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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 published 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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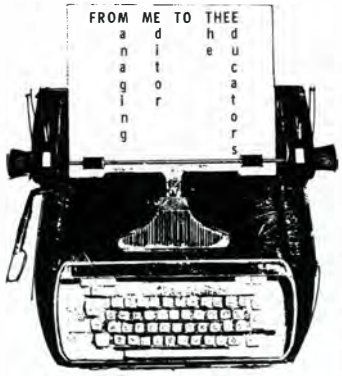


Dialogue, Debate, Diatribe

There are encouraging signs among us, of late, that real dialogue is getting under way in the pages of this journal. In recent issues more letters-to-the-editor and responses to articles have been written than before. Some have taken sharp issue with previous articles and columns. In addition, various departments have featured topics which are controversial and lend themselves to a PRO and CON treatment within the same department and in the same issue.

This issue is an outstanding example of this concept of dialogue. Editors have worked as much as six months in advance to isolate topics and to secure writers who would debate a specific issue. In some cases manuscripts were exchanged. What has resulted is closer to a debate than a dialogue, closer to controversy than conversation, and I believe this is all to the good. We as educators need to bite into issues and to engage in more than polite or clever shoptalk if we are to grow in our awareness of Christian education.

We need not only dialogue, but debate, because in the latter a more earnest searching out of implications can take place. In being faced with alternatives, each cogently and persuasively presented, we are forced to think more deeply than if we heard only one side. Whether the truth is more on one side or the other, or whether it is in between, it will likely emerge if the issue is probed for its implications.

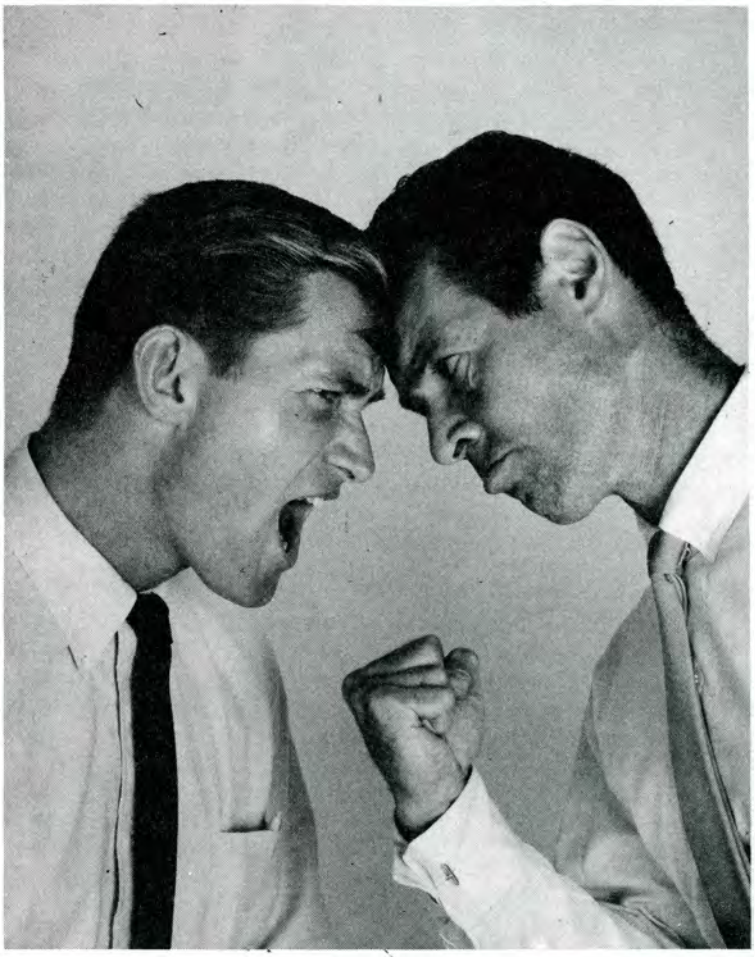
Dialogue carried out into debate has one rather obvious built-in danger: both can easily slide into diatribe. In diatribe attack on the problem is abandoned in favor of attack on the person, and evidence is replaced by emotion. Slogans and sly innuendo combine with sarcasm as the chief means of convincing others. Carried to extreme, these methods result in campaigns to eliminate the heterodox individual, because there is a headhunting instinct latent in us all. At best no good can come from them, and surely no solutions to our common problems.

There is a distressing tendency among us to make a difference of emphasis, interpretation, or insight into an occasion for diatribe rather than dialogue or debate. There is some evidence in this and recent issues of this journal of this virus.

If we keep our attention focused on the issue and not the individual expressing a view, on the problem pointed out and not on the person pointing, we shall be able to keep the JOURNAL a forum rather than a battlefield and we shall be able to slay the dragons and devils of apathy and ignorance but not each other.

Dialogue and debate we need; diatribe we don't.

D.O.



A man's mind, stretched by a new idea, cannot go back to its original dimensions.

Oliver Wendell Holmes

Guest Editorial:

Education or Indoctrination?

Nicholas Wolterstorff†

PREDESTINATION--PREDESTINATION--PREDESTINATION
UEBERMENSCH--UEBERMENSCH--UEBERMENSCH

The modern world has for many years conducted a vicious assault upon Christian education. One reason for this assault is that it hates the very idea of Christianity. The other is that it has seen a striking similarity between the two sets of words above. It is not that these words mean the same things. It is rather that they are used in the same way. They are used by repeating them.

The world has seen no significant difference between a Hitler shouting in ranting repition about a superman and a Christian educator droning in tedious repetition about predestination. Both have indeed succeeded in convincing a part of their audience. But the accusation is that both have done it by means of indoctrination. The victims of both would supposedly be able to say: "Ours not to question why, ours but to do or eternally die."

The world today is seized with a dread of learning. It has seen the massive intellects of its scientists bringing it to the edge of the abyss. It has seen magnificent systems developed which were supposed to be capable of measuring all truth for the naive dogmatist. But it has seen those systems betray their devotees by collapsing suddenly and leaving them with the plaintive refrain of tedious and meaningless phrases. The world has in short succumbed to the dread of knowing things and not being able to mediate them; of reciting things and not being able to experience them in daily life.

It is such a world that the Christian must face today. And of course he CAN face it. He can face it because he too says that knowledge is a vanity of vanities unless applicable somehow to life. In short, the Christian educator opposes indoctrination almost as he would oppose the antichrist. For indoctrination, as he sees it, says: "Believe this..." Instead of indoctrination he wants education, which says: "Believe this, BECAUSE..."

What then is the aim of this education? In the attempt to answer this question we must never forget that education must always be conducted with a particular system in mind. To know what I want in education I must know what I want in life; to know what my philosophy of education must be, I must know what my philosophy of life must be. The question of education always turns out to be a question of religion.

The whole purpose of Christian education becomes then to prepare the student for life in the Christian community. But now how must we do this? In response to this question I suspect that, from what I have been hearing lately, a good many orthodox Christians would say: Teach more dogma. Make the students learn more doctrine. The apparency of this answer obscures its hidden falsity. Its falsity lies in the fact that if you go no further than this, you will succeed only in indoctrinating.

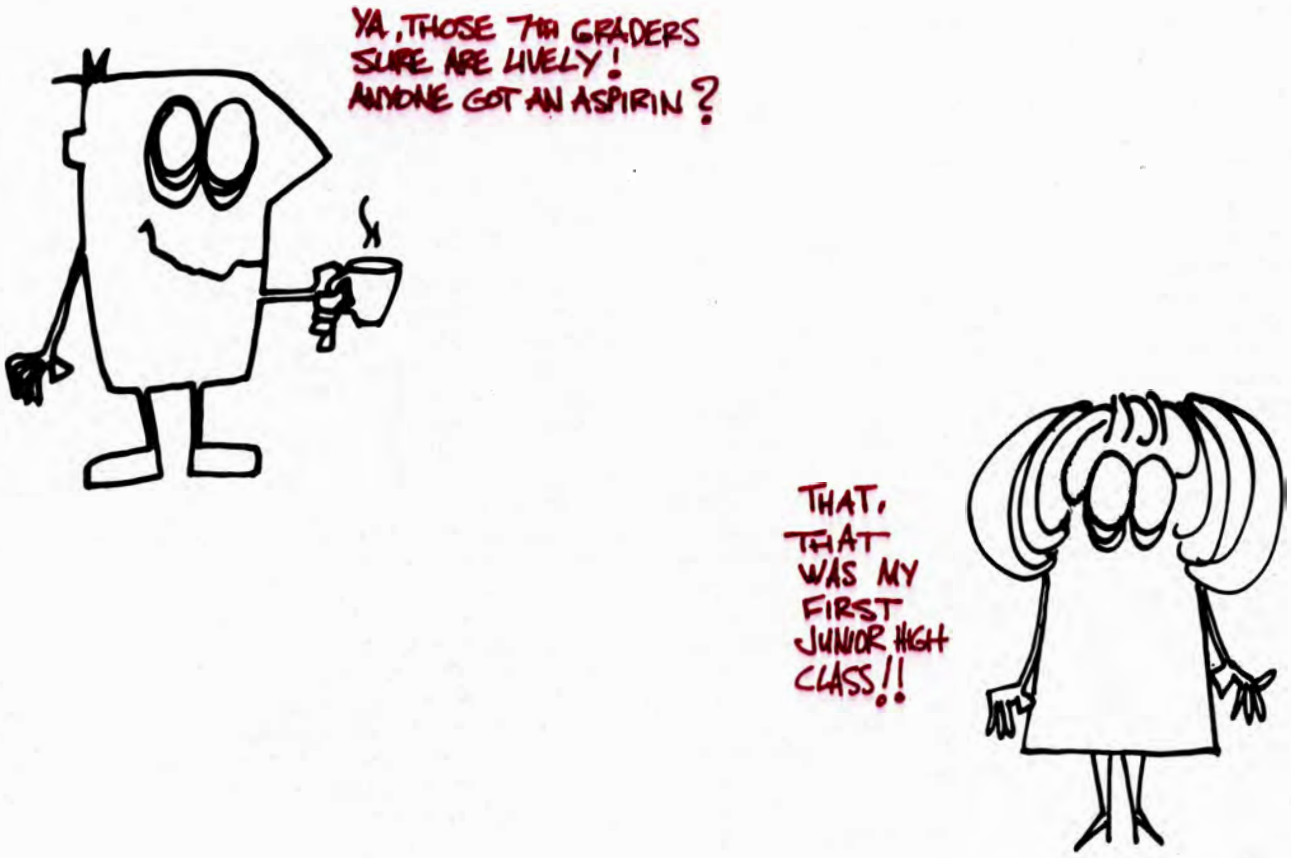
It may seem true to you that a college is a place for people to soak up tradition and not to learn to think, but do not suppose then that what you are proposing is Christian education. It may seem safer to you to advise your students to keep out of contact with opposing religious systems, but do not suppose then that the still-born, culture-abstracted system you present has much at all to do with Christian education. It may seem surer to you to demand of your students that they memorize a whole list of dogmatic propositions and then when questioned about their validity sneak quietly into your asylum of ignorance and say that God has not chosen to reveal the truth of what you are saying, but then never for a moment delude yourself that you are participating in Christian education. It may seem safer for you to demand that a man never ask a question unless he can himself give an adequate answer to it, but do not suppose then that you are really interested in Christian education.

To say any of this is to miss the whole point of Christianity. A pagan educator can indoctrinate, for he has only to get his audience to assent to the principle of a man-made system. A Christian educator cannot indoctrinate. For the point of Christianity is that only faith can win assent to Christ. The Christian educator cannot say then about his ideas: "Believe this." He can only say: "Believe this BECAUSE it follows from your faith." Only Christ may impose himself upon the human heart.

To whom does this apply? It applies to all involved in Christian education--both students and teachers. It is the duty of both to make the ideas of the Christian tradition applicable to life. That cannot be done by imposing ideas ON a person by fiat; it can only be done by bringing ideas INTO a person by persuasion. Paradoxically, it is the most difficult thing in the world to teach Christian truths in a Christian manner, simply because these truths come so close to that Truth about which we may never ask, "Why?" Yet to fail in the task of EDUCATION is to run the risk of placing Christian doctrine on the same level as pagan system. —N.W.

†*Nicholas Wolterstorff, Ph.D., is professor of philosophy at Calvin College. This editorial was originally written as a 1952 Calvin CHIMES editorial when he was its student editor.*

JUNIOR HIGH


YA, THOSE 7TH GRADERS SURE ARE LIVELY! ANYONE GOT AN ASPIRIN?
THAT, THAT WAS MY FIRST JUNIOR HIGH CLASS!!
I CAN'T DECIDE IF I'M CHALLENGING THOSE 8TH GRADERS OR IF THEY'RE CHALLENGING ME!
ROBIN

Dear Sociologist Si,

Whether the article in the December, 1966 issue of the CEJ by the staff of the Sociology Department of Calvin College (or an anonymous member of it) was written in seriousness or to attract attention is a matter of conjecture. Whether to ignore or respond to such a scientific proclamation perhaps is a matter of charity.

Assumptions are made throughout, but remain unstated. Does one really expect a significant difference in student mentality in those students from Christian homes where feeling obviously is high enough for Christian education to go to the expense of sending their youth to Calvin? It would be of interest to know how many students from Christian homes who have attended Christian or non-Christian schools now attend Christian colleges or non-Christian colleges. At that point figures presumably would become more meaningful. Surely the Sociology Department knows that Calvin has a select group of students in terms of family values.

The "number of other studies" (unspecified) supposedly find their epitome in that one by D. A. Erickson. How did Dr. Erickson measure "religiousness"? He talks about "sectarian" schooling. The choice of any word indicates attitudes and "sectarian" is no exception. Its general connotation is an unbecoming one, suggesting a lunatic fringe or off-beat collection of humanity. Was his choice of the word "sectarian" rather than "religious" or "Christian" dictated by scientific analysis, or by personal antipathy or some other personal bias?

As the article proceeds, the meaning of the word "religiousness" is obviously undefined; this is followed by the pontification that there is "no support to the view that sectarian education is more conducive to religious development than is public education." The universal truth rests on a sampling of some 198 students, unidentified in terms of locality, socio-economic bracket, or other relevant data.

If Dr. Erickson really wanted to know "about the efficacy of sectarian day schools," let him define a sectarian day school and attempt to assess the attitudes of its graduates of long or short standing.

Whose is the responsibility to produce "controlled evidence either that all the money and sacrifice put into the Christian schools is worth the sacrifice?" Christian education never has claimed to be primarily a scientific endeavor and when it becomes so it will cease to be Christian education. Christian education is essentially a commitment of faith. If it is not, support of the Sociology Department of Calvin College should be solicited from sources other than the Christian community. The implied assumption that there must be an empirical basis for truth for a philosophy of Christian schools displays a type of thinking which conceivably should also be applicable to other matters of faith. Where shall the standard of empirical method first be applied? To Sunday school? Catechetical training? Surely missionary activity would be a good case study as to whether or not "all the money and sacrifice put into (it) is worth the undertaking." Again, a Christian hospital should be in for some such analysis; a Christian college might make a good case study. Or why not take the Church itself? Who will submit empirical evidence that its efforts and money have been retarding rather than enhancing the Kingdom of God?

Statistical data has its usefulness in limited areas of investigation; sociologists too are supposed to know that. Statistics as pollsters hopefully know, must be handled with care. I am able to get three quite distinct readings on a thermometer in my kitchen: one would be the room temperature, another would be under the hot water faucet, and a third would be in the freezing compartment of the refrigerator.

The final paragraph of editorializing also lacks an empirical basis and to date has not been proven by statistical analysis. May I rewrite the closing paragraph:

Could it be that the staff and students of the Sociology Department of Calvin College, by having to defend their faith in a public university setting, would develop a stronger and more secure faith at Western Michigan University than those

not so tested? (The question obviously is rhetorical; by faith all things are possible.) It is conceivable that we have developed a theoretical scheme (which lacks empirical evidence) which retards rather than enhances in some way (yet to be statistis-retards rather than enhances in some way (yet to be statistically disclosed) the development of the Kingdom of God." Thus ends the anonymous voice of the Sociology Department of Calvin College and also mine, save to add that integrity and consistency on the part of us all demands that we identify ourselves.

Sincerely,
Gordon Oosterman †

† In place of the usual summary of research studies, the column in this issue is devoted to a letter and response.

† Mr. Oosterman, M.A., has been a principal-teacher in North Carolina and Wisconsin schools, and is now social studies coordinator at National Union of Christian Schools.

Response

There are, it seems to us, at least two ways in which our question about empirical evidence on the value of Christian schools could have been answered. (1) one could state that the question cannot be answered by empirical evidence, and then clearly state the reasoning that would lead one to that conclusion. That would be a legitimate and academically respectable reply, although it is one that we reject. (2) A second answer could be that the question is empirically answerable. Several further alternatives follow from that choice. One could assert that though answerable the time and money involved make the task prohibitive. Another alternative would be that the question is empirically answerable and it is time we start gathering data. This is the position the writers have taken. We were saddened and disappointed that our respondent did not take any of the above alternatives, but considered hysteria and anger to be an appropriate response to a legitimate question.

In regard to the signing of the author's name, the writer of the disputed article is only too happy to indicate his courage by signing his name after such profound and vehement attack. However, in the context of the JOURNAL column the Sociology Department considered the signing of the writer's name irrelevant and even misleading. The purpose of the column is to indicate what research has been done in regard to differences between Christian and public school students. Research reported here, with the exception of that in this article, was done under the direction of the Department, and not done under the direction of any one person. For one person to have signed this particular article would be misleading because three members had a hand in producing the article. The article under dispute was included at the request of the Editor of the JOURNAL, the original rough draft was written by Henry Holstege, and three members of the department perused it before submission. In conclusion, we always thought AD HOMINEM arguments were fallacious; perhaps someone can point out to us the relevancy of the author's personality to the problems under consideration in the research.

Our respondent asks whether or not we should attempt an empirical analysis of "Sunday school . . . (and) . . . the Church itself?" Of course. Our readers should know that a committee has been appointed by the Synod to examine why the CRC is losing members. The Sociology Department is working, at the request of this committee, to design an empirical research project to shed light on this problem. The Department has been engaged over the last several years in numerous studies of an empirical nature upon request by denominationally related agencies. Time and effort was given gratis and with a thankful heart that we could aid in the work of the denomination. Such assistance would have cost the denomination a sizable sum if outside professional consultants had been employed. We are a bit surprised and disappointed again that our respondent is not aware of what is occurring within his own denomination.

Our respondent suggests an extension of the original research project for the purpose of revealing to what extent the Christian day schools function as "feeders" for Calvin and other colleges. We agree that such empirical studies will assist in making other studies (such as the one with which the disputed article dealt) more meaningful.

We wonder where our respondent got the notion that we pretended to be dealing with "universal truth." We believe empirical information can and should inform other approaches to truth. Science deals with approximations to truth. Anyone who has followed this column recalls frequent disclaimers made to any absolute truth and finality. This specific article was directed at those who, building a philosophy of Christian schools, are "INCLINED to do so in an empirical vacuum." We went on to state that

> yet the (admittedly fragmentary) empirical evidence indicates that the products of those schools are in no MEASURABLE way better . . . (Italics added)

In summary, we agree that "Christian education never has claimed to be primarily a scientific endeavor. . ." But does the assertion that it is "essentially a commitment of faith" necessitate that such faith must be (empirically) blind? We hope not. Let us not use the concept of faith as a crutch for ignorance or lack of information, either in Calvin College or in the day school. Christian education must have substance as well as commitment (or rather, substance within commitment) if its claims to soundness are to be valid.

Theodore Rottman
Henry Holstege
Rodger Rice

Pupils respect the teacher who demands hard work. There is a glamour about difficulty and a satisfaction in coping with it. So, when a school serves its pupils a mishmash of watered-down courses, those pupils lose respect for school and education.

John F. Gummere

The best plans, techniques, and organizational structures will crumble and fall if the school staff includes one or more individuals with a negative attitude toward boys and girls.

Raymond N. Hatch

Fountain of Youth

Marie J. Post

The water fountain down the hall
Has a peculiar taste.
It isn't ever very cold
And spurts with too much haste.
The kids who drink there don't at home
But here by some strange quirk
They'd rather drink warm water than
Come back in class to work!

Principals' Perspective:† Testing

Every teacher tests his or her students. Though the practice is universal, the methods, forms, types, purposes, weights, etc., are myriad.

Why does one give a test? Often the comment is made, "I need to give a test, or give another test, before the end of the marking period so I can give a mark on the report card." One reason, then, that tests are given is so that a mark can be given. This reason for testing is the focus of this article.

Such testing, no matter how sophisticated one's rationalization, places an emphasis on a "good mark" at all costs on the part of the student and, for many students, tests become instruments which promote fear and irrational responses to questions which can be answered satisfactorily in oral discussion. In fact, some students who do poorly on written tests are the most apt discussants and show the widest interest in the subject under study.

Very often test items call for answers which students have not been prepared to give by way of their teacher-directed study or review for a test. For example, the teacher may ask for factual statements to questions based on items given in the textbook, and on a test may ask questions which require making deductions and inferences. The teaching of reasoning is seldom attempted as a part of helping students prepare for a test, yet reasoning must be carried on in every study.

Teachers complain that parents place too much stress on marks by way of threats or rewards offered. But, doesn't the school do more by way of stressing the value of "good marks" by "honor rolls," by remarks teachers make as penalty or praise for performance, or by retests required because students "failed" the test? All of these are concomitants to tests which, thereby, tear down or build up the child's concept of his worth as an individual.

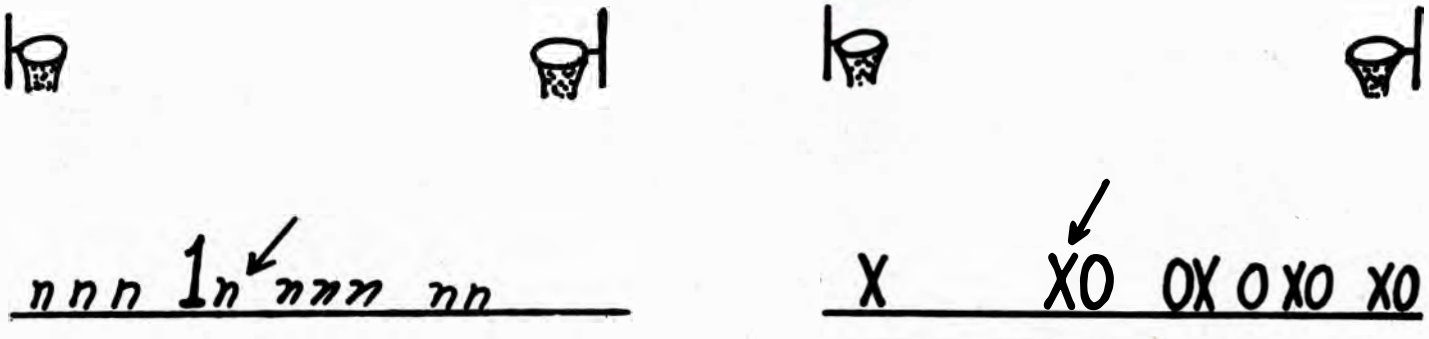
How much test results reflect upon the teaching done is not our consideration here, but it must be considered. Specific questions must be evaluated before and after a test is given. Student participation in drawing up a test is beneficial in telling the teacher what has caught the pupils' attention as being important.

If one must give a test, an immediate purpose must be to measure the teaching as well as the learning process. Two bulletins produced by Educational Testing Service can be helpful: No. 4 "Making the Classroom Test: a Guide for Teachers", and No. 5 "Short Cut Statistics for Teacher-made Tests". The bulletins can be obtained free of charge from Evaluation and Advisory Service, ETS, Princeton, New Jersey. These bulletins will not eliminate tests given for a mark, but they will help improve one's test construction and evaluation of test items.

Testing for a mark is a mark of poor testing.

†This column, under the editorship of Mr. John Naber, presents views of administrators on given questions. This article was written by Mr. Leslie Plutschouw, principal of Muskegon, Michigan Christian School.

Highlights of the Game



"Since it's YOUR contact lens, Van Der Lank, the least you could do is get down and help us look!"

"No! No! Stupsema, our basket is THIS way!"

PROFESSION-WIDE

Sheri Haan, Department Editor

Shall We Continue Grading? *NO!*

Joy Hietbrink Witte†

Grades are not meaningful, not fair, and not helpful! Is this statement too strong? Perhaps you'll agree if you take a few moments to read on.

After digging into some research which has been conducted in the controversial area of grading, organizing my personal thoughts, and experimenting in my own classroom, I have come to the conclusion that there is a great deal to be said against the grading practices so prevalent in our schools today. By grading or marking systems, I refer to alphabetical and numerical systems: the familiar A-F, S-U, 100-65.

As far back as 1910, researchers were investigating this aspect of grading. Rugg writing in EDUCATIONAL ADMINISTRATION AND SUPERVISION in 1915 felt justified in making the following statement after he took 171,400 teachers' marks to typify actual conditions of teacher marking throughout the country. He said:

> With the intensive study of devices for measuring school efficiency there has been a gradual awakening to the fact that teachers themselves have been measuring and evaluating school products, human productive efficiency, since the beginning of schools. There are as many standards of marking as there are teachers.

Johnson writing in SCHOOL REVIEW, took a normal two-year distribution of 6,863 marks at Chicago's University High. He also found striking differences in methods of grading used by individual teachers. He concluded:

> There is nothing to indicate that these wide variations in the grades of the different departments represent any corresponding differences in the quality of the results secured; they are due almost wholly to a lack of uniformity in grading.

Research continued. Hadley corroborated what others discovered about lack of a uniform standard in EDUCATIONAL ADMINISTRATION AND SUPERVISION(May, 1954):

> Much of the confusion about school marks can be traced to the fact that marks are used for so many different purposes and that no one definition covers all factors involved.

Several other researchers in following years came to the same conclusion. When Mehlman, Margolin, and Silberman

(TO PAGE 12, COL. 1)

†Mrs. Witte, A.B., has taught in Goshen, New York and Kalamazoo, Michigan Christian schools. Until this year she taught fifth grade at Jenison, Michigan Christian school.

Shall We Continue Grading? *YES!*

Dennis Mulder†

The traditional grading system is arbitrary. The first five Arabic or Roman numerals would serve as well to register our evaluations as do the first five letters of our alphabet. These letters are not significant in themselves. One might ask why we do not employ more of the letters, why not all of them, using A to denote a top grade and Z the lowest. We have used the A's and E's so long that people have attached stigma to them. When the government awarded E's for excellent service to deserving factories and military units during World War II, the flags bearing these symbols enjoyed a reserved welcome; no doubt many workers and soldiers would have preferred an A flag. Our present grading system is also frequently less than accurate. We have all heard of the paper which received five different letter grades from as many different teachers.

The traditional grading method, however, provides a means of clear communication between teacher, student and parent. The system is as accurate as any alternative system could be; it is no more arbitrary than any other choice. Its greatest fault seems to be that it is here, that it has become traditional.

The ABC system is very clearly understood--so clearly that we use it to evaluate in many situations beside the academic. We grade everything from movies to meat, from milk to used cars, with this system. No one misunderstands the meaning of a D or an E; few misinterpret an A or a B. C's suffer a bit in their reception mainly because parents and students are reluctant to accept their children or themselves as average. Due to parental pressure, some schools quite openly adjust the grading curve, in effect making B an average grade. This simply leaves C a misnomer. The fault lies in the attitudes toward the symbols, however, not in the symbols themselves. These attitudes are not likely to change with the introduction of a new set of symbols. The most we could expect from such a change would be that it would lessen communication and thereby, because of its weakness, temporarily silence some objections to our evaluations. Hiding behind the gobbledygook of new nomenclature and veiling reality with a curtain of jargon may be a valuable practice on Madison Avenue but it has no place in education.

That the symbols in our present system have been arbitrarily chosen need not disturb us. Any system would necessarily use devices equally as arbitrary, and probably symbols less able to carry the message as clearly as our current symbols. To discard our letter grades would be much like recent changes to all-number telephone dialing, with no benefit accruing to justify the resulting confusion.

The suggestion that our grading system is less than accurate applies as well to any other system one might choose. Many, if not all, of the rumored tests of accuracy were in fact not legitimate tests at all. Palming off the same paper to several teachers does not constitute a reasonable test of

grading accuracy or consistency. Since each teacher makes different demands upon the student-author, each looks for different qualities in the paper. To distribute the same paper to a group of teachers in a methods course should also produce misleading results. Without any opportunity to speak with the student, often without clear knowledge of the assignment, each teacher is groping vainly for some basis of evaluation. Were the resulting letter grades to be similar, the situation would be far more startling than is the diversity of grades which usually results from such pseudo-tests.

That students see E's in their nightmares and A's in their daydreams testifies to the effectiveness of the system, not to a fault. Today's students and their parents before them have become so accustomed to the system that they fear failure and long for success in terms of these symbols. To offer this as an objection to the use of the letters is to say that the practice must cease simply because it is old. Obviously, any change will provide a fresh system which will itself quickly become old, soon become the traditional method. It will carry with it the basis for its own eventual rejection. To change for

(TO PAGE 12, COL. 2)

†Mr. Mulder, A.B., has taught secondary English at Jenison and Holland, Michigan Christian Schools, and now teaches senior English at Grand Rapids Central Chrisitan High School.

NO!

sent a questionnaire to the faculty of Junior High School 57, Brooklyn, New York, asking members to indicate what marking techniques they used, they found a definite lack of uniformity. After his intensive three-year study, Aiken concluded that faculty grading behavior was not based cn constant standards over the years,, but shifted with the ability level of the class.

If each of us honestly conducts a little colleague and self-inspection, we cannot help but agree also. In many of our Christian schools, little guidance is given in spelling out a grading system backed by accepted standards. Each teacher is often left on his own and there ARE often as many marking standards in a school as there are teachers. Can we glibly hand out grades when they have little comparative value and cannot be interpreted adequately by teacher, pupil, or parent in many instances? As Christian educators, especially, we must remember that our judgment affects the self-image of each pupil we contact - in many cases, we mark for life!

There is difference of opinion about the idea that grades provide motivation for student effort. If you are one of those who are certain that grades are necessary propellants of effort, have you ever given the opposite idea a chance?

An experimental investigation conducted by Marshall and reported in EDUCATIONAL FORUM in 1958 compared grading methods used for appraisal, evaluation, and recording, with the non-grading approach; and weighed "the relations of these methods to teaching itself." Pronounced apparent discrepancy in marking practices set off an experiment in which everything having to do with grades was thrown out. Marshall spent the twenty-five years from 1930 to 1955 in observation of his students, fellow teachers, and administrators. Careful student polls, elaborate questionnaires and simple queries aided in the experiment. It was observed that the students relaxed when there were no special awards or nagging penalties. Instructors, with the constant unpleasant demand for judgment and appraisal removed, were freed to concentrate on the student and subject. Ninety-five percent of those questioned were against grading. The author concluded that "the moral effect was sound and educational effect was good." He further inferred that grades are disturbing, become badges of autocratic or despotic judgments of students," and introduce a "serious pedagogic fault of branding students instead of giving experience and helping students to help themselves."

Last year, in my own classroom, I obtained permission to experiment. Having notived that grades often produced fear, tension, depression and unhealthy competition, I eliminated them as much as possible. Daily papers and tests were given fractional symbols - the denominator being the number of questions or problems and the numerator representing the number correct. For example a student might receive 19/20 or 13/25. It took a few days for the pupils to get used to this simple system, but soon they were enjoying it. The fraction was a personal thing and had a definite meaning which they could interpret adequately. The poorer student was not constantly faced with D's, but rather saw how many times he had succeeded with a number of problems. A positive feeling developed; there was a decrease in peer competition and self-competition took its place. This simple yet not far-reaching experiment opened some eyes and raised some eyebrows; I only wish I had carried it even further. Perhaps there is one among you who will.

Certainly, there must be some way in which teachers report student progress. I believe this benefits teacher, pupil, parent, and administrator. I also believe an attempt should be made to improve the current inadequate and unreliable systems practiced in many of our Christian schools. Some schools are pioneering the way to better reporting already; many more should should take heed and make haste.

Whatever system of reporting is chosen for use, it should be consistent with our basic Christian philosophy, and the entire faculty should use the procedure that is extablished. Teacher knowledge of pupil data should be stressed for adequate reporting.

The brave should try throwing out grading completely, resorting instead to frequent teacher-student and teacher-parent conferences, written paragraphs sent home at designated times and also placed in the cumulative folder, and check-lists. Adequate date should be tabulated during the experiment, so that if it proved valuable, others who dare could follow the path.

For those not ready, willing, or able to be so drastic, better reporting through careful selection of a more adequate than ABC report card is suggested. This report card should be effective in relaying functional information about the growth of school children; it should stimulate the teacher to reflect on and describe the whole child. Basic to any value of such a card is that the reporting system has previously received a thorough going over so that the faculty, parents, and students are aware of the underlying principles and have a more informed understanding of what the symbols are meant to mean.

There are many pitfalls in the giving of grades: they have been proved to lack a uniform standard, to be unintelligible, to be unreliable, and perhaps even unnecessary.

We should direct future efforts toward the development of something new which will meet our needs more proficiently.

YES!

such a reason would be to copy frustrated manufacturers who have changed for the sake of change until they now find themselves with nothing new under the sun and decreasing sales.

Though A's, B's and D's may be arbitrary and frightening, though teachers may differ in their evaluations of students' work, the fact remains that we must evaluate, and the current letter system provides a clearly understood, efficient method

of communicating these judgments. Grades in a teacher's record book serve to remind him of past evaluations--they are useful memory aids. Final grades transmit final impressions to other teachers, to colleges, and to employers. Any difficulties in communication result from lack of effort on the part of these people to familiarize themselves with the schools from which their students come or from the unhealthy attitudes of students and parents toward any evaluation, no matter which symbols are employed.

If changes are in order, they must be in these attitudes and policies. We must first teach students and parents to understand the meaning of the term average. We must try to make students less conscious of grades and more appreciative of the skills and knowledge those grades represent. We must spend less time quarreling with one of many grading systems and more time developing learning tasks and tests which better enable us to evaluate. Let's not throw out the report card; let's improve it.

We are probably not making the best use of the grades we assign. We should vary our use of the grading system to fit each teaching situation. In courses such as art, music and writing, where evaluation may discourage creativity, we could record the grades for our own use but omit them from the student efforts. We should then liberally provide comments short of relative evaluation, assigning the student a letter grade only upon completion of the course. Permitting a student to effect changes in existing grades by correcting mistakes or to strengthen his background by his own initiative may help to dissolve the image of the grade as indelible brand. Enabling the student to share in our evaluation will help to make our decisions appear less arbitrary.

Again, the problem lies in attitudes toward the grades, not in the symbols which represent our evaluation. When teachers give grades wisely and students and parents accept them intelligently, the old A's and D's provide an indispensable service to the educational process.

Editorial: Within the Periphery

We can hardly discuss the positive and negative aspects of traditional grading without becoming aware of the factors which so quickly become involved in any grade given to a student.

Much armchair research and speculation is done concerning this topic by persons within and without the field of education. However, it is interesting to note that little original research has been done in proportion to the interest which is evidenced.

In reviewing the research on this topic it is necessary to make certain qualifications. First, it is assumed that actual achievement is a central factor in any given grade. Second, factors such as environment and emotional state of the student have been excluded because of the effect they may have on the student's capacity to achieve. To the extent that these factors do affect the student, they will affect his grade also. Consequently, we will consider those factors outside the student's capacity and achievement which affect the grade he receives.

The sex of the student as well as the sex of the teacher has been an object of study. Of all factors, this has been the one most often considered by researchers.

Carter set out to determine the degree of influence the sex of the teacher had upon the grade given as well as the amount of influence the sex of the student had. Consequently he studied four different groups of algebra students:

- girls taught by men
- girls taught by women
- boys taught by men
- boys taught by women

He considered the actual achievement of these students in connection with the grade received. However, even though he found no difference in actual achievement, he found that girls were consistently marked higher than boys. Moreover, the marks assigned by men were lower than those assigned by women.

Newton completed his study to determine the importance of the sex of the teacher upon grades given. He, too, concluded that women do give higher marks than men.

Dexter asked thirty students, about to enter teaching, to mark penmanship papers for three consecutive hours. To eliminate subjectivity the Thorndike Scale for correcting penmanship papers was used. The subjects were not given any information concerning the purpose of this assignment.

Throughout the papers each subject received were many samples of the same handwriting, although words were changed.

The author of this study concluded that there is a consistent tendency to increase either in severity or in leniency as the amount of time increases. However, to increase in leniency was more common. In addition, Dexter noted that marks given by any one subject early in a work period tended to agree more closely than those given later in the same work period.

Of most interest to Hadley was the effect of a student's acceptance upon the grade he received. Achievement tests were given to the students. In addition, each teacher was asked to rank her students according to the degree of like or dislike she felt for each one. Finally, the grades were turned in and comparisons were made.

He concluded that the degree of acceptance does influence the grade either positively or negatively in direct relationship

to the rank the student was given. This was true in spite of actual achievement.

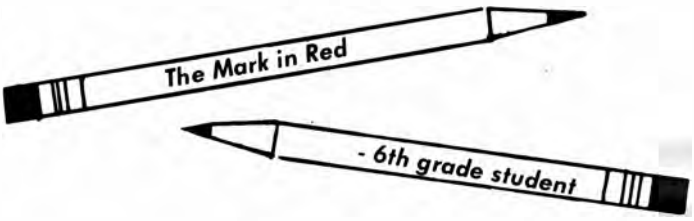
Charles wondered if college freshmen are at a disadvantage when in classes with upper classmen. He conducted this study at Iowa State Teachers' College. In this study he used one-hundred sections which had at least two different classes represented, one being the freshmen class.

After grades were examined, he concluded that being a freshman in a class with upper classmen adversely affects the grade given to the freshman. However, I question these results because he did not control the factor of achievement. Thus, while it was true that the freshmen received the majority of inferior grades, it may also be true that they deserved them.

Having reviewed some important results of research, it can be ascertained that there are peripheral factors which do affect the grades that we assign to our students. That this is true does not necessarily surprise us. But having become aware of these specific factors should make us more conscientious about using only those criteria which should be used in assigning grades. And these components must be carefully delineated in adopting a system of reporting.

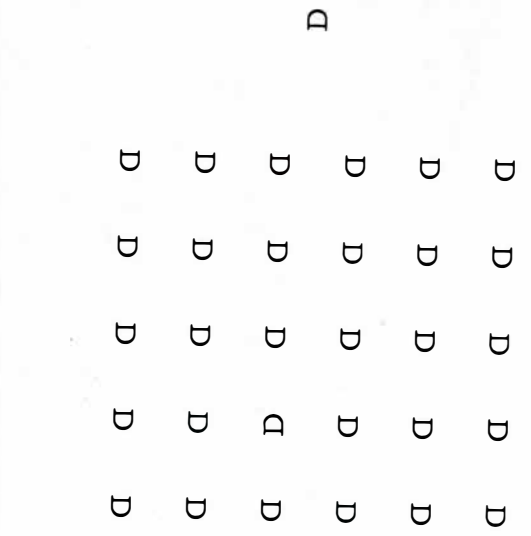
Because most of the studies reviewed in this article are those which used the traditional A B C mode, let it be understood that the results need not apply only to those systems using this particular grading scheme. It follows that regardless of the system of reporting used, these same factors would affect the grade, mark, or result of evaluation. Consequently, we must be conscious of eradicating these factors whenever we are appraising students' educational growth, knowing that they have an effect on any evaluational scheme.

—S.H.

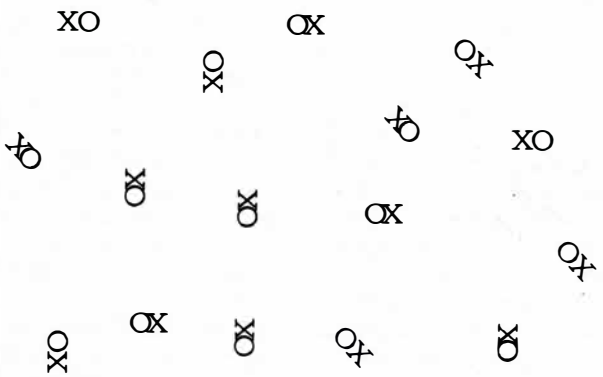


When I get to school I will always expect,
A jumble of papers,
Upon my desk,
And on the paper there will be
A mark in red.
And when I come to school each day,
I hope the mark that is in red,
Is in the form of a letter A,
Not B or C or D but A,
For my happiness from breakfast to bed,
Depends on the mark,
The mark in red.

Classroom Capers



"As soon as EVERYONE is faced this way we'll be able to begin!"



"Now seniors, that's not what I had in mind when I said you should pair up to begin working on a project!"

SOCIAL SCIENCES

John Bronsema, Department Editor

BOOK REVIEW

UNDER GOD, by William C. Hendricks, published by the National Union of Christian Schools, William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1966, 252 pages. Reviewed by Burnie Wiersma, Muskegon, Michigan, Christian School civics teacher.

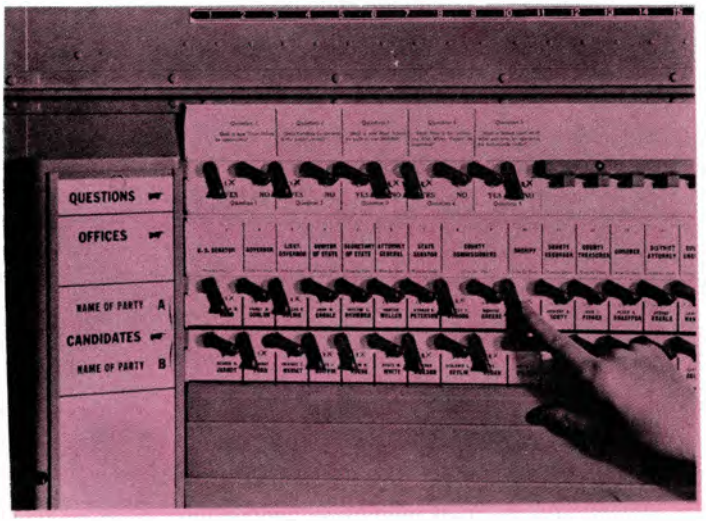
"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all". The title of the book UNDER GOD and the headings of four of its six units are taken from the familiar words of the Pledge of Allegiance.

UNDER GOD, one of the latest Christian textbooks produced by the National Union of Christian Schools, is designed to serve as a government textbook for Junior High Schools.

The book is well written, scripturally oriented, and if used properly, would give the student at this level a good knowledge not only of the framework and function of our government at various levels, but also an insight into the philosophy of and God-given basis for all government.

The text is replete with scriptural references, and a cursory glance at first gave this reviewer the impression that the author had "dragged" scripture into it on occasion to substantiate some idea. However, a studied approach to the pages does not bear this out. References to scripture are meaningful and are basic to the aim of the book, which is to develop citizens within the matrix of Christian faith and Christian principles.

Perhaps the greatest challenge a teacher would meet in using this book as a teaching tool would be encountered in



presenting the material found in the first unit which is entitled "The Foundations of Government." Here the author deals with abstractions such as "spheres of authority," "the nature of government," and a "comparison of civil governments": subjects which might prove a bit "sticky" for the average junior high student. And yet, it is precisely here where the book manifests its distinctly Christian character, for in these pages the student would gain the knowledge that God indeed has ordained and does presently maintain governments for our benefit.

Following this, the author presents a history of government in general and more particularly the historical developments leading up to the writing of the constitution. Much of this latter material would be covered in a junior high American History course. The inclusion of this material here is justified however, since no student can gain a true insight into the meaning of the constitution, without understanding the cauldron of mistrust, apprehension, and sectionalism which existed at that time, and out of which this 'bundle of compromises' which we call our constitution arose.

The central section of the book presents the Constitution by articles and sections with appropriate explanatory material accompanying each section. Here the framework of our government is presented. In a later section, the functioning of our government is adequately explained.

The author also deals with the function of state and local governments. It is in this area that many adult citizens find themselves 'at sea.' Hopefully, the understandable fashion in which this section is written will do much to engender a proper understanding of these areas of our government. Thankfully, the author has escaped the bane of many junior high Government textbooks in that he has not become involved in needless explanation of claptrap ranging from the duties of the local dog catcher to the proper method of brushing one's teeth.

Practical politics, such as the functioning of political parties, types of elections, etc., are also presented in a clear manner. Much of this information would benefit many adults, who, even after years of voting, sometimes find the inner workings of 'politics' somewhat incomprehensible.

In conclusion, the author treats the God-given responsibilities that we as Christian citizens have to our God, country, fellow men, and ourselves. This book is a welcome addition to the other Christian textbooks previously published by the National Union. It certainly should be well-received in our schools and will doubtlessly help in developing many young Christian citizens.

A Teacher's Manifesto†

I Integrate!
Look at my black, brown, white, yellow
sixth graders swirling in a flux
of jump rope, prisoner's base, touch football,
playing TOGETHER.

I shall overcome!
No symbolic hand-holding in my classroom!
Yet, hand in hand we swing from known to unknown
via decimals and spelling lessons,
space travel adventures, and paper drives,
working TOGETHER.

We March!
Stepping to *The Stars and Stripes Forever,*
to the lunchroom,
to the asembly room,
to the classrooms,
out to recess,
marching TOGETHER.

Riot acts?
I read them — C.O.D. (Correction on Demand)
when I am cool . . .
and they are collected,
listening TOGETHER.

I fight!
For their security;
for their chance to *become:*
(the fat, self-conscious boy . . . the little shaver,
quick-tongued, defensive . . . the little girl who
doesn't want to talk).
No clubs, blackjacks, jack-knives, knuckle-dusters;
No scornful glances, edged words, mocking smiles.

My weapons?
Every teacher's weapons:
patience,
watchfulness,
appreciation,
praise.

My battleground?
Not Selma, not Vietnam —
my classroom.

— Sister Marian Frances, S.N.J.M.
Marylhurst College
Marylhurst, Ore.

†*Reprinted with permission from Catholic School Journal, January 1967.*

Social Studies Communities: Expanding or Exploding?

Gordon Oosterman†

The expanding community concept has been afloat in the teaching of social studies for at least a generation. Briefly stated this theory holds that the social studies curriculum should be constructed in a series of concentric circles or, should one prefer a non-geometric expression, something akin to ripples on a pond after a pebble has been tossed in. This fine theory has several versions throughout the elementary grades, but essentially it runs something as follows:

K-1 home and school
2 neighborhood
3 city, town, and country
4 U.S.
5 U.S. and Canada
6 Western Hemisphere
7 Eastern hemisphere
8 U.S. and Canada in a world community

The social studies curriculum for the city of Grand Rapids public schools, determined not to overlook the home town, spends kindergarten in the child's immediate environment, grade one in the family and school neighborhood, grade two in the immediate and extended community, grade three in Grand Rapids and its place in Michigan, and grade four in Michigan and its place in the United States. Then, at the tender age of whatever fifth graders might be, wings are sprouted to cover North, South and Central America along with neighboring islands. With this warmup, the sixth graders take on Europe, Asia, Africa, Australia, and just for good measure the islands in the eastern hemisphere as well.

Theories are theories and without them the world, including the educational world, would be more impoverished than it presently is. The probable validity of a theory, however, should be considered before it is put into practice and once put into practice, the time is always appropriate for evaluating it again. The expanding community concept is no exception.

This theory has been tried long enough to warrant careful scrutiny. It has seeped down into social studies textbooks and curriculum guides. Its validity is seldom questioned of late. Its adequacy as a theory for the teaching of social studies in a Christian school I would question.

The question forces itself to the fore once again as to whether teaching in a Christian school should address itself to the world as it actually is or to the somewhat imaginary world of someone's idealization, such as is portrayed in a number of social studies textbooks. To live in a fool's world may appear to be fun, but it is in the real world that the Christian finds himself. Does the expanding community address itself to the real world, a filtered world, or a distorted world? One could argue that it approaches the real world from an unrealistic perspective, which is another way of saying that the expanding community rationale is defective. The theory is ideally suited to a child-centered philosophy of education. Its approach is essentially as self-centered as can be. With the frequently misunderstood "spirit of democracy" and its perverted sense of importance of the individual carried to near idolatrous proportions, this ego-centrism finds delightful expression until the realities of life or the Christian commitment shatters it. After a child has spent the bulk of his early years "studying" white communities in suburban settings and expanding to a white American nation in grade five, it can be safely assumed that at that point he will have learned well who the important people are on earth and not too incidentally, which is the most important nation on the face of the earth.

Defenders of the status quo might respond that the value systems of the child are not to be self-centered, but the system is to be psychologically structured this way for the sake of learning efficiency so that the child will progress from the known to the unknown. This sounds plausible on first hearing, but how can psychological and existential reality be legitimately separated? Christian education is geared to the proposition that the child's world is not to be in orbit about himself, but he in turn is to acknowledge God as the very center of his existence and the Word of God as more than his own experience(s). If the theory of ever-widening experiences is valid, at what point(s) does a knowledge of God enter? Here is one of the weakest points in the program. It fails to come to grips with Bible stories as really true in view of the separation in time and space between the occurrences in the Bible and the child's experiences. Added to the problem is the determining of how to meaningfully incorporate television viewing, travelogs, missionary talks, and book experiences if the child's experiences have not reached a given point of expansion.

Admittedly there is no teaching from a pure expanding community approach. Its impossibilities should be apparent. Its design might fit in with a virtually static and controlled society such as the American society of the 1920's allegedly was, but no society today remains static for long and hopefully we have an outlook on life more realistic than that of a Harding or a Coolidge.

One more weakness could be mentioned, namely, that the expanding community concept is sterilized to the point of no value judgments. As the child becomes more aware of his

†Mr. Oosterman, M.A., has been a principal-teacher in North Carolina and Wisconsin schools, and is now social studies coordinator at National Union of Christian Schools.

environment, should any distinction be made between the value of an airport or a swamp, a tavern or a church, a cigarette factory over against the Upjohn Company of Kalamazoo? And are not value judgments, despite their tentativeness at times, an essential ingredient in Christian education?

I hope I have not caricatured the expanding community concept or made it appear wicked. To be sure something could be said by way of greater defense. The French have an expression that even a broken clock tells the correct time twice a day. Pushed to extremes, the expanding community concept if coupled to the discovery method of teaching would make the study of history an impossibility and the study of geography limited by the time and money allotted for class excursions. Christian education presupposes an efficient use of time and opportunities. On this test the expanding community concept does not have an acceptable report card.

There are two ways of getting to the top of an oak tree. One is by climbing to the top and the other is by sitting on an acorn. I submit that Christian teachers should not be sitters, either on acorns or theories which facilitate pupil growth of comparable speed.

Is the Concentric Theory All Wrong?

G. Van Wyngarden†

I hold no special brief for the concentric circle concept of teaching social studies. I do, however, fail to see all the errors in it that have been enumerated by Mr. Oosterman. Are there better methods? I found none being offered. In the future I see new methods being triedor old ones being revised. The spiral method used in many science series could be adapted to social studies as well. Or the discovery method that Mr. Oosterman alludes to briefly may have real merit. I doubt whether we can say that any one of these methods is truly Christian or unchristian in its philosophy. It is true, the originators of these ideas may have no thought of a God centered education, but I know of no method,not even that used in the Heidelberg Catechism, which expresses its educative philosophy as based on God's Word.

A real case, I believe, can be made for the expanding community concept in our Christian schools. It begins by considering the child as a gift of God placed in a Christian home, the first circle; in a Christian family, the second circle; in the Christian Church, the third circle; the Christian school, the Christian community locally, the Christian community nationally and the Christian community internationally, to complete the succeeding circles. Thus we bring the child from the known to the unknown in the same sequence that his growing awareness follows.

A four year old's concept of street is quite clear. He can understand that he lives on Elm Street. He has been told he lives in Grand Rapids, Michigan, in the United States. He does not discern between Grand Rapids and Michigan. Not until he is older can he understand that one is a city and the other is a state in which the city is located. What is unchristian about this? For that matter what is Christian about it?

This whole discussion of the approach to social studies teaching, of course, touches the purpose of the Christian school. It is the use of these methods by Christians, for Christians, in a Christian way that distinguishes them. Yes, let us evaluate and re-evaluate our methods and approaches. When they are found wanting we must search for new ones. The arguments thus far offered by the author against the concentric concept lack sufficient basis to expunge this method at this time. More convincing arguments are necessary.

It is interesting to note that the racial issue was injected as an argument against this method. It is not the fault of the method but of the application made by the teacher if, in fact, the issue is not discussed in its proper perspective. A study of the city of Grand Rapids must include the location of ethnic groups and their interrelationships in the developing history of this city. If this is not done, an accurate picture of the city is not developed. Then it is the fault of the content rather than of the method.

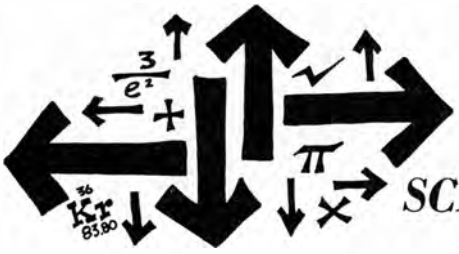
It is interesting to note that this method has been described as a child centered method and therefore is at fault. What is the main purpose for our schools? Our schools exist to educate the child of God so that he will understand himself, his fellow men, his world, and his God to the limits of his potential. The self image of the child in relation to others, the world, and God is to be developed. This self image created in the image of God is our primary concern. Thus we need not think about injecting God into the picture at any point; He is always there. Let us center our education around the child for the development of the child in a Christian, God fearing atmosphere that will result in CHRISTIAN MEN.

The criticism that our teaching is too often unrealistic may be valid. For the elementary child, however, our teaching is generally realistic. His world is still clean and wholesome unless there is trouble in his family, community or city. Why try to make the seamy side of life come to the fore when it may not involve him for years to come? There is a time and a place for this realism to be presented and I believe alert teachers will include these things in the right concentric circle.

circle. Certainly value judgments are made by the conscientious teacher each time the tavern, cigarette factory, medical center, firehouse or church is discussed. A good teacher will communicate her values to her students leaving no doubt in their minds that the child of God must think and act responsibly in relation to his community.

I believe Mr. Oosterman's article serves a real purpose. Let every teacher be "jarred" into re-evaluation every day. This he has done for me.

†*Mr. Van Wyngarden, A.M. University of Michigan, is a teacher of geography at Oakdale Christian Junior High in Grand Rapids, and a part-time teacher of geography at Calvin College.*



SCIENCE-MATH

William Selles, Department Editor

The following articles were written by two veteran teachers who take somewhat opposing approaches to the teaching of high school physics. Even though their articles deal specifically with physics, much of what they have written would apply to the other areas of science as well. W.S.

Why Do You Teach PSSC Physics?

John De Vries†

Question and answer. Question and answer. Do you remember those long lists of questions and answers? How we committed them to memory! We just had to pass those eighth grade examinations from the state! Our teachers worked diligently, giving us lists of questions and answers in physiology, geography, history, and others. We had the assurance that if we knew all the questions and answers we would pass the examinations with flying colors. How happy we were to find that many of the questions and answers that we had memorized appeared exactly in the examination.

Then we too began teaching, and the passing on of knowledge was repeated. Only this time we were making up the questions and answers. Also, by this time there were many more questions to ask. And as time passed and knowledge increased the lists of questions and answers grew longer and longer. Today it is physically impossible to ask all the questions and to receive all the answers to all knowledge.

In our educational methodology, the question and answer method has been, and still is, a very effective method of imparting knowledge, facts, and certain routine procedures. Progress in education has not reduced the effectiveness of the question and answer method, but it has added other methods. These are effective not only in imparting knowledge, facts, information and concepts, but in teaching other desirable features as well. To know is good, but to know and to appreciate and enjoy knowing is better. To know is good, but to know and understand is better. To know is good, but to know and to do is better. Knowledge alone, that is merely the giving of information, is not the only endpoint of education. How to use the information we obtain and how to obtain the knowledge we need would be better goals of our education. Some of the above philosophy has been used in the P.S.S.C. treatment of physics in the high school.

About 1956 the Physical Science Study Committee physics course was started for the following reasons:

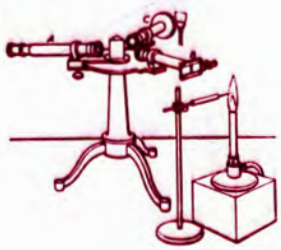
1. Textbooks reflected a scientific outlook that was outdated.
2. Textbooks trying to remain updated had lost their unity in the mass of material recently added.
3. Textbooks had so much material to cover that it was impossible to teach the course in an academic year.
4. Textbooks had become overloaded with technology.

The general report of the Physical Science Study Committee includes the following statement of specific aims:

1. To plan a course of study in which major development of physics, up to the present time, are presented in a logical and integrated whole;
2. To present physics as an intellectual and cultural pursuit which is part of the present-day human activity and achievement;
3. To assist physics teachers, by means of various teaching aids, to carry out the proposed program.

The preface of the text states that "physics is presented not as a mere body of facts but basically as a continuing process by which men seek to understand the nature of the physical world." Or, as the Rev. Willard J. Dressel aptly writes concerning the P.S.S.C. course, "Real insight into the laws of physics will come only with a personal and active encounter with these laws .... Real education is an educing process by which the truth is extracted from the student, not injected .... Discovery is the word often used .... But discovering the fact of 'treasure' may be a shallow experience. What is

†*Mr. De Vries has been a teacher of physics and mathematics at Holland, Michigan Christian High School for twenty-nine years. He has attended numerous NSF-sponsored summer institutes, including one devoted to PSSC physics. He is presently using the PSSC materials in one of his physics classes. He is also the newly appointed chairman of the NSF-sponsored PSSC physics teachers group for Western Michigan.*



more important is the discovery of the WAY to the treasure." Professor Gilbert C. Finlay, one of the original members of the P.S.S.C. planning committee, says, "The student is expected to be an active participant in this (P.S.S.C.) course. The course materials do not assert the ideas of physics, then illustrate their utility by exemplifying them in problems and in laboratory exercises. Instead, the students is expected to wrestle with a line (or with converging lines) of inquiry, including his own laboratory investigations, that lead to basic ideas .... The development of the mind is never ending. The function of the school is to provide a fertile start -- such a start that the end of formal schooling does not mark the end of further learning. The central problem is to transmit those ideas and styles of thought that have the broadest applicability, The greatest power for further thought and activity."

From these quotations we can readily see that the P.S.S.C. course is not intended to merely portray our knowledge of physics, but also to lay down the method whereby other knowledge, ideas, or concepts may be found and to challenge and arouse the student to continued interest, activity, and experience, thus making the physics course alive .... vital .... growing. Thus the P.S.S.C. physics involves a different philosophy of education with an emphasis different from that of the traditional physics course.

What are the implications of this philosophy on our Christian schools? We shall consider only two. First, it tries to make the student an active participant in his education. The student must do more than listen and take notes. He must analyze the data from his experiment, isolate or group certain known data, and then try to discover the ideas or underlying relationships which tie various phenomena together. He is building an idea. This requires thinking, a very desirable activity for all our Christian School students. Second, it lays the foundation for further pursuit, acquisition, discovery, and enjoyment of knowledge. The student becomes a seeker after the truth. The child has been given a tool, a method, whereby he can find other new knowledge, and in the success of the discovery and pursuit he finds satisfaction and enjoyment. The Christian School teacher is constantly showing his students that the wonders of nature and the laws it contains are part of the revelation of God. The greater the scope of these wonders, the greater is the student's comprehension of the revelation of God. This revelation is not a closed book ("I have memorized all the questions and answers") but is a continuous, living, growing, dynamic revelation whose potential can fill the lives of all who wish to seek after the truth.

Why Don't You Teach PSSC Physics?

Vernon Nyhoff†

It is not an easy task to criticize any effort, P.S.S.C. physics or otherwise, which has done so much not only for high school physics, but for all other high school science, and probably for science education in general.

The shortcomings of P.S.S.C. physics advanced in this article may be in reality not the faults of the course at all, but traceable to the inability of a teacher to overcome his own shortcomings in teaching the course. This is probably true in some degree with every voice raised in dissatisfaction with any particular "approach", whether it be "new math," phonics, or P.S.S.C. physics.

The author can offer no researched studies, with their charts of norms, control groups, correlations, etc. He would be the first to admit that his "evaluation" is a personal, highly intuitive one, and should be received as such. Also, even though this article will omit them, the author readily acknowledges that the merits of P.S.S.C. physics are most considerable.

One of the major objections to the P.S.S.C. physics course is the commitment to its particular philosophy, a philosophy of "discovery," a philosophy in which everything I do, whether it be an experiment in lab, working a problem applying fundamental principles, or even in striving to understand the fundamental principles themselves in a lecture-recitation situation, I must adopt the scientific method of formulation of hypotheses, testing these, reforming into new hypotheses, etc. Now we disagree not with this approach, for it is a highly desirable one to use on many occasions, but with the ALL PERVASIVENESS of the extent of this approach. The insistence of this "discovery" approach in all phases of the course leads to the following specific teaching and learning difficulties:

1. It becomes increasingly difficult as the course progresses for both the teacher and the students to know accurately their position in the course. The course seems to be forever "leading up to something", but does not indicate where we are going, nor how far along the way we have come. Does a high school science student in his first serious quantitative study of a physical science have the scientific maturity to organize, to inter-relate, to see what portion of the endeavor

†Mr. Nyhoff has been a teacher of physics and mathematics at Muskegon Christian High School for twelve years. He has participated in numerous NSF-supported summer institutes, including one devoted to PSSC physics. He used the PSSC materials for his physics courses for several years before adopting his present traditional (but re-oriented) test.

he has completed, what portion still remains, and what the place of that portion is in the overall scope of physics? P.S.S.C. makes these desirable goals increasingly difficult.

2. Despite appearing to be a highly flexible approach, the opposite is true, for one can deviate but slightly from the proposed sequence. Both time considerations and continuity considerations do not allow for any but the briefest pursual of any "side-issues" raised by the student in scientific curiosity, or by the teacher in feeling an obligation to cover a missing background area or an application of interest and educational merit.

3. The course makes an easily administered and constructed testing program difficult. Using the prepared tests alone fails to test all levels of ability fairly, and the teacher finds it more difficult than usual to originate his own test to overcome this. Students find it difficult to determine where they left off "discovering" and started "concluding" in preparing for a major unit or marking period test.

4. P.S.S.C. physics in following its "student developed" pattern assumes a more-than-ordinary amount of basic science and mathematical background and skill. It proceeds using an intuitive mathematical development which is soon beyond the level of mathematical sophistication of the average high school senior. "$\frac{\Delta \text{ math}}{\Delta \text{ time}} >$ average student." Any appreciable mathematical "filling-in" is not easy to integrate into the P.S.S.C. flow-chart.

ITS COURSE CONTENT

Some objections to P.S.S.C. physics also stem from the subject-matter material of the course. These would include the following more specific items:

High school physics students using typical P.S.S.C.-designed equipment to study conservation of momentum and energy. Prior to work of this committee there was no low-cost apparatus on the market which could be used for an experiment of this kind.

1. The course omits more basic physics which is not adequately covered in junior high school or elementary science courses. We refer specifically to certain topics in the study of heat, hydrostatics, sound, etc.

2. Although concentration on one system of units of measurement (MKS) is not objectionable, the course should not completely avoid the FPS or English system. 14.7 lbs/in2, 32 ft/sec2, 62.4 lbs/ft3, Btu, etc. are too much a part of our daily lives and in some areas of science and engineering that they cannot be so completely deleted without creating a degree of student deficiency.

3. The subject matter fails to build appreciably on the experience of the student. Abstract situations, "black boxes", and "make-believe" units are appropriate when used sparingly but the disuse of familiar phenomena and objects of interest rob the student of many learning opportunities in his attempt to acquire understanding of fundamental physics principles. The student has heard of automobiles, jet engines, H-bombs, etc. Why not use these, at least in some cases, not as an end, but towards an end?

4. The subject matter, with its disdain for cultural and industrial aspects of physics, does not provide in any sense an adequate "terminal" science course for the non-college, non-science graduate. It fails to provide a realistic preparation for the future nurse, elementary teacher, mechanic, or technician. In this regard, P.S.S.C. physics itself would probably make no claim to be such a preparation. However, some teachers are led to believe they must provide a physics course of this terminal nature.

5. One can only admire the rebellion led by P.S.S.C. against the expensive science apparatus items that science supply houses were forcing upon us a few years ago. However, the approach of P.S.S.C. physics, if faithfully adopted and conscientiously carried out, requires that extensive amounts of laboratory equipment be available. To what degree has EXPENSIVE apparatus been replaced by EXTENSIVE apparatus, with the total cost of the lab program remaining constant?

6. In this respect, one is led to wonder if the complete use of "do-it-yourself" lab apparatus doesn't lead to a lack of both appreciation and beginning skills in the use of precision scientific equipment. Some such equipment is found in almost every high school physics lab, but is largely ignored by P.S.S.C. physics.

CONCLUSION

Thus, this author considers P.S.S.C. physics to be a good course, but only for a small number of high school students: those who are taking physics for a definite purpose, who have an above-average mathematical maturity, who have a thorough and available general science background in physical science; and where a teacher is available who can devote the required time to prepare and evaluate extensive laboratory experiences and is highly skilled in helping students to learn by discovery.

In closing, may we suggest that in a high school which must provide a physics course for students with a wide range of mathematical abilities and purposes for taking physics, and a teacher with limited time and funds, a more logical approach is to develop a physics course using one of the so-called traditional (but re-oriented) texts and incorporate as many of the excellent P.S.S.C. features as is possible. The degree to which this can be successfully accomplished, even as in teaching P.S.S.C. physics, or in teaching in general, will depend upon the skill, dedication, and perseverance of the individual teacher.

The following letter was sent to the department editor by Mrs. Laura Joling, a fourth grade teacher at North Christian School in Kalamazoo, Michigan. Its content would also take issue with the modern approach to and content of sciences courses on an elementary level. Any further comments regarding this subject would be welcomed by your editor. WS

I'm teaching about molecules, evaporation, bounce of sound, and Halley's comet. I should be teaching about birds, insects, constellations, weather, wild flowers, trees, and about our bodies.

I advocate an outdoor science program for kindergarten through fifth grades. From sixth grade and up, all the molecules, chemistry, and carbohydrates could easily be taught more adequately. For textbooks I'd use the Bertha Parker Series, the Audubon pamphlets, and nature itself. I feel that identification is important. How much more at home one feels with the great out-of-doors when one can look up at the winter sky and spot Orion, the Gemini Twins, Polaris, and Auriga. How much fun it is to walk through a forest and spot the beech, the sugar maple, and the sycamore. Do you realize that a child can get to college and not know what a daffodil is? We are exchanging a knowledge of what we see for a knowledge of the unseen. This is fine for the junior and senior high school students. The necessary equipment is there too.

Don't get me wrong. I don't want children to be making bird booklets year after year, but I do think they should know a vulture, snowy owl, downy woodpecker, and junco when they see one, and should know a few of the songs of birds. They should know a spruce from a pine and a cedar. It bothers me that there isn't one thing about the human body in our text.

I'm not adverse to the new. I teach modern math and enjoy it. I like the Roberts grammar system, but I fear the pendulum is swinging too far to the left in our science curriculum, and I'd like to see it back in the middle.

I want to see the spiders and their webs, the reptiles, the praying mantis, the brilliant Venus and Jupiter, the birds, the insects, and the rocks come back into their own. This is what the children see. This is what the young ones can get excited about!

Laura Joling

Pedagogical Prototypes

Ways of Making Points

"The Floral Choral Contorter"

"The Pulpiteer Puppeteer"

We are increasingly living in a "credential society" where we do not evaluate people on the basis of performance but on the basis of credentials ("He's a Harvard Man.") People who have unusual ability. . .but who have not had certain courses or formal licensure-type qualifications, cannot attain jobs, especially high-level jobs. . .This emphasis on formal education as the union card for jobs is unfortunate, for it. . .emphasizes "sponsored" or "guided" mobility in which social acceptance of the aspirant is important.

--S. M. Miller, in The School Dropout.

LANGUAGE ARTS

Grace Huitsing, Department Editor

Editorial: Love God and Read What You Want?

To place a book in another's hand is no light thing. The introductory paper and those that follow raise questions and consider positions.

Herbert R. Adams recently raised the issue (ENGLISH JOURNAL) whether high school English teachers are aware of the philosophical implications of some of the authors or playwrights they teach, e.g., the School of the Absurd, or a writer like Edward F. Albee. Having affirmed that Albert Camus' premise about existence--"a gap which is permanent and cannot be bridged separates self from surroundings"--is an important idea, he goes on:

> But my question is--and it is the question of this paper-Are we prepared to introduce our students, our serious, socially aware, rebellious, demonstrating students, to the boiling intellectual caldron of the absurdists? And if we are prepared to introduce them, are we also prepared to deal with the results? Should we offer them what might be called a philosophical/intellectual LSD?
>
> I fear that too few of us realize that impact that can be made by an Ionesco on a vulnerable adolescent who thinks he finds life meaningless already. I fear that many of us, who steer our students into philosophical speculation, have no way of steering them out when they ask for guidance. I fear that the magnitude and the complexities of the absurdists' message are not comprehended by many teachers of high school English who innocently present it to their classes.
>
> What does a teacher answer when a student asks, "How do YOU abolish human sorrow, Miss Berman? How does one get rid of the fear of death, Miss Johnson? What is the meaning to life, Mr. Hall?...."
>
> Albee bothers me because he supplies no answers. Worse then that, I'm convinced he has no answers; and worst of all, he doesn't seem to care.
>
> But we do. As teachers we do care...about answers and about the students who seek them. As humanitarians, or as humanists, we are certainly concerned with the kind of questions just raised AND with the ways of finding the answers. And if we do take our students into this sea of fire with Godot, Krapp, and the Rhinos, we'd better have some kind of safety line--some refuge--if not for the sake of our sanity, for the sake of our students. We'd better have some suggestions for answers--for ourselves....
>
> Our well-read student may remind us that he cannot accept an absolute, unless he experiences some kind of personal revelation. He may point out that reliance upon ANY traditional absolute requires an outright act of faith, and faith is just not acceptable to him because sensory evidence prohibits such a "leap."
>
> The chances are fairly good that the dilemma we lead our students into will go with them when they leave our classroom. It is a dilemma which most simply stated is physical suicide or faith (which is, after all, philosophical suicide)....
>
> It seems to me that these questions are important, and before we lead our kids into quandries, we ought to explore the quandries rather thoroughly ourselves. I am not suggesting that we try to solve the student's problems. I am suggesting that we intensify our own research and increase our own understanding and awareness so that we may be able to help them find answers for themselves. [1]

The author of this article is not a Christian; yet he is aware of the awesome responsibility which is his and anyone's who introduces abookto a student. In "Thoughts for Teachers," the late Dr. Henry Zylstra[2] referred to Prof. Herbert Pottle: "He has some good things to say about a problem which is

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[1] *"Albee, the Absurdists, and High School English," ENGLISH JOURNAL, November 1966*

[2] *TESTAMENT OF VISION, p 174*

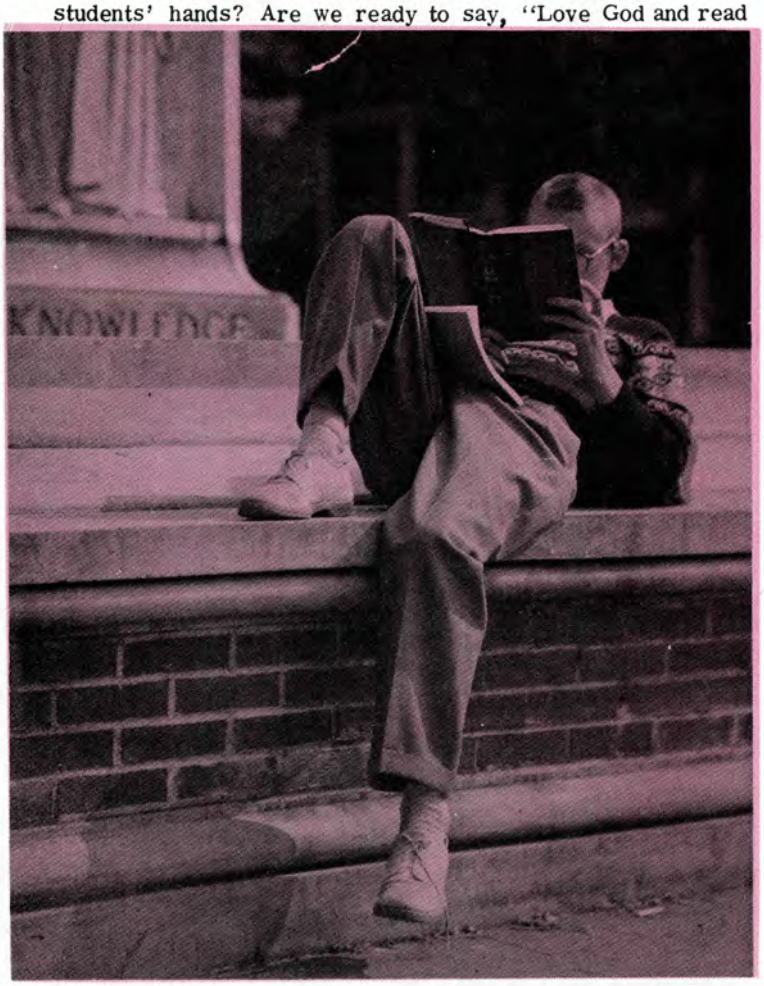
recurrent among us in our schools: namely, What may our students, our pupils, read?"

> We protect children from books that might cause trouble, as we keep certain kinds of food from them, but when they grow up they must decide by the testimony of their own lives and their own consciences. It was profoundly said by St. Augustine that all morality can be summed up in the injunction, "Love God and do what you will." The saying could as well take the form, "Love God and read what you will."[3]

In the closing chapter in his book, Pottle writes:

> We must be perfectly honest in our reading, alert to recognize and obviate evil as we would in any other kind of experience. But I think the conclusion can be put more directly: we should strive constantly, and by disciplines more active than reading, to make ourselves good men. The Church would do well to worry less about the demoralizing effect of contemporary literature and more about the sincerity, persistence, and competence of its training of the young. To a man of good will, a man of Christian conscience with a habit of self-examination, the problem of reading can be trusted to take care of itself.[4]

What IS our responsibility when we place books in students' hands? Are we ready to say, "Love God and read what you will?" Or are we to see that certain authors, certain works stay out of the reach of adolescents? Or is it our responsibility to help students see that each significant author writes as he sees life through his particular spectacles, and then to help students recognize the "kinds of spectacles" men have framed to impose meaning on human existence?--For the situations may be the same, but the meanings will differ.



Zylstra in the article cited, concurs with Pottle's position that every man has his dogma, his own orthodoxy--a category of assumptions or "framework within which to make sense of reality." And Arthur Koestler illustrates this well:

> As children we used to be given a curious kind of puzzle to play with. It was a paper with a tangle of very thin blue and red lines. If you just looked at it, you couldn't make out anything. But if you covered it with a piece of transparent red tissue-paper the red lines of the drawing disappeared and the blue lines formed a picture--it was a clown in a circus holding a hoop and a little dog jumping through it. And if you covered the same drawing with blue tissue-paper, a roaring lion appeared chasing the clown across the ring. You can do the same thing with every mortal, living or dead. You can look at him through tissue-paper and write a biography of Napoleon in terms of his pituitary gland, as has been done; the fact that he incidentally conquered Europe will appear as a mere symptom of the activities of those two tiny lobes, the size of a pea. You can explain the message of the prophets as epileptical foam and the Sistine Madonna as the projection of an incestuous dream.[5]

Zylstra says the question is, "Through the tissue-paper of WHICH dogma is one reading reality?" And concludes,

> This is perhaps our hardest work as Christian teachers and the most inescapably obligatory: namely, to discriminate dogma, to discern within which framework a particular book, or period, or author is 'making sense' of reality.[6]

How do YOU see it?

G.H.

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[3] *Herbert Pottle, THE IDIOM OF POETRY, p. 84.*

[4] *IBID., p. 210*

[5] *ARRIVAL AND DEPARTURE, quoted in Pottle, p. 231*

[6] *TESTAMENT OF VISION, p. 175*

What Does a Lover of God Want to Read?

Daniel Bos†

Do the serious novels of Hemingway, Steinbeck, and Faulkner (not to mention the works of Albee, Salinger, and Updike) have a place in the Christian high school curriculum? Does this realistic literature, as violent, profane, and sexy as it often is, merit study in high school literature courses? Should this literature be assigned or even recommended to Christian adolescents?

Such unanswered practical questions probably motivated the introductory paper and now motivate my response. As interesting and provocative as that paper is, it does not go beyond its introductory role in an attempt to clarify the complex issues involved in the very practical problem it identifies: Is it RIGHT for us to see that certain works stay out of the hands of Christian adolescents? Can we RESPONSIBLY assign our students any serious contemporary novel?

PHILOSOPHICAL VULNERABILITY: H.R. Adams

Because H. R. Adams teaches high school students "who think they find life meaningless already," he believes that they will both notice and be vulnerable to the philosophical questions raised but not answered in contemporary literature. He concludes that we must be very careful about what books we steer our "vulnerable adolescents" to read lest "this boiling intellectual caldron" leave them with the dilemma: physical or philosophical suicide.

The high school students that I know NEITHER notice NOR are vulnerable to the philosophical questions raised but not answered in contemporary literature. Only the best students notice that an author is working with some philosophical presuppositions. Even when the teacher attempts to explain these philosophical implications, only the better students understand what he is talking about. If, then, it were merely a matter of vulnerability to alien philosophies, we could assign any book whatsoever to our students, for they cannot be vulnerable to what they do not notice. Our task in the classroom is to coax awareness of these philosophical issues, and even after we call these philosophies to their attention, our Christian high school students are still not vulnerable to them. The explanation of this invulnerability is the distinctive character of our Christian high school students. Their shallow but confident Christian hope gives them a basic stability that differentiates them from Adams's youthful sceptics who find life meaningless already. The rebels in our Christian schools are the immature loudmouths and hot-rodders who rebel against the physical authority not against the intellectual or religious authority of the school; we just do not seem to have the serious, socially aware, demonstrating rebels that Adams worries about. Our students might need protection from modern literature, but not because they are vulnerable to its philosophy of life.

This basic stability of our students is a virtue we must capitalize on, but it is not an unqualified virtue. I have called

it a shallow stability because their Christian answers glibly pour out before the problem is FELT as their own. As mere high school students, they cannot understand the depths of these problems, but if the problem is merely somebody else's, so is their memorized answer. Adams would take this facile self-confidence as evidence of philosophical suicide. We must violently deny that faith always entails philosophical suicide; but we'd better admit that mere intellectual assent to the gospel without a self-conscious, personal commitment to Jesus Christ IS a kind of suicide. To paraphrase the Epistle of James: An intellectual assent that comes too easily without demanding hard work is dead.

Still using Adams's terminology, I believe our students have (and haven't we all) made a merely intellectual acceptance of the traditional absolute without the experience of personal revelation. After a decade of catechetical LSD, their inert intellectual acceptance needs a powerful jolt to shock it into a living faith. The Summer Workshop in Missions is as

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successful as it is because it has this invaluable but lifeless raw material to work with; it takes dead graduates of Christian high schools and works them to life. Likewise, a good case of the Scientific Doubts, based on all the sensory evidence for the absurdity of the Christian faith, might cause enough anxiety for the experience of personal revelation to occur. Could some contemporary literature have this beneficial shock value? When should this shock come? in ninth grade? in twelfth grade? or should it wait until college?

Whatever the answers to these questions (and if my analysis of Christian high school students is correct), it is important for us to realize that our task is the opposite of the task Adams outlines for himself: We must help students feel the questions for which they have already memorized the answers. Adams must protect his students from the despair of no answers at all. We must show our students the deep mysteries of life to transform their comfortable, self-confident intellectual certainty about doctrine into a humble, God-confident leap in the dark called faith. Adams must show his students some light to prove that all is not darkness.

LOVE GOD AND READ WHAT YOU WANT:

Augustine's summary of the moral law is a statement of the profound moral truth that if a man love God perfectly, then all his wants are just what God wills for him. But it is not a very useful maxim, for no man loves God perfectly. We all still need illumination through commandments and prayer to discover God's will for us. Pottle's rephrasing of this maxim is only a more specific statement of the same profound moral truth: if a man perfectly love God, nothing he reads (no mere book) can cause him to sin. But this maxim is equally useless. All we imperfect God-lovers still face the practical problem of what to read and what not to read during these years of waiting for the gift of perfection. What Pottle presents as a possible solution of the problem is only a true but rather confusing restatement of the problem.

Pottle also implies that contemporary literature can have demoralizing effects, but he thinks "the church would do well to worry less about them." Maybe, if we do not think about these effects, they will go away? On the contrary, it is precisely these "demoralizing effects" that should be the focus of our study of this problem. Is it possible for an otherwise good book to have demoralizing effects? It is the possibility of such demoralizing effects that gives poignancy to parental concern in these matters, and it is this same possibility that should make us teachers sympathetic and responsive to parental complaints, no matter how stupid and reactionary they seem. If it is possible for a book to have demoralizing effects, are these effects ever inherent in the book? That is, can a book be dangerous for one person and not for another, for an adolescent and not for an adult? How does a teacher ever compare possible demoralizing effects with literary and philosophical worth in order to evaluate the suitability of a book for HIS high school students?

These seem to me to be crucial questions. But maybe they seem so crucial just because of my inability to answer them.

Ours to Help the Student Discriminate

Gene Hage†

The answer to the question, "Are we prepared to introduce our students, our serious, socially aware, rebellious, demonstrating students, to the boiling intellectual caldron of the absurdists?" must be "We must be"; for whether or not we introduce our students to contemporary writers, the simple fact remains that our students are reading their works. One need only observe as they come into the classroom; among their books are works such as Michener's HAWAII, Camus' THE STRANGER, and other best-sellers.

The Christian literature teacher, especially, is neglecting one of his main responsibilities, that of helping the student to read with intelligence and discrimination, if he refuses to work through with his students the books they are picking up, even though these may reveal philosophies of life different from that of the Christian. The attitudes and ideas therein are the ones the student will confront in fiction or in life after he leaves the "safety" of the classroom. It is by allowing open reading and discussion of the works which find their way into students' hands that the Christian teacher can help the student to discriminate, to detect the false in the seemingly real, the shoddy in the "spectacular", and the error in the supposed "truth."

In this way also, a Christian teacher can make the teachings and ideals which have been a part of Christian education relevant as a "frame-of-reference" through which one must view the literature and art which have become part of our culture. This is not to say that the teacher must go out of his way to find the sensational, radical, or "far-out." The works he selects or agrees to accept for class reading should

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be serious works of art, works in which the author attempts to comment sensitively and perceptively about life, even though the comments he makes may differ from those of the Christian. Here the teacher can help the student to apply the Christian dogma as a frame of reference through which to view the book. Increasing skill in applying one's world and life view to the complexities of life is one of the greatest benefits of Christian education. By always ultimately asking the question, "How do you, a Christian, answer this writer?" the teacher is helping the student to develop an approach which will be absolutely necessary for him to become an intelligent, discriminating, Christian adult.

Another important benefit which can result from the Christian dogma's being used as a frame of reference is the observation of an author's change or growth from early works to later ones. True, there is the disheartening despair and pessimism of a Camus, but there is also the exciting spectacle of a Graham Greene or a T.S. Eliot as he moves toward a positive Christianity in his late works. It is often an enlightening experience for students to follow a great artist like Eliot as he struggles with the basic questions of life, from the pessimism and meaninglessness of the "Preludes" and "The Hollow Man" to the positive Christian faith shown in "Murder in the Cathedral." It is by observing this struggle that one can gain insight and take heart; the student, too, must face these questions and hopefully come at last to finding this answer in a vibrant Christian commitment. Then has the artist truly been the "shaker and mover" of our students.

Ideal? Yes. Possible? Yes. Today we can get fine works in paperback so that during a four year high school course the student can experience many of them. It seems not unreasonable to ask a student to read four works during a semester, enabling him to encounter thirty-two in the high school years. Given a list of guide questions before reading, and then spending a few days in well-led class discussion after reading can result not only in invaluable insights but also in the development of a valid technique for handling a work of fiction.

A CASE IN POINT

Consider Golding's THE LORD OF THE FLIES, with its underlying theme of man's depravity. Certainly some of the study-guide questions might be:

1. What do you see as symbols in the novel, and of what are they symbolic, do you think?
2. Of what kind of human being might each main character in the novel be representative?
3. What is the significance of the boys being on the island without supervision by adults?
4. How does the tone or "feeling" of the novel progress from beginning to end? (This is also a good place to bring in the problem of structure in the novel.)
5. What holds this novel together as a work of art?
6. What do you think Golding is trying to say in the novel? How do you, a Christian, react to what he says?

We might look at how this last question might be handled in class discussion. One could begin, perhaps, with the basic theme of the work, the depravity of man, handling it, certainly not in a catechetical sense of indoctrination, but merely as this artist's portrayal of what he considers to be the human predicament. The discussion can begin with reading the interchange between the Beast and Simon (pp.177,178) in which it becomes apparent that the Beast is something WITHIN the human:

> "You knew," says the Lord of the Flies, "didn't you? I'm part of you? Close, close, close! I'm the reason why it's no go? Why things are what they are?"

A bit later in the conversation:

> "Simon found he was looking into a vast mouth." (That of the Beast). "There was blackness within, a blackness that spread." (p.178)

As the chapter closes, "Simon was inside the mouth. He fell down and lost consciousness."

Previous to this episode we have seen Simon contemplating the beast and identifying it with, or, at least, relating it somehow to the human being:

> "Simon, walking in front of Ralph, felt a flicker of incredulity--a beast with claws that scratched, that sat on a mountain top, that left no tracks and yet was not fast enough to catch Samneric. However Simon thought of the beast, there rose before his inward sight the picture of a human AT ONCE HEROIC AND SICK. (Capitals mine).

This passage is one of the finest in modern fiction to illustrate the predicament of being human, a creature created in the image of God (heroic) but depraved as a result of sin (sick).

Golding also deals in this novel with the need for a moral code which, viewed from the perspective of Christian

dogma, is analogous to the need of the community for the commandments of God. As the story progresses, some of the boys begin to pay less and less heed to the rules the group had originally adopted as their standards when they first had come to the island. Little by little a certain group of the boys violate the rules, and the result is often chaos. Ralph, a character who recognizes the value of the rules and also the need for authority, symbolized by the conch shell, deplores the breakdown of the rules:

> "The world, that understandable and lawful world, was slipping away. Once there was THIS and THAT;" (rules or absolutes); "and now--and the ship had gone." (p.113)

Later his fear of the rules' no longer being held to becomes explicit in his dialogue with Jack, the chief of the offenders:

> "The rules!" shouted Ralph, "You're breaking the rules!"
> "Who cares?"
> Ralph summoned his wits. "Because the rules are the only thing we've got!"
> But Jack was shouting against him!
> "Bollocks to the rules! We're strong--we hunt! If there's a beast we'll hunt it down! We'll close in and beat and beat and beat--!" (p.114)

It is almost the end of the novel, after the terrible battle with the "savages", that Golding shows us Ralph weeping,

> "...." for the end of innocence, the darkness of man's heart...." (p.248)

Ralph has grown up; he has come to realize the depravity of man.

Thus it is that one can use the Christian dogma as the "spectacles" through which to view this particular novel. The reaction of students is often heartening. To see an artist who has achieved stature in a secular culture working with an idea like the total depravity of man, doing so seriously and successfully in a "best-seller", often makes the student realize that his own heritage and beliefs are not so irrelevant as he sometimes things they are.

The questions used above are only illustrative. And the "right" answers or interpretation will not always be forthcoming from the student. The important thing is that we are requiring him to read somewhat intelligently, with definite purposes in mind, and then are asking him as a Christian to relate what he finds to his own beliefs and attitudes towards life.

HIGH LEVEL TALK

Disagreements between administrators and faculty members need not turn to mud-slinging. In a recent exchange over the potential benefits of a mid-winter faculty retreat, the administrator turned to Thoreau to support his stand:

"However mean your life is, meet it and live it; do not shun it and call it hard names. It is not so bad as you are. It looks poorest when you are richest. The fault finder will find faults even in paradise. Love your life, poor as it is. . .I went to the *woods* because I wished to live deliberately, to front only the essential fact of life, and see if I could not learn what it had to teach, and not, when I came to die, discover I had not lived."

Two hours later, he was handed this Emersonian reply:

"What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude, *and keeps the woods out of it.*"

Unwilling to be beat at his own game, the principal shot back his answer:

"The woods are lovely, dark, and deep."--Frost.

"So two cheers for democracy: one because it admits variety and two because it permits criticism."--E.M. Forster.

We think the teachers had the last word:

"But I have miles to go before I sleep."

THE ARTS

Robert Achterhof, Department Editor

As it appears to be only a matter of time before our secondary schools are involved in interscholastic football competition, it seems that a discussion is relevant now as to the role our instrumental music departments will be asked, or assumed to play in this venture. It would be a bit presumptuous for our administrators and athletic directors to simply believe that the band WILL BE on the football field at half time. A careful study as to the educational philosophy of our instrumental music programs should be made prior to any general assumption regarding football bands. The following articles are an attempt to bring into focus some varying considerations which will hopefully serve as a springboard for more serious reflection from all those who will be involved in interscholastic football. (And while we are considering instrumental music, it is past time to pursue vigorously a program of teaching strings in our schools. Perhaps a future issue of CEJ will deal with this problem.) R.A.

Football Bands? Of Course!

Don Drenth†

The educational value of the marching band has been questioned for many years. Arguments opposing the marching band can be traced to many factors, but the fundamental criticism is its so-called lack of aesthetic quality, and more particularly its lack of musical values.

The beauty of a marching band is a subtle thing, and certainly the surface observations should be included, such as the importance of the musical sound of the band on the field, the colorful uniforms, or the spectacular display of pageantry. But real beauty should lie deeper than these. The real educational value should lie in the participation of youth in an activity which dramatically combines wholesome self expression, and solid group effort. Who will deny that the working together for the growth and the involvement of the students in good group expression is not a worthwhile tak students in good group expression is not a worthwhile task? If we are to realize the objective stated above, then we must relate good psychological factors to our teaching approach to marching bands. If we continue this far-too-common practice of training bands without regard to any educational objectives, then I favor abandoning the band as an educational medium. However, if properly handled, the marching band can easily outweigh many other forms of educational experiences so far as physical, mental, emotional, and social factors are concerned.

Therefore it seems to me that explanation, rather than justification, might be helpful in understanding how the marching band may serve as a more effective means of music education. Marching band is an activity which gives a person a means of self-expression and means of getting legitimate attention at a most crucial period in one's life. What is more worthwhile than seeing good healthy participation of youth in an activity which demonstrates the kind of working together necessary for the success of any group, organization, or even country.

Sadly, due to inferior teaching methods and a lack of college background, a marching band director has a tough job. Many of our leading colleges teach very little in marching band techniques. Thus, beginning and even experienced band directors find their first contacts with marching to be quite a harassing experience, since marching is the first thing to hit them in the fall semester. Because of this, many of these directors develop strong dislikes for all marching band

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activities. If we were scientists instead of musicians, the college background, the research, ideas and available materials would of course be inexhaustible. But a marching band man must be creative, eager to learn new ideas, and willing to put forth a lot of effort on his own initiative to make the whole business go.

The marching band can be extremely important as an educational factor because it demands completion of subject matter in the form of performance. Pleasurable and worthy activities, brought to successful conclusions, produce healthy emotional reaction. Students learn that to do it right requires consistent group co-operation to obtain a desired result and to have a respectable finish product.

Unfortunately, many times school administrators, athletic directors, and even music teachers themselves fail to recognize the problems and do not anticipate the time needed to work out a respectable performance. The sad result is exploitation. This lack of understanding abuses the educational possibilities the marching band does possess. To many people the band has had only one incentive--performance. Performance is an excellent motivator for learning. But when the pressures of performance become so heavy that they overwhelm individual members and the director, then the whole process ceases to be a wholesome educational process. When a group prepares three home football programs in three weeks or even four in a row, exploitation takes place and the critics are more than justified in their opinions.

However, if properly approached, and if game scheduling problems can be worked out with a degree of respect for music teacher and band members, rather than to see how many home games the school can muster in the fall for the sake of the extra revenue, the job can be pleasant and challenging. The extra practice needed to get the job done, of course, means extra work. And if a teacher isn't willing to put this extra effort forth, he is probably better off not starting at all. But the satisfaction of getting the job done definitely has done something for the morale of our band and the whole instrumental program. This type of worthwhile exhibition, the confidence and self-respect gained through the power to play and march acceptably, and the willingness to serve with music, makes the band members more responsible and loyal. An easy job? No! But a satisfying one. And since the majority of our students will probably never become professional musi-

cians, perhaps the development of their personality, integrity, sense of responsibility, and attitude of co-operation are more important than any technical musical values they might gain staying inside the first two months of the school year.

Many bands have proved that good sound is quite possible when marching. These bands and their excellent directors are the best argument for marching bands. If poor intonation and poor musicianship is tolerated outside, the chances are likely that these things will be tolerated inside during the concert season. The great composer and conductor Mahler once said, "There are no bad orchestras, only bad conductors." To a certain extent we can apply the same statement to marching and concert bands. I'm sure that if one teaches his band to play with good tone quality and intonation while it marches, the result will be good musicianship in concert season. Is there a better way to teach basic rhythm than through natural body responses? Is there a better way to teach the child individual musical responsibility and alertness than through a public performance where he will be singled out if he makes a mistake? Is there any reason why the marching band should not be concerned with musicianship?

I think it is the awareness of what others have done that will make us more critical of our own work, thus resulting in better marching and concert bands. In this way too we will be better able to intelligently develop the marching band as a form of art. Success in marching band as in anything else will come to those who are willing to try, experiment, analyze, create and work. A man by the name of Rutter once said, "There can be no art without life, no life without growth, no growth without change, and no change without controversy."

Football Bands? No!

Cornelius Van Der Puy†

The value of the marching band is one of judgment,--like beauty, it rests with the beholder. What is a parade without the blare and the color of the marching band? Or, a football game without the pageantry and aura of the flag raising, the half time show, or the post game ceremony? Take away the band and you will lose much of the excitement and color.

This writer does not object to the marching band in patriotic parades. Duty is involved. He does object to the use of school time, or, the "band period" to prepare for football games. He is fully aware that the type of football shows produced today require many hours of preparation, more hours than can be spared by most of our Christian High students who must work to cover tuition costs. This rules out either participation in the band by working students, or participation by the band in football shows. An alternative of course, would be to provide a pep band of volunteers, such as is provided for many basketball games.

The use of school time for football show preparation is very questionable. Stewardship of time is involved. How far away is the football field or drill area? Consider loss of time due to transportation to and from the drill area, and the difficulty of communication on an open field, even with amplification. This is wasted time.

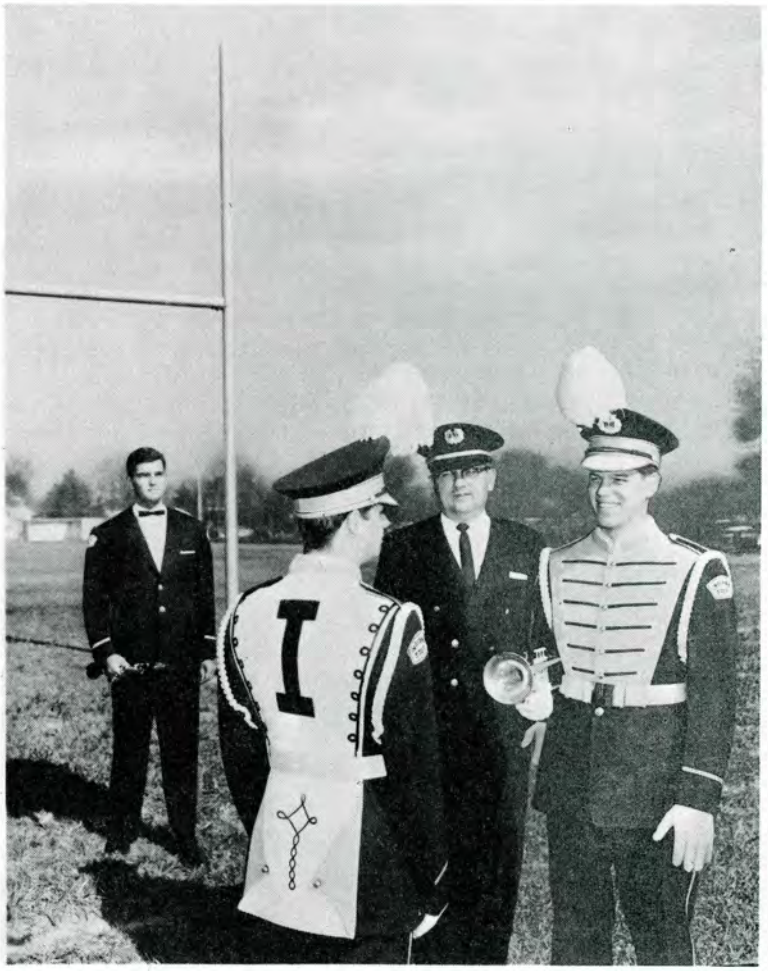
As educators, we should be able to determine the values of what we are doing in relation to the time involved. If we are truly convinced that we are using the time allotted wisely, we will not be shaken by the next Rickover-type report. It cannot be denied that certain educational goals are achieved by marching groups, but it should be apparent that these same goals can be achieved with a greater degree of participation and in a more efficient manner through means other than the football band. Thus, eurythmic values could be attained by all students in the physical education classes; the goals of social cooperation and teamwork within the confines of the classroom through group dynamics, or in class or band cooperation in working toward agreed-upon goals.

Stewardship of the Lord's money is involved. Monies used to buy uniform accessories, flags, special percussion equipment such as flap-jack drums, plastic basses, majorette outfits, materials for special effects, black lights, transportation to and from game sites, that preparatory week at Interlochen, -- these monies, thousands of dollars, are diverted from other uses. It is true that bands can perform without many of these things, but you know -- the Jones' school is just down the street.

One of the educational functions of our school band program is to teach music to children. All of us in music confess to having busy schedules, - and we have been known to ask for special financial consideration for all the extras "demanded" of us. Should we not be thinking of total use of school time in the most efficient way, and of teaching as much solid music as possible? This would permit the musical product to perform the public relations function, rather than hoping that by appeasing the public during the football season they will support our program during the rest of the year.

All of us in education have failed in that we have trained a sports minded public to expect our young people to use time purchased and provided for educational purposes to be diverted for the entertainment of adults and non-participating students. Band directors have compromised their educational goals for the monies received from the athletic department. Thus in many situations, the educational success of the school music program is gauged by the entertainment value of the half time show.

If we are going to provide marching bands for our football games, we should be prepared to finance or underwrite a group of volunteer students who would prepare on their own time, and who wish to present for our entertainment and pleasure, the greatest spectacular seen on the gridiron... bigger and better than any seen...featuring the Christian High Volunteer Band in a new and complicated series of maneuvers ...flaming batons...black light...luminescent spats...newest uniforms...biggest drums...most flags...biggest band...



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