April - May 1987, Volume 26, Number 4

Christian Educators Journal

CEJ

This issue of CEJ concludes its 25th year of publication. There may be some readers, the pack rats among us, who still have that first issue somewhere in a box or on a shelf. It was a small but brave beginning, back in the fall of 1961, born out of faith and firm conviction, when a loosely-organized group known as the Christian Educators Association wedded its vision and resources to those of the Calvin Education Department and published a 5½ x 8½, 16-page pamphlet that called itself Christian Educators Journal. *Dr. John A. Van Bruggen was the first managing editor, Mr. Nicholas Yff the first Business Manager, and Douglas Ribbens, W. Harry Jellema, and N. Henry Beversluis the first contributors that filled the pages of Vol. 1, No. 1.*

When we compare the present issue with that first one, the changes are rather obvious. Perhaps least among them is the subscription price. It was $2.00 in 1961, when we could buy a loaf of bread for a quarter; now we usually pay more than four times that price, but the price of CEJ has not even tripled. But the journal has grown, through the loyal support of Christian educators associations and institutions, from 16 pages to 36, from a few hundred subscribers to a few thousand, from a smattering of disparate articles to regular columns and theme-focused issues.

But some things have not changed. The challenges and concerns of Christian teachers continue to be what they have always been, and that is to prepare and inspire students through programs, materials, and methods for a life of Christian service. Therefore the general purpose of the Journal continues to be what it was at its beginning: ''to foster the continuing improvement of educational theory and practice in Christian schools.''

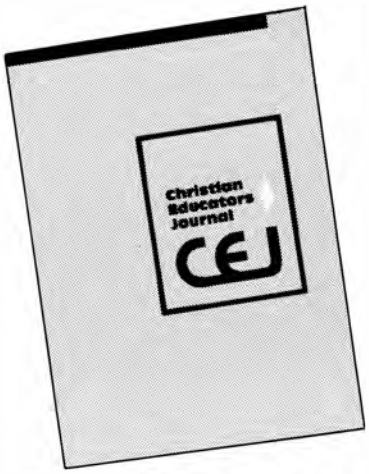
Yet none of this could have happened without the commitment that led to so much giving by so many people. John Van Bruggen gave the necessary initial leadership. His successor, Donald Oppewal, gave many, many years of editorial wisdom and direction, and did more than anyone else to lead CEJ to maturity in format, content, and financial stability. Lillian Grissen gave much effort to widening the circle of readers and writers. Lorna Van Gilst continues to build on what was given before and offers much wisdom and insight that comes from years of classroom teaching and from a sensibility keenly attuned to both educational philosophy and implementation. These men and women, in their responsible position as managing editor, have given much time and talent without any significant remuneration. And that's been equally true of the Business Managers who served CEJ throughout the last 25 years. Though their service was perhaps less conspicuous, their many weekly hours of nitty-gritty record-keeping and mailing have been absolutely essential to CEJ's survival and growth.

And, finally, the contribution of production editors, the financial support of associations and institutions, the sacrifice of many a precious Saturday for Board members—all of this giving was a vital part of the first 25 years that enabled CEJ to grow from infancy to maturity. The Board takes this occasion, therefore, to express gratitude to all who have served and continue to serve so unselfishly, but especially to God, by whose grace, vision and commitment were born and transformed into deeds.

The next 25 years will take CEJ well into the 21st century. Our prayer is that God will continue to use this Journal as a stimulus to faithful and effective service in the classroom where the Lordship of Jesus Christ must be established by both precept and practice.

For the CEJ Board,

Henry J. Baron, Chairman



In the Image of God
OCTOBER-NOVEMBER, 1986

Who Can Measure

MY son says you expect him to use his spelling words in sentences,'' came the voice on the phone late one evening.

''Yes, that's right,'' I replied.

''Well, it ought to be enough if he can spell the words,'' the mother complained. ''He'll never get a good grade from you at this rate.''

I glanced over at my grade book and wondered if I could figure out a way to throw it down a well.

Of course, such rashness would do little to improve either my rapport with parents or the toxic chemical content of the well. So I dutifully continue recording gradebook hieroglyphics every quarter, not because I like chopping school days into segments sectioned off by paper clips into green-paged sequence, but because my school, like many other schools in North America, holds to the tradition called departmentalization.

Tradition isn't necessarily bad. It can be a dependable standard that keeps us on track, but it can become an obstacle that prevents us from finding a better way to do things. For many years now we have depended on the tradition of dividing the daily schedule into disciplines or subjects, and textbook publishers have complied. Having books on every individual subject may even have helped to keep us accountable, lest we have neglected important areas of study.

But we are not made up of mere components—we are image-bearers of God, like Christ, who is ''the image of the invincible God. . . . He is before all things, and in him all things hold together'' (Col. 1:15, 17). All Creation is integrated, and that is why our study of God's Creation must be integrated.

For a long time we have claimed that our Christian schools are unified by the principle that Christianity permeates all we teach. I hope that is always true. But we must not think of each specific teacher or subject as being individually plugged into the source of our strength. We need rather to view each of our schools as part of a Christian community—as well as part of the larger network of other Christian communities. That is why we must make connections between science and history and art and all the other disciplines.

If I were to place all the words of this article at random on these two pages, you would say it was useless to try to make sense of them. Even if I pulled the words together into random sentences, you would have little success in understanding what I am trying to say. You might find some inklings if I gave you scattered paragraphs, but no editor would consider printing them unless readers could sense the flow from one paragraph to the next. You see, we think and learn and remember by finding connections.

When we ignore those connections in our classrooms, our curricula become just so many jigsaw puzzles stashed into boxes labeled with names of various schools. Occasionally a few pieces stick together within a box, and perhaps we imagine ourselves to be the beautiful picture on the cover; but if we fail to interlock all the pieces, we fool ourselves.

Perfect completion of the picture will become a reality only in heaven, of course, but we can do much groundwork as we operate in the Kingdom that Christ established when he came to earth. Some Christian educators have chosen to do that work by taking very forthright steps to replace their traditional systems. Others have started

Integrated Learning?

completely new schools. I know of several Christian schools which operate around a yearly theme, with students of all grade levels working together to research the topic and apply the information to a group project.

Those of us who find ourselves in more traditional settings may work within the scope of existing customs, but we need not give up the idea of integrating across the curriculum. First we must make certain that our course plans are designed to have a day-to-day connection. If we teach in contained classrooms, we can more conveniently build our lessons around unifying themes. If we teach specific subjects, however, we will have to make a concerted effort to learn what our colleagues teach. We will need to spend time discussing how we can tie our lessons in with theirs. Obviously, students can gradually make some of those connections themselves, but we must do all we can to make sure those relationships exist.

It would be much simpler to integrate, of course, if we reorganized our schools into perhaps four in-depth curriculum areas such as Theodore Sizer proposes in his book *Horace's Compromise* (Houghton Mifflin Company, 1985). His groups are Inquiry and Expression, Mathematics and Science, Literature and the Arts, and Philosophy and History. Sizer would place every student in each of the areas all of the time because "the world rarely uses the fine distinctions between academic disciplines; insisting on them confuses young scholars" (133). Sizer's arguments against the frenetic schedule call for greater student research and discovery, with fewer lectures and teacher-provided answers. He sees the teacher as a coach that helps students find information and relate it to life experiences. He represents the public sector of society, but many of his ideas correspond favorably with those in the "Teaching Christianly" series by John Van Dyk (concluded in this issue, p. 6). Both writers make us re-examine the role of teachers in the curriculum, and thus we must consider the possibility of working more closely with our colleagues.

My own colleagues and I have been privileged to witness a beautiful example of integration, not only between the disciplines, but also between members of the larger Christian community. By combining certain class periods and working together on planning and supervision, we have found a suitable time each week to take our students to visit senior citizens who reside at a nearby Christian facility. While they visit with their elderly friends, the students learn first-hand what it was like to experience the San Francisco earthquake, world wars, the Great Depression, the more closely-knit family unit, homespun traditions. Some students write, draw, paint, or bake for their friends. Sometimes they read or sing. In all of these ways they are learning the joy of giving themselves to build relationships with elderly people. They return to school with greater awareness of our responsibility to serve one another, greater respect for what earlier generations have done, and a multitude of ideas about which to write in various classes. Their enthusiasm encourages us to develop lessons that relate the past with the present as we step into the events of God's ongoing, integrated story.

How do we gauge the effect of such work in the lives of young people? Perhaps you can understand now why my gradebook troubles me—it isn't easy to measure integrated learning. And even if it were, I still have to decide in which paper-clipped section I should keep the record. ■

When we ignore those connections in our classrooms, our curricula become just so many jigsaw puzzles stashed into boxes labeled with names of various schools.

LVG

In Search of an Integration Point

STEPHEN R. LEWIS

WE live in a world which has fragmented knowledge to such an extent that it is difficult to see how the parts relate to the whole—or whether a whole exists! Alfred North Whitehead describes this situation in *The Aims of Education* (NY:Free Press, 1967):

> Instead of this single unity, we offer children—algebra, from which nothing follows; geometry, from which nothing follows; science, from which nothing follows; history, from which nothing follows; a couple of languages, never mastered; and lastly, most dreary of all, literature....Can such a list be said to represent life, as it is known in the midst of living it? (p.7)

Integration, as defined in many dictionaries, is the process of bringing the parts together into a whole. The curriculum needs to combine the bits and pieces by bringing the parts of our knowledge together around a focus or integration point. The following alternatives are not intended to be complete or comprehensive, but they are snapshots which picture possibilities for integration.

Using one subject area as a springboard to others

It is possible to bring together the elements of the curriculum using one of the subject areas itself as the integration point. For example, the social studies might be used as a thread to tie together many other areas. In studying the historical period of the ancient Greeks, the science curriculum could be correlated with the Greek period by a study of the ancient astronomers, the constellations, and the solar system. In a similar way, mathematics would be put into perspective through a study of the ancient mathematicians and basic mathematics skills. Reading skills might be taught using the fables of Aesop, the story of the Trojan horse, and the lives of Euclid, Pericles, and Alexander the Great. Skills of written expression could be developed by writing descriptive paragraphs in classical style. Art instruction might be accomplished by creating terra cotta, mosaics, and models of Greek architecture. It is possible to use the thread of history to tie the parts of the curriculum together.

Using classroom organization as the "tie that binds"

Another possible point of integration is known by such titles as "mini-society," "classroom economy," or "simulated city." In essence, the classroom becomes a simulated community in which aspects of both self-government and free enterprise economics are practiced. Students write a constitution, elect officers, perform various business tasks in the classroom, and establish a money system to pay for services. Students learn about social studies by actually living it. Mathematics can be carried out as part of daily business in such activities as budgeting and figuring net worth, since grades are given in dollars. A strong emphasis on written expression can produce many stories, letters, and newspaper articles for the *City Gazette.*

This in turn can supply material for reading instruction and further written work. Science research and inventiveness can be encouraged and rewarded economically. Art instruction might take place within the context of graphic design for advertising campaigns. The parts of the curriculum are tied together around a simulated community of classroom life.

The obvious integration point for a Christian teacher

For the Christian teacher, Scripture becomes the obvious point of integration. Frank Gaebelein has said, "Christian education does not need to keep looking for the integrating factor; it already has this factor" (*The Pattern of God's Truth.* NY: Oxford University Press, 1954, p.11).

How can Scripture be used as the springboard for subject area studies? Consider a study of Matthew 5:13, "Ye are the salt of the earth..." History, geography, and economics tell us the value of salt through the ages. Science can give us insights into the chemistry of salt and how it prevents food spoilage. Salt retards decay, and it is valuable to identify people who serve a similar function in our society and to express our thanks in written form. Reading the biographies of great Christians teaches us how to create a thirst for the gospel. Multiplication and geometric progressions can give us an understanding of the results of Christians fulfilling their commission to witness for Christ. These subject area studies are made meaningful through their relationship to Scripture, and they reveal new insights into Scripture as well.

Varying the theme

That which brings the subject areas together can be modified periodically. Seasonal themes or quarterly unit studies may be used to vary the rules of the game, but the diverse subject areas must be brought together around a central focus. The following are key questions which will aid in the development of points of integration: What activities or events bring subject areas together? How does one subject area show up in the study of others?

Many instructional materials and resources which use

THE POTTER'S HOUSE MOLDS LIVES

Thank you for including "The Potter's House Molds Lives" in the December-January issue. It presents the challenge to all Christian education to bring healing into the lives of the hurting. Let's not kid ourselves and think that the hurting live only in the inner city or in far away places. Many of them are right within our own communities—the very ones we boast about. I found it very exciting to read that the alternative approaches to teaching, described as the language experience approach, integrated units, hands-on learning experiences, group prayer, emphasis on discipleship, stewardship, decision-making, and tremendous community support have paid such rich dividends. God's blessings do rest on those who seriously seek to serve him and "the little ones." I find it so ironic that the teaching methods employed which allow students to learn to love schools and in which children's self-esteem grows are so often reserved for alternative schools. Why is it that our "regular" Christian schools are so reluctant to use such teaching methods?

This brings me to John Van Dyk's article, "Teaching Christianly: What Is It? (II)." John and I have discussed "Schwab's four commonplaces" before, so what I write here is not new to him. I recommend that to the four commonplaces suggested—the teacher, the learner, the subject matter, and the milieu—be added a fifth component. This component also very much determines what and how children learn. It is very much the use of that component that makes The Potter's House so vital and important in the lives of its students. I feel that teaching method is that fifth component. It, as much as the others, determines what the students learn, particularly about who they are, their relationships, and their self-worth. I feel that *any* method just won't do. We need communal reflection about the biblical validity of the methods we use.

Keep up the good work and keep reminding us that it is the children we teach and that subject matter helps us teach them.

John Vanderhoek
British Columbia

PIONEERS IN UPPER CANADA
December 1986 - January 1987

The reviewer of *Pioneers in Upper Canada* is obviously unaware of the intended audience for the book. He says, "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"* (italics are mine). He devotes nearly half of the review to a monologue about the Mennonites, concluding that the book "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" (italics are mine, again). Well, we didn't publish the text for a Mennonite audience, but for CSI schools, especially Canadian CSI schools.

The reviewer also asserts that the plain Mennonites "are pictured in this text as cultural oddities without any hint that they might be normal full-orbed New Testament Christians." Actually, the book devotes an entire chapter to the Mennonites, a chapter that ends with this assessment:

> Mennonites remain a worshipping people. They regularly attend church and listen to God's Word, sing psalms, and pray. They also use Sundays to visit with relatives and friends.
>
> They have a concern for others and reach out to help underprivileged people. The Mennonite Central Committee is an outreach to help those less blessed. It gives aid of all sorts to suffering people in the Third World and other places.
>
> Mennonites add a distinct pattern to the kaleidoscope of Ontario's people. They have contributed and still are contributing to the province. No doubt, given their basic beliefs and commitment, they will continue to do so in future years.

The book's position toward the Mennonites is fair and respectful.

Gordon L. Bordewyk
Director of Publications
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games and activities to teach subject area skills are already available. These activities often draw on skills from other disciplines. For example, one activity for reinforcing a social studies concept uses an art project created by mathematically plotting points on a grid. Such interdisciplinary activities may be used to advantage in integrating subject areas.

George R. Knight, author of *Philosophy and Education* (Berrion Springs, MI: Andrews University Press), has commented that "our world is one in which subject area scholars have lost the ability to communicate with each other because they have lost the significance of their subject matter in relation to the whole of the truth" (196). We can begin to reestablish these relationships through the process of integration. ■

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Teaching Christianly:

IN the three previous articles we examined the structure of Christian teaching. Genuine Christian teaching, we claimed, is guiding via unfolding towards enabling. By way of unfolding biblically understood subject matter, effective Christian teachers guide their students into the ways of the Lord and enable them to function as his disciples in every sector of society. Discipleship, meanwhile, we described in summary fashion as willingness and ability to live a knowledgeable life of servanthood, stewardship, and peacemaking.

Such a claim is easy to state, but agonizingly difficult to bring into practice. So difficult, in fact, that undoubtedly to many teachers our discussion of guiding, unfolding, and enabling has sounded like fancy fiction: nice to listen to, but impossible to carry out. True, many teachers will agree that guiding and unfolding are workable. "After all," these teachers will say, "we do try to model the Christian life, we engage in devotional activity, we exercise discipline, and we explain subject matter. But enabling for discipleship? Forget it! Have you seen the kids I have to work with and the homes they come from?"

Indeed, nobody said that teaching was going to be easy. And anyone who thinks that teaching Christianly is a cinch obviously has not seen the inside of a classroom for a long time. But does all of this mean that we can simply shrug off our task to be guides, unfolders, and enablers? Does the biblical injunction to train up our children in the ways of the Lord not apply to the Christian school teacher? Can we simply adopt the pragmatistic principle that if something looks unworkable we just forget about it? Of course not. Think of the Apostle Paul. Standing at the edge of a mighty, supposedly invincible Roman Empire, he hears the word of the Lord: "Look here, Paul, I want you to go out into that great big powerful pagan Empire and bring about its conversion to Christianity. I want you to change the world!" (cf. e.g., Matt. 28:18-20; I Cor. 1:28; 2:6). Now suppose Paul had been a pragmatist. What would his response have been? He probably would have said in reply: "Who, me? You've got to be kidding, Lord! I'm just a little guy. It'll never work. And besides, the job is too big; it can't be done. I'm going back to Tarsus to make tents! At least then I know what I'm doing!" But you and I know that Paul did not say this. On the contrary, he recognized his task and put his hand to the plow. Though he himself did not live to see it, as a result of the work he began, some 260 years later the first Christian emperor mounted the throne of the Roman Empire.

The question we must ask is not "Should we guide, unfold, and enable or not?" or "Is enabling for discipleship a workable concept?" but, rather, "How can you and I as Christian teachers become more adept at effective guiding, unfolding, and enabling?" To this question I now turn. Obviously this is too large an issue to address in a single, concluding article. Specific suggestions for developing our teaching effectiveness are always contingent on many factors, such as grade level, subject matter, the teacher's gifts and personality, and the situation. Just how context-specific teaching is I am discovering anew now that I am closely collaborating on enabling strategies with nearly a dozen Christian school teachers in our area.

NEVERTHELESS, though the subject is large, at least three general re-quirements for enhancing our ability to guide, unfold, and enable emerge at once. First, continual and probing evaluation of our teaching practice and its effectiveness is of key importance. By teaching effectiveness I do not mean, first of all, such things as whether or not Johnny has mastered his multiplication tables or whether or not Mary knows how to find India on a map. I mean that Christian teachers must ask, everyday anew, the fundamental questions about the heart of their work: Where am I guiding the students entrusted to my care? Is the destination clear? And what kind of unfolding am I engaged in? Merely a rehearsal of facts and skills taught out of context? Is my teaching limited to unfolding and disclosing strategies with little or no concern for enabling? Or when I do think of enabling, just what kind of enabling am I aiming for? Ability to enter successful careers? To make contributions to American consumerism? To make it big in the world? Or what? And finally: How can I restructure my strategies in order to do biblical justice to all three of the teaching components?

When we ask such penetrating self-assessing questions, we become aware of a debilitating myopia that frequently besets Christian education. Think, for example, of the history teacher who sees no other task than to instill the facts of history into presumably empty heads. As a personal note I might mention that I dropped out of high school precisely because of such teachers. Why should I waste my time memorizing, without context and with relevance to nothing, the names of the kings of France if after the final test I would promptly forget them anyway? Such history teaching—and a good deal of

What Is It? (IV)

JOHN VAN DYK

similar teaching—reflects, I believe, a severe case of educational myopia. Or take, as another example, the third-grade teacher who assumes that her task is completed when she has taught a sufficient level of reading or mathematical skill for the students to be passed on to the fourth-grade teacher. Or consider the administrator who sees no further than the goal of teaching the students to score high on the Iowa Basic Skills test, or the board member who is satisfied when the school is financially solvent and the students seem rather well behaved. A disabling short-sightedness of this sort frequently pervades the Christian educational community.

Self-assessment of one's teaching goals and effectiveness exposes such myopia. When we see once again our larger task of enabling for discipleship, we recognize that often our vision is blurred and undiscerning. Teachers, therefore, must deliberately reflect on what it is they are doing. They must clarify their vision. I suggest that such self-assessment occur in two interacting stages: First, in the lesson planning. Just how will this or that lesson, this or that unit, or even this or that course in its entirety do justice to all three teaching functions? How will this unit exemplify the right kind of guiding, the right kind of unfolding, and the right kind of enabling? The second stage comes after the lesson or unit has been taught. Now we must ask: How effectively have I achieved, through my curricular material and my teaching methodology, my goals of guiding, unfolding, and enabling? Not very well, you say? Well then, how about a good dosage of creativity and inventiveness! Ask yourself and your colleagues: How can I alter my teaching strategies and how can I adjust my curricular material so that enabling will emerge from the unfolding? This kind of assessment brings you right back to the planning stage.

FROM the evaluation of our teaching I move to a second requirement for improving our capacity to teach Christianly. I refer to the need for each one of us to develop our own ability to be true disciples of Jesus. We teachers must continually examine our walk with the Lord. For how can we guide if we ourselves are not guided by the Lord's leading? How can we unfold if we ourselves do not experience God's presence and power in the subject matter we impart? And how can we ever be engaged in redemptive enabling if we are not enabled ourselves? How can we enable if we ourselves are disabled? To that end we teachers must increasingly become receptacles and channels of the Holy Spirit. We ourselves must be loving servants, ardently practicing stewardship and peacemaking. We ourselves must be knowledgeable and skillful disciples. If this requirement does not weigh very heavily with us, then we'd better face the truth: our teaching will result in much hollow sound, impressive for the moment, but with no lasting effect.

Observe that the practice of discipleship cannot be merely the task of individual teachers. On the contrary, our entire school as an institution must embody and express a discipling model. If the place where our children every week spend more than forty-five of their waking hours does not exude an atmosphere of love and service, of stewardship and of reconciliation, then how can we ever expect our graduates to be disciples of Jesus?

FINALLY, we must ultimately wait much on the Lord. After all, we teachers can do little more than plant and water; God himself must give the increase (I Cor. 3:6-7). But this truth must not prompt us to shy away from boldly tackling our task as guides, unfolders, and enablers. Too quickly we tend to say: It can't be done. Too quickly we settle for the easy way. If we truly believe that the Lord calls us to train our children in his ways, and if we commit ourselves to an all-out effort to do so, also in our classrooms, then we, along with the entire Christian educational community, may confidently expect his blessing. And being blessed, we ourselves may look forward to being a blessing to future generations in years to come.

Teaching Christianly: What is it? It is guiding, unfolding, and enabling in a wholesome, exciting, and biblical way. But teaching Christianly is not an easy piece of cake. It is now and will always be one of the toughest jobs in the universe. Can it be done? Of course it can. I propose that you and I work at it! ■

John Van Dyk is professor of philosophy and director of the Center for Educational Services at Dordt College in Sioux Center, Iowa.

GUIDING
UNFOLDING
ENABLING

THE study of mathematics should point to the orderliness, the regularity, and the beauty of God's creation. It should also demonstrate ways man uses mathematics. Man has the responsibility of caring for the creation, and he uses mathematics in the ongoing problem-solving activity this responsibility involves.

Mathematics is usually taught as one of several discrete subjects, but subject categories are created by men. Truth is a unity, and all truth is God's truth. Therefore, we must not be rigid with our subject area compartments or children will miss much of the whole fabric of truth.

Mathematics and other subjects can be integrated in different ways. One method is for the mathematics teacher to include analogies, illustrations, and applications from other subjects during the study of mathematical content.

Consider the following examples. Problem-solving can be undertaken in both simulated and real consumer education activities. Strategies for problem-solving can be enhanced as students write their thoughts in standard paragraph form and compare different approaches to a problem. The approximate nature of measurement can be illustrated with the ratio of diameter to circumference stated in I Kings 7:23. Symmetry (reflections, rotations, and translations) can be observed in butterflies, starfish, snowflakes, and wallpaper. Fibonacci number patterns can be found in pine cones and sunflowers. Properties of operations on numbers can sometimes be illustrated in the structure of language itself. Just as the ability to read is often developed by writing and recording experiences with language, so the procedures of arithmetic are often developed by making step-by-step symbolic records of the manipulation of objects. In all likelihood, these few examples suggest many other activities to the reader.

INTEGRATION can also be accomplished by incorporating activities that involve mathematics when teaching other content areas. When teaching Bible, language arts, social studies, science, and other subjects, teachers can incorporate activities that involve learning, practicing, or applying mathematical concepts and skills.

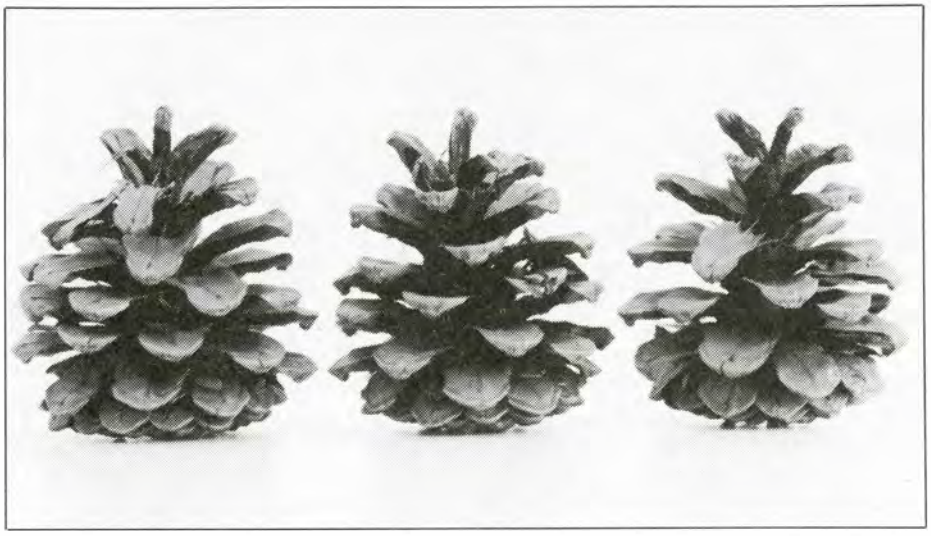
Again, consider selected examples. Many children's books reinforce mathematical concepts: numbers, measurement, time, and geometric concepts. When transportation is studied, the different ways children get to school can be graphed. Whenever maps are used to compute distances and determine population densities, children use equivalent ratios and practice computations. Time lines can be constructed to record historical dates, and these also involve ratios and computations. Quantities can be studied in depth: With three million people in the colonies in 1776, why did Washington have only 25,000 men in his army? Science experiments typically involve much measuring and graphing. A study of perspective in drawing involves parallel and non-parallel lines, and examination of mosaics and patterns for tiles can lead to this question: Which three regular polygons will tessellate a plane; i.e., completely cover a surface? Young children sing counting songs, but older children study the notes in a musical measure and find themselves involved in fractions. The scale itself involves mathematical structures which permit an instrumentalist to play in different keys. For older students studying the physics of sound, patterns of ratios can be observed when vibrations per second are considered for different notes on the scale. It is hoped that these few examples will stimulate the reader to think of many other classroom activities.

BUT the classroom is not the only setting in which mathematics can be integrated with other subjects. A school-wide math fair (or a math and science fair) often involves projects relating mathematics and other subjects. Displays of individual and group projects are placed in a multipurpose area for parents and visitors to appreciate.

The outdoors is another setting for integrating mathematics and other subjects. On the playground different categories of living things can be determined, counted, and graphed. During a trip to a farm or at camp (if you have an outdoor education program) children can examine the homes that animals build. They will find that bees build strong hexagonal cells, spiders build spiral webs that help the spider know where the catch is located, and birds build nests with curved surfaces that withstand the stresses of weather. While outdoors, children can look for symmetry in flowers and note the shapes suggested by different blossoms: pentagons, hexagons, and the like. Older children can measure distances, decide on an appropriate scale, and make their own maps for an area. They can even determine the height of a tree they are studying in science.

WHO is responsible to see that mathematics is integrated with other subjects? Integration can be the responsibility of individual

Integrating Mathematics With Other Subjects



BETH VAN REES

teachers if it is encouraged by the school's philosophy. This is most appropriate in an elementary school with self-contained classrooms in which each teacher provides instruction in all subject areas, but teachers *must* have a vision for integrating the various subject areas.

On the other hand, a selected leader within the school can plan more specifically for integration. Such planning is best done at the building level where teachers can be involved in the planning and can prepare specific instructional activities which are unique to the local context. Sometimes one teacher with a special interest and competence in teaching mathematics is designated to coordinate mathematics curriculum development and the integration of mathematics with other disciplines.

Whether mathematics instruction includes illustrations and applications from other subject areas, or other subjects are taught with activities involving mathematics, the integration of mathematics with other subject areas can make it easier for students to understand the interrelatedness of knowledge and skills that men use as they care for God's creation. And from time to time, students will see evidences of orderliness, regularity, and beauty which remind them of God himself. ■

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Three Perspectives

RODNEY N. KIRBY

THE Bible teaches us that the Creation bears unmistakably the impress of its Creator (Rom. 1, Ps. 19). Among other things, we know that God is both three and one; he is both a unity (one God), and he is diverse (three persons). Unity and diversity — the One and the Many, to put it in philosophical terms — are both equally ultimate in God. God's unity, his "oneness," is not more important, more central, than his diversity, his "threeness." Creation has this characteristic as well. God's Creation is both unified and diverse. Creation consists both of universals (principles, unifying themes) and particulars (individual items). Neither is more important or more basic than the other. As we apply this concept to the topic of the school curriculum, we say that our field of study (God's world) can be seen as *either* a unified whole *or* as a number of distinct areas of study. That is, we can teach the children to view all of Creation as one unified totality (under God), or we can present various aspects of that Creation, such as mathematics, science, and history, as distinct fields of study. Neither of these approaches is more "right" than the other; both are needed. We cannot concentrate on the unity of Creation to the exclusion of diversity; neither can we devote all of our energy to the diverse "subjects" without any sense of unity among them.

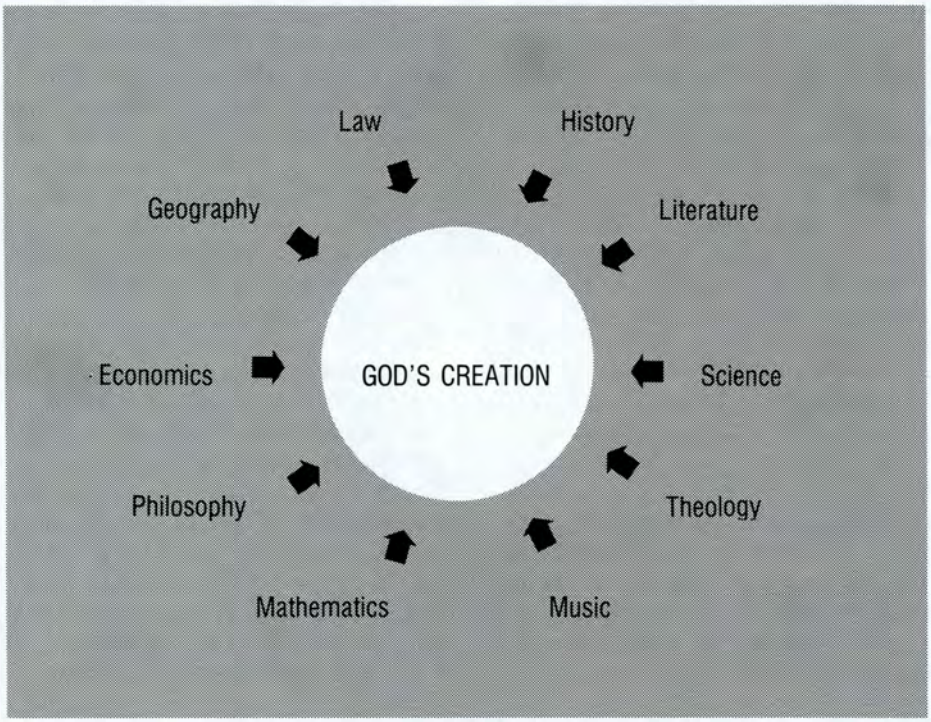
Vern Poythress (*Philosophy, Science, and the Sovereignty of God,* Presbyterian and Reformed, 1976) has developed the idea of three *perspectives* in study, which may help us. First, there is what he calls the "particle" view — that is, a way of looking at an object of study which focuses on its characteristics, particularly those which distinguish it from other elements of Creation. Second, there is the "wave" view — which looks at that same item of study as it develops through time. Third, there is the "field" view — examining the same object of study as it relates to other elements of Creation. An example will help clarify this. A "particle" view of a house would involve a description of the house — such as its size, shape, and color. A "wave" view would look at the same house as it changes through time — such as the building process, the changes of occupants, deterioration. Finally, a "field" view would see how the house relates to other houses — larger or smaller, effects on property values, and the like. The "field" view would also see the house as one place in a series of places (the office, the car) a person may occupy in a twenty-four hour period.

What I plan to do is to apply these three perspectives to the development of a Christian school curriculum. We will see how each view helps us to understand more fully the richness of study of God's Creation, and then we will make some suggestions for a curriculum design.

Particle View

In this view the curriculum can be seen as a group of different subjects (reading, writing, math, science, Bible). As we look at each subject, we must see how the Bible applies to that discipline. What does the Bible say about math, for example? What is a Christian approach to math? This same approach would be taken with each subject in the curriculum. This would be one way of looking at a Christian curriculum — as a series of subjects, each one being governed by Scripture.

There is often an objection to this traditional approach to the curriculum. Generally, such objections come from those who are committed to a Christian world-and-life view, who see that all of life is a unity under God, and not a fragmented series of isolated subjects. However, I think there is another way to look at this. As mentioned in the introduction, Creation is both unified *and* diverse. It is all cohesive; we live in a "*uni*-verse," not a "*multi*-verse." However, because of our creaturely limitations, we are not able to comprehend the totality of creation at once, as God is able to do. Thus, we must approach reality from various angles, or perspectives. We are studying *one* Creation, but a Creation which has many, interrelated aspects. We may liken Creation to a multi-faceted diamond. We may examine that diamond from various angles, and get a different (complementary, not contradictory) vision each time. God's creation is similar. We may examine it from various angles (history, science, math, and philosophy) and get a different slant on Creation. This is a reflection of the *richness* of Creation; God's work cannot be reduced merely to science, to history, or to philosophy. This approach can be represented diagrammatically:



(these are not all the possible perspectives)

Since each perspective is a study of *one* Creation, all perspectives will overlap and complement each other; this will be dealt with more fully under the Field view, below. Our point here is that having separate subjects is a valid approach to the curriculum, as long as the various subjects are not seen as being in watertight compartments.

There is a practical need for having separate subjects taught. We may distinguish between *skill* subjects and *content* subjects. *Skills* are those things one must master in order to study other things, but which are not studied in themselves, except in rare instances. Some examples of skills are reading, handwriting, spelling, language, math, biblical languages, and expressive writing. These are foundational, but, once they are mastered, they are not studied in themselves any longer. Phonics is another example. Once the child has mastered phonics, we do not continue to drill him on phonics rules; rather, we expect him to *use* them. On the other hand, *content* subjects are studied for their own sake (of course, under the rubric of learning them for the glory of God and for the advancement of his Kingdom). I include here such subjects as Bible, history, science, economics, literature, and engineering. The skill subjects lead up to these disciplines. One must read before he can study the Bible, or study history. One must be able to write legibly and expressively before he can effectively communicate his study in these subjects.

Since the skill subjects are in a sense foundational to the content subjects, the skill subjects are taught first. Thus, in the elementary

One Approach To Curricular Integration

school, we concentrate on skill development — not exclusively, to be sure, but in emphasis. History, science, and other content subjects are taught in the elementary school, but the *emphasis* needs to be on the mastery of foundational skills. As the students move into the junior high and high school years, the emphasis shifts to content and away from skills. Thus, in order to teach the skills in the elementary years most effectively, we concentrate on separate subjects, all the while demonstrating cross-disciplinary integration.

Wave View

The curriculum can be seen as a twelve- or thirteen-year series of studies. Each year's studies must build upon and be consistent with the previous year's work. This is often called "vertical integration." In our study of a subject, each new item of knowledge should be built upon, and related to, previous knowledge. This teaches the child that God, who is an orderly God, has created an order in math, in language, and in all other subjects. Each area of study follows a systematic, logical plan. This may seem self-evident. However, it is not always followed. For example, our school recently reevaluated our grammar curriculum. In the process of evaluating various published grammar series, I was amazed at the lack of vertical integration in some of them. One series had a habit of teaching the children one definition of a part of speech in an early grade, and then teaching a *contradictory* definition in later years. Now, it is realized that there must be *refinement* of concepts as the children mature; we do not teach first-graders all that we will teach sixth-graders. However, what we teach first-graders must be *consistent* with what we teach sixth-graders. One textbook taught the children that a noun is a word that refers to something you can see or feel. Several years later, the children learned about abstract nouns, which simply did not fit into the previously-learned concept of nouns as something you can see or feel. Abstract nouns need not be taught to first-graders, but the *definition* they learn for nouns should allow for the concept of abstract nouns to be added later. This is one very basic concept derived from a wave view of the curriculum.

Another application is seeing the curriculum as a twelve-year progression of learning. As the students mature and grow, the method of approach to teaching needs to change to match this maturation. Two writers (Dorothy Sayers and William Blake, in Gary North, ed., *Journal of Christian Reconstruction,* vol IV, no. 1: "Symposium on Education," Summer, 1977; Chalcedon, Vallecito, CA) have developed the old idea of a curriculum structured around Grammar, Dialectic, and Rhetoric. In the *Grammar* stage the children learn a multitude of factors—phonics skills, math facts, Bible content, and the like. The authors say, "What happens at the grammar level is an introduction to a given body of knowledge through looking at various established *facts* associated with it. General principles are not mastered here, but particular facts receive concentrated attention" (p. 34). In the *Dialectic* stage, children learn how to organize these details into a system of thought. "Things are viewed in a system. They are pulled together into a whole, so that each detail is seen as a part of the whole." Finally, in the *Rhetoric* stage, the students take the various systems they have learned and bring them all together, seeing the interplay between them. "As dialectic sees the system within a particular subject, rhetoric attempts to see the interrelatedness of all these subjects. The world must not be seen, for example, as something reduced to a scientific explanation, a sociological explanation, an economic explanation, a historical explanation, a psychological explanation, a political explanation, and so on. . . . In other words, life is more than mathematics, more than science, more than sociology, more than economics, more than history, more than psychology, more than politics, more than religion, and so on" (p. 34-35). This brings us to the *Field* view, covered next. What we see here, however, is that there is a *progression* in the curriculum. Before the students can see the "grand system," they must have *facts* to systematize. Thus, again, we see that the elementary grades will be a time to concentrate on skills and facts; cross-disciplinary integration will come primarily, but not exclusively, in the later grades.

Field View

Each subject can be seen as just one aspect of God-created reality, and so all are intimately related with one another. There are not a series of neat little compartments in life, with math in one, and science in another. Rather, as mentioned above, the different subjects are different perspectives on a unified reality. Thus, we must show the students how these different subjects relate with each other.

This concept is commonly held among those with a Reformed perspective. What I want to show is that such a view — that all subjects are interrelated — is not contradictory with the practice of teaching separate subjects. Go back to the introduction, and the discussion about the equal ultimacy of particulars and universals. For teaching methodology, this means that we can either move from a study of the particulars to universals (an inductive approach), *or* we can move from universals to particulars (a deductive approach). Either approach is valid, and neither is more "right" than the other, all things being equal.

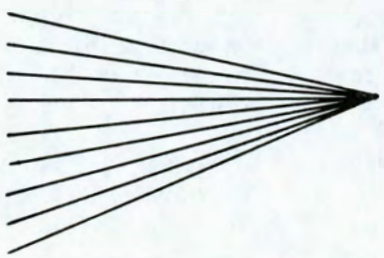
In our curriculum, we may do one of two things. First, we may move from a study of particulars

(skills, individual subjects) to universals (integrated units of study). Or, we may begin with universals (integrated units) and move to particulars (skills, individual subjects). In the first approach, we teach the necessary skills and separate subjects, then draw these together into integrated wholes. In the second approach, we study a particular topic (the "unit") and bring in whatever separate skills and facts would be needed at the time. Either approach, properly handled, will have the same result — students will have a proper, well-rounded biblical world-and-life view. Which way to structure the curriculum will depend on other criteria such as the ease in implementing in our particular situation and the best use of our physical and personnel resources.

My opinion is that the first approach — that of having separate subjects, but drawing these together — will be the easier of the two. For one thing, it is close to the "traditional" curriculum structure, which means it will be easier to implement. (This similarity, however, could also be a disadvantage in that it will be easy to fall back into the old ways of teaching subjects as isolated compartments.) Also, it will fit in better with other elements of the educational world, such as the need for grades in separate subjects. I see a curriculum design graphically represented this way:

Grade 1

Bible
Reading
Handwriting
Grammar
Spelling
Math
History
Science
Etc.



Grade 12

INTEGRATED UNITS OF STUDY

In the elementary grades, the emphasis would be on the separate subjects and skills. As the students move into junior high and especially high school, these subjects would be drawn together into units of study, bringing together all that the students have learned up until that point. Actually, this is not an either/or question. In the elementary grades, while the curriculum would be structured in a subject-oriented way, cross-disciplinary integration would take place, as when science study is related to Scripture or to math. And in the upper grades, the integrated units would lead to further refinement of skills and separate subject knowledge.

Integrated Study: A Suggested Model

Our aim is to develop a plan for integrated studies in the high school level. One problem that has been noted in many integrated-unit approaches has been a lack of coherence among the units studied. A particular topic is studied for a time, and all the separate disciplines are brought to bear on that topic. This is all well and good. However, the next unit of study often has nothing to do with the previous unit. As we pointed out under the Wave view, there must be this kind of vertical integration, as well as the horizontal integration between disciplines. What we need is a systematic way to study Creation, in a unified manner. I believe that we can take any of the standard subjects and organize *all* learning around that. We would use that one subject as our basic, governing outline, and study all other subjects as they relate to the governing subject.

What I propose is a three-year cycle, to be studied during the last three years of high school. It would not be necessary to separate between the grades, although it would be possible. I would like the school to have three governing subjects — history (somewhat related to the Wave view), science (Particle view), and philosophy (Field view). Here are some suggestions for implementation.

■ I. HISTORY. The whole year's work would be structured around an intensive study of world history. Direct study of history would take perhaps 1-1½ hours daily. This study would be divided into broad units (for example, the ancient near east, medieval history, or Reformation history). All other subjects would be correlated with those units.

1. Science. One could study the approaches to and presuppositions of science in each era (for example, the Moslem view of science as mere entertainment or the Reformation view of science toward dominion). Also, one could study the discoveries made in science during that era, with modern applications (a study of astronomy in relation to Galileo, for example).
2. Theology/Bible. Here, one would study biblical history as it relates to the appropriate units in world history, and church history related to "secular" history. One could also study the history of theological development.
3. Mathematics. This could be approached as with science, for example, a study of Euclidean geometry, both presuppositions and practice, in relation to ancient Greece.
4. Economics. One would study the economic principles and practices of

a particular era.
5. Geography. This would be a study of the relationship of geography to particular historical events as well as a study of political geography.
6. Law. The students would study the presuppositions and specifics of laws in various eras.
7. Music/Arts. This would consist of a historical survey of the arts, including a study of how the dominant world-view of each age manifests itself in the arts.
8. Literature. The students would read selected works from the literature of each era and study their relation to the dominant world-view of that time.
9. Philosophy. The students would study the history of philosophy.

■ II. SCIENCE. The whole year's work would consist of a systematic study of general science, including chemistry, biology, and physics.
1. History. The students would study the history of scientific advances and the connection between historical events and scientific progress.
2. Bible. The students would learn both what the Bible teaches about the scientist's attitude toward science and specific biblical teachings relating to science (for example, creationism, an examination of flood geology).
3. Mathematics. One would learn the mathematical processes necessary for scientific study — for example, calculus in relation to physics.
4. Economics. This would consist of a study of how various scientific discoveries influence economic matters. For example, the students could examine how the technology of the micro-computer has changed the work force from being primarily production-oriented to being service-oriented.
5. Geography. This could be a study of how various processes learned in the sciences influence geography — hydraulics, and its effect on the flow of rivers, for example.
6. Philosophy. This would be a study of the philosophical underpinnings of various scientific methods and discoveries.

■ III. PHILOSOPHY. This year's study would consist of a year-long study of philosophy, in a systematic way (as opposed to a historical study). Various themes and concepts in philosophy would be studied during the year.
1. History. This would be a historical survey of philosophy, correlated with the units in the philosophy course. For example, as the students study the philosophical doctrine of the One and the Many, they would study, in history class, the various approaches to that problem through history.
2. Bible. The students would study what the Bible has to say about the specific philosophical unit under consideration.
3. Economics. This would be a study of how one's philosophy influences his economic principles and practices.
4. Law. Here, the students would see the influence of philosophy on law, again studying both presuppositions and specific practices.
5. Music/Arts. This would consist of a study of how one's philosophy governs one's approach to the arts.
6. Literature. The students would read works of literature which deal with the particular philosophical theme under consideration.

I see this curriculum being organized in this way: I would want to concentrate hard on the individual subjects in grades 1-9. By the time students finish ninth grade, they should have mastered the details in all subjects (e.g., having learned all the math they will profitably need, etc.). We would then work with the students for three high school years. In any one year, all high school students would be studying, for example, history, as it relates to all other subjects, all year long, all day long. This concentration would result in a high degree of mastery of that subject and an ability to see its relationship with all of life.

There should be much use of special lecturers, short seminars, directed research, writing and presentation of papers. For example, there might not be a need for math to be studied in the history outline every day all year. We might be able to cover the material adequately with a one-week concentrated seminar at the beginning of each unit. Thus, we might to a large degree be able to use visiting teachers, local businessmen, engineers, scientists, and others.

We could also make provisions very easily for students who are gifted in various areas. Students might be expected to write one in-depth research paper each six weeks, for example, and present it to the rest of the class, along with a defense of the paper and an interrogation period — somewhat as is done with a doctoral dissertation. This paper might be done, however, in *any* of the subjects. For example, if a student were particularly gifted in science, he would write papers relating science to history during the "history" year. Another student might do his work in law. Of course, all students would be responsible to learn all subject areas.

One advantage of this type of approach is that it would allow for somewhat traditional grade reporting to be done. Colleges expect so many units of math, so many units of history, etc. Such grades could still be given under such an approach as outlined here. More importantly, however, is the fact that the students should graduate from high school with both a mastery of the separate subjects *and* the ability to see all of life as an integrated whole, under the Lordship of Christ. ■

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Planning to Teach Reality

JOAN M. DUNGEY

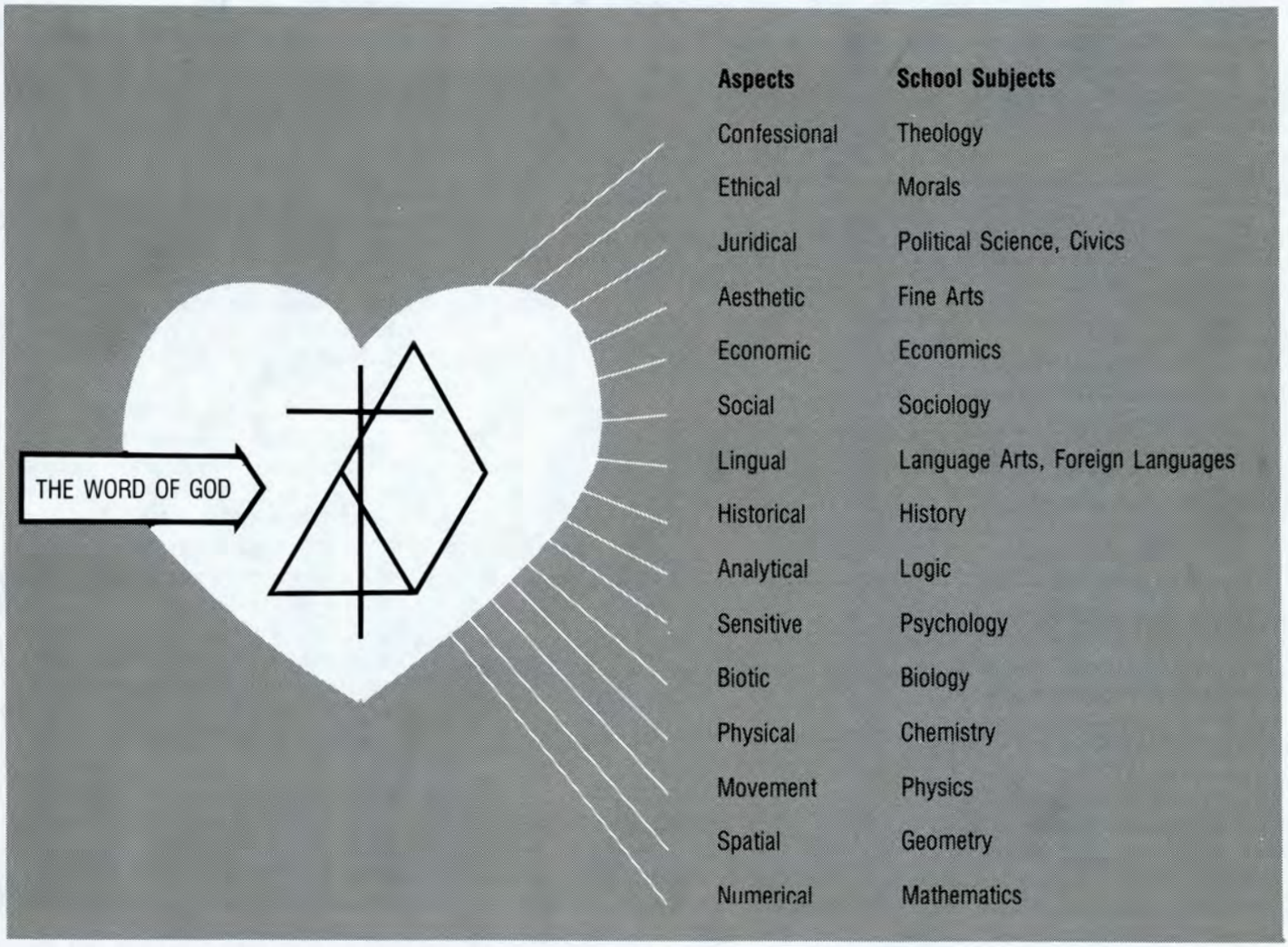

FIGURE 1 The Aspects of Reality and the School Subjects Albert E. Green, Jr., Alta Vista lecture series, "A Christian Mind in a Secular Age."

Integrated by God's Word

THE Creation reflects the Creator, and, like a prism, God's Word shines in all areas of life. Therein is our integrating force behind all the aspects of reality: God's Word. A Christian education means incorporating God's Word into every subject, teaching our students to think Christianly in all of their lives. There is no difference between sacred and secular; the world is the Lord's.

Man is created in God's image. He does not live in isolation, nor does anything stand alone. Schools that break up the Creation into forty-five minute segments of subject matter negate the wholeness of life. Interdisciplinary studies introduce students to a more holistic way of thinking. Herman Dooyeweerd explains that we experience reality in fifteen different modes (see Figure 1), but each mode is equal to the others. Other philosophers focus on just one aspect of reality (e.g. Skinner,

Technical Names For Aspects:	School Subject Derived From Aspects:	Aspects As Perceived In A Glass Of Water:
Confessional	Theology	Baptism
Ethical	Morals	Cup of Cold Water
Juridical	Political Science, Civics	Fishing Rights
Aesthetic	Fine Arts (Painting, Drawing, Sculpture, Poetry, Literature, Dance, Drama, Etc.)	Things of Beauty
Economic	Economics	Water Bill
Social	Sociology	Common Cup
Lingual	Language, Linguistics	Babbling Brook
Historical (Culture form)	History	Red Sea
Analytical	Logic	Analytic Chemistry
Sensitive	Psychology	Emotional "High"
Biotic	Biology	Thirst Quencher
Physical	Chemistry	H_2O
Kinematic	Physics	Water Power
Spatial	Geometry	Block of Ice
Numerical	Arithmetic	One Glass

FIGURE 2 The Study of Water from 15 Aspects of Creation

NOTE: This list of studying water from the viewpoint of these 15 subjects is not exhaustive. Local water uses are particularly meaningful topics.

Albert E. Greene, Jr., Alta Vista lecture series, "A Christian Mind in a Secular Age."

biology; Freud, psychology; Marx, economics) and skew the Creation away from the wholeness of God. Thus, it is imperative that we offer students a complete education that presents a unified view of Creation.

Ideally, integrated education involves spending whole days studying the different aspects of a topic, making it easy to stress the interconnectedness of the Creation. Some middle schools offer "block" or team-teaching programs between English and social studies, but this is not the norm. How, then, can we integrate our students' education, working within the framework of required texts, class periods, class size, and administrative duties, when even elementary classroom hours are carefully regimented by outside forces?

Planning Integrated Teaching

a. DECIDE YOU WILL DO IT. The first step is deciding that you want to teach holistically and that you will try to offer an integrated education to your students despite any problems you now see. Determine to somehow overcome those obstacles.

Start small; try one idea at a time. Don't try to change your whole curriculum or class routine at once. Read suggested resource materials to get ideas and then begin by using one idea immediately. Add new learning experiences as you feel more comfortable, and you will soon find it easier to move from discipline to discipline since activities will connect naturally.

b. PRAY. Pray for direction and insight. Pray that you will select suitable activities and discussions which will show the wholeness of life to students. Pray that your students will come with open minds, ready to incorporate new ideas into their thinking patterns. Pray that they will hear God's call to follow him into all areas of their lives.

c. DISCOVER LEARNER NEEDS. Your students will probably be at different learning levels and will have different learning styles. Your difficult task is to teach in such a way that you meet these varying levels and needs. As you are constantly in touch with your students, you will learn what they need and want to know. To become knowledgeable about different types of learners read books such as *Please Understand Me* (Keirsy-Bates) or *4-Mat* (McCarthy) which suggests learning experiences to match those learning styles.

d. DETERMINE THE PURPOSE OF THE LESSON. Your lesson topics may already be chosen for you by the text or school's scope and sequence. Ask "What difference will studying this make to the students?" "Brainstorm" all possible areas of study within the major topic, using the chart in Figure 1 as a guide. Select study areas which lead to meaningful answers for students. These will be your focus for the study. (Figure 2 shows how the topic of water can be related to the topics in Figure 1.)

e. ARTICULATE THE OVERALL BIBLICAL PERSPECTIVE (Brower-Steensma). Ask "What is the Christian perspective on this topic?" This will determine your focus and how you will be thinking about the topic, and how you will want your students to think. You may not need a specific Bible verse, but use the underlying Christian assumptions that God is in control and interested in this topic. Ask "What difference will studying this topic make in my Christian life?" Narrowing this focus will give you a unit theme.

f. WRITE OBJECTIVES. Most school administrators want to see

written behavioral objectives — objectives that define specific behaviors students will demonstrate in order to learn the subject matter. For example, a lesson theme for a study of Mark 10:13-16 is "Jesus loves all people." The behavioral objective is this: "By using flash cards and maps, students will learn the names of the major races of people in the world. By reading Romans 10:12, they will find that God loves all the races." The objective helps to define the next step, that of selecting learning experiences.

g. SELECT LEARNING ACTIVITIES. Study all the possible activities you could do on the lesson theme. Some may be determined by materials you have available. From your list, select introductory ones to lead into the topic and then those which will be teaching the lesson itself, reinforcing the learning,or applying the learning. In the example above, two activities are listed in the objective: using flash cards on maps and reading. Other suggested activities are singing "Jesus Loves Me" and "Jesus Loves the Little Children," and making a book titled "God Loves My Family." You might also display stamps, pictures, dolls, or drawings of various cultures' folk costumes, read and discuss the Scripture, and study the concept "Kingdom of God" (Mark 10:15) with a bulletin board about world leaders. The latter may lead to semantic mapping and a discussion of different types of government (Brouwer).

h. EVALUATE THE LESSON. Ask "What was good? What could have been improved? Did students fulfill the objectives? Do I see a difference in my life and in my students' lives?" Use this evaluation in planning your next lessons.

Following the above plan, you can begin to teach holistically by teaching just one integrated lesson at first. Work up slowly to completely integrated units. These take longer to plan and teach, so do not become discouraged. Do as much as you can. Your lesson may be the only exposure to an integrated education that your students will receive. After you feel more comfortable and sure of yourself within this teaching style, ask other teachers to join you. Be patient. It may take several years of commitment and example on your part before others change, but the development of a Christian worldview in your school is worth it. The earth is the Lord's! ■

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Resources

Curriculum

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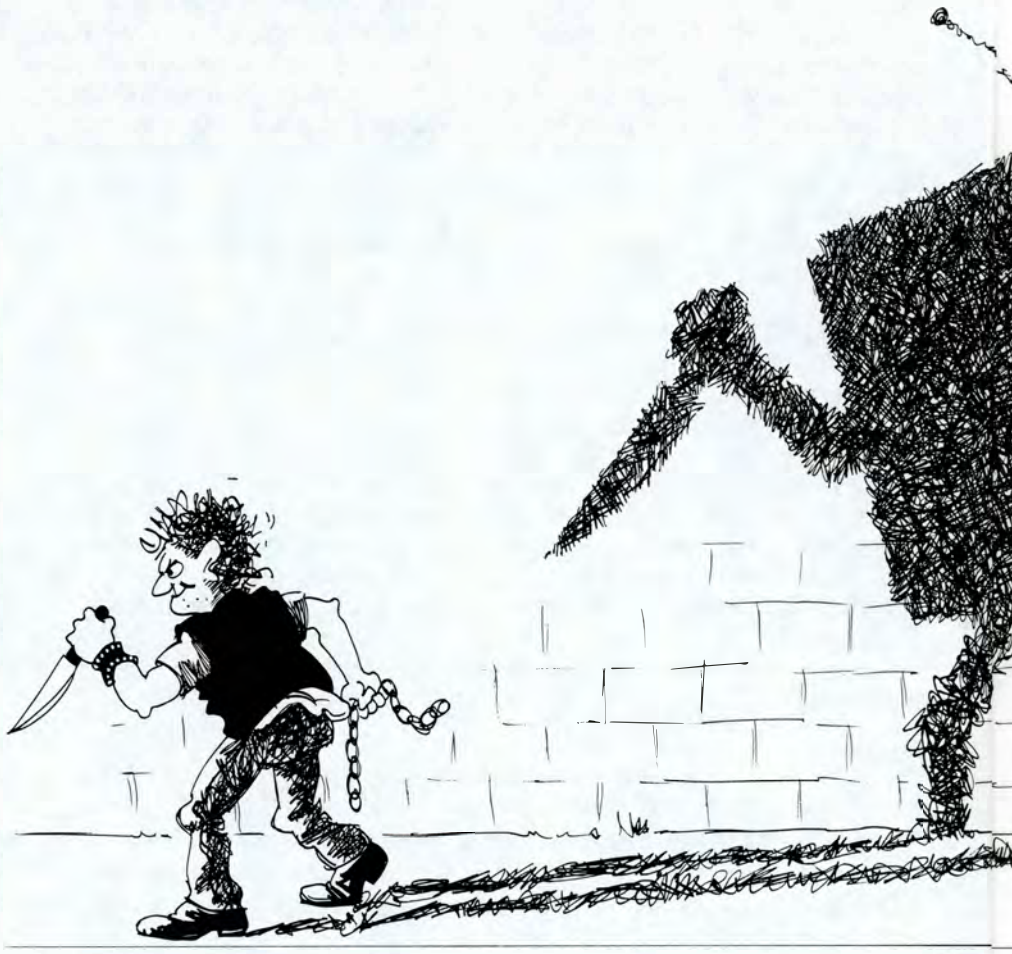
On the Effects of



EVERY semester I have several students who want to write a research paper on the impact of televised violence on viewers. It's become a ritual. Nearly all of these students have already decided on the conclusion; they don't need to do the research—or so they think. I've even considered writing a ten-page handout: "What Every Student Should Know Before Even Thinking About Writing A Term Paper On Television Violence." Lately I've softened my criticism of these students, however, because I've come to realize that their interest in the topic reflects a broad public concern.

In this short essay I shall bare my academic and parental soul about the impact of violence depicted on the tube. I cannot support everything I say with social-scientific research. Nor do I claim any absolute authority on the subject. I write "merely" as a parent and a communications scholar with no axe to grind. I shall tell you the same things I tell my students who wish to write the definitive paper on the topic.

There are probably as many "scientific" studies of television violence as there are of any social issue. Hundreds are published every year, a few of which appear in some of the most respected academic journals. Many a thesis and dissertation address the subject, and tenure and promotion decisions sometimes hinge on the quantity of such studies that a researcher has managed to conduct and publish. There are experimental studies, surveys, longitudinal investigations, descriptive accounts, participant observations, and practically every additional type of research ever conducted. I would not be surprised if the number of studies totals over ten thousand.

Nevertheless, truth is still elusive. As the fashionable research methods have changed over the years, so have the conclusions, to the point where scholars within the same research traditions often disagree. Even the same data have been interpreted in contradictory ways. To this day there is no consensus in the field as to the impact of television violence. Some scholars believe that a program such as the "A-Team," which rarely shows the consequences of violence on its characters, is benign. Others see it as the worst kind of violence. There are researchers who are convinced that violence on the screen elicits aggressive actions in the home and on the streets. And there are those who are just as sure that all make-believe violence is cathartic, and therefore good for the individual and society. Some of the most violent (and sexually explicit) films are shown in prisons for this reason.

These contradictory studies have taught me little about violence and much about the limits of contemporary social science. In fact, I have come to believe that television violence research has advanced the interests of various groups and in-

Television Violence

QUENTIN J. SCHULTZE

RICH BISHOP

dividuals within society more than it has increased our knowledge about the effects of television on society.

Among the beneficiaries are researchers, who have received grants, promotions, tenure, and status within their disciplines. A number of politicians in the U.S. Senate and House have fared rather well over the years also, exposing "the truth" about television violence at open hearings widely reported in the press. And, of course, various writers who popularized the studies for public consumption shared in the profits as well. Most recently several sensationalistic books on subliminal communication, written by a tenured professor who was paid by his university to leave, have produced a gold mine on the lecture circuit as well as in the royalty check.

I do not wish to suggest that violence on the tube is harmless. On the contrary, I am convinced that violent depictions and portrayals in all media, and perhaps especially in the visual media, can sometimes lead to wicked thoughts and actions. And I am sure that much of what is broadcast on the tube is not appropriate for children, who frequently are unable to put fiction in its proper context. Parental supervision of home viewing is extremely important, and anything which the school can do to encourage it would be worthwhile. Parents ought to talk with their children about what they watch on television.

It also seems clear to me that the impact of violence, however it is framed artistically, depends greatly on the susceptibility of the audience. Every audience is composed of complex individuals, all of whom are created differently. Parents frequently tell me that their children respond very differently to what they watch on television. One son might be bouncing off the living room walls during "Sesame Street" while the other one sits silently staring at the set. Social science has its averages and correlations, its regressions and standard deviations, but no computer can or will predict accurately the effects of violent programming on heterogeneous audiences.

Therefore, graphic displays of violence in a medium as public as television, even though they are viewed in private, are always a social gamble. No one knows the predispositions of the audience, and no one can know for certain what will result from the violence, whether it is shown on the evening news, a cartoon show, or a television film. We can't predict with certainty even who would view a program; a remarkable number of children watch television late at night and very early in the morning.

In the end the issue of television violence will have to be addressed on moral, artistic, and political grounds. Surely social science will influence these discussion, but we ought not let it establish the agenda for or direction of our public discussions. We could compile a wealth of data (e.g. the number of people shot on prime-time television for a year), as some Christians have attempted to do, but there are always conflicting data of one kind or another. It's clear who benefits in society from televised violence: networks, stations, and advertisers. It's also clear that these groups are more concerned with revenues than anything else. Instead of running to the scientific gurus, however, the church of Jesus Christ would do well to enter the public discussion and debate with a sense of love and justice informed by the Gospel.

Sometimes I permit a particularly good student to write a paper on the effects of television violence. It doesn't take long before she is back in my office complaining about the plethora of conflicting research. After the traditional "I told you so," the discussion can be both enlightening and edifying. The Creator is "awesome" in the wide eyes of a student who realizes for the first time that he understands us—each one of us—more than we can even understand ourselves. ■

"Spring

JOHN VROOM, Bible teacher, planted himself solidly in front of the coffee urn in the teachers' lounge of Omni Christian High School. He spread his sturdy legs widely apart to give him balance while he accomplished the delicate task of holding his jelly doughnut in one hand and his new Christmas coffee mug in the other—all the while pulling on the spigot of the coffee urn. Some of the hot Maxwell House brew went into his cup, but some went over Vroom's hand and onto the floor. He muttered something.

"Tut, tut, tut," came from an amused Matt DeWit. "Defile not your tongue before you sweeten it," chided the science and math teacher in jest. "That's from Proverbs, I believe." Then he too drew his morning libation. He seated himself next to John and said, "Say, John, have you heard anything about the search for a new principal?"

Vroom licked his scalded fingers before answering: "Matt, I've heard that there's a search committee now and that those guys are just sort of getting up a list of names. That's all I know; they never consult me, you know."

Biology teacher Steve VanderPrikkel moved in on the conversation. "I don't even like to think about it," he said grimly. "I haven't even been able to accept yet that Bob's not coming back. But I would suppose that any search committee would consult the teachers for input; I mean, Bob insisted on that sort of thing, didn't he?"

"Yeah," admitted DeWit sadly, "but don't expect that to continue. In fact, I've heard that the Board is thinking along different lines altogether, something like a foreman model, I believe. That makes us the hired hands, of course. They're batting some names around already."

"Well, who is on the list?" asked music and home economics teacher Ginny Traansma who had just moved within earshot.

"One of my students in second hour mentioned the name of Louis Lulbaas."

"And who is Louis Lulbaas, if I may ask?" came from English teacher Rick Cole.

"You know him," said DeWit. "He's the guy who's about to take early retirement from the local Home Savings and Loan Association. He's the president over there. And he's loaded."

Ginny followed up. "What does he know about schools, about education?"

"Don't be naive, Ginny," replied a nettled VanderPrikkel. "I'm sure he graduated from one, and he's loaded. Now what more do you need? He's a good fund raiser too; he's headed the local United Way campaign a few times. Smart business man. And education is a business; isn't that right, Ginny?"

"If I knew you were serious, I'd walk right out of here, Steve, and I probably wouldn't come back. In fact, that's been a tempting idea during the last few weeks." Ginny got up to pour some more hot water on her teabag.

John Vroom now put in an approving word. "Louis Lulbaas is a good conservative Christian. And he wears the pants in the family."

Traansma moaned. "Is he the only one, or do they have a list with more of such first-rate candidates?"

"No, they have some kind of gross list," replied DeWit, "and would you believe that our own Dr. Peter Rip is on it too? I guess he's been having trouble getting tenure over at Servant College, so he may be looking for a job anyway, and I

Mourning"

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think he'd be interested in coming back. I think the Board's interested too. At least they know then what they've got."

More moans from Traansma. "A gross list is right! Do I dare ask if there's more?"

"Yup," said DeWit. "I have all this second-hand, of course, but there's supposed to be a woman who's indicated an interest. Somebody by the name of Esther Carpenter. She's got some kind of education doctorate, maybe something like P.R., but they say she's a pretty good administrator."

Ginny Traansma's ears stuck straight out. "Now that sounds interesting. Do you know more about her, like where she went to school or something?"

"That's all I know," said DeWit, "but I'll tell you this: the same Board that's high on a Peter Rip or a businessman for a principal isn't likely to hire someone whose name is Esther Carpenter."

"I should hope not," huffed John Vroom, after ingesting the last lump of doughnut. "That would be almost worse than a woman preacher."

"Come now, John," teased Ginny, "haven't you noticed that women have been wearing pants a long time already?"

But John was not amused. He changed the subject. "Has anyone heard how Lucy's getting along?"

"Well, Muriel was there a while yesterday and found out that Lucy is pregnant, several months along already, I guess. So she'll have two children to take care of now." That word came from Rick Cole.

The news stunned the group as they tried to absorb this new dimension to the recent tragedy. "What will she do?" whispered Ginny.

"She will have to go back into teaching as soon as she can," responded Steve. "And I sure hope they'll have a place for her here again. We owe Bob that. Besides, she's a cracking good English teacher. But it's going to be tough on her, no matter what, with two little kids like that."

DeWit agreed and added, "That memorial service next week is gonna be hard on all of us. I'm with you, Steve. I get here in the mornings and I expect to say hello to Bob. But his office is closed. He's not there, and I just can't accept that yet." VanderPrikkel shook his head, got up, and walked to the window that looked out on a drizzly spring day.

"What's the memorial service going to include?" asked John Vroom.

Ginny, regaining her composure, answered. "Well, we're planning to have room for a lot of student involvement. As you know, the students have been invited to submit little tributes and memories and so on, and some of those will be read there."

"What about us?" asked Vroom.

"Well," responded Ginny, "you know that we have also been invited to write up our thoughts and tributes and such, and they have to be turned in to me no later than tomorrow. Somebody has been asked to write a formal tribute, something a bit longer. And there will be some photographs that Lucy is going to select. And of course music. We're working on some things in the choir now. It'll be a good service, I think." Her voice caught and she reached for a tissue. "I can't believe we're doing all this, that he's really gone. He was a brother to me, the only brother I ever had. We never even said goodbye." Ginny's tears were flowing now. She dabbed at her face, then quickly got up and walked out of the room.

Grief hung heavy in the room. After a while, Rick Cole asked quietly, "Are we doing all we can for Lucy these days?"

VanderPrikkel responded, "Ginny told me that the student council is setting up a free babysitting service for her, and that sounds like a really good thing to me."

"Oh, that's an excellent idea," replied Rick. "You know, these students have really impressed me in this whole experience. They're doing a lot of talking together, and with teachers too. And that chapel they put on yesterday—what a fine expression of Christian maturity and sensitivity that was. And I heard this morning that a small group of kids is planning to visit the guy that did it—the guy that's in jail now—and talk to him about forgiveness. I think that's more than most of us could do right now."

"Yeah," said DeWit softly, "you're right; Bob's death has made a tremendous impact. And those kids wanting to visit jail—that's exactly what Bob would have wanted them to do. I guess that's what it means, right, John?"

John Vroom, hands folded on his ample belly, had been dozing the last few minutes in contented fullness. Matt's question brought him back. "What's that again, Matt?"

"Oh, I was just wondering about all things working together for good."

"Yes," said John, fully alert now, "that's in Romans 8, you know, a wonderful chapter. I hope they include it in the memorial service. ■

Literature in the Christian School

THE Christian school movement was born out of idealism and skepticism. The deteriorating quality of many public institutions of education and the prevailing atmosphere of secular humanism led many parents to seek a form of education that would provide higher standards of instruction in a Christ-honoring setting. The many abuses of the school's right of *loco parentis* seen in recent years has left many parents skeptical about the overall purposes and methods of liberal education. Such skepticism is most noticeable in the humanities where the questions of values and standards are most likely to surface. Particularly in the area of literature, the use of course and profane materials in some non-Christian settings has made parents wonder whether literature ought to be offered at all in the Christian school.

Tom Sawyer. Jon Nielsen. Pictures Copyright © 1961, Wonder Books, Inc., New York

Literature and Humanism

One of the most frequently raised objections to literature courses is that they are intrinsically humanistic and consequently have no place in a Christian education. Such an objection overlooks the important distinction between what is humanistic and what is merely human. Secular humanism elevates the station of man and makes him the final source of authority. Such an attitude is obviously unbiblical and unChristian. One could, of course, find individual works and characters within works who hold to the ideals of secular humanism — Tom Joad's final speech in the *Grapes of Wrath* might be cited as one example — but overt statements of philosophy are actually rare in fictional works, and usually are considered to be faults in literary technique. For the most part, literature deals in what may be called simply humanity. The author describes what he sees and molds it into a form, but refrains from commentary about the rightness or wrongness of what is seen. In a word, he *shows* rather than *tells*.

To decry literature for being human seems to me to be a thoroughly unbiblical attitude. Humanity is the creation of God. We are "the sheep of his pasture." It was for a lost humanity that Jesus died, and his concern was not only for the soul but for the entire human being. We do not fulfull God's purposes by transcending our humanity, but by becoming fully human — conforming to the design which God intended in our creation. An understanding of human nature and experience is a vital aspect of a young person's maturity and a necessary ingredient of a well-rounded education. Literature in its preoccupation with the whole range of human emotions — our fears, hopes, desires, failings, joys, and sorrows — immeasurably enriches our ability to understand and appreciate our human condition. Who can forget the classic scene from *Tom Sawyer* when Tom sells the "privilege" of whitewashing his fence to his gullible friends? In this brief vignette Mark Twain captures the whole *entrepreneurial* spirit of the American West, gives us a textbook case of reverse psychology, and revives the memory of a simpler, more innocent world. It is no hyperbole to say that without this scene of Americana we would be immensely poorer as a nation.

Literature and Christianity

A more challenging objection to literature is raised by the idealists than by the skeptics: literature may not be a tract for humanism, but does it conform to the high ideals of Christian ethics and morals? The answer is that, of course, no literature can be construed as conforming absolutely to a Christian ideal; just as the testimony of no

Christian is equal to that of Christ. We would do well to remember the words of Frank Gaebelein who observed:

> There is among us finite men no perfect artist. The only perfect artist is God, and the only perfect works of art his original creation and his written Word, and the only perfection in art is exemplified by Christ, the God-man, who in his mastery of the spoken word spoke as never man spoke. *(Essays in the Christian Imagination,* pp. 52-53.)

The challenge of the Christian teacher is to provide the skills of critical discernment that will allow young readers to come to any literature with a distinctively Christian perspective. We cannot refuse to live in the world simply because it is filled with strife, hypocrisy, betrayal, and other sins. And we cannot avoid literature because it portrays the consequences of man's fallen condition. Our hope is not in a world conformed to our standards, but in that we "be not conformed to this world." We should not expect our literature to be filled with models of Christian conduct. Indeed, when we consider scripture itself, it seems to teach as often by failure as success. For every Ruth, there is a Jezebel; for every Moses, a Korah. Even the best of the saints suffer an occasional lapse: David with Bathsheba, Abraham before Abimelech. Those who criticize *The Scarlet Letter* because it alludes to an adultery have either never read the book or entirely missed the point. Hawthorne's prolonged analysis of the consequences of sin is worth a thousand sermons on the subject. And let us not ignore that many works of literature contain points of view that are truly Christian. The selflessness of Della and Jim in "The Gift of the Magi" make it a wonderful modern parable of the love of Christ.

Although developing the student's faculty of discernment is the longterm solution for a sound approach to literature, such an approach is not an absolute license to introduce any kind of reading matter into the Christian classroom. Literature makes a powerful appeal to the subconscious and may influence a reader's ideas and attitudes in subtle ways. The works chosen for literature classes and made available to the students through the school library should take into account the maturity of the readers. Such an approach will eliminate not only works that are obscene or seditious, but those which are trivial and poorly written. The literature class is a good place for the discussion of standards in reading material. Students know that the books banned from the library may be easily had down the street at the convenience store. The ultimate answer is not in purging the library shelves but in reviving the standards of good taste.

Literature and the Art of Living

If literature then is not positively harmful, can we, on the other hand, show its value in a Christian education? Having answered the skeptic's question, "Isn't it a stumbling block?", the question of the idealist remains, "How does it profit us?" One of the greatest benefits of literature is the way in which it engages the reader in the eternal problems of existence. In a society where commercialism and materialism have become the reigning gods of the day, literature reminds us that the art of living is more than the business of making a living. I know of no subject in the curriculum, other than the Bible itself, that better exemplifies the dictum "Man shall not live by bread alone." Literature class should be a forum for students to articulate their basic questions about the meaning of living, the problems of contemporary society, and the role of a Christian in a secular world. Many times Christian education degenerates into telling students what they ought to believe rather than allowing them to develop their own convictions. And literature may fall into the same pattern if we as teachers treat it as though it were a set of facts to be mastered. Students who dread literature have generally had its living truths buried under an avalanche of pointless explanations and categorizations. Can we blame these students if their first question in literature class is, "Do we have to read Shakespeare?" It is the teacher's obligation to make the work of literature come to life, to reveal in *Julius Caesar* the drama of a masterful general deluded by his obsequious followers, an honest senator whose good intentions lead to his downfall, a handsome athlete who turns a funeral into a riot by his brilliant oratory. Our students may not be Roman patricians but they do know the meaning of betrayal, the way that words may be twisted and our ideas misrepresented, and how our best intentions often go awry. Moreover, *Julius Caesar* illustrates many biblical truths. The well known proverbs, "Pride goeth before destruction," "There is a way that seems right to a man, but the end thereof is the way of death," and "A man that flattereth his neighbor spreadeth a net for his feet," are all amply illustrated by this play. Literature class seems to be the ideal place to discuss these fun-

damental truths in a real, human context.

Literature and Language

Literature is also valuable for the exposure it gives students to language. In an age of declining literacy we need to maximize every opportunity we have in the school to encourage reading. In answer to the timeless question, "Why can't Johnny read?" the answer may well be that he has never had to. Many teachers in despair have given up on reading assignments in favor of handouts containing the essential points to be learned. Examinations frequently require the students to do little more than check a box or circle a word. When so many courses neglect the student's ability to read and write, it is hardly remarkable that reading levels are at an all-time low and that most students' introduction to college composition is remedial English.

The tragedy of illiteracy is even greater in the Christian school. Compulsory public education began in this country out of a Puritan zeal to give every person the ability to read and understand the Bible for himself. This should still be one of the principal objectives of the Christian school. Unfortunately, many of our students struggle with elementary reading assignments, and a mature understanding of the scriptures is well beyond their grasp. Through an exposure to a wide variety of literature of varying complexity and through systematic attention to the formal properties of language, the literature teacher can contribute greatly to the student's ability to read the Bible for himself.

Literature and Art

Finally, literature is one means of leading students to an appreciation of art. Dorothy Sayers has written that our artistic creativity is one indication that we are created in the image of God: "The characteristic common to God and man is apparently just this: the desire and the ability to make things." Often we set our sights too low in education. We talk of minimum competencies when our concern should be with fulfilling the grand design that God has for each one of us. To have enjoyed the heroic tales of Homer, the suspense and horror of Poe's short stories, the magnificent poetry of Shakespeare, and the vivid characterizations of Dickens is certainly part of a well-rounded education. Literature class is also the place for teaching the great spiritual classics. Every student graduating from a Christian school ought to be familiar with the characters and ideas of Bunyan's *Pilgrim's Progress.* The poetry of John Milton and Edward Taylor, the meditations of Donne, the journal of William Bradford, and more recently, the works of C.S. Lewis are a rich heritage that should be made available to our students.

Admittedly, the literature class is open to abuses just as any other class in the school is. Teachers may knowingly or unknowingly communicate philosophies which are antagonistic to the Christian faith. But such abuses are no reason to ban the study of literature. This was precisely the attitude of the High Church that forbade the printing of Bibles for fear that they would be misinterpreted. What we need is not an avoidance of literature but a greater understanding of literary works and techniques. We as teachers need to maintain a consistent walk with God. We need to be imbued by his Word. We must practice the high standards of discernment and appreciation that we wish to communicate to our students. In such an atmosphere, the study of literature has a unique and valuable contribution to make in the intellectual and spiritual development of Christian young people. ■

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Harlan Kredit

DAVID A. HENKEN

No Time to Waste

HARLAN KREDIT, a science teacher at Lynden Christian High School in Lynden, Washington, has so many responsibilities and outside interests that he can't afford to waste time. "God gave us a certain number of days," he says, "and I don't want to waste any of them."

In 1973, after graduating from Calvin College and teaching for 12 years in Michigan schools, Kredit returned to the town in which he was reared and began teaching science in his former high school. "I've always been attracted to the mountains and the water," he says. "It just felt right to come back."

The challenge of the Christian science teacher, Kredit believes, is to explain the design of nature so students learn something about the Designer. "A non-Christian would have to claim that the pattern is accidental," he explains. "One of the questions I love to hear asked is 'Why?' 'Why does that work that way?' 'Why did that happen?' The Christian teacher *knows* why."

"I could never stand doing something that was the same all the time," Kredit says. "Teaching has variety. It's so much more than the classroom. It's coaching, counseling, meeting parents, and community involvement; you never know what will happen next. Teaching provides a kind of on-edge uncertainty."

For the last five years, Kredit's senior biology classes have operated a salmon hatchery in hopes of increasing the population of nearby Fishtrap Creek. The first two years the fish were merely hatched and released as soon as possible. Later a feeding tank was built and the fish were allowed to grow for some time before their release. Last year, government and local funds further improved facilities. The number of fish released, and their individual chances for survival, increase every year. This year's goal is to release 150,000 salmon, raised to three times the size they were when hatched.

Because salmon spend their first three years in the ocean, fish from the project are only beginning to show up again in the creek. Kredit says even if few fish ever return, he won't consider the project a failure. "It's providing tremendous hands-on education," he explains, "and

the fish that don't come back are either caught by fishermen or provide food for other organisms." The hatchery has already had the attention of the government. Kredit has given one talk at a Department of Fisheries convention and the project received the Governor's Award for Outstanding Fisheries Project on December 31, 1986.

Kredit has also served as Athletic Director at Lynden Christian for the past eight years. He is responsible for twenty-six sports teams for grades 7-12 and teaches fewer class periods per day to keep up. "In a sense it has complicated my teaching," he admits, "but it's also a chance to put my actions where my mouth is. I've always said academics is the most important part of the school and athletics is only a small piece in a very large pie. Now I have the chance to exert some leadership in that area."

Kredit says that one of the biggest factors in his dedication to teaching is the support of his wife Linda. "She herself is a teacher," he explains, "and she's always made me believe that teaching is important, because it's important to her, too."

For the last fifteen summers, Kredit has served as a ranger in Yellowstone National Park. "I don't really take vacations, as such," he says. "For me a vacation is a chance to learn things you wouldn't learn at home, and when you get back, you'd better be tired." Kredit claims that his Yellowstone experience increases his ability to function as a teacher as well. Videotapes and slides he has taken enhance the science curriculum.

Photography is only one of this teacher's many hobbies. Another is the restoration of old automobiles. At present the family van is banned from the garage to make way for a disassembled 1931 Model A Coupe. "Supposedly there are 5,619 bolts in a Model A," Kredit explains. "I've taken off about 10,000 and I'm not through yet. Right now I'm working on restoring the brakes. The whole project will probably take me about three years, but I hope to be driving to school in that car someday."

Wiring the fruit trees up to form a Belgian Fence.

Investigating a fry (young fish) sample taken from Fishtrap Creek

Kredit restores vintage player pianos as well as cars. After the instrument is disassembled, attention must be given to each of the 100 or more bellow mechanisms. When the piano is in working order, each bellows drives a hammer, which strikes a string for the tone. One player piano is completed and sits in the basement den. Two others are in progress, and Kredit says he has buyers lined up when those are finished.

Kredit also dabbles in stained glass work and has a backyard orchard. Through grafting he now has fifty varieties of fruit on his trees. He keeps bees as well, to pollinate the fruit trees. Although the fruit trees are basically his hobby, Linda Kredit shares her husband's interests in antiques and stained glass. Sixteen-year-old son Tim joins his father at Yellowstone every summer and is also involved in photography.

The fact that he works on so many projects doesn't mean Kredit's teaching job leaves him with lots of spare time. A few moments on the car, later some time in the orchard—he uses his time wherever he finds it. "The Lord has given me some talents," Kredit says, "and when he asks, I just want to be able to tell him I gave it my best shot. ■

David A. Henken is a senior at Lynden Christian High School in Washington where he serves as editor of his school's newspaper, the Lynden Christian Hi Lite.

Catch a Story

LAURA NEIBOER

It has been proven that parents who read regularly to their preschool age children give them a head start toward future success in reading. Positive benefits for the child include early language development, increase in their breadth of knowledge and experience, positive attitudes about books, and desire to learn to read for themselves. However, many parents underestimate the importance of reading to children and are not familiar with quality literature available for young children.

"Catch a Story" is an idea which will benefit preschoolers and parents as well as teenagers. Its purpose is to acquaint parents with the importance of reading aloud to children and to introduce them to quality children's literature. At the same time it gives junior and senior high speech students a chance to sharpen their interpretive reading and storytelling skills.

To carry out the idea you must designate and publicize a day when preschoolers and their parents can come to the gym to "Catch a Story." You then set up stations around the gym where speech students, dressed as characters from their books, are each presenting a different children's story. (The number of interested speech students will determine the number of stations there are.) Children and parents may stay as long as they like to catch as many stories as they wish. Things will run more smoothly if stories begin at designated times with ample time allowed for rotation. A printed program or an initial welcome from the speech teacher noting which stories are being presented at each station may also be helpful.

Interested preschool teachers, kindergarten teachers, or librarians should also be present to set up displays on children's literature, to answer questions from parents, and to distribute bibliographies suited for young children. They should also design and distribute a pamphlet which discusses the benefits of reading aloud to children, offers hints for effective reading, and describes activities parents and children can do with books.

As speech students are preparing for this event they should first of all be introduced to children's literature by a librarian or a specialist on the subject. They should become acquainted with award-winning books and authors. They should be taught to ask the following questions when choosing a book to read to children: Is the book of high literary and artistic quality? Would it be interesting to children? Are the illustrations large enough for a small group of children to see? Does the book portray attitudes and behaviors I condone for young children? Do I like the book?

After a student has chosen a story there are several things he can do to prepare. He can find special features of language in the book he wishes to highlight, or find dialogue he wishes to dramatize. He can create an introduction which will prepare the children for the reading and can make a practice tape recording to assess the quality of the voice, expression, enunciation, volume, and speed. It is also important to remember to keep the group of children fairly small, to arrange them in a semi-circle, to hold the book at eye level when showing the illustrations, and to establish eye-contact with the children while presenting the story.

An event such as this should be beneficial for preschoolers and their parents as well as teenagers. If you wish to turn this idea into an extensive project involving the integration of several disciplines, allow art students to design the scenery, shop students to build props, English students to research childen's literature and set up the book displays, music students to provide sound effects and background music, and home economics students to design costumes and serve refreshments based on the stories (i.e. if Paul Galdone's *The Gingerbread Boy* is presented, serve gingerbread cookies).

This idea could be used in several other ways as well. For example, if your school has a kindergarten "round-up" or screening day, "Catch a Story" could be held in conjunction with it to show parents the importance of reading to beginning readers and to spark excitement in children about learning to read. Also, a library may want to hold an activity like this in the summer—perhaps in the city park; middle elementary students may wish to do somethink like this with other classes as a way to practice oral reading; or a college class of prospective teachers may wish to host such a day as part of their training. ■

STEVE J. VAN DER WEELE

THE CHRISTIAN COLLEGE: A HISTORY OF PROTESTANT HIGHER EDUCATION IN AMERICA
by William C. Ringenberg.
Christian University Press, Eerdmans, Grand Rapids, Michigan, 1984, 228 pp., $11.95, paperback
Reviewed by Rex M. Rogers,
Assistant Professor of Political Science, Cedarville College, Cedarville, Ohio 45314.

William C. Ringenberg has written a long overdue, comprehensive history of Protestant higher education in America. He notes that although at one time Christianity formed the backbone of American higher education, only a minority of colleges remain avowedly Christian today. The unifying theme for the book becomes the changing influence of the Christian world view in the intellectual life of the college.

Ringenberg, a professor of history at Taylor University, writes with a heart for those institutions that promote an "open search for truth" and which expect their faculty to be sound in Christian character as well as intellectually competent. He deftly avoids the pitfalls of letting these values skew his research, using them instead effectively to delineate the strengths and weakness of educational innovations developed in the history of American education. He frequently describes the effect of a new academic practice "at its best" and "at its worst," giving the reader a feeling for the full range of influence the practice generated.

Secularization is the term Ringenberg chooses to describe the process by which most of American higher education gradually set aside its Christian attributes. The pace of secularization is measured by the movement of college personnel away from a commitment to Christ as God's supreme revelation to humanity—and therefore surrendering the key to meaning and truth. Understandably, but noteworthy as well, the rate and degree of secularization in colleges has varied markedly. Moreover, colleges often surrendered to secularism more than did society as a whole, as evidenced by changes in institutional behavior the author calls "the marks of secularization."

Ringenberg identifies four types of academic institutions today: (1) the essentially secular though nominally Christian, (2) the generally religious, (3) the Liberal Protestant, and (4) the Conservative Protestant. One of his concerns is that an "embarrassingly large" number of church-related institutions must now be classified under category one. He wonders at the ease with which some of these institutions continue to market a Christian alliance, or, at least, affinity, while the reality of their academic life demonstrates that a divorce has effectively occurred between their religious rhetoric and the educational program.

The text is well researched, and the author makes extensive footnotes available to those who have scholarly interests in the topic. It is well written, and should serve admirably as an excellent resource for all those involved in Christian higher education. It gives one perspective. It paints a clear picture of the deterioration of Christian influence in higher education and provides bench marks for those wishing to assess the position of their own institution along the orthodox/secular continuum. It could serve as a valuable orientation for those aspiring to a career in Christian higher education, especially if their education experience lies wholly or primarily in the public university.

Ringenberg's book should be useful as well to Christians ministering in secondary education. As a superb statement on the merit of Christian higher education, it will help those secondary education professionals persuade Christian families that their young people should pursue higher education in a Christian college or university. And it will aid both the professionals and the families in discerning which institutions are "truly Christian."

A final observation. The value of the book as a panorama of the interrelationship between religion and higher education in American history is pleasantly enhanced by the excellent informative introduction provided by Wheaton's Professor, Mark A. Noll. One of the country's more respected evangelical historians, Noll sketches the broad patterns of the changing nature of American Christian thinking and the intellectual climate of which higher education is a part. Noll's discussion of theory provides the context for Ringenberg's account of specific changes in the American educational ethos. ■

TELEVISION: MANNA FROM HOLLYWOOD?
by Quentin Schultze
Zondervan Publishing House, Grand Rapids, Michigan, 1987, 160 pp., $6.95.
Reviewed by Donald R. Hettinga,
Assistant Professor, Department of English, Calvin College, Grand Rapids, Michigan.

What should we do with our televisions? The question is a perplexing one for evangelical Christians. We have to wonder, "Can this be good? How does our time before the tube shape our hearts and minds?"

Television: Manna from Hollywood? addresses both questions. It analyzes various genres—action shows, westerns, detective thrillers, children's programs—to determine the impact of these forms on our values. It looks at the struc-

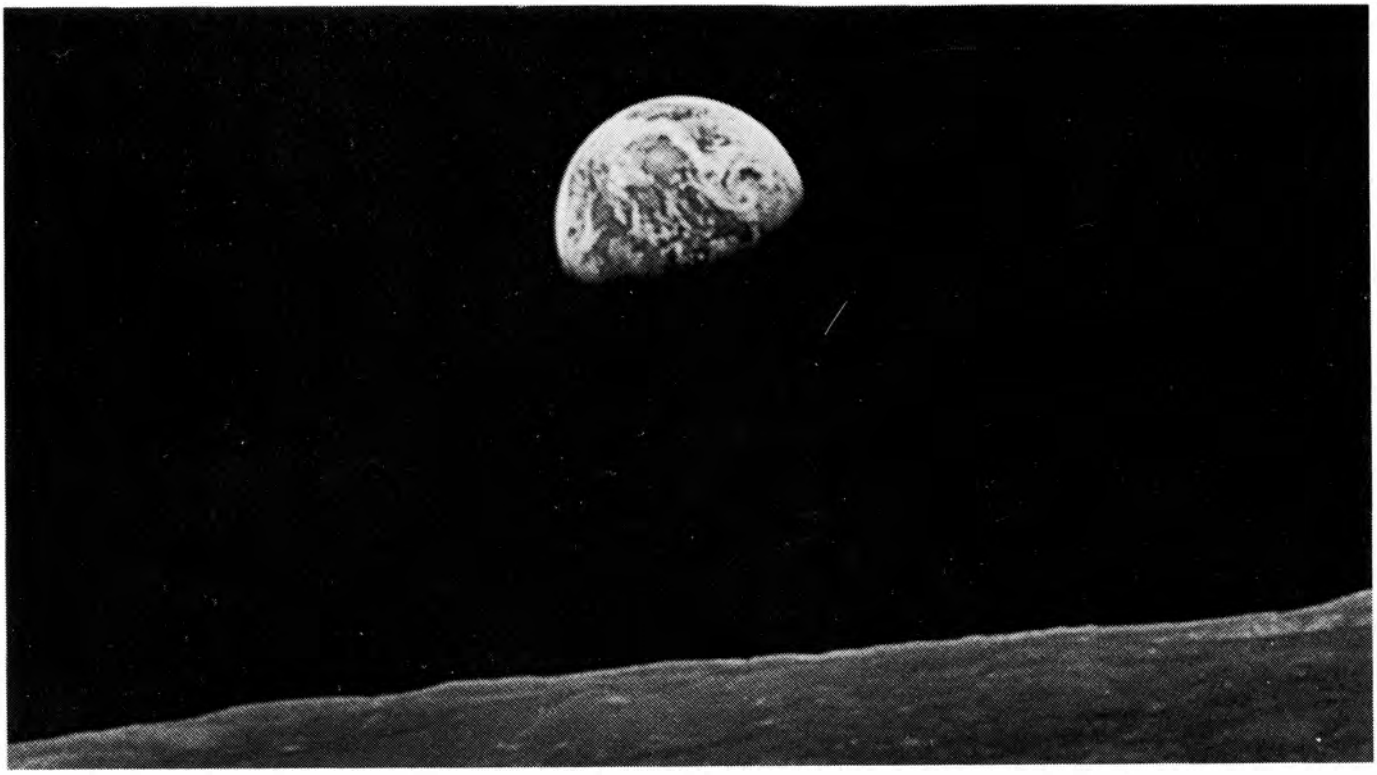
tural as well as sociological implications of the programs. "What," asks Schultze implicitly, "does the structure of Sesame Street, of the A-Team, of St. Elsewhere teach us while we watch?" What, too, does the very fact that we're watching do to our relationships? "Could it be," he asks, "that as we are becoming increasingly professional television viewers, we are turning into amateur parents and children?"

The answers Schultze gives are useful, for if we are to respond intelligently to the phenomenon television has become, we need to understand how it works. And from his book we learn much about the effects that various genres of programs have on viewers. Moreover, we learn a vocabulary to use in criticizing what we see. We learn that the parents need to be concerned about the pace and editing as well as about the content of children's programming. We learn that the problem with soap operas is not the lack of God-fearing characters, but the replacement of providence with chance. We learn that detective shows and westerns invite lawlessness and promote individualism rather than community. And we learn much more.

In short, we learn that television *is* manna from Hollywood, "that in our age television *functions* as the Bible for millions of people." If that is so, Christians must be even more troubled by the question of what to do with television. In the last section of the book, Schultze wrestles with this problem, as we all must. There he suggests that pastors and teachers and leaders of church groups can offer guidance on how to "use television Christianly." Pastors can refer to it in sermons; teachers can work to build visual literacy and maturity in their students; church groups can critique programs.

But these suggestions may not be enough. And this is an area in which we need to hear more from Schultze, for as he himself observes, "the church will not significantly soften the impact of television on its members until it addresses the role of the medium in our lives.... For many of us television is a substitute for community, a perverted and unfulfilling activity we do when we should be building *koinonia*."

If that is so, perhaps we should simply turn it off. ■



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