person who he can become, I can accept the outward "now."

I have yet to meet a parent of my students who does not love his child. Even those parents who are terribly frustrated and quick to enumerate their child's faults go home hurt and heavy-hearted when those faults are discussed. Well, we teachers need to cultivate at least a measure of that type of love for our students so we can look past their inconsistencies and see them as people of worth, people needing our respect, our love.

Perhaps we are already eager to take on challenges of this nature, but challenges seem inseparably cloaked with responsibility. Certainly, I do not automatically love or demonstrate love by saying I *want* to love each student. I not only need to search out the inner person behind each face, but also I need to be content to allow the adolescent to be who he is for the present. I must remember that he is in the age of paradox, the age of the desire to be adult and yet coddled. I must respect the new teenager's privacy and still sense his need for approval. I need to treat this versatile being as an adult, but I should not necessarily expect adult behavior. I must still "forgive" his or her thirteen-ness.

Sometimes I dream a bit, and one of my oft-repeated dreams includes a scene in Room 1 at RCJH. I go around my class and, by super-human strength, I hand each one up to God. Then I say, "God, promise me that Jan is yours, and here's Ken, and make it smooth for Terri to always belong to you, and assure me that you have Jennifer forever, and never let Tim out of your sight..." But the frustrating result is that I always wake up before I complete the roll. Furthermore, I never hear God reply that I can relax about all that business. Instead, He burdens me with an even greater sense of responsibility to display his image in myself—for the sake of these, my students.

In practical terms, I believe God says to me, "You'd better be a worthy model for them today. Are you ready, my servant?" Then the reason why I never get to complete my dream occurs to me: I am asking for heavenly maturity in an earthly setting. Instead, God offers me heavenly *purpose* in an earthly setting. He asks me to use my unique personality to serve these youthful members of his Kingdom. He asks me to be exuberant and energetic. He asks me to tolerate—even appreciate—their differences. He asks me to respect every one of them. He asks me to make their lessons meaningful. He asks me to be explicit in assigning them what I expect them to do. He asks me to be patient

Lorna Van Gilst, junior high English teacher at Ripon Christian School in California, has a deep concern for students ages 11 through 13. She will bring to this continuing column insight and information of special interest and concern to fellow teachers of students in this age group. Editor

when they fail to understand my directions. He asks me to be ingenious in explaining once more in another way. He asks me to read their written work and to respond to it promptly. He asks me to listen to them. He asks me to expand their ability to think. He asks me to let them make decisions from guided choices. He even asks me to allow them to fail sometimes—and then to encourage them to try again.

Somehow I must impress upon these, my special charges, that each one has worth, that he can learn, can think, can lead, can follow, can count for the Creator and the created. "For in Him we live and move and have our being. . . . We are his offspring." (Acts 17:28)

God, help me in this awesome task this year.

Do You Owe Something To An Eliza McCardle?

She met a
tailor
when he was twenty.
He had never been
to school.
She married him.
Taught him
to
read,
write,
spell.
He learned fast.
Became President.
Inherited
post-Civil War
reconstruction problems.
Beat an
impeachment rap
by just one vote
after trying to
fire his Secretary of War
for justifiable reasons.
Bought Alaska
from the Russians
for $7 million.
Lost his try at a
second term.
Ran for
U.S. Senate instead,
and won.
His name?
Andrew Johnson.
America will reach
its full maturity
when
an Andrew
does the
same
for an Eliza.

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United Technologies
Hartford, Connecticut 06101

Media Review

Frederick Nohl

As someone has wisely said, each new child is a promise that God hasn't yet given up on this world. This thought and others find an echo in *Songprints,* a multimedia production from North American Liturgy Resources, 10802 N. 23rd Ave., Phoenix, AZ 85029.

Basic to the production is a "stereo-recordbook" listing at $8.95. This consists of a 96-page photo/poetry book bound into an album containing a stereo recording. On the recording's Side 1, author Joe Wise narrates the book's free-verse poetry, while on Side 2 composer-guitarist John Pell and flutist Bill Puett play an original "*Songprints* Theme."

Although the poetry is adult-flavored, it nevertheless takes us inside the child. Here we experience his hopes and ambitions, especially his yearnings to understand and to love—and to be understood and loved in return. And so we hear the child tell us:

> I'll ask you for the space to fail
> for you not to say 'when I was your age'
> for you to treasure my growth more
> than my mistakes.

But the child does more than ask. He also promises to give:

> And I'll teach you
> Strength is not measured by stature
> or by the deeds a man does
> but by the gentleness of
> soul he shows each man—
> in his passion for caring.

Included in the *Songprints* book are forty-five full-page black-and-white photos by Dave Duffin. Each lies opposite a brief poem segment, adding visual power to an already powerful text. These same photos are also available in filmstrip or slide form, which allows for group use of the production. The filmstrip kit, which includes a "stereorecordbook" and leaders guide, lists at $21.95; the slide kit, with like contents, at $34.95.

Songprints has multiple uses, both in school and out. It can be used individually, either by parents or teachers. It can also be used as a resource for teachers meetings, parent gatherings, and child-care conferences.

However used, *Songprints* will stir you, make you think, prompt you to remember. Above all, it will remind you of each child's promise and power. For as the child says:

> The song keeps welling up inside me
> I will make my mark
> I am not just a number
> I will leave my songprint on your heart.

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

Does safety education belong in a Christian school curriculum? Of course it does. Concern for human life has always been a priority for God's people; witness the commandment "You shall not kill" or the ancient Mosaic ordinance that called for parapets on the flat roofs of new houses to keep people from falling off (Deut. 22:8).

Among the agencies offering useful resources is the Insurance Institute for Highway Safety, Watergate 600, Washington, DC 20037. Its free newsletter, *The Highway Loss Reduction Status Report,* highlights current developments affecting driver, passenger, and pedestrian welfare.

The Institute also produces films that seek to reduce the perils of driving. Current titles include:

- *Crashes That Need Not Kill,* 28 minutes, #13268: Shows how air bags work—and why they can help save thousands of lives annually.
- *Boobytrap,* 28 minutes, #13269: Identifies roadside dangers (e.g., trees, rigid lightpoles and signs) that can turn even the "safest" roads into deadly concrete ribbons.
- *Underride,* 15 minutes, #13270: Documents the problem of cars running into and under the backs of trucks —and how to prevent this.

The films are excellent discussion starters for high school, college, or adult groups. They're available on a free-loan basis; you pay return postage only. Order, giving at least one alter-

nate playdate, from Modern Talking Picture Service, 5000 Park St. No., St. Petersburg, FL 33709.

So, what would you—and your third-to-eighth-graders—prefer? Breaking opening-day ice by "Presenting Your Coat of Arms"? Celebrating Advent by planting "Christmas Wheat"? Tape-recording (collage-fashion) the "Sounds of Pentecost"?

These and dozens of other ideas can be found in *Doing, Dance, and Drama,* a large-format paperback aptly labeled "a creative experience book for young Christians." Authors of the book are Jack and Arlene Wrigley Murphy, a husand/wife teaching/writing team who've set the following aims for the children they teach:

- To involve them in the recreative process through which we move and act out responses to God and to each other.
- To create situations and settings which assist youngsters in reflecting, interpreting, and judging their own experiences in the light of Christian values.
- To help them in developing decision-making skills and in seeing creative alternatives in moral situations.
- To celebrate with them life in the past, the present, and the future.
- To share and rejoice in the "Good News" with them.

The book's activities will appeal to both beginning and experienced teachers. Grouping is by school-year seasons (Autumn, Winter, and Spring), with a bonus section of Any-Time projects. Of the book's 208 pages, 46 are perforated and 3-hole punched for easy duplication and storage.

In short, here's an Ave Maria Press (Notre Dame, IN 46556) publication you and your classes will enjoy sampling for years to come. Although some activities are full-blown lessons, most are supplementary and will easily mesh with your current curriculum. Available from the publisher and religious supply stores for $7.95.

One way to make the past come alive is to bring it into the present. And this, in a most involving way, is just what Marion Fairman has done in her audio Bible-study package, *Living Interviews With Paul.*

The idea is really very simple. A modern Christian interviewer meets six times with the apostle Paul, who has been resurrected for the occasion. During the interviews, which often sound more like relaxed living-room conversations, Paul reveals the high points of his life, beginning with his birth at Tarsus and ending with his imprisonment in Rome.

As you might expect, the substance of these interviews is drawn from the Acts of the Apostles and Paul's letters to the early churches. But flavoring this substance is material culled from archeological digs, nonbiblical source books, and contemporary travels through the Mediterranean region. The result is not only a highly human portrait of Paul himself, but also a revealing look into first-century Roman and Jewish religions, customs, politics, economics, and the like.

No doubt much of this product's success can be attributed to the man who voices Paul's part, Nicholas T. Patinos. As the study guide indicates, this Fulbright Scholar "had the unique privilege of visiting each of the sites which are discussed in these interviews with Paul. His zeal for Paul dates to the first time he stood on Mars Hill at the very place where Paul stood, and listened to Professor Hamilcar Alivisatos, the great Greek Orthodox Christian theologian, describing the impact Paul had on Greek thought when he spoke of the 'unknown god' whom the ancient Greeks 'worshipped in ignorance,' using very strong language to the then greatest nation in the world."

Junior highs through adults should find these interviews easy to work with, either for individual or group study. The eight-page study guide suggests a six-session course (one session per interview) and supplies helps accordingly. Also given is a list of Bible references reflected in the interview.

Living Interviews with Paul comes packaged in convenient shelf-book form, complete with study guide and three cassette tapes. Order from the publisher, Contemporary Drama Service, Box 457, Downers Grove, IL 60515. And at $17.95 plus shipping, the price seems right.

MAN IN SOCIETY:
a study in hope
Ary DeMoor, *et al.*
Christian Schools International
Grand Rapids, Michigan, 1980

Reviewed by Ernie Pierik
Beacon Christian High School
St. Catharines, Ontario

Man in Society: a study in hope is a high school resource-textbook for a course or units in a course dealing with Christian perspectives and sociology. The units included are: "Perspectives," "Community" (church, ethnic, national, communes, associations), "Self," "Troth" (faithfulness among friends, in courtship, marriage, family, old age), "Government and Justice" (justice, crime and punishment), "Education and the Schools" (educational directions, issues, systems), "Work and the Job" (work, workplace, business structure, unions), and "Communications" (mass media).

Ary DeMoor and his seven colleagues, mainly Canadians, are teachers in Christian schools. They have collated experiences, teaching lessons, and wisdom culled from many other teachers and themselves over the last decade. The result is a book filled with knowledge, wisdom, Christian insight, teaching strategies, and student activities. The experiences, examples, and knowledge are Canadian. American readers will have to make minor adjustments and at times find more suitably American examples and experiences for their students (something Canadian teachers have had considerable experience with in the past). The overall direction and topics, however, are of a universal character. The Canadian examples might even add a bit of intrigue and interest for the American student.

Although *Man in Society* tries to develop a wholistic "world-and-life" view, the book is clearly divided into eight units, each quite independent of the others. Each unit, in its own way, deals with four basic aspects: Biblical directives, history and tradition, present conditions, and Christian directions and alternatives for reconciliation in a "broken" world. Having the units independent and structured this way makes it quite feasible to use them in different courses. Two of the units, "Self" and "Communications," are used effectively in other courses at Beacon.

Each unit follows a similar structure which permits wide open teacher implementation. Each unit consists of three color coded sections. The first section, on white paper, includes an introduction and explanation of the topic considering the four basic aspects mentioned earlier. This is interspersed with many questions and activities for individual, group, and class work. The second section, on yellow paper, consists of readings of variable length. Some of the readings give more in-depth understanding while others give alternative views and directions. The units end on gold paper with suggestions for more in-depth study and a bibliography of readings and quotations used in the unit.

The book is packaged without a cover, looseleaf, and punched for three-hole binders. This is a blessing since it is a hefty book of 460 pages. Since each unit is numbered separately it can be easily put into a thin folder or binder for use at the appropriate time for use in different courses. The shortest of the units is 45 pages ("Community") while the longest is 90 pages ("Troth").

The book is too hefty for a one-year course. To teach all the units in one year would do injustice to the learning and analyzing so necessary for Christian education. A clear selection of units and goals within units to be taught must be made. This is important because the units need further teacher input into basic explanations of each topic. The authors also felt that "the topic explanations serve as an introduction . . . and should be illustrated and expanded. . . ." Therefore six of the eight units would probably make up the maximum number of units for a single course.

One unit which needed considerable revision and development to suit our curriculum needs was the "Government and Justice" unit. It is excellent in viewing justice from Biblical, ideological, and historical bases. However the selection of "Law, Crime, Punishment and Rehabilitation" is not the best choice to illustrate justice in government. We substituted "justice in the mechanism of government and the electoral system." This might possibly be a more appropriate topic for other schools also. This point also reinforces the authors' view that the book ought to be viewed as a resource book.

It is easy in a course or unit on Christian perspective or sociology to become "preachy." *Man in Society* is generally good in helping teachers "teach," and in getting students to question, evaluate, and come to conclusions which are Biblically founded. It is not filled with simplistic "Christian" solutions, but opens a potential for thorough Christian analysis.

In their introduction the authors make a note which their writings reinforce positively:

A Word about Hope

This book deals with many topics, issues, problems, and possibilities. Each unit deals specifically with the way of hope. It is not

difficult to feel hopeless as you study the effects of sin on our personal lives and on Canadian society. But Christians are people of hope. The suggestions in this book and discussed in class might not necessarily be promising, perfect, successful, or earth shaking. Yet if they are discussed and acted upon in faithfulness to God's commands, then our hope is real since the success of our efforts depends entirely on Christ's victory and the Spirit's blessing on our efforts. God working through us—that is our hope."

That is the real ultimate strength of *Man in Society: a study in hope.*

PHILOSOPHY AND EDUCATION: AN INTRODUCTION IN CHRISTIAN PERSPECTIVE
by George R. Knight
Andrews University Press
Berrien Springs, Michigan
1980, 244 pp.

Reviewed by Stephen Holtrop
Senior, Secondary Education
Calvin College
Grand Rapids, Michigan

This is not a book for someone who wants easy answers to today's educational questions. However, it is an excellent source of enlightenment concerning the relationship of philosophy and eduation. George R. Knight covers the spectrum in philosophy revelant to education, both ancient and modern, and schools, both broad and narrow. He begins with a section on basic concepts in philosophy and in education, follows with a section on the relationship between the two, and ends with another section concerning philosophy and Christian education.

The book, which contains attractive subtitles and illustrative figures, reads quickly. Presenting for the most part a refresher course in philosophy, Knight discusses a dozen philosophic positions, some general, like realism and existentialism, and some specific to education, like progressivism and the deschooling proposal.

Part III, the section on philosophy and Christian education, although it is thorough and discerning, is also weak. The Christian teacher who is looking for some specific answers in methodology and curriculum had better search elsewhere. However, this section will warn the reader against philosophical mistakes such as eclecticism or synthesis of secular educational philosophies.

Technically speaking, the author may be pardoned for his lack of application and development in the last section because he warns that the position in the book is but one possible approach, and the reader must make his own decision. Most of the section deals with points of contact between philosophy and Christian education and not with the ramifications thereof. The purpose of the book, of course, is to expose some elements of education's relationship to and dependence on philosophy. Practically speaking, the book enables the reader to enrich his Christian world view via secular philosophies. The importance of *doing* one's philosophy of education is strongly emphasized.

Responsibility seems to be the main thrust of Knight's Christian philosophy of education. Although he is a Seventh Day Adventist, the author quotes sources including Francis Schaeffer, C.S. Lewis, Carl Henry, Nicholas Wolterstorff, and Reinhold Niebuhr. Knight shows theoretically how Christian education can be thoroughly Christian instead of just "a secular pill with a Christian coating."

Responsibility on the part of the *teacher,* says Knight, means that neither "authoritarian control" nor "moral laissez-faire" predominates in the classroom. It means that education's spiritual and practical effects on the individual are balanced and further that both are stabilized through the school's social function. It means that teachers understand what something like essentialism really means, where it came from, and how it relates to similar positions like idealism, perennialism, and reconstructionism.

Responsibility on the part of the *student* is a major goal of education, according to Knight, and the student must be brought to the point where he can make his own decisions with awareness, insight, and responsibility. Personal, responsible choice could also have been stated as a goal of the book; Christian educators through an appreciation and understanding of philosophy in its many facets, must also make their own decisions based on a Christian conviction and a world view which are polished by philosophy and focused by society's educational needs.

Therefore, attempting to use this book as a handbook for improving practice is irresponsible. But the responsible teacher may appreciate a brush-up on philosophy and how it both complicates and enriches educational issues.

EDITING YOUR NEWSLETTER: A Guide to Writing, Design and Production
by Mark Beach
Coast to Coast Books,
2934 NE 16th Avenue,
Portland, OR 92712.
76 pp, $7.50, pb.

Reviewed by the editor

Beach's clear and concise guide to "writing, design and production" of a public relations newsletter can help any school get its message across to any audience it chooses.

The instructions are systematically arranged in step-by-step fashion. The book answers questions one may have as he prepares the newsletter itself or as he designs the layout in preparation for publication. Supply and service sources, both free and low cost, are enumerated.

Beach, who has been a university professor and is now a free lance publisher, writer and editor of three newsletters, has prepared this extremely helpful book not only for novices but for all persons and organizations which desire to make effective use of written public relations methods.

BOOKS IN REVIEW, *continued on page 26.*

BOOKS IN REVIEW, continued from page 25.

LEARNING WITH PUPPETS
by David Currell
Boston: Plays, Inc.
1980, 207 pp.

Reviewed by
Helen Bonzelaar,
Assistant Professor of Art,
Calvin College,
Grand Rapids, Michigan

David Currell, an experienced puppeteer and teacher, gives practical guidelines for puppetry in education. He emphasizes making puppets for performance in contrast with making puppets for their own sake, a dead-end project. Throughout his description of constructing the rod, hand, shadow, and string puppets, he consistently refers to the implications for children's making and using of these puppets. He relates activities to Piaget's developmental levels, curiously without referring to Piaget. The same is true of suggested stage, scenery, props and lighting techniques. This kind of information rarely appears in puppet books on the market.

Without inhibiting the would-be puppeteer, the author provides sufficient technical information for the craft of puppetry, step-by-step. He regularly encourages selection of the most appropriate material to fit the character and message of the play.

Currell correctly claims that other disciplines ought not to make puppetry subservient to them; nevertheless, many opportunities for learning mathematical, musical, language and scientific concepts, and moral development present themselves. The book suggests at length methods of integration: one would expect more emphasis on the *art* of puppetry. Even the title, *Learning with Puppets,* focuses on broad learning rather than the art of puppetry.

Curiously, the book uses the feminine gender when it refers to the teacher, even though the author is male.

In spite of these inconsistencies, *Learning with Puppets* is a valuable and unique resource for teachers.

THE TROWEL AND THE BIBLE, *continued from page 16.*

ogy then is in the process of uncovering the world of Abraham, Moses, Daniel, Jonah, and many more, but it cannot provide irrefutable proof of the existence of these men. Archaeology can correct some of our interpretations of the Bible, but it can also present us with more problems and questions. Remember that *our* reading of the Bible and *our* reading of the archaeological data are both fallible. Sometimes the limits of archaeology are ignored, and archaeological data may be misused. Remember that some authors on Ancient Near Eastern history simply take archaeological data and write their book, neglecting to inform their readers of the limits of their data.

STRATIGRAPHY

How do archaeologists know how old an object is? What assumptions are the archaeologists making in arriving at their conclusions? Questions are often raised about the methods of archaeology. A large number of archaeologists are excavating by what is known as, or as a refinement of, the Wheeler/Kenyon method—digging stratigraphically. In digging a mound stratigraphically in in Near East, the deeper an archaeologist digs, the further back into history he goes. Generally, after a city was destroyed, the new inhabitants would level the debris and rebuild on top of the debris, resulting in strata or successive layering on the mound.

The Wheeler/Kenyon method involves "the careful separation and analysis of debris layers, rather than emphasis mainly on architecture; relying constantly on the examination and study of sections cut through the soil." In other words, stratigraphy involves the observation and removal of soil layer by layer and then trying to relate each layer of soil to a structure (a wall, for example). Each layer of soil is removed and dated by the objects in it, and therefore it must be quite certain in which layer of soil the objects are found. This is an inductive method utilizing experimentation. The archaeologist reasons from a part to try to come up with a whole picture.

In digging stratigraphically, the process primarily involves the identification, the careful recording, and the removal of "locus units." "Every distinct and recognizable feature of any sort receives a locus number. For example, in a room of a building each wall...or rebuilding of a wall, each layer of debris within the area surrounded by the walls, the destruction debris overlying the surface, the pottery smashed on the surface, any installation...all would receive separate locus numbers." (Dever, *Gezer 1,* p. 53.) Locus numbers indicate where each bit of evidence was found. The archaeologist tries to relate each piece of the puzzle to the whole picture of the square and the area being excavated.

The care and use of "balks" is also an important factor in digging stratigraphically. As you dig down via the use of squares, usually 5x5 meters in the Near East, you

will leave 90° walls or balks standing that are perpendicular to the surface, and it is in these balks that the story of the strata through which you dig is preserved. (Joe Seger, *Handbook for Field Operations,* Jerusalem, Israel, 1972) The balks will show you whether you cut through a floor, some other surface, or a dump.

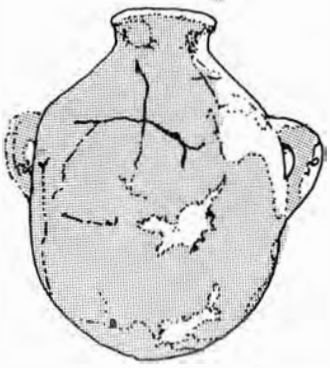
TYPOLOGY

Stratigraphy is the first main principle under which the archaeologist operates. The other main principle is the classification of objects by types in order to place the material into a time frame. Typology follows "taxonomic" (scientific classification) methods, comparing objects belonging to a type with one another, in order to determine chronological, geographical, and technical relationships. This is deductive, arriving at a conclusion from its premises, and involves classifying. (Albright, *Stone Age,* p. 53.) There are typologies of written and unwritten materials such as pottery. Neither written nor unwritten materials are adequate by themselves; there has to be a union of philology (study of writing) and the examination of unwritten materials in order to make history come alive. (Van Elderen lecture notes).

One typology of unwritten materials includes pottery and the chronology that results from classifying by type. The validity of pottery chronology can explained by giving an analogy using today's materials and showing how archaeologists might use them one thousand years from now. Picture a collection of old and recent pop cans. Remember how we used to open them and how we open them now? If you were given a piece of a can—the bottom, or the top, or the side— could you picture how the whole can would look? Probably you could, since you have seen numerous pop cans. A future archaeologist might be able to work with our pop cans and date them once he has worked with enough samples. So also can today's archaeologists date ancient pottery if they have worked with numerous clay pots and pieces of them. They have learned how and approximately when styles have changed, and since they have worked with countless pieces of sherds (pieces of clay pots), they too can picture the whole object from a piece.

Pottery, like our metal cans of today, was found everywhere in the ancient world. Most pottery vessels were fragile and had a very short life expectancy. Changing styles in pottery, therefore, could replace all pottery in use in a short period of time. The task of the archaeologist is to attempt to classify the pottery into a hopefully accurate historical sequence.

If an archaeologist can determine absolute dates for any particular style of pottery, he can, by inference, assign the same date to that same style of pottery when it is found elsewhere. Practically every layer of soil will produce pot sherds, anything from uninteresting pieces to whole pots or restorable pots. If the pottery can be absolutely dated, then the date of that layer of soil will also be known. Then the archaeologist can date the other objects that were found in that particular stratum.



There are problems with this process though. Suppose one layer of earth had pottery that could be dated consistently to the 10th century B.C. Underneath this was a layer containing pottery consistently dated to the 13th century B.C., and underneath this was a third layer with some pottery dated to the Hellenistic Period—the 2nd century B.C.! The Hellenistic Period is centuries later, but in a *lower* stratum than the earlier pottery. If the pottery of this lowest stratum was dug correctly and if this stratum is not due to contamination by a pit, there can only be one conclusion: that in spite of the consistently earlier pottery, all three layers of earth were not laid down earlier than the Hellenistic Period. Since many cities were destroyed and rebuilt on the same site, it is possible that material from earlier strata moved up during the rebuilding of a city.

An archaeologist operates with the principle that a layer of soil is to be dated by the *latest* pottery within it. The pottery, then, must be dug so carefully that there is no possibility that later or earlier pottery, not belonging to the stratum, is accidently introduced. When someone walks by any tell, excavated or not, he can usually find pottery from any period of history on the surface, another reason for careful digging. If intrusion of foreign pottery happens, the entire dating can be thrown into confusion. Archaeological digs use various controls to make sure that mistakes in pottery handling and analysis are not made. One of these controls to insure accuracy is to read (date) the pottery found daily, thereby helping to detect pits or foundation trenches that have been missed, where later pottery could be placed below earlier strata. This can help correct or change the way a square is being dug. Pottery typology is an extremely important and useful tool for the archaeologist.

THE TROWEL AND THE BIBLE, *continued on page 28.*

THE TROWEL AND THE BIBLE, *continued from page 27.*

SUMMARY

The two main principles under which an archaeologist works, stratigraphy and typology, work together to keep each other in check. The field work is therefore tightly controlled, reducing the margin for error. These archaeological methods have been successful in gleaning much information about the Biblical world from the soil, giving us a better understanding of the world of Abraham, Moses, and Jesus. However, it is important to remember that archaeology as a discipline is constantly being revised and refined. Archaeology cannot, as demonstrated above, prove nor disprove an absolute revelation accepted by faith. Rather, the archaeologist, like the historian, presents an interpretation of history, which can clarify the world of the Biblical writer.

The above material should provide an understanding of how an archaeologist operates and how you and I can use archaeological material in our setting as Christian school teachers of students who have questions and need answers.

VISITING THE HOLY LAND, *continued from page 17.*

3. The Wailing Wall, which is holy to the Jews, is located inside Old Jerusalem and contains large blocks from the only remaining wall of the ancient Jewish Temple which was built in the days of Herod the Great.
4. The Dome of the Rock, a Moslem mosque built in 691 A.D., was built directly over Mount Moriah, where Abraham was led to sacrifice Isaac until God stopped him.
5. Jerusalem is the holiest city in the world to the Jews: It is third holiest city in the world to the Arabs. (Mecca, the birthplace of Mohammed, and Medina, the place where Mohammed is entombed, are holier to the Moslems.)
6. The Church of the Holy Sepulchre, located inside Old Jerusalem, was believed by the Crusaders to be the place where Christ was crucified and entombed.
7. The Mount of Olives, located directly east of Old Jerusalem, is the place where it is believed that Christ ascended into heaven. The Garden of Gethsemane is located at the foot of the Mount of Olives.
8. Hezekiah's tunnel, built about 700 B.C., brought water inside the walls of Old Jerusalem. (Jerusalem was being attacked by the ancient Assyrian army at that time.) One can walk through the tunnel for about 1700 feet where it ultimately ends in the Pool of Siloam. (The entry to the tunnel was hidden from the Assyrians; water was always in short supply in the Jerusalem area.)
9. Israel's Knesset (Parliament) is located in Jerusalem. Across the street from the Knesset is a model seven-branch candelabrum (the candelabrum was located in the ancient tabernacle when the Israelites lived in the Sinai desert.)
10. The Mea She'arim area of Jerusalem consists of Orthodox Jews who carefully follow the teachings of the Torah.
11. The Church of the Nativity in Bethlehem is believed by many to house the manger where Christ was born. Directly to the east of this famous city are the fields where shepherds still herd their sheep in an area where the birth of Christ was announced.
12. Hebron is famous for its pottery and the Mosque of Abraham which contains the tombs of Abraham, Isaac, and Jacob. (Note: Leah was buried with Jacob and Rachel's tomb is located near Bethlehem.)
13. The Arabs claim Abraham as their forefather through his son Ishmael, whereas the Jews claim Abraham as their forefather through his son Isaac.
14. The elevation of the land decreases rapidly when one goes from Jerusalem (about 2500 feet above sea level) east to Jericho (approximately 700 feet below sea level).
15. Jericho is a beautiful garden spot located in what normally would be a desert area; irrigation water from Elisha's fountain helps the Jericho area produce beautiful fruit.
16. The Dead Sea, located near Jericho, is the lowest place on earth. No effort is needed to stay afloat in it because of its water contains 26% salt.
17. The Dead Sea Scrolls were found in caves in an area known as Qumran, which is located near the Dead Sea.
18. Masada, a rock fortress 800 feet above the level of the Dead Sea, contains ruins of palaces built by Herod. Jewish Zealots who revolted against Rome held this fortress until 73 A.D.
19. Numerous cities are being built in the Negev desert: Arad is an example.

20. Approximately 400 Samaritans are left in the world. Their temple is located in Nablus, 40 miles north of Jerusalem.
21. Ancient Samaria contains many important ruins of early times, such as Herod's palace, the temple of Caesar Augustus, and a part of wall built to protect the city.
22. Directly north of the Sea of Galilee are the remains of an ancient Jewish synagogue dating back to the third century A.D. This synagogue is located at Capernaum.
23. Tel Aviv, with its concerts, theatres, and museums, is a great cultural center. It is also important for commerce, banking, and industry.
24. Ships from many nations of the world enter the port of Haifa.
25. Many workers in rural areas live on a kibbutz or a moshav.

B. Skills

The student should be able to do some of the following (depending on the time allotted, the age of the students, and the objectives chosen by the teacher:

1. Read about the Holy Land with deeper comprehension.
2. Write about the Holy Land in a way that reflects understanding and that communicates information to others.
3. Participate cooperatively as a small group member in studying areas, customs, land features, history, etc.
4. Make a relief map of the Holy Land.
5. Make a diorama which communicates ideas about the Holy Land effectively.
6. Develop a frieze which illustrates some of the major generalizations made in the unit.
7. Present ideas orally to other students.
8. Think more critically and creatively and engage in attempts to solve one of the many problems of Israel.
9. Dramatize important events in the unit.
10. Relate contemporary Israel to the land of Canaan of Bible times.

C. Attitudes

The pupil should:

1. Appreciate the contributions of the historic Holy Land and the land of Israel today. This appreciation in terms of the Christian heritage should be developed.
2. Want to learn more about the Israel, its place in the world today and its place as the setting of the Holy Bible.
3. Understand the Jews as a people, their history, and their problems today.

LEARNING ACTIVITIES

Learning activities in this unit are far more numerous than a teacher can use, so selection is possible and individual differences may be provided for:

A. Initiating the Unit

The teacher should select activities which will arouse the interests of the students. Certain pupils will lack adequate background information; the teacher should help them. Pupils should sense purpose in the activities so the teacher should establish compelling reasons for studying the unit.

1. In most communities a good possibility exists that a resource person who has lived or traveled extensively in the Holy Land can be invited to speak and show slides on the Holy Land. It is important to provide adequate time for discussions, and teachers should prepare relevant questions ahead of time.
2. The teacher can place pictures on a bulletin board: The Mosque of Abraham at Hebron, the Dead Sea, a garden scene in Jericho, and Qumran. Captions should accompany the display. Questions may be used:
   a. Why is the Mosque of Abraham important?
   b. What makes the Dead Sea an unusual place in which to swim?
   c. Why is Jericho a garden spot surrounded by a desert?
   d. What kind of people lived in caves such as those found in Qumran?
3. The teacher can develop several interest centers focusing on, for example, a relief map of Palestine, a large picture of a synagogue and a mosque, fruits such as grapefruit, bananas, oranges and lemons, which are grown in Israel. Related questions might be:
   a. Why does the Holy Land have much variation in geographical features, such as level land near Tel Aviv compared to hilly land in the Judean Hills?
   b. How does this affect the living conditions?
   c. How do synagogues differ from mosques?
   d. What kind of climate is needed to grow oranges, grapefruit, lemons, etc.?

B. Developing the Unit

Group work:

1. Gather information from encyclopedias (current) on farming in Israel. The kibbutz, village, and moshav will be an important part of the topic.
2. Develop a frieze about important manufactured products.
3. Write letters to travel agencies requesting information on the Israel and the Middle East.
4. Plan a trip to the Israel.
5. Make a newspaper of today or of Bible times in the Holy Land.

VISITING THE HOLY LAND, *continued on page 30.*

VISITING THE HOLY LAND, *continued from page 29.*

6. Dramatize scenes and situations such as the building of Hezekiah's Tunnel, a session in the Knesset, the work of archaeologists, etc.

Invididual work:

1. Read from a carefully chosen textbook or from a library book (free choice) about the Middle East in general or one of many subtopics. Write a report or share the information orally.
2. Write a letter to a student in Israel.

C. *Culminating the Unit*

Pupils need ample opoportunity to review their learning as well as to relate their new knowledge to the importance of knowing well the Biblical background for our Christian faith if we are to understand the Bible as fully as possible.

1. Groups can keep a class diary of major conclusions realized from each class session and from each group project. It will be good to give all groups, on a rotating basis, opportunity to record the entries. The group writing the entry for the day or project should also develop an illustration or several illustrations pertaining to that entry.
2. Given a set of pictures, pupils can tell or write the significance of each. Suggested pictures which may be shown might include:
   a. The Dead Sea and the Jordan River.
   b. The rock fortress of Masada.
   c. The new city of Arad or another city in the Negev desert.
   d. The Sea of Galilee.
   e. The ancient synagogue at Capernaum.
   f. Ruins of ancient Samaria.
   g. Scenes from Bible story books for comparison with modern pictures of the same place.
3. Encourage additional questions pertaining to "Visiting the Holy Land." Pupils can volunteer or be assigned to gather information in answer to these questions.
4. Pupils can make a diorama pertaining to an important scene taken from the Bible and use the information obtained from this unit to show that same scene today.

The unit, while designed to teach about Israel and its importance today, helps young students realize that the Bible is not merely a story but a living history of a land and its people, chosen by God to provide the family, the people, and the country of the Savior, Jesus Christ.