



CHRISTIAN EDUCATORS JOURNAL



F A L L, 1965

CHRISTIAN EDUCATORS JOURNAL: a medium of expression for the Calvinistic school movement in the United States and Canada.

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STATEMENT OF PURPOSE

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

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Business Manager. Subscription price is \$ 2.00 for four issues per year, with issues appearing in the months of October, December, February, and April. Correspondence concerning articles or book reviews should be addressed to the editor of the appropriate department or to the Managing Editor.

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FROM ME TO THEE

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A Remedy for Myopia

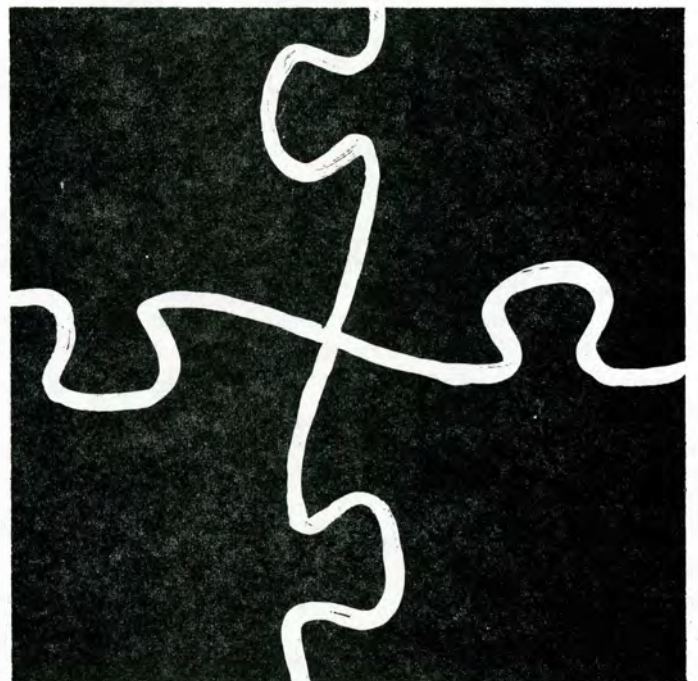
Any teacher worth his salt (which is what teachers were often paid with in Roman days) has curiosity about those subjects which he actually teaches. This leads him to read in his field, and can take the form of scanning textbook teacher manuals, journals devoted to that field, or books on teaching methods. Some of this is likely desperation reading, a near-frantic search for helpful gimmicks and devices for keeping classes going, or for an idea for an assignment for Friday. Some of it is sincere desire to keep up with what is being said about teaching a given subject.

If a teacher does all this and nothing more, he may be a teacher, but surely a myopic one. Having a specialty, whether this is a grade level or an academic field, does not justify our ignoring, nor prevent us from being concerned with, those questions which cut across the curriculum or grade levels.

The terms "teacher" and "educator" may be used by some as synonyms, as interchangeable labels for the same job description. I suspect most of us prefer the former to the latter. Perhaps this is because the "teacher" has not been sneered at as much as the "educator," or worse yet, the "educationist." I am concerned here with only one difference in the connotation

of the two terms. The difference between a teacher and an educator is in the scope of their professional concern. A teacher is concerned chiefly, if not wholly, with a single grade level or subject, with just his own corner of the province of education; an educator is concerned with, in addition, how his subject fits into the broader picture, and with issues not directly related to tomorrow's classes. A teacher so defined and so confined will always be a myopic educator, a near-sighted (and probably narrow-minded) person. He will never see how the small part of the jig-saw puzzle of the school program which is his own domain fits with the other parts. And his teaching will be the poorer for it.

It is rumored that too many of our Christian school personnel are teachers, but not educators: people who wear self-imposed pedagogical blinders. I know of no study that has been made of the reading habits of our teachers, but



each of us can make his own study by answering the simple question: Do I read in all the departments of the Christian Educators Journal, or only one? The number of departments into which you dip is a measure of the amount of concern you have for the larger questions of Christian education.

Now it can be seen that all of the foregoing is a thinly veiled plea for reading all the sections of this journal. When the present departmental format was chosen, it seemed to have at least two advantages: (1) it offered the Editorial Board a scheme for dividing and decentralizing the task of collecting manuscripts, and (2) it offered the reader a quick way to find the articles of most immediate concern to him. While this journalistic device does succeed on these two counts, it may also have for some the effect of clearly labeling certain parts as "not my concern." Such was not the intention,

and it would be regrettable if this were the result.

Revolutionary changes in education, at both the theoretical and the more technical level, are swirling about us. It is an exciting time to be in the teaching profession. If we are not to become merely victims of the forces at work in education, we must constantly try to clarify for ourselves the larger picture of Christian education, and the place of our little jig-saw puzzle piece in it. We shall have to find time to be not only classroom managers, but also educators.

Knowing full well the irony that those who need the admonition most are probably not even reading this editorial, I nevertheless challenge every teacher to achieve at least the bare minimum of a thorough reading of this journal, and to begin to win the name of "educator" thereby.

-- D. O.

BUSINESS MANAGER'S BUSINESS MATTERS:

"Vol. 5, No. 1"

A perusal of this journal by well over a thousand readers will elicit a wide variety of responses. To those few visionaries who printed a small newsletter five years ago, this present stage of development of the Christian Educators Journal may appear as the pinnacle of their dreams. To others, whose professional journals may bear inscriptions such as Vol. 25, No. 1, this present stage of development may appear more like a mole hill. However, considering the growth and turnover of personnel in our schools, it may be profitable to briefly reiterate some of the structure and goals of the Christian Educators Journal Association.

The educational climate in the United States has been changing rapidly in recent years. Sputnik-inspired curricular revisions, a rash of new teaching aids, increased federal aid to education, Supreme Court decisions on matters of church and state, the rise of organizations such as the C.E.F. and its counterparts, integration problems, etc.—all are bringing added pressures to bear on the classroom teacher. No

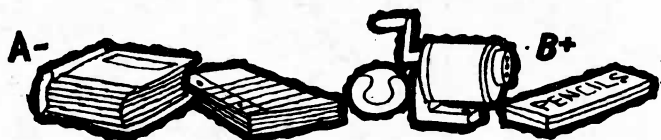
teacher can successfully isolate himself in his classroom and leave the problems of mankind out in the hall. The "ivory tower" is a thing of the past.

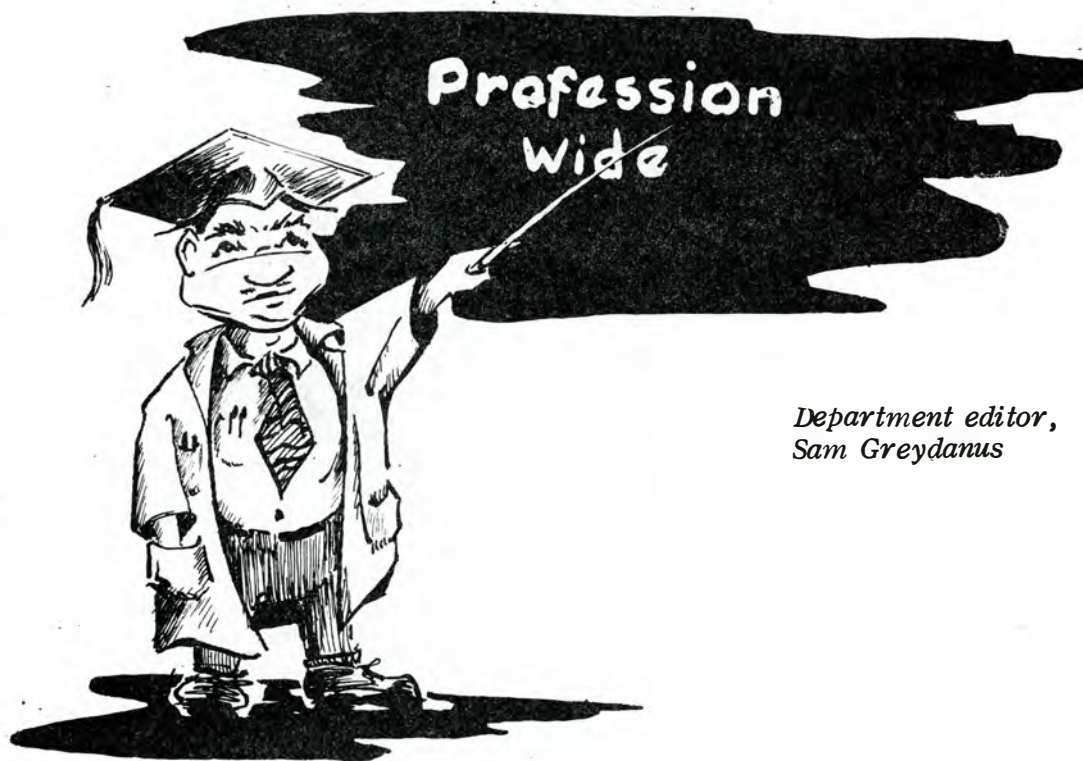
Every lively teacher must humbly accept the challenge of grappling with the problems of this exciting era in history. But the question is: how does one become a lively teacher? There are those who equate being lively with living "in the Pepsi generation," cleaning their house with the help of a "white tornado," doing laundry in "an automatic ten feet tall," and driving a car with "a tiger in the tank."

But there are teachers who remain lively by reading critically, by conversing with other lively people, by formulating their own ideas, and by sharing these ideas with others through the medium of the printed page. It is for such lively teachers that the Christian Educators Journal is intended. (Refer to the "statement of purpose" on the inside front cover of this issue.)

To be successful, any professional journal needs a broad base of moral and financial support. Most professional journals are supported by organizations rather than through the

(cont'd p. 8, col.1)





*Department editor,
Sam Greydanus*

A.C.S.A. asks . . .

"MIRROR, MIRROR, ON THE WALL. . ."

At the A.C.S.A. convention held August 9 and 10 at Redlands, California, the Christian School administrators from the United States and Canada tried to look at themselves as others see them. Mr. Richard Geldhof, a veteran teacher from Redlands Christian School tried to represent a teacher's viewpoint. He was asked to criticize the typical administrator both in terms of his own thinking and the comments of fellow teachers. Here are some of his comments. . .

The administrator must be a master teacher in his own right. Then it is more likely that he will be a good overseer. Teachers look for supervision through regular classroom visitation. This is necessary for proper coordination, synthesis and development of curriculum. Infrequent supervision creates suspicion. A good administrator will relegate authority to his staff. This includes a teacher voice in establishing policy. However, problems will arise with too much teacher sovereignty. The administrator must act according to his basic principles. The staff must be educated to the philosophy and purposes of that particular school.

Several pet peeves were also listed by Mr. Geldhof. That list includes:

1. Principal's violation of teacher confidences.
2. Classroom observation by listening from outside the door.
3. Meddling in a problem before being asked.
4. Supercilious demeanor of the principal toward the teacher.
5. Unprofessional physical appearance.
6. Unprofessional fraternizing with pupils and members of the community.
7. Bad care of the professional archives.
8. Arbitrary extra-curricular assignments.
9. Breaking into class at any time.
10. Improper address to the teacher in front of pupils.
11. Trying to impress the school board

with frugality by being short on supplies.

12. Undermining teacher authority to either parents or pupils.

13. Failure to answer teacher application correspondence promptly.

14. Writing patronizing, ambiguous want ads for possible teacher openings.

These comments were made in the spirit of love. Certainly not every administrator is guilty of all the above, and it may be desirable to be guilty of some. We appreciate the frankness of Mr. Geldhof, although we may not be in agreement with all of his statements. Even among teachers you would find a wide variety of opinions on these matters. The criticism is good so that the administrator can see himself more accurately in the mirror of his staff.



Reporter: Mr. Gerald Van Wyngarden, principal of the Creston Christian School, Grand Rapids, Michigan.

GRADUATE ?

DROPOUT ?

ANSWER ?

--Mark Vander Ark*

This is the story of Tom. I like this fellow--he went out of his way to say a cheery "hello" as we drove through his home town this summer.

Tom is a likeable young man, a good mechanic, and a respected Christian citizen. But when I first knew Tom, things were different. He had no intention of getting a diploma from his Christian High. He was fairly well filled with the frustrations of the potential drop-out he was.

I suppose my interest in Tom grows out of the rather possessive pride the teacher-counselor feels when he believes his influence

has had a significant part in the building of a boy. "He's one of my boys," you know.

Actually, Tom is an exhibit of one of my rather favorite recent projects in high school curriculum planning. The project was most active just before the now-familiar "shared time" slogan had developed strength. If I were to label the project in these terms, I would call it a Project in Transitional Time.

In Tom's county, there are six consolidated district high schools, a Christian High, a Catholic High School, and a city high school system. Only the city has a large high school; the rest just act big. All claim to be comprehensive, but admit limitations in being able to do justice to technical and vocational education.

*Mr. Mark Vander Ark, A.B. Montana State College, A.M. University of Michigan, is superintendent of the Holland, Michigan, Christian Schools. In this article he comes up with a possible solution to a nagging problem in many of our schools. On the way, he passes those who are still debating the pros and cons of federal and state aid to Christian schools, and explores a practical application of this aid.

Tom's state has taken what is proving to be a very forward look in this matter. Funds are made available for a county technical training center. Operating costs are made more ample by allowing at least one and one-half times as much state money per student hour for a regular high school course. The training center is operated through the city high school

administration office, but is to be made proportionately available to all sections and students of the county, and to post-high school students even more than high school students, if the demand calls for such use.

The technical training center offers one- and two-year courses. When I was around, the curriculum included:

- Electronics--two years
- Machine shop--one or two years
- Engineering Aide--two years
- Shipbuilding--one or two years
- Carpentry--one year
- Auto mechanics--flexible timing
- Sheet metal and welding--flexible
- Commercial Cooking and Food Service--one year
- Practical Nursing--in conjunction with hospital practice

The director says that job opportunity is so good that many students do not stay as long as the school intends. Certain courses, such as practical nursing and electronics, offer certificates and credentials for which the full time is mandatory.

What had this to do with Tom's Christian High School diploma?

When Tom was in the tenth grade, running himself into problems that made graduation impossible, I took a car full of boys to the technical school for a visit. We met the director and were taken on a tour. The boys were impressed by the opportunities for learning a trade. When it came to the question of how our boys could avail themselves of these opportunities, the principal and I worked out a plan whereby these boys could start during their senior year. In the meantime, they must perform satisfactorily at our school, of course. During the half days of either one or two semesters that they would spend at the technical training center as seniors, they were still to be responsible to us. The school board passed a motion to accept credits earned as elective credits. No required courses for the general high school were waived. For those who needed the credit for graduation, and most did, a notation was made on the diploma to indicate that our course of study was supplemented with technical courses.

Do you see why I choose to call this "transitional time"? Under the counsel, guidance, and discipline of the Christian High School, Tom and his friends were motivated with real purpose to stay in high school to the end, and were given meaningful direction from high school into post-high school vocational

education. This plan is different from most applications of "shared time."

It seems to me this plan points a sensible way out of the jungle of vocational training ideas in which American high schools have lost themselves during the last decades. The literature on state and federal government interest in vocational education seems to say the same thing. Vocational education does not belong in the high school. High school education should be general education, differentiated according to student needs and interests, to be sure. By the administration of federal and state funds, high schools today are being encouraged to coordinate the vocational training efforts of several area schools into one. Better yet, districts with little invested in shops and labs are finding it advantageous to join their neighbors in building new regional technical training centers, like the one Tom attended. Existing shops would be used for more general exploratory and guidance purposes.

When asked whether Holland Christian will have "shop" in its new high school, I have answered, "Shop? What is that?" The point I try to add is that by modern standards, an adequate machine shop would cost up to \$ 100,000 for equipment alone, and in five years much of it would be obsolete. That kind of "shop" would be "shop." The combined efforts and needs of a great many people are required for such a program of vocational instruction. The individual high school cannot handle such programs.

There is, of course, a real relation between such training centers and junior college planning, as well as adult education thinking,



for which a separate article may well concern itself.

In this story of Tom, I have tried to make these points:

1. It is high time we set our thinking straight on the relation of vocational training to quality boys and girls. The program from K-12 that identifies the "good student" with getting A's in textbook courses creates a false and damaging standard for Tom's kind, if not for the "A" students as well.

2. Laboratories, shops, and other manipulative learning areas may be important for exploratory and guidance purposes. Such educational experiences for terminal vocational benefit do not really belong in the high school.

3. As students of education in America, and proponents of Christian schools, we must study current developments and concerns in the area of vocational education. To our students we owe the best there is to be had. To America, we have an obligation of citizenship to share in these important educational concerns.

I returned Tom's greeting, and then for a while pondered the imponderable: where, what, how, and who would Tom be if he had thrown in the sponge at the end of grade ten?

BUSINESS MANAGER REPORTS

(Cont'd from page 4)

sale of individual subscriptions. So, too, the C.E.J. receives support from interested organizations who in turn send suscriptions to all their members. This past year the financial success of the C.E.J. was assured primarily by funds received from the Midwest Christian Teachers Association, the Alberta, Canada, Christian Teachers Association, Calvin College, and the National Union of Christian Schools Educational Foundation. Hopefully, Vol. 5, No. 2 will include other member organizations.

More important, however, to the success of the C.E.J. is the fact that during the past year significant contributions to the Journal were made by teachers on all grade levels. The ultimate worth of this journal will be determined by the degree to which it becomes a professional journal of christian teachers, for christian teachers, by christian teachers. Your help is needed and your constructive criticism will always be welcomed by any of the editors or editorial board members.

--Art Wyma

BOOK REVIEW

The Messianic Character of American Education, by Rousas J. Rushdoony, 339 pages. Philadelphia: Presbyterian and Reformed Publishing Company, 1963, \$6.50.

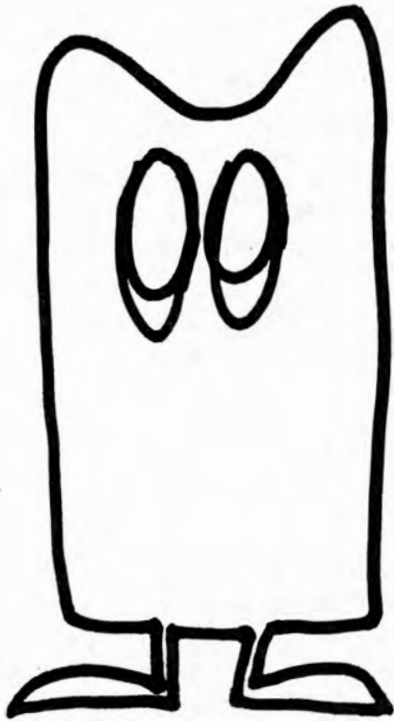
The central thesis of this book is that the basic character of the American public school has radically changed in the past century. It has become the chief agent for the redemption of both the individual and society as a whole; the school building is the temple of the new religion; and the educational process is the medium for both conversion and sanctification of the pupil. The educational reformers have been its early evangelists and apostles, and government officials and professors of education are now its high priests and givers of oracles.

While this thesis is not new, having been stated before by Catholic writers, never before has there been such a well-documented support for the thesis. Rushdoony has gone to the writings and the biographies of about two dozen educational reformers of the past century and exposed in quote after quote and in summary after summary their explicit and deliberate attempt to nullify the influence of institutionalized Christian theism on education. He has further provided some details on how they proceeded to build an organizational structure, a curriculum, and a methodology out of the raw material of various brands of secularism, idealism, and pragmatism. Even while using the language of traditional theology, (e.g. soul, faith, love), they have replaced old meanings with those which make the State and social consensus, rather than the Church of Christ and revelation, the ultimate repository of truth. They have likewise fashioned an eschatology out of the evolutionary hypothesis rather than out of the Second Coming of Christ. All these assertions, and more, are spelled out by the author.

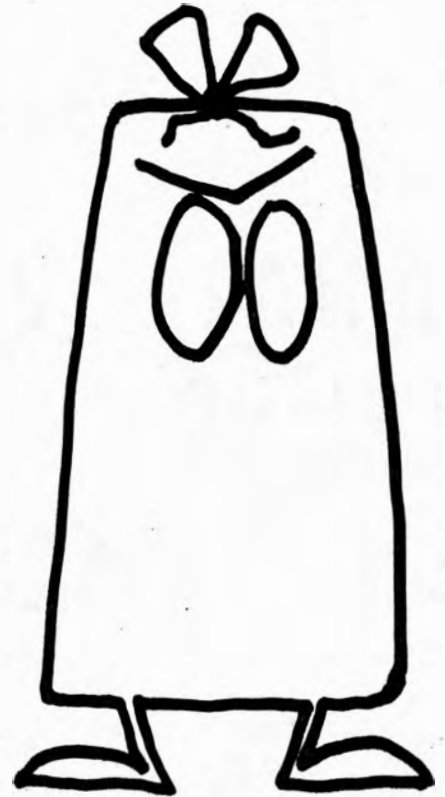
In documenting his thesis the author has, deliberately I believe, bypassed the big-name thinkers and popes of this movement, like Rousseau, Jefferson, Comte, and Dewey, in favor of examining in some detail the writings and influence of the less well-known bishops and evangelists like Horace Mann, Henry Barnard, Charles De Garme, Francis Parker, Harold Rugg, and others. As the author demonstrates, it is these front-line workers who

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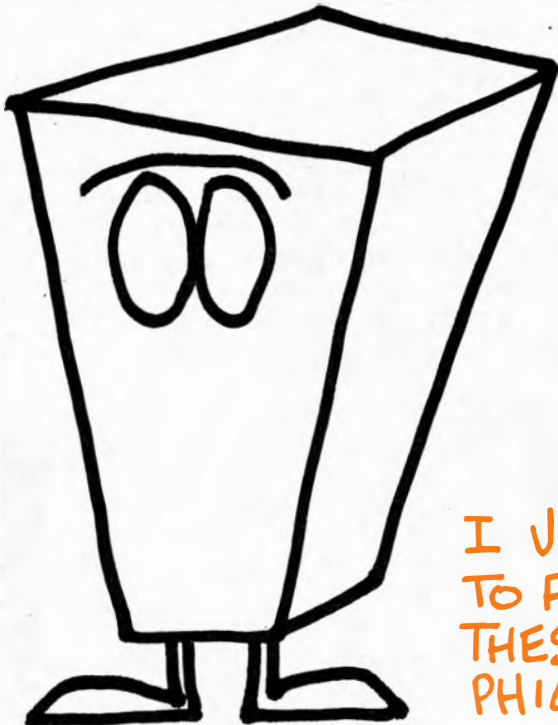
TEACHER TYPES



MY
THINKING
IS
KINDA
SHALLOW
ON
SOME
THINGS



MY MIND IS MADE UP!
SO STOP TELLING ME
ABOUT THE LATEST
EDUCATIONAL RESEARCH



I JUST DON'T SEEM
TO FIT INTO ANY OF
THESE NEW EDUCATION
PHILOSOPHIES



Department Editor,
Merle Meeter

ACTORS DO NOT BECOME CHARACTERS

-- James Koldenhoven *

Some time ago I pledged myself to begin an answer to a question I raised concerning drama in our Christian schools. Specifically, the question as to whether or not moral guilt transfers from a role in a play to the actor performing that role. As you recall, I identified two accusations made by our critics: that an actor is as morally pure or impure as the role he plays, and that the actor is at least morally influenced by the role he plays. I suggested along with these accusations that a common agreement among directors, school boards, audiences, and casts as to the purpose of drama would contribute to a more congenial atmosphere in which to produce plays.

DRAMA HAS A HARD TIME OF IT

That drama has had a hard time of it is history. Roman drama was curbed by the

Christian church as was early seventeenth century drama. Prefaces to plays throughout literary history indicate that playwrights were frequently writing under pressure of censure. Ben Jonson offers frequent apologies for his plays. Shakespeare's theatre was forced outside the London city limits. Moliere was treated harshly for his contributions to drama. Shaw and Ibsen had their problems. More frequent than not, reactions to drama throughout history were moral reactions. Though the theatre is generally free of moral critics today, there is still a great deal of suspicion among Reformed Christians regarding the theatre and drama. The Wall became a controversial play at Northwestern College in Orange City, Iowa. Dordt College has not yet dared to put on Our Town or J. B.

Much of the fear is unfortunately only suspicion, nothing concrete--until for lack of an intelligent argument against a play, the critic picks on unimportant items, for example, dress and gestures. Those who make the accusation of transfer of guilt from character role to actor are quibbling over a substitute for the real dis-



*Mr. James Koldenhoven is an instructor in English at Dordt College, Sioux Center, Iowa

cussion. It is an accusation no more valid than the accusation that period dress is immoral.

YOU CANNOT BECOME SOMEONE ELSE

My contention is that there is no such thing as "method acting." That is, no one can become someone else, no matter how much he concentrates. As I read the inventors of "method acting," they do not contend this impossibility either. To live into the role of a play means first of all that the actor learns to understand the play, its structural dimensions and its thematic purpose. This is a scholarly activity. I did not come close to becoming one of his characters or Ben Jonson himself by studying his plays intensely. The same may be said for any-



one who has intensively studied Julius Caesar for his tenth grade English course. Scholarship may have made him a brute, but not a Brutus.

Next, our actor must learn the psychological interplay of stimulus and response. He must know why a character acts as he does from line to line. Then our actor imagines not only the character in the action, but also himself going through those actions. Such activities are both scholarly and creative. Last, there is the performance—when our actor allegedly becomes the character. But he does not become the character, for he has not lived the character's life; he has only studied and imagined it. For the most part, the role remains objective to the actor.

WE DO NOT BECOME DAVID, GOLIATH, OR MACBETH

There is nothing mysterious about remaining aloof and objective about a role. We have all read the story of David and Goliath. As children we imagined these two characters in considerable detail--details collected perhaps from romances and comic books. A ridge of hills and a valley for setting, thousands of soldiers massed together in the distance for atmosphere (and for the familiar group scenes where mass reactions are important), a giant in full armor, and a boy with long hair and a slingshot (made of red rubber inner tube) for villain and hero respectively, and then the familiar action. This is what we must admit if we give the story a fast re-run. But we also

remember that as we became older and did more reading, we saw the story in a different series. We saw the purpose of the conflict, the promise of the Christ through David's line, the evidence of God's special concern for his people. With a little more research we changed our idea about the red rubber inner tube. Our "scholarship" insured a greater accuracy and meaning, but at no time did we become David, certainly not Goliath.

Now we may never be called on to play the part of David or Goliath, Macbeth either, perhaps. But let us say you tried-out and got the role of Shakespeare's self-made monarch. You reread the play, go to the first rehearsal where the actors read their parts aloud, listen to the director's comments on the play, and do a little investigating of your own concerning the kind of metaphor in which Macbeth speaks, his motive for becoming king, his weakness, and his wife. You learn the lines, true, but by the night of performance you have learned ten times (a wild statistical guess) more than the lines. What happens now? Do you suddenly, as you walk onto the stage, forget all your intellectual collections, your research? Do you lose nine parts of your effort, remember one part (the lines, hopefully), and become Macbeth? Impossible! You will recall part or most of the related knowledge.

THE ACTOR-EGO

Over the actor and his role there resides a super-consciousness. Above the line and the action, the time and structure of the play, the



actor's "super-ego" reigns like Shelley's cloud. The actor never loses contact with the reality of the play book, the stage, his own faculties, and the audience. When the actor draws a sword and drives it (ostensibly) through his opponent, the actor-ego—to settle finally for a suitable term--calculates the aim, not out of revenge or malice, but out of regard for the dramatic need

for homicide, out of a view to fulfill the structural and thematic demands of the play, and out of a regard for the aesthetic reality that the audience demands. These are the primary activities of the actor-ego, but he also runs before and after in recalling lines, remains alert to the coming cue which will call on stage another actor, and remembers many irrelevant

things like brushing teeth, mowing the lawn, and throwing snowballs. The actor-ego is the real and only son of the father who is suspicious of drama, the rest (all that the father sees on the stage) is pretense, make-believe. The father might well worry more about what the son does after the play—or after Sunday evening church, for that matter.

teaching the rebel

-- Merle Meeter *

WHO IS THE REBEL ?

By rebel I mean a principal character, the protagonist or antagonist of an epic, a drama, a prose fiction or a poem. But by rebel I also mean the student.

Not only in contemporary literature is the rebel flamboyant. Homer sets before us Achilles, moping and vengeful in his tent over Agamemnon's expropriation of the maid Briseis. Aeschylus displays the insubordinate firebringer Prometheus, impaled by Zeus upon a crag. Shakespeare exposes the vaulting ambition of the regicide and kinsman-killer Macbeth. Job execrates the day of his birth.

But the student is also a rebel—the natural man, hostile to God, carnal, unspiritual. Coming to acknowledge one's antipathy to Divine Wisdom—the antithesis of fallen man to the perfect and sovereign Creator—is learning the fear of the Lord that is the essence of wisdom.

SYMPATHY AND SEVERITY

Because all have sinned, the student can sympathize with the sinner, the rebel, the tragic hero and his hamartia (missing the mark). Moreover, the consciences of some writers

excuse when they should accuse, for the conscience is often vicious—a God-given governor perverted into demonic servitude.

Milton has been accused by Blake—and by many gleeful critics since—of creating an heroic Satan who transcends the God of Paradise Lost. How do your students respond to Milton's rebel? Mature readers see that the Miltonic epic presages the complete degeneration and defeat of a Satan become impotent and abject in the ashes of Pandemonium.

Can you as Christian teacher help the student see in the literary work (1) himself as a rebel under the curse of an aggrieved God, and (2) the author's attitude toward the rebel whom he has objectified in his art: briefly, the author's tone. How the author feels about reality will determine his theme; and the fate of his rebel—or virtuous hero—will show whether the insurgent is vindicated or condemned.

To acquaint the student with himself as rebel and to demonstrate the author's attitude toward rebellion (some rebellion may be theocentric and God-approved) is not to deny the aesthetic values of the literary work, but rather to endorse its significance and inherent morality.

A. ROLE CALL OF MINOR REBELS

All genres of literature have their rebels. Tom the Piper's son is encalaboosed for pig-

*Mr. Merle Meeter is assistant professor of English at Dordt College, Sioux Center, Iowa.



snatching; Little Johnny Green is reproached in "Ding, Dong, Bell" for cat-dunking; a school-master exercises admonitory irony on a tardy noon-time scholar; and the scourged Knave of Hearts returns the purloined tarts with a promise of reform. In "Little Boy Blue," however, the poet's tone includes to exonerate the sleepy rebel; and, similarly, Jack Horner evidently also enjoys authorial approbation upon his unorthodox evisceration of a Christmas pie.

Puss in Boots, rebelling against his master's poverty, scruples not to poach and prevaricate his way to wealth and a noble marriage for his lord. Crime pays in this tale—enter-taining though it be—and crime also pays for lazy Jack whose serendipity sends his cow-bought beans twining upward to the castle of an affluent, stratospheric giant. But here, too, the smell of an imperialistic Englishman's blood leaves a sour stench, and the great, cumbersome gourmand is made the fall guy.

The rebel is also commended in Andersen's "The Emperor's New Clothes"; but in this story the rebel is a virtuous truth-teller—the child who dissipates popular delusion with the shout: "The emperor has no clothes on!" Another instructive tale is that favorite fable which assumes an absolute moral standard, Beatrix Potter's "Peter Rabbit," the story of a mischievous bunny who lost his clothes and then very nearly hid by squeezing under the fence of Mr. McGregor's garden. He escaped with a tummyful of stolen greens, true; but Peter's day ended with maternal disfavor, gastronomic discomfort, and the distasteful



medication of camomile tea, whereas his obedient siblings enjoyed the fruit of their legitimate excursions—blackberries. (Notice, however, that our sympathies bypass the flat characters: Flopsy, Mopsy, and Cottontail.)

Collodi's Pinocchio is a parable that adds redemptive dimension to the moral denouement of "Peter Rabbit"; Pinocchio must learn honesty and love: to conquer his nose-lengthening lying and to become a dutiful son to the old wood carver Geppetto. After Pinocchio realizes his



love for his creator-father by rescuing him from the innards of a monster shark, he is rewarded by being reborn a boy.

REBELS AGAINST FAITH AND GRACE

Man errs as long as he strives, says Goethe; therefore, the rebel Faust saves himself by aspiration and labor. Nora slams the door of A Doll's House; she has decided that she has duties to herself which take precedence over those to family, to the law, to the church. Catherine Earnshaw Linton in Emily Bronte's Wuthering Heights says of her Byronic lover, Heathcliff: "He's in my soul. . . I am Heathcliff." Even death, implies Miss Bronte, will not separate these turbulent soul-mates. Melville's Captain Ahab tramples and destroys his quadrant: "Curse thee. . . No longer will I guide my earthly way by thee. . . thou paltry thing that feebly pointest on high!"

Huck Finn repudiates more than slavery and religious hypocrisy when he decides not to betray Jim—a runaway slave and Huck's friend—despite his ingrained training in white supremacy: "All right, then, I'll go to hell." Through Huck's declaration, Twain defies a God who permits slavery, injustice, and suffering to exist. A more graphic revolt against the mystifying will of God is etched in Peter De Vries's poignant The Blood of the Lamb, when Wander-

hope hurls into the face of the crucified Christ a cake meant for his daughter who has just died of leukemia.

The student Raskolnikov in Crime and Punishment epitomizes his rebellion in the ax-murder of an old pawnbroker woman; nor does he repent of anything but his own stupidity and shame as they relate to his punishment. Dostoevsky suggests resurrection by the recurrent Lazarus theme and by "The Epilogue," in which the love of Sonia is meant to be regenerative. But Raskolnikov never acknowledges his crime as an affront to a holy God.

Another rebel and alien is the protagonist of The Stranger, Camus's Meursault, who shoots an Arab in the shimmering heat of an Algerian beach merely because the universe is absurd: "And just then it crossed my mind that one might fire, or not fire—and it would come to absolutely the same thing." "Nothing has the least importance," concludes the condemned Meursault as he awaits the "dark wind of death" that will end, for him, the existential nonsense of life. Scientific determinism, naturalism, existentialism have spawned a mob of pathetics whose destinies are fixed from agony to oblivion: Hardy's Tess, Flaubert's Madame Bovary, Norris' Mc Teague, Dreiser's Sister Carrie, O'Neill's Hairy Ape, Miller's Willy Loman, Hemingway's Frederic Henry, Faulkner's Benjy and Quentin.

The surrealistic fiction of Franz Kafka portrays a universe of guilt without grace: perplexed, doomed, man will be exterminated, as is Gregor Samsa, who changes into a kind of "monstrous vermin" in The Metamorphosis, is rejected by his family, then finally decays and is swept out with the rubbish. In A Portrait of the Artist, James Joyce attempts to evade—through his autobiographical hero Stephen Dedalus--the three nets of family, nationality ("Ireland, the old sow that eats her farrow"), and religion. Stephen's non serviam ("I will not serve") limits the Joycean rebel to Stephen's weapons: "silence, exile, and cunning."

WHICH ROAD FOR THE REBEL?

Christian teachers who appreciate literature as a gift from the Creator of beauty will probably have little difficulty communicating atmosphere, tone, and character to students: students will see themselves in the dramatis personae of the works studied—if the works are valid artistically. But the complementary—and the greater—challenge is to examine the author's presuppositions about man and reality.

Where does he stand: by what canon does he judge?

Only two options exist: (1) autonomous man with his own standards of reason, justice, and goodness, and (2) Christ-centered man, the new creature who accepts the standard of the sovereign, self-authenticating God whose will is our peace. Judas rebelled against the Truth and hanged himself; Job cursed God's wisdom but repented in dust and ashes: "I uttered that I understood not," confesses Job, "things too wonderful for me, which I knew not."

Every author is either for or against God, and in his serious writing (though the tone be whimsical or ironic), he will, often deliberately, give himself away. The Christian teacher must be able to identify the tension, demonstrate the tone, and expose the peculiar rebellion or affirmation. For in these lies the real message—the soul-stuff of the work.

#

BOOK REVIEW

(cont'd from page 8)

have translated the theology of the new religion into educational policies and emphases. These are the ones who have influenced two generations of teachers, textbook writers, and administrators, even though their names are scarcely known by most Americans.

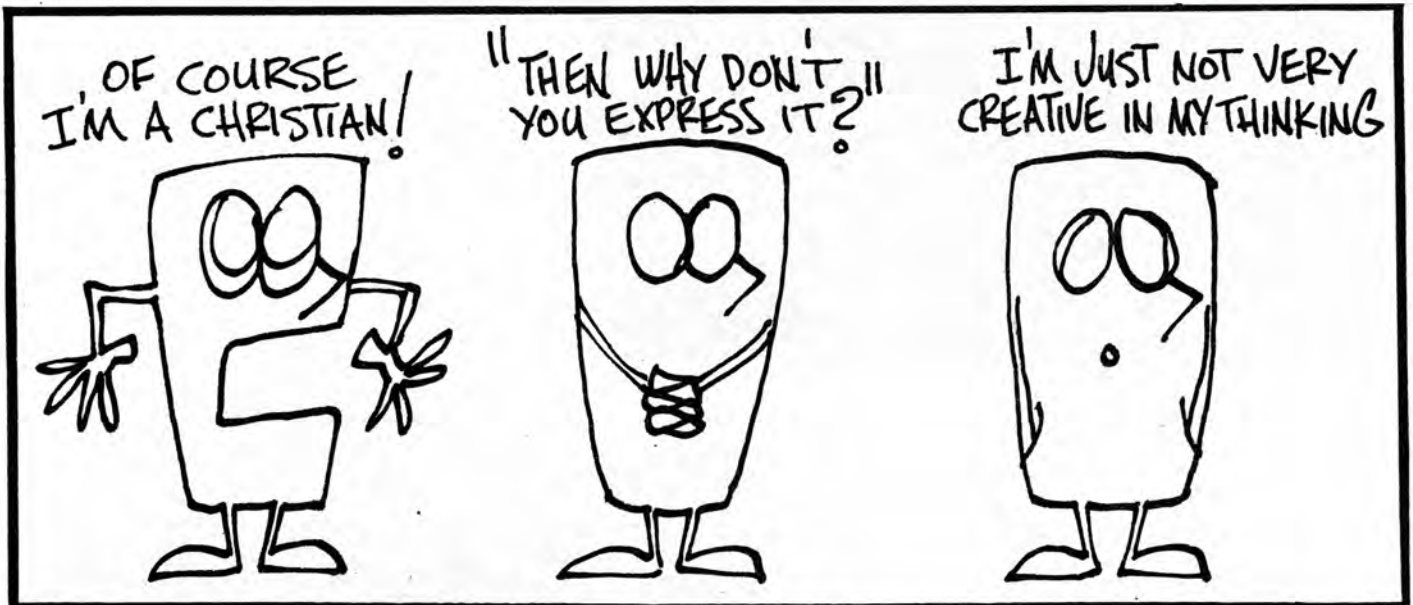
Any Christian teacher who wishes to penetrate beneath the surface appearance of the modern public school needs to read this book. It could be especially valuable as a "shocker" for those evangelical Protestant public school teachers, some of them in the Reformed tradition, who think that the public schools of this decade are really "Christian" in their impact and still rooted firmly in a theistic outlook on life. The men treated in this book not only talked anti-theism, but as administrators, professors of education, and as government officials acted on their anti-theistic beliefs. They are the "heroes of the faith" to many modern educators.

After reading this book yourself, give it to that Christian friend of yours whose allegiance to the public school is based chiefly on nostalgic reminiscences of his boyhood school days. Warn him that there are some excesses in the book, as well as some angry editorializing, but that its thesis is essentially sound, and that things are now not quite what they seem.

-- D. O.

THE ARTS

Department editor,
Vernon Boerman



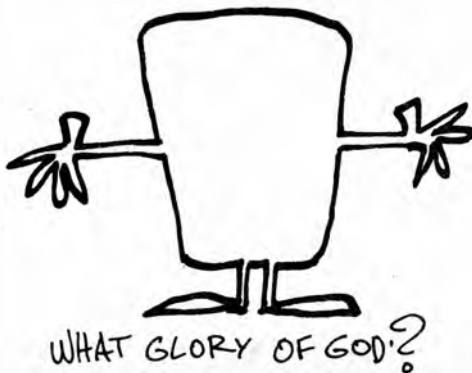
Like our friend above, many Christians grow up through our schools without developing their creative potential. Thus they exist unable to express the joy of Christ and are insensitive to the glory of God about them and in their lives. We all have creative potential, but it has to be developed. Unless it is developed to its fullest, we cannot truly glorify God with

the value of an art program in the school, we must first answer the question, "Just what is creativity?"

THE ATTRIBUTES OF CREATIVITY

There seem to be about eight attributes of general creativeness in people which can be heightened by a good art education program in the school.

1. Sensitivity as one of the attributes of human creativity can be divided into four areas: (a) Perceptual sensitivity, the refined use of our senses not just to observe, but to discover, penetrating into detailed relationships which form a total impression. (b) Aesthetic sensitivity, a feeling for harmonious relationships. (c) Emotional sensitivity, the ability to identify with one's own actions and to face one's own potentials and limitations. (d) Intellectual sensitivity, the ability to distinguish from a bulk



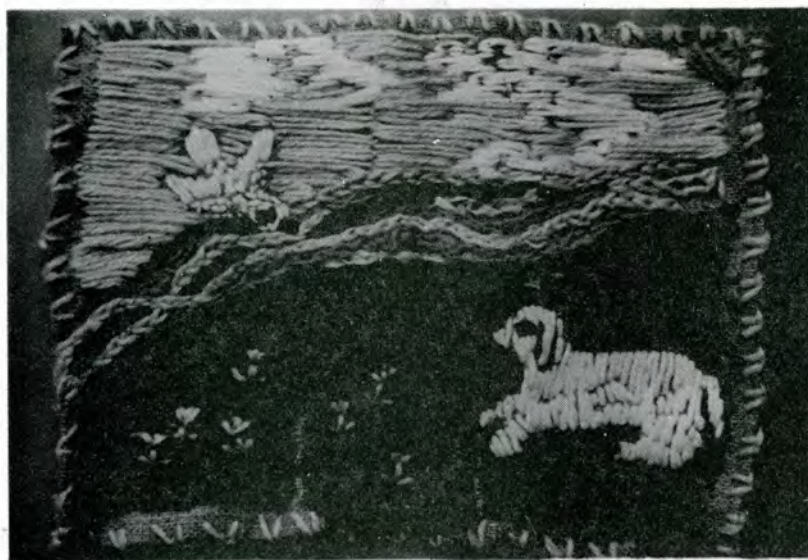
an individual, sincere expression of our faith. Or is the mechanical, unthinking repetition of the catechism truly glorifying God?

How are we to develop this creativity?

An art program in our schools is the answer, since such a program helps students to develop creativity and to be able to apply it in all areas of their lives. In order to understand

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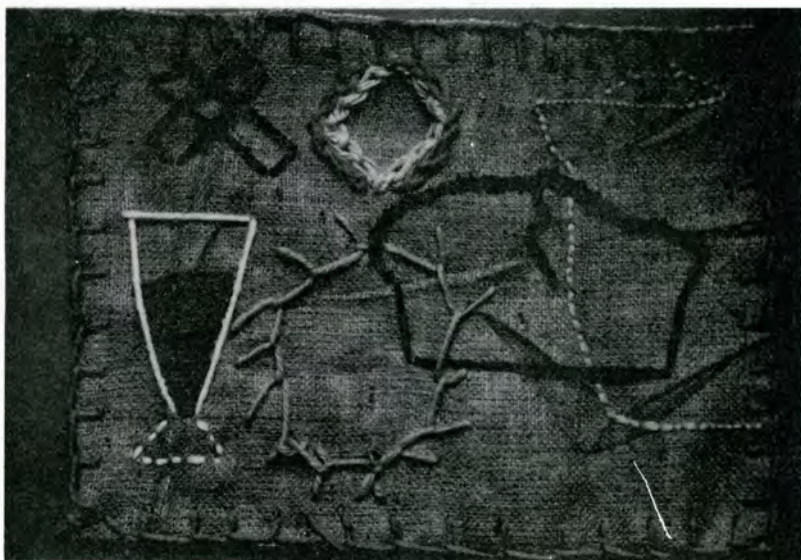
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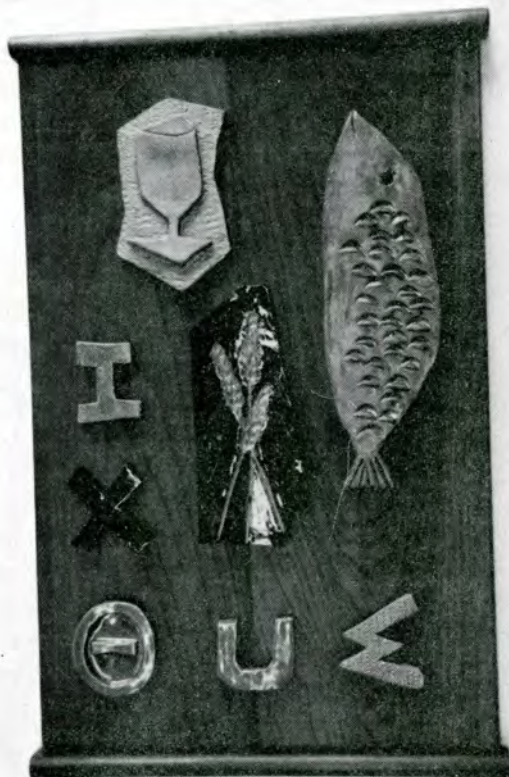


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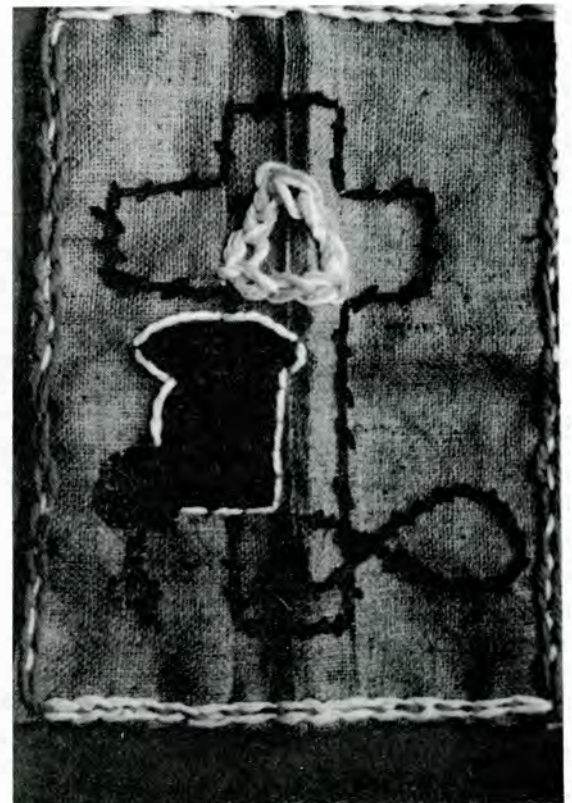
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- # 1 "Trinity"--stitchery, sixth grade student, Seymour Christian School, Grand Rapids, Michigan
- # 2 "The Seven Days of Creation"--ceramic mounted to wood, Calvin College student
- # 3 "Moses Found by the Egyptian Princess," ceramic modeling, fifth grade student, Seymour Christian School
- # 4 "Communion"--stitchery, fifth grade student, Seymour Christian School
- # 5 "Young David" and "Jezabel"--ceramic modeling, fifth grade student, Seymour Christian School
- # 6 "IXOUE"--ceramic mounted to wood, Calvin College student
- # 7 "The Burden of Sin"--ceramic modeling, Calvin student
- # 8 "Communion"--stitchery, sixth grade student, Seymour Christian School

8



of knowledge the essential from the non-essential for its meaning and expression.

2. Fluency is the ability to take continuous advantage of developing situations by using each completed step as a fresh vantage point to plan the next step.

3. Flexibility is the ability to adjust quickly to new developments and changed situa-



tions without giving up. An accident in art may be used to advantage.

4. Originality is the individuality of a person's approach in self-expression.

5. Redefinition is the arranging of ideas, concepts and things for a new purpose. An example is the imaginative use of scrap materials to express an idea in art.

6. Abstracting is the breaking down of a problem into its component parts and the comprehending of the specific relationships among them.

7. Synthesizing is the combining of several elements in a new way to form a new whole. One may, for example, use various art materials in a new relationship to best express his ideas.

8. Coherence is the expression of an idea in such a way that nothing is superfluous. It means doing a job as economically as is consistent with the objective to be reached, and eliminating all unnecessary details to more clearly express the idea.

THE VALUES OF CREATIVITY

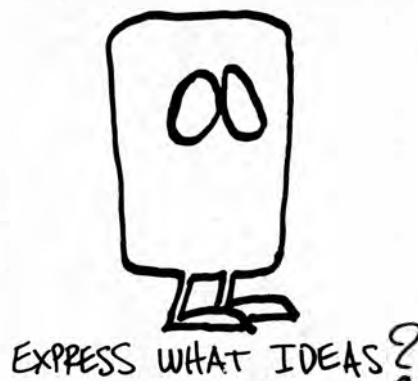
All of the attributes of creative thinking are naturally developed in a good art program. It would be difficult or impossible to develop



these same attributes in another subject. The wonderful aspect of developing creativity through an art program is that this ability to think creatively is transferred to all other areas of our lives. The problem-solving approach stimulated through art activities that develop fluency, flexibility and redefinition can be applied in other learning, social situations, and matters of faith. Creative expression is useful in all areas of living including, most important of all, our relationship to God through Christ.

WHAT IS ART?

It is not technical skill. That is the biggest misconception about art. The more skillful it is, the better the art. Not true! Art has always been man's sincere self-expression through thinking, feeling, and perception. Technical skill comes into art only when it is meaningful in better expressing an idea. Man takes the materials at hand and shapes them to express his reactions to life in a visual-tactile way. Man's reactions result from discovering the world through his senses—seeing, touching,



hearing, smelling and tasting. Man also reacts to God. Man must express himself. If he doesn't, he is alone. This may lead to withdrawal—from man, from God. But God gave man his senses—mechanisms with which to discover his environment—and a potential creativity with which to express himself in an

individual, unique manner. Why? To glorify Him!

CAN ANYONE CREATE ART?

Yes. Since art is not just a technical skill, any person can use fabric, paint, wire, yarn, scraps and various other materials to organize lines, shapes, textures, colors and values into a design that expresses his own personal reactions to the world around him and to God. This is why a creative art program fits into the school program so easily. All the students can do it. Technical skills, which people usually mean when they refer to "artistic talent," are unnecessary. The photographs that illustrate this article are by elementary students and college students with no previous

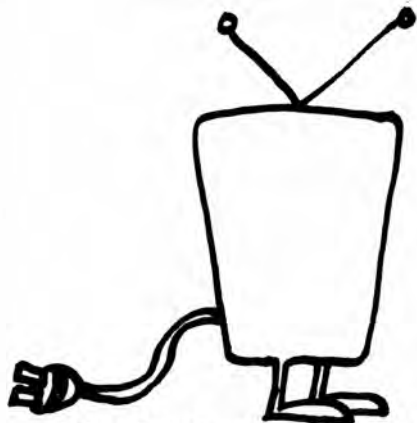


I JUST CAN'T DRAW!

art training. Students in the "Introduction to Art" classes at Calvin College who have had no previous experience in art are amazed that they can actually create expressions of their ideas. These are students who once said, "I can't draw," and students who are required to take the class as part of their elementary education major. Some of these students have stated that in the art class they were able to express their Christian faith for the first time in a personal manner.

ART IN THE SCHOOL

Children have no hesitancy in expressing themselves in creative art expressions unless



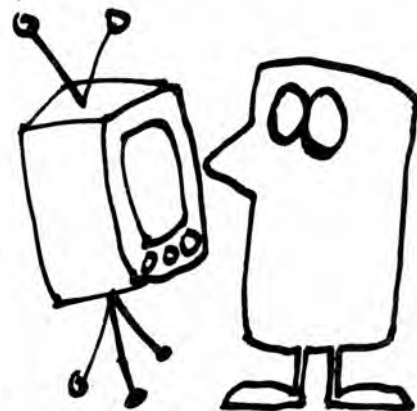
I NEED INSPIRATION!

they have been inhibited by adult criticism. This criticism comes from adults concerned with skill and the forcing of their own adult standards on children. A child stimulated by an art teacher's challenging motivations learns to think more, to feel more, and to perceive more—processes which lead to his organizing his ideas in a more expressive, personal way. The child is encouraged to experiment with materials and techniques, not just for something "different," but in order to discover the best possible approach to expressing his ideas. The child should express his own reactions to his world. He should not have to copy patterns or "how to do it" craft projects. God is concerned with each child as a person, not as a duplicate, but as an individual. To use patterns and copying may be easy and look good to parents, but they are dishonest in education because they do not stimulate intellectual, creative and spiritual growth.

THE FUTURE

The Calvin College art department is growing as more and more students come to major in art or change their majors to art. Their main concern is the lack of creative art in the Christian schools and the great need for it to be there for the children. They hope to teach art in Christian schools. The important question on their minds is, will there be positions available when they graduate?

The need is obvious. The teachers are available. Will the Christian schools close the



WHO NEEDS TO THINK?

gap, or will they continue to deprive their children of this vital opportunity?

A creative art program does not just add another offering to the fringe of the total program, but really completes an education program designed to educate the whole child. The mere acquiring of knowledge is not education to the glory of God. It is the ability of a creative, thinking person to use this knowledge that reveals true education and glorifies God.



SCIENCE- MATH

Department editor,
Roger Bratt

EDITORIAL :

The recent buildup in scientific activity and the resulting prodigious increase in scientific knowledge have obviously changed the complexion of our society. Educational programs and institutions have not been exempted from this change. The science curriculum, in fact, had probably been given more attention in recent years than has any other curriculum.

Two basic changes have come about as a result of the curriculum studies which are being carried out or which have been completed. There has been a general updating of material as well as a careful and modern selection of materials from the rapidly expanding mass of scientific knowledge available. Far more basic, however, is a change in the philosophy of science education. From what was a basically descriptive approach in science education, the curriculum studies have come to emphasize the investigatory approach.

In the following article, Dr. Van Harn evaluates the investigatory approach in relation to Christian science education. While the significance of this approach becomes clear, an-

other problem worthy of discussion arises. What is the attitude to be taken toward the study type of science education for which many of our teachers are better prepared? We expect that this problem will be discussed in a future issue.

The other article presented in this issue of the C.E.J. deals with the evolutionary theory and its implications for Christian education. A significant part of the activity and research being carried out today is being aimed directly or indirectly at amplifying or testing the evolutionary theory. Evidence for this is seen in many of our science textbooks, some of which are in use in Christian schools.

A worthy evaluation of the evolutionary theory involves study in interpretation of the two sources of Divine revelation--God's Word and God's Creation. For this reason, the Christian school lies in a unique position for evaluation of the theory. The Christian science educator must be both a student of God's Word and an astute observer and investigator of God's Creation. It should therefore stand, that of all persons in the coming generations, those persons who are products of Christian education should be the least misinformed and the least confused about evolution.

Rev. Verduin's article, here, presented, is an attempt to keep the evolutionary theory in a position where it can be continuously scanned and critically evaluated. Rev. Verduin challenges Christian educators to go to God's Word and His creation once again in order to gain deeper insights into Creation, Providence and evolution.



DESCRIPTION VS. INVESTIGATION

AS AN APPROACH TO THE TEACHING OF SCIENCE

-- Gordon Van Harn*

New approaches to the teaching of science have been discussed extensively within the last five to eight years. New and experimental programs in Biology (BSCS), Physics (PSSC), Chemistry (Chem. Studies, CBA), and elementary science (SCIS) have been introduced. A distinguishing feature of all of these programs is the emphasis on investigation as a pedagogical technique. This emphasis arose from the recognition that the teaching of science often did not reflect the essential nature of science.

THE DESCRIPTIVE APPROACH

Science teaching from the elementary to graduate school was based primarily on a descriptive approach. This approach included an explication of scientific conclusions concerning the structure and processes of nature without explaining the method by which the conclusions were reached. The topics covered were determined largely by a tradition perpetuated by textbook authors. New information was added and the books became larger and more expensive. Many of these courses were rigorous and interesting because of the mass of new terminology and details introduced.

Many of the details (which constituted the bulk of science teaching)--such as, green plants fix carbon, insects have six legs, water changes state at 32° F--are not specifically Christian or unchristian. This approach has fostered the idea that science is neutral and made it difficult to defend teaching of science in the Christian schools. The Christian approach often consisted of a simple reiteration of the Psalmist's declaration that "the heavens declare the glory of God and the earth showeth forth his handiwork" or some variation of this declaration.

LIMITATIONS OF SCIENTIFIC METHODOLOGY

The descriptive approach coupled with the statement of the Psalmist's declaration is not

teaching science or contributing to the proper understanding of the relation of faith and science. First, this approach does not reflect the true nature of science. Science is the observation and investigation of natural phenomena and the formulation of generalizations or models about nature and natural phenomena. Science, by definition, is limited to phenomena which can be observed, measured and investigated. Hence there are limitations as to type of problems which can be investigated. Investigation is limited to the physical world and its properties which can be observed directly or indirectly. Scientific investigation does not deal directly with moral questions nor demonstrate whether something is good or bad. Neither does it reveal ultimate purposes. Scientific investigation does not show whether nuclear testing is good or bad, but rather provides information which can be used in making judgements concerning the advisability of continued nuclear testing. However, the final judgement concerning the moral issue involved in nuclear testing is made on the basis of some value sys-



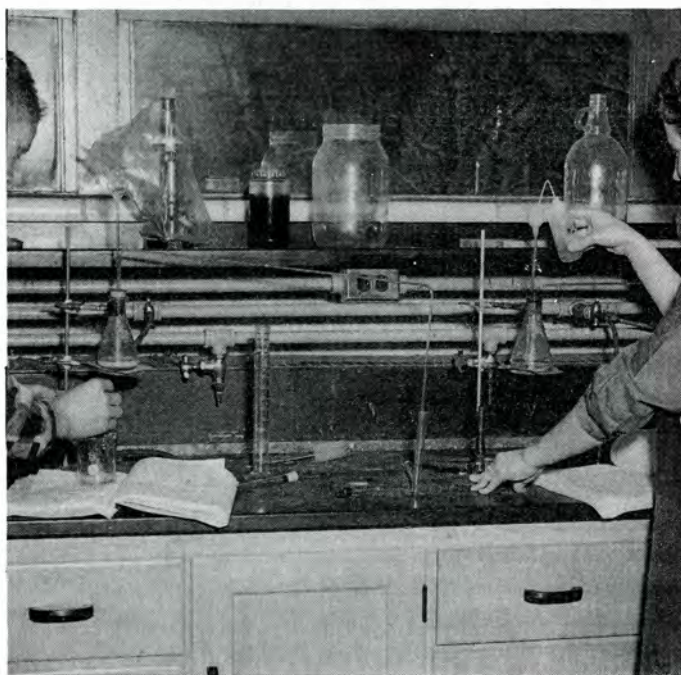
*Dr. Van Harn is associate professor of biology at Calvin College. He received the A.B. degree from Calvin College in 1957, and the PH.D. in physiology from the University of Illinois in 1961.

tem. Also, one cannot demonstrate whether the use of a certain drug is good or bad, but only whether it is effective in treatment of a certain organic disorder. Again the moral judgement is made on the basis of a set of values.

Another feature of science which is often overlooked is its tentativeness. A popular conception of science includes the idea that the findings are final and unequivocal. Advertisers take advantage of this conception by using the phrase "scientists have shown...." However, the true nature of science is that its findings are tentative and the generalizations or models formulated are only the best explanation on the basis of accumulated information. Therefore, scientific generalizations or models are subject to revision when new information is presented. The degree of revision ranges from complete replacement of a working theory for a single experiment, to slight modification and refinement of a theory which has a long history and is a generalization based on a large number of lines of evidence. Anyone who has traced the history of some scientific concept is aware of the tentativeness and does not expect that 1965 science has reached the final conclusions.

IMPLICATIONS FOR TEACHING

The limitation, tentativeness, and investigatory nature of science have implications for teaching science. The descriptive approach neglects these important aspects of science because it fails to demonstrate that science is basically an investigation leading to conclusions, but rather presents the conclusions without the context of the investigation which led to the re-



sults and the generalizations which followed from the conclusions. Because it is purely a description of natural phenomena, the descriptive approach does not demonstrate the limitations of scientific investigation, nor does this approach convey the tentative nature of scientific conclusions, but rather implies the unequivocal nature of these conclusions. Basically, therefore, the descriptive approach to teaching science is not true to the nature of science.

The descriptive approach can be called "nature study" or "natural history" and can have a legitimate place in the curriculum at certain grade levels. This information can be useful, interesting and inspiring in developing a proper attitude toward nature; however, it should not be taught under the guise of science.

INVESTIGATIVE APPROACH

The more recent approaches to teaching science have been attempts to teach science in a way which more accurately reflects its true nature. These approaches include investigation, observation, and formulation of conclusions. What are the necessary environmental factors for growth of flowering plants? This can be answered in two ways. The teacher can answer it on the basis of his previous experience or by encouraging student observation and experimentation, thereby developing an investigatory approach. In dealing with states of matter the students can be told that there are solids, liquids and gases or they can be led to make their own categories on the basis of observation of things in their natural environment and selected items presented to them by the teacher. These are simple examples of a basic difference in approach. The investigative approach is not easy to implement. It is time consuming and requires initiative and creativity on the part of the teacher to guide and direct the thought processes of the student. It may turn out that the student arrives at conclusions which are valid on the basis of information he has available but wrong on the basis of additional information. This however is an opportunity for the student to experience the limitation and tentativeness of scientific conclusions.

WHICH APPROACH?

The question remaining is: which approach contributes more toward the development of a Christian attitude toward faith and science? As stated previously, in teaching science according to the descriptive method, the Christian approach often takes the form of a declaration

concerning the beauty and order of nature reflecting the handiwork of God. It is necessary and important that the children recognize, understand and believe that nature reflects the handiwork of God, but this confession stems basically from a faith in God as Creator and Provider and not primarily from the study of science. The aged grandmother who has not completed the third grade can have an appreciation and understanding of God as Creator and Provider without the detailed scientific information of natural processes. The difficulty with teaching only the conclusions of science is that it presents the findings as information which is final and incontrovertible. This erroneous conception of the nature of scientific generalizations can result in giving science an authority in areas outside of those in which it can make a contribution. In other words, it can result in a faith in science rather than in God. This dan-

ger, as well as other problems of faith and science, might be avoided by development of a proper understanding of the essential nature of scientific methodology and conclusions. A proper concept of science must include an understanding of the limitations on the type of questions to which scientific answers can be posed; of the tentativeness of scientific conclusions; of the context in which scientific conclusions are placed; and that the basis for judgements on moral issues and statements of ultimate purposes lies in one's faith. The investigatory approach to teaching science (in contrast to the descriptive approach) should develop this concept more completely because it uses the basic elements of science as a pedagogical technique. Use of the investigatory approach in the Christian school should increase the student's faith in God and enable him to understand the essential nature of science.

THE CHRISTIAN TEACHER AND EVOLUTIONISM

-- Leonard Verduin *

We shall not attempt in this paper to set forth a final view as to what position a Christian teacher should assume in regard to the whole question of origins. Rather shall we describe a few of the features of the general stance which, as it seems to us, the Christian teacher should take as he deals with these matters. We shall discuss: a/ the place of process in the genesis of the created order, b/ the theology of the "two books," c/ the Christian appraisal of animality.

CREATION AND PROCESS

There is an ancient notion, unacceptable although still widely held, that the act of creation is a non-time-consuming act of God, like the batting of an eye-lash or the snapping of a finger, a staccato performance in which there is no such thing as "first the blade and then the ear and then the full corn in the ear," no such thing as process.

This unsatisfactory view of the act of creating was part of an equally unsatisfactory notion that the Christian religion is based on a series of such timeless acts of God, and, that the processive, the drawn-out, the time-consuming, belongs to another order than that of

redemption. In this bad theology the Bible, to give but this one example, was a thing that had come hurtling out of the beyond, quite apart from any historic process; the fact that the Bible is in a very genuine way the product of history seems not to have been apparent to the adherents of this bad theology. They were more or less embarrassed by that which is time-consuming, processional.

For the Christian educator it is highly interesting and instructive to note that one of the evil implications of this bad theology was the minimization of the importance of Christian nurture. Nurture is processive; nurture is a drawn-out thing; nurture is time consuming; for this reason nurture was held to be more or less peripheral to the business of making children into sons and daughters of the Most High. It was better to try for a radical right-about-face in the young adult.

It was but natural that when the theory of evolution was broached to men addicted to this

*Rev. Verduin is a recently emerited minister in the Christian Reformed Church. He holds the A.B. degree from Calvin College, the Th.B. from Calvin Seminary, and the A.M. from the University of Michigan.

bad theology they drew back in horror. Here was an ism that had invested its all in process--and by that token it was thought to be hostile to all that is germane to the Christian faith. By way of reaction to this ism of process, well-intentioned but mistaken men sought to say more emphatically than ever that in the Christian vision it is the non-processive (the ictic as it was called in those early rounds of the conflict) that is basic and definitive.

Now that the dust has settled a bit it has become evident that the antithesis of process vs. the sudden is a false antithesis, that in this matter, as in so many other things that lie near the heart of the Christian faith, we are not dealing with an either-or but with a both-and. We have learned to see that God is in the process quite as certainly as in the sudden, that the supernatural does not cancel out the natural. We have come to see that to have an eye for the time-consuming is not to have become an enemy of the Faith. The rather is this evidence that we have recovered a dimension that is part of the authentic Christian vision.

Nothing is clearer than that the Genesis story incorporates the idea of process in its account of the becoming. The very idea of the "six days" puts us squarely into the drawn-out. Such language as "Let the waters bring forth" and "let the earth bring forth" does not fit well into the notion that all was sudden. In passing it may be noted that this language actually makes the "water" and the "earth" to be the acting subject in the business of "bringing forth"--a refinement that sustains the idea of process still further.

It would seem that the Christian educator as he deals with the matter of origins can admit freely that creation was a drawn-out affair, how long drawn-out is neither here nor there. What he must maintain, so it would seem, is that the process was personal rather than impersonal, that it was a deed rather than a mere event.

THE THEOLOGY OF THE "TWO BOOKS"

The Christian teacher that has bound himself to the Belgic Confession is committed to the idea that God has revealed Himself in two ways; "First, by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book... Second, He makes himself more clearly and fully known to us by His holy and divine Word..." Let us ponder this language.

One could get the impression from this language that the two "books" tell substantially

the same story, that the second merely tells it "more clearly and fully." It is of course perfectly true that both books "reveal God"--which is the thing the Confession is trying to say--and it is quite apparent that Book II does this "more clearly and fully" than does Book I. But it must also be said that the content, shall we say the theme, of Book I differs from that of Book II. The former Book tells the story of Creator--God whereas the latter Book tells the story of the Redeemer--God; the former is read with telescope and microscope, it speaks the language of forest and stream, of rocks and rills, whereas the latter Book speaks of sin and grace, of that which man must know if he would live and die happily. It may be said that the two Books respect each other's domain. That which can be learned in the laboratory with the equipment that one finds there the Bible leaves to the "Book of nature" to teach. Because the question as to how far away the planet Mars is can be determined by a careful and detailed reading of Book I, therefore Book II does not bother itself with this question; it addresses itself rather to man's fallenness.

There has been considerable ado of late concerning the "infallibility" of Book II. One could conclude from the discussion that the other book, i.e., the "Book of nature" is in this respect different, that it is not infallible. But this is surely confusing. God can only reveal Himself infallibly; He cannot reveal Himself in a way calculated to mislead. It follows that "general revelation" is just as infallible as is "special revelation" it too must be taken at face value, for He who wrote it cannot lie. At this point the question will probably be asked, "But has not the Fall had a sinister effect upon the pages of this book of nature?" The answer to this question must be negative. God's revelation in nature has not been distorted and rendered less than trustworthy. Such distortion as there is must be located in the reader and not in the read. The record is as good as it ever was; the effect of the Fall is observable in the eye and the mind of him who reads it, not in the text of this "book."

This being so, it speaks for itself that the two books cannot contradict each other. The very thought is blasphemy; for it implies that the Revealer is schizophrenic. This means that as to origins the "book" and the "Book" cannot pull in opposite direction. If and when it looks as if they do that very thing then there is something very wrong with our reading habits. For us to be serene in the presence of seeming contradiction between the "two books" is to be very irreverent. If the rocks seem to say one thing and the Bible another then it is time for us to submit to a reading test. In all likelihood we

need corrective glasses. For then we are reading badly, very badly, that which God has written. And that is bad indeed.

It is the first duty of the Christian educator to get his pupils to read, and read correctly and reverently, the "book of nature," as a book setting forth the mighty deeds of God. This is his first duty; for the child who has been led or allowed to think of the phenomena of nature as so much event is ill-prepared to receive presently the idea of redemptive deed, which is the theme of Book II. Only he who has been taught to read the "book of nature" as a Christian reads it is prepared to read the "book of redemption" as it wants to be read.

The Christian teacher will treat the data of Book I with utmost respect, for for him this is the voice of God. He will however be quick to see that the data of the "book of nature" is one thing and the conclusions drawn by this or that reader a quite other thing. He will remember this as he draws his own conclusions, as draw them he must.

THE CHRISTIAN VIEW OF ANIMALHOOD

The evolutionary theory has a way, quite frequently, of putting man in close conjunction with the lower animals. No doubt the Christian educator will have to set definite bounds to this tendency. As he does so he must be sure that he does this in the right way, in a way that conforms with the policy of the Bible. No doubt the Bible teaches that there is discontinuity between man and the creaturehood that lies all about man; and the Christian teacher should insist upon this discontinuity.

He has not always done this in a justifiable way, however. He has been known, for example, to try to keep out of classroom parlance the statement that "Man belongs to the animal kingdom," has even objected to the expression that "Man is a rational animal." But surely man may be said to belong to an order of creatural existence that is other than the mineral order and also other than the vegetable order. And the word "animal" means, etymologically, "a creature revealing an animus"; the insertion of the adjective "rational" or "moral" is quite capable of keeping man in that class-by itself to which the Christian outlook assigns him.

In all events, the Christian educator must be sure, as he seeks to preserve the discontinuity which the Christian vision posits between man and the lower animals, that he is not the victim of a less than Biblical view of animalhood as such. A kind of vilification of animal-

hood has found its way into our tradition (which is a subject worthy of some research) so that our language has such expressions as "brute" and "beast" and "bestial" in which the element of aversion is very prominent. This is not the Bible's appraisal of animalhood. We must not forget that every form of animalhood that went before man was by the Creator himself declared to be "good." The Bible, although it plainly places man in a new and higher category, that of the "image of God," does not know the distance which our culture tends to construe between man and the creature below him. The Good Book does not hesitate at times to club together man and the animal.

We shall mention a few of the many examples. In Genesis 1:29 we hear the Almighty making man and the animals the common beneficiary of a divine bestowment, "Behold I have given you every herb bearing seed..., and to every beast of the earth...every green herb for meat." At another place man and creature have their day in court together, share a sentence (Genesis 2:14f). When it repents the Lord for having made man He decides to destroy both him and them, that is, the order of animals (Genesis 6:6f). At this moment God's grace as it invents a way of escape, thinks of him and of them, escape through an ark of gopherwood. And after the earth had by the Flood been washed clean of its violence the Lord "remembered Noah and every living thing and all the cattle with him in the ark and He made a wind to pass over the earth and the waters to assuage" (Genesis 8:1f). And in the new world which the Lord now goes about to make, the Lord God decrees, as a measure calculated to curb the tendency to violence, that He will henceforth require the blood of him that sheds man's blood "at the hand of man...and at the hand of every beast will I require it." (Genesis 9:5) Then as a covenant is made, the so-called rainbow-covenant, we find Jehovah God clubbing together man and the lower animals as man and the animals go hand in paw (the languages of the Bible do not make this distinction) as covenant-brethren (Genesis 9:12). The "be fruitful and multiply" is the common send-off for man and the animals as they sally forth to a new world.

Nor is this a peculiarity of the writer of Genesis. So it goes, all through the Sacred Oracle; man is constantly made a part of the creaturehood to which the animals also belong. Jehovah is loath to destroy Nineveh. The reason? Because "there are more than six-score thousand persons who cannot discern between their right hand and their left--and also much cattle." Had His great heart been touched by men in sackcloth and the bellowings of thirsty animals and did their groaning, now reduced to hoarse

whisper by reason of thirst, enter into His ears as one sad ensemble, the cry of creaturehood in distress?

Does not the Revealing Spirit admit animals, all kinds of them, into that impressionistic kaleidoscope of the New Jerusalem portrayed to the seer on Patmos? Does not this same Spirit compress the Son of God into a Lion of the tribe of Judah and the Lamb of God?

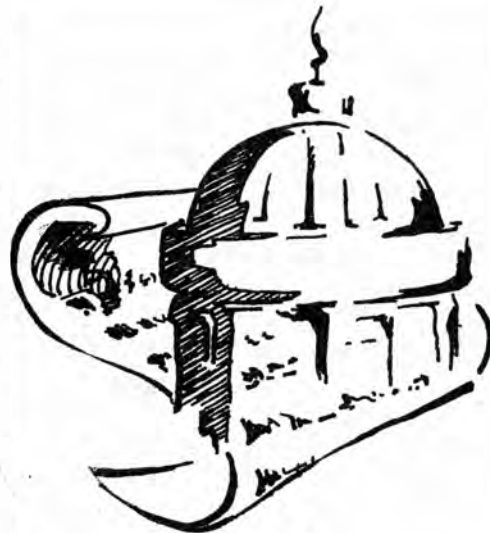
This we would scarce have done; for our attitude toward animalhood is not that of the Word of God. In this respect Saint Francis of Assisi was closer by far to the Scriptures than are we, as he talked to birds and beasts as one talks to fellow humans. A thorough examination could disclose that even as the Bible has its

own, and usually very novel, notion of things so it also has its own and novel evaluation of animal existence, an evaluation that has somehow failed to make its point with us.

In all events, there is no need to demur as men speak of man and animal as belonging each in his own way to a single system, the system of the creature. And when this has been allowed to stand in the Christian educator's mind then it is time for him to place next to this representation the equally authentic notion that man is in a class by himself. As the Christian teacher speaks of these things, as he speaks of origins that is, he will do well not to err in either direction, in regard to either of these basic thrusts.

SOCIAL SCIENCES

Herm Beukema,
Department Editor



SOCIAL STUDIES STIRRINGS

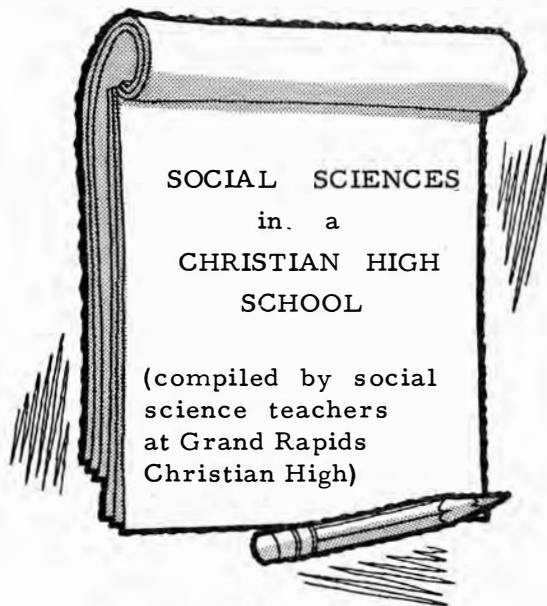
The fall of the year calls us back. It is the time when we are filled with fresh enthusiasm and eager to try new approaches which we have been taught or have thought about during the summer months.

It is also the time when we ask ourselves why we have our Christian schools. Another question which presents itself is how are our Christian schools different? The financial outlay is tremendous and thousands of families sacrifice many material benefits to send their children to our Christ-centered schools. Are we as teachers aware of our tremendous re-

sponsibility? Paul writes in Romans 2:21, "Thou therefore which teachest another, teachest thou not thyself?"

The following two articles do answer positively why we have Christian schools and how they can be distinctively different.

I spent seven weeks this summer at a U.S. history institute with twenty-four other teachers from public and parochial schools. It was brought to my attention so often when conversing with these people how much deeper our commitment as teachers is than most of theirs. We are interested in the souls of our students as well as their minds. We have a truly real purpose.



Basic to a Christian philosophy of history is a commitment to the sovereignty of God, which commitment is predicated on faith and cannot be arrived at by reason alone. Proceeding on that premise history then becomes a study of God's eternal plan and purpose both past and current. It is a record of His revelation in human affairs which have been twisted and distorted by the awful fact of sin. In this plan the redemptive work of Christ is central and it is history's glorious task to point up that central theme. Hence, history has its beginning in God, its pivotal center in Christ, and its end is the consummation of His kingdom.

The subject matter of history is largely secular in the sense that it is chiefly concerned with man's social, political, economic, artistic, and educational activities. Men of the past who founded colonies, drew up constitutions, made laws, and fought wars did so largely for pragmatic reasons. The Christian teacher views these happenings in that light and refrains from attaching a moral to each significant event, al-



though it does stress the moral aspect of historical movements. He takes clear note of the influence religion has had on the pulse beat of world events.

History recognizes the value of the individual as the instrument of God through whom He works out His purposes. Therefore, the responsibility of the individual, the ideal of good citizenship, and the far reaching effects of personal influence should be recognized.

Every historical event is providential, but the Christian historian does not presume to interpret the mind of God in each particular event, but dares to do so only when the intent of God is clearly stated in Holy Writ. History is all inclusive in its content, but the historian seeks mostly to determine the cause and effect in human relationships and the resultant meaning rather than determine the nature of each item in the universe.

History is a medium for revealing God in His being and in His providence and belongs to the area of God's general revelation. It is one of the means, in addition to Scripture and nature, through which man recognizes the will, the power, and the majesty of God.

It now becomes imperative that the Christian teacher study the body of historical truth with utmost integrity, evaluating each fact painstakingly, and interpreting with scrupulous care, since each fact adds to an understanding of God. Better understandings can result in deeper appreciation, and deeper appreciation results in a greater glorifying of God which is the chief end of man.

QUOTABLE

"The foremost aim of instruction in high-school social studies is to help students examine reflectively issues in the closed areas of American culture. . . Teaching materials should be drawn from a selection of conflicting propositions in such controversial areas as race and minority group relations, social class, economics, sex, courtship and marriage, religion and morality, and national and patriotic beliefs, plus a wide range of relevant data to be used in testing them."

--from Hunt and Metcalf, Teaching High School Social Studies

French in the Christian Secondary School

--Cornelius Jaarsma *

PRELIMINARY STATEMENT

That general aims of Christian education should be made attainable on the secondary level should need no defense. How these aims can be stated in a functionally significant way is open to discussion. One might follow The Purposes of Education in American Democracy as stated by the Education Policies Commission and state them in a way appropriate for positive Christian instruction. In the Guide to Directed Teaching on the Secondary Level (Syllabus) 1960, Calvin College, we have tried to state the goals of Christian secondary education more distinctively appropriate for the Christian school. We are now asking how can these goals be made attainable on the junior and senior high levels. What can the individual teacher in the Christian school do to accomplish this?

In order to answer this question, we shall examine what a French teacher can do. Why do we take French as an example? In the first place because it is one of the most difficult areas in which to spell out the general goals we have set up. Another reason is that French is one of the least common areas of preparation at the present time. This leaves the more common areas for the teacher to work out.

WORSHIP: Cultivate understanding of and personal response to God's Self-revelation in His written Word and in Christ with a view to conscious choice for the service of the Lord.

A Christian teacher in a Christian school addresses himself first of all to the development of a child in Christ for self-fulfillment as a son of God. The cultivation of insight and motivation in a pupil's God relatedness as religious being is therefore primary and central in all instruction in the Christian school.

The French teacher, being well informed about what the Lord has done and is still doing in French history and through French culture will bring pupils into contact with French movements and literature that are both informative and inspiring. France played a large part in

the Reformation. The Reformed faith is represented in French literature, and books are still written in French dealing with vital issues in the church today. Pierre Marcel and other contemporary French spokesmen of Calvinism should be no strangers to students of French on the secondary level. French heroes of faith (Calvin among the greatest) might well occupy a prominent place among classroom exhibits. Both spoken and written French as well as further reading in English translations can enrich the meaning and value of the study of French for one as a member of the Church of Christ. French Bible passages and the gospel in French can impress a learner with the ecumenicity of the Christian faith.

UNDERSTANDING AND MASTERY: Develop understanding, appraisal, and mastery of a common core of the cultural product and appreciation for its value in the light of God's Word.

The French teacher, as every teacher, should cultivate an inquiring mind and appetite for learning. Being himself intellectually alert, he accepts this as a challenge. He knows French well and enjoys both the language and the culture. But he also knows adolescents in their motivation and behavior, and enjoys them as much as French.

Rather than presenting a series of textbook lessons containing rules of grammar, vocabulary, and translations arbitrarily set down for memorization, the teacher selects meaningful experiences of all sorts involving simple conversation, dramatization, word study, and translation and thus arrives at principles of grammar inductively. Drill and review are needed, but these are made purposeful to gain added meaning and skill. There are many

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materials the teacher selects for reading practice not found in the textbook. Cartoons, jokes, French newspapers, and even reading and writing comic strips in French. Appropriate sources of Biblical and church literature can be used.

Because the teacher understands adolescents, he realizes how sensitive they are to social or peer approval. He arranges for group projects having to do with French customs and practices, French life and history, and especially French schools and schooling. Misplaced accent and wrong grammatical construction are no grounds for disciplinary action but for added opportunity to share the group experience of genuine French life in the classroom.

Because the inquiring attitude is made primary, there is a constant striving for the new in every class period. Studying French is an adventurous experience rather than a dull performance of translation and memorization. The pupils eagerly read newspaper articles in French though many new words and constructions make reading difficult, and they readily contribute to the bulletin board from their findings. French is more than a foreign language to the pupils; it is a culture, a world fascinatingly different from their own.

Speaking and writing are important competencies of an educated person. The teacher's speech and writing in English and in French are living examples for the students. Word-for-word translations are not accepted, but the teacher helps students see translations as a way of expressing ideas in language that is clear and idiomatically correct. No serious error is allowed to pass unnoticed, but no one is embarrassed by the way pronunciation and usage are corrected. English and French are meaningfully linked, especially in explaining the French origin of such words as cliché, fiancé, fiacre.

Although as a French teacher, the teacher is interested in getting pupils to read French clearly and understandingly, yet English will have to be used for some reading about the French and their culture. Good translations of French classics and novels can enhance a pupil's insight in French life and thinking. Desire to read some of this in the original French may be stimulated by interest gained in reading in English. The teacher guides this reading, helps pupils find ideas, evaluate them, and formulate their own thinking, also in French.

Mental resources for use of leisure time are being cultivated. Listening to French mu-

sic, singing French songs, studying French art, viewing French films, learning about French artists, writers and performers, attending French dinners, throwing French parties, staging French plays, and several other activities can enrich a pupil's life of leisure activities.

Aesthetic interests can be cultivated through a study of French objects of art, as French china, glass, furniture, and the like. French speech and reading can be stimulated and activated thereby.

Disciplined work and study well motivated develops strength of character. The French teacher has much opportunity through vitalized activity in French to cultivate self-discipline by firmness of purpose in the mastery of the French language and culture.

Ideals, ideas, and practices that have originated in a French cultural climate can be more adequately understood and appraised by a Christian through the insight gained by a meaningful use of the French language. It helps one to become more universally human in apprecia-





tion and understanding of others. Truth is not merely a statement of fact, idea, or principle, but also a way of life. It is something in us, not merely something outside of us and recognized by us. This is what Scripture means by knowing the truth.

GUIDANCE: Explore individual aptitudes and direct educational opportunity accordingly. Develop sense of calling and stewardship.

What direct contribution can a study of French make to one's calling or vocational outlook? Few high school students ever learn enough French to put their knowledge to vocational use. A few students may develop unusual interest and ability in language study and take up further French for vocational purposes. For the great number of students the teacher of French will be properly concerned with the contribution of language study to the general cultural enrichment of the personal and social life of the students.

Every subject in the high school curriculum, including French, should be taught, the



French teacher realizes, to waken in gifted students the desire for language study and in some the urge to make French language and culture a vocational task. For a student to explore his aptitudes and discover talent is his responsibility for self-fulfillment as a son of God, as religious being. It is, therefore, important that French be taught as a vital experience in the life of a person and not merely as a formal linguistic discipline.

Students who select French as their language study should find in their assigned tasks a source for personality development that disciplines them in the responsibilities of life. They may never use a single French word in later adult life, but the vital contact they had with French as a language and culture has developed insights and practices which shape and channel their way of life. Such is the case when careful planning and persistence until the plan is successfully consummated give a pupil a sense of achievement as a result of hard work. Shoddy work and cheap imitation are unworthy of a Christian. The teacher, therefore, plans for and with his pupils work of craftsmanship quality. French can be organized to accomplish this by accuracy and fluency of speaking, reading, and writing, by broadening one's scope of understanding of other peoples.

CHARACTER: Cultivate aesthetic and moral values and a way of life in keeping with them.

Character in general has reference to what distinguishes one as individual from others. In this sense it may be considered the color of one's personality. In a more restricted sense it refers to one's conscience in the moral aspect of personality.

As every student of French history, life, and culture knows, there is much available in French art and literature that is enriching. The vigor and brilliance of French thought and creative genius remain a perennial source of study. There are words of warning for the Christian in French life and culture as well as works of inspiration. These may be had in several English sources and translations. But students who select French as a language study can experience the thrill and feeling of achievement that comes with first-hand observing of and listening to what the philosopher and artist have to say.

The French teacher plans his classroom instruction to open up direct lines of communication with French life and culture from the very start. First through pictures, imaginary journeys, anecdotes, and the like, in connection with which many words and expressions in French

take on meaning and enter the learner's vocabulary in reading and speaking. If a French teacher, as every foreign language teacher, will remember that one learns a foreign language as one learned English, his native language, originally as a child, he will recall that we live a language before we spell out its forms. The latter is necessary to discipline the living of it, but the living of it is both motivation and functional reality for the learner.

French will contribute to aesthetic and moral forming of the student when a life line between the pupil and French life and learning is established from the beginning and strengthened throughout.

SOCIAL: Develop interpersonal relationships through group participation and individual and group responsibility.

Christian education on all levels and in all areas seeks the self-fulfillment of the religious being, the God-like man. The God-like man, the religious being, is not only rational and moral, he is also social. He is not a discrete entity in a collection of individuals, but an integral part of the human race by creation, and of the Church as the body of Christ by redemption. Human relationship is native to man. He belongs, and he needs the feeling of belongingness satisfied to be truly human. What can French contribute to this aspect of human development?

Here, as elsewhere, the French teacher remembers that he is teaching adolescents as well as teaching French. He is directing the learning of adolescents in French. The forming power of French as a study and discipline for adolescents will depend in large part on the teacher's ability to get through to adolescents, and this is done by meeting their real needs, not pseudo-needs. What adolescents often feel as needs peripherally are not their genuine needs even for the present. The French teacher understands adolescent needs and how to provide satisfying experiences and ends for them.

The French teacher who understands adolescent needs from the very start organizes his class on a communicative and cooperative basis rather than as a series of exercises for individual rivalry for the teacher's favor and high grades. Students learn as members of a group toward a common goal. Outstanding individual achievement is used for enrichment of group experience. In addition to opportunities which every teacher has for cultivating human relations, the French teacher will activate the thrill every adolescent gets when learning to communicate in a foreign or additional language,



age, when making imaginary journeys to foreign lands or territories and communicating in the native tongue of these areas.

The French teacher is well aware of the ethno-centrism and provincialism pupils in Christian schools are apt to cultivate. They must break through the closed circle grouping of their own kind. What better exercise than seeking correspondence with pupils in French schools as soon as possible? This can become a source of greater incentive to study French as a channel of communication and mutual understanding of each other's culture. What an opportunity too for a Christian testimony, of Christian fellowship, of ecumenicity in the Christian community.

The classroom of the French teacher is a replica of France, her urban and rural life, her religious history and current apostasy, her po-

litical, economic and social struggle, her art and literature, her fashions and her shows. Do you want to live in France for a little while? Come to French class, stay a while to catch the French spirit. French personalities come to class, are heard on the radio, and seen on TV. French customs are adopted for French parties or dinners.

And all this is done as French ideas and ideals are evaluated by Christians for their self-fulfillment, their maturing as God's children in the world, who are to be the Lord's witnesses. The French teacher cultivates zeal and competence for witness by broadening and strengthening interpersonal relations even on an international level.

In this connection it should be said that the cultivation of civic responsibility is a vital part of one's human relations. French is a social study as much as it is a linguistic study when the opportunities of development of personality are rightly understood. The study of a foreign language and culture is an excellent medium for learning the difficult lesson that "different from" does not necessarily mean either "better than" or "worse than". No man should be a bigot, especially not a Christian. How to be tolerant and uphold the way of truth every Christian should learn. Adolescence is an opportune time to explore this learning. The French teacher recognizes his opportunity to cultivate a fuller understanding of other peoples, their right to be different, and how to share the way of truth in love.

The French teacher will encourage his students to get a French view of American life and culture. To see ourselves as others see us is very revealing though we may not accept all the implications. When the French teacher has his students read Emery Reves, The Anatomy of Peace, especially the brilliant first chapter that presents the history of the world between World War I and World War II as it would be told by an American, an Englishman, a Frenchman, a German, and a Russian, they will want to explore French life and thought a little further for the views expressed.

HEALTH: Cultivate self-understanding and practice of physical and mental well-being.

In common with all teachers, the French teacher promotes ideas, ideals, and practices that further mental and physical health. But it is so readily forgotten when formal translation and grammar exercises bog one down in an aimless, meaningless struggle for survival and

grade point average. The language requirement rather than being a challenge is often a chore to be tolerated if it cannot be avoided. Language study can be fun, that is, it can be enterprising for adventurous youth who are constantly seeking new and invigorating endeavor. What would a normal adolescent rather do than talk? What would he rather do than speak in "strange tongues"? The French teacher appeals to this urge from the start and tries to keep the flame lit throughout.

To accept oneself and to feel accepted are among the primary felt needs of adolescents. The French classroom alive with France and all that France and the French have to offer provide unlimited opportunities to satisfy these needs.

IN CONCLUSION:

The above are only a few suggestions for implementing Christian educational theory in a French class. A competent French teacher can think of many more. (The author is not a teacher of French.) Integration of faith and learning are the raison d'etre of the Christian day school. Integration is not accomplished by pious phrases, casual spiritual references, and especially not by moralizing and pontificating. It is accomplished by disclosing the way of truth in a learner's experience as he explores subject matter meaningfully and expresses himself in it. Integration is the primary task of every Christian teacher as a classroom teacher.

For a Christian teacher personal and personality values are always supreme, but never ends in themselves. They are to reflect the God-like-ness of man. Subject matter is important in that it discloses the way of truth that forms personality in God-like-ness. The Christian teacher of French on the high school level is very alert to adolescent needs for two reasons: first, because personal and personality values are paramount; second, because maturity level and felt needs involved in this level are the sources of action of and give direction to the seeking of satisfying goals.

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