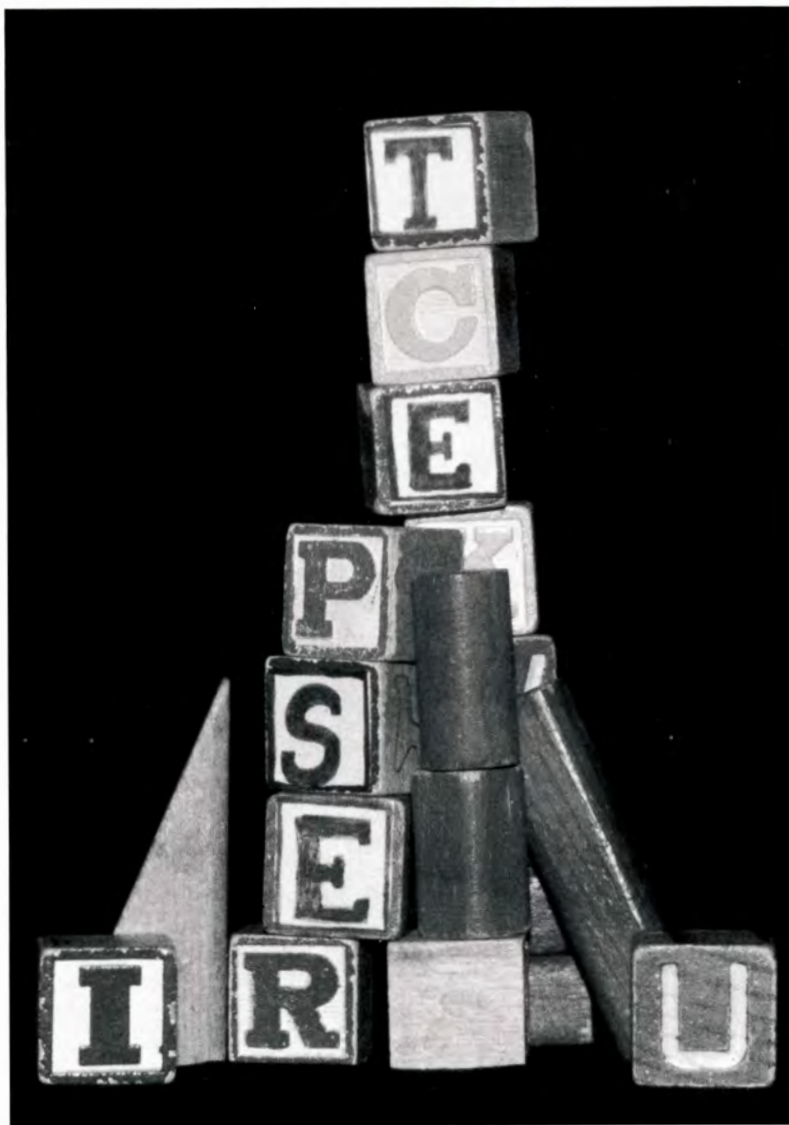


# CHRISTIAN EDUCATORS *Journal*

Vol. 30, No. 2

December 1990



Building Respect in the School

# Debunking the Elementary Ed Syndrome



I hid somewhere in the back row the year the elementary ed majors of Phi Kappa Sigma Club posed separately from secondary ed majors for the college yearbook photo. I knew the stigma attached to "Elementary Ed"—shallow-headed females who teach until something better comes along, preferably marriage and family. They specialize in bulletin boards, sweet-nothing smiles, and dorm door decorations.

Resisting the stereotype, my friend and I played Bach music, discussed the Vietnam War, and watched Walter Cronkite every night. We still had to make bulletin boards, but we wrote letters to the drone of methods course instruction, and on our dorm door we drew a growth chart with eyebrow pencil and invented cynical reasons to mark our intellectual growth. We thought we had risen above elementary ed.

On the first day of teaching I learned how ignorant we had been. Within five minutes after meeting the first grade teacher, I knew she had the intelligence, humility, wisdom, and professionalism of the best teacher on the staff.

By that time the school board had equalized most of the salary differences, but a hierarchy ascending from first through twelfth grade still existed in our minds. Teaching junior high, I considered myself fortunate at least to be in the middle.

Twenty years later when I left junior high to teach college courses, people from various areas of the country congratulated me on my move "up" to college. In Christian schools as well as at public universities, I have noted a lack of respect for teachers in the profession of elementary education.

I'd like to believe that the elementary ed syndrome is just a myth. I'd like to believe that first grade teachers read as many journals, chair as many professional committees, grapple as much with teaching Christianly, discuss as many learning theories as do secondary teachers. I'd like to believe that secondary education majors learn the theories and practices of primary teaching, that they respect the broad scope of knowledge expected of elementary schools as highly as they do college professors, and not merely in a patronizing way.

Experience and observation make me doubtful, however. Several factors continue to promote the elementary ed image. Probably most significant is a plethora of state and provincial requirements imposed on schools and on college education departments. To remain credentialed, teachers must take certain method courses. Such courses can be deeply significant, but too often they dwell on the obvious, thus dulling both student and instructor motivation.

In addition, people widely accept the assumption that teachers who teach younger students don't have to know as much as secondary teachers. In one sense, that is true. Fewer people can teach molecular theory than division of one pizza among four people; pizza

division comes closer to comprehensible experience. The more abstract the course, the more specialized the instruction. But the flaw in this assumption lies in the idea that anyone can build the framework as long as specialists build the walls. In reality, quite the opposite is true.

I spoke recently with a young elementary ed major whose math and language skills have been judged borderline. "What helps," she said with all sincerity, "is that I plan to teach little kids, so it won't matter so much."

"What hurts," I replied with equal sincerity, "is that you've been allowed to believe that myth."

All teachers, perhaps especially teachers of young children, must develop and demonstrate a thirst for learning as they study the intricacies of God's creation, including math and language. Secondary educators exhibit similar naivete when they assume their students can grasp the ideas they teach knowing little of what or how students learn in earlier grades, trying to hang walls without understanding the framework.

Another common belief is that elementary educators focus on a more limited realm of thought. In actuality, secondary school teachers are probably just as focused on their particular realm, but the limits of their interest are less apparent because their realm more closely resembles the adult world.

Whether the assumptions we make are valid or not, we all have a responsibility to dispel the stereotypes that maintain the elementary ed syndrome.

First, we need to reform our thinking. We must view elementary school teachers as people who have the capacity to think deeply, to read beyond their own discipline, to develop an awareness of the world beyond their own. These people deserve genuine respect, not just a patronizing "I'd never have the patience to teach first graders to read." We need to care *how* they teach first graders to read and *why*.

*continued on next page*



# The Little Red Teacher



Once upon a time, a little red teacher set out to make significant changes in her classroom. "Who will help me diversify my classroom?" she asked.

"Not I," said the history teacher. "Not I," said the biology teacher. "Not I," said the principal.

"Then I will do it myself," said the little red teacher. And she did.

Because the teacher now had children of several different cultures in her classroom, she wanted to give all of her students firsthand knowledge of how these other children of God lived and worked and played.

"Who will help provide some money for my field trip?" she asked.

"Not I," said the English teacher. "Not I," said the principal. "Not I," said the school board member.

"Then I will do it myself," said the little red teacher. And she did.

Soon a letter from the President arrived congratulating the school for the innovations of the little red teacher. The principal was proud. The board was proud. The teachers were proud.

"Who will help me accept an award from the President?" asked the little red teacher.

"I will!" said the history teacher. "I will!" said the English teacher. "I will!" said the principal. "I will!" said the school board member.

"Okay," said the teacher. "I'm into grace. Let's go together." And they did.

And so it was that the little red schoolhouse became a significantly better place because one teacher was obedient to God's call in her life.

CEJ

*Jim De Korne teaches at Desert Christian High School in Tuscon, Arizona.*

---

## EDITORIAL (continued)

Secondary teachers must become sensitive to their own subtle ways of condescension, of implying that they think and teach deeper substance than do teachers in the elementary school. One common form of condescension is expressed in unverified complaints that previous teachers haven't prepared the students well enough for high school or for college.

Administrators and school boards have a key role in building respect for teachers of early grades. They should nudge more of these teachers into responsible roles such as policy committee roles. They should balance duties and wages. If high school teachers each get a planning period per day and honoraria for extracurricular duties, boards must not assume that elementary school teachers should supervise playgrounds and put on plays

and programs as an unwritten part of their salaried job. When elementary and secondary faculty meet jointly, the high school should not be the hallowed location of summons. Some of those meetings could be held on grade school turf. In even these incidental ways administrators can help build mutual respect between elementary and secondary educators.

Elementary education majors themselves need to take some of the responsibility for their negative image. Too many of them avoid a level of professionalism that could develop if they had a strong commitment to grow. Too many restrict their intellectual pursuits to topics with which they are already familiar and assume that theoretical discussions will be too deep for them.

College education departments

must take the lead in helping all education majors to establish patterns of serious scholarship and continued awareness of the full range of school curriculum and learning theory. Elementary and secondary students should be enrolled together in some courses as often as possible, and their reading and writing requirements should be frequent but equivalent.

I have mentioned often that schools with a strong sense of Christian community demonstrate care for each member. The exercise of Christian community assumes that the members respect one another as citizens of God's kingdom. Such membership implies more than the mere statement of belonging. It means that members care enough to build one another in love.

LVG

# Respect among Students

**A**s teachers on the Hanford Campus of Central Valley Christian School, we have found it most helpful to set aside specific times to discuss ways in which we can promote Christlike behavior in our students. We have also found that following a definite procedure helps us to be more effective. We call this procedure "Problem Solving by Staffing."

For some time we had wanted to help our students develop a deeper sense of respect for each other and for those in authority over them. To work on the problem, each teacher kept notes for two weeks of specific incidents suggesting disrespect and recorded the incidents in behavioral terms. We then agreed to work on the one problem of students making hurtful comments to or about each other. Although a variety of problems were recorded, this one came up in every one of the classes.

During the next two weeks each teacher spent time individually searching through Scripture for passages or specific texts that would apply to our problems. At our next meeting we carefully checked with each other to make certain the biblical references we had were appropriate. We came up with the following:

## Haughtiness:

Prov. 6:12-14 & 16-19	Rom. 12:16
Prov. 8:13	Rom. 14:22
Prov. 16:18-19	Gal. 5:26
Prov. 21:4 & 24	Heb. 12:14-15
Is. 2:11-12	James 4:6 & 10

## Respect:

Prov. 13:13	Phil. 2:1-11
Rom. 12:9-10	I Thes. 5:12 & 15
Rom. 12:14	I Tim. 3:4
Rom. 12:17-19	I Peter 2:17.
Rom. 12:21	

## Tongue:

Prov. 8:13	James 3:9-10
Eph. 4:20 & 29-32	James 4:11

## Love:

Ps. 37:8	Col. 3:12-14
Rom. 13:8-10	I Thes. 5:14-15
I Cor. 13:4-7	Heb. 10:24
Gal. 6:10	James 3:17-18

The list of texts was left open for others to be added as we discover them. We then used the following format:

## General Problem: Respect

### I. State the specific problem being worked on.

Students make hurtful comments to or about others.

### II. Substantiate that the problem actually exists.

We worked with one class at a time. For example, the fourth grade teacher had recorded the following:

- Miss Jones heard Joe say in a derogatory tone, "Don't be so stupid, Pete."

- "I predict John will go to jail" was a hurting comment made by one student.

- "Why did *you* have to come?" another student said when the bus arrived late.

- "Mine is just like one of Arie's," commented a child about his poorly drawn picture. The comment appeared to be ridiculing Arie.

- One student said to a fellow student, "Get out of here. You smell bad."

### III. Describe what the situation should be.

For the child who said "Why did *you* have to come?" when the bus was late, the ideal situation would be that

the student would have greeted or welcomed his fellow student. Galatians 6:10 says, "Therefore, as we have opportunities, let us do good to all people, especially to those who belong to the family of believers." That was an opportunity for the child to make another child feel good about being a part of the class. Romans 15:5-7 are also appropriate verses: "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God."

### IV. Specify the plan of action to achieve the desired situation.

(If any unexpected problem develops in carrying out any of the following specific plans, the teacher involved should immediately request a meeting with as many of the staff members as are able to rework that plan.)

- Regarding III: Miss Jones will explain the plan to the students using Galatians 6:10 and Romans 15:5-7 to show them God's deep concern about "put-down" statements. She will also discuss what kinds of statements would build up each other. Because of the severity of the problem in the past, she will also encourage students as they pass stages of the day without making put-down remarks. Our staff developed in detail just what the teacher would do and what the consequences to the child would be for making a put-down remark. The consequences became heavier for a second, third, and subsequent offense during a half-day period. As the children improved, the period for accumulating offenses increased to a full day; however, each day the class began with a "clean slate." Only the problem of put-downs



was worked on under this detailed plan until it was largely controlled. At that time a plan was to be devised for another area of disrespect.

- For each of the designed plans the teacher will teach the child who has said something that shows a lack of respect to seek the forgiveness of the offended person (Matt. 5:23-24 and I John 1:9). We teachers agreed that if we veer from what we said we would do in helping the pupils involved, we will ask the pupils to forgive us for our error against them.

**V. Indicate how the results can be measured, how we can verify that the problem is solved or under control.**

- Record in the teacher's lesson plan book, on the date and the period of occurrence, any incidents of students

making hurtful comments to or about others by making a notation of the incident along with any discipline carried out.

- Record and date comments students make to or about others that build up and help others.

- Considering the nature of daily student interaction, the problem can be considered under control if hurtful comments are heard only rarely like once a month in the lower grades. Because some of the junior high students make hurtful comments frequently, a week without an incident would be considered significant.

**VI. Indicate what action, such as designating review dates, needs to be continued.**

- Because the nature of using hurtful comments is frequently a

habitual problem, we will check with each other as a total staff once a month to see if new patterns are developing to replace the old habit of using put-down comments. (Two by two, the teachers will check with each other once a week to encourage the implementation of the plan.) During the monthly meeting, or sooner if needed, we should check to see if there is a need to alter some aspect of any of the plans to make them more effective. For example, we may need to specifically design practice situations for the students so that the new habit of building others up replaces the old habit of making hurtful remarks.

- We need to recognize that under ideal conditions it usually takes at least three weeks of daily effort for a person to feel comfortable in performing a new practice.

As a staff we developed a plan similar to the one above for each of the classes and then addressed other areas of disrespectful behavior.

With the Holy Spirit's blessing, we noted a great deal of improvement in our students. However, the human nature being as it is, being disrespectful is not the kind of problem that stays away. Each of us teachers has a series of memory verses dealing with respect that we intend to use near the beginning of each year, at least for review during devotion times with our students. We hope to help our students grow in Christlike behavior in not only the area of respect, but in all areas of their lives. To help each other as teachers, we as a staff have discussed a number of other problems. The experience has been blessed. **CEJ**

*This article was submitted by Harlan De Vries, principal of the Hanford Christian School in Hanford, California.*







People may think of English teachers as eccentric, given to strange flights of fancy over arcane poetry with odd titles like "Fra Lippo Lippi" or "Ode to a Waterfowl." But studies would invariably show, I think, that most of us believe absolute madness strikes most frequently at those who teach math and science. "Absent-minded professors," after all, are rarely English teachers—perhaps because we write the stories. Math and science teachers are the horned-rimmed laboratory freaks who cackle menacingly over their bunsen burners or babble on about finding God on a blackboard run amuck with quantum physics. English teachers are spacy as a prairie landscape; but math teachers and their blood brothers and sisters in

thought that somewhere in the classroom he'd hidden a magic vial worthy of some seventeenth century alchemist, a lamp, maybe, with mathematical symbols etched into its brassy bowl, something mysterious he'd crawl into every day after school, only to appear the next morning with the front-door tinkle of the janitor's key.

That would have been an incredible feat because Wilson was very tall and so thin that it seemed his passion for geometric proofs had years before robbed him of every conceivable human appetite. Almost to compensate, he wore suits that hung on his peaked shoulders like robes—old fashioned double-breasted sport coats with zoot suit pants that might have been in today, twenty years later, but in 1970

---

## "WILSON FRIEDLI'S

---

the natural sciences are, often enough, plain crazy.

So it was with Wilson Friedli, high school math teacher at a place I once taught—crazier than a loon, and every kid knew it. In fact, his students respected him for that quality—he was a guy with only one oar in the water. He'd taught at that school for twelve years by the time I showed up in the room given to easy-come, easy-go English teachers. He'd held forth directly above me, in Room 211, for all of those years, drumming home algebra, geometry, and physics to a full generation of dairy kids from the sculpted hills of southern Wisconsin.

Never married, Wilson Friedli lived with his mother, it was said, in a nearby town. He had no family duties, yet he virtually disappeared once the final bell rang. He rarely showed up in the teacher's lounge, and when he did he seemed a ghost. No one knew where he lived exactly, and only if he were bound and gagged would he accomplish the routine after-hours duty most teachers drew: dance chaperone, basketball ticket taker, spotter at a track meet. He was the kind of teacher kids would be shocked to see on the street or in a grocery store because they

looked fitting only on museum manikins. His hair was thin and parted down the middle, combed up in a pompadour, chicken-butt style in a time when the Beatles' mops were much the rage. With his clipped mustache he would have looked very much like a Chicago gangster, circa 1920s, except that beneath his billowing clothes there was virtually no body. Soaking wet, he may have weighed 130 pounds on a six-foot-four-inch frame, but then he was the kind of person no one would like to think about, soaking wet.

Wilson Friedli may have looked otherworldly, but he was not hated by students. One of the odd truisms of teaching, it seems, is that eccentricity can bring rewards. As one of my colleagues once told me, the only way to keep the attention of high school students is to make them think that at any moment you're fully capable of dropping your drawers and mooning the entire student body. Then, and now, I suppose, kids despised ordinariness. If they knew your every move, you were, literally, dead. They disrupted classroom boredom only because boredom, to them, was the deadliest of sins. A mental case in the classroom was at least worth a show. The wacky



Wilson Friedli was not loved by his classes, but he was respected, at least for his strong passion for mathematics.

There's a woman in this story. Her name was Sharon, and I call her a woman because, in a high school full of girls, she was a woman. She rarely dated, not because she wasn't good-looking, not because she didn't have a personality. Her family was upstanding and committed, and she went to church, the little Methodist congregation on the edge of town. She never dated for one reason: she was too smart for most high school guys, and they knew it. It's not the bright girls high school guys brag about in the locker room.

Sharon was the best math student at her high school. She was also the

physics text prepared him for the odd rush of hormones he must have felt, and no theory could explain or prove the unmistakable rising surf of his passion for her. Credit him with this: the man knew there was no way she could appreciate him the way he appreciated her. Just no way. What stood before his amorous ambition was a Berlin wall of age, his place in life, and a student's perception of a teacher.

Even if no high school boy would have Sharon, her high school's own Ichabod Crane obviously stood no chance at all. He knew it, his mind's storehouse of axioms and proofs warned him, I'm sure, not to indulge. But all that reason was so much chaff to the urgent winds that swelled up from some source too exotic for him to

---

## NERVOUS BREAKDOWN'

---

best English student, and when I needed someone to be a student director of the play that year, she was the likely choice. She was competent, self-assured, and imminently trustworthy. I thought her to be very pretty. The bronze tint in her long auburn hair shimmered lightly all year long. She wore thick glasses, of course, but she had a wonderful, able mind; and I wouldn't doubt that every teacher fell in love with her at least once that year, even if no one took her to a dance.

Wilson Friedli fell in love with Sharon. If one defines *love* as mutual desire, it was not love, of course, because Sharon had no designs on Wilson Friedli. Through the long preparations for math contest that year, in the hours the few select students spent after school with Wilson Friedli, this sadly lonesome man fell into a stupor about his prize student. With every correctly accomplished algebraic puzzle, she burned even brighter in his soul. Here, after all, was the kind of mind a teacher finds only so often, a vein of pure intelligence among the dross of ag boys, pampered jocks, and giddy, giggly girls in miniskirts. That he fell was no wonder at all.

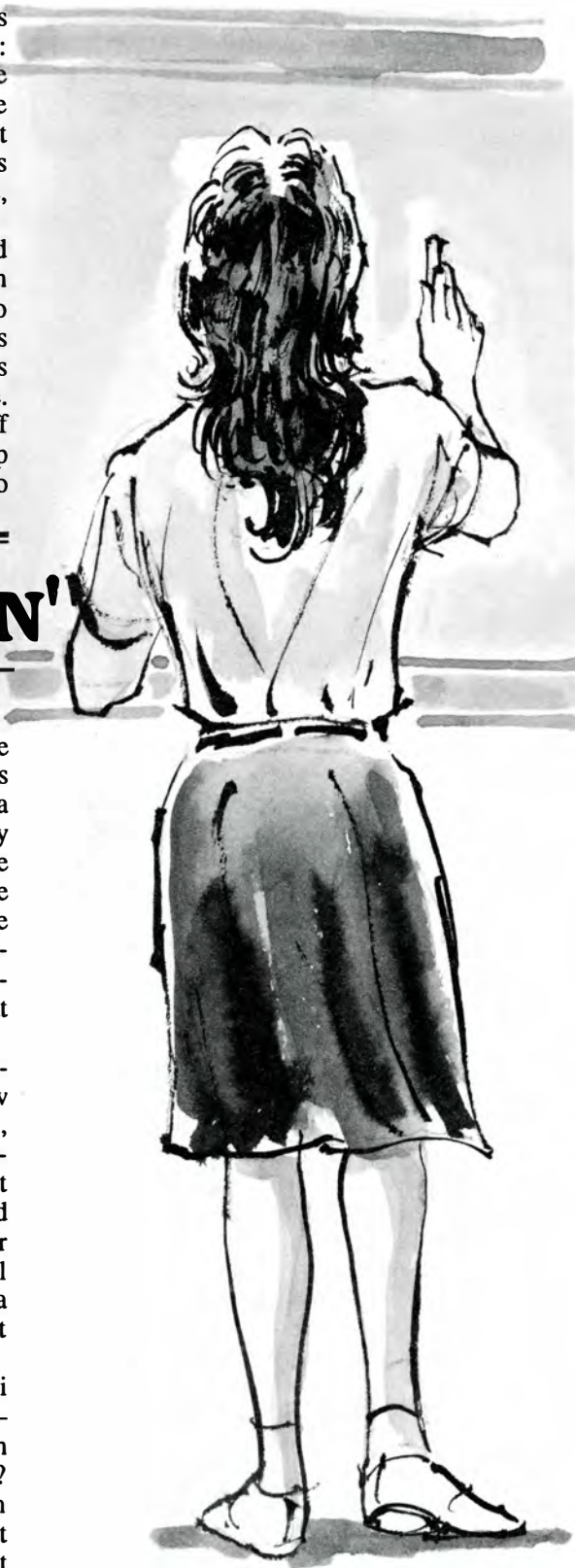
But nothing in his advanced

classify.

So what happened? One day he lost it, in class. Sharon and two others stood at the board working out a problem, the rest of the class diligently working through the substratum of the same exercise in their notebooks in the hard, wooden chairs that faced the blackboard, probably looking up occasionally to see how their leader, Sharon, was accomplishing a problem that seemed to most of them impenetrable.

But no one knew what had happened the night before. No one knew that Wilson Friedli had kept Sharon, alone, after practice for the math contest. No one knew that he'd spilled it all—told her that he thought the world of her. No one knew that he'd told her that he'd tried to explain how his soul was rushing headlong toward her, a strange feeling he'd likely never felt before.

No one knew that Wilson Friedli had told her everything, expecting—expecting what? What did Wilson Friedli really expect her to say? Perhaps he expected her to thank him for his attention. Maybe he thought she'd reciprocate by telling him at least that she respected him, admired him for his competence and his dedication.



Maybe he thought—maybe somewhere inside him where hope is the only heartbeat—maybe he thought she'd say she loved him too.

Sharon sat that night on one of those hard chairs and listened to Wilson Friedli break through all the restraints built into teacher/student relations. She heard this man admit his love for her. But the man she listened to that night that no one knew of was not simply her skilled math teacher; he was a human being in dire need of nothing more or less than love.

When he was finished, she didn't know what to say, so she ran immediately from the room and out of the school.

No one knew that story the next day as she stood in front, chalk in hand, trying to wrench a correct answer from some stubborn puzzle on the board. And when she didn't get that problem right—Wilson Friedli's best student—when she blew it, he blew his own mind all over that classroom.

"I try, and I try, and I try! I give my life for my students, and what do I get for it? Does anyone ever appreciate me?" he screamed at her.

The kids on the hard desks looked down, petrified and embarrassed, as if he were disrobing in front of them; but Wilson Friedli went on, staring at Sharon.

"You can't believe how hard I work around here, how much I care. I want you kids to learn this. I want you to leave my classroom knowing things. I give my life for this, and what do I get back? Does anyone ever dedicate a yearbook to me? Does anyone ever say anything? What do I have to do?"

He screamed it, aimed it directly at her, as if she alone were the source of his madness and its only cure. Then he sat at his desk, put his head down in his hands, and wept aloud.

Sharon stood at the board, afraid that running out once again might lead to something even worse.

"And you," Wilson Friedli said, raising his hand and pointing directly at her, "You know what I mean. You of all of them know, don't you? It's your fault, isn't it?" he said.

At that statement, once more, Sharon ran.

The others stared blankly at each

other as Wilson Friedli put his head down again, once he saw her leave. "I try and I try," he said, banging his fists, looking at no one now. "I try and try and try, and no one cares, no one."

Two football players took it upon themselves to walk to his desk. They took hold of Wilson Friedli's elbows, got him to sit straight, then helped him to his feet. "You need to get out of here awhile," Tom told him, almost in a whisper. "Come on," he said, "let us help you up."

When they had him to his feet, the principal met them at the door because Sharon hadn't simply run out on him again. This time she'd gone to the office.

The next period, most of those math students came downstairs to the English room for sixth period American literature. I didn't know what had happened, but I could tell the moment they came in that something very tragic, almost death-like, had occurred. Tom told the class very respectfully how Mr. Friedli's arms were shaking, how what he'd said really didn't make much sense, how he'd aimed it directly at Sharon for no good reason, how it was about the worst experience he'd ever had.

Sharon went home after that period. Mr. Friedli did too, the principal driving him. He stayed out of school for almost five weeks, until the school board thought it was okay to let him finish the year. When he came back, everyone asked him how it was going. Maybe it was the first time in all those twelve years that anyone paid much attention to Wilson Friedli. He seemed fine. For all I know, he's teaching there yet today.

Back then I thought the Catholics had something over on Calvinists like me. It was my very first year teaching, and at times during that year I'd go to school at 7:30, teach all day, coach freshman basketball after school, grab a hamburger for supper, then stay until ten for play practice. I remember thinking how the Catholics knew that this teaching business wasn't something anyone married could or should ever do. I thought of myself as a Calvinist priest or nun, and I wondered if I would ever marry. I lived for my students. They were my joy and my

frustration, the recipients of my love, and the victims, at times, of my anger. I thought of them as my whole life, and I think they knew that.

But I felt in Wilson Friedli's nervous breakdown something I didn't want ever to feel in myself: that those students would, in time, become absolutely everything I lived for.

Some psychologists claim that the best way to love your own children is, ironically, to love your spouse. The example of love you set for them, it is said, will become their standard of commitment. Quality time and hugging your kid each day, those psychologists claim, is all for naught if you don't demonstrate clearly what love is in your marriage. Your children will learn to love by the pattern you set in loving your spouse.

Wilson Friedli's nervous breakdown didn't teach me that a Calvinist priest simply had to get married. What it taught me is that investing in my students completely, expecting them to fulfill my very human needs, waiting on them for love, was plain wrong, a recipe for disaster. Our students are, after all, only our students, not our lovers, our family, or even close friends.

Perhaps we can love them best by loving ourselves, by finding happiness elsewhere too, by not investing in them totally for the satisfaction and approval all human beings need.

Pardon this English teacher's weak attempt at an axiom: the joy we receive from teaching, from our students, is probably somehow proportional to the joy we carry, every morning, into the classroom.

We live in an age of indulgence, of the "me generation," but that doesn't make the truth any less real: God's command is to love him above all and our neighbor *as ourselves*.

If we do, chances are our students will love us for it.

CEJ

*James Calvin Schaap is professor of English at Dordt College in Sioux Center, Iowa.*



# Schools and the Father's World

"**W**hy do I have to learn this anyway?" Does the question sound familiar? Books dealing with Christian education provide the following typical answers: "preparation," "opening eyes," "changing students."

These answers reflect a view of children that, in turn, determines the curriculum and structure of the educational exercise. But the answer to this pedagogical question does not stand in isolation. In fact, it is directly related to what a person or community believes to be the central task of people in God's world.

Two words that I have found particularly helpful in an attempt to summarize our task are *stewardship* (or caretaking) and *reconciliation* (or healing). God's command to have dominion is a call to responsibility for the universe he created, to explore its intricacies and uncover its interdependence so that people might stand in amazement at God's majesty.

Reconciliation became necessary when people broke the bonds and interrelationships in a creation designed to be a united worship of its Creator. A beautiful harmony broke into a cacophony. Reconciliation was beyond human capability, but God took pity on his creation. Our Great Healer came, and, because we have become part of his body, we have become

healers with him. The cacophony may even become somewhat tuneful on occasion.

Since it is the task of people to exercise stewardship and bring reconciliation, the task of schooling must be to help children be and become caretakers and healers. The curriculum must introduce the students to God's world. *It is because the world belongs to God that caretaking is still possible.* Regardless of the insanity that often passes for human wisdom and the brokenness that exists, students need to be confronted with and constantly reminded of the fact that this is the Father's world. But this may not be just an add-on, a sentence here and there. It must be the *central* thrust of Christian school curriculum. Secular textbooks carefully followed, no matter how much information they contain, may never be the content of our Christian school curriculum.

Schools and teachers, therefore, must constantly define and redefine the purpose of their curriculum. As they think about their units and teaching methods, teachers must struggle to answer the question "How does what I teach (or better, what I help children learn) help them develop their role as caretakers and healers?"

Becoming caretakers and healers is not just a matter of filling students' minds with a theoretical framework of which these concepts are major elements. It is a matter of practice, of experience, of following models, of developing a classroom environment and learning activities that cause students to accept their tasks as if by osmosis.

Crucial is the recognition that students are as much image bearers as are those who are called to teach them. They are not objects whose lives teachers manipulate. They are subjects who contribute their gifts, experiences,

and insights to the classroom learning community. The gifts God has distributed in a class are as varied as the students who attend.

Of course, there are gifts that are commonly held. We can speak, read, and make music together. But each student's special gift must be given an opportunity to develop in the classroom so that the gift contributes to the growth of the community, and the development of the gift enhances the student's self-concept. There are differences in learning rates and learning styles. Recognition of the uniqueness of each person needs to be incorporated into curriculum and pedagogy, the what and how of teaching.

Activities in school must allow students the opportunity and challenge to use these gifts for God and fellow human beings. Exciting developments in collaborative and cooperative learning techniques, the development of integrated units that help students explore the meaning of their role in creation, studies in learning style theory, experiential education, "service" projects, development in music and art education, learning-center approaches, literacy education that recognizes a variety of student needs and abilities, and teachers as guides who facilitate learning allow Christian schools the opportunity to help students discover and explore their roles as God's people in his world.

Growth and healing occur as the Christian community together reflects on the purpose and task of education and allows Scripture to speak to its deliberation.

CEJ

*John Vanderhoek is Education Coordinator for the Society of Christian Schools in British Columbia.*

—by CAROL REGTS

# Demanding and Earning Respect

**"Y**ou know," bemoaned Jan, who has taught science to middle school students for over twenty years, "these kids just don't know the meaning of the word *respect*. I remember when it wasn't even an issue. Teachers automatically were respected. And if the kids weren't respectful, their parents punished them. We didn't have to!"

"You're right," chimed in Dave, a fifteen-year veteran teacher of sixth graders. "I think it's the parents who are at fault even more than the kids. No one seems to really respect teachers anymore."

Their long-suffering principal, John, snorted his assent. But before he could elaborate, the bell signaling the end of the all-too-short snack break called the teachers back to their classrooms where they could count on at least one student behaving disrespectfully toward them.

## Respect from a Teen— You Gotta Be Kidding!

Mentioning *respect* and thirteen-year-olds in the same breath seems ludicrous. Certainly the quality of our relationship with our middle school students often seems based on shifting sand. We go merrily, or at least determinedly, about the daily business of teaching the theory of plate tectonics, the causes of the American Revolution, and the formula for the area of a parallelogram. Things progress at a relatively smooth pace for a while, maybe even two whole days in a row, when suddenly we are sucked down into a patch of quicksand we never knew of, and the class reverts to sardonic comments and sneering faces. Often unable to explain the change, we

are certain that it is somehow due to the growing trend in a loss of respect for our position as teachers.

Deep down inside of us we are certain that, if given the respect due us, we would not be facing so many challenges to our authority, and we would never leave at the end of the day feeling tired, drained, or unappreciated. Most of us are willing to say that respect must be earned, but that is a formidable task for teachers of children who are determined to withhold it, to challenge our position in the classroom at every opportunity—children who, by almost anyone's definition, are disrespectful.

Of course we know either through experience or through reading the research that it is an essential part of maturation for adolescents to engage in

challenging authority. Yet, after any difficult episode with an angry, rebellious, and condescending teen, we feel soiled, and we question whether such an interaction would have occurred if parents taught their children how to respect.

However, before we place the blame onto students, parents, or society, we first need to consider how we define *respect* and to identify what beliefs we may unconsciously hold about respect versus those we can rightfully expect. I do not intend to propose specific ways to help teachers "earn" their students' respect because the methods vary with each community, with each individual teacher and student, as well as with each particular interaction. Rather, I want to examine whether the respect we may demand matches the respect we may hope for. Only after we understand what we mean by *respect* can we teach those same distinctions to our middle school students who struggle with the concept as they attempt to define their own guidelines for behavior and attitude. We teachers and students must work together to create an environment where respect can be demanded and earned.

## The Rule of Consideration

Most teachers, I believe, feel that we have the inherent right to expect our students' respect. And that is true. A willingness to show consideration toward each other and even to appreciate each other as children of



God is an essential part of what it means to act as Christians. Indeed, consideration is the cornerstone of what it means to serve in God's kingdom.

---

**In my classroom I emphasize that there is really only one rule: Be considerate.**

---

In my classroom I emphasize that there is really only one rule: Be considerate. I have discovered, though, that even the brightest thirteen-year-old has only a hazy idea of what it means to be considerate. Consequently, as a class, we discuss three specific areas in which I want to see my students showing consideration: toward themselves as individuals, toward their classmates, and toward me. Through that discussion, we establish the meanings of *respect* and *consideration*, and we figure out ways we can concretely live those meanings. After much talk, we end up with some version of the following to post as the classroom rules.

1. Be considerate of yourself: do your best, use class time wisely, ask questions, and keep up with the work.
2. Be considerate of one another: speak in positive terms about each other and do not distract your neighbor.
3. Be considerate of the teacher: listen closely, raise your hand before talking, and challenge her one to one.

The discussion of showing consideration, however, should not stop here. I, the teacher, must acknowledge that I am entering into a partnership with my students. Just as I may demand this kind of respect from them, they may also demand it from me. The next step, therefore, is to ask the class to determine what it means for a teacher to show consideration for students. Posing the question and allowing open discussion is risky, yet such a practice goes a long way toward establishing the groundwork for mutual respect.

We teachers realize that middle schoolers yearn to be treated as adults

and to participate in the give and take of the adult world in such a way that they will be respected. We must give them the opportunity in our classrooms to identify, to define, and to quantify that need as well as our expectations, or we leave them little choice but to turn away from us and toward any peer group that appears more willing to provide them with respect.

---

**The Question of Honor**

---

Yet, there is another level of respect that is somewhat intangible. It is the respect that teachers crave and that we rarely feel we receive: respect that leads to feeling honored or esteemed.

This is the respect that must be earned. Although it is true that Christians should honor one another, I think there is a level of respect that is not due us naturally as God's children but which we gain by our actions. We must therefore acknowledge our own desire to be respected. Both teachers and students need to examine how we can appropriately earn the respect that will meet the desire to be esteemed.

---

**The Gift of Respect: Prayer**

---

Although the ways we earn that respect vary, I believe there is one foundational method all of us need: the act of prayer. Prayer is the most intimate and most affirming way to show respect for one another, to show we are willing to be considerate. Indeed, we know we should and we would really like to pray for each of our students. But it is also true, especially in the middle and high schools, that the sheer number of students walking through our lives every day makes such a goal unrealistic.

This past year I struggled trying to find time each day to pray not only for students having troubles, but for every student. I could not do it and finally decided to focus only on those students in my homeroom where I would pray for each once during that week. Since I had twenty-one students, I ended up with three per day—a much more

manageable number than all twenty-one or the 120 I saw every day. And, because I wanted my students to know that I was praying for them, that I respected them, I asked my students to sign up for a specific day of the week. I told them that I would always take time on that day to pray for them and any special concerns they wished to share with me and, most importantly, to thank God that they were in my life.

I cannot report any miracles to which I can point as evidence of my prayer time, nor can I present a graph showing how the "respect index" increased after I began the project. All I can say is that I became more inclined to respect my students and to find inescapable reasons to esteem them. Although there did seem to be change toward the positive in some of my problem students, I suppose that psychologically speaking the change was in me, and that gave the students an opportunity to change. But I confess I fantasize that the guardian angels of my students glowed more brightly and stood more strongly because of my prayers. As a result, this year I am asking my students to choose a day or week to pray for me because I want that same consideration. It is my right and desire as a Christian to request the gift of prayer.

And I have another fantasy. I dream of the radiance of respect that would envelop a school where students know a teacher is praying for them at least once a week, where teachers know that particular students and parents are praying for them, where administrators, support staff, and parents could point each day to a special someone who is praying for them. What a community that would be where the atmosphere itself breathes with the attitude of respect, where we know what we can expect and hope from each other. What a gift that would be. **CEJ**

*Carol Regts, column editor, teaches language arts at Eastern Christian Middle School in Prospect Park, New Jersey.*

—by H. K. ZOEKLICHT

# "Worlds of Wanwood"

**O**n this wintry Monday morning John Vroom felt the unraveling of his soul. Something deep inside seemed to detach itself and sink down into nothingness. There was no center now, only a vague but frightening sensation of insubstantiality.

Teaching had not gone well for some time; maybe it never had, though John would never admit that. Still, he and his students seemed to approach each other from two separate planets. There was talk but little communication. Teacher and students met daily but remained strangers or became enemies. John knew this, but he had avoided thinking about it. After all, he—John Vroom—still signified authority: if not the authority of his calling as a Christian teacher of Bible and religion, then at least the authority of his long tenure at Omni Christian High and of his portly figure and stern demeanor. Besides, his subject had God's authority stamped all over it, though his students seemed not to notice.

But something had changed this year. It had started with his third hour sophomores. From the first day of the new semester, Tom Graham had been neither cowed by nor impressed with John Vroom. Shortly, everybody in the class knew it; the wall between teacher and students became thicker. In time, John became increasingly discomfited by Tom's bold eyes, sharp wit, and the expression of disdain that tugged at the corners of his mouth, particularly after Vroom gave a less than satisfactory answer to one of Tom's penetrating questions. For John Vroom, the third hour Doctrines and Issues class had become a combat zone he entered each day with a growing sense of dread that his survival was in jeopardy.

This morning his offense tactic, borne not out of goodwill but out of desperation and irritation, had backfired. He had wanted to expose Tom Graham's limited knowledge, if not his ignorance, by asking him to explain through a review of biblical canon history why all Bible versions do not contain the Apocryphal books. Tom's eyes had searched his teacher's face for one long moment; then he had stood up, facing his inquisitor boldly, his six-foot frame exuding strength and confidence. For the next ten minutes, Tom had expounded clearly and cogently on the views of Origen, Athanasius, Jerome, and Augustine; on the divergence between Roman Catholic and Protestant positions; and on the development and influences of the Hebrew Bible, the Latin Vulgate, and the Geneva Bible. He had ended with a flourish, observing that the formation of the canon as we have it in the New International Version, for example, is a product not of God's

voice from heaven, but of a long history of traditions, canonical disputes and decisions, and careful attention to the criteria of inspiration, authority, and edification.

When Tom Graham finished and sat down, his triumph was total. The class clapped, cheered, stomped, and whistled. John Vroom did not join in the acclaim and thereby admitted his defeat. He simply allowed the class its levity, for he found nothing within himself with which to assert authority. After a few moments he turned his back on the scene of Tom's conquest and headed to the faculty restroom, where he shut himself in until the bell signaled the onset of fourth hour, his preparation period.

Normally that period was John's favorite time of day. He would begin the daily ritual by taking his stained coffee mug off the peg by the sink in the teachers' lounge, pouring himself some fragrant brew, taking his brown bag from the old faculty fridge, and retiring to his arm chair by the window where he'd eagerly dip into his bag for his pre-lunch snack of richly buttered homemade honey muffins. Later, and more reluctantly, he would make a start on any necessary school work.

On this blue Monday morning, John Vroom entered the Asylum like a phantom lost in space, his face blank as a china plate. He dropped into his chair and sagged there like a stuffed dummy, staring into nothing.

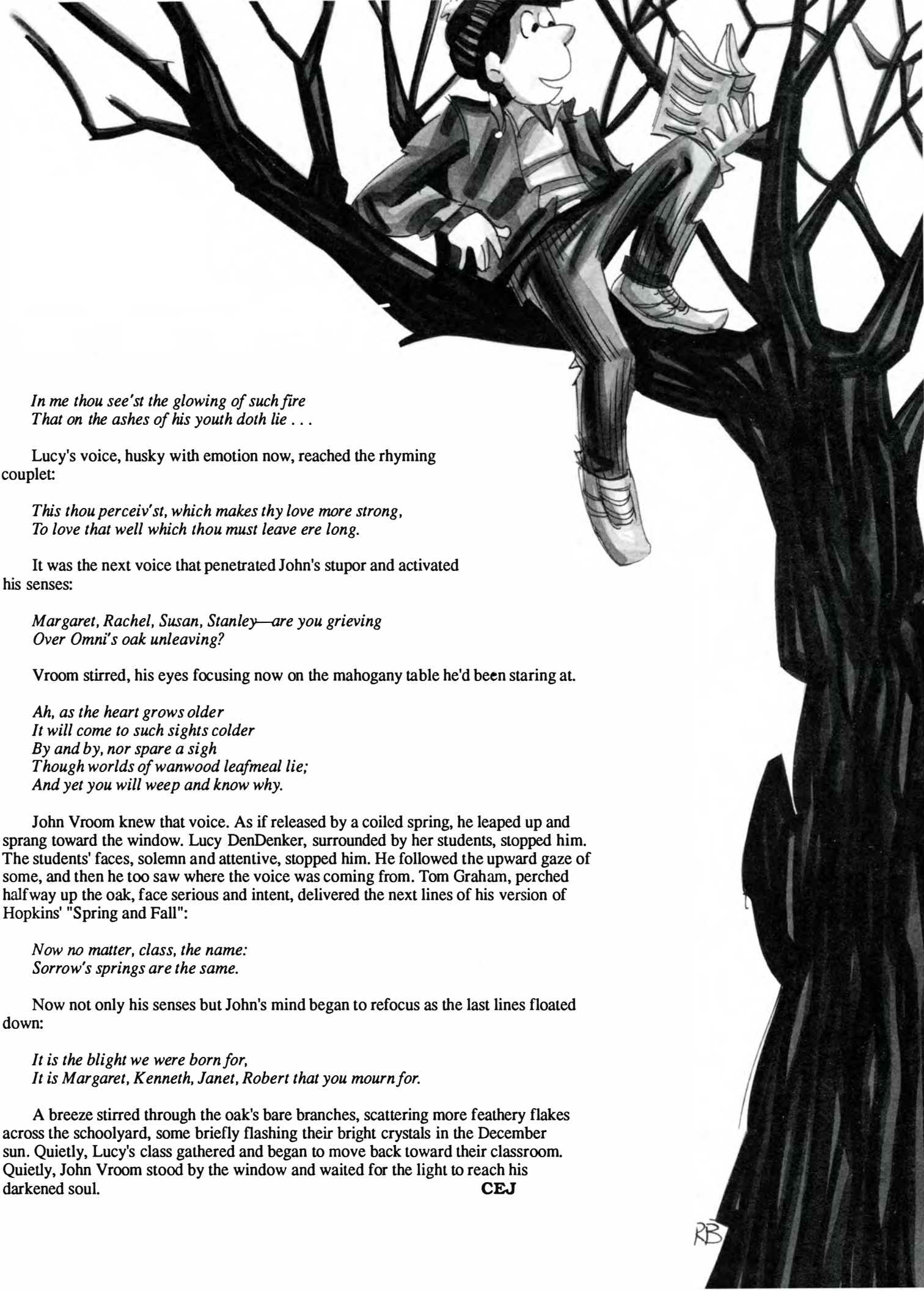
Outside, the early winter sun reflected brightly off nature's overnight dusting of snow. Inside, Vroom remained oblivious to the scene and the sounds outside the window. But there, under the large oak tree that in summer shaded Omni's faculty, Lucy DenDenker and her English lit class had gathered.

The students crowded around Lucy, some holding wet wads of fallen leaves, whose flaming oranges and bright yellows had long ago turned into muted browns and blacks. A few students pulled themselves up onto the lower branches, a thin layer of snow cascading down as they climbed higher. The class grew quiet as Lucy's clear voice began to recite:

*That time of year thou may'st in me behold  
When yellow leaves, or none, or few, do hang  
Upon those boughs which shake against the cold,  
Bare ruined choirs where late the sweet birds sang.*

On the inside of the slightly opened window, John Vroom floated within a dark bubble, where he heard and saw nothing.





*In me thou see'st the glowing of such fire  
That on the ashes of his youth doth lie . . .*

Lucy's voice, husky with emotion now, reached the rhyming couplet:

*This thou perceiv'st, which makes thy love more strong,  
To love that well which thou must leave ere long.*

It was the next voice that penetrated John's stupor and activated his senses:

*Margaret, Rachel, Susan, Stanley—are you grieving  
Over Omni's oak unleaving?*

Vroom stirred, his eyes focusing now on the mahogany table he'd been staring at.

*Ah, as the heart grows older  
It will come to such sights colder  
By and by, nor spare a sigh  
Though worlds of wanwood leafmeal lie;  
And yet you will weep and know why.*

John Vroom knew that voice. As if released by a coiled spring, he leaped up and sprang toward the window. Lucy DenDenker, surrounded by her students, stopped him. The students' faces, solemn and attentive, stopped him. He followed the upward gaze of some, and then he too saw where the voice was coming from. Tom Graham, perched halfway up the oak, face serious and intent, delivered the next lines of his version of Hopkins' "Spring and Fall":

*Now no matter, class, the name:  
Sorrow's springs are the same.*

Now not only his senses but John's mind began to refocus as the last lines floated down:

*It is the blight we were born for,  
It is Margaret, Kenneth, Janet, Robert that you mourn for.*

A breeze stirred through the oak's bare branches, scattering more feathery flakes across the schoolyard, some briefly flashing their bright crystals in the December sun. Quietly, Lucy's class gathered and began to move back toward their classroom. Quietly, John Vroom stood by the window and waited for the light to reach his darkened soul.

CEJ

RB

# Using Drama to Teach Writing

## A Two-Part Lesson Plan for *A Light in the Forest*, Grade Eight

(In the previous article, Mr. Hofland argued that creative drama is not only a useful tool for introducing students to drama, but it can also be used to teach such diverse subjects as language arts, science, and math. This time he shows how drama is integral to the teaching of the language arts.)

**D**rama can help children enjoy reading. At the same time, it can help them to do more than merely retell the surface meaning of what they have read—to read a story, for example, and then not only retell what happened in the story, but also to uncover the ideas implicit in the story.

### Objectives

1. To generate ideas for student writing (The ideas will parallel some element of the first eight chapters of *A Light in the Forest*.)
2. To help students use writing as a means of cooperative study of the book
3. To help students explore universal themes found in the story
4. To review the author's characterization
5. To help students write a character description that shows a person's emotional makeup through imagery rather than through generalization

### **PART ONE—**

#### **Preparing to Write a Personal Narrative in Response to the First Part of the Novel.**

1. *Introductory discussion.* Ask the students to list all that they know about the following characters' personalities: Del Hardy, True Son, Mr. Butler, Mrs. Butler, Cuyloga, Uncle Wilse.

2. *A drama warm-up game.* Remind students that it will be important for them to stay in character. It may be helpful if they think of themselves as being in a bubble that keeps them from watching or bothering others, and keeps others from watching or bothering them. Ask the students to imagine the characters on the list doing ordinary tasks in the ways those characters would. Give an example for them to concentrate on. How would the way True Son ties his shoes be different from the way Mrs. Butler ties hers? How would the way Del Hardy ties his be different from Mr. Butler?

Ask them to choose one of the characters and to imagine how that character would do a number of ordinary tasks. You might say, "Watch this character doing a number of tasks he or she does every day, tasks that are just as ordinary as tying one's shoes."

Next have them choose one of the characters and actually do some tasks as this character. Some suggestions are taking off their shoes, writing their names, walking to the blackboard and back to their desks.

At the conclusion of the activity, ask the students what actions they did to distinguish the character they chose.

3. *Creating a frozen picture.* Group students into groups of three. Assign one of the first eight chapters to each group. Each group is to find what they consider to be an important, emotion-filled moment in the chapter they have been assigned. They should narrow their focus to a very brief moment of time. Then they are to a) identify the emotions of each character in that moment, b) be able to tell the rest of the class what the author does to let readers know the emotional state of each character, and c) prepare a frozen picture that captures the emotional quality of each character while also showing what is happening at the moment. (No acting is involved. They simply present a posed "picture.")

After the frozen pictures have been presented, students can tell what they were trying to show and how the author conveyed what he wanted us to know about how the characters felt.

Students might be encouraged to say what they liked about their own presentation and what they had difficulty portraying. At this point, such an evaluation may be more helpful than having the class tell each group how effective it was.

At the conclusion of the activity, return to the text, noting what the author has done to present his characters. Note that showing how a certain character acted is important both to our acting out the character and to our understanding of who the character is.

4. *Listing universal themes found in the novel.* In order to summarize conclusions students have come to in Step #3 and to help students prepare to write narratives in response to their reading, ask them to summarize what we know about a given character by using a sentence such as, "He/She is one of all those who \_\_\_\_\_." Examples of completed sentences might be the following:

- a. He is one of all those who feel closed in by their world.
- b. He is one of all those who go to live with strangers.
- c. He is one of all those who do not appreciate their parents.





It will probably take little time to create a sizable list of these statements. What you are doing is creating a list of universals to bring you to Step #5. These universals are intended to help prepare students to write about personal experiences that parallel some element in the novel they have been reading.

5. *Teacher's demonstration.* To prepare the students to write about a personal experience that reflects one of the universals you have listed in Step #4, tell them a story of your own as an example. Then invite students to share stories from their own experience that exemplify the statements they have created in Step #4. If you choose to tell a story about sentence #4b, for example, you might tell about moving to a new house or to a college dormitory. Try to show how you felt by telling what you did in the situation.

6. *Student stories.* Ask the students to write a story or sketch that parallels one of the statements on the blackboard. Remind them to describe their characters as Richter has done, showing how people felt by what they did or said. Explain also that the writing will be used as the basis for Part Two of the lesson.

## **PART TWO— Sharing Student Writing**

7. When the writing assignments have been completed, begin the class with another warm-up. This time I suggest using the game Rosenberg calls "Hats." Collect a large variety of hats, with enough hats so that there is at least one for every student. (A Goodwill store might be the ideal place to shop.) Then, to use Rosenberg's explanation,

Arrange hats on the floor, so they are visible to the participants seated around them. Select one or two hats and conduct a discussion about the characteristics of each hat. Let participants choose a hat. After they return to their seats, coach the participants to recall a remembered image of a hat or person suggested by the chosen hat. Ask each participant to image a person who might wear this here-and-now hat. When you are confident they have clear images of people to work from, ask each participant to begin to walk as if he or she were the character.

8. Group the students into groups of three and ask them to choose one of the narratives they have written for the acting activity that follows. Members of each group should do an activity similar to Parts *a*, *b*, and *c* of Step #3.

In this case, each group should choose one character in the narration. Then they are to proceed as follows. First, each member of the group should study the narration to prepare a frozen picture that captures the emotional quality of one of the characters presented. It will be more interesting to have individual members of the group choose different characters than for all of them to study the same character.

When every member of the group

has decided on what kind of posed "statue" to create, each member of each group presents the statue to other members of the group. Then the actor should a) tell the other members of the group the emotion(s) that best describes the character, and b) point out the things the character does that show his or her emotional state. If the actor's interpretation differs from those of the author, the group may want to discuss changes that could be made in the narration to establish greater clarity.

If your class has the discipline to do so, it will be an efficient use of time for members of the groups to do these three activities for the other members of their own group, rather than for the whole class.

When each group member has had the chance to present a statue to the group, ask the groups to do one of the following:

a) Create a frozen picture that captures an emotional highlight of the sketch.

b) Plan and rehearse the entire sketch. You will probably want to give the groups a limit on the rehearsal time for the sketch. Then allow them to present the sketches before the whole class, if they feel they are able to.

After the frozen picture or acting is completed, ask the audience members to identify the emotional qualities that were portrayed by each actor, and to tell what the actor did to communicate this emotion in the sketch.

Conclude the lesson by summing up what Richter has done to create recognizable characters and discussing how we can do this in our own writing.

**CEJ**

*John A. Hofland teaches creative  
dramatics and theatrical design at  
Dordt College in Sioux Center,  
Iowa.*

## **REFERENCES**

- Rosenberg, Helene S. 1987. *Creative Drama and Imagination: Transforming Ideas into Action*. New York: Holt, Rinehart, and Winston.  
Richter, Conrad. 1984. *A Light in the Forest*. New York, Bantam Books.

—by JEFFREY FENNEMA

# Modern Media:

## What Are Kids Really Hearing, Reading, and Watching?

**M**any educators have decided that in order to be effective instructors, they must incorporate the subject of media into their curriculum. Newspapers, radio, magazines, television, and movies are popular forms of media during this time in history. We know that students listen to the radio and watch television and videos. But *what* is it that they listen to and watch?

Some adults may be naive enough to think that Brady Bunch reruns and the Disney channel are the preferred choices of today's youth. On the other hand, some may believe that all kids watch the headbanger's segment on MTV while shooting drugs. Somewhere between these two extremes lies reality. In order to grasp that reality, a teacher must be in touch with students' media habits.

The tear-out survey stapled into this issue is an instrument with which to measure students' interests in and experiences with various forms of media. It is recommended that this be filled out anonymously so as to produce honesty without the fear of repercussion. Some presuppositions held by the instructor may fall away; some of these answers may be surprising.

If this survey is not suitable, we hope an instructor will create his or her own. Regardless, the challenge is set forth to stay in touch with students' media habits and address the issues in a thoughtful and effective manner.

*Jeffrey Fennema is completing his studies in education and serving as soccer coach at Trinity Christian College in Palos Heights, Illinois.*



Matthew Broderick with Frank Whaley and a Komodo dragon in *The Freshman*. Copyright 1990 Tri-Star Pictures, Inc. All Rights Reserved.

### Test Your Own Pop Culture Media Knowledge

1. Donatello is: a) a video disc jockey  
b) a Teenage Mutant Ninja Turtle  
c) a columnist in *Cosmopolitan* magazine
2. Breathless Mahoney is: a) a character from *Dick Tracy*  
b) the women's professional wrestling champ  
c) Bart Simpson's girlfriend
3. Hobbes is: a) an arch-enemy of the superheroes  
b) an attorney on "L.A. Law"  
c) Calvin's pet tiger
4. Peg Bundy is: a) the wife on "Married with Children"  
b) a syndicated teenage advice columnist  
c) the lead singer for New Kids on the Block
5. Vogue is: a) a nationwide fashion shopping channel  
b) a movie that stars Paula Abdul  
c) a dance made famous by Madonna
6. Sergeant Slaughter is: a) the lead singer for Poison  
b) a new horror film "hero"  
c) a GI Joe cartoon character
7. *Elle* is: a) the wife of Doonesbury  
b) a women's magazine  
c) George Jetson's daughter
8. Downtown Julie Brown is: a) the host of Club MTV  
b) a co-star from "Saturday Night Live"  
c) the leading cover model for teen magazines

Quiz answers: 1B, 2A, 3C, 4A, 5C, 6C, 7B, 8A



*DuckTales: The Movie—Treasure of the Lost Lamp*. Copyright Walt Disney Animation (France) S.A. All Rights Reserved.





Angelica Huston portrays Grand High Witch Miss Ernst in *The Witches*. Copyright 1990 Warner Bros. Inc. All Rights Reserved.



Lou Diamond Phillips (left) and Kiefer Sutherland (right) as outlaws in *Young Guns II*. Copyright 1990 Morgan Creek Film Partners. All Rights Reserved.

Julia Roberts and Kiefer Sutherland experiment with life-after-death experiences in *Flatliners*. Copyright 1990 Columbia Pictures Industries, Inc. All Rights Reserved.



## Seeing through Our Students' Eyes

The theatrical release of *The Blue Lagoon* in 1979 was greeted with a chorus of hisses and a gallery of upturned noses by film critics everywhere. "Nothing but a piece of softcore kiddy porn," sniffed one reviewer. "A Hallmark card on film. Gushy, oversentimentalized tripe," blasted another.

I read the reviews, was properly scandalized by the thought of the then fifteen-year-old Brooke Shields swimming in the nude—allegedly with a body double—and dismissed the film as not worth seeing. But in my classroom I overheard female students discussing the film in dreamy tones. As long as I eavesdropped they went on and on about it. "It was the most romantic movie I've ever seen," sighed one. "I just loved it," gushed another.

When I questioned them about the alleged nudity and immorality, they just looked at me with a resigned shrug and clammed up. I just didn't understand because, after all, I was an adult.

I decided to see *The Blue Lagoon* for myself and try to view it from the perspective of a teenager. It's the story of a boy and girl marooned on a tropical island without any adults. Free from the Puritanical restraints of civilization, they live, like Adam and Eve before the fall, in a state of bliss. They enter puberty, fall in love, and conceive a child.

I began to understand that the film had tapped into something very deep in the psyche of a modern teenager. Here was a way out of the rat race of school, work, social pressures, and sin. One could simply go back to the Garden of Eden and start afresh. That, to me, was the most beguilingly dangerous part of the film. And it was an area that no reviewer had touched upon.

That was the point at which I began to take seriously the need to not only keep current with *what* my students were hearing, reading, and watching, but also to strive to experience the media through their eyes instead of my own. And that is the point of Jeff Fennema's excellent media survey.

We at *Christian Educators Journal* will sample responses from schools around Canada and the U.S. and report our findings in a future issue. The survey is anecdotal rather than scientific because any hard data would be outdated within a few months. Rather, Fennema's survey is designed to give teachers a starting point for knowing and ministering to their own students.

—by Stefan Ulstein

Walt Disney's *Fantasia*, now being re-released in a restored 70-millimeter version for its fiftieth anniversary, provides an excellent introduction to the music of such composers as Schubert, Bach, and Beethoven. It also draws on medieval and classical myths, including a campy send up of the Greek Pantheon.

If you'd like a copy of the press kit for *Fantasia* and some curriculum ideas, write to Stefan Ulstein, English Department, Bellevue Christian School, 1601 98 N.E., Bellevue, WA 98004. Please include \$2.00 to help with photocopying and postage expenses.

---

# CAREER

---

# OR

---

# CALLING?

---

**W**hen an eminent sociologist addresses himself to the evangelical community, we probably should listen.

I'm thinking specifically of an article written by Robert Bellah in *Radix* (Vol. 18, #4) concerning the use of biblical language in American life.

Noting that much of our contemporary language is filled with terminology that is biblical in origin, Bellah observes that the biblical terms have now become confused with secular terminologies. Worse, he suggests, it is the biblical language that is submerged beneath the secular. Consequently, we describe our world with either purely secular terminology or biblical language corrupted by the secular.

Is that a problem? Bellah thinks so, largely because modern language describes a world that is intrinsically meaningless, except for the meaning that persons and societies construct for their own ends. This replacement of biblical language and meaning has produced a culture incapable of telling us who we are or what we should do.

Bellah agrees with George Lindbeck who claimed that the church is just as responsible for the erosion of biblical language today as is society. In fact, they suggest it is just as important for the church to use biblical language well as it is to serve humanity with deeds of mercy and love.

That might sound extreme. But if we accept the definition of the kingdom of God as "God shall rule," then we might ask what it means for God to rule in all

aspects of life. As Bellah claims, "We must apply the biblical language to our reality: . . . we do not understand these texts until we apply them" (31). Consequently, we can't understand the kingdom of God until we see it put into practice in a modern society.

Let me suggest there is a problem and a question here. The problem is this: Christians rely on secularized terms to relate themselves to society when specific biblical terms are available. To narrow the problem down, let me ask this question: What does "God shall rule" mean in our choice and practice of professions and occupations? Specifically, what is the biblical language that should guide our thinking and acting in the world of work?

---

**Calling carried with it the idea that service in a vocation was ultimately God's responsibility and not the person's.**

---

The key concepts here are vocation or calling, referring to the idea that God calls the person to fulfill some particular responsibility. The great German sociologist, Max Weber, was only one of a series of social thinkers who recognized the importance of this term in the development of Western culture. He used the word *beruf* ("a task set by God")—the same word used by Luther in his translation of the Bible—to refer to the calling. As an elect instrument of God and with some



special qualification or gift, a person accepts a responsibility in society. Consequently, he or she fits into the community and contributes to the common good.

The calling carried with it the idea that service in a vocation was ultimately God's responsibility and not the person's. Witness, for example, the way Moses, Gideon, and other saints responded to God's call. In each case, the task was specific and clearly directed toward the benefit of God's people. God promised no personal reward for the "called out one" and offered only his support for the task.

The idea of a calling further implied the notion that personal gifts are used to serve the common good. It recognized individual uniqueness and the way human differences and weaknesses can be used in God's service. There was nothing in the calling to suggest that the

---

### **The idea of a profession did much to shift the calling's emphasis from God to self and from community to success.**

---

person was to be assertive or to expect social approbation. In fact, the calling implied some resistance to social institutions and their reward systems.

The idea of a profession did much to shift the calling's emphasis from God to self and from community to success. Elsewhere, Bellah suggests the meaning of a profession "came to mean, quite literally, 'to move up and away'" (*Habits of the Heart* 120). The goal stressed the attainment of success and the idea that "one could always obtain more."

But the major shift in thinking came with the term *career*: "a course of professional life or employment that offers advancement or honor" (*Habits* 119). Separated from the idea of the calling, the use of the word *career* eventually came to color the vocation with secular and not biblical overtones.

Originally, the word *career* came from the Latin and French and referred to a short gallop or race. In the nineteenth century this meaning became more pointed and the word was used to describe "a person's course or progress through life . . . especially when publicly conspicuous, or abounding in remarkable incidents . . . which affords opportunity for progress or advancement in the world" (Oxford English Dictionary).

But the idea of career or "career pattern" that is based on this later definition is a more recent and especially North American concoction. Only in the last fifty or sixty years has the popularity of this term as a description of an occupation or profession as a life work grown in this continent.

More recently, our "credentials society" has produced a desire for job security through certification. Consequently, career patterns have reflected this desire and have come to refer to a series of lifestyle adjustments made by the person to the demands of institutions or occupational relationships. The career objective now has been socially defined as it anticipates movement through some hierarchical order to the higher positions in the occupational structure. Thinking in the context of career, one becomes trapped into "careerism" and the complexity of social expectations involved in the use of that term.

As an abstract concept, *career* is devoid of moral or spiritual meaning and is sanctioned primarily by self. Any service to God and community has been replaced by notions of personal aggrandizement and success. Ultimately, the belief that one can rationally control the course of one's life becomes a part of the careerist's credo. Undergirding that belief is a naive commitment to vertical social mobility and improved social status.

As Christian educators, we should have a concern here, first, for the proper and precise use of words to describe the meaning of daily work and life, but also for the influence those words, as we use them in and out of the classroom, may have on students' decision making in that work life. For too long, the meaning of the word *calling* has been limited to theological contexts without clear referents in the social world. As a result, the term has remained abstract and vulnerable to the kinds of distorting influences wrought by modernity. To restore the integrity of the term, we should try to clearly understand what it means when applied to modern society as well as what it means when read in Scripture.

By contrast, we understand that the meaning of a career is a corruption of the meaning of the calling, brought by modern secularization. Driven by values that are antithetical to biblical principles, the meaning of *career* has extended beyond the work life of a person. As lifestyle decisions are made "to further one's career," the secularizing influence of the term invades all aspects of life. Put more simply, the career replaces the kingdom of God in a Christian's thinking.

Since we have from Scripture a clear concept for Christian work and service, a term that puts us directly under God's authority and blessing, is there any reason to use a thoroughly secular and distorted concept to describe how a Christian is to fulfill a task in the world? I know of none.

CEJ

*Russell Heddendorf is professor of sociology at Covenant College in Lookout Mountain, Georgia.*

# Students Contribute On-the-Wall Ideas

If I asked you to draw a picture of the average high school classroom, you would probably draw straight rows of desks, dusty blackboards with messy handwriting on them, and bare bulletin boards, save for a poster or two slapped here and there. Your picture would be in black and white, no doubt, and probably sort of dingy, which is probably the way the average student views these average classrooms.

"Do these classrooms radiate learning?" was the question I asked myself one summer as I prepared for a new school year. Walking into my room one day, I was struck by the yellowness of my walls and the corkiness of my bulletin boards. My room was cell-like, cold, and uninformative. It was merely a "classroom," a room where classes were held.

Like many teachers involved in various extracurricular activities, on top of preparing daily lesson plans, I did not have much time to brighten up my room. As I sat behind my desk that summer thinking these things, a light bulb flashed in my head, and my classroom has never been the same since.

Up until now I have been referring to my classroom as *my* room. Until that summer, my bulletin boards hung bare because I had taken full responsibility for them. Things have changed.

Now my high school students are in charge of what has become their room. More particularly, my students are now in charge of the bulletin boards in my classroom. In many of my courses, I have made bulletin boards a part of the overall mark for my students. The results have been great. The advantages of assigning students bulletin boards are numerous.

First, bulletin boards brighten up the room. This is important because students learn better when they are in a

place where they are comfortable. Too many high school classrooms look like jail cells lacking only bars in the windows; unfortunately, many students imagine the bars to be there, too.

---

**Even when kids are sitting in class, tuned out, they can stare at a bulletin board and learn something before class is over.**

---

Second, bulletin boards turn a classroom into a place of learning. Even when kids are sitting in class, tuned out, they can stare at a bulletin board and learn something before class is over. Also, some kids like to hang around in the classrooms before and after school and during lunch. Bright, informative, interesting bulletin boards teach them in a more informal way. I have also found that kids from other classes like coming in and looking at the latest bulletin boards. These students are learning visually, which is the method they know best, having been born into a television age.

Third, students feel special when

they have helped "build" a classroom. They take pride in a classroom when their own creativity and hard work have gone into it; this pride makes them feel good about coming to class and enhances their learning.

Fourth, on a more individual level, assigning bulletin boards enables students to study an area in-depth. For them to set up a bulletin board that is visually informative, they need to know all the facts about the subject. In a sense, creating a bulletin board is little different from writing an essay, except that most kids genuinely enjoy constructing bulletin boards.

Finally, setting up bulletin boards forces students to cooperate, since they usually work in groups, and it enables them to use their creativity. Except for the topic, which I supply to each group, I leave the door wide open to ideas from the students themselves. I continue to be amazed with the creativity and ingenuity students display on their bulletin boards.

All five of these reasons support the goals of the caring Christian teacher who wants to encourage a sense of Christian community in the classroom.

There are various ways to set up a schedule for student-constructed

## Sample Chart

<u>Group Members</u>	<u>Type of Bulletin Board</u>	<u>Dates</u>
1. _____	Early Radio (pre-1950)	Sept. 7-21
2. _____	Radio Today (1950-1990)	Sept. 21-Oct. 8
3. _____	Television (general)	Oct. 8-22
4. _____	Children's Television	Oct. 22-Nov. 8
5. _____	Newspapers/Journalism	Nov. 8-23
6. _____	Film in the 1980s	Nov. 23-Dec. 11



bulletin boards. I took the following steps to make bulletin boards a part of my grade ten mass media class:

First, I reviewed the course calendar and made a list of the units in the course. Four units I will use as examples are radio, television, newspapers, and film.

Next, from these units, I made a list of the types of bulletin boards I wanted along with the date I wanted each bulletin board up.

Third, I got out a class list and divided the students into even groups so that each student was required to be involved with one bulletin board. I then drew up a chart (see sample).

The final step didn't occur until the first day of classes in September. On that day I gave the students the chart. I then told them what groups they were in before instructing them to move to a table with their group. I allowed the

groups a few minutes to choose one of the topics for their project. I then went down the list and filled in the names of the students in the group in the blanks for each bulletin board. When two or more groups wanted the same topic or time slot (the last one of the semester), I simply picked numbers between one and ten. In a few minutes, the blanks were filled.

Presto! My work was finished, except for the grading and an occasional word of encouragement throughout the semester for the less-motivated groups.

As with any teaching strategy, you may run into some difficulties at one time or another throughout the semester. To avoid possible headaches, here are strategies to deal with three likely problems.

First of all, as with all group assignments, you may notice that in

some groups one person is doing all the work. Encourage team participation. Take time out of class to inform students that they should delegate responsibilities. When grading, to be sure everyone gets the deserved mark, make out a group and self-evaluation form for members to fill out. Encourage comments on these evaluations.

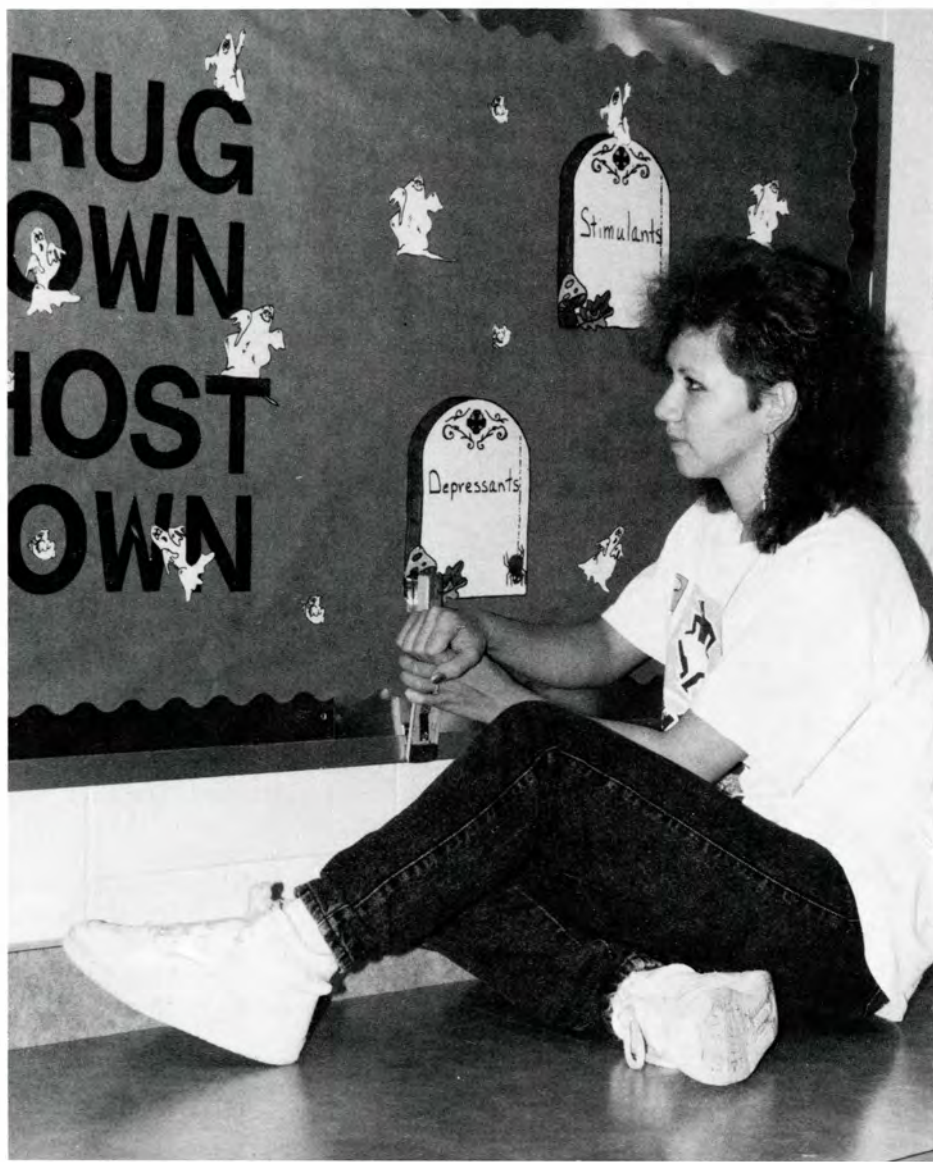
The second problem you may encounter is the "lazy group dilemma." Some groups will try to convince you they can't think up things that require creativity. Usually these groups leave everything until the last day, and that is why they can't think of anything. Help these students along. Ask them well in advance of their due date what their plan is. Close monitoring requires effort from the teacher, but it is time well-invested; a shoddy, uninformative bulletin board up for two weeks can turn that wall into an eyesore.

Finally, your school may have a limited budget. This does not mean you cannot employ student-made bulletin boards. Learn to conserve. Reuse bristle board. There is no reason that every group should have a different background color, for instance. Also, tell students not to write or draw on the bristle board so it can be reused. Letters and figures should be cut out and stapled on. Make files of these materials so students may use materials from previous years. Also, such files may help the less-motivated groups get ideas for their topic assignment.

Student-constructed bulletin boards have been a valuable addition to many of my classes. They can be employed in geography, history, English, science, and even math, with a little bit of imagination. A student in one of my classes said, "Planning a bulletin board and setting it up was cool—different from most other assignments we get. It was fun."

Those last three words say it all. Learning should be fun. **CEJ**

*Ron B. De Boer teaches in the English department at Eastwood Collegiate Institute in Kitchener, Ontario.*







—by DAVE SCHELHAAS

# Furniture of the Mind

**L**ast year my father-in-law had a stroke. As a consequence of that stroke he lost the ability to read. His vision is fine. He can comprehend numbers and do math. But he can decode a printed word only with a great deal of effort.

When we first discovered this, I gave him a copy of Psalm 23. He began painstakingly, haltingly saying, "That's a *t* and that's an *h* and that's an *e*—the. The L-o-v-d—no, that's an *r*. R . . . r—the Lord." After working through a few more words, he realized he was reading Psalm 23. His pace quickened. Soon the book rested on his bed, but his eyes were up. He was reciting, not reading. He finished—"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever"—wiped the tears from his eyes, paused a moment, and said,



"Boy, I'm sure glad I at least know that." He began to think of other passages he knew from memory and went on to recite with great relish some of the poems that he had learned back in the sixth grade—probably from *McGuffey's Eclectic Reader*.

I tell this story simply to illustrate one of the many benefits that come from memorizing. Obviously most of us will not lose our ability to read. But the pleasure and insight that come from having memorized Bible passages or poetry are good reasons to encourage and even demand that our children do memory work.

We live in a time when requiring students to memorize anything is either disparaged or at least suspected. For example, a textbook I use that deals with the teaching of poetry says, "Memorization should be encouraged, but not required." There seems to be a fear that if we force someone to memorize something, he or she will either hate it or learn only words and not understand what is memorized. We must teach children to think, educators explain. Well, I agree. Mastery of a subject is harder than memorizing. And memorization should not be the primary educational activity of a student. But that does not mean we should throw it out.

The late Robert Penn Warren, who was named our nation's first poet laureate a few years ago, recalled that when he was a student at Yale in 1921, every student had to memorize 400 lines of poetry. He noted that many students memorized much more than that for pure pleasure. "Memory is the thing that counts," said Warren, "hearing it in your head." My experience as a reader and teacher of poetry tells me that he is right. You don't fully comprehend or appreciate a poem until you have it in your head.

I can still hear in my mind's ear three or four of my senior lit students warming up for a soccer game and chanting from Chaucer's "Prologue": "Whan that Aprille with his shoures soote/The droghte of Marche hath perced to the roote. . . ." It didn't help them win the game, but they were obviously having fun, savoring language, and, in a small way, making contact with their past, perhaps even

dimly realizing that language is a vital, changing, mysterious thing.

But memorization is for more than delight. How can one master a subject without having stored up in the mind (memorized) information about the subject? Harold Bloom, Sterling Professor of Humanities at Yale, makes this point when he says, "Memory . . . is cognitive. It's part of thought. You cannot think if you don't remember." His point seems clear. Before one can analyze, harmonize, synthesize—before one can think—he or she needs to have information stored up in the head. One needs to have memorized.

So for two reasons, then, memorizing is vital. The memory of Bible passages and poetry contributes to one's delight and understanding of the material. But the memory of this and other kinds of information provides material with which to think. Teachers, especially English teachers, I encourage you to require your students to memorize. Do it humanely. Realize when you do it that it is not the end of education but a tool to the end—a tool we should not discard.

In addition to formal memorizing, I encourage another kind. Perhaps we could call it informal or accidental memorizing. Certain passages of Scripture and poetry should be read aloud, repeatedly—so that the words and cadences are embedded in the minds of the hearers. In this way students memorize without trying to. Hearing "How amiable are thy tabernacles O Lord of hosts," one instinctively responds "My soul longeth, yea fainteth for the courts of the Lord." Hearing "Now abideth faith, hope and charity," we respond "but the greatest of these is charity." Hearing "Thousands at his bidding speed and post o'er land and ocean without rest," we respond, "They also serve who only stand and wait."

This constant repetition is a basic technique of advertising, and we know it works. In fact, our minds are cluttered with bits and pieces, the cheap junk furniture of advertising jingles, old and new, lodged permanently in the wrinkles of our brains. "Winston tastes good like a cigarette should." (They don't have to be grammatical to stick.) "See the USA in a Chevrolet." "Our

L'eggs fit your legs—they hug you, they hold you, they never let you go." "Coke is it." "Datsun saves."

Try doing a brief mental inventory of advertising slogans you know. It's discouraging to realize that without any act of your will, your brain has become a repository for asinine jingles selling commercial products of dubious value. What comfort to be able to mumble from one's deathbed, "There's more in the middle of an Egg McMuffin than an egg in the middle of a muffin."

As a sort of counterbalance to this advertising nonsense that enters our minds unbidden and unannounced, I suggest that parents and teachers read certain key Bible passages aloud often enough so that the passages become part of the hearers' mental furniture. Perhaps we could even have thirty-second Bible passage spots on major radio stations. Some might argue that this would be as futile as holding up a John 3:16 placard at a World Series telecast, but I don't think so. Why not let the word speak?

Rather than having some inane jingle about Egg McMuffins floating about your brain, how much better to face death or life with Paul's magnificent affirmation of faith in Romans 8: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord."

When I think of the time some folks spend planning and furnishing a home—the time spent dusting and cleaning those furnishings—and then think about the planning and furnishing and care of the furniture of the mind, I'm puzzled. I'm puzzled at my own indifference. Our household furniture will turn to moldering dust. But the furniture of our minds is indefeasible; we will carry it with us into eternity.

CEJ

*Dave Schelhaas teaches in the English department at Dordt College in Sioux Center, Iowa.*

—by JAMALEE MORET

---

# Indebted to Forerunners

---

**K**aren Bleeker Gronseth has a spring in her step that keeps time with the music in her heart. This music overflows into her classroom as well.

"She really encourages her students to sing with vitality and enthusiasm, and without inhibition," claims Phil Sytsma, sixth grade teacher at Phoenix Christian Grade School. "I know because the singing is often loud enough to drown out what we're trying to discuss on the other side of the wall."

Controlled steps and actions are part of her class routine. With her room void of extraneous materials she is organized and clearly focused in her chosen field—teaching. Karen is and always will be a "forever teacher."

The youngest of six children, Karen grew up in Castlewood, South Dakota, population 800, a tightly-knit farming community. She attended the public school, which had class sizes of twenty-five to thirty students each. All students were involved in the extra-curricular activities because if they were not, no sports, music, or drama programs would have been able to exist. Even though South Dakota ranks at the bottom in teacher pay nationally, students rank in the top ten percentile on academic scoring measurements. Karen attributes her own excellent education to the high standards set by her grade school and high school teachers, along with their dedication and desire to expose the small town students to the larger world.

At Dordt College in Sioux Center, Iowa, Karen found a similar tightly-knit community. Her love for music and singing kept her active in choir, and her people-oriented personality

kept her in close contact with other students, especially in her positions as dorm resident assistant and resident director.

In April of 1985 Karen accepted a position to teach fifth grade at Sheldon Christian School in Iowa. The first year she had twenty energetic students. As a rookie, Karen had high expectations and desired to maintain control and do new things with her students. When the reality of "how to do's" set in, she struggled to find the balance between necessary structure and allowance for creativity and free-spiritedness.

Karen's respect for Jack Schreurs as an administrator is quite evident. "Jack was a great help," she says. "He spent hours in class giving suggestions, observing, and critiquing, constantly providing suggestions."

The supportive staff and school community was vital to her as a first-year teacher. Karen found a sense of family in the faculty. The highly experienced and dedicated staff also were readily available for suggestions. This was exemplified with her shared teaching experience.

Having one student with cerebral palsy and four others who qualified for resource instruction, Karen found the help of Robin Haack, a resource teacher, to be invaluable. Her assistance allowed both of them to focus on all the students' needs rather than having to spend extended time with these students in need of extra attention. Robin's experience also helped Karen to see pitfalls in her structural organization that, as a first-year teacher, she could have overlooked. Amid days of floundering and chaos, surrounded by support and encouragement, Karen was able to learn and grow.

After teaching fifth grade for two years, Karen switched to seventh and eighth grades. Although she taught a variety of courses, her speciality was science. She spent three of her summers in graduate school taking primarily science courses, particularly with concern toward the learning process. Surrounded by teachers who were the top in their field, she interacted with some invaluable resource personnel.

Her own interest in science education has spurred a similar curiosity in her students. One parent stated, "I appreciate Karen's capability to challenge the wide range of student interests and abilities. For example, it was delightful to observe our daughter enjoying science and to hear her discuss her newfound fascination with the stars and planets."

After four years in Sheldon, Iowa, Karen moved to Phoenix Christian Grade School, feeling confident and established as an educator. She

*Karen strives to maintain a personal relationship with each of her students.*







Karen's teaching method attempts to combine creativity with student involvement.

accepted a fifth grade position but found herself in a system of diversity, quite different from that of Sheldon. Students at Phoenix Christian come from all parts of the city and from a variety of church backgrounds. Lack of hallways between classrooms meant little interaction with other faculty members. Karen found that leaving a community to start over in another and dealing with the change in system and structure of a new school takes time. So does re-establishing oneself as a professional educator.

Karen's new church, supportive friends, and her students' parents soon helped her see Phoenix as a small town "big city." Newly married, she, along with her husband, Dan, is finding a place in the hot land of the sun.

The major challenge for Karen as an educator has been that of finding a balance between her personal and professional life.

Karen truly believes that the effort she has put into educating children has its rewards. Seeing progress in students has given her a sense of satisfaction in

her work. Also, the letters, notes, cards and "warm fuzzies" from students and parents develop a personal rapport.

"One of the things I appreciate most in Karen's work is that she represents a good balance of creativity and discipline, which are inherent in her teaching practices," says Ken Zylstra, her present administrator. "She has the respect of the students as well as a personal relationship with them."

Open communication has definitely been a positive aspect of Karen's teaching. "As her administrator, I can say that she has made an extra effort to communicate with parents through letters every week," says Zylstra. "Also, she is consistent in calling parents and setting up personal conferences, offering suggestions for the parents to be involved in their child's education."

Karen also greatly appreciates the summer breaks that allow her to think, to plan, and to make refinements in teaching strategies.

Karen claims her interest in education is due to teachers who

influenced her life by helping her to establish priorities, deal with bad habits, and establish a Christ-centered value system. While at Dordt she found her education professor, Gloria Stronks, to be an inspiration. Her wholistic, process-centered approach toward education, along with her desire to have students do something different and exciting with their teaching, particularly interested Karen.

Karen's most recent visit to Dordt was by invitation from Dr. John Van Dyk to speak at the B. J. Haan Lecture Series on the topic of *shared praxis*. This movement in Christian education encourages students to share in the development of classroom curriculum by allowing them to brainstorm and to make choices according to their interests and needs. Karen is convinced of the benefits, and her own students often help in choosing and designing research assignments and projects. She encourages their ideas and implements them carefully into her curriculum.

Her participation in the B. J. Haan lecture series boosted her interest in the need to educate the whole person rather than fragment education into departmentalized subject areas.

"I am committed to Reformed Christian education because, unlike fundamental Christian education or standard public education, it allows me to teach every subject area from a Christian perspective," says Karen. "A Reformed Christian worldview sees not only Bible class, but each aspect of the curriculum, as God-centered." Her commitment to Christian education stems from those who before her have modeled this kingdom vision—a vision to educate students and see them as unique individuals, each an image bearer of Christ.

CEJ

*Jamalee Moret is a graduate student at Arizona State University where she has a Teaching English as a Second Language focus.*

—by SIMONE SCHOLING

# MICE: CARRYING A THEME THROUGH THE CURRICULUM

*And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so (Genesis 1:24—NIV).*

**M**y entire school year is made up of literature-based themes, both mini and major. For grades one to three, one of the favorites is "Mice."

I find this an appropriate theme because children have some knowledge about or experience with mice and have natural curiosities about them. I have found it very easy to spend four to five weeks integrating all of the subject areas into this one topic while instilling an appreciation of mice as part of creation.

## ■ Poetry

Because there are a great many mice poems, they are quite easy to find. Here are two of my favorites:

Wanted  
I'm looking for a house  
Said the little brown mouse  
With  
One room for breakfast,  
One room for tea,  
One room for supper,  
One room to dance in,  
When I give a ball,  
A kitchen and a bedroom,  
Six rooms in all.

—Rose Fyleman

The Mouse  
A mouse lives in our kitchen  
We don't know what to do  
He wants to eat our crackers  
And we don't want him to.

It's really quite a problem  
We think he should be shown  
He ought to join his family  
And leave our things alone.  
—Anonymous

Poetry is an excellent way to allow children to gain confidence in their reading, and it can be used in a variety of ways.

1) *Morning Cloze*. I write a verse of a poem on the chalkboard with letters missing. The children always know what to do when they enter the room in the morning. They have a few minutes to try to fill in the missing letters themselves, and then we work on the poem together.

2) *Pocket Chart*. (See Vol. 29, No. 3, Feb/March 1990 issue.)

3) *Poetry Book*. I give the students a folder to decorate with construction paper mice, cheese, mouse holes, and cats. Every day they get one or two new pages. We spend from ten to twenty minutes a day reading from these books. There are many ways to do this:

- ✓ All read in unison.
- ✓ Split into two or three groups.
- ✓ Before the papers are distributed I underline a different part of the poem on each paper. Each child reads the part underlined on his or her paper. This is a good way to be sure that all children are involved. They can switch their books on following days so that they get different parts to read.
- ✓ A few students act out the poem while the others read it.
- ✓ All read and make hand motions for actions.
- ✓ Read parts in which a mouse is talking with squeaky mouse voices, and use regular voices for other parts.

✓ Split children into groups of four. Give them fifteen minutes to practice presenting a poem to the class in any way they like. My students love this!

4) *Poetry Frames*. We read a poem and then rewrite it with our own ideas. We always brainstorm for words before we begin. Some examples:

### A Mouse

The mouse \_\_\_\_\_,  
Over the \_\_\_\_\_,  
Over the \_\_\_\_\_,  
And under the \_\_\_\_\_.

A mouse can \_\_\_\_\_,  
A mouse can \_\_\_\_\_,  
A mouse can \_\_\_\_\_,  
But he can't \_\_\_\_\_.

The mouse is \_\_\_\_\_,  
The mouse is \_\_\_\_\_,  
The mouse is \_\_\_\_\_,  
But he isn't \_\_\_\_\_.

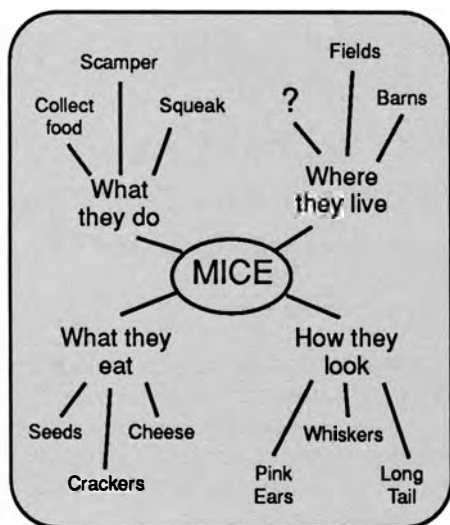
At the end of the theme, the children take their poetry books home.

## ■ A Potpourri of Reading and Writing Activities

1) *Initiating Activity*. Sketch the outline of a mouse on a large piece of chart paper with the title: "What We Know About Mice." The children brainstorm all they know or think they know. Record it on the paper. Accept all answers and discuss their validity throughout the study of mice.

2) *Clustering from a picture or a poem*. Show the children a poem or a large, detailed picture or poster with mice. Give the children a few minutes to discuss with a partner what they see. Do a class cluster or web (see illus-





A Web or Cluster

tration): Ask for a word to put in the center of the web. Then ask them where they want it and why it fits there. Show them the poem or picture once more. Distribute paper to the children for their individual clusters. Ask each student to write a story using ideas and words from the clusters.

3) *Writing a story ending.* Read a story or show a video, stopping at a main event. Allow the children time to draw a picture of what they anticipate will happen next. Children can use their pictures to help them write their own stories.

4) *Read "The Mice Next Door" by Anthony Knowles.* Discuss what it would be like to have mice for neighbors. This story is also good for initiating a discussion on prejudice and how God wants us to love all of our neighbors no matter who they are or what they do. List the advantages and disadvantages of having mice for neighbors.

5) *Read "The Church Mouse" by Graham Oakley.* In this story, mice capture a burglar who is trying to steal precious items from the church. Discuss and list other ways mice can be helpful to us. Discuss reasons why God created mice.

6) *Familiarize yourself with the Aesop fable "Belling the Cat."* Tell the children that they are all mice and that you are the mayor. Tell them that there is a big problem in the town and that many mice have already suffered. "The enemy, the cat, is hurting many of us. We are afraid to leave our homes and have trouble sleeping at night. . . ." Ask them to help find a way to get rid of the cat.

7) *Read "Martha the Mouse" by Arnold Lobel.* Discuss Martha's diet. Make a list of food that would be good for a pet mouse.

#### 8) *Brainstorming.*

- a. Spelling and phonics ideas
  - ✓ Cheese begins with *ch*.

What other words begin that way?

✓ In the word *mice* you can hear a soft *c* sound. What other words have that sound?

✓ In the word *mouse* you can hear the *ou* sound. What other words have that vowel sound?

- b. Creative thinking ideas

✓ Mice are nocturnal animals.

List other animals that are creatures of the night.

✓ You are a mouse and a cat is chasing you. Where could you hide? List all the hiding places you can think of.

✓ God has given mice long narrow tails. What could a mouse use its tail for?

These activities work best with small groups of students. Give them about ten minutes to write their lists and then have the groups share with each other.

#### ■ Art

1) Read "Need a House Call Ms. Mouse" by George Mendoza. Discuss the different types of homes that Ms. Mouse designs. The children then design their own "dream houses."

2) Make a mural with ideas from "Frederick" by Leo Lionni; "Nicolas, Where Have You Been?" by Leo Lionni; or "If You Give a Mouse a Cookie" by Laura Joffe Numeroff.

3) Make fudge mice. Use about two tablespoons of fudge. Roll it into an egg-shaped body. Add licorice tail, candy eyes, and nut ears.

#### ■ Math

- 1) Graph responses.

✓ What is your favorite cheese?

✓ Would you like a pet mouse?

2) Study about time after reading "Hickory Dickory Dock."

3) Measure estimated length of tails. Which tail is the longest? the shortest? Paper mice with yarn tails can be used for this.

4) Bake cheese biscuits or cheese-cake.

5) Cut cheese into equal parts to study fractions.

6) Work out story problems: There were twelve pieces of cheese. Mickey Mouse ate four. How many are left?

#### ■ Culminating Activity

Hold a "Mouse Day." Send a letter home explaining the plans, and encourage children to wear mouse colors and to bring a small bag with four or five chunks of cheese. Plan a variety of activities.

✓ Make mouse ears out of construction paper, and paint the children's faces with whiskers and a round black nose.

✓ Graph the kinds of cheese the students bring.

✓ Share some mouse poems and students' published books with other classes and the principal.

✓ Make various snacks with the cheese.

✓ Play cat and mouse games in the gym.

✓ Watch Walt Disney's *An American Tail*. Review the unit.

✓ Discuss how God has equipped mice with what they need for survival.

CEJ

*Simone Scholing is a grade two teacher at Abbotsford Christian School in Abbotsford, British Columbia.*

#### REFERENCES

- Solski, Ruth. *Learning About Mice*. Oshawa, Ontario: S and S Learning Materials.  
Baskwill, Jane. 1986. *Whole Language Sourcebook*. (Primary Grades), Scholastic-TAB Publications Ltd.

***How can a teacher who is a parent of a child in the same school system complain tactfully to a colleague without causing tension or intimidation?***

---

**M**any parents as teachers, especially in the smaller schools, may find this dual role uncomfortable. Therefore, some parents opt to avoid contact with their children's teachers unless absolutely necessary. Others unprofessionally choose the opposite extreme and go straight to the principal, thinking they have an "in." However, sometimes principals don't take these situations as seriously as they would with other parents, only adding to the frustration. Most parent-teachers probably confront cautiously, but not necessarily successfully, to prevent that dreaded tension that could permeate the faculty lounge.

If the parent-teacher decides to handle the matter as any other parent and sets up an appointment, the initial remarks are vital in establishing the proper relationship and respect. The potentially awkward transition between greeting a colleague and discussing the issue should be brief, but cordial. The teacher welcomes the parent: "It's good to see you again. I'm so glad you came because this is a very special time we have together just to talk about your son (or daughter)." The

teacher should offer a comfortable seat, not a child's desk, and perhaps a cup of coffee, if it's available. But if little or no provision is made to create a relaxed, yet business-like, climate, the parent-teacher can ease the strain by using the same skills in reverse. Neither teacher wants to feel intimidated or on trial by the other professional.

Even the most tactful complaint can be intimidating, and no one benefits from mere complaining, least of all the child. Instead, the focus of the meeting must be on how the parent and teacher can remedy the problem, whether it is student performance, method of learning, or discipline. The colleagues must seek mutual understanding and possible remedies.

What an advantage a child has if two educators are exchanging ideas and discovering solutions for his or her benefit! Hopefully the conference concludes with teacher and parent offering support, encouragement, and prayer for one another. ■

---

***Our school board expects teachers to continue their education in the summer. They do not pay us to take courses or consider our need for summer employment. Isn't this an unreasonable expectation?***

---

**P**romoting professional growth is admirable. Most states and provinces require periodic acquisition of credits for recertification; however, such maintenance does not demand every summer or even any summers if a teacher can take evening or weekend courses. Volunteer school board members, many with no education background, are honestly attempting to encourage professionalism the only way they know how. More education for educators sounds good, and—depending on the motive, attitudes, and available courses—that premise can be true.

The real objection to this expectation, however, seems to be the financial implications. No one selects teaching as a profession for its monetary rewards. Many teachers supplement their incomes with summer jobs. I really doubt, though, that the school board is intentionally trying to deprive the teachers of their secondary incomes or deplete their resources. If the recommendation is so interpreted, frustration, or even animosity, can result, defeating the board's original purpose.

Every school should have a committee consisting of board and faculty working together to assure informed decisions regarding ongoing teacher education. The board needs educating, too; ignorance can be erased by knowledge and options, but seldom by anger or pity. Together the group can discuss the variety of opportunities such as available inservices, workshops, conferences, and local course work. An understanding of limited financial resources on both sides might prompt occasional allocations of school time and a realistic, budgeted fund for professional growth.

Boards cannot function wisely in this area without teacher input. As co-workers, teachers can demonstrate their love for the profession and a willingness to be their best by working with the board to enhance their educational goals. That approach is much more reasonable. **CEJ**

You are encouraged to send questions on any topic related to the Christian teacher's role and response, regardless of grade level. The editor will solicit responses from additional sources when appropriate. See address on page 35.



# Lit and the Christian

---

**E**very year many books, pamphlets, and newsletters decry the state of literacy in North America and offer solutions. The educational publishing industry annually pours millions of dollars into the printing and marketing of basal readers and adjunct materials. The concern about children learning to read is real. One of the most eagerly and nervously asked questions at the first parent-teacher conference in grade one is "How is my child doing in reading?"

## Why Read?

Success at school requires reading ability. But is this a strong enough reason for putting so much emphasis on this skill? Is the school justified in being so dependent on print? Reading, after all, should not be an end itself, and reading skills should not be taught only in terms of future educational success or failure. I submit that the question that parents and teachers should be asking is not primarily "Is this child learning to read?" but "Why and what is this child learning to read?"

Another reason often given to justify the amount of time and energy devoted to reading instruction is that we simply need to be literate in order to survive and succeed in our culture. Although this argument has considerable force, it may be overstated. Large numbers of North American adults read at fifth or sixth grade level, and studies show that many adults never read a book after graduation from high school. Many jobs require only minimal functional literacy skills, and most of us receive our "essential" information from radio and television.

I believe there are more telling reasons for spending so much time and energy on reading instruction. First of all, reading is one aspect of our use of language, and language is a special gift

of God to humans allowing us to communicate with each other and with God. Language is not only a tool for communicating functional, practical information, but also a means of conveying to each other our deepest joys, fears, doubts, and beliefs about ourselves and the world. Reading and writing are thus powerful, persuasive language tools that can be used for both good and evil. As Christians, we ought to develop these tools in ourselves and in our children so that we can be better servants of our Lord.

The primary reason, in my opinion, for teaching, learning, and exercising reading skills is to understand and appreciate literature. I include in my definition of *literature* written works such as classical myths, contemporary fiction, biography, essays, poetry, fairy tales, and even newspaper editorials and other serious expository writing. Literature is a repository of a culture's sense of itself and the longings of what it hopes to be. Literature challenges our imaginations and, as J. R. R. Tolkien says, "takes us beyond the walls of the world" to show us the reality beyond the limits of our five senses.

Surely Christians should appreciate the importance of literature, for in the Bible we find many types of literature: historical writings, narrative prose, parables, poetry, and prophetic writing. And we find literary techniques such as humor, puns, hyperbole, extended metaphors, and a variety of storytelling styles. If we and our students are going to be able to mine the literary riches of the Bible, as well as other forms of literature, we and they will have to be good readers.

## "Christian" Reading and Writing

Because of the unfortunate tendency of our culture to separate matters into sacred and secular, we tend to associate Christian writing with "sacred" writing, that is, writing that is theological, devotional, or confessional in some explicitly Christian manner.

Christian bookstores are thus filled with writings that signal by their titles, but even more so by their use of confessional language, that they are Christian.

There is nothing wrong with these uses of the term *Christian* regarding this literature, but it is important to realize two things: calling something "Christian" or quoting Scripture does not necessarily make it Christian, and poor "Christian" writing is not made any better through its association with an explicitly Christian theme or topic. In fact, Christian writing is not primarily a matter of topic. A Christian use of language is also not simply one that avoids profanity and vulgarity or one that is filled with "religious" references. Rather, the norms for language use are clarity, economy, and felicity of expression; no amount of "God-talk" can excuse a blatant failure to exercise these norms in writing.

In addition to being well-crafted, Christian writing has to do with an underlying vision of what creation is, who God in Jesus Christ is, and what the human person is in relation to God, other persons, and creation. Thus, in addition to being a well-written fantasy trilogy, J. R. R. Tolkien's *Lord of the Rings* is thoroughly Christian in its conception without ever mentioning God because underlying it is a biblical schema of the battle between good and evil and a strong conception of creaturely dependence on, yes even salvation by, grace. On the other hand, an older classic like *Little Women*, while abounding in surface Christian piety and ostensibly structured after *Pilgrim's Progress*, is a thoroughly humanistic book in its resolute championing of human self-sufficiency and good works as a way to peace and happiness. **CEJ**

*Robert Bruinsma is professor of education at The King's College in Edmonton, Alberta. He is also a CEJ regional editor.*

---

Portions of this article appear in the author's new book, *Language Arts in Christian Schools*, a fall 1990 publication of Christian Schools International in Grand Rapids, Michigan. Used with permission. This is the first in a series.

—Edited by STEVE J. VAN DER WEELE

The following are brief reviews of doctoral dissertations, both on file at the resource library of Christian Schools International.

### **Independent Schools, Government Funding, and a Contemporary Common School Ideal: A Proposal from Ontario**

John Vriend

A dissertation submitted to the University of New York at Buffalo, 1988. 366 pages.

Reviewed by Steve J. Van Der Weele, Professor Emeritus of English, Calvin College, Grand Rapids, Michigan.

In 1985 the Province of Ontario received a report titled *The Report of the Commission on Private Schools in Ontario*, which it had commissioned concerning the direction the Department of Education should take toward the funding of private schools in that province. Mark Holmes, Stephen Lawton, Neil Finkelstein, and Bernard J. Shapiro, the basic architects of the report, recommend substantial aid to independent schools in addition to the assistance the Catholic schools have enjoyed for many decades.

Mr. Vriend's dissertation was initially concerned with possible coercive and undesirable influences on independent schools that accept government aid. The Amish and some Baptist groups refuse government aid precisely because of such fears.

It is now Mr. Vriend's contention that the authors of the report are less concerned to establish control for its own sake than to achieve "a common school ideal"—the form of education that worked reasonably well in Europe and America during the nineteenth century. They intend this ideal to replace the "Protestant Consensus,"

which has undergirded Canadian education in more recent decades. To be sure, the contemporary version of this older ideal takes into account the more heterogeneous environment, the greater complexity of life, and the more diverse population of the modern setting. Nevertheless, some of the goals remain the same as those of the nineteenth century: regulation of teacher training using a core curriculum, instilling patriotism, toleration and appreciation of diverse ethnic groups, and inculcating moral values through processes of critical thinking—all this is to be done with a non-sectarian approach. The end of education is to be, as it was earlier, "the intellectual and moral autonomy of the young" (317).

Thus, the influence of public aid to independent schools is more benign than one might have feared; it is informal rather than coercive or aggressively humanistic. Another motivation for the study's recommendation for aid to independent schools is to treat non-Catholic independent schools fairly and equitably in the distribution of funds to non-public schools.

To establish the context of the report and his analysis of it, Mr. Vriend ranges widely over a large number of subjects, from a history of European education to an analysis of school systems in Canada, province by province; from an account of the various types of independent schools in Canada, but especially Ontario, to a description of the types of funding supplied to independent schools. He also describes the various philosophies of education operative at present—from the traditional-based to the more modern "Rousseau-derived groups." This material helps one appreciate Vriend's analysis of the report itself.

Mr. Vriend is not too optimistic that the recommendations of the report will be implemented. The Catholics strongly approve, independents vary from apprehension to moderate support, and personnel connected with public education fear that the

independent schools will outstrip the public schools in quality of education. Because these issues are being analyzed in so many places nowadays, maybe Mr. Vriend will continue to keep members of the Christian educational community informed about developments in the Ontario Board of Education. His proposed agenda for the Ontario Association of Alternative and Independent Schools (*Calvinist Contact*, Sept. 15, 1989, pp. 14 ff.), somewhat related, is also helpful. ■

### **Faith and Culture in the Governance of Calvinistic Reformed Christian Schools**

Lee Hollaar

A dissertation submitted to the Graduate Faculty of the University of Alberta, 1989. 280 pp.

Reviewed by Steve J. Van Der Weele, Professor Emeritus of English, Calvin College, Grand Rapids, Michigan.

In this dissertation, theology, history, pedagogy, educational theory, Reformed perspectives, and ideals of Christian *praxis* are all brought to bear on the question, What does the Christian faith, in its most comprehensive sense, have to say about how schools are governed?

In some ways to ask the question is to answer it. How can a vital Christian faith, when operative in a vibrant Christian community, *not* shape the direction and spirit of a school? Surprisingly, the author finds, the practical, day-to-day demands of operating a school often preclude a consideration of such basic questions. Still, to the extent that school "governors" try to be obedient to the requirements of office of administrator or trustee, to that extent such integrity will separate that school from one that is content simply



to keep the status quo and to maintain a smoothly running school.

Mr. Hollaar devotes 100 pages to interviews with five people—four concerned with school governance, one a staff member. The four consist of two trustees and two administrators. The staff member analyzes what she perceives as unjust and insensitive treatment by the board and administration at the time of her failing marriage. She was dismissed, but when these problems were resolved, she successfully re-applied for reinstatement at the very school from which she had been dismissed.

What emerges during the presentation of the statements of these five people and the analysis of their attitudes and beliefs is a series of contrasts about school governance. One model is a coercive, confrontational one, often based on legalism and cold pietism, traditional habits of thought, with a status quo mentality pursuing an ideal of efficiency. The other model—obviously, the preferred one—is defined by collegiality, openness, mutuality, compassion, patience, and a sense that leadership must elicit and strengthen the virtues in the Christian community. In this model, an administrator or board member is accountable, among other things, to the office itself; and to be a Christian school "governor" requires that one be a servant rather than a boss. It requires that he or she think Christianly about the whole educational venture rather than serve as a mere employer.

And sometimes, Mr. Hollaar is obliged to report, personnel in public schools have shown more sensitivity and compassion than have the governors—board members and administrators—in the Christian school system. If, in this instance, we do not lead, we ought at least to become followers so that in due time we can rightfully lead. ■



---

## **A History of Dordt College: The B. J. Haan Years**

Mike Vanden Bosch  
Sioux Center, Iowa

Dordt Press, 1990. Paperback, 256 pp., \$9.50. ISBN: 0-932-914-19-5.

Reviewed by James Vanden Bosch,  
Department of English, Calvin College,  
Grand Rapids, Michigan.

---

Almost everyone who is more or less conversant in the twentieth-century North American tradition of Reformed Christian education is aware of Dordt College in Sioux Center, Iowa. But much of what passes for knowledge about Dordt is more accurately described as a kind of knowingness—a medley of impressions about corn fields, northwest Iowa, Kuiper, and B. J. Haan. This is to say that much of what people know about Dordt is filtered through various clichés, stereotypes, and provincialisms. For those who want to know more about the genesis and development of Dordt College, we now have a resource to supplement impressions with information—Mike Vanden Bosch's *A History of Dordt College: The B. J. Haan Years*.

Although this history is written by an English professor who has taught at

Dordt since 1968, it is not, strictly speaking, a scholarly and academic history of an institution. Nor is it a hagiographic celebration of B. J. Haan, the college's first president. It is, of course, duly attentive to official documents and the minutes of the innumerable committees that created and still sustain Dordt's existence. And the book does allow the reader to catch a glimpse of Haan's signature in the history of the institution. But Dr. Vanden Bosch's twenty-two years at Dordt have given him the status of an insider and have provided him with access to information and informants otherwise difficult to come by. The final product, thus, resembles more a family album than a historical enterprise. There are many quotations, but no footnotes or endnotes; there are many sources, but no bibliography. The tone of the book is folksy and informal, often even humorous, and many of the pictures published in the text also contribute to this familial tone.

But the story here is serious. Although it begins abruptly with the demise of Grundy College in Grundy Center, Iowa, in 1934, the history moves straight into the hard questions, many of which have demanded attention over and over again. How should a Christian college be related to a denomination? Who should set the agenda for the college? Who should lead it? What role should ministers, theologians, and philosophers have in determining the direction of the college? To what extent should students be consulted in evaluating the nature and purposes of the college? How does a college determine what constitutes a really Christian curriculum, or a philosophy of education, or a pedagogy? What sort of service should the college be providing to its students, its constituents, the church, and the larger world? What does it mean for a Christian college to be a successful college?

In relating the story of the beginning of Dordt College, Vanden Bosch notes without rancor the initial intransigence of the Christian Re-

formed Church and its own institution of higher education, Calvin College, in Grand Rapids, Michigan. He follows Dordt through its early years, its early struggles, and its early triumphs. Beginning in 1955 as a junior college with thirty-five students, Dordt became a four-year college in less than a decade; by the mid-1970s it enrolled over 1000. He devotes a chapter to the earliest attempts to forge an identity for Dordt. He writes about the perceived financial inequities Dordt had to struggle with until supporting congregations were allowed to earmark some denominational funding for their college in Iowa. These chapters from Dordt's past are valuable for anyone who wants to know what kinds of problems and solutions marked Dordt's formative years.

Two later chapters reveal more dramatic developments—the turbulence of the sixties and seventies. Chapter 5 ("Tempest Tossed: The AACCS Controversy 1968-1974") devotes nearly sixty pages to an explanation of how and why the Association for the Advancement of

Christian Scholarship was for a time so divisive a presence at Dordt. And Chapter 6 ("Student Sallies from 1968-1974") describes the growing restlessness, independence, and idealism of Dordt's students during the same period.

No history of this sort is perfect. Some readers will find the beginning of the story difficult to understand, if only because so much is assumed about the complex context of denomination, Reformed theology, geography, and Christian education. Others will be surprised by what is *not* included in the history—the *Life* magazine photo of B. J. Haan's defiant stand against movie theaters in Sioux Center, for instance. And several readers will have questions about the book's radical innovations in the use and placement of commas. Such reservations aside, the book will serve its basic purpose well: to narrate the story of the beginnings of Dordt College, and to articulate the various controversies and affirmations which have shaped it in its first thirty-five years. **CEJ**

## TEACHERS WANTED

EDUCATION DEPARTMENT, CALVIN COLLEGE, GRAND RAPIDS, Michigan, is accepting applications for possible openings in the following areas for the fall of 1991: Early Childhood Education, Philosophy of Education, Educational Psychology, Reading, Elementary Religious Studies Methods, Curriculum and Instruction, and other related fields. A doctorate in one of these areas is preferred; ABD considered. Responsibilities include teaching, student teacher supervision, and student advising. Calvin college is a Christian liberal arts college in the Reformed tradition. Applicants must affirm the goals and philosophy of education of the college. Send letters of interest, vitae, and transcripts to:

Dr. LeRoy Stegink, Chair  
Education Department  
Calvin College  
3201 Burton SE  
Grand Rapids, MI 49546

The selection process will begin December 1, 1990, and continue until positions are filled. Calvin College is an Affirmative Action/Equal Opportunity Employer.



## CALVIN COLLEGE MONOGRAPH SERIES FOR CHRISTIAN EDUCATORS



### ORDER FORM

<i>Curriculum: Implementation in Three Christian Schools</i> Harro Van Brummelen	\$2.00	_____	_____
<i>Conflicting Conceptions of Truth: Implications for Curriculum</i> Tony Vanden Ende	\$2.00	_____	_____
<i>Biblical Knowing and Teaching</i> Don Oppewal	\$2.00	_____	_____
<i>Shifts in Curricular Theory for Christian Education</i> Peter De Boer	\$2.00	_____	_____
<i>Christian Education Through Religious Studies</i> Dennis Hoekstra	\$2.00	_____	_____
<i>Contrasting Christian Approaches to Teaching the Sciences</i> Gerald Bakker and Russell Maatman	\$2.00	_____	_____
<i>Contrasting Christian Approaches to Teaching Literature</i> Merle Meeter and Stanley Wiersma	\$2.00	_____	_____
<i>Roots of the Calvinist Day School Movement</i> Don Oppewal	\$2.00	_____	_____

Make checks payable to Calvin College  
SEND ORDER TO: CALVIN COLLEGE BOOKSTORE,  
3201 BURTON SE, GRAND RAPIDS, MICHIGAN 49546

Michigan Residents add 4% (if applicable)  
Postage Charge: ADD 10%  
**TOTAL:** \_\_\_\_\_

### Latest in Series

