



Christian Educators Journal

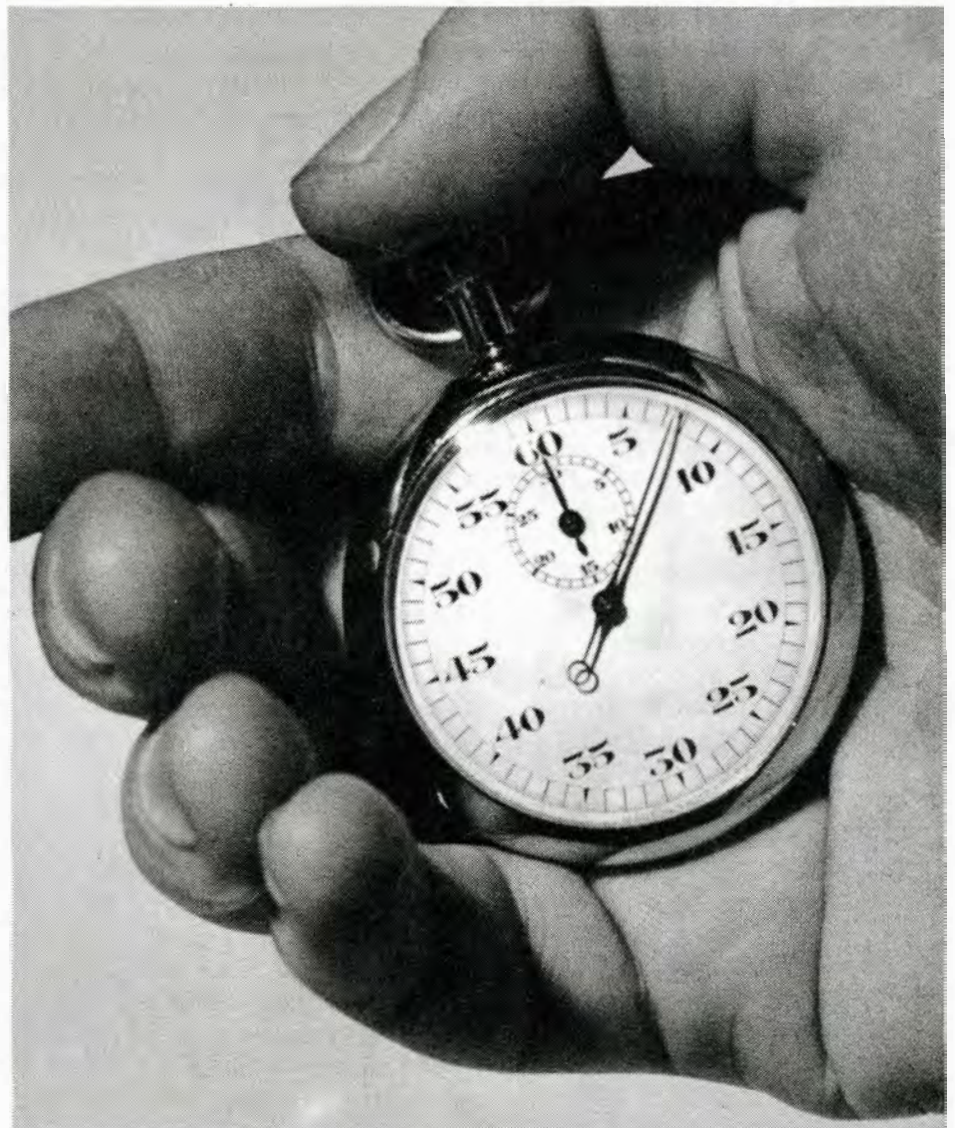
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*Christian education too needs to time itself for the times.
Are we planning for the future?*

Planning for the Future

Joel R. Brouwer



Thank You and Welcome . . . to L.V.G.

For the CEJ Board
Henry J. Baron, Chairman

This time it's for real. Lillian Grissen tried to resign as editor last year, you may remember. Understandably, the Board was loath to let her go. In fact, it persuaded her to stick with us, at least for a season. She did, at least for most of the season, as you may also have noted. But this is it. Since last December Lillian Grissen has been ably assisting *The Banner's* editor. Now she has her own office and can employ her professional talents full time for the benefit of not just hundreds but thousands. The CEJ Board hereby gives her public thanks for her splendid contributions to this journal during the last six years. Her ability to exercise leadership, procure articles, and write first-rate editorials has repeatedly impressed the Board and, we trust, the readers too. She has made CEJ a better journal, and we are grateful. We are confident that God will use her equally effectively at *The Banner*.

To find someone to take Lillian V. Grissen's place was not easy. But the search ended happily. Not only have we found another practicing teacher as CEJ's next editor, her initials even match those of the outgoing editor. And that isn't all. She, too, has gained the readers' notice and appreciation for the same kind of column that Lillian Grissen contributed before she became editor. The Board is delighted that the writer of the "Thinking Thirteen" column, Lorna Van Gilst, will be CEJ's next editor. We look forward to her contributions and pray for her God's blessing as she prepares for this new challenge.

For the CEJ Board,
Henry J. Baron, Chairman

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STATEMENT OF PURPOSE

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

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Planning for the Future

This past winter, for the first time ever, *Time* magazine's Man of the Year wasn't a man or a woman. The honoree was a machine—the computer. The selection really wasn't surprising in light of all the pre-Christmas ballyhoo about the computer being the in-gift this year. But for all of us who are old enough to be reflective, and especially those of us who taught in pre-calculator, let alone pre-computer days, this is just the latest evidence that we don't have to go looking for the future—it's coming to us. Some of us have already acquainted ourselves with these machines, and we will now modestly pat ourselves on the back for our foresight. Others of us have tried to ignore them, or have hoped we could avoid involvement. Perhaps most of us have been fascinated but ignorant, knowing that one day in the future some slick salesman will show us some practical applications for computers in our classrooms, and offer easy financing through paper drives and card sales, and—presto!—we'll become part of the phenomenon labeled “The Microcomputer in Education.”

Unfortunately, much educational change takes place in just such a haphazard way. Though the changes we make may be educational, the forces for change in our schools are often economic or social, rather than educational. This means that we, the professional educators—the “experts”—are simply trend-followers. Rather than contenting ourselves with the way things are, or letting others take the lead, we Christian school faculty members should be a potent force for well-planned educational change.

While some individual teachers may seek ways to stay fresh, schools as institutions seem to resist change. We develop a vested interest in the way things are, finding it irritating, uncomfortable, or tension-producing to change. Resistance may not be strong if a particular teacher or department wants to make a change, as faculty-wide opinion is likely to be “that's fine—if they want to put forth that type of effort, let them.” But the more people a change

involves, the more difficult it is likely to be. “We're too busy already” is followed by “I don't like the way that affects my program,” and the battle lines are quickly drawn. When a particular proposal for change becomes a political issue within the staff, it is quite likely to be defeated. Enough staff members with vested interests in the status quo can usually be found to form a temporary alliance against change. While this may be a reality of faculty politics, it is also a case of educators failing in their responsibility to create meaningful change.

WHERE SHOULD CHANGES COME FROM?

Parentally-controlled schools are designed to be especially sensitive to the desires of their constituencies. Organizationally, the school board speaks for the constituency. If a significant portion of the constituency, or the school board, is unhappy with some aspect of the school's program, it may initiate change. The key point, though, is that these changes are initiated because someone is unhappy with the program. This might indicate a lack of confidence in faculty and administration. Often, changes that we educators do not initiate will be changes that we especially resent, because we see them as cases where the constituency or board, who lacks expertise, is telling the experts what to do.

In order to validate our claim to be educational experts, we faculty members and administrators should be the primary agents of change in our schools. Of course, changes should be accompanied by explanations, as constituencies are also fond of the status quo. But consistent and high-quality efforts at change by the faculty should create the impression that the staff is continually evaluating and improving the school program. If results bear out this impression, the constituency and board are much more likely to leave educational change to the experts.

HOW DO WE CREATE MEANINGFUL CHANGE?

Changes will happen from year to year, but *creating* a meaningful pattern of change requires a context. Our goal as faculty should be to keep our whole program fresh and relevant, and to do so in a systematic way. If a change process is made part of the institution, change will become orderly and regular, rather than haphazard. The following three-step program will create a context for meaningful change:

Joel R. Brouwer teaches at Unity Christian High School, Hudsonville, Michigan.

1. Systematically Examine the Present Program. Each school operates differently, but all should create a system for self-examination. Often this task is assigned to a curriculum committee, or the administration, but in order to be effective it should involve all members of the staff. The examination process should also be on-going, so that both the program as a whole and every individual aspect of the school program are thoroughly re-evaluated within a three-to-five year span. This may seem like a short time span, but remember that implementation of change often takes one to two more years.

Self-examination must begin with the basic goals of the school. All of us in a school community may think we are working toward the same goals, but we'll never really know until we articulate those goals. The first stage in the self-examination process, then, should be re-examination of our school's mission. Only when we know we agree on what we're supposed to be striving for can we hope to clearly examine the means we're using to get there.

When we articulate our basic goals as a school we make it possible to move to the next step—articulating basic goals for particular programs. We won't be able to effectively evaluate ourselves and our program unless we know, and can state, what we're trying to ultimately accomplish with that program. In many schools this had been done in the past, with statements on file, but that work has much more meaning for present staff members after they have discussed it, worked through it, altered it, and made it their own statement of purpose. Though this may sound like a great deal of work, the rewards come as staff members interact and finally re-commit themselves to their calling.

After we clearly understand and agree on basic program goals, we should examine what we do, day-by-day, to meet those goals. When we find that we're not meeting goals, or that we're working to achieve ends that aren't consistent with or as important as basic goals, we have identified areas for change.

In addition to discovering mis-directed energy, we may also discover that our techniques and methods for achieving our goals are not as effective as they should be. Knowing what we want to achieve makes it easier for us to seek better methods and techniques, leading again to change.

2. Insist Upon Change. Assuming that a particular curriculum area or aspect of school life will only come under scrutiny every three to five years, it is reasonable to assume that reasons for change will be found. But arguments against change will also be thought of. It's easiest for us to say, "Yes, I see that we're falling short in one way, but the rest of our

program is effective, so let's not risk anything by rocking the boat." If those arguments are allowed to prevail and no change occurs, the problems identified will of course continue. When this happens enough times, the school program will eventually show enough weak spots to require radical surgery. A continual pruning process may entail a continual series of small discomforts, but the pain of a radical revision will probably be avoided.

This insistence upon change should produce some positive side effects, in addition to improving the program. First, an atmosphere where change is expected will encourage staff members to deal with problems, rather than put up with them or ignore them. Staff morale, accordingly, should be better when staff members feel that a process exists to deal with their concerns. Secondly, insistence upon change within the school will create a positive image for the school within the community. If the changes are properly and positively communicated, the community is likely to see the administration and faculty as educational experts who continually apply that expertise to address the changing needs of students. With this sort of supportive attitude, the community should not often feel it is necessary to impose ideas for change upon the administration and staff.

3. Make Re-Evaluation Part of the Change Process. The purpose of change is improvement, but we should never assume that a change is automatically an improvement. Consequently, any change initiated should have an evaluation process built into it. Unforeseen problems may arise, and the process should include a procedure for dealing with them, both to protect the integrity of the program and to insure as much as possible the success of the change. After an adequate period of time, the change should be reviewed and evaluated in the same way that the rest of the school program is.

A FINAL FACTOR

Even if we have the foresight, the energy, and the courage to put an orderly process into place, most of us don't have the time. And anyone who had thought through the implications of the suggestions offered here will realize that it will take a great deal of time. Most Christian schools don't have curriculum directors, so the change process would have to be administered by administrators who have a multitude of other responsibilities, and be put into practice by teachers who have overloaded classes, coaching and extra-curricular responsibilities, as well as families to care for and churches to serve. In light of all this, I can't imagine the change process being truly effective unless some time is set aside for it.

Like all other suggestions made here, this could be handled in a variety of ways. None are without cost, so all should carry school board support and compensation where appropriate.

One possibility is to designate a faculty member as curriculum coordinator or planning coordinator and to provide that person with time to implement an ongoing change program. Another possibility would be to set aside one morning per month, or one day per quarter, for staff people to meet in committee and work in specific areas of need. A third possibility would be for faculty to stay at school for two weeks (or longer) after classes are dismissed for summer vacation, expressly for the purpose of evaluating the school and initiating changes. Any of these three options could be combined with one of the others or with still other frameworks. Of course, providing time in this manner may itself be a radical change and may meet with some resistance. Here, schools south of the U.S.-Canada border might be able to learn something from our Canadian friends, who already employ some of these procedures.

CONCLUSION

In struggling with these ideas, both in the abstract and in my own school, I've come to realize that significant change is difficult—sometimes almost impossible—to bring about. Yet, at certain stages in the development of individual schools, changes become imperative. Because we develop a mindset of resistance to change, those changes can cause a great deal of trauma. I've attempted here to provide a model for an orderly approach to change, and I have purposely made this article general enough to apply to a wide variety of types of changes. I hope that it does shed some light. Whether the change involves curriculum expansion or reduction, student relations and responsibilities, community relations, faculty working conditions, building expansions, staff reduction, or any of the host of other problems facing the Christian schools today, we need to be adept at making changes as efficiently, effectively, and painlessly as possible. Now is the time to begin planning for those changes.



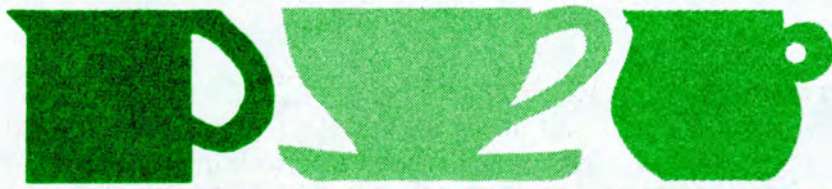
Sovereignty

Isa. 5:26; 37:29

Beverly Fields

How can I run with blinders on my eyes?
I cannot see the way I ought to turn.
There is a cord around my neck which ties
me to your will and reins at which I yearn
to shake my mane and toss my willful head.
You've tamed me with a bit in mouth and hook
within my nose. You whistle and I'm lead,
controlled by rod, restrained with warning look.
Yet—in your hand you hold the journey map
and apples for the road. Your salve I need
for sores that fester 'neath your saddle's strap.
Indeed, my own existence you've decreed.

I cannot shake you, Lord, good master, friend.
Retain my reins, forever yours to tend.



Rampant Rumors

H. K. Zoeklicht

Three months passed since that fateful Friday night when Lucy Bright, English teacher at Omni Christian High, had invited a discouraged Bob DenDenker to her apartment for a 7:00 p.m. dinner. They had enjoyed a movie afterward, *Chariots of Fire*, followed by a long, lazy walk and talk. There had been more Friday nights, and Saturday afternoons, and then Sunday mornings. And now it was spring.

Dr. Peter Rip, principal of Omni, had a serious look on his face as he talked *sotto voce* with four of the men who, with him, on this Tuesday morning, had skipped chapel and were drinking coffee in the faculty room. He looked warily around the room as he began. "I tell you, boys, I'm worried. We may be looking for a couple teachers in a week or so. It's getting all around."

"What's getting all around," queried Coach Ren Abbot. "I haven't heard anything about anything. Fill me in."

Matt DeWit volunteered, "I'm pretty sure I know what you're talking about, Doc. I've been hearing it too—even at church last night."

"Tell me! Tell me!" said the coach in mock impatience. "Why am I the last one to hear all these good things?"

Rip gave him a baleful look. "This isn't a good thing," declared the principal. "It pains me to even bring it up, but I wanted to discuss this with a few of you, just to get some advice. It involves Lucy . . . and Bob." He looked slowly to the left, and then to the right, to make sure his words fell on no ineligible ears. Satisfied, the nervous administrator continued, "I just got a call from Mrs. De Velder. She said that Petie said that Lucy ran out of first hour class in a hurry yesterday. Just put her hand up to her mouth and made a beeline for the door. She came back a little later, white around the gills, but she never explained a thing." Rip looked up at the faces around him to study the effects of his dramatic announcement.

H. K. Zoeklicht, anonymous editor of "The Asylum," continues the comment on incidents and conversations often overheard in faculty lounges.

"I know. I heard that too," put in DeWit. "My wife heard about it at Bible study last night. But you don't think . . ."

He was interrupted by Kurt Winters. "That explains why you asked me to come in and sub for Lucy, doesn't it? I thought she just had the flu or something."

"Well, what has she got?" asked Ren. "Can't a person get sick once in a while?"

"In the morning like that?" put in Dr. Rip. "And so suddenly? Listen, fellas, tell me something. Have you noticed that Lucy has been looking, well, uh, shall we say a bit fuller, uh, here and there lately? Or am I imagining, uh, things?"

Now John Vroom, teacher of Bible, who had been chewing vigorously on a jelly doughnut, washed a mouthful down with a large swallow of tepid coffee and moved his head closer to the center of the circle. He put up his hand as though to pronounce a benediction, said, "You know my Minnie works at Penney's? Well, get this. Just Saturday night she saw Lucy in the Children's Clothing Department—*looking at baby clothing!*"

"Oh my!" exclaimed a woeful Dr. Rip as he glanced at the clock to see if chapel was about to dismiss. "That's it then. I was *afraid* something like this would happen. They've been holding hands and what not since February—looking cow-eyed at each other, and then, well, you know, one thing leads to another, and . . ."

"Now just a bloomin' minute," exclaimed an irritated Steve Vander Prikkel. "I think you've all just agreed that Lucy is pregnant and that Bob did it. Fact is that none of you guys knows what you're talking about. I can't believe what I'm hearing. I'd think you know Bob and Lucy better than that. Besides, they're not a couple of teenie boppers out of control, you know. So Lucy has the flu. She's been looking well-rounded lately—Bob's probably feeding her on Chicken McNuggets every night. So she looks at baby clothing. Are all the women shopping for baby things pregnant, John? Tell me more."

"Steve," came unctuous tones from John Vroom as he wagged a jelly-smeared finger at the skeptic, "this isn't just idle gossip, you know. After all, where there's smoke, there's fire. The Bible says that we should even avoid the *appearance* of evil. Besides, when it comes to sex in this licentious age, the devil can set fire under anyone; age has nothing to do with control." Vroom was interrupted by the bell in-

"Dover Beach" Reconsidered

Elva McAllaster

It isn't Dover, granted;
It's Black Brook Cove, in Nova Scotia.
No light on a French coast
Gleams, and is gone.
Rather, superb Canadian sunlight
Over ocean and shouldering hills.

Shingle, though:
Sand, and pink granite stones
Like oversized Easter eggs,
And slosh and whoosh of splashing surf
Across the shingle.

A melancholy roar?
Oh, Matthew. You had
Melancholy ears.
If you were going to label it at all
You might as well have named it
Noble, strong, sublime.
Or obedient, maybe?
The surf does what surf-nature
was designed to do.

Withdrawing everywhere, you said.
Silly man.
The tide withdraws
But also rushes back.
It never ebbs forever:
Never from Dover
Nor from anywhere else.
Not the faith-tides, either, that you moaned about
And mourned for in your faulty metaphor.

It's morning, Matthew,
And the tide is rolling in.

dicating the end of chapel.

"I agree with John," said the principal. "You know, Steve, you have to think of PR here. People are talking. And we have to think of the example we set for the students in these matters. Even if it is all rumor, damage is being done. But I'm just not sure how to proceed."

"Can we keep someone on . . . in that condition, I mean?" wondered Winters.

"Not a chance," said Rip. "The secret is bound to pop out, and the example is just too, uh, unflam-matory. What shall we do?"

"I'll tell you what to do," said Vanden Prikkel in a loud voice. "Confront them, that's what you do. Step up to them and ask them what you want to know."

"Maybe *they* don't even know," said Vroom, in an abortive attempt at humor. "But on second thought, Steve, I think you have a point. We must be forthright—that's scriptural." He turned to Rip, "I think you should just tell them what we know."

At that moment the door to the faculty room opened and Bob DenDenker stepped briskly in, whistling the tune of "Yield Not to Temptation," which had been the closing hymn in the chapel service. He strode to the coffee urn and looked expectantly at the brown stream of hot coffee as it poured into his styrofoam cup.

His colleagues had stopped talking. They were looking nervously at each other and expectantly at Rip. The principal cleared his throat, gulped a bit, and said to Bob, "When is it?"

"When is what?" responded Bob. Then a knowing smile moved across his lips, and from behind his coffee cup he said, "Oh, I see. You guessed."

"We did, Bob," said the principal. "After all, you can't keep a secret like that very long. It was becoming obvious to everybody—your students, Lucy's students, some parents, even the board. And, of course, us."

Bob DenDenker grinned. "Promise not to tell anybody?"

"No, we won't," said Rip grimly.

"I suppose we can't keep the secret forever," said the popular history teacher.

"And I guess you have a right to know." It's going to be on Saturday, July 9, at 3 o'clock, at Third Church. And you're all invited."

John Vroom inhaled half a jelly doughnut and had to be given the Heimlich maneuver.





" I THINK THE SCHOOL'S BUDGET PROBLEMS
ARE BEGINNING TO SHOW UP "

Are Classroom Practices and Philosophy Married?

Donald Oppewal

For some time I have observed that Christian philosophers, and others who regard themselves as educational theoreticians, have been warning Christian teachers about teaching and classroom management methods which are contaminated with philosophies foreign to Christian thinking.

They have warned classroom teachers about, and sometimes criticized them for using, behavior modification techniques and values clarification methods, just to name a few. They have taken the common sense observation that no methods are value free or theory neutral and have used it to argue that such methods inevitably carry with them a freight of non-Christian theories of human nature or knowledge getting.

These critics typically dig out of the writings of the founders and proponents of a given method whatever philosophical allegiances they can find or infer. In the two instances given above they tend to identify such hostile philosophies as behaviorism and ethical relativism. By some, this detective work is done in cavalier and slipshod fashion, faulting them for using words like "behavior," or "affective," or "values." They find in the very term the philosophical parentage.

More responsibly done, the critique consists of discovering in the theoreticians of a method, guarded or unguarded comments which can be traced to the tenets of some philosophical team, like pragmatism, relativism, or behaviorism.

Classroom teachers, who generally profess no special philosophical acumen, are sometimes puzzled, and sometimes dismayed to be told that what had appeared to be acceptable techniques of instruction or classroom management are asserted to be wolves in sheep's clothing. The critics, in trying to be helpful, by warning about the pitfalls of too easy a baptism of pedagogy having secular origins, have sometimes intimidated teachers enough so that no systematic pedagogy at all is embraced. They have been left to flounder, for the critics have rarely offered any alternative.

Perhaps it is the role of Christian philosophers to be analytical and critical of suspect practices. But surely another role is that of proposing better alternatives, those that will not have suspicious birth certificates, and will have a clearly Christian parentage.

What the critics of selected methods have tended to overlook is the possibility that for Christian teachers the acceptability of any pedagogy does not lie in whether or not it has been wedded by others to *their* philosophical framework. Its acceptability lies in whether it can be shown to be compatible with a *Christian* framework, whether it can be married to a Christian theory of man and of knowing.

Take for example the audio-and-visual approach to learning. In accepting this method the teacher is committed to including the sensory aspect of any topic by using physical realia or their nearest approximation in word pictures or other visual aids.

One might argue that such method is the legitimate offspring of only philosophical empiricism, the theory that all knowledge arises out of sensory data. It therefore could not be adopted by Christian teachers, for then it becomes an illegitimate child of a marriage of Christian and non-Christian parents. I have not read any such negative critique by Christian philosophers, although it would seem to be a natural extension of their analysis of the parentage of behavior modification and values clarification methods. I have also not read any criticisms of the Socratic method on the grounds that it is inevitably wedded to the pagan philosophy of its Platonic propounder.

Surely a more profitable approach to evaluating the audio-visual method is to identify its legitimacy

Behavior Modification: Systematic Sanctification?

Marion Snapper

The following is an imaginary dialogue between a questioning (Q) elementary education student and an answering (A) Christian teacher who advocates the use of behavior modification methods in the classroom.

Q — How can you as a Christian teacher apply a theory which tends to reduce man to a machine made up of a complex bundle of inter-related conditioned responses?

A — First of all, I reject Behaviorism (or Connectionism or Operant Conditioning) as *the* model of man. The only possible model of man in all his completeness would have to be another man, and that directs my attention to Jesus Christ, the perfect man.

But when man tries to analyze himself and others in a scientific way, he is forced to use analogies (analogs, if you like). I know of no other scientific way to go about doing psychology. Centuries ago man had his analogies. He thought of people as being filled with little mannikins, some good, some evil (including demons). One popular application of that theory was to try to beat the devil out of children. A century ago Freud borrowed his analogy principally from the mechanical world and sketched man as basically a boiler (the Id) which had to let off pressure, and the ego was the regulator for seeing that the boiler was well managed. Now in the twentieth century there is a more sophisticated machine, the computer. Not surprisingly it provides a very popular analog for the analysis of man today. As

stimulus-response theory develops, it is moving beyond the less sophisticated model of the telephone or electrical system to the computer model.

I think we must simply face up to the fact that there can be no scientific analysis without analogies. This causes no serious problems when it is applied to sound or light or atoms. But when it is applied to man, then we are uneasy, and rightly so, because any analogy used is a creation of the mind of man. So man is forced in scientific psychology to liken himself to the products of his own mind and hand. And that is certainly demeaning. It is doing to man what we do to God when we try to represent Him with an idol—the product of our minds and hands.

This is why we who use scientific theories to analyze human behavior must be very careful to avoid making the mistake of thinking that our analogies (models) do in fact do justice to the whole person whom we are studying.

Q — Let me pursue this further. In my studies, I have noted that, in general, Christian psychologists have less good to say about B.F. Skinner (e.g., *Beyond Freedom and Dignity*) than they do about the proponents of other psychological theories. There is quite a long list of comparatively “good guys” (e.g., Gordon Allport, Erik Erikson, Abraham Maslow, Eric Berne, etc.). Behavior modification is based on Skinnerian psychology, however. Can you explain more specifically why you use a method spawned by a “parent” who is so singularly unattractive to Christian psychologists?

A — First, I would tend to agree that from a Christian perspective Skinnerian psychology is more wanting than other psychologies if the use we make of it is to give an adequate explanation of the behavior of a mature, adult human being—a unified religious being made up of

for Christians by examining its compatibility with a Christian view of the person. If the Christian view is that the learner is at the same time a biological creature and a conscious personal creature, a holistic being, then the inclusion of physical realia and sensory data in Christian teaching is not merely nice but necessary. If humans in the Christian view were merely mental beings, souls attached to a foreign body, then audio-visual approaches would be incompatible with such a theory of human nature. What other philosophical systems, like empiricism or idealism, do to demand or denigrate it, is irrelevant.

What I have tried to suggest is that the philosopher's fascination with exposing the philosophical parentage of the proposers of given instructional strategies is less than helpful to the Christian educator. While such approaches may show how the marriage of theory and practice was consummated in a given outlook, it doesn't ask the right question. The better question is: can a marriage be made between a given pedagogy and *Christian* theory of man or knowledge?

Up to this point I have avoided mention of any specific writer or essay, because I wish to attack the problem and not persons. A reading of the last five years of this *Journal*, as well as a recollection of addresses at teachers' conventions, should provide examples of this common tendency among theoreticians.

A recent book* commissioned by Christian Schools International not only illustrates the problem but is an example of going beyond negative critiques of rival theories and into alternative Christian methods of moral instruction. Much of the book is an indictment of the moral reasoning methods of Lawrence Kohlberg and the values clarification method of Louis Rath and Sidney Simon. Some of the book describes what the author calls the method of casuistry. The philosophical head-hunting expedition of most of the book illustrates the problem; the rest is a contribution to moral instruction in a Christian framework. Unfortunately, the Christian defense is modest and tentative at best, as the case rests mainly on psychological research findings.

Another, and better, example of a constructive approach to identifying connections between theory and practice is Marion Snapper's analysis of behavior modification techniques, "Behavior Modification: Systematic Sanctification?"

More like the latter are needed to help the classroom teacher struggling to be Christian in classroom methods. More of these will lead to the right kind of marriage: a marriage of method with Christian theory. Such a marriage will happen if theoreticians do not expend their major efforts on marrying forever a method and its secular proponents. Such

marriages are made in the heaven of academia and are not binding on the earth of the classroom. ■

*Nicholas Wolterstorff, *Educating For Responsible Action* (Grand Rapids, Michigan: CSI Publications and Eerdmans Publishing Company), 1980.

What Is My Mind?

Beverly Fields

What is my mind?

A throbbing lump of cranial tissue;
a shimmering muscle
swathed in blood;
a conglomerate of cells,
igniting a neurotic impulse
flashing in flight
through a chain of potential;
a synaptic issue
causing my limbs to labor.

What is my mind?

A psychological cargo
embossed with my name;
experiences draped on hangers
and belted in with feelings;
memories folded neatly
and stacked near the dreams;
malleable luggage,
bearing a label:
"fragile, handle with care."

What is my mind?

The dancing feet of a puppet
pulled by Heaven-dropped strings
mounting a ladder of moral choices
traversing the home of my soul;
a womb of potential
nurturing peace or discontent;
a ledger of entries audited
by the certified Accountant;
a prayer formed hesitantly
by sin-parched lips:
"Not my will but Thine be done."

Happy Birthday, Love, Elaine

Who is at the same time the *most* and the *least* appreciated person that comes down our street? The postman, of course. On weekdays when I am home, I get a bit disturbed if he has not arrived by 2:00 p.m., and if he has, I am really disappointed if he has placed nothing but bills in my mailbox.

Although the telephone has completely replaced personal letters in some households, I want to make an appeal for rejuvenating the art of letter-writing. Granted, the telephone is quicker, but it seems to me that in our emphasis on speed we have foregone some other qualities that are very vulnerable.

Why should we encourage written communication in this technological age? One strong argument is that letter-writing requires the writer to organize thoughts; at least a minimum of planning is involved. A writer must select specific words to convey an accurate message, since he or she must communicate without the assistance of gestures or vocal expression. Furthermore, a letter allows the writer to make corrections before mailing. Such proofreading enables the writer to retract angry or hasty thoughts that, once spoken, can hurt or destroy friendships.

A written request or reply provides an economical, dated record to which the reader or writer can return to re-read or make copies whereas a telephone conversation is recalled only as accurately as the receiver remembers or presumes to have heard. That allows, of course, for gross inaccuracy. All of us can probably recall instances where specific words have escaped us when we wanted to repeat a conversation; a written message, on the other hand, provides an accurate message.

Probably the most important advantage of letter-writing is the impact a letter has on the receiver. The extra time and effort required to compose a letter makes me feel that the writer really cares enough to get in touch. I can understand the necessity of composing a form letter to send to friends or relatives at Christmas, but how much more I cherish the personally written postscripts to those copies and

the messages addressed personally to me. How rewarding it is to receive a personally penned thank you or a pleasant note from a vacationing friend.

While communication of various types bombards us, it is somewhat confusing to sort out what types of correspondence are important to teach.

I believe that at a very early age children can be encouraged to write personal thank you letters and friendly greetings to penpals or relatives. What better way can parents and teachers encourage politeness and appreciation and care for others? Then as children get older, they can benefit from writing letters of inquiry for information, perhaps for science or social studies units.

By eighth grade, students can capably learn to write letters of response to television networks about their programming and to sponsors about the quality of their advertising or products. Students can be guided to write and send letters to editors of school newspapers as well as to local newspaper or magazine editors. Many junior high students are ready to consider basic job applications, although detailed resumes and school admissions letters might be more appropriate at the high school level. However, many junior high students are ready to learn how to write effective consumer complaint letters.

Regardless of the student's experience—or non-experience—in letter-writing, the junior high teacher's approach to letter-writing has great influence on the effectiveness of the instruction. The key to successful instruction seems to be the use of real-life experiences in writing letters. Within the scope of teaching about real-life examples, the teacher should include both the format and the message of each letter type.

Language books usually do provide units on letter-writing, and within those units are often found precise models of both business and friendly letters, although many of these samples seem a bit stilted. One award-winning publication for grades 6 through 12 is the newly-revised *All About Letters*, first produced in 1979 by the United States Postal Service in cooperation with the National Council of Teachers of English.

Even more important than excellent materials are the teacher's enthusiasm and encouragement. Specific models that include local examples are usually helpful in demonstrating the importance of developing letter-writing skills. For instance, I show

my students a rough draft and a final copy of a letter written by the high school camp director to the upcoming speaker.

Throughout the year I collect the numerous mail order catalogs I receive for gadgets and gift packs of every sort. In class, each student selects one catalog, fills out an order blank and envelope for a fictitious order, and hands it in as the first phase of the assignment. After the orders are checked and corrected, the students invent a complaint about one item on their order blanks. The orders are returned to me with complaint letters. The project is both useful and enjoyable, especially when some of the letters are read aloud in class. (For example, one student wanted to return his copy to get a refund on the book *101 Uses for a Dead Cat* because he could find only 99 uses recorded. Another student wrote an actual complaint letter about his book club order because sixteen pages of his new book were half-size.)

Another enjoyable and helpful activity used in our study is the assignment for the students to write imagined letters from their parents to the teacher, explaining facts the teacher should know about the students in order that both may have a beneficial

year. Within this assignment, we look at letter format and point of view as well as personality traits, special health problems, study strengths and weaknesses, and the student's overall attitudes about school. While students learn about letter-writing, I learn about my students.

Within my eighth grade television unit, the students evaluate commercial advertising. In groups of four, they write letters of criticism or commendation which we then mail to sponsors. How pleased they are to receive responses addressed to them personally, especially when cents-off coupons are included for products advertised.

In each of these experiences, the students are learning important lessons of life—about caring, about responding, about developing the gift of written communication.

In the back of my baby book my mother thoughtfully glued an envelope containing a letter I received for my third birthday. It reads simply: Dear Lorna Happy Birthday From Elaine.

Next time I see Elaine, I'll have to thank her for that enduring message. Better yet, I think I will write her a letter!



Behavior Modification—Continued from Page 11

mind, body, heart, soul, spirit. But it does not follow that we can learn *nothing* from the stimulus-response (S-R) psychologists. The S-R man states that the *predominant* factor in human learning is *conditioned patterns* (remember Pavlov's dog-bell-food, etc.); those patterns are the building blocks out of which persons are built psychologically.

If you examine the Christian critiques of S-R theory, you will find that they focus on the inadequacy of the theory to explain man in all the aspects of his mature being, noting especially that the theory seems to care little, if any, about motivation, personality, character, spirit, and such concepts.

But it is totally inconceivable to me that those critics, were they to develop their own complete psychological theory of human learning and development, would fail to recognize that *one very significant* aspect of human development is indeed seen in S-R conditioning, particularly in the young.

It becomes exceedingly important then to note precisely what use we make of a theory. As a classroom teacher I use a method developed by S-R theorists (and, significantly,

other theorists too) as *one tool* (among others) to analyze and deal with specific classroom problems which involve pupil behaviors that I should like to see changed. I have found, after getting a good working grasp of this method, that there are many people who practice it very well and say that what they are doing is based on common sense (they never heard of behavior modification or Skinner). I'll give just a few examples and you can easily multiply them: A verbal compliment, a gold star, stopping paying attention to the little boy pulling funny faces, breaking down a complex process (e.g., long division) into very small steps so that the child experiences a sequence of successes (rewarded), etc.

Q — Well, if what you do is little more than common sense, why all this theoretical concern? Why all this emphasis on analytical models?

A — A theory, or better, a good model, provides a systematic and disciplined approach to a wide variety of problems and situations. It adds to the rigor of analysis and proposed solution. Therefore, if you get a good grasp of behavior modification as a method, then you can be much more efficient in coming up with pro-

I have to find prescriptions. If I fall into that trap then I am treating my pupils as *objects* and that to me is manifestly unChristian, and it won't work. Pupils quickly sense when a teacher is treating them as objects to be manipulated and not as fellow human beings—persons whom the teacher really cares about. Paul Tournier (e.g., *The Whole Person in a Broken World*) deals with this same problem with regard to the way physicians deal with their patients. But I must balance this off with a response to your last sentence—about teachers being misled by looking at those personality-character-motive variables. Though it may seem paradoxical, it is precisely at that point that many Christian teachers fail. When asked, "Why doesn't Johnny do his math?" we reply, "Because he is lazy; you can lead a horse to water but you can't make him drink." And we leave it at that, or worse, we unwittingly reinforce that behavior of Johnny.

But behavior modification can't leave it at that. Instead of writing off Johnny, it comes at the problem in the rigorous, disciplined systematic way which we have briefly suggested. Instead of ascribing motives to persons and abandoning them to their "depravity," behavior modification tries to analyze the behavior and to prescribe experiences which may change that behavior. As a result of doing that (practicing behavior-mod), there are many teachers who report that their sensitivity and compassion for their pupils was increased by the new insights.

It strikes me that there is something very Biblical about the method. It seeks to heal persons in very concrete ways. Instead of simply pronouncing an anathema or a benediction, behavior modification does something concrete (cf. James 2:14-17).

Q — There is the question of motivation which isn't clear to me. Even though behavior modification does not deal with motivation in any direct way (Vernon uses it in his title, but never uses the concept in the book), I don't see how we can avoid the moral and ethical questions raised by the method. For example, a child receives tokens with which he can "buy" free time to play cards as a reinforcement for desired behavior. It is reasonable to infer that the child's "motive" for doing his math is to get to play cards. Surely no Christian teacher would want to settle for that motivation.

The question is this: By what standards do

you select your behavior-reinforcers? Simply those that work, regardless of the moral-ethical implications?

A — We do, of course, select those which we think will work. We do not, of course, select those which are potentially clearly destructive (e.g., a shot of heroin).

Given those two strictures, we begin with the pupil *where he is*: there is no other place to begin. Take the card playing as an example. The child already likes to play cards so we use that as our "incentive". But we would much prefer, perhaps, another incentive such as reading Shakespeare (ha ha). Well, after we get him doing his math and he is experiencing continued and immediate reinforcement, his feelings about cards will "rub off" on the math and you will hopefully arrive at what you probably call "intrinsic motivation" for doing math.

I just said "ha ha" when mentioning the possibility of the youngster seeing good literature as a more desirable thing than cards. But if you take behavior modification seriously, you will see that possibility as a direct challenge, and you will begin to think about it, perhaps doing some subscribing exercises (see above).

Our theologians say that sanctification is a lifelong process; we keep working at it. Behavior modification reminds us that we will be more effective if we systematically work at the many small building blocks which together make up Christian character. The Holy Spirit works in us, but we do grieve the Spirit when we don't "root out" those little behaviors which are unChristian.

The big, grandiose "I'm going to change for the better" resolution will fail if the person making it doesn't go to work at some specific behavior. And we as teachers of such persons betray them if we do not reinforce those desirable behaviors.

Q — Well, behavior modification sounds as if it has much to offer us Christian teachers, but I still don't like Skinner's view of man.

A — Behavior modification as a *method* does not belong to Skinner. It is one aspect of a Christian psychology of learning and teaching. Maybe we should re-name it. How about "Systematic Sanctification"?



Reflections on an Appalachian Experience

Nancy Lubbers Schut

Annville is a beautiful place, deep in the mountains of eastern Kentucky. As the warm, Indian summer wind blew the hair back from my face, Annville seemed to be in harmony with trees of every shade of yellow, orange-red, and rust. Leaves rustled as squirrels, with their hordes of acorns and hazelnuts, ran from tree to tree.

After a winter of discontent and discouragement, one anticipated spring, eagerly hoping for a change, and hearts lifted at the sight of the campus coming to life. Daffodils bloomed everywhere, even in the pasture. Lilacs, dogwood, eastern redbud, and magnolias dominated the color scheme.

Although there was a rebirth occurring in nature, no such thing is happening within Annville Institute, which is breathing its last. Now it is nothing but an empty shell. A ghost town. Doors are locked. Windows are boarded up. Hurricanes of emotion have been spent. Now only memories remain, tossed about like a few dead leaves of the past.

Annville Institute had been originally established in the early 1900's by the Reformed Church of America as a mission and boarding school for children of Jackson County in eastern Kentucky. The families were destitute; ignorance and disease were rampant. Remote graveyards tell a story of childhood disease and death. In one graveyard nearby, the parents had six small graves next to theirs, graves of children who never saw their second birthday.

The school reached a peak enrollment of 365 in 1919 and continued to operate at capacity for many years, while many students had to be placed on waiting lists. As county education improved, however, enrollment dropped. To offset declining enrollment, a vigorous recruitment effort began in the 1970's to attract potential drop-outs, minor juvenile delinquents, and students with emotional problems. As a result, Annville did receive many students from problem homes, students who needed additional attention in the classroom, students with records of juvenile delinquency, students with various kinds of emotional dysfunction resulting from complicated home situations.

In many ways, Alvin was fairly typical of the Annville student of today. His mother and step-father lived with his fourteen-year-old sister and her one-year-old baby in a very run-down house, a few miles from Annville. Alvin rarely went home, because his step-father hated him, making the home situation intolerable. When Alvin did go home one weekend, his step-father tried seven times to kill him, by running over him with the car, throwing whiskey bottles at him, and shooting at him with a shotgun. His mother and sister had a kicking, screaming, clawing, hair-pulling fight. Annville was a haven of safety and sanity for Alvin.

One of the best students in the freshman class was David, one of the youngest in a family of twenty-three children. In class discussions and in his compositions, he revealed a continual yearning for a mother he could really love. His parents were in their seventies and had no real relationship with him. We had such high hopes for David—all dashed during Christmas vacation. His sister introduced him to hard drugs and when he returned to Annville, David was hooked. In early January, he was so depressed, the dorm parents were afraid he would try to commit suicide with an overdose. One night after curfew David and a few others from the boys' dorm were out throwing snowballs. Quite innocent fun really, but they were all expelled for a week. Before he left, David packed everything he owned and said he wasn't coming back; he was going to become a drug pusher like his sister. We never saw him again.

Billie Farnsworth was one of the most difficult students to work with on the Annville campus. He was an overgrown baby whose momma always went to bat for him and who always indulged his every whim. His parents were comfortably well off; they had a nice home, late model cars, and expensive clothes. They made their money by moon-shining. Since Jackson County and all the surrounding counties were "dry," people could make huge profits by traveling across the mountains to Richmond, buying a truckload of liquor, and selling it illegally. With regular payoffs, the county sheriff would look the other way. The Farnsworths sold liquor to anyone who wanted it, their best customers being the

students of Annville. Billie was their "sales representative" on campus, for which he was showered with everything money can buy. His affluence and spoiled baby tactics were difficult for students to accept; no one liked him.

What really alienated Billie from the others, however, was not his affluence as much as his loud-mouth bigotry, his attitude, and the way he treated his wife. Billie got a girl in his class pregnant when he was a sophomore. Judy, one of the sweetest, most personable girls in the class, didn't want to get married. Billie, however, asserted all kinds of misdirected enthusiasm about doing what he had to do and doing what was right was "manly." Judy finally consented to marry him.

Billie was a difficult, demanding husband who firmly believed that women, like Negroes, were born with a smaller brain than an all-white male; females must be treated accordingly! He regarded Judy as his slave, her purpose in life to wait on him, to meet all his needs. Until the baby was born, he expected her to jump when he commanded, whether he wanted a sandwich or a beer. When he had the house full of liquor-drinking friends, she had to jump for them, too. He had very little to do with the baby when it was born because a baby was a woman's responsibility.

In my class he gave a speech on his views on marriage and women's rights. I was appalled. "A woman's place is behind the stove!" he loudly proclaimed. "No woman of mine is ever going to get out of the home for anything. She doesn't need to. Her job is to take care of me and what I want!" When things got really bad, Judy would pack a few things for the baby and would run to one of the single teachers of whom she was especially fond, staying there for a few days.

Billie's parents knew Judy was unhappy, so they had their lawyer draw up a statement saying that if she ever left Billie, she would have to leave the baby, too. They knew Judy would never leave the baby, so they had her effectively trapped. A few months later the baby died, tragically, unnecessarily, and yet I believe, providentially. Although Judy mourned her baby's death profoundly, she was now free to leave Billie. She stuck it out for a few more months, but they soon separated and later divorced.

Judy was especially vulnerable because of her lack of a family. She and her older brother Bob were the youngest of eight children, still very small when their mother died. Their father, overcome with grief and the overwhelming responsibility of raising eight small children, simply left. They never saw or heard of him again. Her sixteen-year-old sister, who was just married herself, took the small children into her

home. As each child became old enough, it would move to Annville Institute, which became the only home the child had ever known. When Judy married Billie, she had hoped to find the family and love she had always craved. Instead she found grief and loss, experiencing a lifetime of heartache in her first sixteen years.

One of the most complicated students on Annville's campus was John Scott. His father, retired from the Army, ran the home like a drill sergeant. John alternately hated and respected his father more than anyone else on earth. John, a center on the basketball team, constantly watched his father for any sign of approval; sometimes he watched his father more than he watched the ball. John was very intelligent, had endless potential, and hated himself for it. He could do an excellent job on anything he worked at, but that was a rare occasion. Much of his failure seemed deliberately planned to spite his father, who was always pushing him to succeed. John's hero was George Patton, with Hitler being a close second.

John was fascinated with homosexuality and if he hadn't already, I'm sure that sometime in his life he will experiment with homosexual practices. John enjoyed a completely uninhibited sexual relationship with Eleanor, Billie's younger sister. John and Eleanor fought constantly. One weekend during an especially bitter fight, John threatened suicide. When Eleanor didn't take him seriously, he grabbed a knife and stabbed himself in the abdomen. John's family was horrified and embarrassed and did not get proper treatment for the stab wound; for months afterward John bled whenever he exerted himself at all, blood often seeping through his shirt in class. John compounded his problems with heavy use of drugs and alcohol. He couldn't relate well with his parents, and he was constantly beaten by his father; so he lived in the dorm. At school he got into one disciplinary scrape after another and consequently was expelled and sent home. A truly unhappy, miserable kid, he seemed to belong nowhere.

Brian Bush was a student who seemed to have no family whatever. He lived on campus year-round. He was both lazy and charming, but when he handed me this poem, he was sharing his soul.

I feel alone
As if trapped
In a world of my
Very own.
A world that up to
now has been
one of eternal darkness.
But I see a far off light
A light that has given me
Hope and courage to reach
Out and grasp a hold on
Freedom.
But alas I cannot
Reach that light, for
As I get closer it moves
Farther away.
You, my friend, are that
Light, so take my hand
And comfort and love me
Even for a moment.
You will soon forget of
My existence, but I shall
Always remember you
And that fleeting instant of
Happiness as I continue
to live
in my
world.

Contrary to Brian's poetic expression, I cannot forget his existence, nor that of any of the Annville students. Annville Institute has closed, a victim of conflicting opinions and policy decisions. The students' lives continue in poverty and tragedy.

The Indian-summer breeze blows through the campus, playing with fallen leaves, reminiscent of how executive decisions play with students' lives, tossing them about as if they were of little consequence. A few dead leaves. That's all that is left. ▣



Learning, and Teaching, Identity

James C. Schaap

Just about everyone went to church in Sioux Center on Sunday nights in 1966, just about everyone in the dorm. Everyone, almost. It's far enough behind me now that I dare confess how we hid from the Resident Advisors when the heels of their penny-loafers clicked down the linoleum hallway, or how we snuck away sometimes already at five—maybe a whole carfull of us—took off to some pizza barn fifty comfortable miles from the rigid Sabbatarianism of northwest Iowa's Dutch Calvinists.

It was another world out there in Sioux Falls. Some Dakota girl would take our orders and never even hiss at our skipping church. She wouldn't blink if we'd order beer, and we guessed she knew nothing at all about the college—and the culture—we were escaping for a few Sunday hours.

Acknowledged reprobates we were, proud that out there—a world away from post-church Sunday dorm hymn sings—we were claiming an identity far different from all those dainty Bible-toters back in the dorm. Our own adolescent rebellion, fueled by national brawls over Vietnam and civil rights, made us grab the lapels of our own faith tradition and push it away like some wimp in a double-breasted suit.

On those Sunday nights we sinned, at least, against a culture. And I remember the mutant emotion when we sat there over pepperoni and mushrooms—something of guilt and something of liberation—and watched all the other customers so happily engaged in having a good time. It was a different Sunday world, and we loved the maddened rush of freedom, of not being where we had forever been on 18 years of bone-dry Sunday nights.

Such delicious sin it was. And an odd paradox that anything wrong could feel so good. You sometimes wonder how much Romeo would have loved Juliet if his love hadn't been so richly forbidden.

But it was forbidden, and so was skipping church in 1966, and Sunday night pizza, and beer. But it seems to me now that such dastardly sins against the Dutch Calvinist ethos did more to define the edges of that culture for me than the world's longest unbroken string of Sunday School attendance. We cannot distinguish the nature of our own identity without viewing ourselves in contrast with those we are not, and it seems to me now that such quick, guilt-ridden breaths of Sunday freedom in a dim-lit

pizza shack have allowed me to relax today within an only slightly modified Dutch Calvinist culture—the one I now claim as my own.

Life in a hall of mirrors creates a double distortion: we believe that everyone else looks like we do; and we think we look like everyone else. Without some image alien to our own visions of self, we can not really know who we are. And so the dog in the fable forgot he mouthed a bone, until, sadly, he saw in his reflection a dog who did. We recognize ourselves by our opposites. We define by contrasts already set within us. And thus our experience outside our culture can define and even affirm the nature of our own identities.

James Joyce, it is said, allowed his devout Irish Catholic mother to die in fear for her son's soul. On her deathbed, she asked her unbelieving son to partake once more in the mass—just for her. Initially, Joyce assumed that going through the motions would hurt no one, but he refused, finally, claiming that the mass was too heavily charged with meaning for such cheap deception. On that day, in his unbelief, he was among the greatest of believers; he was, from the outside, honoring the sacrament more deeply than those parishioners who, as if by instinct, herded through the celebration. Neither Joyce nor Sunday night church-skipping need be made heroic, but the parallel is clear: outside the faith, Joyce may have seen the rituals of his boyhood faith in clearer definition than he had before.

On May 4, 1970, National Guardsmen shot and killed four students on the campus of Kent State University, in Kent, Ohio. Although it may not have been the big news that day in Sioux Center's Central Cafe, the Kent State deaths seemed bloody proof that the nation had gone mad. Three of us left for Washington, D.C., the next day. We slept on a gym floor at American University, watched hippies and yippies smoke dope openly, marched with one hundred thousand raised fists right up to the city buses parked like a belt of steel around the White House. Everywhere I looked I saw people I didn't recognize. The great impression I still carry of that event, whether right or wrong, is the lack of seriousness, the sweet abandonment of a gigantic fest—a mass party of chic bandwagon liberalism. On any given Sioux Center Sunday night, I thought then, one could note more deep earnestness in any church. Being there taught me about myself.

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A decade ago I taught high school English in a rural high school, a recently consolidated district of beautifully sloping hills, clean Wisconsin dairies and two rival villages, neither of them having a dominant church. Just six months out of Sioux Center at the time, I asked my senior class to respond to Bacon's "On Marriage and Single Life." Somehow the discussion shifted to divorce, and their attitudes shocked my Calvinist sensibilities. Not one of these rural students thought divorce was wrong. "If you can't live with her—you better get out of the relationship"—that was their sentiment, all of them. That night I rode home alone and knew what it was to be reared as a Dutch Calvinist, because I knew the ethos of my students was not my own.

Experience is life's fine mesh. No theory, no doctrine, no ethic is really set until it has been tempered by life's experience, and no matter how diligent we work at setting it deeply within young people, finally they themselves will have to lock it in place. As educators we can hope our curricula have adequately prepared them to meet such experience; as parents we trust our example and our admonition will serve our children well; as church leaders we can have faith our way is in them. But most of our kids will meet such experience someday—will measure what they are by standards we haven't given them or have tried to keep them from, despite the depth of our devotion and the relevancy of our strategies. Experience will try them and our standards within them, just as it tries us, over and over again—yesterday, today, and tomorrow.

A man from Michigan, an alcoholic, once told me that the catechism he had learned as a child never meant anything to him—not until he walked into his first AA meeting and read the "steps" up on the wall. "I looked up there and all I saw was 'sin, salvation, and service,'" he said. Experience shook the dust from his years of training and left him with a method of seeing himself and his problem in the manner of the culture he had been reared in, in the

shadow of his confession. The man's identity, mute until then, still served him well.

And there was another man, a farmer, who lost his young son in an accident. He loved catechism, claimed he always did, even when he was a boy himself. But when his own child was killed—when he carried that lifeless body—the sovereignty of God, the Calvinism of his youth, leaped center stage from a background of dim abstraction. First he questioned it—the sturdy confidence that somehow God was in control of all of this—and then, slowly, he resigned himself to the reality of his son's death within the framework of God's control. "That knowledge has got to be there," he told me. "You've got to have those answers ready."

Sometimes we teachers take ourselves far too seriously. Finally, we can do only so much. No Dean of Students, no fastidious Resident Advisor, no pious professor of theology could have kept us from Sunday night pizza. No one of us keeps our students from the experience they will accrue. Even Joyce's mother couldn't keep him in the church.

We have all we can do to pump them full of the facts of their identity. They are children of God, not ants being trained for some prescribed task in the anthill, not mice being conditioned for stimulus/response, and not machines designed to carry out society's commands. We are image-bearers, and so are they. We are, all of us, stamped with God's own identity.

And we are, all of us, heirs to related traditions. We have last names, we carry ethnic flavors, and we are members of faith communities. No Christian lacks identity.

Let it be our task to teach them that identity, then pray they'll hold it when experience blesses them with the kinds of lessons educators can only toy with.

We all should remember that although most significant experiences of a person's life do not take place within the classroom, the very marrow of one's being is shaped and strengthened by a sense of history and science, an ability to think creatively and use the power of language. Those skills, for the most part, come only from formal education.

As parents, teachers, and church leaders we create the image of identity that students will finally accept, or modify, or reject. We cannot, in x-number of years, mold that identity into their conscience or force it into their accepted code of behavior. Life itself, the experience God grants them, will shape what they accept as their heritage and their identity, as it has our own.

We can but work and pray.



Designing and Using a Summer Reading Program

Ellen J. Anderson,
Freda Baker Connor,
and Larry M. Lake

Twenty years of troubleshooting, modification, and reassessment of goals have resulted in a strong program at Delaware County Christian School. Students are required to read three books in the summer: one as a choice from a list of suggestions, the other two as specified by grade and keyed to classroom activities and assignments the first few weeks of the new school year. A description and discussion of this summer reading program should help other schools by clarifying its objectives, showing its influence on non-English curriculum, outlining major problems and their solutions, and suggesting steps toward initiating or improving a summer reading program in other schools.

OBJECTIONS

The major objectives of a summer reading program involve its value as an educational tool. Since reading is a cumulative skill that improves with practice or, especially in earlier grades, can atrophy with disuse, a system to encourage student's year round reading is valuable. The program can also help broaden students' interests, enrich leisure time, and promote good habits of personal reading. Suggesting the purchase of books can even help develop a student's personal library. Since a summer reading program is carried out without the presence, pace-setting, and assistance of a teacher, one of its goals is the development of skills in independent reading, study, and thinking. New students, as well as returning ones, can make smoother adjustments to a new class because of the shared reading experiences.

A school year that starts with a unit based on a summer reading program can make a teacher's work more effective. He can spot grammatical and structural needs of students as he observes the writing they do in relationship to the required book. Since the book has already been read, the study can move along more rapidly and, consequently, classtime can be used more efficiently. Less time is needed for structural and plot details of the book, enabling a holistic discussion of the book from a Christian perspective.

Freda Baker Connor and Ellen J. Anderson taught English at the Delaware County Christian School in Newton Square, Pennsylvania. Larry M. Lake currently teaches English there.

OTHER DISCIPLINES

The summer reading program can be used to unify a school's whole curriculum. The selected books can cross departmental lines, and teachers may relate the events or characters and their philosophy to their own subjects. This correlation enables the student to see from the beginning of the school year that English class is not a separate entity, but that the skills he develops in English class are related to other academic courses.

PROBLEMS

Admittedly, any new program calling for expenditure of vacation time (or a tightening of requirements in an existing one) will demand patience in dealing with objections raised by parents, students, and even other teachers.

Parents need assurance that the required books are not only good literature but also will not offend their Christian values. Teachers can assure this by careful study of books to be required, by recording the rationales for a book's presence on the list, by open discussion with concerned parents, and by adequate class discussion of a book's worldview in the September de-briefing.

Some parents will object to academic requirements being made over a vacation period, and need to be tactfully told that good reading habits take constant practice and will enrich, not destroy, vacation. Often, the people making such objections are not readers themselves, may have even boasted about this to their children, and may have let the student procrastinate on reading assignments until they really are a burden and a bore.

Of course, style, content, and vocabulary level too sophisticated for a student may be discouraging, so a teacher's knowledge of individual reading differences may result in some substitutions, though these will be minimized if the required books are chosen for the lower or middle readers in a grade. Discussing the book before vacation, raising tantalizing questions, setting the scene, and explaining a book's value can help motivate most readers to get an early start and to keep a book's importance in mind.

Availability of books is a problem when students depend on a limited library. One solution is to

strongly suggest that the required books be purchased by each student, a necessity if copies are to be used for September discussions, papers, and tests. The school might consider ordering books for students who want to buy them before summer vacation, or to make this part of a book club or book fair project.

Some teachers may object to the restraints of an end-of-year summer reading promotion and a September unit reviewing those books in class. Careful discussion of advantages and educational strengths should reduce objections on both logistic and philosophical levels. Many of the planning problems can be minimized with the maintenance of a calendar for the program.

BASIC STEPS

The basic steps toward building a summer reading program that will add to a school's educational quality, avoid most objections, and encourage students' growth, are fairly simple, but will require adaptation to different situations. In most high schools, the English department will organize, maintain, and evaluate, but others may be responsible.

Grammar

Dorothea Kewley

**Good grammar says
in well-modulated tones,
"I studied my lessons thoroughly
and wear well-tailored clothes,
as I sit behind an executive desk
in a tastefully-carpeted office."**

**Bad grammar says
in a defensive whine,
"I didn't see no reason to study much.
Why do I have to wear old clothes
and live with chipped linoleum?"**

1. Plan the requirements, not only the number of books, but also the ratio of chosen to required. Three books in a summer does not seem to be a heavy load.
2. Choose the books carefully for literary quality, readability without supervision, and adaptability to a classroom discussion. It is better to have just a few books on the list of choices than to have many poor ones on it. Having the librarian and other teachers join in the process may provide helpful perspective.
3. Make parents and students aware of the importance, requirements, and benefits of your reading program. If your program is new to the school, a short explanation at a parent-teacher fellowship meeting, and a printed description and listing, will help in publicity. We printed our list and the basic guidelines on a card-stock bookmark, making it handy for mailing, carrying to a bookstore, or fastening to a refrigerator door.
4. Plan the time to be used for introducing required books before vacations, and set policies for debriefing, in the form of tests, quizzes, discussions, papers, projects, etc.
5. Evaluate each year's list. We have discussed problems with individual selections, procedures, and parent complaints and have used these to help shape the next year's list. A student questionnaire has provided helpful information.
6. Set a yearly schedule for steps in the summer reading list's development. As the list matures and you learn what works for your school, some steps may drop out, but yearly evaluation is vital. One of our suggested calendars:

September	Student questionnaire
October	Evaluation
November	Suggest changes
December	Discuss new additions
January	Rationales for new books
February	Finalize list
March	Print list
April	Order books if sold in school
May	Introduce books to students

A well-planned summer reading program can be a vital supplement to a regular academic program if approached with the same seriousness and sense of purpose, and can help develop habits which will be of benefit to students in school and long after their formal training is ended.



Science Fiction: Leaving and Coming Back

S. Keith Ward

In his poem, "Birches," Robert Frost writes,
I'd like to get away from earth awhile
And then come back to it and begin over.
He gives this thought a solid feeling by comparing
himself to a boy climbing a birch tree—
Toward heaven, till the tree could bear
no more,
But dipped its top and set me down again.
That would be good both going and
coming back.
One could do worse than be a swinger
of birches.

Science fiction writers and readers are swingers of birches; science fiction, or SF as it is commonly abbreviated, allows us to leave the dull routine of our experience for a time, get a new perspective on the routine, and then return, perhaps better able to understand it.

Science fiction is a form of fantasy. The imaginary world of fantasy is strange to us whether it is on a far-distant planet, in an imaginary place and time on earth, in another dimension, or among imaginary creatures on earth.

It is obvious that science fiction has considerable appeal to some people because many people are reading it even if they do not always make wise choices. A visit to practically any bookstore will turn up dozens of books that either are making money or are trying to. Some of them are fifteen-year-old "classics." There are several reasons for SF's popularity and one is sheer adventure. SF had its beginnings in cheap magazines which emphasized excitement, and a good clear story, rather than subtle psychology or complicated symbolism, is still typical of SF. As Dick Allen puts it in his SF anthology, science fiction writers are able to come to grips with the modern world "without bundling their characters up in tight little knots of despair." The SF hero is a winner, not a loser, and he can see his problems clearly and likely has some kind of solution. (*Science Fiction: The Future*, 1971). And since God seems to have given us a built-in need to tell stories, science fiction's emphasis on a good story can't just be bad taste. It is something we are born for and should never outgrow.

Part of the beauty of science fiction to some readers is the way it escapes human limitations. Characters can communicate without being misunderstood because they don't have to use language. They also can travel at up to infinite speeds, heal mortal wounds, move back and forth in time, and otherwise deny the limits of their bodies. As a result, readers can either fantasize about being superhuman, the way the *Greatest American Hero* TV series demands, or try to understand their limits better by doing away with them in their imaginations to see what happens. We can explore the nature of language, for instance, by pretending for awhile that we can communicate complicated ideas and feelings without it.

The basic appeal for science fiction, however, is the way it creates values for a world that has lost them. Robert Silverberg, the famous SF writer and critic, has said that "Today's science-fiction writers are makers of new myths, creators of unique dreams, explorers of time to come . . ." If we look beyond Silverberg's prejudice in favor of SF, we can see that he has a point, for although many SF writers are hacks, producing phony novels for readers not careful enough to recognize them, many more are genuinely struggling to find out twentieth-century humanity's place in a universe changed forever by space travel and miniature electronics. Silverberg says that the makers of myths should never be rejected, and he reveals his own humanistic faith in his reason: because in SF "we will find the governing myths of the dawning age of galactic man" (*The Mirror of Infinity*, 1970). Even the name, science fiction, is a testimony to its concern to put science and art (fiction) back together for an age which sometimes assumes that science has to do with facts and art has to do with opinions and values.

But science fiction is not all fun; to some people it is a threat. In writing about fantastic stories, C.S. Lewis, the Christian student of literature, once noted that there is a certain kind of reader who reads to experience someone else's success. He said such a reader desires "a general ordinariness; the clothes, gadgets, food, houses, occupations, and tone of everyday world." He went on to say that such readers want ordinariness because their imaginations don't work very well. As a result, the only things

S. Keith Ward is an associate professor at the King's College, Edmonton, Alberta.

that seem real to them are the things they are totally familiar with (*An Experiment in Criticism*, 1961). A fantastic story, on the other hand, demands to be taken as a work of art and does not fit such readers' desire to imagine what someone else's success would be like.

Ursula K. LeGuin, the well-known, award-winning science fiction writer, has met the same group of readers, and she comments on how afraid SF makes them. She says that "fantasy is true of course. It isn't factual, but it is true. Children know that. Adults know it too, and that is why many of them are afraid of fantasy. They know that its truth challenges, even threatens, all that is false, all that is phony, unnecessary, and trivial in the life they have let themselves be forced into living. They are afraid of dragons, because they are afraid of freedom" (*The Language of Night*, 1979). Some people are so used to being slaves that being set free scares them to death.

But science fiction is valuable just because it challenges old empty ideas. It challenges us to grow, not to settle, like the Pharisee in Jesus' time, for dead formulas that supposedly explain creation, but to continue to explore the richness of God's world around us. Sometimes this exploration can be playfully breaking the rules in our imaginations so that we can see the unusual, the ordinary, in a new way. Science fiction challenges us to read a story as a story—not as a moral fable or historical record or Sunday School lesson, but as a story that self-consciously calls attention to the fact that it is a story by taking away some of the similarities to our ordinary lives. It requires that we loosen up our rusty imaginations and put them to work, and that we set aside our practical concern with what is useful. As such, it can be a good, gentle correction from God to a life that is caught up in busy-ness and problem solving. Through it, God can remind us that there is more to life than meets our eyes, especially if we are focused on things close at hand.

Back in 1947, C.S. Lewis wrote that science fiction tries to grasp the idea of strangeness or otherness which demands that you "go into another dimension." He thought that "To construct plausible and moving 'other worlds' you must draw on the only real 'other world' we know, that of the spirit" ("On Stories," in *Essays Presented to Charles Williams*, 1947). Although Lewis was a Christian, he uses language here that suggests a split in reality that should make us Christians nervous. But he is pointing out the tendency science fiction has to raise basic questions about what is behind the ordinariness of our lives and what it is that gives that ordinariness meaning.

The other day, I bought a paperback copy of Ursula LeGuin's *The Left Hand of Darkness* (1969) and read it. (Some may know Mrs. LeGuin from her Earthsea trilogy for children.) The novel is a striking tale about the first contact with a new planet by a representative or envoy from a group of inhabited planets. The most important feature of the "humans" inhabiting this planet is the fact that they are hermaphroditic or bisexual, taking the role of either man or woman as the situation requires. This feature of the characters in the novel makes it possible for the author to explore tastefully the various aspects of sexuality, sex roles and sexual differences from a completely new angle. The envoy, Genly Ai, must reconsider all his old sexual assumptions in trying to understand the new culture and his relation to the people he meets. I certainly have not thrown out all my ideas about sex, but I have had them exercised a little, and I think I understand the place of sexuality in my makeup a little bit better. The novel was challenging and enjoyable for me.

... we faculty members and administrators should be the primary agents of change in our schools.

I certainly do not agree with Ursula LeGuin's beliefs that the universe is some kind of an organism of systems that humanity must learn to live with or adapt to. I also do not agree with her idea that life is made up of paradoxical elements that must be brought into balance like the oriental yin and yang (even if there is a grain of truth in that idea somewhere.) But the strength and insight and novelty of her imagination open up new possibilities for me when I enter her fictional world. They allow me to forget ordinariness for a while and creatively explore new possibilities.

And after awhile, the birch bends over and sets me back down in the old, familiar world God gave us. Then I am ready to start over again on the ever challenging task of teaching that God has given me, celebrating the redemption that imagination brings to an old routine.

If you would like to scour some of the rust off your own or your students' imaginations, you might want to try one of Ursula LeGuin's books, or perhaps one by Arthur C. Clarke or Robert Heinlein or Isaac Asimov or Robert Silverberg or Ray Bradbury or . . . but that is enough to keep you busy for a while. You can expect to have your ideas stretched a bit, and you may even be a little frightened, but good experiences are often a little scary—like getting married, or changing jobs, or even becoming a Christian.



Calvin, Oakdale Start "TAI" Math Program

"Please score my check-out test, Maricha" and "Tigers, let's meet over here to work on mixed fractions" was the kind of classroom talk heard during January at Oakdale Christian School in Grand Rapids, during Calvin College's Interim Term.

Dr. Philip Lucasse of Calvin's Education Department implemented a new program in math developed at Johns Hopkins University. He worked with three Oakdale teachers: Faith Hollander, Louise Price, and Ruth Posthumus; and with three Calvin juniors: Beth Brown, from Erdenheim, PA.; Liz Knor, from Rexdale, ON; and Rich Yzenbaard, from Kalamazoo, MI.

The new program, called "Team-Assisted Individualization" or TAI, uses the advantages of individualization for the highly sequential subject of math; but most importantly, it overcomes drawbacks by incorporating a team framework that ensures help and incentive for slower learners while letting swifter math students move ahead. TAI's structure also involves students in a record-keeping system that frees teachers from most of the clerical detail usually associated with individualized instruction. Materials range all the way from numeration (e.g., fill in the blank: 24, 25, ____, 27) to algebra.

Although the Interim Term is over, Ronald Boss, Oakdale's principal, and the three teachers are pleased by the progress pupils are making and expect to continue the program.

Dr. Lucasse became acquainted with TAI through his work as teacher trainer with the Center for the Organization of Schools at Johns Hopkins.



Philip Lucasse of Calvin College confers with Mrs. Faith Hollander, third-grade teacher at Oakdale Christian School, during January.



" THEY'RE A GOOD TEACHING AID, BUT IF
YOU REALLY WANT TO BE SUCCESSFUL,
LEARN HOW TO FIX ONE! "

BOOKS IN REVIEW



THE BASIS FOR A CHRISTIAN SCHOOL

David B. Cummings

Presbyterian and Reformed
Publishing Co.
Phillipsburg, New Jersey 1982
122 pages, \$3.95

Reviewed by
Leonard George Goss
Acquisitions and Manuscript Editor,
Mott Media Publishing Co.

Parents' decisions on the schooling of their children are among the most important choices they make. Christian parents know well they are to "train up a child in the way he should go . . ." (Prov. 22:6). More and more parents, Christian and non-Christian alike, are concluding that secular public education no longer represents their views; many thousands have chosen to send their children to private Christian schools. The Protestant Christian school movement has become in the last few years the fastest growing educational phenomenon in America. But many still ask: What is the basis for a Christian school?

This volume, published in coop-

eration with the Christian Education Association, is a resource book with answers for the Christian parent and teacher. It contains chapters by David Cummings, editor for CEA, Joseph Bayly, Charles Schauffele, John Whitehead, and Mark Noll.

Joseph Bayly, vice-president of David C. Cook Publishing Co., surveys the reasons that led to his decision to send his four children to a Christian school. The American public educational philosophy has all but totally removed the Christian religion, and now emphasizes common democracy as a spiritual force in place of it. Following in the wake of the increasing paganization and secularization of Western society, there is a vacuum in public education, a system which has been helped by recent judicial decisions to "load the dice" in the schools *against* Christianity and *for* atheism. For Bayly, the contemporary Christian school movement is "an attempt to regain those factors in American education which were lost in the secularized twentieth century." At the bottom of the educational procedures and practices in the Christian school, says Bayly, is the view that each child see all truth from a Christ-centered standpoint and use all of education to the glory of God.

The Christian world-and-life view based on the Bible is explored in two essays. Charles Schauffele, professor of Christian education at Gordon-Conwell Theological Seminary, presents the theme of the child as a total person, the influence upon whom must be in keeping with God's view of life and the world. For Schauffele, the essentially godless program of secular education is no place to so influence a child. The reservoir of biblical morality which in former years influenced public education is now dried up: "Today a new breed of unbeliever has taken the lead in a humanism far more God-denying than John Dewey's."

Schauffele notes that Christian education is not

an appendage of the Christian faith to be promoted by the extreme wings of the Christian spectrum. Christian education comes out of the whole Christian world-and-life view. It sees faith as life.

The implication of this view is that faith has a tangible connection to every component of academic study, from literature to mathematics, and that the Christian school makes a child's world-view more cohesive. "Our children's faith in Christ must issue in a life of faith, a life in which their learning of biology, mathematics, history, social studies, physical education, and the arts is a practice and expression of religious faith."

In the book's third essay, David Cummings expounds the Scriptural teaching that parents, not society and not the state, are responsible and answerable to God for their children. He then ably presents the biblical implications for motivating us to teach our own children: Since the Deuteronomy 29 message is that our children ("your little ones") are members of the covenant community along with their believing parents, then we as Christian parents are involved in a God-ordained contract between ourselves, our children and our God. This contract, in Cummings' view, makes us responsible to guide and shepherd our children at home during the early years, and then through Christian schools which will shepherd the children in the same direction that we as parents take them. Cummings' extended practical suggestions on how to teach your young children at home seems overly indebted to Raymond Moore's practical helps for parents in his book *Schools Can Wait*.

The responsibility of home and school was the intention of the original framers of the United States Constitution, according to constitutional attorney John Whitehead. He argues that Christian instruction in parental schools is our constitutional

right. Whitehead believes that "atheism has been incorporated into the government, and it is attempting to exert its pervasive influence over Christian schools." But even though the original intention of the First Amendment has been distorted by the courts, it "yet provides one of the best defenses against government interference with Christian schools." He cites various cases which have protected important religious and parental freedoms, along with the rights of Christian schools to exist and be free of arbitrary government regulation. Other cases have not gone so well; the extent to which the secular contemporary society has subordinated parental rights to government's province is chilling indeed. For Whitehead, "the ray of hope in hindering the progress toward the government-as-parent is the Christian school."

Mark Noll, associate professor of history and church history, Wheaton College, contributes the final chapter. Here Noll shows that the revival of a true education of youth began with our Protestant forefathers and was a resurgence based upon Christocentric education. Each essential commitment of the Reformation—justification by faith, the priesthood of believers, the ultimate authority of the Bible—led to new ways of looking at personal salvation, the nature of the church, and authority in society. The impact of this new way of looking at life was particularly felt on the theory and practice of education. The conclusion of most Christians was that education only created a privileged, priest-like class of the learned. Since all believers were equal members of a spiritual priesthood, why was education necessary for the Christian led by the Holy Spirit?

But the Reformation leaders made it clear that such thinking was inspired by the Roman Catholics; they themselves did not wish to attack education. One of the things Luther, Melancthon, Zwingli and Bugenhagen all wanted to reform most was education. They wished for children to learn important Christian teaching for a healthy life in society. Luther's work on education, *A Sermon on Keeping Children in School* (1530),

APRIL, 1983

argued simply: No schools, no Christianity. It is in our Reformation roots, writes Noll, that we see the beginning of real Christian intellectual training which is the basis for the Christian school movement, and the basis for the notion that parents have a high obligation to educate their children. The example of the Reformers teaches us in our day to respect education.

This book sharpens the issues of Christian world-view, parent and child relationships, the constitutional rights of parents, and the much-needed reformation on education. Though the quality of the other essays are a cut below Noll's, all the contributions are reflective, sometimes provocative, and most rewarding. In my view, *The Basis For a Christian School* is a valuable resource tool for Christian parents and teachers, and a significant contribution to the apologetic literature on Christian education. ■

EXPLORING THE BIBLE WITH CHILDREN

Dorothy Jean Furnish

Abingdon Press,
Nashville, Tennessee
1975, 174 pp., \$4.95, pb.

Reviewed by
Rick Klooster, Masters student
Calvin College
Grand Rapids, Michigan 49507

Although this book has been available for several years, it deserves attention in these pages because of its recent use as a textbook for training Christian school teachers.

Dorothy Jean Furnish recognizes that any teaching method is built on a philosophical foundation. She has therefore divided *Exploring the Bible with Children* into four sections. They deal with her understanding of the Bible and children, and with teaching methods and models. One would do well to accept her view that perspective is important and

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study the first sections of this book carefully.

The material of the Bible has come down to us through the Jewish oral tradition, according to Furnish. The first books appeared in written form about the time of King David. From these and subsequent writings, "the church has selected (the books of the Bible) as uniquely valuable for Christians." As these writings were used more and more, the church authorized their use as "the standard for inspiration and teaching."

Standardization of the writings has not meant a standardization of their meaning, however. Furnish notes that biblical interpretation has varied through the generations. There can be no definite interpretation because the Bible means different things to different people. The Bible, says Furnish, has unlimited meanings.

The section on children presents a Piagetian view modified by Dr. Furnish's emphasis on changing society. Children belong to a new generation. They are strangers who go into an unknown future. Neither can we know what the Bible ought to mean for them today because not only does the Bible hold different meanings for different individuals, but children lack sufficient mental development to understand our own abstract interpretations.

From these assumptions, Furnish proposes a method of what she calls "teaching biblically." The focus of the method is on teaching style. Because children lack the ability to reason abstractly, and because there are no biblical absolutes, the teacher's task is to provide the vehicle through which the child can discover meanings for his own life. Role-playing, drama, and creative art are some of the appropriate methods presented. If the Bible is thus "brought alive" for children there is the possibility of divine-human encounter through which the Bible can provide meaning for the student's life. At the same time, the child will be learning a method of Bible study which will make it possible for him to find new meanings in the Bible as he enters the unknown future.

Teaching the Bible biblically ought to emphasize a covenantal view of the child and family and present the

Scriptures as the inspired, infallible Word of God. *Exploring the Bible with Children*, however, presents the Bible as a "now event" for the purpose of encounter between God and man. By re-living biblical divine-human encounters the student may occasion a new personal encounter. This emphasis denigrates the Bible to a series of incidents and denies a unified, thematic understanding of the Bible. ■

**MANAGING CHRISTIAN SCHOOLS:
A HANDBOOK FOR ADMINI-
STRATORS, TEACHERS, AND
BOARD MEMBERS**

Philip Elve

CSI Publications, Grand Rapids,
Michigan
1982, Pb., 109 pp.

Reviewed by
Lee Hollaar, Principal
Christian High School
Edmonton, Alberta

This handbook is the result, in full or part, of a CSI study in 1980 to which Dr. Philip Elve gave leadership. The study addressed the cause of a high rate of turnover among Christian school administrators. This handbook was prepared to help create a better understanding of the administrator's task primarily, and also to address the tasks of board members and teachers.

The author has been involved in Christian school administration at elementary and secondary levels for over thirty years. At present Elve is the CSI administrator of the School and Government Relations Department. He holds a doctorate in school administration from the University of Michigan.

Each chapter of the book addresses some facet of school operation and describes possible procedures "which school managers can use to improve the Christian school." A large number of administrative tasks are brought to the table for discussion. Some of these deal with the

board of action, improving the school staff, and managing school finances. The book speaks of some basics of school operation almost to the point of truism, such as "... inability to communicate well is a definite drawback for any administrator." As a discussion starter the book may serve a useful function for interested members of the Christian education community; it is written in an easy to read style.

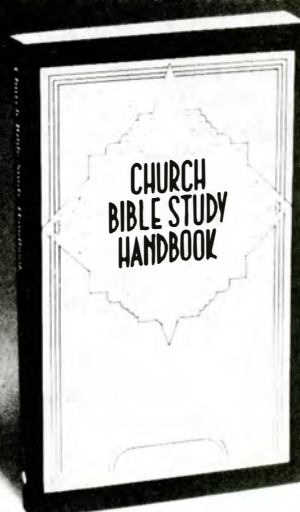
I feel the book suggests that good administration is the result of "good management techniques." It seems to suggest that "better insights" will lead to "smooth operation." Even the word "managing" seems to suggest some manipulation. I feel this does not square with a concept of leadership born out of *service* modeled by Christ. With *service* as the basis for administrative methodology, we avoid the slick models that the world would foist upon us. This does not square with statements such as "a wise administrator does not rest on oars," "if a ship is sinking, he or she abandons the ship before it goes under." Such pragmatic responses are not in harmony with seeking first the Kingdom of God. Service should maximize initiatives from staff, with the service-oriented administrator acting as a facilitator of responsible staff ideas. Or better yet, he will get out of the way on occasion and let the member of the community lead.

In chapter 2, "The Board in Action," some good models of communication are outlined. Again the *technique* is stressed as opposed to a community mutually addressing concerns. The very framework itself is a reflection more of a model of being in subjection to one another out of the love that motivates us.

By citing some studies, Elve gives some insight regarding setting expectations of students. This book will most effectively serve as a first step towards an administrative model which clearly reflects the claims of Christ upon leadership in the Christian school community. With these concerns in mind, administrators would do well to read this book, reflecting on service as opposed to "handling people." How could the Christian education movement have

overlooked for so long an unarticulated and often faulty model of leadership? ■

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. . . and finally . . .

Several years ago I wondered (even worried, I guess) that it would be very difficult to leave the classroom and the functions and tasks related to teaching. CHRISTIANS EDUCATORS JOURNAL is one of those related activities, and here I am, leaving both classroom and CEJ at the same time. And, to my own surprise, the leavetaking is not that hard!

Again God has put to naught my fears. He has lead me to another spot of usefulness, far more challenging than I could have hoped for, in this decade of my life. Indeed, His path leads through the sea . . . though His footprints are not seen.

That's a paraphrased section of one verse of Psalm 77, long my favorite, which is now part of Ray's and my personal stationery.

To explain in detail what the elliptical line has meant to me would require the writing of an autobiography, and that is not the purpose of these few words.

Rather I choose to share with you God's unfailing willingness to lead me through the sea of life, even though I can see no footprints and in spite of my unfailing tendencies to . . .

I have, for example, a tendency to suggest to God answers to my prayers, answers that I have thought out so clearly for Him.

—a tendency to help God with the directions of my life, to sort of nudge Him here and there, you know, because sometimes He moves so slowly.

—a tendency to worry about big matters. And when I am caught up on the big worries, my husband praises me for efficiency and for working ahead on small worries.

—a tendency to lay out far too much work for one day and then berate myself for not finishing it.

—a tendency to despair at the crazy, complex suffering world we live in, sometimes subconsciously assuming (I guess) that if I would only do more . . .

— a tendency to . . .

But as my voyage continues, I learn again and anew that His path leads *through*, not always above, the sea. Again and again I hear that Voice, "My path is in the sea; don't always look for my footprints."

I have stopped providing God with answers.

And so from tendency to testimony: His seaway is the best way. He travels mighty waters and the sea is printless.

Life for me is a magnetic mosaic . . . many bright and many dull-colored pieces. The occasional dull pieces brighten the others. Each piece is being put into its precise place by God, no matter how much I prefer a different design at times. Each piece draws me closer to Him. Each little piece goes with Him through the sea, not because I hang on so well, but because He does.

Two pieces, editorship of CEJ and formal classroom teaching, have been set in place in that mosaic. The sea during the last fifteen years or twenty has been stormy and calm, rough and serene, challenging always. Following printless footsteps, in and through the sanctuary of His sea and under His navigation, has now lead to yet another challenge.

To my successor, Lorna Van Gilst, to the board of CHRISTIAN EDUCATORS JOURNAL, and to the CEJ teachers-readers . . . go forward knowing that though His footprints leave no record on the sea, He is leading all of you, as well as me, through that sea.

Lillian V. Grissen

At An Auto Supply Store

Dorothea Kewley

Buying fog lights for the car, I think of Biblical writings that guide us out of murky and selfish thinking to clear hills beyond the valleys.

Our amber lights are sure to improve the vision of other travelers, too, since one's light shining before others brings them light steady and true.