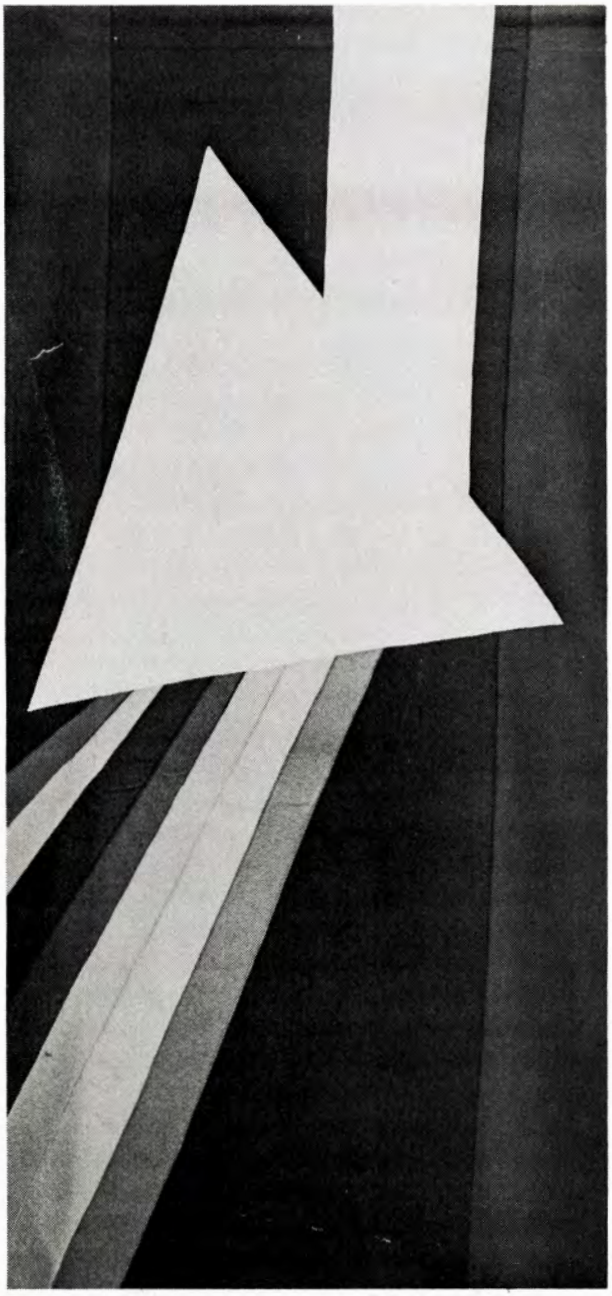

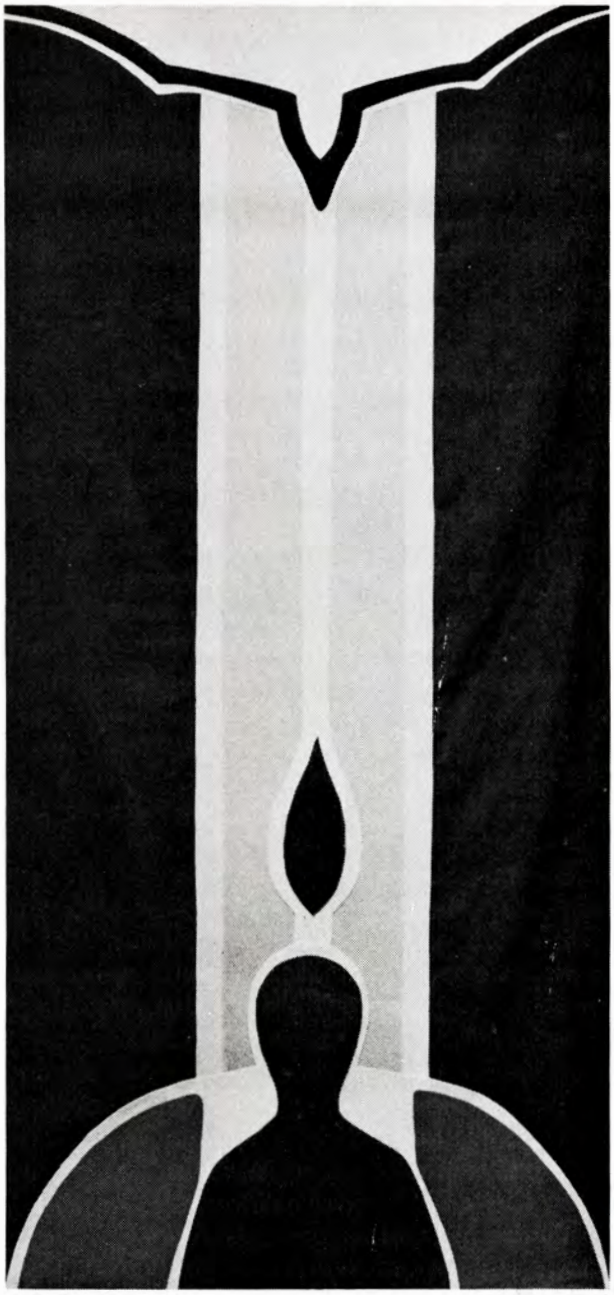

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Philosophy in the Christian High School

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CONTENTS

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

Kindergarten Readiness

Lillian V. Grissen

In the hollow of an old tree in the heart of Africa, a small egg hatched. The bird-father scurried for food while the bird-mother continued to sit. Two days later a second egg hatched. The female joined her mate. Together the parent-birds cemented the opening with mud and spittle until only the long, slender beaks could penetrate into the opening to drop a grub or insect to the babies within. They would continue until the babies were ready, ready to face a dangerous world outside the nest.

The little birds grew. One day the firstborn chipped away the mortar so carefully built by its parents. Perched on the craggy opening, it cocked its cautious head east and west and then fluttered its wings to freedom, momentarily. It returned and with painstaking care re-cemented the opening until again only an innocent crevice remained through which the bird-parents could continue to feed the second little one.

Two days later the second-born emerged, and all the birds flew away.

A camera hidden in the tree (opposite the trunk opening) was operated by Audubon scientists to document the event with vivid accuracy.

The birds, in a sense, emerged each in the fullness of his own time. A calendar did not inform the two birds which would exit first. Although the eggs hatched only two days apart, they did not simultaneously emerge from the protective tree. The readiness, no doubt, was God-designed, and the little ones knew when to leave the nest. No tests were used to determine the appropriate time, the time of readiness.

In a very similar way, *readiness* is important in the development of an unborn child. A little child born earlier than expected is called premature and is given special life-preserving care.

But in Christian schools the concept of readiness is ignored too often. Acceptance into Christian school kindergartens should be based on intellectual, physical, social, and emotional readiness. With God's children there can be no "average" readiness; each child is unique.

In the majority of Christian schools, the board, with the cooperation of the administration, sets a date by which any would-be-kindergartener will be "ready" for school. Karen, born two days after the magic date must wait until she is six years old, but Keith born two weeks earlier is ready. No matter that by the fifth year girls, on an average, are at least six months ahead of boys; the calendar knows better.

But can a calendar really determine *readiness?* When babies get their first teeth, take their first steps, say their first words, the occasions are so important mothers share these "firsts" with each other. Sometimes mothers experience a great concern if their little one is "behind" in any of the developments. These differences in rates of development continue throughout early childhood. Is there then suddenly a catch-up day in the child's fifth year on which all developments have caught up with each other?

PROBLEM

The variation in the readiness of kindergarten children creates problems for the child, the school, and the parents. These problems tag along throughout thirteen or more years (sometimes non-ready children are later "held back" to catch up; this hurts!) until graduation, and for some students, ever thereafter in the form of a permanently damaged self-concept. This is particularly true in Christian schools where students interact in the same group for the thirteen years when peers and circumstances make their deepest and most enduring imprint on young folks. No matter how we Christian educators label groups, we cannot soften the hurt of the ones who find themselves in the lower groups.

Widely different children greet the kindergarten teachers: Pre-school "graduates" and the television-trained, the I-can-do-it-myself and the chronic dependent, the pusher and the puller, the tease and the cry-baby, the tool-adept and the scribbler, ad infinitum. Chronological age doesn't account for all the differences, to be sure, but much difference does stem from simple differences in developmental levels. I recall, with some professional shame, the speech of an outstanding opthamologist about the different rates of development of a child's eye and vision and how this affects his ability to read!

That a kindergarten teacher earns a deep respect and admiration from parents and an enduring love from her pupils surprises no one. What does surprise me, though, is that so many kindergarten teachers endure. Even the best kindergarten teacher could do more if a different method of accepting children into kindergarten were effected in Christian schools.

SOLUTION

A method other than calendar-command should and could be developed by and inaugurated in Christian schools. Our commitment to the concept that each child is a unique creature should encourage us to recognize differences which may not be ignored. Christian educators are committed to considering education in terms of the individual. This demands that Christian education

be tuned to the optimum time during which a child is developmentally capable of doing specific learning and socializing rather than, as is often done, be based on administrative convenience.

Readiness testing is not a new concept, and testing or kindergarten readiness is in effect in some areas of public education, perhaps in some areas of Christian education also, but of them I am unaware. Perhaps the reason that it is not more common is that it apparently is not cost-effective. Before that judgment can be accepted, however, we must look past the immediate cost and time consumption to the cost of not testing in the lives of many individuals who were, perhaps, not ready when the magic date on the calendar appeared. It is somewhat surprising that more Christian educators have grasped neither the necessity for readiness testing nor its advantages.

Negative connotation often attaches to the very idea of testing. We are sick of testing for this and testing for that. But how many Christian school children would be in another grade if kindergarten entrance tests were given? How many children would be doing better in a grade corresponding more closely to his level of development? That is what counts.

Pre-kindergarten screening programs are necessary to determine whether or not a child is developmentally ready for school, no matter what his chronological age. Dr. Victor Zike, an Iowa psychologist, said, "Grade placement shouldn't be by the pound or by the inch. There can be two years' difference in children of the same chronological age. In behavior age, those of five can range from four to six."

Brain power may be ready, Zike said, but developmentally the child is not. "If a child can't cope comfortably, he'll cut corners to adjust."

Testing programs are available or can be individually developed by schools themselves. Recommendations for and descriptions of various kinds need not be presented here; the concept of pre-kindergarten screening needs to be accepted, both by Christian educators and parents.

Some parents, wisely, keep their children home an additional year. Others who might wisely feel their children should be in school earlier have no similar option. Many parents, equally interested in their children, need to be convinced. A misplaced pride may make a parent falter at this innovation, but parents are usually openminded.

Kindergarten pre-screening is a procedure which should include many components. Teachers and administrators should attend training sessions and adapt what is learned to their local situation. Evaluations of readiness in speech, language, vision, muscle development, coordination, and social skills, plus conversations with the parents, are necessary.

Of course kindergarten pre-screening will not remove all academic problems or slowness, but it will be a great step in reducing the range in which every teacher operates. This alone would permit more concentration rather than diffusion of content and methods and would thus be more helpful to students. But more important than any other reason is that it would be a natural, kind, and productive way to provide every child with the optimum development and skill needed to learn what he must and can learn at any given level during the thirteen formative years of his life.

It can demonstrate in a convincing way our willingness to place the uniqueness of every child created in the image of God above an arbitrary, man-made fiat of readiness which too often serves the institution better than the child for whom the institution exists.

It is time for Christian schools to move ahead.

Little Gems

"as mined from freshman college themes"

"This poem is hard to get sick of."

"Martin Luther nailed 95 theses about indulgences on a church door which the people of his day were involved in."

"To be Reformed the most important thing we must do is totally deprave ourselves. Total depravity is a must for Reformed Christians."

"The basic beliefs of Luther which form the principle (*sic*) parts of Reformed Church doctrine are Tulip."

"Reformed history goes back to the Reformation and Martin Luther King."

"Total depravity means that everything is evil in the sight of the Lord."

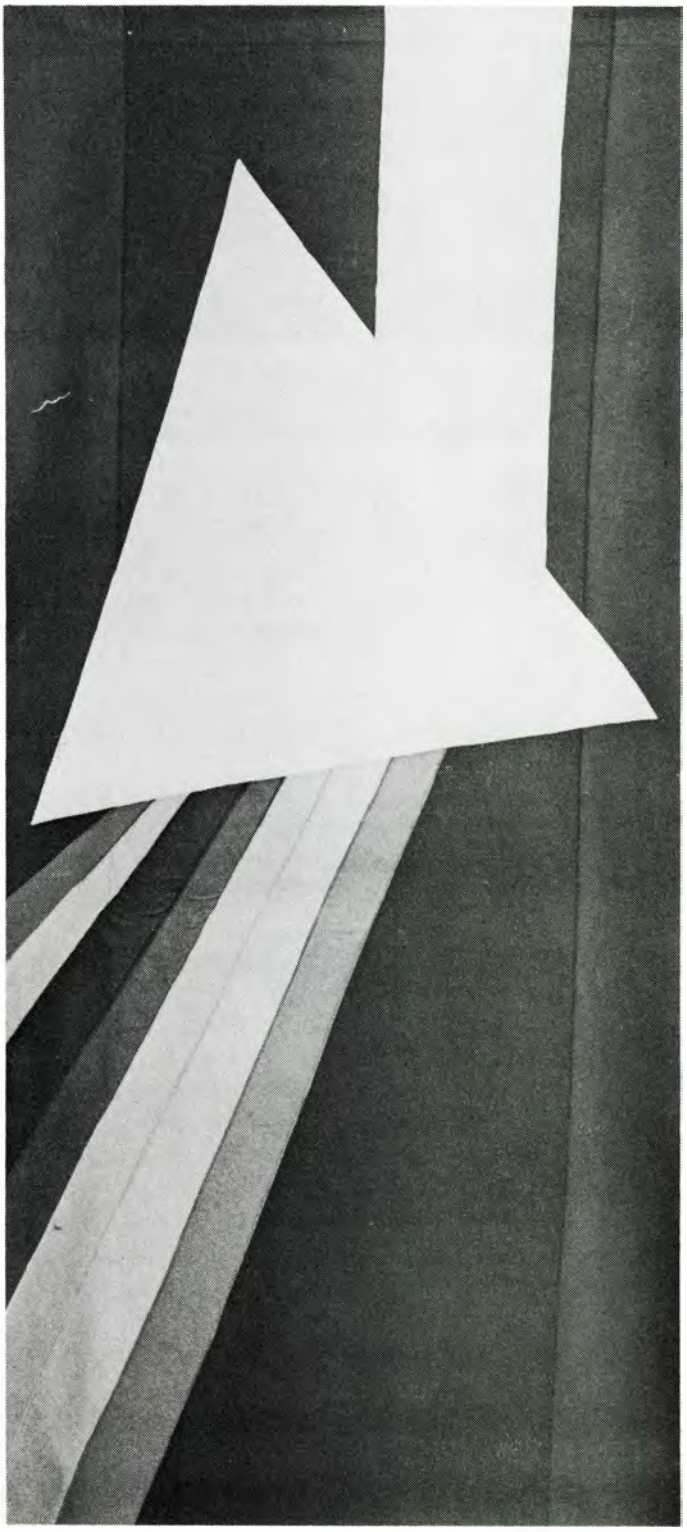
"The Ten Commandments are a prime example of rules given by the Bible to guide us."

"The Reformed faith originated in Holland!"

"We perceive Mary as being sinful man."

Philosophy in the Christian

John Van Dyke



During the last few decades the Christian school movement has become increasingly convinced of the need for a sound, if not distinctive, curriculum. Of course, the question of subject matter has always occupied an important place in our reflection about Christian education. Nevertheless, our calling and task to work out an integrally Christian curriculum is now more clearly understood than ever before. And although the debate about the relative merits of child-centered and subject-oriented education continues to live among us, there can be no doubt that today the need to do justice to both the student and the curriculum expresses the most widely accepted viewpoint. Most Christian educators will agree with Dr. N. H. Beversluis that part of the distinctiveness of the Christian school lies in keeping the child and the curriculum together. Beversluis says (*Toward a Theology of Education*, pg. 30):

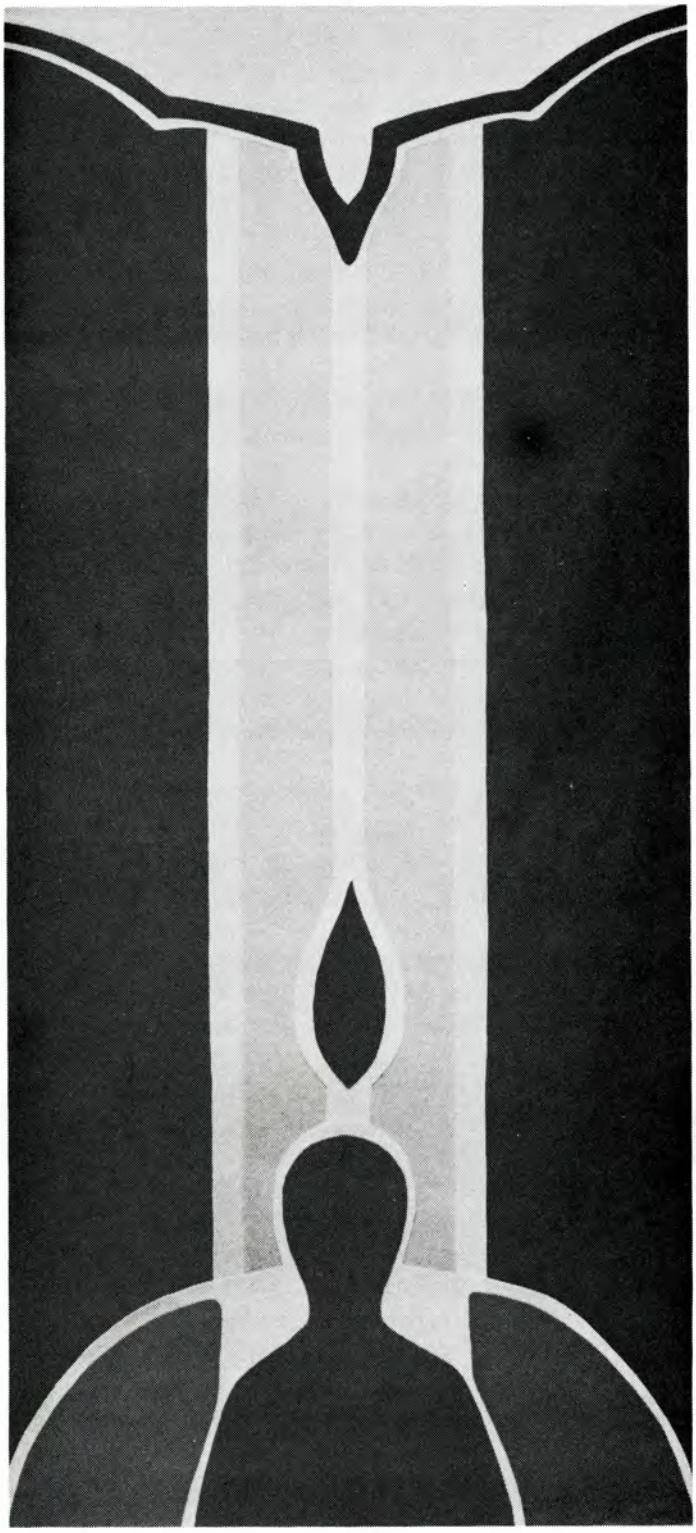
> You decide that Christians in education should reject as abhorrent *either* a child-centered *or* a curriculum-centered approach in educational philosophy. You refuse to get caught up on the pendulum-swing between personality aims and knowledge aims, as is the case in much of secular education. Your school will do right by both the child *and* the curriculum. You will aim at the child's *response* in learning: a vital, participatory, active response. Response to what? To the *encounter* of the school's curriculum, a curriculum of formative, disciplining, liberating arts and sciences.

The Christian high school is no exception. There, too, both the students and the curriculum form the pivots on which the entire program turns, although it may be argued that on the high school level subject matter is even more important than in the elementary school. After all, the high school student is more mature and independent, and he frequently requires less personal attention then the younger elementary school pupils. Surely we can expect from the high school student a greater ability to absorb and work with difficult ideas. The high school curriculum should indeed challenge young people to their fullest capacities by providing a full range of significant curricular experiences.

Yet in looking over a typical list of subjects taught in

John Van Dyk is professor of philosophy at Dordt College, Sioux Center, Iowa.

High School



the typical Christian high school, one is struck by a conspicuous omission: there is no course in philosophy. Plenty of English, mathematics, science, and so on, but no philosophy. Beversluis says:

> . . . you believe all young persons, "slow" as well as "fast" learners, need history and literature and math and science and geography and biography and art and music and physical education, as well as the basic skills that go along with them. They need such subjects for *religious* reasons; the same reasons that require Bible and church history and doctrinal studies (p. 30).

Beversluis' list of required courses is quite standard. No one can deny that the courses listed by Beversluis are very important and should be taken by all young people. But why is philosophy not included? Is there no religious reason, to use Beversluis' term, for offering philosophy to high school students?

The absence of philosophical studies from the curriculum becomes even more puzzling when we recall that among Calvinists philosophy is generally regarded as a worthwhile, even necessary, subject. At least, the need for a Christian philosophy of life or a Christian philosophy of education, for example, is widely recognized. In view of this, should we not acquiant young people with philosophy as well as with history, literature, and the sciences?

But perhaps philosophy is too difficult, too abstract, and too complex for high school students; it should really be reserved for college-level education. This argument, however, is not very convincing. Surely if high school students can learn algebra and physics and theology, they can learn philosophy. Besides, by confining subjects like philosophy to the college level, we deny many of Christian young people, namely, all those who do not go to college, an opportunity to benefit from philosophy.

Again, one might argue that philosophy need not be considered as a subject in the high school curriculum, since, by and large, philosophy is irrelevant. This argument is advanced mostly by people who have had some experience with the typical North American style of philosophizing, that is, with analytic or linguistic philosophy. And indeed, frequently much of this sort of philosophy, particularly the "logic-chopping" kind, is of little use, either to high school students or to anyone else. The irrelevance of much of typical linguistic philosophy is becoming increasingly recognized in society at large. However, the fact that one kind of philosophizing tends to be esoteric and irrelevant does not mean that therefore *all* philosophy is useless and irrelevant.

A third argument against the introduction of philosophy into the Christian high school curriculum is based on the premise that philosophy is essentially a controversial subject. The controversial nature of philosophy, it is said, is due to its lack of content. Philosophy

PHILOSOPHY, continued on page 8.

PHILOSOPHY, continued from page 7.

is then regarded at little more than a sequence of subjective opinions about questionable problems. It may even be dangerous! After all, didn't the apostle Paul himself speak out against philosophy?

Again, there is truth in such a claim, but, the argument is not compelling. Much of doctrinal study and theology, too, leads to controversy. Besides, not everything controversial is by definition bad or to be avoided. A careful examination of the task of philosophy makes it very difficult to maintain that it has no content. Philosophy focuses on a very specific, distinct, and rich field of investigation. And surely Paul did not condemn philosophy as such, but only *vain,* empty, and misguided philosophy. Just as there is good and bad theology, so there is good and bad philosophy.

How *do* we explain the absence of philosophy from the high school curriculum? The major reason lies in a long historical tradition behind us, a story too complicated to tell in a brief article. But a result of the elimination of philosophy is the vast majority of educators continue to be unfamiliar with the subject. "What, really, is philosophy?" is a commonly posed question. A lack of acquaintance with philosophy coaxes us to regard it as insignificant, for it is only human to attach the greatest importance to those things with which we are familiar. Imagine for a moment that none of us would ever be required to study good literature. Soon we would begin to believe that literature is unimportant and irrelevant. Soon it would disappear from the high school curriculum. In essence this did happen not too long ago to the study of classical languages.

Unfamiliarity breeds misunderstanding. Philosophy as a discipline is then transformed into an unspecified, nebulous, amorphous sort of thing, some kind of vague and fuzzy world-and-life view which is not susceptible to rigorous analysis and, hence, cannot be systematically taught. The hope is then that our young people, by some form of osmosis, will acquire from their various curricular experiences some general, undefined, but yet meaningful "Christian philosophy of life." But what we *actually* do by deleting philosophy is to confront the students with all sorts of diverse and dissimilar disciplines and then leave them to fend for themselves when it comes to putting them all together.

Philosophy as a discipline is not a formless mass of generalities. Rather, it allows us to engage in a systematic and meticulous examination of the ways in which the various dimensions of the created order hang together. It articulates the principles that tie the manifold diversity of God's handiwork into a coherent whole. It methodically describes world views and totality views and examines the ways in which they come to expression, not only here and there in the context of some isolated part of the curriculum, but in the fullness of life itself. Such systematic philosophical learning does not automatically emerge and amalgamate from a series of diverse curricular experiences.

What could the right kind of philosophy course do for our high school students? Imagine, as an example, the following scenario. It is 2 p.m. and a group of grade 11 students walk from their math class to philosophy class. They open their textbook, a specially prepared manual entitled *An Introduction to Christian Philosophy.* The topic of discussion is the question "How are high school subjects related to each other?" The teacher introduces the subject by surveying the scope of the curriculum in the school and then asks the students to identify the essential features characterizing each subject. What is math all about? What is English grammar all about? What is biology all about? Soon the blackboard is filled with ideas. Are they all distinct and separate ideas? Are there connections and relationships? One student notes that math seems to be more important for biology than biology for math. Why would that be? Another student observes that English grammar is required to express biological ideas, but that math seems to have a grammar of its own. The bell rings.

In the following class the discussion continues. As the semester progresses the students begin to see that there is indeed an amazing interrelatedness and integrality to God's marvelously diversified creation. Things fit into place. Nor is there only coherence of subject matter; life itself is of one piece, cut of one cloth. In philosophy class the students begin to understand what a coherent world view is, and how it is to be contrasted with other world views. They learn to discern and recognize in a systematic way patterns of thought and patterns of life that affect the various disciplines and segments of society in different ways. They begin to become familiar with the recurrent philosophical questions and answers that have shaped our civilization and much of our own lives as well.

A far-fetched picture? Perhaps. We do not in fact have an effective manual entitled *An Introduction to Christian Philosophy.* We do not even know what a philosophy program for secondary schools would look like, nor are there trained instructors available to teach such courses. Yet there are a few Christian high schools where some form of philosophy has been inserted into the curriculum. During the past few years I have polled the students in my introductory philosophy classes about their experiences in high school: a minute but regularly recurring percentage brings the encouraging news that high school philosophy is indeed alive and well here and there. Yes, it can be done. And given the current level of interest in developing curricular materials, it might not take much to construct an effective high school philosophy course.

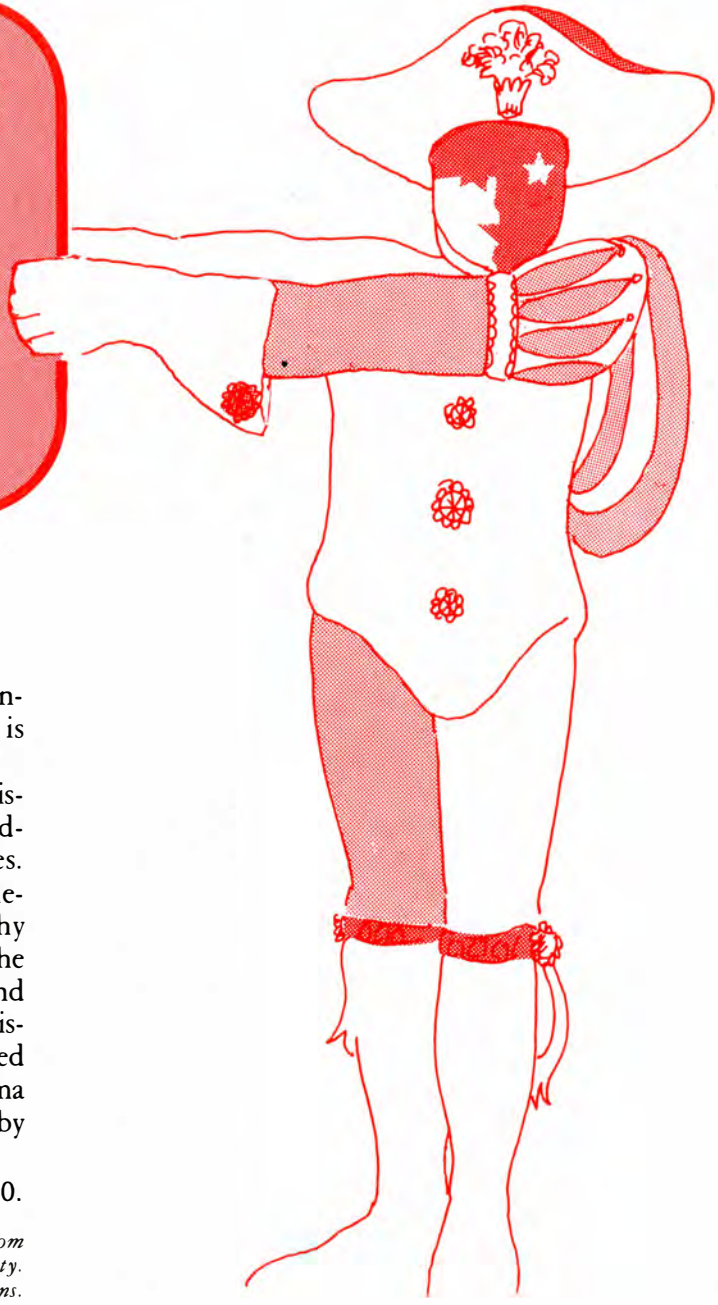
Meanwhile, the continuing absence of philosophy from the high school curriculum follows the pattern of American education in general. Philosophy is not listed among certifiable teaching majors. But is that any wonder? The public school has no *place* for philosophy, because secular education has no place for integrality and coherence. Secular education is enmeshed in polar-

izations, dualisms, and fragmentation—in no small part due to *philosophies* such as positivism and pragmatism! It has lost sight of meaningful interrelatedness. It is exactly at this point that Christian secondary education has a golden opportunity to be distinctly different. A Christian perspective, after all, is marked by a vision of God's children living integral lives in a divinely sustained coherent and interrelated created order. Our study of that created order—the subjects in the curriculum—can therefore exhibit coherence as well, in glaring contrast to the reductionisms of secular education. We certainly do ourselves a favor—rather, we do our young people a disservice, I believe—by cutting the focused teaching of coherence out of our Christian schools.

If there ever was need for systematic philosophy in the high school curriculum, it is now. Our culture is fraught with tensions and divisions and contradictions. Reductionisms abound, not only in the world of education, but everywhere we look. More than ever before our young people need the ability to think critically, to discern sharply, to judge wisely, and to see things in their wholeness, contexts, and relationships. I am convinced that our students do not adequately learn to deal with wholeness by studying a series of distinct and disconnected subjects any more than that they adequately learn correct English grammar by taking history and science.

A philosophy course can never be a panacea. It will not turn every student into a paragon of wisdom. It cannot perform miracles. But what it may well do is to provide a service that we really should not be without. Philosophy in the high school? No, not always and everywhere. But surely in the *Christian* high school!

The Role of Drama in a Christian Classroom



June Stoppels

How do new subjects get into Christian Schools?

Somewhere a need is strongly felt; the need is conveyed to concerned educators and parents; a program is piloted . . . sometimes.

A need exists for a good drama program in the Christian schools. Pilot programs have been initiated in reading, mathematics, language arts, and other disciplines. Music, art, and physical education have been implemented in Christian schools for the benefit of all. Why not drama? Education of the *whole* child has been the goal of most educators. After working with theatre and drama for years, I am convinced that it belongs in Christian elementary schools. This subject can be integrated into the entire curriculum. Piloting a program in drama provides an opportunity to improve the *whole* child by developing the personality.

DRAMA, continued on page 10.

Mrs. Stoppels received her MAT in reading at Calvin College, her BA from Hope College, and her MA in Language Arts from Michigan State University. She performs with her puppets for schools, churches and civic organizations.

DRAMA, continued from page 9.

REQUIREMENTS

The school board and the superintendent must believe in the importance of dramatics in the curriculum. To be convinced of this, they must see drama in action with a good teacher. Most often something inspiring happens to make it all worthwhile. Those people accustomed to praising themselves may find it hard to realize how rewarding and important it is to a child to have the joy of success now and then. Often drama makes this praise possible. It is possible to try out new ideas without failure, without being wrong, because dramatics is a creative process. An experience is neither right nor wrong, good nor bad, but rather a developing of creative thought.

Drama in one form or another is recognized as a subject worthy of inclusion in high schools. Administrators, superintendents, and school boards, as well as teachers, must have felt that drama was essential to provide students with a well-rounded Christian education. Why then must the elementary child be deprived the same right, of a completely well-rounded education?

In the elementary schools it can be beneficial to all phases of the curriculum. The Federal Government recognized the importance of the arts and humanities through Title I and III of the Elementary and Secondary Education Act of 1965. There has been considerable research supporting educational efforts in the fields of the arts. Drama, as an art, engages the *whole* human being... his senses, imagination, feelings, intuition, and intellect.

The unprecedented need in our society today for creative talent calls for some revolutionary changes in educational objectives. Creative drama provides an essential style of learning for children. Drama not only offers numerous kinds of communication experiences but also provides experiences in social interaction. It incorporates so many skills it can be used in conjunction with any other subject area. It can involve facts and concepts as well as emphasize problem-solving and evaluative and creative thinking. It can motivate children to discover new information and skills. Dramatizing makes it possible to isolate an event or to compare one event with another, to look at events that have happened to other people in other places and at other times, or to look at one's own experiences after the event.

What is creative drama? It is informal experiences. It may be pantomime, improvised stories and skits, movement activities, exploration, and dramatic songs and games. It utilizes music, art, physical education, language arts, social studies, science, etc.

What are its purposes or its educational objectives?

- growth and development of the participants.
- development of language arts skills.
- improvement in socialization skills.
- stimulation of the creative imagination.
- development of an understanding of human behaviors.
- participation in group work and group problem-solving.
- enjoyment and success.
- development of the child's personality and qualities of character.

Drama has also been found valuable and useful in other areas outside the classroom. It has alleviated emotional tensions that contribute to reading problems, speech problems, and socialization difficulties.

Other art forms, such as poetry, painting, writing, and filmmaking, require technical understanding and sometimes elaborate equipment. Drama only requires a body, breathing, thinking, and feeling. All children can be included, with no exceptions. It is important for the teacher, while maintaining control, to involve as many

children in the experience as possible. Children participate when they observe, discuss, analyze, or actually play in the drama. If drama is to serve in the classroom, it should be meaningful, practical, and enjoyable for everyone, including the teacher.

There is no best way to begin with children. Successful beginnings will depend upon the leader's preferences and abilities, the needs of the children, and the factors related to the situation in which one is working. These drama experiences do not necessarily have to follow a definite sequence. Sense awareness exercises, movement experiences, and games are valuable in developing concentration and self-confidence, stimulating creative responses, and establishing group rapport. They can also begin with story dramatics or puppetry, with students creating puppets for their own stories.

The following outline could serve as a guide for a basic beginning if a teacher wants to experiment with drama in the classroom.

SIMPLE ACTIVITIES

A. Finger Plays

B. Single Action Poetry
A leader reads poetry and the children, either seated or standing, perform with one action. *Examples: Hoppity* by A.A. Milne, *Jump, Jump, Jump* by Kate Greenaway, *Merry-Go-Round* by Dorothy Baruch.

C. Action songs
- Songs with action words in them can be acted out.
- Very simple dance movements can be acted out to music.

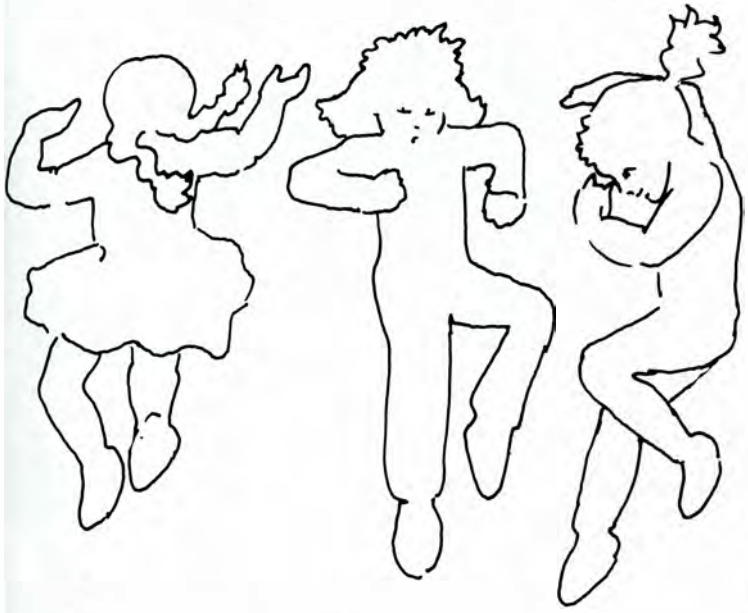
D. Action games
- A leader tells a traditional story, does the actions, and the children follow. *Example:* Bear Hunt.
- The characters in a traditional story can be assigned and acted out.
- Older children enjoy similar kinds of activities—melodramatic themes, spy stories, cowboys, or rustler adventures (See *Drama For Fun* by Cecil McGee)

E. Games
- Balance movement. *Examples:* Do movements with book balanced on head. Bend down, take one step forward. Stand on tip toe.
- Circle
- Freeze. *Examples:* Move about freely until signal; freeze in place. Be animals, statues, or funny people.
- Sensory. *Example:* Emphasize developing skills in sensory awareness. Use the five senses.
- Communication

F. Pantomime—acting without dialogue—is designed mainly to give the children a chance to develop, explore, and experience pantomime action on their own. It must invoke action; it can focus on sensory awareness, include emotional feelings and a conflict. *Examples:* Reading a book with a pesty fly bothering, or eating an ice cream cone with the temperature at 100°.

G. Quieting Activities. The purpose of this experience is to relax the group and to calm down any hyperactivity. *Example:* Narrate a very quieting selection.

H. Puppets can be useful here; work on sound effects, story telling, simple conversation, or commercials.



It is important in the beginning stages of creative drama that children play in unison. They should be invited rather than forced to participate.

Because drama is based on sound educational principles, each year it is being more widely used in elementary schools. As Christian educators, we believe the *whole* child, not merely his intellect, should be educated. The highest potentialities of children, both as individuals and as social beings, can be encouraged through drama. By participating in activities that will challenge their deepst interests and highest powers, creative drama stimulates a child to learn by experiences.

the Asylum

The Spirit Moves at Omni

H.K. Zoeklicht

Chapel service ended, on that brisk Monday in March, with the singing of "Whosoever Will." The students of Omni Christian High School made their way to their lockers for their mid-morning potato chips, apples, or pastries. They were quieter than usual. Teachers went directly to the faculty room to fortify themselves with some coffee and indulge in some chat. They too were quieter than usual.

The last teacher to enter the Asylum was John Vroom, teacher of Bible and Reformed Doctrine, and, for today, chapel leader. He was still perspiring. He strode expansively to the large chrome coffee urn, filled his cup with the savory brew, laced it with non-dairy creamer, and then selected a huge jelly donut from the box Ginny Traansma had brought as her treat. Vroom turned to face his colleagues, an angelic smile on his face. Around his neck he wore a beaded necklace from which hung a bottle-shaped pendant with the words, "Everything Goes Better With God." On his right lapel was a large lavender button with the inscription, "Let Go—Let God."

Ginny Traansma was the first to break the silence. "Well, uh, John, you, uh...that was *some* chapel talk."

"Thank you, Ginny," returned Vroom somewhat unctuously and, scanning the faces of his other colleagues, added, "I wonder what the rest of you are thinking."

"Yeah," said biology teacher Steve VanderPrikkel, somewhat anxiously, "you really told 'em, John."

"Steve," said Vroom in a low voice as he pointed his donut towards his colleague, "I was telling you too."

"Aw, c'mon, John. Get off it. What's got into you! We've never had an altar call in this school before. What's going on?" challenged Susan Katje, the librarian.

John Vroom chewed hard and swallowed some of his jelly donut prematurely, causing him to snort a few times, but he quickly recovered. He walked right up to the faculty Sourpuss, put his free hand on her shoulder and looked her full in the face. "Sue," he said, "I have a burden on my heart for you, and for every one in this room, and for every student in this school. I think Omni Christian is spiritually cold." Here Vroom waved his pudgy hand with the donut around the room, and added, "I personally think it's high time we set some spiritual priorities around here." He smiled paternally at Katje. "Sue, you asked me what got into me. The answer is simple—the Holy Spirit got into me. That's why I care for you, and I want you to know that. That's why I'm praying for you, and I want you to know that, too. We should do more praying in this school and in this room right here."

Vroom's voice had risen in intensity, but now Sue Katje pulled away, visibly embarrassed and irritated. She moved awkwardly toward the coffee urn to refill a still filled cup. It became silent again as John Vroom quietly and confidently looked at the other teachers, one hand stuffing the last of the donut down his throat, the other fingering his pendant.

Then Steve tried again. "But John. This isn't like you. You're always the conservative, the stick-in-the-mud, or something. You know, stressing doctrine and creeds and catechism and stuff. Now here you are all of a sudden trying to convert everybody, or something. What's happened anyway?"

"What's happened?" cried Vroom excitedly. "I'll tell you what's happened!" And he put his hand over his heart and looked Steve in the eye. "Saturday night Minnie and me went to hear Rev. Stone out there on River Road, and as he preached from Galatians and then gave an altar call, something happened to me. I tell you, I'll never be the same again, praise the Lord!"

There was more silence in the faculty room. Then Bob DenDenker, teacher of history, said gently to Vroom, "John, that's just fine. That's just fine."

"Thanks, Bob," said Vroom, "but there's more I gotta say. See, I know now that I've been doing it all wrong in my classes. And I think you are too. It's all *head* knowledge we're spreading, but what about the *heart?*"

And then the normally phlegmatic Bible teacher reached quickly for this briefcase, from which he removed his Bible and his textbook in Reformed Doctrine, and he held the Bible very low in his right hand

H. K. Zoeklicht is a serious Christian educator who seeks light among the traditions, ideas, and actions which we sometimes confuse with our Christianity.

and his Ref. Doc. book high in his left. "I've held this doctrine up high and the Word too low," Vroom confessed huskily, and then very dramatically, his arms moving in see-saw fashion, he raised the Bible and lowered the doctrine book, saying as he did so, "but now I'm changing all that." He was perspiring again and wheezing a bit. "Maybe you don't understand, but I'm going to change my whole approach as a teacher here at this Christian school—and we should all do that. And I will help you do that. I say that we need to have a burden around here for the *souls* of our students, not just for their brains. Yes, their souls. We need to be on fire for their souls!" He paused to breathe, lick some jelly from his lower lip, and swallow some more coffee.

Dr. Peter Rip, who had been on the outward fringes of the crowd, now piped up supportively: "Ja, ja, John, you've got a point there. A definite point. I, uh, sorta like what you did in chapel this morning. Makes 'em think. That's always good for them. I'm sure a lotta parents are gonna like it too. If we did something like that a little more often, we could attract some of these people from other denominations to send their kids here, you know, like some of the kids from the River Road Church. They think we're too cold, you know."

Lucy Bright leaned over to Bill Silver and whispered, "I'm not sure I like the new John better than the old, are you?"

The business ed. teacher whispered back, "I dunno. But you know what? Maybe his head-heart ratio has changed, but it sure hasn't affected the role of his stomach. He's on his second jelly donut."

Now Matt DeWit, science teacher, entered the conversation. "John, I appreciate what you say and all that, but isn't this all kinda sudden, and even if what you say about spiritual deadness and so is true, is the classroom, the school, the best place for that kind of talk?"

"The classroom!" shouted an aroused Vroom, "The classroom? *Anyplace* is the best place. The Lord says we should all go into *all* the world. Isn't your classroom in the world? What are you waiting for?" And he quickly slurped the rest of his coffee.

"Wait a minute, John," came the indignant voice of coach Ren Abbott. "Omni is a school, after all. It's not a tent meeting. It's not a church. Everything in its place is what I always say. I'm gonna teach phys. ed. in my classes. That's what I was hired to do." He paused, and then added, "From a Christian perspective, of course."

"That's just a cliche, Ren, and you know it," retorted the Bible teacher. "And it rings as hollow as my empty coffee cup. You play basketball the same as Hadley Public High. And that's ok, but you should also show concern about the eternal welfare of every one of our players." And then, in a burst of unaccustomed inspiration, John added, "For what does it profit a team if it should gain the state championship but lose its own soul?"

The bell rang. But the teachers did not move. Then Steve asked, "John, are you sure that everything you're saying is really Reformed? Are you sure that all this business is proper in our schools? Something like what you said in chapel could cause a ruckus, you know."

A suddenly startled Principal pricked up his ears, blinked a few times, and said, "That's a good point too, Steve. By all means we must remember the constituents. Let's try to be, well, moderate, yes, moderate. That's good. You wouldn't start having testimonies and things like that, right in class, would you, John?"

But John Vroom had no chance to answer, for Bob DenDenker was leading him firmly off to class. As they made their way out, the teachers could hear DenDenker say, "John, you've given us all something to think about. I appreciate what you've said. I've an idea we'll all have to do some thinking about these things. But now you've got to teach about the sovereignty of God, and I've got to teach about the Inquisition."

The sound of a student whistling "Whosoever Will," was cut off as the door closed behind the two teachers.

"Who is the Teacher of this Class?"

Lorna Van Gilst

Tucked back under a workbench in my garage is the outer shell of a full-leg cast which I wore one lengthy semester. I have saved that autographed memento for two reasons—one, because I am by nature a "saver," and two, because it is symbolic of a significant lesson I began to learn the day I tried to ski Bear Valley.

Lorna Van Gilst teaches Junior High English in the Ripon (CA) Christian School.

The first couple of years I taught at Junior High, I

THINKING THIRTEEN, continued on page 14.

THINKING THIRTEEN, continued from page 13.
worked diligently preparing lesson presentations and covering my classroom bulletin boards with clever, neatly-ordered displays. In fact, I felt a bit guilty the Saturday I left my stack of schoolwork and headed for the slopes. Little did I realize that *I* would be the student upon my return to school a week or two later. Wheelchair and crutches were to provide me many hours of instruction in the spring semester course entitled "Student Participation 1970"—and I hadn't even intended to enroll!

Since that spring of intriguing student-prepared bulletin boards—and wheel chair races—I have come to understand the value and satisfaction of student involvement in lesson planning, classroom instruction, and student problems, as well as in special events around school.

Long ago I discovered that sweeping the basement floor was much more rewarding to me when I myself thought of doing it than when my mother assigned me the task. We will-endowed beings are by nature more highly motivated to perform well when we have participated in the plans. How logical then that our students tend to experience a higher degree of motivation when *their* ideas are part of the plan. Of course, the teacher is responsible for planning the overall structure of the course, but many student ideas can be incorporated into that master plan.

Recently I presented to my students some of the difficulties I had encountered with my newspaper and television units. Within a fifteen-minute brainstorming session, they suggested several solutions which we are now using in class. They pointed out that my projects were too comprehensive for all of them to handle. Consequently, we decided that I should offer them the options of working individually or in pairs, and also that I should break the requirements down into shorter segments of the project due at a time. They voted on which part of the semester would be most advantageous for doing television surveys and evaluations.

Sometimes my students and I discuss how much time we need to study a certain unit or what day is most appropriate for a test. Meanwhile, they are also getting practice in setting goals.

One year a number of students received lowered marks on history reports because portions of their papers had been lifted from encyclopedias. They came to English class and pleaded with me to show them how to use resource material without plagiarizing. That group was obviously participating in planning a lesson because of an immediate personal need. It was rewarding to be able to help them.

Early in the school year I presented the dilemma of getting all students involved in publishing the school newspaper rather than leaving the responsibility to a few motivated staff members. A student suggested that various sections of the class organize themselves into a staff by turns. Now when one section is in charge, that section works eagerly to produce a quality school paper that their group can present with healthy pride. Students have a way of motivating each other that teachers can seldom duplicate. The teacher is still an important resource to provide guidance, but much of the enthusiasm originates with the students.

Student contracts provide another application of pupil participation in planning. Although I find drawbacks to contracting for the entire course at the junior high level, I do find this method highly effective for selected units such as book review projects and the previously mentioned newspaper and television units. Contracting is used exclusively for eighth grade spelling in my classes, and students have encouraged me to never return to "the old way." Contracting offers students a limited number of choices (Offering too many choices frustrates them) and provides them practice in decision making, a skill which I believe we must help our students develop if they are to be able to handle adult decisions well.

Student involvement is advantageous not only in the planning of lessons, but also in the actual presentation of material. Individual student research which is shared only with the teacher who checks it is beneficial to only the one student who had found the information. Well-guided student research which is presented to the whole class benefits the entire group. By individualizing topics, much more information can be researched and presented, thus avoiding unnecessary repetition. Meanwhile, the uniqueness of each member of God's Kingdom can be appreciated, and the interest level rises for the students as well as the teacher.

Furthermore, students can effectively help each other. When my eighth graders test each other on their self-chosen spelling vocabulary words, they encounter another student's list of words as well as their own. I often hear them ask each other the meaning of a classmate's words.

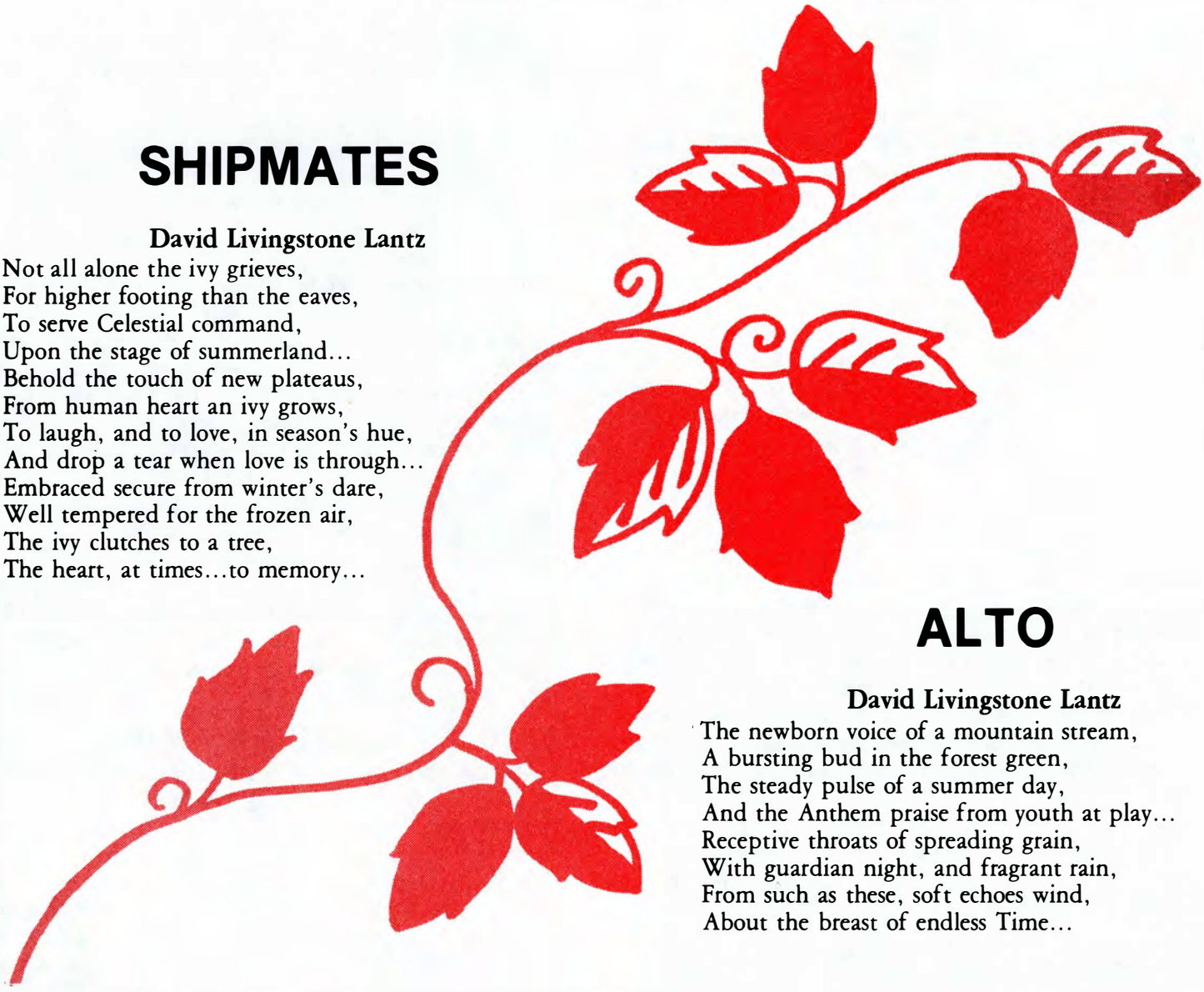
A classroom arrangement I am finding advantageous is the groups-of-four plan. Incoming seventh graders seem to have a notoriously high incidence of ear and eye "disorders," particularly in the realm of following directions! Even when I specifically point out the directions, students tend to overlook them. I found myself greatly frustrated by this problem until I read about using group of four. Now when a student approaches me to find out what to do or how to do it, I ask, "Have you checked with your group?" Only when no one in the group can answer the question do I provide assistance. I believe this system promotes a sense of caring for one another as well as a sense of needing one another. I stress the concept of Christian "community" by reminding students of the Biblical emphasis on willingness to assist and build each member of the group (which, of course, eliminates simply giving answers but requires helping another learn how to find solutions). Sometimes the members of the group disagree, but together they tackle a problem which individually seems

insurmountable. When they figure out the solution, they feel more gratified than if I had done it for them. Probably they have also learned more. Students are still individually accountable when tested, but the *process* is surely more valuable for a life in God's service than is a test result.

No human system functions smoothly all of the time, and school is a typical example. Students' problems provide a third occasion for pupil participation. Students need to be a part of the solution to their own difficulties. That includes discipline problems as well as academic difficulties. We teachers need to take the time to listen to students as they present the difficulty from an adolescent perspective. Then we need to get the students' opinion on how they can best be helped. If the students themselves are included in the correction, chances for remediation are much greater. This fact alone is an excellent reason for including students in at least a portion of parent-teacher conferences.

A truly well-rounded curriculum includes special events. Here, too, students can provide an enthusiastic contribution. At our school we experienced an exciting sense of Junior High "family" when our students helped plan the annual Christmas party. The students expressed a desire to avoid such a high concentration of sweets as we usually had on the refreshment table, so together they drew up a revised menu of more nutritious food, also determining appropriate quantities. Then they decide to decorate the room with only homemade items, and a number of students taught others how to make decorations like theirs. Together we experienced a great deal of enjoyment with very little expense but lots of participation.

It has been said that out of every difficult situation, growth occurs. Probably that is true, although some of us have to hurt more before we learn the lesson, for some of us learn from books—and some from spiral fractures.



SHIPMATES

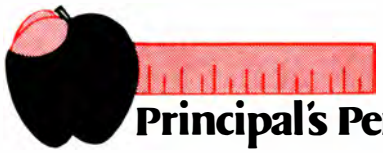
David Livingstone Lantz

Not all alone the ivy grieves,
For higher footing than the eaves,
To serve Celestial command,
Upon the stage of summerland...
Behold the touch of new plateaus,
From human heart an ivy grows,
To laugh, and to love, in season's hue,
And drop a tear when love is through...
Embraced secure from winter's dare,
Well tempered for the frozen air,
The ivy clutches to a tree,
The heart, at times...to memory...

ALTO

David Livingstone Lantz

The newborn voice of a mountain stream,
A bursting bud in the forest green,
The steady pulse of a summer day,
And the Anthem praise from youth at play...
Receptive throats of spreading grain,
With guardian night, and fragrant rain,
From such as these, soft echoes wind,
About the breast of endless Time...



Principal's Perspective

Ed Mulder, Editor

Administering the Impact of Declining Enrollment

Thomas Holwerda

The United States has entered a period of profound demographic changes which will have an impact upon the society as a whole, but more particularly upon the nation's schools. These changes will affect the social, economic, and political life of the country and these changes will in turn have a bearing upon the nature and function of the schools. It is well, therefore, for the school administrator to become aware of the demographic nature of these changes and to prepare to administer the education impact.

The decline in the birth rate and its impact upon elementary schools is already apparent. The peak enrollment for grades K-8 was seen during the 1969-70 school year. For grades 9-12 the peak was expected in the 1976-77 school year. Government figures project that the total enrollment in grades 9-12 will decline an additional 18.5% from the 1978-79 school year to the 1988-89 school year.

The declining enrollment has been felt in the schools of Christian Schools International also. While the total number of students in member schools has slightly increased over the past decade, instances of decline are sufficient to warrant our concern. In communities where Christian education is relatively new, growth may continue. However, in communities with large Christian school systems and historically sound support, there has been a tapering off of enrollment, commitment, and support. A major task for the school administrator today must be to determine the extent of this change and to adequately prepare for the impact of this change on the structure of the schools and psychological impact upon students, teachers, and community.

While national trends may indicate the very broad dimensions of the problem, the local situation will vary sufficiently so that a local projection is necessary. The preparation is made easier by the fact that students who will enter grade 9 in 1988 are presently in the second grade. Care must be taken to account for other factors which will affect the enrollment projection: mobility of society, local economic conditions, the promotion rate, and the availability of other non-public schools. A careful analysis of trends over the past ten years, applied to the present 7-10-year-olds will yield a reasonable projection for the high school enrollment for the 1988-89 year.

Once a reasonable enrollment projection has been prepared, the work of the school administrator has just begun. The next major step is to plan for the administration of the impact of these changes. In the planning stage, it is important to view the social, economic, political, and educational aspects of the change as parts of one whole.

The *social* impact of a declining birth rate would appear to be beneficial. Since the median age of our society is increasing, the over-emphasis upon youth will change and we can expect a more balanced society. The *economic* aspect of the declining enrollment is of more immediate concern. Since most school budgets are in some way based upon the number of students, we can expect increased budgetary pressures. Local conditions will largely determine the political impact of declining enrollment. Changes in bus routes or the closing of cherished neighborhood schools can have a tremendous political impact. The wise school administrator will be well prepared to gauge the impact of such decisions.

The educational impact of a declining enrollment is the most vexing for the professional educator to face. Among the problem areas that are most prevalent are the trauma of closing a school, the personnel and morale problems associated with a reduction in force, the real and imagined impact upon the curriculum and the quality of education, and the need for communicating the data supporting the projected decline and the likely impact of that decline.

The closing of a school involves complex emotional, political, curricular, and logistical issues. The parents, students, and teachers must be adequately prepared and their needs must be faced sensitively. Students and teachers must be reassigned, and together with parents should be oriented to the new school to reduce anxiety. A full explanation of the decision to close a school should be made public as soon as the decision is made so that the entire school community may support the decision. Care must be taken to ensure as smooth and efficient a transition as is possible. Subject matter and teaching approach should be jointly considered by the entire faculty of the new school. Finally, a carefully developed plan for the relocation and disposition of school records, accounts, equipment and supplies will help to ease the transition.

REDUCTION IN STAFF

One of the most emotionally laden issues involved with declining enrollment is the reduction in force (RIF). Termination of satisfactory and effective teachers should be seen as the last resort. Other options include: early retirement, a consortium with neighboring school districts, a trained corps of substitute teachers, aggressive pursuit of federally funded projects, retraining of secondary teachers for elementary positions, and ter-

Tom Holwerda is the business manager in the Eastern Christian School Association, North Haledon, New Jersey.

mination for cause. Throughout the process, it is important that all teachers become aware of the nature of the declining enrollment problem and of the efforts of the district to retain effective teachers.

The administration of the Christian school has a particular obligation to deal with RIF with compassion and sensitivity. It is horrendous to imagine that some may view a decline in the enrollment as an opportunity to "clean house." All teachers should be dealt with fairly and professionally. It is our duty to first help the teacher become effective in the teaching/learning process, and if that is no longer possible, then help the teacher to find alternate ways to be effective in the Kingdom of God. There can be no stigma attached when a teacher applies his talents in other fields.

Another frequently expressed concern about the impact of the decline in enrollment is the presumed impact upon the quality of education. It is apparent that fewer students in a high school will imply a retrenching of educational offerings and a consolidation of programs. To many this will give the impression of a lessening of quality, but, in reality, with creative planning involving the entire school community, the impact can be restricted to a limiting of the variety of the programs without affecting the quality of any program.

It is surprising to note that in schools which have already experienced a significant decline, the impact of that decline upon the quality of education is seen as harmful by only a third of the teachers and administrators questioned. In the Colorado schools it was noted that for various reasons, the impact included a lessening of the dropout rate and an improvement in achievement test scores.

It can be expected that the curriculum of a school will be changed to account for the decreased number of students. Low level reading courses or basic remedial math courses might be dropped in favor of other courses which would integrate basic remedial skills with real life experiences. Consumer education courses, for example, could develop basic skills in reading and math while using real life experiences. It is also likely that the limitation in the use of schools from 9:00 a.m. to 3:00 p.m. will be replaced with a greater emphasis on adult education programs. In this way too such limited appeal courses as Calculus or French IV could be offered to a wider range of prospective students.

COMMUNICATION

Central to managing all aspects of declining enrollment is the need to communicate the data which indicate a continuing decline in enrollment. There is a deeply engrained image in American secondary education of continued growth, "bigger and better." For the better part of two decades (the entire professional life of many educators), we have been faced with the problem of meeting expanding expectations in a period of growing enrollments. The present crunch is in part based upon the fact that the expectations have continued to grow while the enrollments are beginning to decline. There is a mind-set in educational circles which does not accept the inevitability of decline. It is the function of the administrator to counteract this mind-set by communicating the realities behind the enrollment projections, by explaining the implications of the decline, and by preparing to effectively deal with the impact.

Finally, it is important that all who are associated with the Christian school realize that a declining enrollment is not an automatic indication that the real value and worth of Christian education are similarly diminished. Declining enrollments merely take place in the school system in a different mode from that of a few years past. It is merely a matter of numbers of students; it is not a matter of a declining purpose, nor a declining need. In fact, declining enrollments present a challenge to reach new students, to find new ways of using resources to God's greater glory. Christian education will always have a purpose and worth which He will bless.

The Workshop Way

Idea Bank William Hendricks, Editor

Bette Oostendorp

Many teachers in our Western Michigan Christian Schools are implementing a learning system in their classrooms called "Workshop Way"©. The Workshop Way program is an educational system which nourishes human development and gives children the opportunity to learn *how* to learn, *how* to think, *how* to read, and *how* to handle their lives with independence, initiative, self confidence and responsibility.

The non-threatening atmosphere of the Workshop Way classroom breeds both student happiness and a true love of learning. The environment of a Workshop

IDEA BANK, continued on page 18.

Bette Oostendorp teaches kindergarten in Grandville (MI) Christian School.

IDEA BANK, continued from page 17.

Way classroom nurtures learning through "intellectual safety" which insures that all children learn in their own way and at their own rates and without fear. With the fear of failure removed, each child is capable of feeling intelligent and important. It also creates a secure environment which thrives on the "sameness" of many daily activities.

What makes this system unique and workable in a Christian School is that it allows a child to grow from the inside out. A child's self-concept does not depend on the amount of knowledge he possesses or on what others say or think about him. A child learns to know who he is—a human being created in God's image—and to know what human powers he can handle: thinking, decision-making, risking, reflecting, being responsible, and being creative.

The *Workshop Schedule* consists of a series of tasks which children do independently of the teacher whenever they are not involved in whole-class lessons. The children go directly to the Workshop upon starting the school day. The Workshop acts as a supportive base that manages the classroom without the teacher's help, thereby freeing the teacher to teach all day and the students to learn all day.

Homework in Workshop Way takes the form of the Self Concept Vocabulary Project and is a daily activity. Children take home a paper containing words or phrases and they decide how much to study and learn. Pupils face the teacher during the first part of the day to communicate whatever was practiced at home. This is a planned and pleasant emotional experience between student and teacher.

Instant Personality Phonics is a whole class lesson consisting of five parts or activities. All activities of this whole class lesson are designed to give all students either real success or the feeling of success daily. Success in Workshop Way means to be willing to be involved in the growing and learning process, even at the risk of the consequences, and to arrive at an awareness of oneself as a person who can learn and think, along with an inner motivation for loving to learn. These five activities are:

1. Communication with a smile
2. Power step
3. Living their knowledge
4. New lesson
5. Sound spelling

Workshop Way has three strategies for teaching

groups for reading or learning. Strategy A learners love learning, are independent, respect others and have a healthy self concept. B Learners are on the way to becoming A Learners, but are not as consistent. Problem behaviors are dealt with within the Strategy C group. The teacher uses techniques geared to help the child discover his worth as a person and his ability to risk answers and still be intelligent even though he may be wrong, and to help him become aware that there is order in things.

The "Six Group" is a Workshop Way structure that allows teachers to instruct children with similar learning problems, daily, and to give them exactly what they need. At the same time, the "Six Group" format can provide more difficult subject matter for gifted students.

Parents are always welcome in Workshop Way classrooms. When they come to school to sit by their children, the parents provide an emotional support that sometimes produces dramatic results in growth for their children.

Sister Grace Pilon, S.B.S., developed the Workshop Way method of teaching over long years of teaching American Indians and Blacks. When Sister Grace joined the education faculty at Xavier University, New Orleans, La., in the late 1960's she perfected the method and started sharing it with others. Today the Workshop Way is used in every state, as well as Canada, Central America, England, Germany, Nigeria and Australia. If the reader wishes to know more about the system, he may write to:

Grace H. Pilon
Workshop Way Box 47
Xavier University of Louisiana
7325 Palmetto Street
New Orleans, La. 70125

How to Handle Difficult Members

Larry E. Neagle

Grumps! Every Christian school has at least one. But what does a teacher do with them in class? Openly struggle with them? Ignore them? Try to work around them? How does a teacher deal with difficult members?

Here are eight guides to help you improve relations with your personal crank in the class. Try them and see what a difference they can make.

1. Check your lines of communication.
Remember the rumor game? That's where one whispers into the next person's ear what he thought was whispered in his. What's whispered at the end is often totally different from the way it began. Unfortunately such misunderstandings occur with normal conversations also. Check on this. Too often others hear what they expect to hear, not what you actually said. People have a need, even a right, to know and understand clearly. So work on being reliable in what you say. Don't let a conflict bloom because of wrong or incomplete information.

2. Avoid anger and arguments.
What happens when you meet anger with anger? Will your grouch problem grow smaller or larger? Probably larger. Don't demean yourself this way. Get the best of arguments by avoiding them. Even if you win, you lose, because your grump in losing only finds more fuel for his resentment. Instead, when confronted, stand tall. Don't flinch. Don't pout. And don't strike back. Your actions will speak louder than his outbursts. The rest of the class will stay with you for that.

3. Forgive your crank his trespasses.
Easier said than done, right? Forgiving a hurt isn't easy, especially when it comes from someone who repeatedly hurts us. But we have to forgive. If we don't, we burn a bridge before us, blocking our own growth. But there is more. Having forgiven, we must set the incident behind us—forgetting it if possible. Otherwise it remains a festering unhealing sore, polluting outlook and abilities. Begin by willfully refusing to hold that wound to the

Larry Neagle is a free-lance writer from Fort Worth, Texas.

DIFFICULT MEMBERS, continued on page 20.

DIFFICULT MEMBERS, continued from page 19.

other's account. And stay with it. Don't build memorials over buried hatchets.

4. Learn how to defuse your own frustration.

So far it sounds like a course in frustration cultivation, doesn't it? The way we handle frustration shows whether we are healthy and strong or immature. Find ways to release frustration's pent-up energy. Don't go home and kick the dog, snarl at the kids, or snap at your spouse. Don't "sit and stew." Get up and do. Whatever your sport, play a game. Do something active. Clean the garage, the attic, or the basement. Go out and play with the kids. Take them to the park. Have a picnic. If nothing else, grab a broom and sweep the cobwebs out of the corners. Don't let pressure mount until something has to blow. Instead, find your own special check valve for letting off steam. Above all, yield that frustration to God. He may use it to give a way for ending the tensions.

5. Find something to appreciate.

Mark Twain wrote, "Kindness is a language which the deaf can hear and the blind can read." Certainly one of the most difficult things to fight is kindness. So melt your class iceberg with the heat of kindness. Find something about your grump to honestly admire and appreciate. It may require the detective abilities of Sherlock Holmes, but stay with it. Is there something he does well, a hobby or interest you share, or a generosity for which you can praise him? Find something to appreciate; then pounce on it. Focus on the good things about him. Everyone needs to feel noticed and admired. Let him know that you value him, and watch his crankiness fade away.

6. Work on causes, not symptoms.

It's easy to return crabbiness for crabbiness. It's also deadly. Learn to look beyond the surface actions—the symptoms—for the real causes. Look deep. Look for the roots. What makes your sorehead sore? What really lies behind the conflict he creates? Is he frustrated at home? Is he suffering for attention? Is he finding it overly difficult to follow what you're doing in class? Is he mad at God? Isolate the real problem. Then gently, lovingly try to help him with a cure.

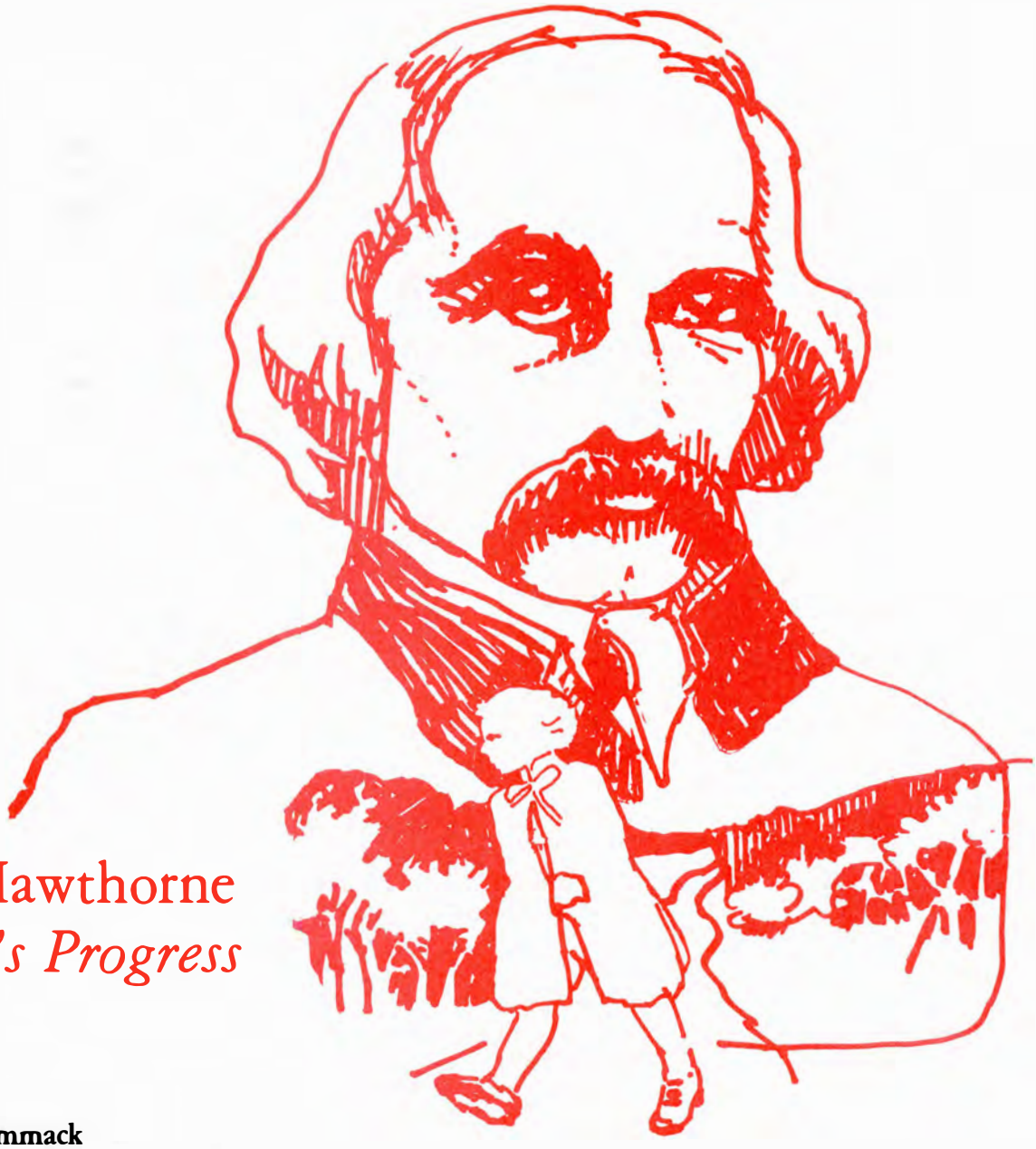
7. Give your grump a chance to speak.

Most conflicts, like old railroad engines, are steam-driven. Block the steam and shortly there'll be an explosion. Release the steam and the drive dies. Your crank needs to blow steam. Pull him aside. Let him tell you why he acts as he does. And listen. The best way—sometimes the only way—to truly influence another person is not to talk at or to him, but to listen to what he has to say. Listen carefully and with empathy. Try to really understand his ideas and feelings. The answer to the problem may be lurking there, waiting for you to catch it.

8. Pray.

Several years ago I collided head on with my first grump. My pastor encouraged me to pray for my crank; so I did. At first nothing changed. He stayed as grouchy as before. Then suddenly one day he smiled at me. Now whenever I see him, he smiles and hurries to hug me. Above me, yield your grump problem to God. Don't be a loner, fighting the battle in your own might. Let God have control. Pray for your grouch. And pray for yourself. You are God's leader in the situation. You need strength, power, and wisdom all beyond the normal keenness. Ask for it. And let Him have control of your attitude. Open yourself to Him and his ways.

Got a grump? Most of us have. So don't give up. And don't reach for your boxing gloves or a big stick. Instead, lift your head. Whistle a little, and start to work on these eight guides. They'll make a difference you can bank on.



Nathaniel Hawthorne and *Pilgrim's Progress*

Mary L. Hammack

"I feel uncomfortable requiring my students to read Nathaniel Hawthorne's work, but what I can do if they go on to college?" remarked an English teacher from a Christian high school. "What do you require them to read by Hawthorne?" asked another English teacher. "Oh, I think Hawthorne's best known is *The Scarlet Letter* and many colleges expect the students to know it. Anyway, I hardly know any of his other writings" was the comment in return.

Have you heard any conversations like this? Since the philosophy of a writer is bound to be reflected in his writings, it is often profitable to investigate other work by the same author in order to evaluate something of his thinking. As for Hawthorne, all too often we read only *The Scarlet Letter* as a sample of Hawthorne's work. Many readers have never taken a closer look at Hawthorne and his sources for comparison.

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Sometimes, our opinions based on first impressions are altered by some personal research. Such has been the case in this probe of the work of Nathaniel Hawthorne. A reviewer noted that Hawthorne's favorite book and the only one mentioned frequently in his writings was John Bunyan's *Pilgrim's Progress*. What are some of the reflections of *Pilgrim's Progress* in the writings of Nathaniel Hawthorne?

Remember that both Bunyan and Hawthorne wrote in the allegorical mode: narratives in which observations on life and ethical ideas, and on the nature of the human being in general are set forth through significant figures and situations. Hawthorne's references to *Pilgrim's Progress* were mainly to characters and situations rather than direct quotations, and often these references were in the form of parallel characterization, scenes, or story developments.

Keep in mind that Hawthorne lived and wrote two

HAWTHORNE, continued on page 22.

HAWTHORNE, continued from page 21.

centuries later than Bunyan and that *Pilgrim's Progress* had already gained powerful literary influence. Perhaps no other book in the English language, except the Bible, has had such sustained and worldwide recognition as *Pilgrim's Progress* according to one author. One biographer said that Hawthorne was given his first book to read when he was but four years old, and that was *Pilgrim's Progress,* which he read and reread often.

It is not surprising that Hawthorne alludes to *Pilgrim's Progress* rather consistently in casual ways: the mention of English stiles and footpaths, which remind him of a passage about Christian and Hopeful going astray by a by-path into the grounds of Giant Despair; his comparison of Greenwich Fair and Vanity Fair, and other such parallels; and in more direct ways such as his parody, "The Celestial Railroad." In fact, Hawthorne seemed to depend upon the readers familiarity with *Pilgrim's Progress* in order to understand some of his own characters and descriptions. One critic has indicated that there is no evidence to suggest that Hawthorne read widely in Bunyan because his allusions are repeatedly to *Pilgrim's Progress.*

Hawthorne's writings reflect a Puritan background which both fascinated and repelled him. He showed resentment of the Puritan philosophies and ideals, yet he was unwilling to trust Hellenism. Hawthorne, like Bunyan, was concerned with introspection as expressed in allegory. He insisted upon Bunyan's realization of sin and suffering in the world, yet for him evil could not be compensated or transcendentally negated. On one hand, Hawthorne was opposed to the anti-vital and narrowness of Puritanism, and on the other hand, his sense of evil and his scepticism about the possibility of mundane perfection made him respect the insights if not the actions of the Puritans.

Particularly reflective of *Pilgrim's Progress* in Hawthorne's work are three primary images: the disingenuous pilgrim; the pathways and byways in the labyrinthine wilderness; and the unsuccessful search for the Celestial City. These do not appear separately but are interwoven. Examples of work demonstrating all of the images may be seen in *Fanshawe,* "The Celestial Railroad," *The Scarlet Letter,* and *The Blithedale Romance.* Perhaps one of the reasons why Hawthorne expresses his dissatisfaction with *Fanshawe* and withdrew it after subsidizing its publication was that he recognized it failed in its allegorical intention. It would seem that the weakness of the book lies not so much in its obvious reliance on the 'rant of Neal' and the romantic devices as in its author's inability to exercise easy and authoritative control over his material that is so evident in the best of *Twice-Told Tales. Fanshawe* interests readers of Hawthorne partly because in it one may detect its apparent artistic intention and thus define thereby its peculiar failure to realize this intention.

Certain images originating in *Pilgrim's Progress* seem to have given shape to *Fanshawe.* An example would be the linear movement along a pathway coupled with a corresponding erratic movement along a bypath. This becomes an increasingly important device in Hawthorne's later writing where the wilderness figures important in *Fanshawe* both as setting and symbolic devices are manipulated. Actually, the wilderness was a New England pine forest. Hawthorne's interest in pine woods was almost an obsession; his recorded descriptions of forests in the *American Notebooks* total thousands of words.

In *Fanshawe* a single pathway through the wilderness contrasted with byways which led to death and destruction. Actually, the image of a straight path is the controlling image of this novel, and an analysis of the climactic scenes will serve to demonstrate not only how consistently Hawthorne developed and relied upon pathway imagery, but also to what degree he was depending upon the basic metaphor of *Pilgrim's Progress.* It would seem that the wilderness scene near the conclusion of *Fanshawe* revealed Hawthorne's attempt to allow the conditions of setting to reinforce the complexity of the moral situtation involving the characters. Certain details of Hawthorne's "hill" in *Fanshawe* resembled those of Hill Difficulty in *Pilgrim's Progress.*

Fanshawe is the first of a number of Hawthorne's intellectual heroes whose "proud and lonely thoughts" led them away from the salvation offered by "the quiet paths." Thus, a pattern was established, and Hawthorne's later heroes invariable choose bypaths in their lonely intellectual and futile search for the Holy City in the American wilderneass. It is more obvious later in Hawthorne's works that Bunyan's allegorical vehicle will be absorbed, yet they were first experimentally developed in *Fanshawe.* The essential imagery of *Pilgrim's Progress* seems strongly reflected here.

It should not be surprising to see Hawthorne's notebooks were a source in interpreting this fiction. They shed a light on his preoccupation with the "unpardonable sin" and his rather peculiar definition of that sin. The unpardonable sin is Scripturally defined as blasphemy against the Holy Spirit or continued conscious sin without repentance or refusing to acknowledge the existence of God. The notebooks, however, along with *Ethan Brand, Scarlet Letter,* and other of his works make it clear that for him, the unpardonable sin was to probe, intellectually and rationally, the human heart from depravity without tempering the search by human sympathy.

A further striking suggestion of relationship between the writings of Hawthorne and Bunyan's *Pilgrim's Progress* may be found in *The Scarlet Letter* where Dimmesdale, returning from his interview in the woods with Hester is described, and he is tempted to do evil. The minister is tempted to utter blasphemies against the immortality of the soul to one whom he meets, but the person mistakes his words for encouragement, and he leaves her with what seems like the countenance of the celestial city, another allusion to *Pilgrim's Progress.*

Then, when Dimmesdale agrees to throw off the weight of his guilty past, he immediately feels a strange relief. It is quite obvious as one follows the path of Dimmesdale, he is also following Christian's path of *Pilgrim's Progress*, although not in the same manner. Many other parallel illustrations demonstrate reflections of *Pilgrim's Progress* in the writing of Nathaniel Hawthorne.

The *House of the Seven Gables* is another novel which illustrates a casting off of the past. This is noted in the chapter in which Clifford and Hepzibah take their wild train trip to nowhere as they flee the dead judge. The theme of casting off the weight of the past appears in several ways. Clifford reveals the judge's death and cries that they must make haste or the dead judge "will start up, like Giant Despair in the pursuit of Christian and Hopeful, and catch us yet!" As Hepzibah and Clifford pass through a town on their way to the station, they pass what surely refers to the Slough of Despond. Bunyan's slough could not be filled with twenty thousand cartloads of wholesome instructions had been dumped in.

Contrasting the *House of the Seven Gables* and *Scarlet Letter,* the former did not lead Clifford into evil, yet comparing *Pilgrim's Progress* with the *Scarlet Letter,* the journey ends with a somewhat delayed way to heaven. Like Dimmesdale, however, Clifford discovered that his easy way to happiness was all a delusion.

Also in *The Blithedale Romance,* we see near the beginning of chapter eight Cloverdale speaking of the effects of his recent illness and talking of his new enthusiasm for man and nature. His illness seemed to cause him to think more seriously of death and life beyond. He throws off the things of the past, a type of repetition for the parallel events in The *Scarlet Letter* and *The House of the Seven Gables.* This certainly reflects *Pilgrim's Progress* and the scene in which Christian reaches the cross.

A specific parallel also exists between Hawthorne's "The Great Carbuncle" and *Pilgrim's Progress.* Hawthorne's pilgrims of the carbuncle, so-called, are introduced resting on one of the Crystal Hills where they have built a hut. In comparison, Christian, in *Pilgrim's Progress,* sleeps in an arbor halfway up the Hill Difficulty. Christian is seeking the Celestial City on Mount Zion, whereas the pilgrims of the carbuncle seek their gem high in the White Mountains. Among Hawthorne's pilgrims is a man wearing spectacles; he scoffs at the others when asked what he meant to do with the carbuncle if he finds it. This seems to be the Cynic speaking to Matthew, the simple pilgrim, to which may be compared Atheist speaking to Christian about the Celestial City. However, Christian recalls to Hopeful that they have seen the gate of the city from Delectable Mountains. Atheist cannot see because of a fault in his

HAWTHORNE, continued on page 24.

HAWTHORNE, continued from page 23.

vision, a lack of faith; and Hawthorne's Cynic cannot see for the same reason; he wears the dimming spectacles of doubt. Hawthorne's other treatments of the pilgrimage theme definitely reflect *Pilgrim's Progress.*

Hawthorne seems to enjoy representing aspects of the Puritan character which he found evil; the tendencies toward narrowness, denial of and isolation from common humanity, reflect the passages from *Pilgrim's Progress* which hint of those Puritan traits. Hawthorne's notebooks, like his diary, reflect his private thoughts presenting other examples of his reflections of the ideas presented in *Pilgrim's Progress.* This is also true with his "Hall of Fantasy" and "A Virtuoso's Collection." In another instance, Hawthorne's character, Ethan Brand, was to have conversed with Satan and mention is made at least three times of the unpardonable sin.

Further detailed comparison of the works of Nathaniel Hawthorne and John Bunyan's *Pilgrim's Progress* would indicate other parallel traits, and one may well conclude that an author is destined to reflect the writings with which he is most familiar. Certainly Nathaniel Hawthorne became acquainted with *Pilgrim's Progress* at a very early impressionable age when the book gripped his thinking and imagination.

It is hoped that this sample of some very simple research will serve as a stimulus to encourage other Christian teachers to probe classical writings and writers and thus evaluate them in light of Biblical concepts. Sharing this information with students should help them to be more sensitive to evaluative criteria in judging writing long after they have graduated from high school. No matter how "classical" or popular a literary composition may be judged by critics, how it stands up to Biblical principles is the crucial test.

NOTICE

MANAGING EDITOR POSITION

After serving 5 years in that capacity, the present managing editor has asked to be replaced so that she can devote more time to other pleasant tasks. The CEJ board invites inquiries from persons interested in the position of managing editor.

Anyone with a flexible time schedule, interested in writing about Christian education and ability to provide leadership in making CEJ an increasingly effective medium for promoting Christian Education in North America is urged to correspond with the secretary of the Board of Trustees,

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Education for Responsible Action

Jack Van Der Slik

Editor's Note: Occasionally a book appears which is of special and provocative interest to the Christian community, both parents and Christain educators. Such a book appears here, and because its importance asks more space than is usually allocated to book reviews, we are including it as an article. We encourage readers to whet their appetities by reading this review, to read the book in its entirety, and to discuss it for the development of the kind of action the author advocates.

Education for Responsible Action by Nicholas Wolterstorff. Christian Schools International and Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1980. Pg. x, 150; $6.95.

This is a welcome book. It is a contemporary *apologia* for Christian education. It is idealistic in arguing what Christian education should do but realistic in noting deficiencies of practice and accomplishment in "Christian day schools in the Calvinist tradition." But it is written for consideration by an audience willing to consider whether or not moral education is an appropriate goal in contemporary life. I shall try to represent some concerns from such a broader audience in this review. However, it needs to be noted that the book was commissioned by *Christian Schools International;* Wolterstorff is at his best when it is understood that he is writing for the parents and teachers of such Christian school students. This group, working out of Christian convictions, seeks to help children grow in knowledge, ability, and responsible action.

The book seeks to assist parents and teachers in achieving three changes in their children:

(1) an increase in the student's awareness of what is true (cognitive/intellectual learning);

(2) an increase in capability/competence/skill (ability learning);

(3) an altering of the inclinations or dispositions of students to act as moral agents in various situations. (p. 3-6, 33-35)

Wolterstorff calls the third change "tendency learning," and he emphasizes it throughout his book. He asks, "What are the responsible and effective strategies for altering the tendencies of persons?"

In a short and provocative chapter (p.7), Wolterstorff offers "a brief sketch of the rudiments of a philosophy of Christian education." Consider the following thoughts:

> ". . . the church is to *give evidence* in its own style of life of the life to be found in Jesus Christ. The church is called to be a paradigm, an exemplary community in its work, in its worship, in its fellowship. Its own life is to demonstrate the first fruits of the full harvest, the signposts of the kingdom. The church is not merely to wait with grim patience for the new age when the Spirit will fuly renew all existence. It must already, here and now, manifest signs of that renewing Spirit." (pp. 11; here and following, emphasis in the quotations is by Wolterstorff.)
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> ". . . the Bible occupies a central position in the Christian's answer to the question, How are we to discover our responsibilities? . . . Where once we may have thought of aesthetic values and artistic goals along Platonic or Romantic-humanist or Marxist lines, the Bible opens our eyes to how those are distorted visions of God's will for art in human life. From there we act like grown-up human beings, thinking things through for ourselves, not demanding a biblical word on all the details of human responsibility" (pp. 12-13).
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> "It used to be said, particularly in the Calvinist tradition, that the goal of Christian education is to impart to the student the Christian 'world and life view.' The intent behind putting it this way was to affirm that the gospel pertains to all of life and not just to some 'religious' part. But this formulation is inadequate, for it puts too much emphasis on a 'view,' that is, on what we have called cognition. To be indentifed with the people of God and to share in its work does indeed require that one have a system of belief—call it 'the Christian world and life view.' But it requires more than that. It requires the Christian *way of life*. Christian education is education aimed at training for the Christian way of life, not just education aimed at inculcating the Christian world and life view" (pp.13-14).
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> "So a program of Christian education will include among its goals both cognitive learing and ability learning. But if it were to stop there, its fundamental goal would not yet have been achieved. One can have the knowledge and the abilities required for acting responsibly and yet have no tendency to engage in such action.

ACTION, continued on page 26.

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ACTION, continued from page 25.

A program of Christian education will take that further step of cultivating the appropriate *tendencies* in the child" (p. 14).

"Education, accordingly, must have among its goals to secure—always in morally defensive ways—the formation of right tendencies . . . It must aim at tendency learning" (p. 15).

This is heady thinking, not mere rehash of previous Reformed and Christian thought. Christian parents, teachers, and principals are called upon to wrestle anew with the difficulties of getting from the scriptural guidelines and paradigm situations to the actual teaching/learning situations of their own communities. Wolterstorff's fresh perspectives about these difficulties should be a welcome stimulant.

What are the points for criticism in Wolterstorff's book? In Christian circles, some readers may find a deficiency of zeal in Wolterstorff's assertions about the authority of Scriptures. To refer to them as "acknowledged by the church as authoritative guides for the thought and life of Christians . . .," and to say that the Bible "gives guidelines, paradigm situations, and advice by way of example," (p. 12) will not satisfy everyone. On the other side, in numerous places throughout the book he cites and uses Scriptures as the authoritative standard for Christian thought and action, for example, " . . . for Christians the Scriptures are authoritative, and growth in the moral life includes taking them as authoritative" (p.108). For my part there is not sufficient depth to the discussion of Scriptures and how they ought to be interpreted to make the judgment, on the basis of what Wolterstorff has said in this book, that his is an insufficiently high view of Scriptures. He uses God's Word as authoritative. What he does not do is assert his confidence in some of the phrases favored by some who put the authority of Scripture beyond discussion in such formulations as "Scripture in its whole extent and in all parts is the infallible and inerrant Word of God."

Secular critics will have quite different objections to raise. For instance, Wolterstorff gives the appearance of using an inductive approach. To the casual reader it may, indeed, seem that his review of psychological and education research revealed to him that,

"A tendency to act in accord with the moral law can be cultivated in someone by appropriate use of both discipline and modeling. But what appears to be the best way to *internalize* such a tendency is for a person who acts lovingly toward the child to combine discipline and modeling with the enunciation of a moral standard which the child perceives to fit the situations and on which he or she is willing to act (that is, to internalize). What seems especially effective are reasons in which the adult invites the child to take the role of the other and consider how that person would feel." (p. 109)

In fact he did report and explain the research bearing upon each of these inferences. But Wolterstorff did not design a systematic review of research to empirically derive, sheerly from an evidential base, what are the most effective principles for learning-teaching. Even the friendly reader will find only a tenuous relationship between what can be inferred from the studies cited in Chapter 5, "Cultivating Tendencies by Discipline," and the beautifully clear statement Wolterstorff derives: "State clearly to the child what consequences—rewards and punishments—are to be meted out for which actions. And then act consistently with this statement, lest the expectation be weakened or even destroyed" (p. 40). Where strategy can not be inferred from findings, Wolterstorff emerges as the articulate philosopher, providing a reasoned argument for causistry, "the attempt to apply general moral principles to perplexing cases, thus to find out what *ought to be done in such instances*" (p. 101).

A variety of secular critics will take offense at his handling of several other pieces of psychological and educational literature. The range of critics will be broad because Wolterstorff has seriously considered such an array of intellectual theories and schools: maturational theories (Rogers and Erikson); socialization theories (Durkheim and Skinner); developmental theories (Piaget and Kohlberg); Raths and the value clarificationists; Bloom and the educational goals taxonomists. Each will see some oversimplification or misinterpretation. For example, Wolterstorff views Rousseau as a spokesperson for maturational theory. Other social theorists perceive in Rousseau's quest for the close community strong affinity with Durkheim, who for Wolterstorff is the prototypical socialization theoriest. It is difficult to associate Rousseau with certain of the key phrases Wolterstorff uses to identify the maturationists: "Remove inhibitions, allow each person to 'do his or her own thing.' . . . the self is its own norm" (p. 19).

The secular critics will speak for themselves. It is more important here to express appreciation for Wolterstorff's work and encourage his primary clientele to consider his ideas. Should the goal of Christian education be the three changes noted at the outset of the book? Is the third change, "tendency learning," or obtaining "responsible action," an appropriate extension of a Christian "world and life view"? I do not believe we will debate long about those questions. James 2:24 says "You see that a man is justified by works and not by faith alone." It is not critical to know whether or not the inductively arranged line of evidence in the book is conclusive. What is important is that Wolterstorff has remarked the trail for Christian parents, teachers, and administrators to nurture children into their own proper cognitive structure for moral action.

Parents and Christian school professionals will appreciate these nuggets from Wolterstorff:

"The best defense against attacks on the consensus (truisms) of one's community is inoculation—presenting and then refuting arguments against the elements of that consensus for one's students. Inoculation is far more effective than no defense at all, or reassuring defenses

which never so much as mention objections." (p. 61.)
"The best technique for promoting internalization is induction—the offering of reasons, particularly other-oriented reasons, that is, reasons pointing out to the child how the other person would feel. And induction is particularly effective when the reasons are offered by a parent accustomed to show affection to the child." (p. 67.)
" . . . in order to teach morality, the school must itself be a moral community. More generally, to teach the Christian way of life, the school must exhibit that way of life. It must be a community of peace, *shalom,* love . . . Moral action is important for the present, not just the future, for life in the classroom, not just life outside, for that teacher and those children, not just for others. The joy and peace in human relations which moral action brings should be present in each classroom—for its inherent worth, not just for its instructional benefits." (p. 111.)

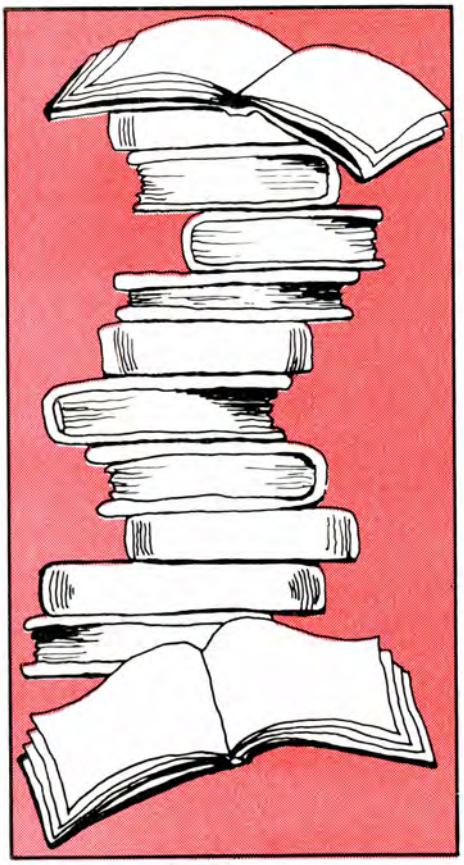
I would urge the readers to see how these assertions are derived and the context from which they are drawn.

Let me offer tangent thoughts just briefly. First, in my experience as a college teacher of both Christian and non-Christian school graduates, I notice among the former that they *are* knowledgeable, skilled and even pious in behavior. They have cognitive structures. But when it comes to putting themselves into the action, especially when they are away from model moral (Reformed) leaders, too often they fall apart. The stress of reasoning, deciding and doing *on their own* is intimidating and alienating. They return to the comfort of the Christian community where, despite some specific discomforts with conforming, they live out their cognitive structures supported by Christian (Reformed?) community customs and institutions. Alternatively, they function in the secular environment almost without revealing distinctively moral (Reformed?) cognitive structures, allowing the moral (Reformed?) cognitions out of their compartments only when in the company of familiar Christians.

Wolterstorff's suggestion about inoculation has application here. For college students a very helpful, inoculating learning experience is the internship: place the junior or senior student into a temporary appointment related to his or her academic preparation (not unlike practice teaching). It may be an entry level job or a temporary-assistant position to a middle level executive. The student gets into the pressure, the cross winds of decision-making, the winning and losing, and the backwaters of consequence from the decisions of others. Sometimes interning in a secular social action agency is extremely trying for the Christian fledging. The clientele tend to be society's victims, depressed and depressing. The inoculation part comes not simply from exposure, but by the students' weekly sessions with faculty to process their experiences—reconsidering their values with their experiences; comparing observations of and perceptions about models, both Christian and non-Christian; and engaging, as Wolterstorff suggests, in causistic discussions to apply moral standards to real cases.

Does it work? It is not "sure fire." Nothing ever is when the learning objectives are abstract and subjective. Frequently, young adult, Reformed Christians are loathe to discuss openly their self doubts, their inner conflicts, and their difficulties in applying moral constructs cheerfully and consistently. I cannot distinguish the explanation for that reticence. Is it an ethnic inheritance? Is it a corollary to being Reformed? Is it an invention of North American Reformed Christians who cherish homogeneous enclaves in a heterogeneous, worldly society?

Wolterstorff does not have all the answers either. But he has raised old problems afresh, enlarged the scope of issues to be considered, and pointed out promising strategies to "educating for responsible action." Thanks be to God for this example of hard-nosed educational inquiry. It is material for discussion in faculty forums, PTAs and church education groups. It should be "required" (inoculating) material for Christian education professionals who are or will be obtaining graduate degrees at the great secular universities of the continent. It is good Sunday afternoon reading material. But, most of all, it is a basis for action.



BOOKS IN BRIEF

Donald Oppewal, Editor

STEP UP
by Philip Elve
CSI Publications,
Grand Rapids, Michigan
1980, 71 pp.

Reviewed by Carl Mulder

One important aspect of evaluating the quality of a school is internal or self-evaluation. *Step Up* is a detailed "check-list" of items designed to help Christian school personnel to self-evaluate. The purpose for publishing this self-evaluation guide, as explained in the introduction, is to help administrative personnel and teachers determine if their school is as good as it could or should be.

For purposes of analysis, the evaluation instrument is divided into eight sections. These sections are:

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Philosophy and Purpose
Organization and Administration
Business and Finance
School Personnel
Student Services
Instruction
Physical Facilities
Public Relations

Each section has many sub-points to help analyze that aspect of the school.

In addition to making evaluative judgments through a rating scale, the evaluators are encouraged to provide substantive evidence to support the judgments made. This is accomplished with specific questions, guide words or phrases and/or the word "Comments" with some blank spaces on which to write.

While the stated purpose of *Step Up* is for use in self-evaluation by all school personnel in the first of a five-step evaluation procedure, it could well serve other purposes. First of all, it could be used by a new school administrator as a guideline for knowing his supervisory responsibilities in a school system. Secondly, any section of *Step Up* has potential as a guideline to a school board and staff for developing that aspect of the school program. Thirdly, *Step Up* could be used to inform teachers, staff members, board members, and other community personnel about the complex structure of a school system with the intent of helping them understand how changes in one aspect of the program may have ramifications in another aspect.

TELLING THE GOOD NEWS
By Philip Elve
CSI Publications
Grand Rapids, Michigan
1980, 117 pp.

Reviewed by Carl Mulder

This is a "cookbook" for preparing and communicating information about your Christian school. The purpose of a public relations program, Elve states, ". . . is to acquire good will" (p. 7). This theme is followed throughout the manual. However, the author emphasizes that good will (positive public relations) is acquired by "first doing right, and then telling about it" (p. 6).

This introduction sets the stage for the statement that public relations is everybody's business, since doing right in schools is the responsibility of all who support schools or function in the schools. Board members, teachers, and parents are involved with the day by day activities of the school. Thus, while it is everybody's business to do right and tell about it, these three groups have major responsibility in public relations. Board members have the responsibility to communicate the main message of Christian education:

"We care. We care first of all about Christ. We care about the truth. We care about education. We care about children. We care about parents and their concerns" (p. 13). Teachers have the responsibility to communicate this message in their teaching. Satisfied parents have the responsibility to communicate this message among themselves and in the community.

The remaining pages explain how to prepare and tell the good news within the school community and to the larger community. Elve clearly explains how to involve a variety of people in the school community. Many ideas for using the various public media for communicating the message are offered, with many examples provided.

Telling the Good News is an appropriate publication for school boards and administrators who are looking for clear guidelines for establishing a public relations program. It can also serve as a guideline by which to measure the comprehensiveness and quality of an existing public relations program.

THE NICENE CREED
illumined by modern thought
by Geddes MacGregor
William B. Eerdmans
Publishing Co.
Grand Rapids, Michigan

Reviewed by Clarence Vredevoogd

Many interpretations of the tenets of the Nicene Creed in this book will grate on the sensitivities of one brought up in the evangelical faith. Modern thought, including a firm faith in evolution, a full knowledge of and a considerable adherence to the position of "New Testament scholarship since the middle of the last century—the thoughtful Christian understanding," and an implied acceptance of the Romish faith are guaranteed to clash with the traditional orthodox evangelical interpretations of the Nicene Creed.

In spite of this, the book is worthy of reading and re-reading. The author succeeds in knocking the props out from under a complacent, lethargic acceptance of words which have been

dulled by repetition and thoughtless assent. He presents the historic backgrounds of each of the tenets, the scriptural basis for each, and their contemporary applications. Utilizing wide scientific knowledge in the biological and physical sciences, as well as in psychology and parapsychology, he probes into the meaning and implications of each of the statements of the Creed with thoughts delightful to read and a challenge to contemplate.

From the first definition of belief, positing that faith knows with a certainty perhaps even more sure than empirical knowledge, to the view of the resurrected life as a dynamic destiny in an unlimited future the author invites the reader to unusual vistas of thought. The language is impeccable, the style warm, inviting, and understandable, and the level of intelligence uplifting.

If you read this book you will marvel that one who is probably quite far removed from your theological position can be so close to you in the bottom-line comprehension of the basic tenets of our catholic faith. You will feel more close to God in Christ than ever before. The horizons of your own understanding of what it means to believe will be broadened and appreciated as never before. Perhaps, even in your disagreements, you will find yourself more fitted for the communion of saints now available to us on earth and demanded of us when we who believe the affirmations of the Creed forever enter the presence of God.

RATIONALE FOR A CHRISTIAN COLLEGE
by Theodore Plantinga
Paideia/Premier Press
St. Catharines
Ontario, Canada, 1980
Reviewed by Review Editor

This one hundred-page paperback is written in an essay conversational style suitable for a high school senior, or a secular university student looking for a better option. Commissioned by the Ontario Christian College Association, which has recently founded Redeemer College in Hamilton, Ontario, it serves more as a public relations piece than it does a blueprint for the aims and curriculum of a Christian College. It provides a good layman's look at why a Christian college needs a distinctive curriculum, but it provides little in the way of direction for a faculty or administration to implement it.

TWO USEFUL BIBLE STUDY AIDS

CONCISE BIBLE ENCYCLOPEDIA
Pat Alexander, Editor
Wm. B. Eerdmans Publishing Co.,
Grand Rapids, Michigan. 1980
Reviewed by Clarence Vredevoogd

More than just a Biblical fact-finder covering everything from Aaron to Zophar, this little book has a bonus thirty six articles on such topics as: archeology, Bible translation, daily life, feasts and festivals, religion of Israel, and war. The concise format contains practically everthing in the original *Eerdman's Bible Encyclopedia* (1978) except color. The book is an invitation to handle, measuring only four inches by eight-and-a-half inches. Truly it is a handy and helpful tool for Biblical scholars of all ages.

An interesting fact about the book may prove to be an advantage of objectivity. Contributors to it are all English scholars of note, but who are little known in America. Any bias which might influence the work of people we know or people whose church or institutions we know does not exist in this publication.

CONCISE BIBLE HANDBOOK
by David and Pat Alexander
Wm. B. Eerdmans Publishing Co.
Grand Rapids, Michigan. 1980
Reviewed by Clarence Vredevoogd

This concise book contains almost all of the material found in *Eerdman's Bible Handbook*, but without colored pictures. It contains articles such as Bible translations, Jesus Christ and the Bible, and Introducing the Bible, followed by what we have come to expect from a Bible Handbook: a synopsis of the purpose and content of each book in the order found in the Bible, and explanations of some of the more difficult items within each book.

The honesty and the orthodoxy with which the interpretations of scripture are presented encourage trust in the publication. The size of the book (4 in. x 8½ in.) and the clarity of print make it easy for a student to handle. The many drawings and maps enhance its usefulness. This is the book with which to begin the study of any of the books of the Bible.

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Media Review

Frederick Nohl

Richard Henry Horne, a 19th-century English poet, rightly called prayer "the voice of faith." But if you accept his definition, you'll also have to accept that prayer differs from person to person and from age to age. Which shouldn't be hard, for certainly a six-year-old's faith differs from a sixty-year-old's, making his prayers different too.

This point (among others) is forcefully made in *Talking with God,* a sound filmstrip based on interviews with some fifty first to third graders. By letting the interviews help shape the script, the producers have come up with an unusually useful and reality-oriented product—one that reveals what children think about prayer, how they pray, and why they think and pray the way they do.

In keeping with its origins, the filmstrip shows a teacher asking children about their prayer life. The children respond by defining prayer, telling when and where they pray, and explaining how they learned to pray. They talk about the kinds of prayers they pray and how they feel after having prayed. They also give examples of favorite prayers.

The filmstrip's purpose is to stimulate conversation about prayer and its possibilities. Its main audience is the child in grades one to three. However, it'll prove equally useful to teachers and parents, if only to remind them that their prayer needs and expressions are not those of their children.

Still, by praying together, both children and adults can grow together. As the Leader's Guide says: "Together (they) can rejoice with praise and thanksgiving for their joys and happiness. Together they can begin to listen to the quiet voice of calm that comes as part of quiet thinking and meditation. To approach the experiences of praying together like this will help add variety to both the form and content of children's prayers, and praying will happen in a way that is natural and meaningful to both the children and the adults."

Besides background information and teaching suggestions, the 24-page Leader's Guide contains a filmstrip reading script. This script, in turn, is voiced on a 7-minute record, the flip side of which contains seven prayer-centered songs and instrumentals. The filmstrip' fifty frames, all full color, include both live photography and children's art.

This Graded Press production lists for $7.75. If your favorite religious supply house doesn't handle it, try the nearest Cokesbury bookstore or a Cokesbury regional service center such as the one at 201 Eighth Ave. So., Nashville, TN 37202.

Why would any well-fed youth group want to plan a famine? Well, one reason might be because they care about the two-thirds of the world that goes to bed every night hungry.

In any case, if you've been looking for a way to help sensitize youth (or children and adults) to human need, *Planned Famine* could be an answer. This program, developed by World Vision, consists of a 30-hour Friday-afternoon-to-Saturday-evening group fast. During this time, participants view films, discuss Scripture, and worship together—all to get a better grip on what is an everyday reality for much of humanity.

Program materials are furnished free by World Vision. This includes a leader's manual, publicity materials, film lists, and report forms. Optional "Let It Growl" T-shirts may be ordered at $3.50 each.

There's a catch, of course (if you want to call it that). A program folder puts it this way:

"Before your young people begin the program, they agree to contribute the 'food money' they save—$2.00 per meal...a total of $6.00—and place it in a special offering for the hungry.

"Also, each participant tries to get at least ten 'supporters'—people who will be willing to match his $6.00 contribution. Supporters are also asked to seriously consider bypassing at least one meal during the 30-hour famine.

"This means that each participant will make possible a donation of at least $66—a sum that will support four hungry children for a whole month.

"Your group is free to channel 60 percent of the money donated to any hunger program of your choosing. Many youth groups put 60 percent of their gifts into the hunger programs of their denomination and 40 percent into the work of World Vision. Some prefer to send 100 percent to World Vision. The choice is up to you."

For more information about *Planned Famine,* write World Vision, 919 W. Huntington Dr., Monrovia, CA 91016. World Vision, by the way, describes itself as "an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world."

Among publishers, Abingdon (201 Eighth Ave. So., Nashville, TN 37202) continues to supply Christian educators with pleasant surprises. For example, a recent release well worth your attention

Frederick Nohl is a senior editor of NURSING 82, a monthly professional journal for nurses published by Intermed Communications, Inc., Springhouse, Pennsylvania.

is *Television Awareness Training,* aptly subtitled *The Viewer's Guide for Family and Community*. This is a big book (280 oversize pages) with a price to match ($12.95), but neither the dollars nor the time you'll need to invest to make it your own should stop you from doing just that.

For the fact is, if you're at all hooked on TV, a trip through this book can on TV, a trip thorught this book can change your whole approach to the medium. And if you doubt the need for a change, maybe you're underestimating TV's power. As editor Ben Logan reminds us, TV is "the most pervasive and persuasive of all values teachers," subtly shaping us and our outlooks on life—often without our even realizing it.

In any case, here's a two-part resource ready-made for individual, family, or Christian-school study (especially by teens and adults). Part I offers twelve lessons, each with background readings and worksheets calling for responses based on actual TV viewing. Topics covered include TV violence, stereotypes, advertising, sexuality, news, sports, and game shows, plus a look at how TV affects children and the ways it handles theology. Part II provides nineteen additional readings, each related to one or more of the basic lessons.

Credit for much of the book's content goes to the Media Action Research Center, Inc. (MARC), an independent TV study group begun in 1974 with a grant from the United Methodist Church. One of its projects has been the Television Awareness Training Program (T-A-T), orginally developed in cooperation with the United Methodist Church, the Church of the Bretheren, and the American Lutheran Church.

As defined by MARC, "T-A-T is a curriculum which helps persons become more aware of the messages and influence of the television experience, become more creative in the use of TV, and work for a television system that better serves the needs of the public. T-A-T resource materials, in addition to this book, include nine films, a leader's training manual, and a design for study in settings ranging from one hour to major workshops of eight two-hour sessions. T-A-T National Trainers conduct weekend workshops throughout the United States."

Further information about T-A-T is available from MARC, Suite 1370, 475 Riverside Dr., New York, NY 10115, phone (212)865-6690. If you live in Canada, write T-A-T Canada, 85 St. Clair, East, Toronto M4T 1M8.

A sense of humor—what teacher can survive a classroom without it? Or for that matter, what politician? Maybe that's why I think this *Newsweek* anecdote deserves the widest possible distribution:

"When (the late Egyptian president Anwar) Sadat visited Jerusalem, (Israeli prime minister Menachem) Begin gave him a tie as a personal present. When Begin in turn visited Cario, he gave Sadat a second tie. On their third meeting at Camp David, Sadat was sporting the first of his two gift ties. 'So what's wrong?' asked Begin, shaking hands. 'You don't like the second tie?'"

What a Teacher Would Never Know If He Did Not Grade Papers:

A litre is a nest of young baby animals.
The cuckoo does not lay its own eggs.
A circle is a line which meets its other end without ending.
The dodo is a bird that is nearly decent now.
To remove air from a flask, fill the flask with water, tip the water out and put the cork in quick.
It is a well known fact that a deceased body warps the mind.
For dog bite: Put the dog away for several days. If he has not recovered, then kill it.
Dew is formed on the leaves when the sun shines down on them and makes them perspire.
A person should take a bath once in the summertime and not quite so often in the winter.
Algebraic symbols are used when you do not know what you are talking about.
The pistol of a flower is its only protection against insects.
To collect fumes of sulphur: Hold a deacon over a flame in a test tube.
To remove dust from eye: Pull the eye over the nose.
For head colds: Use an agonizer to spray nose until it drops into your throat.