December 1986 - January 1987, Volume 26, Number 2

Christian Educators Journal

Is Ours a

I was stumped the day my Laotian eighth grader pulled a can of Coors out of his lunch sack. I didn't know quite how to handle beer in the Christian school classroom, but I knew that it was time for a bit of cross-cultural education.

In recent years many of us who teach have experienced the benefits and the challenges of teaching students from distant cultures. "Red and yellow, black and white" have moved out of the mission song to gather in our classrooms. Have we welcomed them and learned from them?

The writers in this issue discuss basically three ways to expose our youth to other cultures: by first-hand experience, by the experience of others, and by research. Besides looking at various ways to expand international awareness, we should also consider why such understanding is important.

First-hand experience continues to be the best teacher, although perhaps not the most comfortable one. Grand Rapids kindergarten teacher Anne Vander Woude wouldn't give up her year in Northern Ireland for anything, but she could not have anticipated the challenges she would face by bringing her American ideas into a deeply-ingrained Irish culture. What has Anne gained by her Irish experience? An awareness, first of all, that the community of believers unites people of vast cultural and religious differences. Furthermore, she has gained an appreciation for a group of people who struggle to establish a Christian school in spite of local opposition. In addition, she can now share with her American students her increased knowledge of language, wildlife, games, food, customs, and worship. She enables her present students to see that Christianity exists in more than just their own culture.

Only a small percentage of Christian school teachers get the opportunity to spend a year or more living within another culture, but some can study or travel or teach in summer programs. *(See ad for ELIC opportunities elsewhere in this issue)* Others can assist with student exchange arrangements and thus benefit students of their own communities by placing them in a foreign country or by bringing foreign students into their own schools. Refugee students, adoptees, and immigrants from foreign countries provide opportunities for teachers to focus at least a day or two on a special culture. When she has Korean students, Anne Vander Woude teaches her class at Sylvan Christian School to write a few Korean words. She also discusses the differences in emotional responses, foods, and religious customs of other cultures represented in her class so as to overcome the tendency to stereotype.

a World in Touch?

As distance diminishes, responsibility grows.

SUPPOSE, however, that year after year you teach a class of strictly Caucasian middle-class students. How can you encourage such students to become internationally aware?

First, tap the resources in your own community. Find people who travel, whether for business or pleasure. Often you can persuade them to share slides, souvenirs, and stories with your class. Missionaries are eager to expose students to their particular area of service; before their visit, clarify that you would like them to focus on day-to-day experiences which show similarities as well as contrasts in cultures so that students develop a sense of eagerness to accept people from various backgrounds. Set up a system of correspondence with foreign penpals. My own students eagerly await the bundle of letters from their Australian penpals, and they work diligently to write accurate responses and questions about life "down under." Meanwhile, they collect foreign stamps and learn about the cost of overseas mail.

Not everyone can attend world fairs or travelogues, but nearly everyone has access to literature on foreign countries. Teacher resource catalogues list scores of videotapes, posters, songs, recipes, and folklore scripts. Surely all of us can expose our students to the life of other cultures.

But why all this emphasis on exposing Christian school students to international cultures? Aren't we busy enough studying our own culture? Is cross-cultural education another fad?

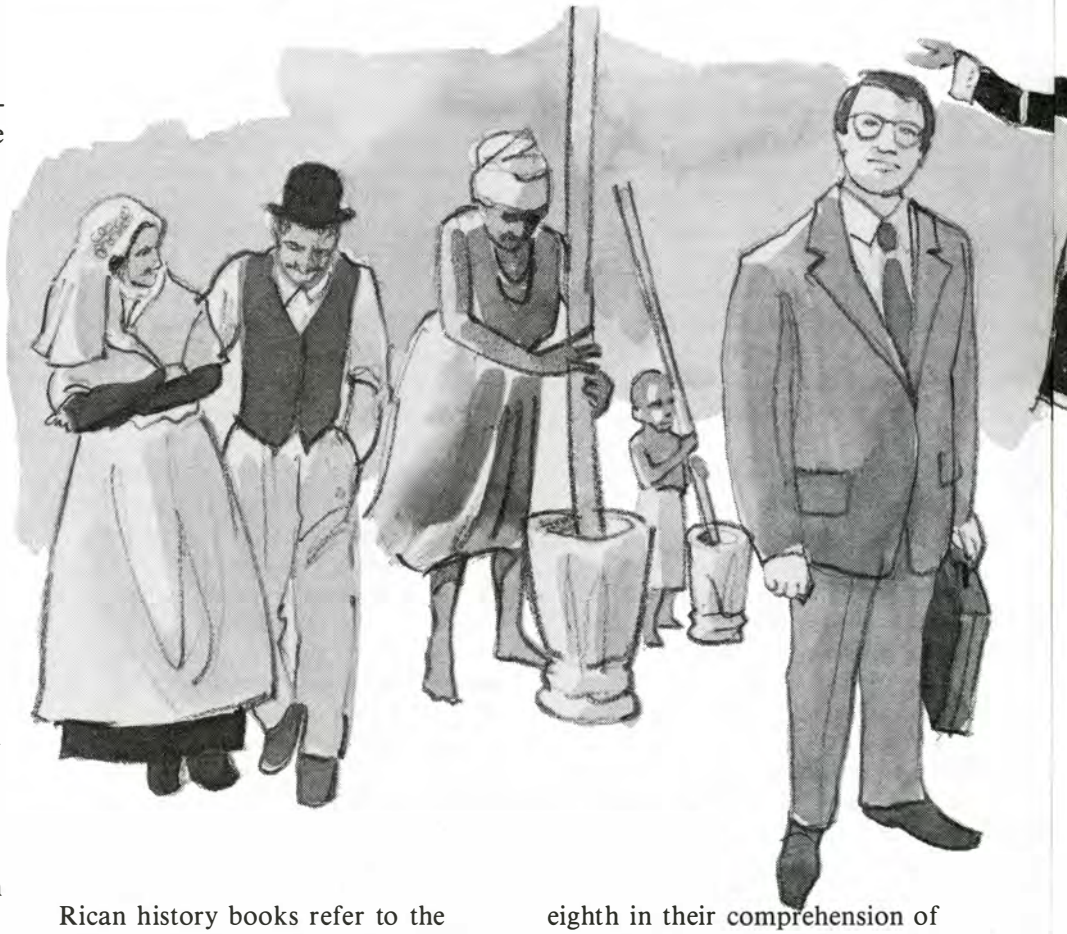
Expo 86 theme "World in Motion, World in Touch" gives us a strong indication that isolationism is a mode of the past. Not only will many of our students become world travelers, but many will find service or production employment in foreign countries.

Furthermore, we can expect to see continually greater influence between cultures, well beyond the typical realm of automobiles and camera equipment. As distance diminishes, responsibility grows. We must do more than merely read newspaper accounts of Irish and South African strife. We must help our students vicariously experience the dilemmas of other nations' conflicts lest students try to provide simplistic answers to age-old problems. We must curtail the use of ethnic jokes and stereotypes. We must help our students open their hearts and minds to their Southeast Asian peers who struggle to support non-English speaking parents in homes where rice and children abound. We must avoid the urge to impose North American customs on those who move to our continent; instead let us appreciate the uniqueness of each culture.

As we and our students reach out to people from many cultures, let us demonstrate that we are eager not to exploit them for what we can gain, but to extend the hand of fellowship for what we can give.

LVG

On the Need for a More



INTERNATIONALIZING the curriculum" is a "buzz" phrase used frequently in educational circles today. Whenever I hear this phrase, I think of a friend who taught English with me when I was in Peru. She spoke four languages fluently and demonstrated a real knowledge of Peruvian culture. She was always tolerant of different cultures and values, and she could discuss world issues with clarity and sensitivity.

My colleague had been born north of the Arctic Circle in Finland in a sparsely settled region and had had received her primary education in a one-room schoolhouse, not unlike the ones that dotted the prairies of Iowa fifty years ago. I asked her once how she came to be such a cosmopolitan person when she had been reared in such an isolated place. She answered that she had had a marvelous teacher in that one-room school. The students had days when they spoke only English, or Russian, or German. They produced plays from all over the world and practiced music from many different countries. They read literature of many different cultures. In short, in the isolated, frozen tundra of Finland, they had used an internationalized curriculum before it was even fashionable.

Since I have started teaching high school, one of my goals has been to have my students one day say of my classroom: "The world passed through that room."

I know from experience how much our students need to broaden their perspectives. Several years ago when we studied Puerto Rico in Spanish I, we discussed the Jones Act of 1917. I mentioned that while our history books say that the United States granted American citizenship to Puerto Ricans, Puerto Rican history books refer to the grant as the imposition of American citizenship. One of my more intelligent students exclaimed, "Well, the dirty, ungrateful rats." In the discussion that followed, I realized that nearly everyone in the class agreed with him. It was simply impossible for them to understand the Puerto Rican point of view.

Due to mass communication and easy transportation, we have become a global community. Yet, many of us do not think of the consequences of our actions beyond our own neighborhood. In an age when humanity has the capacity to self-destruct, it has become imperative that we learn to take the global view. But it seems that our schools have not kept up with the challenge. In a UNESCO study of 30,000 students (ages 10-14) in nine countries, American students ranked eighth in their comprehension of foreign cultures (Fred Hechinger, THE NEW YORK TIMES, March 13, 1979). The President's Commission on Foreign Language and International Studies, in its report, STRENGTH THROUGH WISDOM, came to this sobering conclusion: "Nothing less is at issue than the nation's security. At a time when the resurgent forces of nationalism and of ethnic and linguistic consciousness so directly affect global realities, the United States requires far more reliable capacities to communicate with its allies, analyze the behavior of potential adversaries, and earn the trust and sympathies of the uncommitted. Yet there is a widening gap between these needs and the American competence to understand and deal successfully with other people in a world of flux."

Worldwide Education

BETTY LOTTERMAN

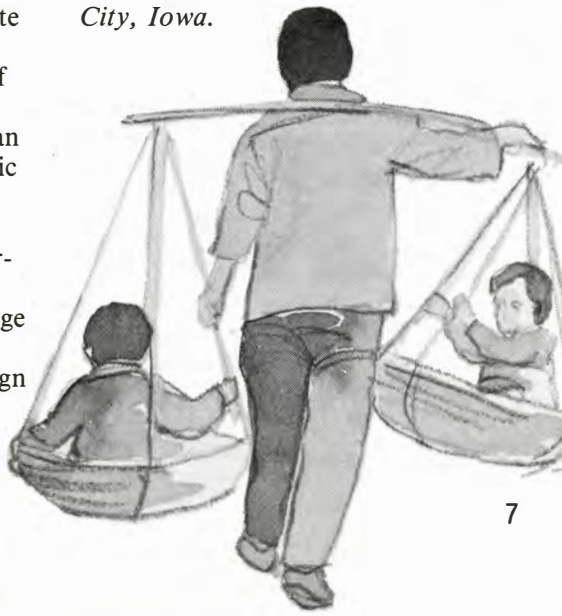
PAUL STOUB

AS Christian educators we have to set higher goals for internationalizing our curriculum than those set by the President's Commission. We believe that God's image is found in every human being: in the black in South Africa, in the native American, in the Eskimo in Canada, and in the Afghan tribesman. Every image of God deserves to be treated with respect. Christ himself set our goal—to communicate his Gospel to every culture and in every language on earth. How can we take that seriously if we do not even know about those cultures? We also must teach our students to examine our nation's foreign policy with different standards than those of our secular politicians. They may think it right to support terrorists and would-be assassins, saying that this support serves our national interest. But we Christians will not be deceived by such tactics. We know that God's concern is not for national interest, but for human interest. We have a different vision of the world.

Whether we live in ethnically diverse urban areas or isolated rural areas, we can take steps to internationalize our schools. We can invite foreign speakers, watch foreign films, sing songs from a variety of cultures, and read literature from many countries. As teachers we can work to give our students authentic cross-cultural experiences. If our area includes families of diverse ethnic backgrounds, how about arranging a home stay right in our own community? We can encourage teacher exchanges and student exchanges. Last year we had a foreign exchange student from Brazil. We not only enjoyed her as a friend, but she, in turn, greatly enriched our understanding of Latin America. One day she came to my Spanish II class to talk about the differences and similarities between Spanish and Portuguese. During the course of her conversation one of my students said, "So you mean, you're just normal people over there like we're normal people over here." I knew that my attempt to broaden their understanding of other cultures had been successful. Hosting a foreign exchange student is an excellent way for any family in the community to contribute to their school's program. Teachers can be on the lookout for scholarship programs that enable students to travel abroad. As they return to our classrooms, we teachers can tap this source of first-hand information on the cultures they have visited.

Because the world and everyone on it is the Lord's, we cannot escape our responsibility to give our youth a worldwide education. Nothing less than the Lord's interest is at stake. ■

Betty Lotterman is a graduate student in Hispanic linguistics at the University of Minnesota. She formerly taught Spanish at Unity Christian High School in Orange City, Iowa.



Ethnocentricism in the Television Age

RICH BISHOP

WHILE recently boarding a flight from Memphis to Oklahoma City I had one of those embarrassing experiences that is humorous only in retrospect. My assigned seat was already taken by an elderly Hispanic woman who did not speak English. As a dozen or more seated passengers listened, and as the line of boarding passengers behind me lengthened, I struggled to communicate with her using remnants of high school Spanish. Then the flight attendant began barking from the front of the plane about the "gentleman" (me) who should "please take his seat." Now apparently angry, the Spanish passenger started shaking her ticket-clenched fist and shouting at the flight attendant. At that point I had one of those rare revelatory moments: I read the seat number written in airline-red on her ticket cover and headed for it. Within two seconds I was slouched in the "proper" seat two rows away.

As I hid my face with a dog-eared flight magazine, my mind reenacted the scene in various versions. The best one had me conversing fluently with the Spanish acquaintance about Latin-American literature as I escorted her gallantly to her assigned seat. My mind has since repressed the worst version, although I think it had something to do with my being sent to a Mexican jail for accosting a diplomat.

If I'm at all typical of North Americans, our cross-cultural experiences are often filled with anxiety. To put it differently, I believe that many of us view another culture as a problem rather than as an opportunity, typically as a bane instead of a blessing. And I lay the blame for this state of affairs in no small measure on television.

Except for some PBS and CBC productions, American television programming is remarkably

ethnocentric. Although the technology occasionally transports us to other continents, life on the tube is largely framed by the familiar contours of Hollywood entertainment—the situation comedy, action series, soap opera, detective program, and so forth. In fact, it appears that television ratings are directly related to the familiarity of shows; novel series are more likely to fail than to succeed.

METAPHORICALLY speaking, we run our lives like we watch television, selecting the most comfortable and predictable experiences. Certainly travel is more efficient on interstate highways, but nearly all of them steer us around rather than through the various communities and cultures that constitute the United States and Canada. Surely the food will be served quickly at McDonalds, but we are unlikely to meet or converse with any of the locals in a fast-food eatery. Today it's possible to traverse most of this land without really experiencing much of its cultural diversity. We can hop along the highways from Holiday Inn to Best Western, stimulated only by the car radio and the view out the windshield.

I've known college students who have never used public transportation; they've always traveled alone or with friends in the privacy and comfort of their own vehicles. Others have never talked personally with anyone of another race. Should it surprise us that such students know little about other cultures? Or that they turn first to a relative for a job after graduation?

ALL of this leads me to the rather simple point that in the television age we should not be surprised that our students and their parents gravitate toward the immediate and the familiar rather than the distant and unknown. For all of its mythologized potential to transport us instantaneously via satellites around the globe, the tube by and large stimulates in us the desire for more of the same popular and predictable fare. If we think of multi-cultural education broadly as instructing all students about life across space and through time, television has been a poor teacher.

This is especially a North American phenomenon. Europeans, for example, have a far greater interest in and even a thirst for information about other peoples and nations; European broadcasting and newspapers contain far more international news and features. And I believe that media in the States are more ethnocentric than those in Canada. It seems that in nations where television is the dominant medium of mass communication the citizens are more likely to see themselves at the center of the universe and to care less about who lives on the periphery.

To make matters worse, when the lens of television does focus on other cultures it typically distorts and stereotypes them. Probably the best example is the western's portrayal of the American Indian, but other examples abound. In a book on *The TV Arab,* Jack Shaheen concluded that "television is full of Arab baddies—billionaires, bombers, and belly dancers." Now such images are disseminated throughout much of Europe, Africa, and Central and South America by American producers who are able to sell their shows to other nations for less than such nations could produce their own programs.

In the television age, multicultural education is especially risky because students are drawn to the here and now and uninterested in the far away and long ago. We will be tempted to make the study of other cultures more predictable and entertaining, to make it more like television programming.

Can television have a role in authentic education about other cultures? Perhaps. The major difficulty is the lack of adequate curricular materials. Except for the typical anthropological films, some of which are excellent, visual materials are scarce. Most of the PBS productions are rather high brow and probably useful only in secondary education. Hanns Johst once said, "When I hear the word 'culture' I slip back the safety catch of my revolver." The CBC is not nearly so elitist, especially on radio, but neither are its programs particularly suitable for use in elementary schools. Commercial television's documentaries and especially its docudramas may be of some help, but they nearly always stress entertainment over instruction.

Television is not a quick route for developing multi-cultural experiences and sensitivities among students. As historian Daniel Boorstin once said of commercials, television accepts us as we are and makes us even more so. Unfortunately, the tube typically reduces the variety of ways that mankind has responded to God's creation to a few hackneyed Hollywood expressions. ■

Quentin J. Schultze is professor of communication arts and sciences at Calvin College in Grand Rapids, Michigan.

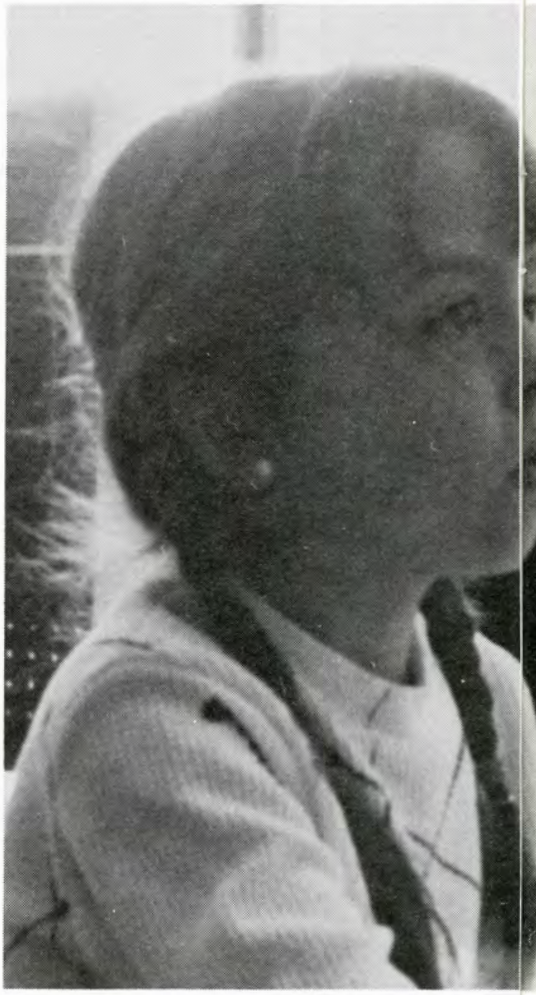
The Potter's House

ONE of the advantages of living in a growing urban area is the richness found in the diversity of cultures among city dwellers. The Potter's House has begun to taste the richness that a multi-cultural student body can offer.

The Potter's House is an alternative Christian school in a multicultural setting on Grand Rapids Southwest side. We are in a neighborhood that is in transition. Part of it is a target area for federal grants since the majority of households are relegated to low-income status. Locked in by poverty, many of these families have no choice regarding their children's education. Often the families most desiring Christian education can least afford it.

Designed as a neighborhood school, the basic purpose of The Potter's House is to provide solid Christian education for a broad range of children who might not normally attend a Christian school. At The Potter's House we have a sliding scale tuition policy that is based on income. This policy "blessed" us with a broad social and ethnic diversity within our student body. We presently have approximately 140 students: 70 percent come from lower income families, 30 percent are Hispanic or black, and 80 percent are either from Christian denominations other than the supporting Christian Reformed Churches or have no church affiliation.

The Potter's House might seem like a strange name for a Christian school. Yet from the moment the name was suggested we knew that it conveyed exactly the vision that God had given us. As God the Potter was pictured shaping and molding the clay in Jeremiah 18, so we hoped that The Potter's House would be a place where neighborhood children would be truly



shaped and molded by God's Word and Spirit regardless of income, culture, or denomination.

The roots of The Potter's House go back to 1975 when we, a small group of suburban Christian men and women, felt the Lord was calling us to move into the Roosevelt Park area. Since the demographics of the neighborhood were not too pleasant (population of 1,750 households, 39 percent turnover rate of occupancy every two years, 13 percent unoccupied), we were able to purchase several well-kept homes for $6,500 to $13,000. Idealistic and naive, we began to involve ourselves in our area by fixing

Molds Lives

JOHN BOOY

up our homes, joining the neighborhood association, inviting our

neighbors over for dinner, and even singing weekly with a local evangelist at a nearby gas station.

Although we had hoped to become involved in adult evangelism, the Lord dramatically opened up doors so that a ministry to children developed. It began in one of our homes, and the children dubbed it, "Kid Power." For two hours every Tuesday, children would come and enjoy a nutritious meal, singing, a Bible lesson, and a craft or activity. When the crowd of children grew to 75 in one house, Kid Power spilled over into two and then three houses until finally a building was purchased on Grandville Avenue to house the program. Soon the new building was also too small to accomodate the crowds of over 150 children weekly, so it became necessary to use the local church as well.

As we worked with our neighborhood children in Kid Power from 1976 to 1980, we were struck by their many needs. Many of the fifth and sixth graders could barely read. One of the local public schools' reading scores were ranked third lowest in the state. The students were being yelled at by teachers, beaten up by other students at school, and passed on from year to year regardless of progress. Their home lives were also strained. Divorce, single parents, abuse, incest, murder, rape, drunkenness, drugs, and finance problems were frequent topics. We knew two hours of Kid Power a week could not make much of an impact compared to what these children were experiencing during the rest of the week.

Since many of us were teachers, we began to envision and design a school that would make a difference in these children's lives. It would have small class size and would emphasize personalized learning as well as a family atmosphere. Classes would use multi-age grouping to facilitate working with and learning from each other. We chose a language experience strategy with stories dictated by the children instead of basal reading that had little relevance for these children. Beginning readers would dictate their own stories to the teacher or an older student. We would then write these stories on chart paper to become the reading material for the child, part of a *Language-Experience Approach* to reading which takes into consideration each child's special vocabulary and

dialect. Few text books would be used. Instead, teachers would develop integrated units. The units would often involve the whole school and emphasize hands-on discovery learning and field trip experiences. The school would be Christ-centered, and a distinct Christian philosophy would be integrated into the curriculum. The teachers would start each day with group prayer. The students would meet several times a week for family worship. Teachers would present the way of salvation in class and emphasize discipleship, stewardship, and decision-making. Tuition would be based on income. Parents would be required to pay what they could. Also, parents would be required to volunteer at the school on a regular basis as tutors, aides, janitors, and secretaries. We would also provide educational opportunities for parents on topics such as budgeting and encouraging children to read. In order to insure that the vision and ministry of the school would remain constant, the school would have a self-perpetuating board that would consist of 33 percent elected parents.

There were many obstacles to actually opening the school. Most problems fell into two categories: fire marshal approval for a site and finances. Through much prayer each hurdle was passed. In 1981, Nellene Duimstra, a Christian School teacher for 15 years, and Mark Van Zanten, a Grand Rapids public school teacher, left their jobs to teach twelve urban children in the basement of Grandville Avenue Christian Reformed Church.

Sacrifice on the part of many people kept the school going through the first five years. Duimstra and Van Zanten took only enough salary to get social security credit ($1,400) for much of the first five years. They were supported by other area Christians. The board and parents worked countless hours as secretaries, janitors, maintenance people, and fundraisers. An extremely supportive number of people on our mailing list and a group of area businessmen donated funds to purchase a building and cover the remaining operating costs. God blessed us tremendously, and our needs were always met. This past February for the first time we were able to begin paying all of our teaching staff a full salary.

As in most schools, we still have problems and far-reaching goals. We would like more minority staff members that share our vision and teaching philosophy. We would like our parents to strive for an equal involvement. We continually need to find new areas of revenue to finance the school. There is much to be done, but through the grace of God we have begun.

To those at The Potter's House, these five years have been tremendous. We have seen students learn to love school. We've seen students grow in self-esteem. Children and families have recommitted themselves to Christ. Students with severe problems have learned to relate in healthy ways. Perhaps the greatest thing that has *begun* to happen is that a family is forming—a family of families—a family of rich and poor, educated and less educated, Reformed, Baptist, Assembly of God, nondenominational, Church of God, Berean Bible, black, Hispanic, and white. Ours is a family committed to Christ, a family committed to worshipping together, sharing together, living together, and learning together. ■

John Booy teaches full time at Beckwith Elementary School, in Grand Rapids, Michigan, and then volunteers his services as principal of the Potter's House Christian School. He spent one year planning The Potter's House project, in conjunction with Nellene Duimstra and Mark VanZanten. He has served as administrator the past five years.

Sources of Help in Cross-Cultural Teaching

RUTH E. MONTGOMERY

"WHEN you are a bride, what piece of furniture will you choose as the most important?"

"A fridge!"

"A TV!"

"A stove!"

"No, you are all wrong," I replied, "A bed is the only thing that is absolutely necessary, and that may be only a roll of bedding," I explained to the Future Homemakers of America who had asked that I describe for them a home in Pakistan.

Then I continued, "Many delicious meals are cooked in a pan resting on three stones. The fire may be burning cow dung, twigs, grass, or wood."

In the few minutes allotted me, I contrasted the homes of nomadic people, my own, and of wealthy Muslims. The girls realized that the culture of peoples in a foreign country varies, not only from ours, but also from other ethnic groups in their own land.

At another time I dressed as I do to attend wealthy Muslim weddings. I told the class how a bride is chosen for a young man by his mother and sisters. When the mother and sisters of the groom come, they come with critical eyes to inspect the prospective bride. I attempted to impress upon the girls the necessity for young ladies in that culture to learn needlework, cooking, serving, and speaking before strangers in an acceptable, modest manner. They perceived, too, the tragedy a family suffers if a young lady has poor eyesight, a speech defect, or other physical imperfections.

"What if the young fellow doesn't like the girl?" one of the students asked.

"Oh, she will be loved if she is a dutiful wife and an obedient daughter-in-law," I declared and added, "The key to her happiness will be in her making the mother-in-law contented."

Although it's ideal for a teacher to speak from experience, it's not always possible. A teacher who wants to bring before her classes the customs and culture of other people may well invite as speakers the parents of her pupils who have come recently from other lands or other residents of the community of foreign birth. No doubt, they will enjoy telling how they celebrated holidays with their own family in their homeland; how farmers cultivated the land and harvest grains; what type of furniture the mother used; how they traveled from city to city; and other interesting tales. Some of the mothers might enjoy preparing special foods for a party.

Another source of help would be the international students who attend colleges and universities in the vicinity of the school. They would be able to contrast the educational system, the architectural structures, economy, government, and lifestyle of Canada or the U.S.A. with their own native land.

After the residents of the local community and the foreign students have had invitations to share with the class some of their own cultural heritage, I would advise calling upon missionaries. They would be happy to tell the pupils about the people with whom they live and whom they love.

Both my husband and I have enjoyed being asked to speak to classes—telling of the people and the land. We show slides, needlework, and Scriptures in various languages. We tell of marketing and of traveling in Pakistan, and of the religion of the majority population, Islam.

Many mission boards have offices in both the U.S.A. and Canada, as does that of your own denomination. Write to them for information or send a self-addressed stamped envelope to the editor with your request for additional sources. ■

Ruth Montgomery and her husband have served for many years as missionaries in Pakistan.

BLACK

CLASSES were over for the day and the week at Omni Christian. The late afternoon sun slanted through the west windows which overlooked the parking lot and through which principal Bob Den Denker now watched the cars move slowly towards the Garden Street exit. The teacher-turned-administrator held a cup of coffee in one hand and granola bar in the other. He glanced towards his friend and colleague Matt De Wit and mused, "You know, Matt, after hearing what happened to those kids at Community High last Saturday night, you wonder sometimes how all our kids survive the weekend. How do we get at that teenage drinking problem, anyway?"

"Well," responded the science-mathematics teacher, "the problem is mostly with the parents, it seems to me. You know, there are a lot of people in our community who have moved into frequent social drinking. And let's face it, we've been doing it more among ourselves as a faculty too, which has become obvious at some of our parties. Things sure are changing, aren't they?"

"I know it," said Den Denker. "There's still a lot to that old saying 'monkey see, monkey do.' We'd better do some talking about that as a faculty and board soon, I think."

At that moment other teachers began entering the faculty room for the late afternoon cup. Ren Abbot, feisty basketball coach of the Omni Eagles, joined Den Denker and De Wit. "No practice on Friday nights?" said the principal. "How do you expect to win a state championship that way?"

Abbot grinned and responded, "Friday night practices aren't too popular for some reason, Bob, but you can sure help me win a championship."

"How's that?" Den Denker responded.

"Easy enough," said the coach. "Help me get the board to be reasonable about athletic eligibility so that Larry Hughes can play ball for us this season. You do that, and I'll get you a championship."

"Is he that good?" asked De Wit while wiping his glasses with a handkerchief. "Seems to fit the stereotype, doesn't it—the only black kid in the whole school and he's a good athlete."

The coach warmed to the subject. "Good athlete? Why, this kid could be one of the three or four best players in the state! But we've got to give him a chance!" Abbot crushed the styrofoam cup in his hand, as if to emphasize the point.

"Well," said the science teacher, "he's a bright enough kid, I believe. But why in the world don't you persuade him to attend my class a little more often? He must've missed five or six classes since school began, and he hasn't turned in a single lab report."

Ren Abbot retorted, "You've gotta remember that Larry works ten hours a week over at the Cycle Shop. His mom can't support that family alone, you know. We should be a little understanding about these people. Their background is quite different, you know."

"I know, I know," answered De Wit. "But athletes can attend classes just as well as anybody else. I hope you read the newspaper once in a while, Rabbit. Then you must know about that university down south where they fired the remedial English teacher some time ago because she insisted that the athletes be able to read. Do you remember? She sued 'em—the university, that is—and they've gotta pay her three million bucks and give her job back. And they had to apologize. How d'you like them apples?"

Bob Den Denker was smiling, first because he remembered that the coach had acquired his nickname as a college basketball player for his great jumping ability and continued to earn the rights to that name by munching carrot sticks and constantly shouting "Jump" to his players during the games. But the principal also smiled as he noted that Matt was getting under Rabbit's skin.

Coach Abbot was steaming. "Listen here, Matt, you like sports as much as anybody. You come to the games and you like that free ticket, right? So what's your beef?"

Den Denker, still grinning, interjected: "I don't think we're going to fire any remedial English teacher here, Matt, though it does seem that too often sports becomes the

or WHITE

H.K. ZOEKLICHT

tail that wags the dog. But I am surprised to hear about Larry. I thought he'd done okay. He was eligible for the team last year, wasn't he?"

"Right," snapped Abbot, "and that was the year his family was still together, and that was also the year he, as a freshman, led the conference in rebounds, was third in scoring, and really started to develop. Here's a first-rate athlete and a real nice kid with the best shooting eye in the conference, and this school is gonna make him sit out the season because he's a few stinkin' points below our academic standards that are higher than everybody else's." Rabbit's voice was shrill and bitter.

Now others had joined the group. Ginny Traansma chirped in, "Well, for what it's worth, I think Larry Hughes is a nice boy and he's trying to help his mom make ends meet. I don't think the school should penalize him for that."

Jenny Snip, the school secretary, moved right in. "I say first things first, and no special treatment for anybody! And basketball isn't that important, anyway. My kids never played."

"Ah, but you're forgetting something," put in Bill Silver, the business education teacher. "If Larry is good in sports and can participate, he'll stay in school. It may even be his only reason for being in school. If he stays in school he'll get an education, we'll get his tuition, and Abbot will get his state championship. You see, you've got to be practical about this."

"Right!" reiterated the agitated coach. "And something else—I think people are picking on Larry because he's an athlete and because he's black. I bet there are some racist people on the board who wouldn't mind seeing this fine boy just go down the tubes."

"What does that mean?" snapped Snip. "Why don't you just get tough with that boy of yours and tell him to attend his classes and write his papers and stuff?"

Matt De Wit took his glasses off again. "Now look, Rabbit, I'm not going to ask you to lower your basketball standards just to let Eddie Puntkopf play, even though I think playing on a team would be good for our prospective National Merit candidate. So how in the world do you figure you can ask me to give Larry special consideration in geometry or biology or any subject just so he can bounce a ball?"

"That's a good point," said Snip.

"It is not," said Ginny Traansma. "We have to keep Larry in school; we just have to. And if we have to let him play ball to do it, that's what we must do. He has to discover that he is a smart kid and that there's a good future for him. He can go to college and make his mother and all of us proud."

"Another thing you got to remember," put in Bill Silver, "is that a good team brings in money and prestige and loyalty. And even you have to agree, Matt, that all of us need things like that."

"You said it," agreed the irritated coach. "Everybody can feel so smug and righteous in his ivory tower, but don't forget that education owes a lot to sports. Besides, these same ivory tower whites owe a square deal to the blacks."

"Especially the good black athletes, right, Rabbit?" queried Matt. "Or are you a civil rights activist from way back and I never knew about it?"

The angry coach headed for the door. "I'm going to get out of here and try to forget that this whole stupid conversation ever took place." The door slammed behind him.

In the teachers' lounge, principal Den Denker deliberately packed his briefcase, paused momentarily, and said to no one in particular, "I think I'll go down to the gym for a while."

"Why?" asked Ginny who had hoped to catch a ride home with Bob.

On the way out, Den Denker stuffed his pipe in his coat pocket and replied, "Some of the boys are shooting baskets down there. I think I'll have a little talk with Larry." ■

Cultures in Conflict

JAMES VAN HOWE

ONE of the most difficult things I've had to do as a teacher is to try to adapt to the culture of my students. So many times I have attempted to draw from a common experience or heritage, to try and make a point, only to receive blank stares in response to my analogies. Theirs is a different world, foreign to mine. I live in the uneventful suburbs while my students live in the overactive city. My world is as alien to them as their world is to me, but we need to relate in spite of these differences.

I witness a picture of their world as I drive through my morning bus route. Next door to my first bus rider is a burned-down house. I ride by and know that this is a charred coffin for the two infants who died there the night before. In the afternoon I ride the route again and notice more burned houses and ones with bars on windows and doors. I see the gang symbols spray-painted everywhere and the hordes of young male adults staring aimlessly at useless automobile engines.

As I interact with this other world I learn more of how it differs from my own. A student comes to me and explains that someone has stolen his basketball and is playing with the stolen property on our school playground. Along with the assistant principal, I venture out to the three older teenagers now playing with the ball. My student's name and homeroom number clearly show, but the current "owner" insists his name and number identify the ball as his. A heated discussion follows, but to no avail. The three simply run away with a ball that obviously does not belong to them. I understand the stealing and running, but this open defiance of authority and disregard for the truth still haunts me.

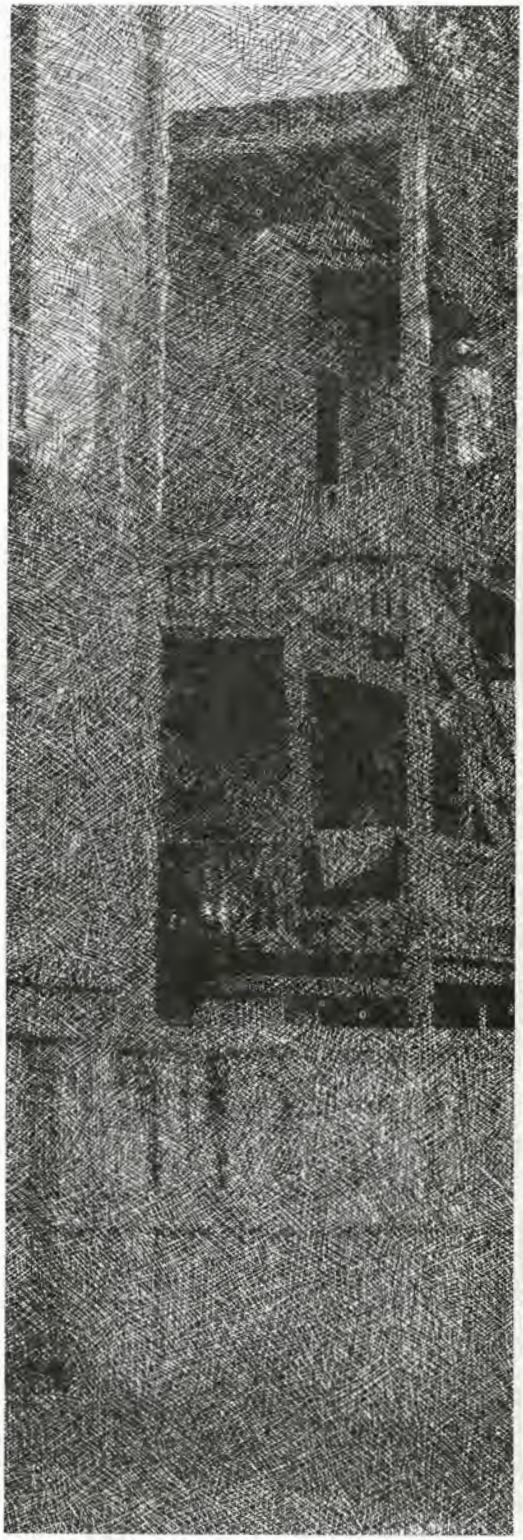
I drive one of my students home after a volleyball game. I ask her about her younger sister. She explains that the girl isn't really her sister but actually her cousin. Her uncle left before the child was born and her aunt was raped during the winter and died in the frozen snow.

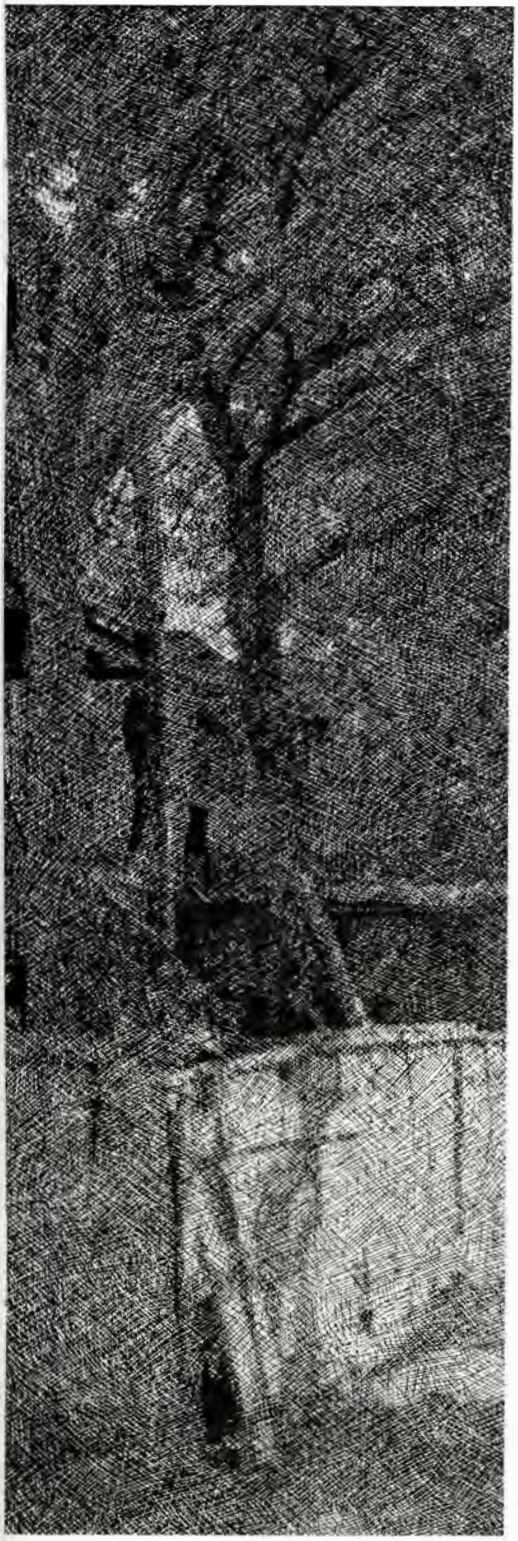
Every school day I encounter this different world which I never fully understand. I could tell other incidents that show the difference between my cultural background and that of my students, but the questions remain: How do I present myself to my students? How do I interact with them? How do I bridge this cultural gap?

I think I must remember to portray the love and concern of Christ reaching out to devastated children. But the lesson can be extended to all who teach. Each of our students come from his or her own "culture," and we need to be sensitive to each one's individual circumstances. The only way to become aware is to get to know our students.

One of the most tragic comments I have had to make while discussing a student is this: "John's a quiet boy; I don't know too much about him." We teachers should be reaching out—reaching out sometimes with a tender hand, sometimes with a firm hand—but always reaching out in love. This may mean repairing a house across the street from the school or donating food to the hungry or listening sensitively to a child's needs. It may include giving steady and consistent discipline to students who seem to be out of control.

We can relate better to our students if we stress those things that bind us as God's special creation: the love of God, the working of the Holy Spirit in our hearts, the realization that Christ is our Savior, and appreciation of the wonders of God's creation. ■





BETH VAN REES

Teaching in the Inner City

CAROLYN BROWN COPELAND

When I compare the youth today . . .
I, too, was a "tough kid,"
But I turned out okay . . .
At least I think I did!

The "rights" we fought so hard to gain,
The silly, stupid dares,
The always being "Number One" . . .
They're naught . . . if no one cares.

So I like to hug the little kids,
The tough ones most of all
Because they need someone like me
To crack that little wall.

We aren't created "tough kids."
We learn from what we see . . .
I hope that when they look my way,
They'll see God's love in me.

Photo used with permission by the Synodical Committee on Race Relations

James Van Howe teaches a variety of subjects, basically social studies, to seventh and eighth graders at Roseland Christian School in Chicago, Illinois.

Al Bandstra —

MOST of us can remember the end of the Vietnam War: Nixon's bringing the troops home; families mourning the loss of husbands, sons, or brothers, either dead or missing; other families being reunited for the first time in years. For Americans, the war was over.

For the people of Vietnam, the nightmare was just beginning.

Their homes are still confiscated and looted by the Communists. Families are relocated to rural areas and forced to grow rice, which will later be sent to the Soviet Union or other Communist countries. Children drop out of school to help support the family. Air travel is limited to government officials, and bus service, meant for the people, is so poor a fifty-mile trip might take two to three hours. Thousands of Vietnamese families and individuals have fled to the United States.

So what does this have to do with a farm boy from Pella, Iowa? For Al Bandstra, just about everything.

Al grew up near Oskaloosa, Iowa, the second of five children. He attended a country school for two years, finished his grade school education at Oskaloosa Christian School, and later graduated from Pella Christian High School. He attended Dordt College in Iowa, where he received a degree in education. His teaching career began in Rock Valley, Iowa; in 1974 he moved to Pella and began teaching fifth grade at Pella Christian Grade School.

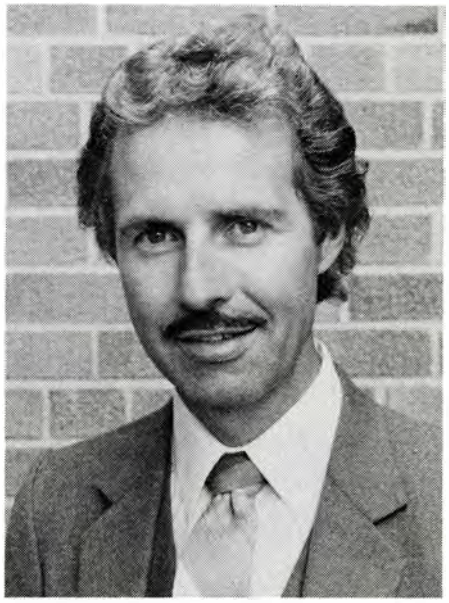
Al's first real exposure to the Southeast Asian culture came in the spring of 1975 when the Christian Reformed World Relief Committee contacted him to teach English for a summer at Fort Chaffee, Arkansas—to more than 24,000 Asian refugees. "That was God's blessing to me," he said, remembering. "I taught more than 1,000 students each day, outdoors, with a ping-pong table for a blackboard." When his teaching session was over, Al sponsored his interpreter and brother for the summer, and they came to live with him.

But it didn't stop there. In January of 1984, the Home Missions Board of the Christian Reformed Church contacted First CRC in Pella, where Al is a member and now a deacon, and suggested the church send support to the Vietnamese CRC in Garden Grove, California. Al got in touch with Rev. Bao, the pastor of the Vietnamese church. "We had a lot of phone conversations," he said. "I was sort of coasting along until I got in contact with Rev. Bao. I was interested in what they were doing and how they were doing it."

From this phone communication developed a friendship, and in the summer of 1984, Al met Rev. Bao in person, picked up some translations of the Heidelberg Catechism, and headed to the refugee camps in Southeast Asia to distribute them. While in some countries he could freely distribute the literature, in others it was difficult to obtain the appropriate passes, and he credits the help he received from other Christians there in getting through the red tape snags.

In the summer of 1985, Al went back to the Vietnamese CRC in Garden Grove and taught church history, American history, and an overview of the Old Testament, with special emphasis on the books of Joshua and Daniel.

"Most students—former Buddhists—want to read God's Word," Al said. "Joshua shows how God works for his people and how he is a faithful father. Daniel shows how God's name and power



are revealed to the world.

"Refugees must also know the history of the church, and American history—something they've never had—is needed if they are to attend American schools and colleges."

Al came back from that summer in California inspired. He brought back with him new ideas—and Vietnamese students. Because refugees continue to pour into the Garden Grove community, homes and support are needed for the students so they can continue to live and study in America.

At the time of this interview, there were thirteen students living with families from two Pella churches. If plans mature a total of twenty will be brought in by the end of 1986. In addition, towns around the Pella and the Chicago areas are being tapped for available homes and sponsors.

"It's been a pioneering year," Al said of this first effort. "We've learned from our mistakes." Sponsor families in the area are also getting used to the new members in their households. "Families who

Patron of Refugees

VALERIE VAN KOOTEN

said they'd keep a student for six months now won't give them up," he said. "It's a lasting, life-long relationship. And the students so much appreciate what is happening."

Al is now in the process of developing an orientation program for both sponsor families and the students; the families need to know more about the Vietnamese culture and the students need to know what to expect from the CRC and what are their responsibilities.

"While the language was a barrier," Al said, "the change of culture and the Iowa climate were probably their [the students'] most difficult adjustments. In the Garden Grove community they were surrounded by Vietnamese. They could walk down the block and shop in a dozen Vietnamese stores. Their move to Iowa was their first real exposure to American foods, language, and Eastern climate."

The separation from their families, many of whom still live in Vietnam, is also difficult. "Most of these students are from large middle class families—good families," Al said. After seeing their families' properties taken by the Communists and many of their parents arrested, the students decided to escape from Vietnam. They didn't just hop aboard a plane and go, however. Most boarded a boat with several others and set sail. Many were attacked by pirates and lost the few possessions they had. There wasn't enough food or water. Others saw friends kidnapped or raped by the pirates.

Almost all of the students ended up in refugee camps in the Philippines, waiting for a sponsor who could give them that all-important pass to the United States. In the camps many of them became Christians. But others, like Trong, one of Al's two "sons," remained a Buddhist, praying fervently to Buddha for a sponsor. Finally one day, Trong gave Buddha the ultimatum: either Buddha would get him a sponsor, or he would worship the other "god," Jehovah. When Buddha didn't comply, Trong prayed at the Christian church and soon had a sponsor. He has since become a dedicated Christian.

Because of their conversions, many of the students have been rejected by their families. Since Buddhism contains a strong tradition of ancestor worship, to break with the religion means, in essence, breaking with the family. Other students, who still keep in touch with their families, may wait months for a letter from Vietnam.

"It costs a month's salary to mail a letter from Vietnam," Al said. "And the government keeps track of who is mailing them. They figure if a family has enough money to mail a letter, they must be getting income from somewhere else. This results in a lot of bribery just to mail a letter."

The Vietnamese students' arrival in America has been followed closely by their zeal for the Christian life. "They are so involved in evangelism," Al said, "They know what darkness is and we don't. But even so, their commitment to the spread of the Gospel is amazing." Many of the students dream of returning to spread the Gospel in the refugee camps, but Al is concerned that they will become assimilated into American culture before then and won't want to return.

Al went back to Garden Grove to teach American history this past summer, along with two Dordt College professors, who taught the Bible classes. He hopes in the future to do more traveling, especially in Southeast Asia. "I wish I could retire for five years and then go back to teaching until I'm 70," he said. "Why wait till you're old and burned-out? The older you get, the more in life you want to accomplish. And to think, I used to spend my summers painting houses," he sighed.

Until he gets his wish, Al has plenty to keep him busy. He devotes a lot of time to his two Vietnamese "sons," Trong and Tri. The extensive remodeling of his house and his flair for decorating are evident in the kitchen, back porch, and breakfast nook he created. As we chatted during the interview, blue jays, robins, squirrels, and the neighborhood cat roamed in his backyard, the birds feasting on a piece of cake Al had provided. Flowers bloomed in mass profusion.

Al recently purchased three acres of wooded land, with the dream of building a log cabin on it. "But," he pointed out, "as of yet there's no water, no electricity, nothing out there." Then, thinking a bit, he added, "But there's no telephone either!"

Work on his family tree also exacts a lot of Al's spare time. In researching the Bandstra family, his accumulated information now stands several inches thick, but he hopes to continue the research in the Netherlands in the near future.

And, of course, there are his fifth grade students. Al said he loves this age and wouldn't want to teach any other grade. "You will have some problems working with kids if you don't understand them. I don't see teaching as battling children, but learning with them," he said.

Christian education is close to Al's heart. "We [Christian schools] are accused of indoctrinating our students," he said. "And the public schools don't? Those children are being indoctrinated with the teacher's or parents' sets of values. And that's not biblical."

However, Al is encouraged by the shift to Christian school training by many parents. "It's neat to see parents, who maybe have no heritage or tradition of Christian education, sending their children to Christian schools. The public schools aren't really public anymore, because a large percentage of the public doesn't attend them.

"The difference between the two systems is so clear: Our concept encompasses every part of life. In history, we are teaching the fulfillment of God's will. American history ties in with the history of God's dealing with the church. In science, we do not teach that creation is 'neutral.' It is God's handiwork unfolding day by day. "The Christian school is doing the work of the Kingdom every day." ■

Valerie Van Kooten is an English instructor at Central College in Pella, Iowa. She also owns and operates a writing-typing-editing business called The Write Idea.

God Created Poetry

MICHAEL D. BROWN

In the beginning God created the rules and principles that would govern his metrical composition.

Day one	*God created metonymy and nature clearly expressed the essence of God and His Composite unity.*
Day two	*God created the simile and man compared all things with like or as.*
Day three	*God saw that the simile was alone and He created the metaphor. And God called them comparisons.*
Day four	*God created personification and man gave names to all of the animals.*
Day five	*God created meter and all of God's creation moved in perfect harmony.*
Day six	*God created exposition and it was clearly understood that love is God's nature and His divine purpose.*
Day seven	*God ceased from all of His works and set apart the Sabbath. And God said that on this day mankind should rest and meditate on His word.*
Time lapse	*The critics of God became entangled with hyperbole. In doing so man separated himself from the creative genius of life. God so loved his metrical composition that He sent Jesus Christ to inscribe the elements of poetry upon the hearts of mankind.*

"In Christ There Is No East or West"

LAURA NIEBOER

ASIAN, Black American, Hispanic, Native American—these are a few of the cultural groups which form our pluralistic society—unique, yet all created and loved by God. This unit seeks to focus students' attention on cultural differences present in North America while also guiding them to an understanding of our oneness in Christ.

This project has been designed to include several cooperating classrooms, either from one grade level or across several grade levels; however, it could feasibly be scaled down to fit the needs of a single contained classroom. The teacher could engage the help of the art, music, and physical education teachers in their own classes or work together to promote an integrated curriculum.

Objectives

■ Students will become aware of various cultures in North America.
■ Students will investigate specific aspects of one of these ethnic groups.
■ Students will develop an appreciation of other peoples and cultures.
■ Students will recognize other peoples as individuals equal in the sight of God, loved by him, and created to serve him.
■ Students will gain an understanding of cultural unity through Christ.

Learning Activities

Initiating Activity (combined classrooms)

■ Come together as several classrooms and learn the song "In Christ There is No East or West" (John Oxenham).
■ Discuss the fact that many nationalities of Christians live all over the world.
■ Illustrate this fact by having the teachers present a dramatized time line of several Christians from the Bible who belonged to different cultural groups. Teachers should dress like the characters, hold a spot on a rope which symbolizes the time line, and tell who they are. For example, "I am Nebuchadnezzar, a Babylonian. I became a Christian while I was the emperor." End the line with Paul and have him quote this key verse, which he wrote to the Galatians: "There is neither Jew nor Greek, slave nor free, male nor female: for you are all one in Christ Jesus" (Gal. 3:28 NIV).
■ Next display a world map and point out that we in North America are comprised of many different nationalities. Except for the Indians, Eskimos, and Hawaiians, almost everyone is a newcomer. On the map trace the immigration of various groups to North America, especially recognizing the various nationalities represented in the classrooms.
■ Finally, state that although we are all one in Christ, we do have unique cultural differences which we are going to learn more about. Choose two groups for each class to focus on. Later all of the classrooms will re-unite to share information about each ethnic group. Use the cultural groups represented in the school and community as a starting point for choosing areas of study. However, if you happen to belong to a small community composed of only one or two predominant groups, choose several of the minority groups which are prevalent in North America.

Developmental Activities (contained classroom)

■ Divide your class into two groups, allowing each group to

focus on one culture. Each group may then wish to subdivide in order to research one particular aspect of that ethnic group, such as family life, homes, traditional folk art and crafts, celebrations and customs, food, clothing, folk music and dance, folktales, and famous individuals. The teacher's role is to present basic facts, to arrange field trips and special speakers, and to guide students in their research by teaching research skills and gathering materials, being careful to choose only those materials which present an accurate rather than a stereotypical view of that group. Possible activities include the following:

- Tape record or videotape an interview with a family who is part of the group being studied.
- Go on a pertinent field trip, i.e. to a museum which has a display of African musical instruments.
- Dramatize a folktale.
- Construct native costumes.
- Make a dictionary of words and pronunciations, i.e. geta (Ga tah)—a Japanese sandal. Include pictures, and donate the dictionary to the school library.
- Make a bulletin board display of famous people from that particular ethnic group.
- Research and learn games. Teach to other classes at recess.
- Build models of native homes.
- Cook ethnic dishes.
- Make a sight-sound presentation of customs and celebrations by making a tape recording to go with student pictures which have been photographed and made into slides.

After these research projects are completed, have students present what they have learned, first in the intimate setting of their own classroom to allow for free discussion and analytical and evaluative thinking. At this time have the students compare and contrast the two cultures through discussion.

Introduce the subject of prejudice by reading a book or viewing a film. Discuss how prejudice is a way that sin has affected our view of various cultures. Lead the students to become more aware of the impact of prejudice by playing a simulation game or by role-playing. Then guide the students back to analyze Paul's verse in Galatians as well as the opening song, especially the second verse which speaks of service binding all mankind. Evaluate how these truths should shape our view of other cultures. Let students respond to this discussion by writing songs, stories, and plays which could be used in a concluding chapel.

Culminating Activity (combined classrooms)

Re-unite with the other classrooms and hold an international fair in the gym or auditorium. Allow students to invite their parents and possibly other classes from the school.

Display a large student-created banner (i.e. "In Christ There Is No East or West" or "Many Nations . . . But One in Christ") and set up booths around the gym which represent the cultural groups studied. At these booths display the artwork, bulletin board projects, reports, scrapbooks, language books, and other projects completed for the unit; have the students present at the booths to pass out samples of ethnic cooking and to give demonstrations of folk art and ethnic games. Be sure to have a center stage where at designated times students can present songs and dances they have learned, dramatizations of folktales, slide shows, and a parade of costumes.

Conclude this fair with a special chapel celebrating our unity in Christ. Use what the students composed for the chapel along with choral reading of scripture and singing. The new Psalter Hymnal supplement (Christian Reformed Publications, Grand Rapids, MI) contains many ethnic songs which may be appropriate. Close by joining hands and singing "In Christ There Is No East or West." ■

Another World

WALTER R. HEARN

ALL education is cross-cultural. One need not travel to a different country or leave one's own subculture to experience another world. In a dynamic society culture keeps changing, like a rug pulled out from under us, when we merely stand still and grow older. Even in close-knit ethnic groups, young people grow up in a world at least slightly different from that of their elders. And to each year's crop of students, even the youngest teachers are elders.

The teaching profession is really a subculture, with its own distinct traits, drawn from the general population. Within that smaller world are differences in intelligence, energy, opportunity, age, and experience. Some teachers would rather be coaching or doing something else. Many are deeply philosophical. Some are Christians, for whom teaching is a sacred calling. All have the problem of communicating with another subculture, the world of students.

The brightest young teachers generally possess enthusiasm and optimism. They expect students to be interested in learning because as students *they* were interested in learning. They forget that they were probably exceptional in that regard. Only a small percentage of any age group cares enough about learning to consider devoting their lives to the learning process. Hence many a teacher ends up feeling like a dynamo trying to discharge into nonconductors. The teacher's world is not the students' world.

Urban high school students today tend to segregate themselves along racial or socioeconomic lines. Even in an ethnically homogeneous school, teenagers form smaller subcultures and begin to isolate themselves from outside influences. "Brains" become distinguishable from "jocks" and "party types."

Some teachers focus their attention on those most interested in learning, where the energy required to cross the cultural barrier is lowest. They probably do the best job of teaching—for the smallest number of students. Others spread themselves thin, hoping to teach at least something to everybody.

Either way, many dedicated teachers suffer psychological burnout. Some become cynical about ideals they once held, or leave the profession entirely. Others settle into the style of teaching for which they seem best suited. Caring teachers are never fully satisfied with the choices they make. Should they do more for the eager few? Or try harder to communicate their love of learning to the turned-off many?

In lower elementary grades, student-devised subcultures have not yet added to the communication barriers that must be crossed. It is easier to envision great possibilities in each child, including a potential love for learning. Compared to teenagers, however, young children are more distant from teachers in age, experience, and vocabulary.

At one time or another I've tried to convey the mysteries of my own subject (biochemistry) at just about every educational level. Graduate students, highly motivated to enter the professor's world, do most of the boundary crossing themselves. The same is true of mature undergraduates majoring in one's subject, but not of college students in general.

As a Christian professor I felt constrained by the Golden Rule to try to put myself in the position of students, especially those who considered my subject a hurdle, a bore, or a drag. I had to keep reminding myself that it took scientists many years of controversy to develop principles I rattled off as though anyone could grasp them immediately. Not so long ago, remember, they were a mystery even to the leading investigators.

Once I tried an idea thrown out by Nobel prize winner Linus Pauling. He said that a teacher who spends a lot of time preparing lectures may be deceitful. If the details of a subject are important enough for all students to learn, why should a teacher have to look them up before class to get them straight? For one semester I tried going to class "cold turkey." Sometimes I had to stop lecturing and confess, "I don't remember exactly—so that must not be very important."

Revealing my ignorance that way put me in the position of being a learner again, just like the students I was teaching. But it also made me nervous, and a nervous teacher makes students uncomfortable. Most of them wanted a more polished presentation, so I went back to preparing the best lectures I could deliver.

I tried many other approaches to meet students halfway. Some methods worked for a while, and then I'd try something else. From home economics majors I learned about home management and "flat pattern" on the grounds that I should show interest in their subject if I expected them to show interest in mine. I spiced my lectures with human-interest anecdotes of scientific discovery. I wrote pedagogical parodies, including the libretto for an opera ("Carbon," set to music from Bizet's "Carmen"). My metabolic opera had a short run (in my eight o'clock class) but was acclaimed a critical success.

Occasionally I had to put the cookies on a much lower shelf.

Elementary school children, unlike medical students and graduate students, did not bother to conceal their puzzlement at the unclear or obtuse. They made it clear that "show" is better than "tell." Telling is easier, of course, which is why teachers do so much of it.

With high school students, enthusiasm for my subject seemed to get their attention. But I wondered if it confused students to encounter too many enthusiastic teachers. After all, how many subjects can be the most important subject in the world?

When education theorists began insisting on clearly defined "behavioral objectives," I failed their test. How could I know what skills and information would be needed by each student in my classes? I decided that my goal was to enable them to participate in conversations about my field, at least by listening intelligently. I was teaching a language foreign to them, exposing them to my culture, equally foreign to them. If they gained an overall positive feeling for it, they could always use a dictionary and brush up on grammar if they ever needed to "speak biochemistry."

The wisdom of "teaching science as a second language" was made explicit for me by a young Peace Corps volunteer writing in *Science*. Trying to teach science on a remote Pacific island, he found that challenging accepted views only decreased his credibility: he was seen as knowing less than the witch doctor, who had a logical explanation for everything. Eventually the teacher learned to say that the witch doctor's animal gods and departed ancestors were perfectly appropriate for village talk, but "here in school we tell a different story." He began to present his scientific description of natural events not as the one true explanation, or even the best one, but as one to be used in certain circumstances.

Christians in the reformational tradition, dedicated to the proposition that "truth is one," may be uneasy with the concept of equally valid alternative descriptions. In eternity we may indeed all speak the same language, or at least freely understand all languages. Meanwhile, in the shadow of Babel's tower, if Christ has called us to teach, we must make the effort to be understood. We must speak about our world, and about our God, in *their* language. ■

Walter Hearn is adjunct professor of science at New College for Advanced Christian Studies in Berkeley, California, and editor of the American Scientific Affiliation Newsletter.

THE first piece of literature I ever touched was a Shakespearean sonnet. Mrs. Goehring read it very sincerely from the front of the room where she stood every single day. Often, she would remind us, her seniors, of the problems her son encountered in freshman English at the university, hoping that his pain would work cathartic effects on our nonchalance.

It didn't. Perhaps it did on some—more conscientious, more mature, less distracted, those smitten with zeal to achieve next year at college. For myself and the other jocks, all her warnings were worth no more than a yawn. Breaking zone presses consumed all our energy—crisp, deliberate passes in x's and o's etched on notebook paper passed between us in the back of the room.

"Jim," she said one day, right in the middle of our chalk talk, "I'm sick of your whispering—now take your books and sit up here." Her anger was a rare, and, therefore shocking display of emotion.

I was a smart kid. I'd been humiliated, obviously, but to throw a tantrum at that point risked those values I held absolutely transcendent—things like suiting up for the next game. So I grabbed my books and shuffled up the aisle, past Herb's outstreched leg and Donald's pretentious brief case, standing at attention at his front row desk. With just enough bravado to show my ire, I slapped my books down on the desktop of the empty chair where she was pointing.

She was reading "Shall I Compare Thee to a Summer's Day." That's what I can't forget.

> " . . . Rough winds do shake
> the darling buds of May,
> And summer's lease hath all
> too short a date.
> Sometime too hot the eye of
> heaven shines . . . "

Conflict of Interest

JAMES C. SCHAAP

Then she stopped us. "Now class," she said, as generically as she always did, "what does Shakespeare refer to when he says 'the eye of heaven'?" She smiled, a well-meant false twist of the lips, as if to convince us that what we were doing should be as perfectly delightful to us as it was to her.

I knew that if I were to get revenge for my humiliation, I had to do it in some ingenious fashion. Immediately, my hand, unaccustomed to reaching for anything other than rebounds, stretched up like an energetic third grader's.

Mrs. Goehring called my name, thrilled that her disciplining had prompted real reform. But answering her questions became my means of attack, answers enveloped in spite. I told her that Mr. Shakespeare was referring to the sun. In fact, I threw my hand up frantically with each question, as if the class itself were somewhere in a second overtime.

I explained metaphors, similes, and personifications; I answered everything she would allow me—explicating, reacting, commenting—all in an effort to show the class that I was beating Mrs. Smiles at her own silly game. I'm confident that she never knew she was being played, even if everyone else did.

And yet, somehow, she won. Kicking and screaming, I was brought into a poem I had no desire to enter. In just a few moments, magic appeared on the page before me, a 300-year-old man was conjured from thin black print and stood up before us, pledging his love to some unknown sweetheart.

That day, Shakespeare found a not-so-willing disciple. It was Donald, the 35-year-old 18-year-old who brought the whole thing together. "What Shakespear is saying," said the class valedictorian, "is that the poem itself will make their love live on, even when the poet and his lover are long dead."

I found the idea absolutely enchanting, in part because I was as hormonally sound as any high school kid and I thought I was in love. I found it astounding that Shakespeare's undying love was palpably there in the room, just as he claimed it would be, entrusted to lines read by a classful of only half-interested kids, three hundred years later in a small-town high school an ocean away. I knew right then that Shakespeare was right. He was long dead, but there was his own love reincarnated in the old images freed from the covers of a decade-old literature text. It was just as predicted, exactly.

But ahead of me, and inside of me, loomed something akin to an inter-squad scrimmage, the part of me shaken by the poem fighting for position with the old man—the single-minded jock. How should I deal with my friends, the fast-breaking crowd in the back corner who greeted my exit from the class as if I'd just set the school scoring record? How could I tell them that I—honest to goodness—felt something shaking in me when I sat up there in the front of the room?

"That was something, Schaap," the team said. "Geez, you had her going—"

What I "had going," in fact, was a part of myself that had never considered flights of literary imagination worth boarding. But I simply took their accolades like the hero they thought I was. And the next day, predictably, I sat in the back once more and worked on some out-of-bounds plays.

But I knew something had happened that day in front of class, something, I suppose the male in me wasn't quite man enough to admit.

Some people are good memorizers.

I found it astounding that Shakespeare's undying love was palpably there in the room, just as he claimed it would be, entrusted to lines read by a classful of only half-interested kids, three hundred years later in a small-town high school and ocean away.

I have a friend who knows Milton's "Il Penseroso" by heart. He teaches history. I know another guy who can recite just about every line of Hamlet's Soliloquies. He's an unemployed social worker.

But this English teacher has only one poem engraved in his memory—a sonnet. It's something I didn't work on specifically, something, I suppose, that worked it's own way into me. ■

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Teaching Christianly: V

The heart of teaching, that which gives it its distinct identity, lies in its pedagogical character. The heart of teaching consists of three interrelated components: leading, unfolding, and enabling.

BRINGING up children in the home, James Dobson is fond of saying, is the toughest job in the universe. And he is probably right. But surely we are not far wrong if we assert that Christian classroom teaching runs a close second. Let's face it: in our world today, effective Christian teaching is no piece of cake! It's tough! It requires all the skill and dedication we can muster, and more. Even our very best efforts easily meet with failure and frustration.

In the previous article we proposed that it may be helpful to think of Christian teaching as a craft. The concept "craft," you will recall, combines general principles with specific applications. So it is with teaching. Teaching understood as a craft, I suggest, displays a universal structure, even though it is practiced by individual people in particular circumstances and settings. The teacher, as a craftsperson—understands the general, universal principles of teaching and knows what to do with them in specific situations.

What does the craft of teaching involve? To begin with, teaching obviously does not occur in a vacuum. Rather, the teacher works her craft in a context consisting of basically two worlds: the worlds outside and inside her classroom. The larger ambient world outside the classroom is a world which subtly shapes much of the teacher's philosophy and the pupils' attitude towards learning. Every teacher recognizes the power of this ambient world. Every teacher knows, for example, what TV and peer pressure can do to the students!

Within the domain of the classroom itself we can further distinguish a number of components. There is the teacher busily teaching. There are learners busily learning. There are texts, workbooks, and other curricular materials. And, finally, there is the classroom setting, the atmosphere consisting of the walls with pictures, the bulletin boards, blackboards, and various other paraphernalia. Educational theorists sometimes refer to these classroom components as "Schwab's four commonplaces" (in recognition of Schwab who declared—rightly, in my view—that all defensible educational thought must take account of four commonplaces of equal rank: the teacher, the learner, the subject matter, and the milieu).

Every teacher knows that in the actual classroom Schwab's commonplaces constantly interact and interrelate. They form a fluid complexity. Together they constitute classroom education. And so the craft of teaching must take all of them into account. Because of space limitations, however, we shall consider only the first of the four, namely, the teaching activity. In focusing our discussion on teaching, we in no way mean to imply that the other three components—learning, subject matter, and milieu—are not important or could somehow be left out of the picture. But we simply cannot talk about everything all at once.

WHAT is teaching? Like all human activities, teaching is always multi-dimensional in character. That is, built into the actual teaching practice is a variety of human functions. Carried into it is, for instance, our commitment and basic worldview. All teaching is therefore a teaching "in the faith," if not in the Christian faith, then in some other kind of faith. Teaching, moreover, involves the building of trust relationships between teacher and learners. It involves establishing

What Is It? (II)

JOHN VAN DYK

an appropriate kind of authority. Effective teaching also requires an assortment of competencies, such as clear speech, careful planning, innovative creativity, a love of children, and an aptitude for good classroom management.

Though important, these multidimensional features do not fully get at the core of teaching. They form the spokes but not the hub. The heart of teaching, that which gives it its distinct identity, lies in its pedagogical character. What is pedagogy? Literally the word means "to lead a child." And indeed, teaching is at root a leading. But when we examine instructional activity more closely, we notice that such leading comes to expression in two other functions as well, namely, in unfolding and enabling. In sum, the heart of teaching consists of three interrelated components: leading, unfolding, and enabling. These three categories constitute the core structure of teaching activity. Let's first look at these components separately, then examine the relations among them.

We begin with leading, the first of the three teaching functions. Leading here means "nudging the child this way, not that way, this way, not that way." This function has generated the (correct) view that the teacher is a *guide*. Now, if the teacher is to be an effective guide, she or he must exhibit a loving, caring attitude and a good sense of Christian educational goals. After all, leading is always goal-oriented: one always leads someone somewhere. Where must the Christian teacher lead the students? Ultimately into the pathways of genuine and effective discipleship.

How does this leading or guiding function exhibit itself in the classroom? Well, first of all by modeling. Picture an effective Christian teacher. Both in and out of the classroom she models the Christian life of discipleship. Thus her modeling *leads* the children to imitate her example. Understanding modeling as a key component of the guiding function helps us to see how important it is that the teacher be a certain kind of person. She must be a committed Christian, overflowing with love for the Lord and for the children she teaches. Her whole life must exude reliance on the Lord and an atmosphere of shalom. She must exhibit a walk in the Holy Spirit.

DISCIPLINE is another way in which the teacher leads in the classroom. Discipline is not merely a matter of detentions or the exercise of authority. Rather, discipline should be understood as leading the students this way, not that way. In still another way teachers lead whenever they encourage and motivate the children. And finally, devotional activity can be a very effective way of leading the students into a closer relationship with the Lord and with each other.

We move on to consider the second of the three teaching functions. I call it "unfolding." "Unfolding" here means "opening up" in a dual sense: opening up to the child the panorama of God's handiwork, and opening up the child to that panorama, thereby leading him into discipleship. The Christian teacher unfolds, spreads out, unwraps as it were, God's presence and work in the creation, and as the teacher does so, the children are "unfolded" as well. To put it in slightly different terms, "unfolding" involves the dual tasks of disclosing and developing: the teacher discloses what is not yet seen or understood and in so doing develops the learner.

What about this process of unfolding? First, note that effective Christian unfolding—in the dual sense—requires three things. It requires a biblical grasp of the subject matter to be unfolded, a good understanding of child development and levels of maturity, and the ability to employ appropriate teaching strategies. Note also that curricular short-sightedness frequently curtails effective unfolding. Such curricular myopia makes teachers believe that they have unfolded sufficiently when they have merely covered the facts in the textbook. Not so! The children must develop insight not only into the "facts of the matter" but also into the ways in which sinful distortions have entered the world; yes, more yet, our students must be opened up to the possibilities for healing, reconciliation, and redemption. Effective unfolding, you will agree, is no easy task!

The third and final component, "enabling," is even more difficult to bring into practice. This concept, as well as its relation to both leading and unfolding, we shall examine in a following article. ■

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"To Honor or Not to Honor,

IT seems interesting and noteworthy how this question in its many forms comes back so frequently to haunt us educators. Should we have a National Honor Society? Should we have an honor roll? In fact, should we give grades? Should we have an athletic banquet, give out letters, or have most valuable player awards? Should we identify, recognize, or publicize excellent achievement or effort, natural gifts or hard work, positive behavior or acts of service? Should we single out students in newspapers and home bulletins for honor or recognition? How do we make decisions in this controversial area? What guidelines does Scripture offer as decisions are made, either by a well-thought-out school philosophy or by lack of a consistent plan? What general principles can be deduced and applied that will prove helpful? And what does this all have to say about how we motivate students?

From the earliest Scripture references we read about our Creator-God who fashioned this great universe and formed man as a special creature in his own image, as a crown of creation. God looked at his creation and his special creature and said, "That's really good." But what kind of creature did he create? What can we say about the nature of the man that he created? Perhaps the real question is, "What is the nature of God that is imaged in man?" And what then does all this have to say about how schools honor students?

Now there is obviously a vast difference between the Creator-God and his creature-man. There is hardly room for comparison between the Sinless and the sinner, between the loving God and the unlovely creature, the glory of God and inglorious man. Yet this very distinction emphasizes what it means to be man, made in God's image.

God's whole creation was presented to God's special creature, man, as God's gift. Man, in turn, was to use, to enjoy, and to return his creation to him along with his own praise. This is pleasing to God. God wants his creation to praise him. God wants his crown of creation to be the crowning praise. God planned that all of his creation, including man, would pay tribute to him. Man, as a special image-bearer, was to praise, honor, and adore his Creator in a special way. Yes, man was even to worship him.

What kind of God would expect, or want, or require praise from his creation? With all reverence, one is tempted to ask, "Does God really choose extrinsic praise and affirmation? Is the very nature of the Perfect, Complete One such as to want, even require, praise, honor, and adoration from outside himself? Is it not enough for God to know that he is perfect and complete and that his creation is very good?" It would seem not. It would seem that these extrinsic acts of worship and praise by his creatures are a required part of the created natural order of things, something that is an inherent part of, or an extension of, God's own being, as well as of his creation.

Man then, made in his image, also shares in these qualities. Man has an intrinsic need to receive honor, recognition, and praise. Man, by virtue of being human and sharing God's image, needs, wants, and requires affirmation. Without this kind of affirmation, man is incomplete and lacking in an important, essential ingredient. He is dissatisfied and lacks fulfillment. He cannot carry God's image fully. Man needs to affirm and to be affirmed by others. Man cannot live independent of his God nor independently of his fellowman.

God wants and expects, even re-

That Is the Question"

NELVIN JAGER

quires affirmation from man, his special creature. Man in turn wants, expects, even needs affirmation from his fellowman. In the same way that man, the crown of God's creative act, is the most significant other in God's eyes, so too, the family and the school, an "adopted family" of the student, are some of the most significant others in the student's eyes. As we praise and affirm God's sovereignty in our whole being, so must we also affirm our fellow man, our students, in their very being. Only thus can each person fulfill the awesome responsibility of bearing God's image. Being made in God's image then, is not only a fact, it is also an ongoing process and responsibility, both for the person honoring and the persons being honored. To affirm others is to affirm and honor God.

It would seem that the distinctions between the terms "intrinsic" and "extrinsic" become blurred when seen from the perspective of what we can say about the essential nature of God and the nature of man, his own image-bearer. Maybe we should also be less dogmatic when we use these same terms to distinguish between types, styles, or methods of motivation in our families and schools. It seems that perhaps extrinsic motivation (extraneous to the person or from outside of oneself) is really intrinsic motivation (essential to the person, necessary) when seen from our understanding of the nature of God, and his creation, and his creature, man. As we creatively search for ways to affirm and positively motivate our young people to excel with all their gifts whatever they are, I believe God, continuing his creative act in them and in us, will also say, "That also is really very good."

Additionally, there seems to be many other repeated references in Scripture to the responsibilities shared by Christian saints in affirming each other and building them up in the Lord. One of the most well-known and beautiful and memorable metaphors on the "body of Christ" is found in I Corinthians 12. We as Christian parents and educators are part of that one body of Christ. As God's redeemed children, we and they "are the body of Christ and individually members of it" (v. 27). Our children and our students, the young people in our families and schools, also are to be seen as members of that same body.

How are we to treat each other then as fellow members, "organs" of that body? Listen to Paul's instruction, "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' " If this is true, then the opposite is just as true. The eye must say to the hand, "I need you," and the head must say to the feet, "I need you." We are all part of that one original, complete, and whole body and important, essential members of it.

Such an injunction suggests several things about how we treat each other on the staff and how we treat our students in our schools. It would seem that one responsibility that this places on each of us is to search for, find, and utilize many different ways to illustrate this maxim. We are to make abundantly clear by our speech and by our actions that others are very important and significant in God's eyes. We are called to affirm the fact of each other, the legitimacy of each other, and the importance and value of the other members of our Lord's one body.

There are many other scriptural references that enjoin us as members of the body of Christ to reinforce each other positively, promoting each other's well-being, encouraging each other, to identify and acknowledge both needs and achievements, qualities and virtues, gifts and successes. I Thessalonians 5:11, Romans 12:5, and Ephesians 4:15-16 each instructs us to recognize that we are members of the same body having different gifts but one great Gift. And our mandate is to use our gifts to build each other up in the Lord, speaking the truth in love. What better way to illustrate this can be found than to support the gifts of each other through recognition, honor, and positive reinforcement!

How often do we actively search for ways to recognize individual worth, achievements, actions, gifts? If we are going to be positive and have a positive influence on our students, we must begin at home in the staff room. As role models for young people, we must daily practice affirmation of each other. Perhaps with this kind of positive staff affirmation and affirming, we could find opportunities also to affirm our students. If this were to be done on a regular conscious basis, it would become a habit and a self-perpetuating joy. Maybe it would be said of the staff as it was said of the early church, "Behold how much they love one another." What a role model for our young people!

It would seem that to affirm is a natural, normal, healthy thing to do, like being stroked. If God enjoys and expects stroking, affirmation, and praise by his creation, indeed *requires* it of us, is it not a normal and healthy thing for his creatures also to expect and enjoy, indeed need and require positive stroking, affirmation, and praise?

Is it extrinsic or intrinsic motivation to be affirmed by other members of God's one body? To be actively involved in affirming other members of that body—is that extrinsic or intrinsic motivation?

Surely, such motivation and affirmation comes from outside (extrinsic) by one member to another member. Yet it also comes from one part of the same body to another part (intrinsic). Again the distinction often given between these two terms seems to lose its significance and the lines are blurred. In fact it would seem that the terms "intrinsic" and "extrinsic" are really a false dichotomy when seen from this perspective.

What we know about educational psychology seems to support this same perspective on the role of positive motivation. Everyone—students, staff, parents—as human beings, needs positive reinforcement. Not only do we like and enjoy being told something positive about ourselves and our children, but also it is part of our very human condition or make-up as part of a living community. Professional literature and studies are replete with the stories of the impact of feelings of negative self-worth. Isolation, aloneness, low self-esteem, anger, and other anti-social behavior are often but the results of a perceived non-acceptance, non-caring, non-affirming community.

The entire body, whether of a person, a family, or student body, must think and act and feel as a harmonious unit if all the organs and body members are to function properly, happily, and effectively. Every person has a sensitive ego that needs feeding and caring. With proper care, tender and affectionate nurture, and consistent and understanding training the tender ego can grow into a resourceful, and in turn affectionate fellow member of that one great body in Christ. Without such attentive care and reinforcement, the person develops a distorted sense of values, feels estranged, and often becomes a burden to the rest of the body. So too with our young people in schools. Here at school is where our young people spend a lot of their time, make friends, develop values, and have their personalities and characters refined and molded. Here, then, is where the positive motivation must also take place.

If what psychology says is true about the nature of man, of human growth and development, then a frightening responsibility rests on us educators to be sensitive and consistently involved in positively recognizing, acknowledging, and reinforcing those qualities, gifts, actions, and behaviors that have meaning in the growing adolescents' lives. No wonder we are warned in Scripture about the awesome responsibility of being teachers.

If students come to school to learn spelling or mathematics or writing or speaking, then we must positively reinforce these goals by recognizing and applauding achievement. If students come to school to find success in soccer or debate, acting or basketball, and if these are legitimate activities of the school, then we must identify, recognize, and applaud success as meeting these goals. If the Christian school exists to help students learn responsibility, a caring attitude, an ethical commitment, then we must help each other find ways to reinforce and honor these successes. If our Christian schools exist to help students to grow in personal commitment to their Lord, then the school must be involved in the business of reinforcing, nurturing, and honoring those steps each one makes toward that goal. In short, Christian schools and the supporting community—those individual members of the Body of Christ—must work individually and collectively to promote, recognize, identify, and honor whatever is positive and successful, whatever is true and of good report, so that the whole body works together to glorify God, and each member, fulfilling its proper role individually and collectively, honors God, the Father-creator. Christ said in a somewhat related context, "In as much as you do it to one of these, you do it unto Me."

Failure to honor our young people would seem to be negligent of God's instruction. ■

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Christian Philosophy of Education

WALTER M. BOOTH

THE practice of Christian education, indeed of all education and the results to be achieved thereby, depend to a large degree on the formulation of a basic guiding philosophy. Such a philosophy must take full account of the students and their potential for growth and development. It is the writer's conviction that the central ideas of biblical theism, when properly understood and explicated, constitute such a philosophy—the most exalted philosophy possible for education.

These central concepts are (1) there is a personal God who created and transcends without limit all else that is, (2) God created human beings in his image, and (3) consequent on the Fall and the resultant depravation of the human race, God undertook, in the redemptive mission of Jesus Christ, to release human beings from the guilt and power of sin and restore them to the perfection in which they were created.

The purpose of this article is twofold: (1) to explore the first two of these concepts, as the writer understands them, in their potential bearing on Christian education—education that rightly aims or ought to aim for transcendent results in the lives of students; and (2) to suggest some applications for education. The understanding of these grandiose concepts and their full implementation in Christian education, the writer is convinced, will enable it to move forward dynamically and with results perhaps not hitherto hoped for.

THE Bible pictures God as a being of transcendent virtue, power, and purity, a God of unlimited love, wisdom, knowledge, and creative energy, a perfect and infinite God. Human beings, created in the image of God, may rightly believe that God is the perfect and unlimited expression of those virtues, qualities, and capacities which, at the epoch of creation, he integrated into human personality, and which man's participation in sin has never wholly obliterated. At the same time, God is the negation of all the limitations, inadequacies, frailties, and vulnerabilities of creatureliness.

The concept of such a God must be regarded as the most advanced, most exalted concept available to the minds of human beings, for we can in no case project our concepts beyond that which represents the perfection and infinitization of our own nature and the negation of our limitations. We cannot conceive of anything greater than a being who transcends us without limit and in whose image we were created.

The declaration that we were created in God's image will stand throughout time and eternity as the most profound, most exalted statement possible or imaginable regarding the nature and destiny of man. From this declaration, we may read off without fear of refutation implications of a stupendous character: (1) that human beings participate in the transcendence of God, (2) that the divine purpose in human existence, the divine ideal for human lives, and the divinely-ordained destiny towards which human beings should move, are all transcendently exalted, (3) that the human spirit is the expression of unlimited possibilities for growth and development, (4) that human beings are infinitely precious to God and are the objects of his stedfast love and continuing care.

This understanding of God and man, of the universe as his handiwork, and of ourselves and other personal beings throughout the universe as the objects of his deepest regard and loving concern, must be regarded, therefore, as the most meaningful, most rewarding interpretation of our existence available—or even possible—and is one from which we may extract the maximum in intellectual, esthetic, and spiritual nourishment.

On the foundations of these convictions, the existence of a transcendent God and of human beings created in his image, may be erected a structure of as imposing an idealism as the collective imagination of mankind permits. A philosophy of education centered on these convictions, if validly formulated, must be regarded as constituting the most advanced, most exalted foundation for the nurture and discipline of the human spirit.

The biblical declaration that man was created in the image of God brings to view a true insight into the purpose of human existence and the divine ideal for human lives. We were created in the image of God that we might live our lives in a Godlike way. Prolonged reflection has led me to the conviction that this ideal envisions the eternal progression of conformity of our lives and characters to the life and character of God, a progression that takes place as rapidly individually as maturational capacity permits.

Stated somewhat differently, human beings are divinely intended to become more and more like God—in knowledge, wisdom, love, and holiness, in the development of every capacity, without end, without limit, without letup, without deviation. We are intended for an unend-

These principles—love, justice, mercy, creativity, wisdom, and others—must be translated into the highest standards of scholarship.

ing, unlimited, undeviating upward development in an unending approach to the perfection and infinitude of God. Nothing less than this, I am persuaded, does he intend for beings created in his image.

THESE convictions, if valid, indicate the character of the education that must be made available to human beings if they are to realize the divine purpose in their existence, the divine ideal for their lives. For, if we are indeed divinely intended for an unlimited, undeviating upward development, we must be educated from our earliest years according to an unlimited, undeviating loyalty to unchanging principles that transcend us and will continue to transcend us, regardless of the level of development that we reach. The thoroughgoing, uncompromised implementation of these principles as an essential, dominant, continuing feature of the education of human beings from their earliest years, in the framework of continuing love relationships, can in no case fail to elevate them to the spiritual eminence, happiness, and greatness of mind appropriate to beings created in the image of God and which his ideal for them envisions. There is no assurance, or even promise, that this greatness can be realized in any other way.

It must be obvious that the principles referred to can be nothing other than the principles of the character of God. These principles constitute, therefore, the only legitimate basis for the education of beings formed in his image and intended by him to become more and more like him eternally. Nor can the force of these principles in their implementation in education be diluted by accommodation to secularism. What would it be if in every Christian school we could totally exclude the influences of a permissive, and therefore retrogressive, secularism?

These principles—love, justice, mercy, creativity, wisdom, and others—must be translated into the highest standards of scholarship. They must be brought to bear on the task of motivating students to reach the highest levels of intellectual greatness and spiritual eminence. They must be kept continually and explicitly before students, modeled by parents and teachers, and integrated, where possible, into every area of the curriculum.

The education of human beings involves, then, the realization of a transcendent ideal. The scope of the concept of education must, accordingly, be broadened to include the fullest development of the whole range of the potential of every student. On the operational level, educators must never rest content, feeling that ultimacy in aims and methods has been, or can be, achieved. The divine ideal for human beings demands an enlightened progressivism on the part of educators, a progressivism characterized by careful and continuous scrutiny of those aims, and by intense and unrelenting search for newer, more effective methods. We must perhaps discard old, familiar, possibly respected devices. If necessary, we must surrender administrative convenience to a program allowing for maximum consideration of differences in learning rates. We must discourage complacency of students regarding scholastic and spiritual progress, and we must urge them, while still young enough to be optimally impressionable, to give their best efforts, and only their best efforts, to their education. On all age levels we must replace the superficial acquisition of knowledge with intense search for academic, spiritual, and moral excellence. We must find ways to inculcate into students those attitudes that conform to the divine purpose of their existence.

Most important of all, it is the exalted purpose of Christian education to implant in the minds of students a sensitivity and appropriate responsiveness to the divine plan for their lives—conformity to the life of God himself in social, spiritual, and intellectual character; lives in which is realized his desire for close and intimate relationships between himself and human beings; lives dominated, not by the mad insatiable quest for power, pleasure, prestige, or wealth, but by supreme love to God and impartial love to every human being; lives characterized, not by a policy of every man for himself and the devil take the hindmost, but by dedication to the idealistic betterment of self, service to one's fellow human beings, and to the glory of God; lives of spiritual excellence, sound intellect, and sweet reasonableness.

These thoughts may well be summarized in the following words: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth" (Ellen G. White, *Education*, Oakland, 1903, 1952). ■

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CHRISTIAN SCHOOLS INTERNATIONAL SCIENCE 3-6,
by Rick Klooster.
Christian Schools International, Grand Rapids, Michigan, 1986.
Reviewed by Gerrit D. VanDyke, Trinity Christian College

This set of four elementary science texts is designed for grades 3 through 6. The introduction, repeated in each book, begins with the following statement: "Science is the study of God's world." It concludes that students should "begin to find ways to do God's work in the world." These two statements identify the two most important aspects of these books. Each chapter reminds students that the world they are studying is God's world and includes comments on our proper relationship to it. This stands in stark contrast to most other science series which present the world as a product of natural phenomena including some form of a "big bang" and "biological evolution." The degree to which this series includes moral lessons in a science text is unique. Nowhere in the series are children given the impression that science is a morally neutral activity.

In addition to integration of Christianity and science, the books contain good science. They are structured by chapter rather than by unit and lesson. The book for grade 5 has nine chapters, and each of the others has eight. Each chapter includes highlighted blocks giving activities students can perform. These are generally well adapted for the grade level of the text and require only equipment which should be readily available to elementary school teachers. Activities are not as numerous or sophisticated as in some science series, but many teachers may appreciate this since they may not have time, money, or energy to do all the activities in such series.

Each chapter has a vocabulary list and set of review questions. Each text has supplementary material at the end on measuring and use of the metric system. Each also has a glossary which should be useful for student review.

The books are attractive with full-color pictures on the covers. Printing and binding are both high quality. The books reflect an attempt to keep prices reasonable by using only black and white photographs and line drawings, small diagrams, and a limited number of pictures. The books are brief, varying from 130 to 181 pages, but should contain sufficient material for average science classes.

Most Christian schools should find this series a welcome presentation of science in a manner compatable with their educational philosophy. ■

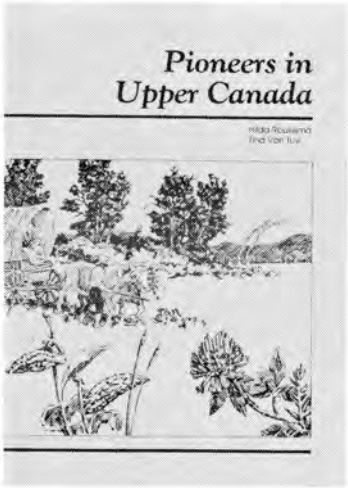
PIONEERS IN UPPER CANADA
by Hilda Roukema and Tina Van Tuyl. Christian Schools International, Grand Rapids, Michigan, 1984, $9.00 pb.
Reviewed by Clarence Fretz Hagerstown, MD

There is no indication in this excellent textbook in what grade it is to be used. Probably this omission is intentional, so that teachers will have no prejudices (by students) to hinder its use in any particular grade. Actually the reading level and illustrations and maps are simple enough to be used in grade 5, the grade in which Canada is usually studied in social studies classes in the United States. Moreover, the text is wisely written and illustrated for possible use anywhere from grade 5 through high school.

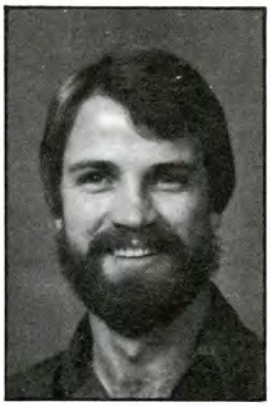
From an educational viewpoint the text is well prepared. The authors have done their homework well and come up with little known, yet significant facts about Canadian pioneers. The teacher's edition contains strategically placed thought-provoking questions for the teacher to ask to keep interest alive and minds centered on significant learnings. The chapter-end questions not only help in the recall process, but some of them focus on important theological and ethical issues and help in value-centered education.

However, in the mind of this reviewer, this text falls somewhat short in value education. Nearly all Christians of whatever denomination appear to believe that Christians should endeavor to carry out the following teachings in some manner and to some degree:

> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matthew 5:44).
>
> Recompense to no man evil for evil . . . as much as lieth in you, live peaceably with all men . . . Avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good (Romans 12:17-21).



Careful research would reveal that the Christians who have had the best record in carrying out the above Scriptures consistently and conscientiously are the plain Mennonites that are pictured in this text as cultural oddities without any hint that they might be normal full-orbed New Testament Christians simply and earnestly committed to obeying Jesus' teaching and example as given in the above Scriptures. This text can be of use in Christian schools that are able to sort out the highest values from it. It will hardly find acceptance in most Mennonite schools, except as a possible reference text or library book. ■


Rick Van Den Berge church planter, Christian Reformed World Ministries, Costa Rica

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