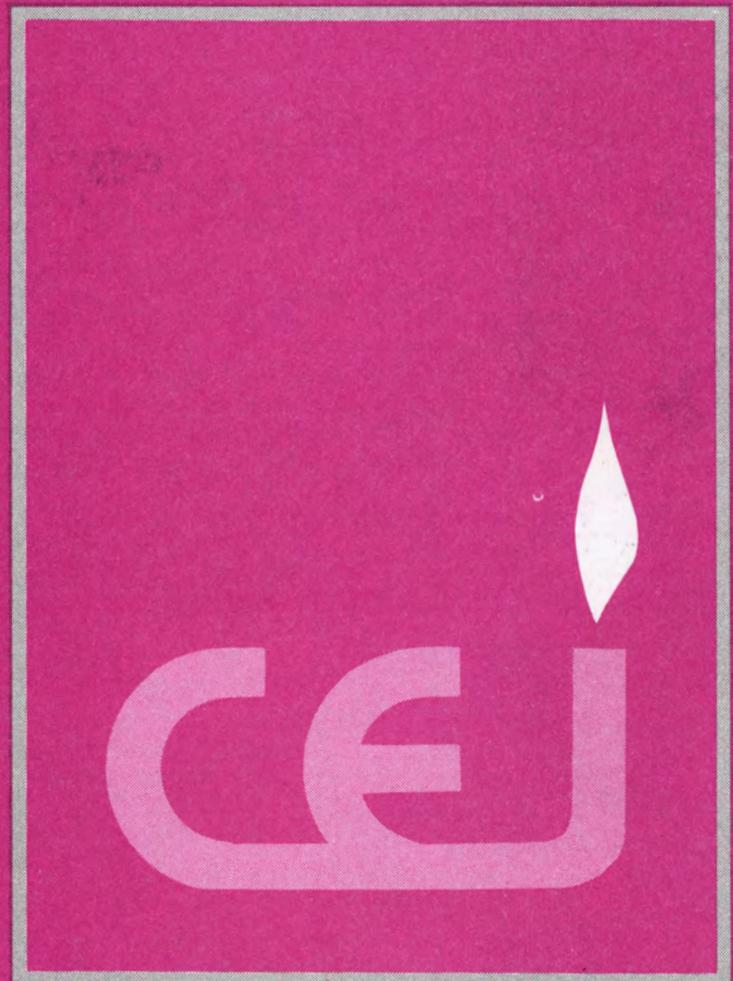


October-November 1983  
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# Christian Educators Journal



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## Editorial

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# Lord, Make Me an Instrument

**A**nticipation and Apprehension are first cousins, and they appear together at almost every milestone in my life. They look remarkably similar, and they guard one another jealously, as if in competition. Perhaps they really do need one another.

Anticipation showed up almost immediately sixteen years ago when I received my first teaching contract. Once I knew I had the job in California, I quickly joined my friends to shout out the news in college-style jubilation. Actually, my celebration was a speechless one—thanks to a well-developed case of laryngitis.

Anticipation helped me make the requested phone call across the time zones to my new principal while Apprehension lurked around the corner, reminding me of my chronic case of phone phobia. Hoarsely I whispered, "I'm signing the contract," before relinquishing the receiver to my spokesperson.

After spending several months with these two cousins, I packed my newly-sewn wardrobe, a few textbooks, and whatever earthly possessions I could squeeze into two suitcases and two boxes. As I boarded the California Zephyr, I noticed that Anticipation and Apprehension had decided to join me for the trip, and together we jostled the 2000 miles over Midwestern prairies and Western mountains to a land of fewer palms and orange groves, but more nuts and grapes, than I had envisioned.

From that point on, more of my expectations began to crumble one by one, but those two cousins appeared frequently. The first Sunday at church a cluster of giggling girls approached me. The bravest among them stepped up to me and announced, "Hi! You're the new teacher, aren't you? You don't know me yet, but from now on you won't forget

me." She was absolutely right!

I was so overwhelmed by such candor that moments later when a dignified older gentleman walked up, shook my hand, and asked me to introduce myself, I did so and then warmly added, "Now it's my turn to ask, who are you?"

"I'm the pastor who just occupied the pulpit," he replied.

"Oh," I stammered weakly. "You look different with a hat on." So much for impressive first impressions.

Although Anticipation and Apprehension still faithfully join me in every new experience, I have learned a few things about handling beginnings since that first venture out of my Midwestern security to not-always-sunny California. I share them with you now because Anticipation and Apprehension have settled in with me once more as I step into the role of managing editor, and I need your understanding and support. Very likely some of you are also undertaking new ventures, so I invite you to review with me several of the lessons experience offers about beginning new tasks.

**T**he first lesson in this study is called "Right Motives." I confess, as a novice teacher I wanted to impress people.

I think I even wanted to impress God a bit, although I knew that was impossible. I believe I gloated a little that I had landed a job desired by others. Somehow, in spite of my Reformed heritage, I had missed the point about being ready to serve. Oh, I worked hard, but I worked so that students, parents, principal, and school board would think I was a worthy choice. I still struggle with motives, but now as I begin a new task, I ask, with St. Francis of Assisi, "Lord, make me an instrument . . . for it is in giving that we receive."

**A** second lesson is entitled "Humble Listening." At various points in my life I have suffered from a unique form of ear trouble. When I was yet a pre-schooler, my mother firmly reminded me that I was no to touch the hot iron while she left to get some clothes hangers. My curiosity, however, compelled me to step boldly forward as soon as she had left the room and place one hand flat against the hot iron. No teacher could have presented a more vivid lesson in listening than I received that day.

Unfortunately, one lesson in listening is rarely enough. Hopefully, life's frequent reminders have taught me to be open to the advice of predecessors, to the comments of critics, and particularly to the purpose of God's calling.

**L**esson three bears the title "Prudent Questioning." I suppose we have all ridden with a driver who prefers to figure out the route himself rather than stop to ask directions. I once watched two young men struggle in a Sierra blizzard with a set of tire chains. They refused the offer for the directions until having tugged and fumbled with frozen fingers for half an hour, even adding chain links in the process. Finally they admitted defeat, swallowed their pride, and asked for directions. In ten minutes they had accomplished the task. While there is something healthy in wanting to try to figure out how to do a task, it is foolish to do so merely out of stubbornness.

**R**isk-taking is the heading of the next study. At times it is necessary to step out and make judgements which others may question. I know that this is a lesson which I must review, for I am not by nature a risk-taker. I prefer to know where I will land before I decide to leap. If I cannot see a map of the course, I prefer to avoid that route. God is teaching me, however, that He controls the map, and He knows how much of it to unfold at a time to keep me traveling the route He has allowed me to take without my worrying about detours, winding mountain passes, and steep ascents. It is my duty now to trust.

That means I will have to discover some procedures through personal experience, for human guides cannot adequately prepare me for every unknown. Either they have not been on exactly the same path or else I cannot fully comprehend their advice. I should not be surprised, then, when I am puzzled by unknowns. Neither should I expect all such experiences to be painless. Those who challenge my ideas can hurt me deeply, but such occasions also provide me opportunities for re-evaluation and tremendous professional as well as spiritual growth. I must be willing to risk disagreement and criticism, provided I have the conviction that my goal is God-directed.

I am reminded, for example, of the media unit I introduced in my eighth grade classes. Several years ago when I began the project, it was met with considerable parental suspicion and even opposition. I was told that "a good English

By listening to parental complaints, I was able, in that instance, to rise above my disappointment and come up with a much-improved parent-supported plan. Sometimes my conclusion is the opposite, however. Sometimes re-evaluation causes me to discard an idea altogether.

**T**he previous lesson must never be presented without the last one, "Forgiveness." In my human condition, I know that I will make mistakes. They are as much a part of the learning process of my adult life as were the hot irons of my childhood. Therefore, when mistakes occur, I must face them, correct them as well as possible, learn from them, and then go on. That applies to the mistakes of others as well as my own. If I pass judgement on others or wallow in my own remorse, I will have lost the sense of forgiveness available to God's children through Christ's blood.

In the months since I first knew that I would be editing this magazine, I have experienced the excitement of Anticipation, of preparation for a new phase of service. But Apprehension has been with me a good deal as well. This particular companion first surfaced the day a large box of manuscripts and policy materials arrived at my door. Apprehension clung to each page like packing material clings to a new toy.

Again and again I have had to brush it off, reminding myself that I can assemble the parts if I have right motives, if

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*While there is something healthy in wanting to try to figure out how to do a task, it is foolish to do so merely out of stubbornness.*

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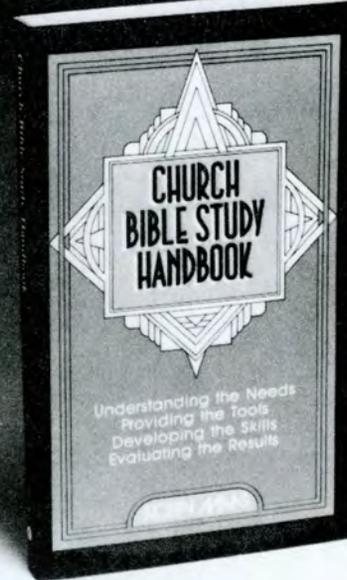
teacher should stick to nouns and verbs and leave the television to parents."

In my disappointment over such reactions, I re-evaluated my unit. Finally I found a way to talk personally with a large number of parents by meeting with them in an extended session on Open House night. By actually showing them specifically what their young people would see and do in class, they became supporters instead of critics. This year the board members have even requested me to continue teaching the media unit.

I listen to those who can help, if I ask wise questions, if I follow God-directed convictions, if I can forgive mistakes of myself and others and go on to complete the task—in Christ's service.

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## Reader Response

Editor:

I found Joel Brouwer's editorial in the April/May CEJ, "Planning for the Future," to be helpful and provocative; it presents clearly an organized way for teachers themselves to contribute to good educational change.

The point Brouwer makes that change in education often comes from pressure from the constituency is true. We teachers then become defensive, guarding our past practices because we ourselves seem to be under attack. What Brouwer proposes is an on-going system of evaluation, proposing, planning, and evaluating. That's right.

I went back to reread the editorial after a prime mover in our constituency came to me, proposing that the school appoint

an advisory committee of parents and teachers whose job it would be to constantly look five and ten years into the future and suggest to the administration and teachers of the school what students would need to know and be able to do to face that world. That the idea surprised me a little is in itself an indication that we teachers look ahead too little.

At the end of Brouwer's editorial, he asks principals to lead the way in systematically providing for change. It will take time, perhaps more than we have, but not to do it will mean more of the same: following fads.

Sincerely,

Daniel R. Vander Ark  
Principal

Holland Christian High School

## GROWTH

Like a plant's occasional  
brown leaves,  
old habits that don't  
contribute to growth  
of beauty in mind and  
emotions  
must be clipped from  
maturing leaves.

Dorothea Kewley

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# Asylum

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## “Curricular and Extracurricular”

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by H.K. Zoeklicht

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**A**t exactly 12:05 on a Thursday in September, the faculty room of Omni Christian High School began to bustle with the daily routine of lunchtime. There was the crinkle of brown paper bags, the aroma of peanut butter and salami, and the whizzing of balled-up waxed paper sailing towards the wastebasket in the northwest corner of the room. Matt De Wit enjoyed the hiss of his pop-top Coke which he had purchased from the battered machine in the hall near the bookstore. Susan Katje offered to trade homemade peanut butter cookies for a handful of potato chips. She said she wanted something salty. But the attention of the group fell on newlywed Bob Den Denker, history teacher.

“Lucy make your lunch, Bob?” came from Bill Silver. “Did you get a good helpmeet there?”

“Nope,” grinned Bob. “I think I married too late. Lucy is one of those liberated women. We signed a contract. The deal is that she makes lunches on Mondays and Wednesdays, and I make ‘em on Tuesdays and Thursdays. On Fridays we’ll fast.”

He paused as he chewed, and then said, “Today is Thursday. That’s why I’ve got a salami sandwich—and Korn Kurls—and an apple.”

“Where is Lucy today?” inquired librarian Katje. “I just saw Rev. Lewis’s wife and she said that she was subbing in Lucy’s English classes today.”

Science teacher Matt De Wit made his suggestion: “I’ll bet she’s all pooped out from the housework, Bob. Or does your contract cover that too?”

Den Denker shook his head and waved his hand negatively. “Nothing

like that. Nothing like that. Lucy just didn’t feel too chipper this morning. She said she felt a little bit weak, maybe a little nauseated. Just a touch of the flu, probably. Some of that going around, you know.”

John Vroom’s eyes narrowed and brightened. He dropped a jelly doughnut momentarily from his lips to inquire, “Does she ask for dill pickles in the middle of the night?”

Before Den Denker could respond to that, Steve Vander Prikkel strode noisily into the faculty room muttering loudly to no one in particular, “We’ve got to do something about that. I am sick and tired of being abused this way.”

“What’s the gripe about this time, Steve?” came from Ren Abbot, coach and English teacher. “Did Petie De Haan put a firecracker in your mailbox last night?”

“I wish that’s all it was,” growled Vander Prikkel. “This is worse. I am sick and tired of being abused by colleagues who ought to know better.”

“Well, get it out. That’s the best therapy. Let’s hear it,” said Ginny Traansma.

“Right,” intoned John Vroom, “but remember that a soft answer turneth away wrath.”

“I will let it out,” retorted the angry biology teacher. “Last Tuesday Mel Summers had the gall to tell me that he missed my biology class—a test, no less—because he attended a yearbook workshop over in Capital City. He said the whole dumb staff spent the whole dumb day there—they all missed all their classes! Well, I told him that wasn’t a good enough reason—and I gave him an unexcused absence and an “F” for the test.”

“So?” inquired Susan Katje with a rising inflection.

“So he took his sob story to Dr. Rip, who just sent me a note saying that I was out of line and that he had approved the

excursion and that Mel’s absence was an excused absence.”

“My, I guess you know where you stand now,” purred Katje; her tongue circled her lips in search for the last remnants of salt from the potato chips.

“Horsefeathers!” roared Vander Prikkel. “I’m going to lower Mel’s grade anyway. I’m just not going to put up with this crap anymore. How am I supposed to teach a kid who doesn’t attend my class? He’s always worried about his grades. Well, he’s got reason now. Maybe Lucy will give him a high grade in yearbook editing or something, but if he wants a high grade in biology he had better get his priorities right.” The biology teacher’s hands and voice shook with agitation.

“But now just a minute, Steve,” broke in Bob Den Denker. “Lucy was just following procedures. She asked Rip for approval. And what about you? Just last spring you took your tennis team out of school for several half days—and some of those kids were in my American History class. I don’t see the difference.”

Vander Prikkel seemed unimpressed. “That was for a tournament, which is quite a different matter. And besides, this was a test these kids missed. Do you know how long it takes me to make up a new test?”

“It is not a different matter,” retorted Den Denker. “How do you know I wasn’t giving a test when your athletes missed my class? You never asked.”

“But this stuff is going on all the time around here,” said Vander Prikkel irrelevantly. “We need to do something about it.”

“Sure we do,” said Ginny Traansma. “We need to stop being selfish. These problems happen all the time. The coaches—and that includes you Steve—think that their sports warrant all kinds of encroachments on other courses. We always have to let kids go for road trips, tournaments, and such. When the de-

bate team goes to Garden City for the big contest—blam—the debaters cut classes. The madrigals really have a superiority complex—they get out of our classes whenever a business luncheon group wants them to.”

“Well, that’s public relations for you,” said De Wit drily. All that stuff is very visible—makes the papers, you know. Who cares whether the kids learn any German or science. State championships? You bet. Top ratings in the choir festival? You bet. Nobody cares if they know who Hitler was.”

“That isn’t really so,” suggested Den Denker. “I’m as jealous of my students’ classtime as anybody, but there is some value in some of these extracurricular activities. It is just too bad that there are conflicts in scheduling. I happen to know that Lucy wants the *Signals* staff to learn something about writing and editing. That’s why she took them to Capital City. But I guess she should have told them not to skip any tests. I understand how Steve feels too. Somehow we have to try to minimize the number of these conflicts and to respect each other’s feelings as colleagues. But I don’t know how to work it out.”

Principal Peter Rip had entered the room. He had been in his office listening to the faculty room discussion over the intercom. “This is a little disturbing,” said the principal. “After all, I did give approval for the trip. I don’t see why Steve should be upset.”

“You don’t see why Steve should be upset?” cried Matt De Wit incredulously. “Whenever a kid misses a class it is tough on a conscientious instructor. The kid wants a good grade. His parents want him to learn. The teacher wants him to learn. Can’t you see that there ought to be some correlation between attending class and learning something? For Pete’s sakes! Why give a rip? Why have school at all? Why not have all field trips and tournaments and excursions?”

“Matt’s right,” put in Bill Silver. “We have got to stop putting all these extracurricular things on a parity with our classes. That’s just bad education. You can’t teach a kid accounting when he’s singing over at the Holiday Inn, or working on yearbook stuff in Capital City. Just because all the other schools do it is no reason for us to go along with it.” He looked at the flustered principal. “I

wish you would just say no to some of these requests.”

Peter Rip licked his lips nervously, grinned weakly, and said, “I think maybe we ought to turn this over to a study committee. I’ll go type up a mandate right away.” And he left the room quickly, as the bell signalled the beginning of the next class.

All the teachers quickly filed out of the faculty room except Bob Den Denker and Ren Abbot. The latter looked around him to make sure that there were no other ears present and said, “By the way, Bob, talking about extracurricular activities, did you know that last spring you and Lucy were the subject of a good deal of talk?”

“About what?”

“Well, rumors were rampant about, maybe, that, uh, maybe you and Lucy had to get married. Some people had you already dismissed for conduct unbecoming a gentleman, and a, uh, Christian school teacher.”

“Are you kidding?” said Den Denker. “How in the world did that get started, I wonder.” And the history teacher went to the telephone to call home.

## POEM OF SUMMER

Sometimes I stand  
in the summer  
watching birds go,  
waiting for the  
autumn;  
and I think as I  
watch them go,  
when will man  
know  
what the birds  
know?

Marion Schoeberlein

# Suit the Word to the Action

by William J. Vande Kopple

*page 14  
now*

**A**s you begin this essay, please slog through the following two quotations:

(1) "The conceptual framework for this evaluation posits a set of determinants of implementation which explains variations in the level of implementation of the Comprehensive Report . . ." (from the National Testing Research Corporation)

(2) "The absence of priorities and other pertinent data had the result of the preclusion of state office determinations as to the effectiveness of the committee's actions in targeting funds to the areas in greatest need of program assistance." (Cited in Rosemary L. Hake and Joseph M. Williams, "Style and Its Consequences: Do As I Do, Not As I Say," *College English*, 1981, 43, 434.)

To the best of my knowledge, these sentences are from materials in the field of education. But prose strikingly similar to these sentences in style is common in many other fields as well. As a result, we call samples of prose that are remarkably similar in style many different things: "businessese," "bureaucratese," "legalese," "medicalese," and other such -eses. Whatever we call such prose, however, we certainly do not comprehend and recall it with ease.

What is the primary source of its difficulty? Some people might think that such prose is difficult primarily because many of its clauses and sentences are long. Others might note that it often includes many polysyllabic words, much jargon, and several verbs in the passive voice. And all such comments would be true to a certain extent. But I suggest that the main source of disease in such prose is its many unwarranted nominalizations.

In the simplest terms, nominalizations are nouns that are derived from or based on verbs or adjectives. Each nominaliza-

tion has an underlying verb or adjective. For example, underlying the nominalization *analysis* is the verb *analyze*, and underlying the nominalization *murkiness* is the adjective *murky*.

**N**ominalizations make prose difficult to read and remember because they frustrate one of the principal strategies we try to use as we read. Psycholinguists have learned that when we process clauses, we try to identify agents, actions, and goals, in that order. This task is easiest if agents are expressed in grammatical subjects, if actions are expressed in grammatical verbs, and if goals are expressed in grammatical objects.

But now consider what happens to agents, actions, and goals in clauses with many nominalizations. Usually the agents, actions, and goals are obscured and smeared across the surfaces of the clauses in orders and forms that make it difficult for us to identify them. Agents are often expressed in prepositional phrases ("The determination of the *principal*") or in modifiers of nouns ("His examination), and sometimes they are deleted ("The decision was made."). Actions are often expressed in the abstract nominalizations ("The *analysis*"), and frequently they require verbs in the passive voice ("The determinations *have been made*"). Finally, goals are often expressed in prepositional phrases ("A review of the *data*") or sometimes are parts of noun compounds ("The *data review*").

With this background, we can better understand the difference between a sentence in what some stylisticians call a verbal style and one in a nominal style. A sentence in verbal style ("The com-

mittee evaluated the materials.") facilitates our search for an agent, action, and goal since the agent is in the grammatical subject ("The committee"), the action is in the grammatical verb ("evaluated"), and the goal is in the grammatical object ("the materials"). We can express essentially the same information in a sentence in nominal style ("The evaluation of the materials was carried out by the committee."). But now the agent is expressed at the end of the sentence in a prepositional phrase ("by the committee"), the action is dissipated in the abstract nominalization ("evaluation"), and the goal is expressed in a prepositional phrase following the nominalization ("of the materials"). Such sentences frustrate one of our important reading strategies to some extent and can confuse us.

At this point it is important to note that not all nominalizations are automatically bad. Some can contribute to pleasing stylistic effects. Some might even be necessary for certain modes of thought. And as Joseph M. Williams shows in *Style, Ten Lessons in Clarity & Grace*, some nominalizations can perform other important functions for us. Some serve as subjects that summarize information from earlier sentences ("This *disagreement* might cause trouble."). Some express what would be the object of their underlying verb ("We misunderstood their *intention*." in contrast to "We misunderstood *what they intended*."). Some can substitute for the *fact that* ("My *refusal*" rather than "The *fact that* I refused."). And some are terms that are used over and over (*abortion*) or that refer to certain important abstractions (*freedom*). In such cases the nominalizations are useful, primarily by saving us words. But if we use a nominalization every seven words or so for purposes other than these, our style can

*period in these*

justifiably be called heavily nominal and probably needs intensive care.

**A**lmost certainly few of us would say that we find a heavily nominal style accessible or pleasurable. Yet it flourishes. We find it in books, memos, mortgages, tax documents, professional journals, legal and government documents, life insurance policies, and many other kinds of texts. Why? This is a difficult question; there are probably many reasons for the proliferation of heavily nominal prose. However, in this essay I would like to focus on only six possible reasons.

1) In the first place, the heavily nominal style has been in print for a long time. As Rosemary L. Hake and Joseph M. Williams point out, "its historical

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*Junior high, high school, and college term papers and examination answers are often much longer than necessary.*

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roots go back to the Inkhorn writers of the sixteenth century, probably before" (Style and Its Consequences, p. 446). Therefore, the style has had many years to gain respectability, perhaps even the prestige, that many people customarily associate with print; it has become almost conventional in certain kinds of texts; and it has characterized some of the models used by novice writers.

2) I blush as I move to the second reason. Over the past few years, Hake and Williams have performed several fascinating experiments. Many high school, college, and university English teachers participated. At one time these teachers graded several essays written in a verbal style. At another time they graded several essays written in a heavily nominal style. The important thing about these procedures was that apart from matters affecting styles, each one of the essays in verbal style was identical to one of the essays in nominal style. That is, the members of such pairs were identical to each other in information, logic, organization, paragraphing, number of sentences, many individual words, and appearance. Thus Hake and Williams could examine the ways in which many evaluators reacted to many essays that differed only in style.

Unfortunately, it is not difficult to

guess how the teachers reacted. They consistently gave the nominal essays significantly higher grades than they gave the verbal essays. Moreover, they praised the nominal essays much more highly. One teacher wrote that a nominal essay showed an "intelligent understanding of the problem" but that the verbal version of the same information was "flippant and without purpose other than criticism." What do Hake and Williams conclude? That although we English teachers claim that we value clear and concise writing and discourage unclear and inflated writing, too many of us are probably "encouraging precisely the stylistic values we claim we reject and discouraging precisely the stylistic values we claim we support" (Style and Its Consequences, p. 438).

3) Another possible reason for the proliferation of the heavily nominal style is

that sentences that are heavily nominal are much longer than verbal versions of the same information. Usually they are about twice as long. And anything that contributes to great length of sentences and discourses seems to be one of our gods. Junior high, high school, and college term papers and examination answers are often much longer than necessary. Some universities have actually been forced to limit the number of pages acceptable in dissertations. And in some casual conversations we can hear slurs about others' "little" books, slurs that miss the point that writers might have done significant things on significant topics in a concise manner.

4) Closely related are the facts that heavily nominal material is difficult to understand and that too many of us frequently regard impenetrable material as profound. I once heard a nationally renowned social scientist chide his students, all of whom were concurrently taking a good writing course, for trying to write as clearly as possible. And the less nominal they made their essays, the more he marked them down. His claim was that if they wrote clearly, they could not succeed professionally. To justify this claim, he said that he was certain that in his own and his colleagues' writing, obscurity passed for profundity.

5) A more important concern, perhaps, is that many nominalizations flourish because they, in conjunction with passive verbs, allow us to mask or delete overt references to agents. Therefore, whenever we have to write about something that makes us uneasy, that embarrasses us, that links us to non-credible things, that makes us feel guilty, or that might make our readers angry, we might resort to a heavily nominal style. For example, it would be easier for me to write to a student that "Your failure was necessary because of your accumulation of ten demerits." than to write "I had to fail you because you accumulated ten demerits." And an employer means "I have decided to fire you immediately." but types on the pink slip "A decision to effect the immediate termination of your employment has been made." In this connection it is troubling to ponder Richard Mitchell's assertion that the more people dissociate themselves from responsibility, the more likely they are to lose their sense of it.

6) Finally, I suspect that some people use a heavily nominal style intentionally to confuse and cheat others. These motives probably lie behind the prose in some mortgages, tax documents, insurance policies, press releases, rental and purchase agreements, and perhaps even grant proposals. It is often the case that readers become confused and frustrated by such texts, give up reading and sign or assent, and face the consequences later.

**I** believe that none of these reasons can justify a heavily nominal style. Moreover, I think that because of the ethical problems that can accompany a heavily nominal style, it should be a primary concern for Christian administrators, teachers, and students. Certainly we, above all people, should avoid using this style intentionally to lengthen passages in hopes of impressing others, to disguise the vacuous as profound, to dissociate ourselves from responsible agency, and to confuse and cheat others.

But I also believe that we who should display the most concern for readers should try to eliminate a heavily nominal style in our own, our colleagues', and our students' expository and persuasive writing, even if we are certain that we have no unethical intentions in using it.

I point to what psycholinguists have discovered about a heavily nominal

style. First, they have found that people process information expressed in a nominal style much more slowly than they process the same information expressed in a verbal style. Second, they have learned that people are confused by and forget information much more easily when it is expressed in a nominal style than when it is expressed in a verbal style. Therefore, I argue that we must resist a heavily nominal style so that we can be better stewards of our readers' time and so that we can be more confident that the way in which they modify their view of the world as a result of our writing will be stable and in accord with the accurate information we convey.

Therefore, if you ever notice someone about to close an essay by writing, "In conclusion, it is the hope of this writer that readers will be moved to the realization that Christians can make an obvious display of their concern for their readers by the avoidance of a style characterized by a heavy concentration of nominalizations" (43 words), please advise him to substitute "To conclude, I hope that readers will realize that Christians can obviously display their concern for their readers by avoiding a heavily nominal style" (24 words).

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William Vande Kopple is Assistant Professor of English at Calvin College in Grand Rapids, Michigan.

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# Thinking Thirteen

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## TRAVELLING BY CHARIOT

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by Ruth Broersma

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There is no Frigate like a Book  
To take us Lands away  
Nor any Coursers like a Page  
Of prancing Poetry—  
This Traverse may the poorest take  
Without oppress of Toll—  
How frugal is the Chariot  
That bears the Human soul.

Emily Dickinson

I don't agree with Emily Dickinson. To my mind, there simply is no substitute for actually travelling to those "lands away." No book can do justice to the smells and sounds of Amsterdam, to the sensations of a Saturday morning market in Iserlohn, to the majesty and loftiness of a cathedral in France, to the excitement and confusion of being in the middle of another language in all its varieties.

At the same time, she's right about the cost. Many people have neither time nor money to go to all the places they might like to visit. Certainly most junior high students do not have the wherewithal. But even the poorest can take the route of books and poetry.

All these and similar ideas were running through my mind as I drove across the German countryside in a rented Ford Escort, feeling very fortunate that my dream of seeing part of Europe was actually coming true.

But how could I take my students along, how instill in them a desire to learn about another culture, how whet their appetites for experience beyond their limited world?

It was only natural to begin to plan a unit of study for English class in which we would explore just such possibilities. There must be, I thought, all kinds of

language arts experiences that would fit right in—language awareness, reading, speaking, listening, writing. As soon as my son took over the driving responsibilities, I began making notes to myself for what kinds of activities to include. After the vacation was over and the school year well underway, I could turn the brainstorm into reality.

My eighth graders were glad to go along, and for several weeks we travelled the world. I brought in bundles of travel brochures from a generous brother-in-law and stacks of travel books from the public library. A local travel agency was happy to provide colorful posters, and our school librarian found a giant-sized map of the world to hang on the wall of the classroom, on which students pinned nametags with a string of yarn to "their" countries.

At the outset everyone wrote letters to foreign consulates asking for information. (Addresses for foreign consulates in the U.S. are available at the public library.) Everyone brought folders in which to keep all the information they collected about the project.

While we waited to see what would come in the mail, we did research on our own in the school library. Some students also became well-acquainted with the travel sections of the local public libraries. We read articles and books for information, and each student selected a book of fiction on which to report, books with settings in foreign countries. We memorized Emily Dickinson's poem together. Each student collected information about a particular area of interest—sports, festivals, language, food, holidays—with a view toward an oral presentation to the class at the end of the project.

What excitement when the mail brought hefty packets! We learned that some consulates are generous and others apparently on a strict budget.

Finally the week came for sharing with

each other what we had learned. The "oral presentations" (a deliberately flexible term to allow for every area of interest and all levels of ability) included everything from Karen's "Have I got a deal for you!" tour of Italy (complete with moustache and fedora) to Chris' fashion show from Mexico (by a fortunate young lady whose family had attended a medical convention there just the month before). Food was a favorite feature (eighth graders love to eat), and we sampled kiwi fruit and oxtail soup from Australia and cheese fondue from Switzerland. Even the more conventional approaches were valuable and interesting—a slide tour of the Philippines, stories from Iceland, words from the Dutch and German languages, poems from Australia. Best of all, they were fun.

I sat in the back of the room enjoying thoroughly my students' enthusiasm for one another's projects and their expressed desires to visit someday the country each had chosen. (Well, not everyone. Jack's enormous supply of materials from the Danish consulate about Greenland did not entice him to go there.)

I realized that we had come a long way toward achieving both kinds of goals that I had set down initially—practice in language arts activities and the broader goals of awareness and appreciation. While practicing all the skills, we had learned something about the diversity of cultures and we had learned that, diverse as we are, we share common human experiences.

I dare to hope that these students will become increasingly interested in the cultures they studied and that many will study foreign languages as soon as they have the opportunity in order to deepen their understanding and increase their ability to communicate in our world community.

Perhaps Emily Dickinson was right after all, or at least hers is a good place to start, for the experience we gained was rich and the vehicle that transported us truly a frugal chariot.

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Ruth Broersma teaches eighth and ninth grade English at Creston-Mayfield Christian School in Grand Rapids, Michigan. We welcome her as the new editor of this column focusing on the junior high grades.

# Opening Classroom Doors

by Jim Rooks

**H**ave you ever thought about how good teachers became good teachers? What was the process that transformed them from inexperienced graduates of a teacher training program to capable, knowledgeable teachers?

I assume this is a valid question because I have never heard anyone argue that the new teacher-graduates emerge from their training as capable, knowledgeable, well-rounded teachers; and I remember articles on these pages that were written in defense of longer practicums for teacher trainees. (Two-year training programs are currently under consideration in Ontario.) Besides, my first year is not so far behind me that I have forgotten the sage advice of seasoned veterans in the summer workshop I attended just prior to my beginning to teach: "Just survive your first year; the name of the game is survival." Or, metaphorically, "You cannot conquer the whole world at once; just do a good basic job and the rest will come."

That was good advice I think. First-year teachers do have a lot to learn yet, but how do they learn to do more than survive? How do they become good teachers? For that matter, how does any teacher continue to improve through the years?

I am sure you are aware that in asking how teachers become better teachers, I have asked a broad question whose answer is very complex and involves the mystery of how we as persons learn and mature. However, I am not proposing to answer the question. My point is, simply, that too often teachers are left on their own after they graduate and have their own classrooms. And generally we do too little in giving teachers assistance

in their growth. I believe that a process I will simply call supervision is one very promising avenue for correcting this neglect.

**S**upervision could be useful at any level of teaching, but for our example let's take Mrs. B., a grade school teacher. She has been teaching for a few years and has a good reputation in the community, but she is frustrated with discussions in her literature and history classes; they never seem to really get going. She has read about techniques for ensuring good discussions and implemented them with moderate success, but she still feels more could be done. So she turns to supervision.

Her first step is to ask her friend and colleague Mrs. N. to be her supervisor.

ly, and she tries to record verbatim the questions that Mrs. B. poses and the responses that the students give. Mrs. N. avoids making any judgements or drawing any conclusions while she is observing. As soon as the lessons conclude, Mrs. N. sits down and, with the aid of the tape recording, consolidates her hastily written notes. These notes serve as the record of what took place during the lesson; they are the raw data to be analyzed for patterns of interaction. Both teachers take a copy home to read over in preparation for a conference a few days later.

At their meeting on Thursday afternoon Mrs. N. gives her analysis of the lesson. She points out certain patterns in the lesson. One pattern is Mrs. B.'s asking questions that require only very short, factual answers. Mrs. B. agrees that this did happen in Monday's lesson

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*"Just survive your first year; the name of the game is survival."*

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Together they go to the principal and arrange for Mrs. N.'s class to be covered for the first hour and a half on Monday morning, allowing her to observe Mrs. B.'s literature and history lessons. The two teachers get together at the end of the week to discuss the lessons that are going to be taught and observed on Monday: What are the aims of the lesson? How does it fit into the unit? What are Mrs. B.'s long range goals? And what is it in particular that she wishes Mrs. N. to pay attention to during the observation?

On Monday morning Mrs. N. comes to Mrs. B.'s class prepared to take notes and record the lesson on tape. Mrs. N. is especially observant of the questions Mrs. B. asks, as agreed upon previous-

and she cites several examples of where the notes show this. The conference continues and one or two more patterns are found and discussed in the light of their effect on students. The conference concludes with a discussion of some ways of changing one pattern which Mrs. B. thinks is alterable and is negatively influencing class discussions.

That is an example of a first step in supervision. It is a rough sketch and there are many variations, but the basic idea of supervision can be seen in it. One teacher invites another to come into her classroom, observe very carefully, and take detailed notes which are examined for a few salient patterns and their implications. It is not just a roundhouse discussion of anything and everything

that happened in the lesson; it is significantly more than that. The supervision has a focus chosen ahead of time by the supervisee, and the post-lesson conference is firmly rooted in the data captured by observation notes and re-cording.

**T**he process of supervision that I have been trying to define is the heart of what Robert Goldhammer calls "clinical supervision." Clinical supervision has been around since the late 60's, and recently it has begun to receive attention as one of the more sophisticated forms of teacher supervision. Begun by Morris Cogan to help teacher trainees at Harvard, it stands in sharp contrast to other forms of teacher improvement schemes whose roots are in the research field. Ned Flanders' Transactional Analysis is an example of these other schemes. His well-known and widely-used scheme employs ten categories, such as teacher lecture, teacher directions, and student-initiated talk. The observer must check one of the ten categories every three seconds to in-

dicating the type of verbal interaction occurring. Following the collection, tabulation, and analysis of the data, the lesson is judged to have been characterized by an indirect or direct teaching style, i.e. discussion or lecture. Flanders' scheme is an example of typical teacher improvement schemes, and these schemes have problems. They all have inherent biases that define what "good" teaching is. (Flanders' scheme equates "good" with indirect.) Such a bias is unacceptable to most teachers and strikes a particularly discordant note with Christian teachers.

Clinical supervision, which I have called "supervision" in this article, avoids that pitfall of inherent bias. It too, of

**A**lthough teacher training is the best way to help you understand the supervisory process, I must be quick to point out that supervision is not a step back to university or college days. It is not in any way a giving up of the teacher's independence, responsibility, and final authority in the classroom. Supervision is inherently collegial; it is not a teacher learner, master-apprentice relationship. It is meant to be a discussion between two colleagues; one has been teaching and the other has been observing, and their careful study of the lesson produces new insights and understanding for both

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*There are many beginning teachers who never get the help they need to become good teachers.*

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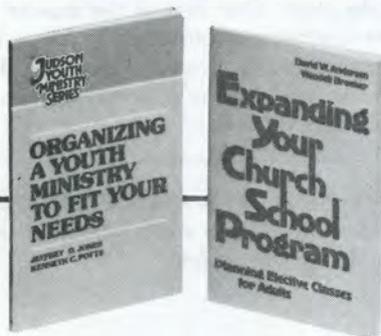
course, has some basic presuppositions, one of which is that human behavior occurs in discernable patterns allowing analysis of teaching to find patterns of teacher behavior. However, clinical supervision does not dictate what good teaching is; that is decided by the teacher and the supervisor in their interpretation of the patterns in light of their goals. Observed patterns are neither inherently good nor bad; they are simply the data: what was done and what was said in the lesson. The teacher and the supervisor are free to give their interpretation of whether a pattern is important or not and whether it is positive or negative. The supervision of Mrs. B., then, is true to the conception of clinical supervision by Cogan, and later, Robert Goldhammer.

It might help you to understand clinical supervision better if you think back to your college or university days. The closest thing to supervision that the majority of us has ever experienced came in our practice teaching. You may have been in the charge of a professor or master teacher who would observe you teaching and would discuss with you what happened in the lesson: What was the objective of the lesson? How successful were the chosen strategies? What could be improved? This kind of analysis is what supervision is like, though an important difference is that your supervisor also had to evaluate and assign a mark. Evaluation is something completely different and better separated from supervision.

of them.

The way I have described supervision, then, makes it obvious that the observations done by principals, department heads, and education committee members are not supervisions; they are evaluations. I suspect very few teachers would credit any of these official observations as having improved their teaching. This is not gratuitous criticism of the work done by these people, but it should be made clear that the foremost purpose of their visits is evaluation, not improvement in teaching. The only similarity between the supervision process and the evaluations done by administrators and others is that both require direct observation of teaching. There the similarity ends.

Supervision and evaluation are different concepts and have different goals, and I stress that the confusion over the two is one factor which works against supervision being seen as a useful tool. Evaluation is done to appraise or objectively analyze the teacher's abilities; supervision is done to help the teacher improve her teaching. Evaluation is necessary for establishing some basis on which to renew contracts for beginning teachers or to offer tenure to more experienced teachers; supervision is voluntary, dependent on the desire of the teacher to ask for help in better understanding her strengths and weaknesses. Evaluation, then, is administrative; supervision is cooperative and collegial.



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**N**ow I would like to make a case for clinical supervision, for I feel it is particularly suited to meet the need of Christian teachers. Why does clinical supervision warrant our attention? Education, with its love for fads, bombards us with new theories and strategies at every turn; so what is it about clinical supervision that makes it worthy of our attention? It is a well-developed and successful way of helping teachers become better teachers and is in harmony with our commonly held vision of Christian teaching in its

ment. It is for all of us who are left alone in the classroom, in what has been called the second most private occupation, that I also make my plea, not for a strictly-regimented program called clinical supervision, but for opening our classrooms to our colleagues and learning to work together. School personnel with responsibility for evaluating teachers must move beyond evaluation to making themselves available and receptive to requests to be collegial supervisors as well as supervisees. What is required is a willingness, from one side, to open classrooms to colleagues, and on the other

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*. . . too often simple, casual evaluations of teaching are made: the desks are neat, the students are quiet, therefore, good teaching is going on.*

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nature and goals. It does not prescribe the concept of what constitutes good teaching. It avoids the unacceptable tenet that teaching is easily observed, defined, and evaluated. Teaching is a complex process, but too often simple, casual evaluations of teaching are made: the desks are neat, the students are quiet, therefore, good teaching is going on.

The first point, then, that good teaching is not prescribed, leads right into the second. The process of clinical supervision fosters the discussion of aims and goals of teaching that is an essential part of the Christian teacher's existence. We do not have all the answers about how and what to teach; we need to struggle together about our teaching. We have communal responsibilities as Christian teachers to work towards a clearly-defined vision of Christian education. We cannot sit back and keep to our own classrooms and expect each teacher to be successful in working out a coherent Christian philosophy of teaching. That must happen together, and clinical supervision is a way of binding that communal struggle; it can serve to encourage teachers to work together in being open to God's leading and to responding in obedience to His revelation.

But I don't want to end this article on an idealistic, oratorical note. There are many beginning teachers who never get the help they need to become good teachers. And there are many experienced teachers who are very dissatisfied with their teaching and have no clear direction that leads out of their predica-

side, to restrain an attempt at comprehensive, objective evaluations. There must be a striving for a sense of collegiality.

How do good teachers become good teachers, and how can we as Christian educators do more to keep growing as educators? One part of the answer lies in committing ourselves to struggling together to improve our teaching. I offer supervision as one way of accomplishing this.

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Jim Rooks teaches at Willowdale Christian School in Toronto and is pursuing further studies in curriculum.

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# How Can We

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Lenore Turkeltaub

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How can we know what the  
future may bring,  
And what we ask for is the  
right thing?  
How can we know whether  
our dreams and our hopes  
Are worth all the darkness  
through which man gropes?

How can we learn before the  
mistakes,  
If the road be slippery which  
man takes?

*synonyms?*

How can we guess at the  
problems untold  
Which after the blunders,  
the answers unfold?

How can we know which  
chasms to leap,  
Or if we would slip and fall  
in too deep?  
How can we act and choose  
the right way  
Which would change our  
lives from night to day?

How can we know without  
pain and great loss?  
Please tell us, oh Mover, the  
all-knowing Source!

# Communication for the Christian School Student

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by Daryl Vander Kooi

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Modern society is becoming increasingly concerned with communication, and the increasing number of articles appearing in magazines such as the *Banner* and the *Christian Home and School* (which dedicated the entire January 1981 issue to communication) is encouraging. However, while the Christian community values the speaking ability of teachers and ministers and has placed a priority on reading and writing for students, I found in my dissertation research that very little time was spent on teaching children to listen, discuss, debate, conduct meetings, and articulate sounds. Other findings indicated that language arts teachers taught various parts of communication, but few taught a complete picture; other teachers such as math, physical education, science, and music teachers believed that they need not be concerned with teaching communication.

Comments from teachers and principals indicated several assumptions which are also maintained by many parents. One assumption is that if a child can hear and can follow directions, that child is listening; the child can listen when he begins school and he gets enough practice to be a good listener as long as he attends to the speaker. A second assumption appears to be that if a child can speak in conversation and can answer questions correctly, then he can communicate. Third, if a child can read and write, then he will learn to speak well. Another assumption is that communication is a natural process; once the child has learned to speak at home and has learned to read and write, he can communicate. Fifth, only children with

the gift of using words imaginatively will become good public speakers. The results of these assumptions, coupled with the previous educational process of parents and teachers, is the equation of communication with reading, writing, and the associated grammar, spelling, and penmanship. Teaching of speech is permitted for some teachers with a special interest in the area or if the course is required by the state or province department of education in the high schools, but this is a "fringe benefit" which will help the naturally-gifted speaker.

However, each of the assumptions is incorrect and fails to yield a complete picture of communication. For example, hearing and following directions does not give a complete picture of what is involved in listening. To define listening as hearing and following commands ig-

speaking well—implies a direct relationship between reading, writing, and speaking. Research does not support that relationship. The only consistent relationship found in my research is that improved listening abilities lead to improved reading and writing abilities. In some elementary schools listening is given more attention than many other parts of the total communication process; however, the amount of time spent and the number of teachers involved in teaching listening are unfortunately low.

Combining the incorrect assumptions found in our communities and schools with the results of my research, one can expect to find deficiencies in the school system. A complete view of communication combined with the integrated teaching of all parts of communication is needed.

Communication is the promotion of meaning in ourselves and others. That meaning is important to all and has value for all. In order to communicate we use many different activities and "representations" such as gestures and

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*Research indicates that the child's efficiency decreases from ninety percent at first grade level to twenty-eight percent at the high school level.*

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nones other important elements of the listening process such as sorting, evaluating, and placing in the memory the other person's ideas. Similarly, many assume that since a child can listen when he starts school, he will improve or retain his level of efficiency because of the practice he receives in class. Research, however, indicates that the child's efficiency decreases from ninety percent at first grade level to twenty-eight percent at the high school level.

Another assumption—if a child learns to read and write well he will learn to

facial expressions, pictures, body movements, sounds, written letters, and words. During the communicating process, we see, hear, smell, and touch; we analyze, evaluate, and argue; we write and produce sounds; we organize, control, persuade, inform, motivate, and pressure; we help, hurt, push, and manipulate. Besides learning to read, to write, to spell, and to use good penmanship and correct grammar, an education designed with a complete communication program should include the following:

1. Listening to gain information,
2. Listening to evaluate another's ideas,
3. Developing a defense for one's position,
4. Conducting meetings in orderly fashion,
5. Expressing one's ideas clearly and confidently,
6. Discussing an issue in a group,
7. Understanding the differences of cultures in communication,
8. Organizing one's ideas well,
9. Using the telephone for emergencies,
10. Analyzing and evaluating television and radio programs,
11. Evaluating advertising in magazines, newspapers,
12. Gaining information from newspapers, radio, and television,
13. Understanding and empathizing with others in the class,
14. Recognizing errors, mistakes, semantic problems in communication with others.

A complete communication program would include various levels of study from the development of the skills to the comprehension of important issues; the evaluation of perspectives, and the application to one's life in all areas: family, classroom, peer group, and business

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*Many teachers maintain that the school day is already so full that they would be forced to neglect other important studies in order to teach group discussion and debate.*

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meeting; newspaper, radio, TV, and telephone. A number of advantages would develop from a shift to a complete communication program. First, though all children have communication abilities, those abilities can be more completely developed. Second, the child's ability to think logically, to analyze, and to solve a problem can be improved by group discussion and debate activities. Third, listening abilities and efficiency can be improved, resulting in better work in other subjects. Fourth, improved skills in speaking and listening will help graduates in their vocations. (Large corporations are presently stating that listening is at or near the top of the list of needed skills for employees.) Fifth, improved analysis and evaluation will help students in their use of newspapers,

magazines, radio, and television. Sixth, improved abilities in communication, especially in speech, will help students' confidence and self-concept. Seventh, the understanding of communication between friends and family can improve interpersonal relations.

Other advantages could be listed, but one must also recognize potential problems to the introduction of a complete communication program: time, training, and complexity. Many teachers maintain that the school day is already so full that they would be forced to neglect other important studies in order to teach group discussion and debate. Others note that they do not have the necessary training to teach speech, debate, and parliamentary procedure. Finally, some teachers believe that communication activities like debate and parliamentary procedure are too complex for elementary students.

While I recognize the potential problems and empathize with the heavy load that teachers have, I maintain that the problems can be resolved by the development of an integrated program. To attain a complete, integrated program for communication we must retain those

parts that already exist, i.e. reading, writing, spelling, penmanship, and language arts. Speech in the form of "show and tell" in the first and second grades, group projects in geography and history, oral book reports, and speeches in junior high English classes are important and must continue. However, these lessons, classes, and activities should be tied to a complete program.

Second, those areas of a complete program which do not already exist can be introduced as short units and/or as integrated objectives with other classes. For example, while the debate format might not be taught in early elementary grades, the teacher can teach the debate activities of developing arguments in defense of an idea or of finding evidence or proof from books. Similarly, a junior

high history teacher could have a class simulate a parliamentary meeting to teach both a history lesson and the process by which laws are passed in congressional committees. By developing a complete list of communication objectives for each grade level and by using appropriate communication activities in all classes, the complete program could be attained with few additions. The additions would include introductory lessons on parliamentary procedure. The overall curriculum would also need lessons for evaluation of the communication activity, such as a discussion of how well the group solved the problem. The introductory and evaluative sessions are likely to be the places of greatest discomfort for teachers who feel inadequately trained to teach communication.

The difficulty of teacher preparation is important and real. A teacher should not be teaching public address and evaluating speeches without the necessary training, but solutions are possible. First, workshops can be developed to help teachers in evaluating speeches, introducing a debate procedure, or evaluating television programming. Second, the various objectives and activities can be distributed throughout the grade levels and teaching staff to make use of teacher training. For example, if the history teacher is knowledgeable about parliamentary procedure, then he or she introduces, uses, and evaluates that activity, while the music teacher teaches listening for appreciation and detail. The implementation of a complete communication program utilizes integrated, planned objectives and current teacher abilities.

Many people are recognizing the need for the teaching of communication in the school system, and many are recognizing the errors in past assumptions and practices. It is time to develop and implement a complete communication program in our Christian schools so that our students and graduates can perform their roles in life well and can complete their responsibilities in society.

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Dr. Daryl Vander Kooi is Professor of Communication at Dordt College, Sioux Center, Iowa.

# Christ-Centered Basics for Christian Schools

by David Miller

**C**hristian school teachers and administrators will be increasingly challenged by government agencies and the courts to demonstrate their right to exist as separate educational entities from public schools. To do this requires that those involved in Christian education become even more reliant on the clear guidelines God has provided in His Word. These guidelines provide Christian educators with basic principles covering every aspect of teaching and administering a Christian school, including a deep well of resources for specific situations.

**Q** On what basis do Christians consider their schools fundamentally different from public schools?

**A** Matthew 18:20 states clearly that "... where two or three are gathered in my name, there am I in the midst of them." There can be no mistaking what this means to a Christian gathering.

**Q** Are classrooms in Christian schools actually different from those in public schools in the day-to-day activities common to schooling?

**A** Yes. Christians believe that the Christian school classroom represents the body of Christ in microcosm. On the basis of I Corinthians 12 (especially vs. 12-27) Christians believe that the teacher stands as Christ's representative and head of the class in the same sense that father is head of the home, pastor is head of the congregation, and Christ is head of the Church.

**Q** But even recognizing all this, is teaching really any different in Christian schools than in public schools?

**A** It must be different. God requires Christian teachers to follow guidelines and principles as laid down in the Bible. The following principles apply to teaching in a Christian school:

I. *God is the master teacher.*

Psalm 32:8 . . . I will teach thee in the way that thou shalt go.

Isaiah 2:3 And all thy children shall be taught of the Lord.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance

. . .

II. *Christians rely on the Holy Spirit to help with both teaching and learning.*

I Cor. 2:13 . . . not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth . . .

II Tim. 2:7 . . . and the Lord will give thee understanding in all things.

III. *Christian teaching is evangelical.*

Col. 1:28 . . . and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

IV. *Christian students are responsible to God to work at learning.*

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.

Proverbs 4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding.

Proverbs 4:20 My son, attend unto my words; incline thine ear unto my sayings.

See also Proverbs 5:12-13

In fact, God has even provided guidelines for lesson planning so that Christian classroom teachers can stay within Christian principles while teaching their subjects. The following will serve as examples.

*Teach God's ways.*

Psalm 24:4 Show me thy way, O Lord; Teach me thy paths.

Psalm 27:11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

*Teach God's laws.*

Psalm 119:26 . . . teach me thy statutes. This is repeated in verses 64, 68, 124, and 135.

Psalm 119:66 Teach me good judgment and knowledge.

*Teach God's choices.*

Psalm 119:10 . . . O let me not wander from thy commandments.

Psalm 119:108 . . . teach me thy judgments.

*Teach to do God's will.*

Psalm 119:43 . . . for I have hoped in thy judgments.

Psalm 119:43 So shall I keep thy law continually . . .

Psalm 119:45 For I walk at liberty: for I will seek thy precepts.

See also Psalm 119:46, 47, 48.

continued on page 22

**Q** How do Christian teachers answer the claim by public school personnel that it is the church that teaches the soul, and the public school teaches the mind?

**A** This is a Scriptural impossibility. An examination of the Bible easily reveals that mind and soul (spirit) fulfill the same functions. This can be seen in Genesis 2:7, Ephesians 2:3, Psalm 51:10, Acts 2:43, Isaiah 11:12 and 26:9, and many other texts. The point is that from a scriptural position, there is clear evidence that the mind parallels the soul in function. In other words, from a human standpoint mind, and from a theological standpoint soul, do exactly the same thing. Teaching the mind and teaching the soul are absolutely inseparable activities. One cannot teach one without teaching the other.

**Q** Aside from the obvious requirement that teachers in Christian schools be saved people, does Scripture require even more differences in Christian teachers?

**A** Absolutely! For instance, Christian teachers must:

1. Have a Scriptural attitude toward students.  
Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Christ Jesus.  
Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.
2. Be mature.  
James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.  
Eph. 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine . . .
3. Be self-controlled (Spirit controlled).  
James 1:19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.
4. Be accountable.

Col. 1:28 emphasizes our being responsible to teach every person with whom we have an opportunity, the truths we have received.

5. Be constructively critical.  
Eph. 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearer.
6. Demand respect.  
I Tim. 5:1 Rebuke not an elder . . .  
I Pet. 5:5 Likewise, ye younger, submit yourselves unto the elder.
7. Be confident.  
II Tim. 1:7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.  
Titus 1:15 Unto the pure, all things are pure . . .
8. Be persistent in teaching and correcting.  
Gal. 6:9-10 And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially them who are of the household of faith.  
Other texts include II Thess. 3:15 and I Tim. 1:13.
9. Demonstrate kindness in class and out of class.  
Eph. 4:31-32 Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.  
I Pet. 3:8-9 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: But contrariwise blessing . . .  
Similar thoughts are also expressed in Eph. 4:2, Col. 4:6, Gal. 6:2, and I Thess. 2:7.

**Q** What about teacher preparation? Are Christian teachers to be trained differently?

**A** Christian teachers are to have more training than public school teachers. This is because they must learn from the world,

Eph. 6:11 Put on the *whole* armour of God, that ye may be able to stand against the wiles of the devil.

Acts 7:22 And Moses was learned in all the wisdom of the Egyptians . . .

II Cor. 2:11 Lest Satan should get an advantage of us: For we are not ignorant of his devices.

while at the same time staying within the principles God has provided.

Jer. 10:2 Thus saith the Lord. Learn not the way of the heathen . . .

II Tim. 3:7 Ever learning, and never able to come to the knowledge of *the* truth.

And finally, Christian teachers and administrators know that God expects us to be models of Christian maturity for our students, as Christ is example for all Christians.

John 13:15 For I have given you an example, that ye should do as I have done to you.

I Thess. 1:6-7 And ye become followers of us, and of the Lord . . . so that ye were an ensample to all that believe in Macedonia and Achaia.

II Thess. 3:9 and I Tim. 4:12 have similar thoughts.

Titus 2:7 In all things showing thyself a pattern of good works . . .

Christian schools, then, must not only be different in regard to standards and behavior, but more fundamentally different in terms of the foundation upon which the school is established and the scriptural principles and limitations within which it must function. Christian educators must continue to do all within their power to strengthen the clear separation between public and Christian education.

Dr. David Miller is Associate Professor of Psychology at Liberty Baptist College in Lynchburg, Virginia.

# A TEACHER'S JOURNAL: Reflections on an Appalachian Experience Part II



Beth Van Rees

by Nancy L. Schut

**A**gain I reflect upon the \*Annville students, wondering if my values and philosophies made any difference in their lives. Will the talents they possess ever be developed or will their hopes and dreams vanish like so many snowflakes in a winter wind?

Collectively, the students were a seething caldron of hurt. They hurt for themselves. They hurt for each other. They all had open, raw wounds which had been inflicted most often by their families, but also by broken relationships with friends whom they dared to love. Most of them equated sex with love and, consequently, jumped from one sexual relationship to another, only to increase their feelings of hurt and rejection.

Rodney MacLish, one of Annville's enigmas, was either coming down from a weekend drunken spree, or was in a marijuana-induced fog. His parents were divorced—his mother a hopeless alcoholic whom he seldom saw. He lived with his father in a shack without running water, and without heat except from the fireplace. In the winter, they left a pail of water by the fire, hoping it wouldn't freeze. It usually did. Rodney would come to school before anyone else so he could take a shower in the gym. When Rodney was a freshman, he was reading on such an advanced level that the math and science teachers were unable to keep up with him. In his senior year, his achievements were due largely to his excellent memory. The only course he was interested in was English. In this he excelled. He read everything I could find for him and he wrote poetry constantly. His favorite authors were Hermann Hesse, Kurt Vonnegut, and Graham Greene. He wanted to attend college to become a professor of English, but the empty thrills of smoking pot and getting drunk dragged him down. He also knew that his mental capacity was not as great as it once had been and the thought depressed him; but he was hooked. He knew there had to be more meaning in life than his avowed atheism taught, but he could not find that meaning. He rejected Christianity and yet was fascinated by it; he was turning his back

on Christ and running backward. His poetry reflects his search for meaning:

#### A FABLE

When I was young and full of hope  
I dreamed of living in a land where  
people smiled and cared and could  
be honest with each other.

But so far all I've found is shallowness,  
I'm moving through a land where  
people hide behind masks.

No one really seems to care who they  
hurt.

They play games running like mindless  
rats.

I realize I have a long way to go on  
my journey, but I shall continue, not  
because I am driven, but because I  
don't like the answer in the end.  
Will you go with me?

#### DAD

I guess I cause you pain  
but you agree with me

We have our differences but

A long-hair crazy boy  
and a short-hair sensible man  
don't usually bring to mind  
compatibility.

I know you look better than any other

I want to make you proud.

**L**inda, a young girl of fifteen, had multiple emotional problems resulting from horrible family problems and many beatings. Her father had died when she was five, leaving her mother to raise fourteen children in the slums of Covington. With her mother working long hours in a bar, family structure collapsed and each person became responsible for himself. Linda turned to drugs and her gang-member friends and was expelled from each school she attended. When the beatings from her mother got too bad, Linda would run away. When she felt cornered, all semblance of humanity left her, and Linda became a wild animal, fighting for survival.

Linda eventually ran away from Annville, too, only to call my husband and me a month later, looking for a home. She lived with us for about three months. She attempted to go straight but eventually was dragged down by her drugged friends from Covington. When she left Annville, the psychologist she

had been seeing gave her two years to live. He predicted she would either be killed by some drug-induced street accident or would commit suicide.

**A**nother interesting student at Annville was Lynn. A freshman from northern Minnesota, she came from a completely different background than many of the other students. Her parents were educated; her father worked for a correctional institution nearby, and her mother was a medical technician. They seemed able to solve everyone else's problems, but their daughter had them baffled. Lynn lied so much she believed her own lies; the line between truth and fiction completely disappeared for her. She stole anything from anyone, often forgetting that she had done so. She would steal clothes and jewelry from a student and a few days later wear the items openly. When the dorm mother confronted her with accusations, she willingly gave back all the items, as if it were of little consequence. She told improbable tales about visiting the North Pole with her father and traveling by dog sled to Alaska. Much of her behavior was an attempt to get attention from everyone on campus and ultimately from her parents, whom she felt had rejected her. She was deeply hurt when she discovered that her family had taken in a foster daughter the same age as she. Starved for love, Lynn started to fantasize about a young volunteer working for the maintenance department. She had a date or two with him and soon started spreading a rumor that they were going to be married and that she was pregnant. She had been a model of good behavior before, but now she started sneaking out of the dorm at night, getting drunk, and not returning until morning. Lynn probably calculated all her misbehavior carefully to get the results she wanted. She was soon expelled and sent home. Her parents could no longer ignore her.

While Lynn was at Annville, she wrote poetry constantly. Nearly every day I would find a poem lying on my desk, signed "Anonymous"; she never quite dared to sign her name. Her poems give a glimpse of her inner self—one craving love and acceptance. She was a spokesperson for all Annville students.

\*Annville Institute, a boarding school in eastern Kentucky for troubled teenagers, was operated by the Reformed Church in America from 1910 until 1978, when the ministry was discontinued for lack of funds. (See CEJ, April, 1983).

Little areas on the wall  
where broken old men  
had started checking off each day  
of their  
undesirable lives, as endless time  
in their horrible tombs stood still  
for them.  
Broken men . . .  
like me.  
The date of the first day,  
and the next,  
and the next . . .  
Then you could see where they lost  
count of the date,  
and made marks on the wall  
just to keep track.  
On and on through the endless years  
of endless  
agony and horror,  
sobbing and despair,  
Always alone, broken.  
Lonely and dying within.  
Then marks would get  
weaker  
and weaker  
and just trail off  
into an unmarked prison grave,  
or an insane asylum.  
alone . . .  
all alone.

My family suffered to give me  
everything,  
let me do everything.  
But what have I done to thank them?  
Instead of loving them,  
I sent them a demon of hate on a  
cold wind.  
Even now, they still love me.

I am here because two people were  
in love.  
Their love put them through a living  
hell.  
Their love was pure and simple.  
But the devil has impregnated the  
embryo with his own seed.

---

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My parents tried to raise a Christian  
family.  
They have done so.  
But I realized too late that I was  
a rebel of love.  
They gave so much.  
Why, God?  
Why did you allow me to put them  
Through such damnation?  
I realize how much I love them.  
Only now do I realize how much pain  
I have put them through.  
They have forgiven me  
because they love me  
because I have finally found myself.  
Now that I am beginning to find myself  
I can love the ones who conceived  
in love.

I love you.  
I really do.  
I'm so sorry.  
Don't ever forget,  
I love you.

your daughter

**A**nother poetry writer was  
Stacy. Stacy's parents  
lived about a mile from  
Annville's campus, but  
Stacy lived in the dorm  
and rarely went home. She craved love  
and acceptance, and since she did not  
find it at home she looked for it in  
various sexual relationships, which only  
left her with a bad reputation. Her rela-  
tionships were meaningless and shallow;  
she was used by many and hurt repeat-  
edly. Stacy smoked pot frequently and  
experimented with speed. Her moods  
swung constantly from a giddy "high" to  
thoughts of suicide.

What happened to these students  
when Annville closed its doors? They  
did not have the resources or ability to  
go elsewhere. Many simply retreated  
back into the hills to carry on life as they  
knew it, a life laced with poverty, deg-  
radation, disease, superstition, empti-  
ness, and hopelessness. Many opted for  
marriage, some as young as fifteen years  
old. To rear their children as they were  
reared? Probably.

Linda, the fifteen-year-old girl who  
had been repeatedly beaten by her  
mother, had become like a daughter to  
me. By the time she was seventeen, she  
had had two abortions, and recently she  
gave birth to a baby girl. Linda is now  
twenty. Will the pattern repeat itself?

Lynn, the girl who stole from her  
roommates and wrote poetry, is current-  
ly in jail. Another desperate student  
wrote recently:

Hope,

I had it once  
but now it is gone.  
Maybe someday I'll get it back  
When I again think it's there.  
Maybe. Someday.

Annville Institute is empty. Windows  
are blank. The staff has re-located. No  
chatter or laughter echoes from the emp-  
ty halls of Annville. Dead leaves flit  
aimlessly about its walls, mirroring  
teenagers whose lives have no purpose.  
The Institute has died, the storm has  
abated, but there is a rainbow of hope.

A recent letter from Stacy informed  
me that Rodney, after spending a year  
guzzling cheap whiskey and smoking pot,  
has started college. Stacy herself has  
moved to another state to start nurses'  
training.

I was wrong; it was not all in vain.

---

Nancy L. Schut presently teaches high  
school completion and parenting skills to  
young single mothers in the Zero-To-Five  
Department of Social Services in Ottawa  
County, Michigan.

*odd  
layout*

# Idea Bank



## HANDWRITING

by William Hendricks

**GOAL:** To provide handwriting practice for pupils who need drill to master the forms of some difficult letters.

**MATERIALS:** A chalkboard area, a wet sponge, chalk, eraser.

**PROCEDURE:** Select a corner area of your chalkboard that can be set aside for handwriting practice by one or two pupils at a time.

Use the sponge to wash the selected area. While the chalkboard is wet, write the letters to be practiced on the chalkboard.

First write the complete letter a few times; then use dotted lines and finally provide lines indicating the starting points only.

When the chalkboard dries, allow pupils to practice on it by tracing over the letters you have written as models and drill in the practice space for mastery.

They can erase their practice writing which was done on the board while it was dry, but the letters you wrote while the board was wet will remain and can be used over and over again. A quick sponging will again clear the board for a new set of practice letters.

Since many handwriting materials do not provide enough drill for letter mastery, this strategy allows the teacher to provide the drill needed in a time-efficient way.

This same "wet-board" strategy may be used for map outlines, sentence diagrams, math equations, or other lessons when a given form is used and re-used.

William Hendricks is in the Education Department, Calvin College, Grand Rapids, Michigan.

# A Greater Responsibility

---

by Lori Kort

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**W**hen I hire a carpenter to add on to my house, or a plumber to fix my sink, I want him to be qualified and efficient and to charge a reasonable price. I don't ask about his religious beliefs. But when I look for a book to read, I am concerned about whether its writer has Christian values. This does not mean that the artist's faith is more important than that of a physical laborer. The carpenter's work is certainly affected by his faith, but this will not make a difference to my house. For the artist, though, Christianity makes a difference both in his creative work and to those who observe (listen to, read) his works. For this reason, the Christian artist is faced with a greater responsibility as he does his work.

The Christian realizes that Christ is Lord of all creation. Therefore, in whatever work the Christian is involved, whether it be art or manual labor, he is working for Christ. If he works joyfully, God finds pleasure in his work. If he creates a thing of beauty, it is an offering of beauty to God. If he strives to produce a work of the best quality, he is striving to produce that quality for God. Thus, as the Christian works, he seeks to glorify his Creator in that work. To do this, the Christian artist (specifically now the Christian writer) must attempt to produce works of the best quality aesthetically. Form and style are important in his work. As Francis Schaeffer says, "an art work can be a doxology in itself" (*Art in the Bible*, p. 10).

This is not to say that the Christian novelist writes only "nice" innocent stories portraying no sin in any form. Such writing is not an honest portrayal of reality. Sin *is* present in the world and should be dealt with openly. The Chris-

tian works with beauty and joy, but he also works with sorrow and pain because of those aspects of our lives still not subjected to Christ's rule. To present evil without grace and to present good without evil are equally inaccurate descriptions of our world. The Christian writer must acknowledge the goodness of creation, its fallenness, and God's restoring grace as he writes his books.

So far, the Christian writer and the Christian carpenter share a common goal—the glorification of God through their work. But the writer has yet another responsibility. His books, written to the praise of God, and to the sorrow for sin, will be read by many people. Thus it is also the Christian writer's responsibility to edify his readers—that is, to deepen their awareness of and sensitivity to evil as well as to the good and beautiful. For, although one may read for aesthetic enjoyment, he is affected by his reading on a moral level as well.

Each Christian is involved in God's work of restoration of His good creation. Each Christian works to bring his own area of life more completely under the Lordship of Christ. He seeks to use his work to the enlargement and strengthening of the Kingdom. Therefore, the Christian writer writes in a way that will help his readers learn, grow, and gain in understanding truth. That is the Christian artist's responsibility. Now, how is this responsibility to affect his work?

What sets the Christian painter, musician, or writer apart from the non-Christian is not first of all his subject matter. Hymns, tracts, and stained glass church windows are certainly within the realm of Christian art. But the Christian artist is not limited to specifically "religious" work. He is free to present every aspect of life, both good and evil, in his work. The Christian is not bound by laws and regulations requiring him to avoid some aspects of life and culture and allowing him to portray only a

limited part of his world. He does not exist in a middle road between a good God and a bad world. Christ has filled that gap and resolved that tension already. "If the Son, therefore, shall make you free, you shall be free indeed," says John in Chapter 8, verse 34. The Christian is set free to use every aspect of creation and culture and to strike out against evil in every aspect. In fact, he is not only free but *called* to do exactly that. For the Christian artist, then, any subject is legitimate material. As Paul states it, "For me all things are lawful . . ." (I Cor. 10:23). Thus, while some literature is very specifically "Christian," most literature cannot be easily distinguished by its subject matter, especially by the casual reader. The difference comes not so much on the surface as in the underlying theme of the work.

Paul does not stop with "all things are lawful . . ." He goes on to say that although the Christian is free to enjoy, be involved in, and use every aspect of culture and creation, ". . . not all things are expedient . . . not all things edify." Freedom, then, involves choice. As the Christian writer chooses what to write about, he makes those choices that will both glorify God and edify his readers. As he writes, the Christian is called to "do the truth," presenting an accurate picture of reality, making a point that will not lead the reader astray but will increase his understanding and maturity. His work must, like the carpenter's, be excellent in God's sight. But for the writer this also involves having a positive effect on his audience on a spiritual level. It is here that the Christian artist bears the greater responsibility.

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Lori Kort is a senior in the education program at Calvin College, Grand Rapids, Michigan.



Doug Pesto

# Lend an Ear

---

Lillian DeBoer

---

Are you list'ning to me?  
Do you hear what I'm saying?  
Or are you just looking  
In my direction?

What if I have something  
Very important to say?  
Does it really matter  
If I have feelings?

What if I need your help?  
Would you re'lize I need you?  
Or would you forget that  
I even exist?

I hope you understand  
That sometimes I feel ignored...  
That makes me feel useless...  
**YOU DIDN'T HEAR ME!**

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# Book Reviews

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Donald Oppewal, editor

## Teaching And Learning

By Ronald P. Chadwick.

### Teaching and Learning: An Integrated Approach to Christian Education

by Ronald P. Chadwick

Fleming H. Revell Company,  
Old Tappan, New Jersey, 1982  
224 pp. \$14.95

Reviewed by  
William Hoogland,  
Langley Christian School,  
Langley, B.C.

For various reasons the Christian day school movement has experienced a substantial increase during the past decade in the number of schools and students. Along with this growth has come a diversity of philosophical approaches to Christian education. Chadwick, a professor at the Grand Rapids (Michigan) Baptist Seminary, suggests the "lack of singular purpose or consistent philosophy" has led to a "crisis" in Christian education (p. 171). Through an analysis of Biblical references to teaching and learning, the author formulates a Christian philosophy of education which he hopes will give new direction to the Christian educational movement.

Based on the Pauline model of teaching, as exemplified in the epistles to the

Romans and Ephesians, the author concludes that education cannot consist only of content or only of process. It must include both. There must be "impression and then expression, nourishing and then exercising" (p. 27). The student educated in the Christian school must act on the knowledge he has gained and his actions must be a reflection of a living faith in Christ. Successful Christian education, argues the author, occurs when the learner grows, develops, and experiences change.

In implementing the goals of Christian education, Chadwick urges an integrated approach to teaching and learning. By integration he refers to the relationship between the curriculum and the Bible. Rejected as inadequate is secular education with an added course in Bible study or other such "chocolate coating of Christianity" (p. 54). Integrated Christian education relates the Bible to every area of learning. The secular and the religious cannot exist as separate entities in education or in any area of life.

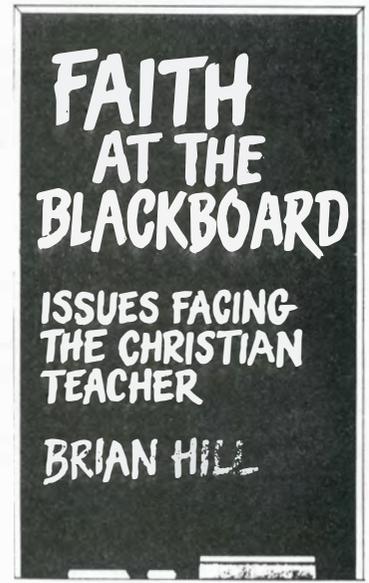
Integrating God's Word with curriculum requires an understanding of both areas. To this end, the author provides a basic outline of systematic theology as well as a description of disciplinary structure. The book's value would have been enhanced, however, if a concrete example of the integration of theology and discipline had been provided.

Of considerable value is the author's extensive compilation of Biblical terms which represent specific aspects of teaching and learning. For example, *lamath* is identified as the word most frequently used in the Old Testament to express the idea of teaching or learning. *Lamath*, notes Chadwick, implies more than just the accumulation of knowledge. Implicit is an application of knowledge to life. In all, twenty-five words are identified, eleven in the Old Testament, fourteen in the New Testament. Definitions and scriptural references for each word are provided in Appendix B.

Of limited use to educators are chapters seven and eight. These chapters deal

only incidentally with education in the Christian day school. Chapter seven discusses the function and organization of the Church. Chapter eight is concerned primarily with the Church's tasks of evangelization and edification. Although the concerns of the Church are the concerns of all Christians, including them in this book appears awkward and inappropriate.

TEACHING AND LEARNING has both strengths and limitations. Educators looking for Biblical directives in designing a Christian philosophy of education will find this book helpful. Educators looking for concrete examples of integrating the Bible with curriculum will be disappointed.



### Faith at the Blackboard: Issues Facing the Christian Teacher

by Brian V. Hill

Eerdmans, Grand Rapids, Michigan  
1982, 143 pp., \$8.75 pb.

Reviewed by Robert W. Bruinsma  
Assistant Professor of Education  
The King's College  
Edmonton, Alberta

The term "Philosophy of Education" has a formidable ring to it and so, many of us not trained in this discipline tend to shy away from it fearing that we may get lost in deep and abstract matters beyond our ordinary ken. And yet there is nothing quite so necessary and practical as good philosophy.

Brian Hill's book, though not bearing the word "philosophy" in its title, is, in fact, a most clear and concise exposition of some of the central questions in the philosophy of education. Any teachers willing to take the (pleasant) trouble of grappling with the issues that Hill elucidates will be amply rewarded with clearer insight into the day-to-day business of their vocation.

Hill is a Christian, and the book is written primarily for Christian teachers (and teachers-to-be) but it does not presuppose that Christian teachers will necessarily be found only in Christian schools. In Chapter 4 Hill asks, "Should I really be teaching in a Christian school?" His exploration of whether there is a clear biblical mandate for the establishment of "Christian" schools is refreshingly free of polemics and bias. The Reformed view (which supports the affirmative response to this question) receives both appreciation and fair criticism. The escapist motivation at the back of the phenomenal growth in private Christian schooling in North America is clearly but fairly exposed and, in all cases, the Bible is used carefully as a corrective to any doctrinaire leanings on this issue.

Other questions raised and explored by Hill include the following:

\*Should education be compulsory?

\*How can a Christian teacher balance the importance of knowledge with the importance of the learner?

\*Should religion be taught in the public schools, and, if so, how?

\*How can a community and its schools effectively interact?

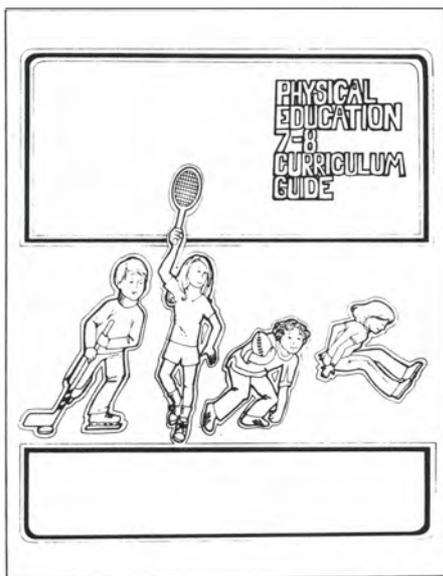
\*What rights have Christian teachers in a public (or Christian) school to reveal and promote their religious beliefs?

\*Is there a distinctive "Christian" style of teaching?

In addressing these questions Hill touches on fundamental issues relating to both the theory and practice of schooling. Issues addressed include the need to make distinctions between nurture and schooling, the tension between child-centered and curriculum-centered pedagogy, the dangers of indoctrination, the behaviouristic roots of the A.C.E.

model of schooling, the role of personal commitment in teaching, and the relationship of Christian reconciliation to teaching and learning.

This is a lot to be dealing with in 143 pages! Yet Hill writes with refreshing clarity in this cogent and well-reasoned book. Though educators steeped in the Reformed tradition may not have all their convictions confirmed by Hill, there can be no doubt that he is deeply committed to an obedient listening to Scripture on these central issues of faith and education. As such he deserves a careful hearing from all faithful Christians who care about teaching and learning.



## Physical Education 7-8 Curriculum Guide

by Marvin A. Zuidema

Christian Schools International,  
Grand Rapids, Michigan.  
1979, 349 pp., price \$17.50 pb.

Reviewed by

Jack Boersma,  
Abbotsford Christian High School,  
Abbotsford, British Columbia.

Aware of the need for an aid to classroom teachers, Marvin A. Zuidema shows how a Christian perspective on physical education might be used in secondary schools, but in this book he and the other contributors concentrate on grades 7 and 8. This is Zuidema's fifth book in a series on physical education in Christian schools. This series provides a comprehensive and useful guide for the intended grades, plus offering continu-

ing curriculum models through grade 12.

Classroom teachers in 7 and 8 and physical education teachers frequently want a guide to both specific goals and general content. This guide supplies the educator with that help through a variety of resource material divided into three main sections: development of health fitness, education for sports, and suggestions for intramural and inter-school programs.

In the outlined master curriculum plan for secondary school physical education programs, two things need to be noted. One is the inclusion of a separate health fitness unit after every sports unit and an extended curriculum with its contract program. This emphasis on health fitness is an important feature of the book. The goal is to help students take responsibility for their own physical fitness and health as part of their service to God.

James Timmer wrote the health fitness unit with emphasis on six core components: cardiorespiratory endurance, flexibility, muscular fitness, nutrition, body composition, and malpractice in health fitness. Timmer develops these components into unit plans which include teaching and learning options of classroom sessions, laboratory activities, exercise sessions, and contract programs. Timmer's health fitness unit is both impressive and valuable. Teachers should thoroughly understand each component before they begin teaching the unit.

It must be remembered that the curriculum suggested is a model and teachers should adapt each unit to local needs and conditions. The flexible model allows the teacher to select sport units best suited to his students' needs and interests.

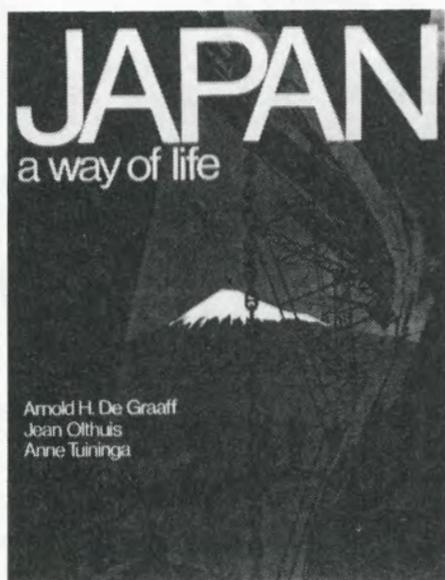
Section Two of the guide contains a series of 13 sports units from which teachers may select. Included are two well-developed units on gymnastics and creative movement. The units in Section Two were written by several authors who center their material around three dimensions of learning: background information, skill development activities, rules and strategy. Each activity ends with a four-week (three classes per week) model teaching unit. Many teachers will find this model, with its progression of fixing and diversifying skills, a valuable resource in their planning. Additional useful material includes evaluation guides for skill, knowledge, and decisional learning.

While the guide is intended primarily for teachers, coaches and athletic directors also can gain valuable insights by

reading the material in Section Three on intramurals, sports clubs, and interscholastic athletics.

Suggestions for involving students in intramural activity are given with a positive emphasis on participation and competition. This emphasis continues in the chapters on interscholastic athletics. The goals focused on in the athletic program for Christian schools encourage those involved to evaluate the perspective and practices of their programs.

The lessons and experiences suggested in the book are consistent with the goals of Christian education. This book provides a very solid educational experience for teachers planning their physical education programs in Christian schools.



## Japan: A Way of Life

by Arnold H. DeGraaff,  
Jean Olthuis, and Anne  
Tuininga

Joy in Learning Curriculum  
Development and Training Center.  
Toronto, Canada. 1980, 324 pp.

Reviewed by  
Ula Shibazaki, teacher (art), Christian  
Academy in Japan, Tokyo, Japan.

Many books have been published concerning Japan's geography and economy. Such books tend to give readers a distorted or superficial picture of the culture, and they have the danger of inviting prejudice and stereotypes about Japan. But this book, *Japan: A Way of Life*, does not highlight beautiful Mount Fuji or Japanese industry. Written by

Christian authors, the book notes the facts of Japan as a land of God's creation. It gives a *whole* view of Japan, the unity of the way of a people which is rooted in their religious vision of life.

For integral unity in education, the book gives information on geography and physical features of Japan, on the family, cultural values based on religious beliefs, and the arts of Japan. The authors encourage teachers to use this book to lead, to guide, and to set the stage for learning, carefully nurturing a new insight, allowing a student time to absorb and make up his or her mind about a new discovery.

This volume not only introduces Japan in a written form but also contains individual and group activities in which students become involved in their own learning. The study of Japan proceeds through activities such as reading, writing, research, painting, drama, charting and graphing, class discussion, bulletin board displays, map work, constructions, film viewing, murals, and cooking. These activities help students gain a better understanding of Japan because of the exercises involving them in Japanese customs. It also provides the situation to respond to student questions, such as why people live the way they do.

This book, *Japan: A Way of Life*, with facts and suggestions for various activities offers understanding of Japan as a whole. Thus, readers will be able to understand all creation and all human activity in the light of God's word.

# THE BULLETIN BOARD

Dorothea Kewley

Speech is the bulletin board of the mind.  
Verbally tacking up notices planned,  
carelessly some that we never would wish,  
we reveal our grammar and our character.  
Those who speak thoughtfully are wise, and give  
the impression of an orderly mind worth notice.