



CHRISTIAN EDUCATORS JOURNAL

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WE SHOULD WRITE THE WAY WE SPEAK!

AN OPEN LETTER TO THE SUPREME COURT



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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.

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Tic-Tac-Toe Teaching

REMEMBER THE GAME CALLED TIC-TAC-TOE? Two players put crosses or zeros in the squares of a grid until all boxes are filled or until someone wins by getting three in a row.

How easy it is to let this game set the pattern for our classroom teaching. Religion is in one box, subject matter is in another, and "never the twain shall meet." Bible class is religion and history class is history; devotions time is religion and arithmetic is subject matter. The cross is in some boxes, but never in all of them.

However, the Christian cross cannot be boxed in like this, not in schools, or anywhere else; it must spill out into all areas. If it doesn't, then indeed the other boxes may contain only "zero," and nobody wins the game of life.

Finding more ways in each subject and in each unit of work for our Christ commitment to leaven our teaching is by no means easy, and finding ways to communicate this to our students is even harder. Let it be clear that it is not so easy a thing as appending a moral tag to each poem studied or scientific law treated. Let it be equally clear that it is not enough to settle for the fact that we all have Christian motivations for studying our world, and that we need not therefore verbalize anything about our religion in concrete situations in class. Assuming that "actions speak louder than words" and that we need not use a religious vocabulary to interpret nature or a mathematical principle is, I believe, to engage in tic-tac-toe teaching. Words used to EXPLAIN our actions are needed.

We need, as professional educators, to spend more time asking each other and ourselves in what way our literary criteria differ from those of the world, in what way our judgments about historical and contemporary events are conditioned by criteria other than that which the world provides, and in what way our talk about rocks and trees, skies and seas is different from that which goes on in public schools. This JOURNAL is the forum for giving each other assistance

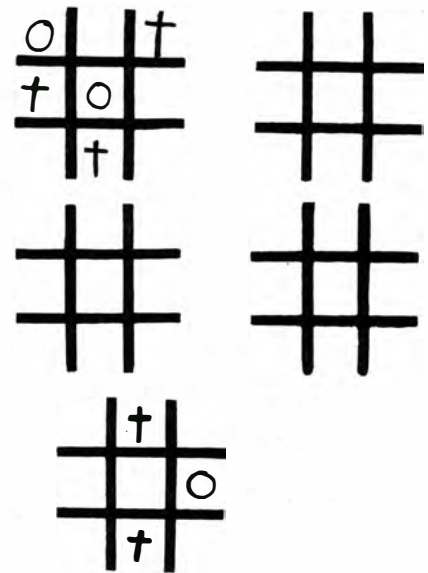
in this crucial area. Without constantly making progress in this area we make a mockery of our claim to being distinctive in our teaching.

One way to convey our commitment explicitly, to bring the cross into the curriculum, is to lay Christian assertions and interpretations ALONG SIDE other interpretations and evaluations of the same phenomenon. A key technique, I believe, is the asking of the following question at strategic and regular intervals: "In what way do we as Christians either interpret or use X differently than others might?" (let X stand for any piece of datum in the curriculum). If we can press beyond the facile answers of "Well, we thank God for X, and others don't" or "We do X to God's glory, rather than man's," we move ourselves and our students into the area in which one's world-view affects the relative importance of the X's, Y's, and Z's that lie around us. We also move into the moral arena of what we DO with our knowledge. The key outcome here is not the securing of THE theological answer which settles the matter, but rather the stirring up of settled ideas.

Tic-Tac-Toe is a great game to play, but it is not to be played with our students' lives. We are committed to building a curriculum in which there are no separate compartments for subject matter and different ones for religion. The cross of Christ must leave its mark in every square of the educational grid, one that the student can see.

May we each on occasion rededicate ourselves to our common task, which is to help stamp out tic-tac-toe teaching.

-D.O.



*Are we making ideas safe for children
or
Children safe for ideas?*

- Unknown

An Open Letter to the Supreme Court

Francis Brown†

MANY AMERICANS, INCLUDING SUPREME COURT JUDGES, have grown up from childhood in the sincere but unchallenged belief that the public school is the highest expression of American democracy.

But the State---by giving a monopoly of the education dollar to the public school---violates the personal rights of taxpayers who dissent from the educational philosophies or value systems within which tax-supported academic content is taught.

Proponents of the present monopoly contend either that academic content is taught without reference to values in the public schools or else that public school values are reasonably acceptable to all American taxpayers. But neither of these opinions is correct.

In a twofold sense, the public school is one of the most powerful Establishments in the history of man. First, the State through this institution has established itself as the public educator. Moreover, within this monopoly, the State gives preferential tax support to the private values of only certain taxpayers.

Unfortunately the Supreme Court is not free of the charge of being an uncritical champion of this Establishment. Thus---in the *Everson* case---the Court grossly misinterpreted the struggle of Jefferson and Madison to obtain religious liberty in Virginia.

In his Memorial and Remonstrance against the Assessment Bill, Madison was attacking a tax proposal primarily designed for the support of ministers and churches, even though the taxpayers were to retain the option of directing their own taxes to the minister or church of their choice. He did not want free men to be taxed even to support their own value systems, let alone those of others.

But this stirring document has been distorted to justify a State compulsory school system in which the public benefit of

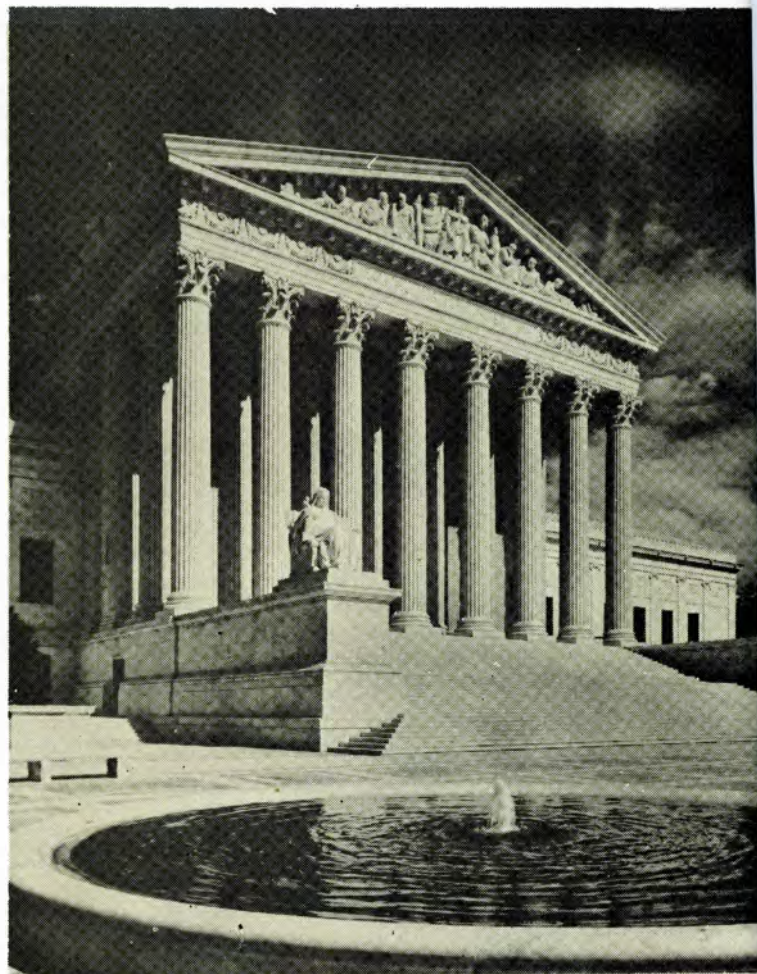
academic content is taught within the influence of the tax-supported private values of educational nonsectarians like Horace Mann and secularists like John Dewey and Madalyn Murray O'Hair.

This is not neutrality, but rather the use of State power to force dissenting taxpayers not only to pay for the propagation of opinions which they disbelieve (to use Jefferson's phrase) but also to lose the public benefit of academic content when---through individual religious conscience---they refuse to enroll their children within State schools imparting unacceptable educational philosophies concerning God, religion, morality, rights, duties, and other ultimates.

Is there not here more than one violation of the personal civil right of academic freedom, particularly in reference to the religious liberty to be protected by the 1st, 5th, and 14th amendments to the Constitution.

The Court must realize that in this matter of State compulsory schooling neutrality would consist---with due regard for the common good---in the reasonable and equitable support of either none or all of the educational philosophies of the taxpayers. It would consist in giving citizens their share of the public benefit of academic content in the schools of their own choice and conscience.

It is no easy thing to disestablish an Establishment that has been allowed to take such deep roots in our culture, but the judiciary must be aware of its responsibilities in this matter or else continue to be an accomplice in the State's unconstitutional action in using its taxation power to destroy competing educators and to allow some private values to destroy others.



†Dr. Brown, professor of economics, De Paul University, is chairman of NAPRE (National Association for Personal Rights in Education), an organization of citizens concerned with the rights of parents to control the education of their children in schools of their own free choice and conscience.

TEACHER THOUGHTS



HMM, I BETTER WATCH CHARLES,
HE'S READING THE DICTIONARY AGAIN!



I HOPE
THIS
LOOK
OF
CONFIDENCE
QUIETS
THEM



I MUSTN'T
PANIC, BUT
I KNOW
I BROUGHT
THE MOVIE PROJECTOR
INTO THE ROOM BEFORE
CLASS, NOW WHERE
IS IT?



Racial Attitudes of Christian and Public High School Graduates Are Different

IN THE FIRST ISSUE OF CEJ in which this column appeared the results of a study which compared racial attitudes of Christian and public high school students were published. In this article this comparison is explored again but in addition an attempt is made to extend the analysis to the point of investigating factors which discourage and encourage favorable racial attitudes among Christian high school students.

The fact that both Christian and public high school graduates attend Calvin College provides an opportunity to compare the products of these two systems with respect to racial attitudes. I have made it a practice in my Introductory Sociology classes to administer at the beginning of each semester a brief questionnaire which I call the "social Problems Awareness Test." This test provides vital information as to how my students view the momentous social problems which currently perplex our society. By means of the results of this test the task of gearing my approach to these social problems to the specific opinions of my students is greatly facilitated. Students' attitudes pertaining to social problems change over time and this is one means of keeping up with the changes. As the semester passes I distribute to the students for review and discussion the results of this test in connection with various social problems. Some of the questions contained in this test pertain to racial attitudes. I wish to employ some of the data obtained from the students currently enrolled in my Introductory Sociology classes to compare the racial attitudes of Christian and public high school graduates. Although a wide array of students are enrolled in these classes, it should be pointed out that I am not claiming this group of students to be a true representative sample of Calvin College students or of Christian and public high school graduates. The primary objective of collecting this information was pedagogical. Random sampling techniques were not employed. Substantiation of the observations made in this study will require repeated and systematic investigation. Exploration rather than proof is the intent of this article.

One of the most popular techniques of measuring racial attitudes is the Bogardus Social Distance Scale. This scale reflects the readiness of respondents to associate in lesser or greater degree with members of a group other than their own. Respondents are asked to express their attitudes toward situations that range from minimum social contact to those which require the most intimate of social contacts with persons of another group. I have employed Bogardus scale with the responses directed toward Negroes. The least intimate social contact situation is represented by sitting next to a Negro on a bus; the most intimate situation involves marrying a Negro. A comparison of the responses of my Introductory Sociology students classified as graduates of Christian and public high schools is presented in Table I. The pattern is basically

the same for the two classes of students. The more intimate the contact, the less willing are students to associate with Negroes. Almost all the students were willing to sit next to a Negro on a bus, but only one-fourth to one-fifth would consider marrying a Negro. A more disturbing piece of evidence, based on the table, however, is the tendency for graduates of Christian high schools to resist association with Negroes on all levels more than graduates of public high schools.

This observation, of course, raises an obvious but irritating question: Shouldn't the products of our Christian High schools exhibit the greater readiness to associate with Negroes? Shouldn't the pattern be the reverse? A previous column has already raised the question as to whether our Christian high schools are fulfilling their mandate to give students a Christian perspective on life, especially race relations. Surely we don't want to conclude that the public high school is a better teacher of the concept of "neighboring" than our Christian high schools! I think it fair to expect our Christian high schools to be effectively combatting unchristian racial prejudices. Some difficulties exist, however, in combating racial prejudices in our Christian schools. First, our schools enroll relatively few Negroes, and hence, tend to insulate our students from contact with Negroes. In spite of this the responses to the questionnaire surprisingly indicate that about 85 percent of the Christian high school graduates have known at least one Negro personally. This is about the same percentage as public high school graduates. Second, and perhaps the greatest difficulty, is an underlying fear that contact with Negroes may lead to interracial dating

Table I
Attitudes of Christian and Public High School
Graduates toward Negroes

	CHS Graduates		PHS Graduates	
	Number	Pct.	Number	Pct.
Would sit next to Negro on bus	104	99	28	100
Would let Negroes move into neighborhood	76	72	25	89
Would date a Negro	28	27	9	32
Would marry a Negro	20	19	7	25
	(N 105)		(N 28)	

†This column is produced in each issue by the staff of the Sociology Department of Calvin College. Dr. Rodger Rice is the author of this one.

and marriage. Studies indicate, however, that interracial marriage is relatively infrequent in our society. But we should not deceive ourselves at this point. In my judgment, if a sincere attempt is made to improve race relations, if we encourage Negroes to join our denomination, if Negro enrollment increases in our Christian schools, and if as a result contacts between white and Negro Christians increase, more intimate ties are going to occur and interracial dating and marriage will increase. Though this outcome is quite distant in the future, even so we had best be preparing ourselves to respond in a Christian manner when such incidents occur.

If it is agreed that some attempt must be made to diminish racial prejudice among our Christian high school students, it is relevant to consider what experiences of our students tend to form a more positive attitude toward Negroes. The information collected from my students provide an opportunity to investigate in some depth factors in the experiences and background of our students which tend to encourage or discourage social contacts with Negroes. Table II presents cross-tabulations of the responses of students toward contact with Negroes

Table II.
Attitudes towards Negroes of Christian High School Graduates
by Selected Background Characteristics
(N 105)

		Would Let Negroes Into Neighborhood		Would Date Negro		Would Marry Negro	
		Yes 72%	No 28%	Yes 27%	No 73%	Yes 19%	No 81%
All CHS Graduates							
S.W.I.M.er							
	Yes	85	15	37	63	35	65
	No	70	30	23	77	15	85
Sociology in HS							
	Yes	71	29	60	40	21	79
	No	74	26	21	79	19	81
Knew Negro personally							
	Yes	77	23	29	71	22	78
	No	56	44	19	81	6	94
Influences mostly by							
	Teachers	76	24	36	64	32	68
	Parents	74	26	23	77	13	87
Hometown size							
	50,000 plus	79	21	29	71	28	72
	50,000 less	72	28	26	74	13	87
Sex							
	Male	69	31	18	83	13	87
	Female	77	23	33	67	24	76
Class							
	Freshmen	75	25	30	70	19	81
	Upperclassmen	73	27	25	75	20	80
Course							
	General	81	19	28	72	21	79
	Education	71	29	26	74	20	80

in neighboring, dating, and marrying with selected background characteristics. The table presents more comparisons than can be discussed adequately in the brief space of this column. Let me summarize some of the relationships which are suggested by this table. It appears that the two most important factors which tend to encourage greater association with Negroes are S.W.I.M. experience and knowing Negroes personally. Students who had no experience in S.W.I.M. or personal contact with Negroes were much more inclined to resist more intimate contacts with Negroes. In addition, students coming from a hometown which was a relatively large city also tended to respond more favorably to more intimate contacts with Negroes. Female students seem to be less fearful of contacts with Negroes than male. Finally, the influence of teachers, both in college and high school, tends to encourage a more positive attitude to racial contacts while parents produce a somewhat opposite effect. Interestingly, having taken a course in sociology in high school seems to have little effect on the attitudes of students except in the area of dating.

To conclude this brief analysis I wish to say that these findings do suggest a trend in the future toward more favorable attitudes with respect to association with Negroes. It is true that there is still a considerable amount of resistance to intimate contact. It appears, however, that as our students become more urban, as they experience more and more personal contacts with Negroes and youth training programs such as S.W.I.M. and as teachers take a more active role in reducing prejudicial attitudes, traditional racial prejudices will give way to more favorable and personal contacts with Negroes. It is impossible to think of improving race relations in our society without increasing contacts between white and Negro; it is just as impossible to think of increased contacts without an increase in intimate associations, even in such areas as dating and marriage. Are our Christian high schools ready to face this outcome? Are we as Christians ready with a proper Christian response to such occurrences when the time comes? But perhaps the problem of interracial marriage is too far in the future. Many other dimensions of race relations need to be improved before we get to that problem and by then, who knows, perhaps it will be no problem.



A Bouquet of Rue

Marie J. Post

At PTA's when we both meet
And even on the public street
Or in the classroom, office, hall
When you request parental call:
At all such conferences I
For years have vainly wished that (sigh)
This mom would learn to,
(O how I burn to)
Keep from talking, talking, talking,
Keep from talking all the time.



I know that being extra vocal
Only marks me as the local
Bore. (I hear that every school
Harbours several as a rule.)
Yet still my loosened clapper clangs
Another of my loud harangues.

The things divulged could cause a riot.
O why, O why can't I keep quiet.
I see you with your colleagues shaking
Heads at statements I've been making
Yet still my voice, too loud, too clear,
Assaults your pink, didactic ear.



And at all teacher conferences
You teachers (past and present tenses)
Are quite forlorn, too,
Probably mourn, too,
I'm sure are warned, too,
That I can never,
 never,
 never
Keep from talking all the time.

Principals' Perspective[†]



Frustration, Friction, and Fireworks

A CAUSE FOR CONCERN

Conflicts between teachers, school administrators, board members and others involved in the operation of our nation's schools received nationwide publicity in news reports during the past several months. A regular procession of reports directed public attention to voter rejection of school millage proposals, cut-backs in school programs because of limited finances, demands by school employee organizations for better salaries and working conditions and, in many instances, demonstrations, sanctions, strikes and mass resignations by teachers and other school employees. The increasing frequency of these conflicts and the prospect of even more to come in the next few years is a cause for major concern by all who are involved in education.

PROFESSIONAL INVOLVEMENT

In many of the conflicts we read about facts and issues often tend to be obscured by the heat generated in discussion and debate. However, certain common basic issues may be identified through careful analysis of these conflicts. As professional educators we must be actively involved in seeking effective solutions to existing problems. Even though our Christian schools, to my knowledge, are not directly involved in serious interpersonal and intergroup problem situations similar to those observed in many public schools, I believe that we can avoid such situations only if we become actively involved now in finding solutions to existing and potential problems that maintain Christian perspective and virtue.

CHRISTIAN COOPERATION

A significant strength in Christian education has been the regular use of united effort in a common cause. This united effort is urgently needed in an attempt to resolve problems in our schools. The pressure tactics used and the charges and countercharges made in some public school

situations can easily distort perspective and should be avoided as much as possible in our school human relations. United, responsible effort by teachers, administrators, board members and parents can lead to effective resolution of many frustrations and frictions without producing the fireworks that sometimes accompanies other efforts to solve similar problems.

COMMON PROBLEM

If cooperative efforts to solve our school problems are to be successful, each individual and group involved in the operation of our schools must develop a greater awareness of and appreciation for the problems and concerns of others. There seemed to be a noticeable lack of this sympathetic concern for others in many public school conflicts. Rather, each group seemed to be pulling in a different direction. We must recognize that the board with a growing tuition delinquency list, the administrators who must pare programs to fit budgets, the teachers who are assigned large classes and the parents who struggle to meet rising costs, all share in frustrations that must be considered in making major decisions.

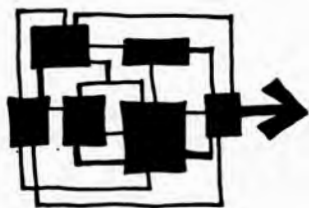
COMMUNICATION NEEDED

Greater recognition of and appreciation for the unique problems of others can be accomplished only if improved communications between individuals and groups is effected. This communication must include dissemination of more unbiased factual information and provision for more and better opportunities to share ideas and concerns. Public school conflicts often reveal different groups working with different "facts" and reaching different conclusions. This becomes an unfortunate situation since it introduces confusion and tends to be divisive. We should conscientiously avoid this situation by unitedly developing a common basis of fact on which to base discussion. Provision of more and better opportunities to share ideas will likewise require special effort by all involved. This will be especially true in larger schools where growth or consolidation may have reduced opportunities for personal interaction.

GETTING STARTED

While initiation of new communication plans may come from either boards of teachers, I think that boards are more likely to provide for better ways of reporting information while teachers are more likely to stimulate opportunities. Teachers will probably want to select a few particularly important areas of involvement, will discuss these in staff meetings, and will then formally request an opportunity to present their ideas to the board or a committee of the board. A request of this type, I believe, will in most instances begin a contact that can later be expanded to provide regular interaction at the local level. As we develop this approach, we can consider plans that will also establish communication opportunities at regional and national levels. Hopefully, leadership will be given by teacher organizations, board organizations, the National Union of Christian Schools and others that will result in better relations between all who are a part of our Christian schools.

[†]This column, written in each issue by an administrator, contains a contribution by Mr. John Naber, editor of the column.



PROFESSION-WIDE

Sheri Haan, Department Editor

The demands upon education are increasing daily and are spurred on even more by rapid changes in American society. Our Christian Schools are not exempt from these pressures. In fact, we may be and should be subjected to this harried quest for excellence at a more intense pace because of our total commitment to put forth our very best in all areas of life.

The following articles deal specifically with two problems facing education. As an answer to the

problem of educating all students as individuals has come **PROGRAMED INSTRUCTION** and materials. As an answer to the problem of improving teaching by rewarding superior teachers has come **MERIT PAY**.

Whether or not, or to what extent these should be accepted as our answer is in question. In each of these two areas we become involved with the extent to which human interaction is important for growth and whether or not it can be adequately measured.

S. H.

Religion and the Schools

AN ESSAY-REVIEW: (RELIGION AND THE SCHOOLS by Nicholas Wolterstorff; Grand Rapids: William B. Eerdmans, 1966, 46 pp. 75¢) by J. Marion Snapp†

UNDER THE DRAMATIC IMPACT of violent and bloody conflicts in our cities and in the Far East, it is quite natural that other issues tend to pale. This is part of the tragedy of the bloody conflicts; other issues are put to rest, but unfortunately, only in the sense that the STATUS QUO is accepted and the passage of time lends it an assumed legitimacy.

One such issue is the relationship of religion to education in American society. Though Parent Power does not sound as dramatic or urgent as Black Power, one could argue that for the long pull ahead it is. American society is at a crossroads. The most remarkable accomplishment of American educational institutions prior to 1940 was to successfully meld into a cohesive society millions of religiously heterogeneous immigrants from foreign lands. That job is done. But in the doing of it there has developed an attitude which demands religious neutrality on the part of government toward all institutions in which it has a vested interest, educational institutions included. Thus it is that the government has increasingly been purging the public schools of the vestiges of organized religion, and has in effect relegated religious differences to the home, cathedral, synagogue, and revival tent.

Militantly opposing this have been those who hold to the ideal of a SACRAL society, who quite effectively made the

nineteenth century public schools into quasi-Protestant schools, and who want to keep them that way. They are also those who strongly oppose the removal of prayer and Bible reading from the public schools, and also fear the Catholic parochial schools. The sacralist's ideal is that of a Christian society which really grants full rights of citizenship only to those who hold Christian beliefs.

The Christian school community is divided on the subject. There are neutralist and sacralists, but also those who will agree with the position taken by Professor Wolterstorff in his timely monograph, **RELIGION AND THE SCHOOLS**.

A THIRD ALTERNATIVE

Rejecting both of the above positions, Wolterstorff develops a Christian concept of society, "The Pluralistic Society," in which "every man, no matter what his religion or irreligion, is allowed to exercise his ultimate loyalty in action as he sees fit --- limited only by the good order and health of society." (p.12). He disagrees with the sacralists because they would impose religious conformity by the use of government power. He rejects the neutralist position because it restricts religious freedom by giving favored treatment to non-religiously committed institutions; in order to be treated equitably by government all institutions except churches must be religiously neutral.

†Marion Snapper, Ed., D., University of California, is chairman of the Education Department, Calvin College.

Wolterstorff finds the pluralistic society the proper setting for a community of Christians who live by the conviction that their whole life is to be the exercise of their faith in God as revealed in Jesus Christ, a faith which speaks to and demands expression in every part of life, including education. This dynamic Christian community does not IMPOSE loyalties on anyone, and expects of government equal support given to secularists or Catholics or anyone when engaged in a common enterprise such as education.

Both those who oppose and those who seek government support of Christian schools should read this monograph. Those who support government aid must be reminded that they CAN be neutralized in the process, for that is the government's historical stance. Those who oppose government support must understand that the ideal of the pluralistic society demands that government become the NEUTRAL ARBITER between equally legitimate but differing interests, supporting equally all educational enterprises which do not threaten the good order and health of society. Thus, government support of Christian schools becomes a LIMITATION on government control of education.

This is going to be a tough battle. To date the pluralists who support government aid (local, state, federal) have little to cheer about. Most of the heralded aid which has come has been earmarked for "neutralized" aspects of education -- child welfare items such as transportation, health, remedial reading, and certain other benefits such as laboratory equipment, books selected by a public-non-public school committee. We are still waiting for the first non-earmarked dollar to flow into the general fund of a Christian school. "We" refers to the United States. Christian schools in Alberta this year will receive \$150 per pupil without any new regulations.

THE PUBLIC SCHOOL'S PROBLEM

In the monograph's second essay, "Religion and the Public Schools," Wolterstorff clearly demonstrates the hopelessness of the public school's effort to solve the problem. In doing so he makes at least one original and valuable contribution in his perceptive distinction between AFFIRMATIVE impartiality (the school SAYS and DOES nothing to manifest a lack of impartiality), and FULL impartiality (in addition to the above, there is nothing such that its NOT doing or saying it manifests a lack of impartiality). (p.22).

He concludes,

There is some hope, perhaps, of the public school achieving affirmative impartiality; there is no hope, it seems to me, of its achieving neutrality. The public school that was so hopefully designed to eliminate religious controversy can scarcely avoid contributing to it." (p.31)

Despite this prospect Wolterstorff is consistent in his commitment to the pluralistic society. He would favor continuance of the public school for those parents who want religious differences suppressed. He concludes that it should be part of Christian social policy to recommend that the public school hew more and more strictly to affirmative impartiality.

LEGAL STATUS OF AID

The third essay is an analysis of "The Place of the Non-Public Religious School in American Society." In a brilliant eight-page analysis of the legal framework he arrives at a "Yes" answer to both of these questions: "First, is aid to all schools PERMISSIBLE under the Constitution? And secondly, . . . is aid to all schools REQUIRED under the Con-

stitution?" (p.37). Someone with \$7 to spend on a good cause should send nine copies to the United States Supreme Court members.

Implicit in this monograph are two challenges to all of us who are engaged in Christian education.

First, Wolterstorff, in his discussion of social and educational theory, is talking about something which does not exist if Christian education does not have a discernible impact on the kind of culture (in the marketplace, the art gallery, the publishing house, the judge's chambers, the ghetto) its graduates seek to build. If there is no discernible impact then we may as well join the Fundamentalists who are content to baptize public education with rituals, or the neutralists who would leave concern for Christian distinctiveness to the home and church. The challenge is to make that difference.

Secondly, if he is talking about something which does exist in fact---if Christian education does indeed make an impact on the culture---then we are challenged to continue, and to do all we can to influence our neighbors, lawmakers and jurists to do justly by Christian education, thereby contributing to the goal of a mature pluralistic society.

In closing I should like to answer another reviewer in another publication who took Wolterstorff to task for concluding his monograph by recommending that we follow the example of Grand Rapids. There the Board of Education has set up a Coordinating Council on Education which seeks through cooperative effort to promote the welfare of the entire educational enterprise of the community---a place where public and non-public school people get together. I too might wish that he had proposed something dramatic like joining Citizens for Educational Freedom and seeking to get political action in high places. But I think he displays a sensitivity to one of the places where the crux of our problem lies. He is pointing out that, if we are to influence the course of events in this area, we must all work at the local level to break down barriers of hostility and suspicion and demonstrate that, while maintaining a distinctive program of Christian education, we can also show "concretely that a truly free and pluralistic society is both possible and desirable." (pp.45,46) Wolterstorff is right.

LEARNING PROCEEDS FROM WITHIN

• Children are not mere animals, and therefore we may expect that their learning is fundamentally different from that of animals. At least one such difference arises from the fact that human beings are spiritual selves, subjects, created in the image of God. The child has the capability of self-direction and cannot be treated simply as a passive object. Rather, he should be treated as one who is self-active, who calls to order his own way of life according to the truth. He can be forced to do things, but he cannot be made to understand, to will, and to accept or reject the object of knowledge.

C. Jaarsma, in *HUMAN DEVELOPMENT, LEARNING AND TEACHING*, p. 166.

Programed Instruction: A Better Way?

Duane Kuik†

PROGRAMED LEARNING HAS BEEN APPLIED in a wide variety of settings for several years. This may mean that this new technology of instruction has a challenge to us as educators today. Although the prospect of a self-teaching device has certainly excited the expectations of our change-oriented society, the zeal for a panacea that might cure our educational ills has often led to disillusionment. Ineffective programs have easily persuaded teacher and administration to reject programming as a technique when they have seen that the snake oil did not immediately cure the patient.

Ever since programed instructional materials appeared on the market, business, industry, religious groups, "learning centers" and parents have been using programed materials in an attempt to teach students who have failed in school. And some have been successful. One reason is that behavioral psychologists and learning theorists have offered to the educational world a workable model for efficient learning. That is, the programed approach to learning does work, even if many of the so-called programed materials are poorly constructed. Interesting is the fact that most of the major educational publishers have merged with business concerns that will enable them to produce programed materials.

One concern in this article is with the possible exploitation of the public (as well as educators) not with teaching machines or programed learning per se, but rather with the great variety of programed "stuff" which is being purchased indiscriminately. And secondly, it seems important to the author that leadership come from those who are best equipped to give it--the professional educators.

The public certainly has been well exposed to our educational ills. Novels and articles which decry our academic deficiencies have become best sellers. *HOW CHILDREN FAIL*, *UP THE DOWN STAIRCASE* and *COMPULSORY MISEDUCATION* are high on the list.

The professional educator, or, to use Jerome Bruner's descriptive title, "The Facilitator of Learning," knows that materials are merely tools of learning--one of the components of instruction. Curriculum standards such as those espoused by Wolterstorff (1), the learner, the content, and the milieu must all be taken into consideration in the selection of materials, unless we want materials to dictate how and what we are to teach.

At the recent Association of Christian School Administrators Convention in Iowa, Christian school administrators seemed to support the belief that teachers should constantly try ways to improve instruction and show educational leadership in their communities. One way to accomplish this is in experimentation with new materials.

The joint Committee on Programed Instruction and Teaching Machines of the National Education Association offers the following considerations in the pamphlet *RECOMMENDA-*

TIONS FOR REPORTING THE EFFECTIVENESS OF PROGRAMED INSTRUCTION MATERIALS (2):

EXPERIMENTATION AND PLANNING FOR SCHOOL USE. Programed instruction represents a relatively new and thus far largely experimental resource for education. Experimental tryouts in schools, of both locally and commercially developed programs, is strongly encouraged. Wide-scale adoption of any particular program may well await the evaluation of one or more provisional tryouts of that program.

CURRICULUM PLANNING. An important potential advantage of individual programed instruction is that abler learners can proceed at an accelerated rate through basic course material and thereby qualify sooner for advanced instruction. On the other hand, suitable programming may enable the slow learner to attain higher levels of proficiency than would otherwise be possible. Planning for adaptation of curricula to accommodate these possibilities needs to be undertaken as programed materials of demonstrated quality become available.

PERFECTING PROGRAMS THROUGH TRYOUTS AND REVISION. Programed instruction affords outstanding opportunities for perfecting instructional sequences through successive revision based on detailed records of student response to preliminary forms of a program. The development of high-quality programs will generally entail considerable effort and expense. However, if costs can be prorated over a large number of students, a greater research and development effort can be invested in a program that might otherwise be considered feasible.

TESTS OF PROGRAM EFFECTIVENESS. Although the content which a program is designed to teach may be inferred from careful inspection of the program itself, external evidence based on student performance is needed to demonstrate how well the program actually teaches. However, the value of a method of instruction cannot be tested in the abstract. For example, evaluation of a particular textbook is not an assessment of the usefulness of textbooks in general. A properly constructed experimental tryout or field test of a program may provide an assessment of that particular program, but does not afford proof or disproof of the value of a general "method" of programed instruction.

Experimentation conducted thus far supports the expectation that good programs, carefully

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developed, CAN significantly improve both the quality and economy of instruction. Whether any particular program WILL do so is subject to question until established by adequate tests of that program. Unfortunately, programs may be offered for sale that will fall short of the potential value of programed instruction--for example, because they have not been carefully developed through procedures that include sufficient tryout and revision to assure their effectiveness.

GUIDELINES FOR CLASSROOM TEACHER

One question that faces teachers who wish to improve their instruction through experimentation with programed material is--Where and how do I begin? Ideally we should begin by receiving instruction in programed learning. And a course in test and measurements followed by instruction in experimental design would be most helpful. But if teachers have to wait for all that, experimentation in the classroom could well be a long way off.

The guiding question of a research problem might be: Does the use of programed textbooks make a difference in the

academic achievement and attitudes of boys and girls? More specific questions could be raised: To what extent can high ability-high achievement and high ability-low achievement pupils improve their academic behavior by using programed material? To what extent can average or below-average, underachieving pupils improve their reading ability and academic behavior by utilizing programed material? Can the potential dropout be redirected when exposed to programed instruction experiences? How can programed textbooks best be used?

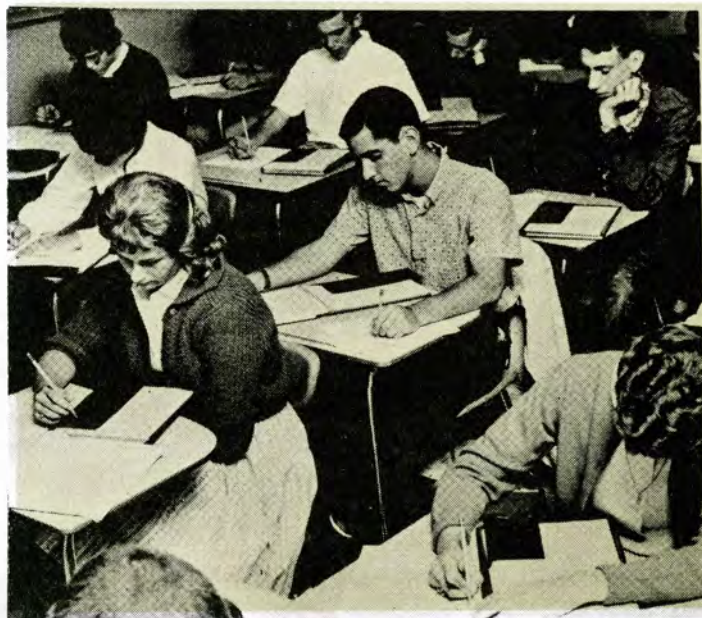
Much research to date has focused on the effectiveness of specific programs as compared with conventional teaching. An increasing number of short-term projects are reported, and the results are often not consistent. Hughes (3), Klaus and Lumsdaine, (4), Smith and Quakenbush (5), Hatch (6), and Calvin (7), for example, have indicated higher achievement for pupils who have received programed instruction than for pupils who received conventional instruction. Several studies, including those by Oakes (8), Benson and Kopstein (9), Ferster and Sapon (10), however, have revealed no significant difference in achievement. These results have contradictory implications for local school staffs.

To avoid embarking on an ill-fated course, prior to the selection of programed material, teachers, school administrators, and knowledgeable resource personnel could meet to discuss available programs, methods of using them, and procedures for collecting detailed data on their effectiveness. Carl Hendershot's bibliography of programs and presentation devices (11) could be examined. And the N.E.A. pamphlet, which the writer quoted from, should be consulted.

After materials have been selected on the basis of the previously mentioned criteria, teachers could be chosen on the basis of their interest, training, and available time. Programs chosen would depend in part on the similarity of objectives of the programmer to those of the teacher in a particular content area. Procedures to be used should be carefully chosen and written down in a "manual." This manual could consist of a day-by-day plan of specific classroom activities. The exact manner in which a program is to be used would be described and the use of related materials for non-programed instruction would be specified.

In assessing the outcomes of instruction, Taber, Glaser, and Schaefer (12) suggest three types of measures which would

These secondary school students are using a slide-type programmed book which covers up the answer to a problem until the next frame is exposed. Answers are being recorded here on a separate sheet of paper. *Pasadena (Calif.) City Schools.*



be employed at various times, namely, program tests, teacher-made tests, and nationally standardized tests. Program tests are achievement tests which the program publisher considers an adequate sampling of student performance to measure the objectives taught by the program. Teacher-made tests are developed in cooperation with the classroom teacher and consist of items representative of the expressed educational objectives of classroom instruction. Nationally standardized tests are those commercially available tests used by schools to assess their instruction and compare themselves with national norms. All three of these types can be employed in various studies. Where the program test is not considered an adequate test of overall classroom objectives or of the program itself, it can be supplemented by a teacher test or by a nationally standardized test. If a nationally standardized test is used, the teacher and school administrators should agree that this test adequately measures their own course objectives.

Although tests of more general objectives can be employed which do not display ceiling effects, it may be easier to use tests with mastery ceilings to assess the attainment of specific mastery objectives. Nationally standardized tests are constructed so as to give a wide distribution of scores.

SOME REPRESENTATIVE PROGRAMS

Representative kinds of programed materials and levels at which these materials could be tried include portions of the Michigan Successive Discrimination Reading Program at the primary grade level, to teach, for example, auditory discrimination. The Stanford Diagnostic Reading Text could be used as a measuring instrument to test the effects of teaching auditory discrimination with the programed material plus regular classroom methods over against only the traditional approach. Another area which might be considered is the use of reference materials. The Cyclo Teacher materials provide tests and programed materials which could be used to experiment in this content area at an intermediate grade level. A number of study habits inventories could be used to measure the results of teaching study habits with the Coronet study skills program as compared with traditional methods of teaching these habits at a junior high level. The use of Harcourt, Brace and World's ENGLISH 2200, 2600, and 3200 could be compared at junior high and senior high levels with the use of more traditional methods of teaching certain elements of grammar and punctuation.

All of the aforementioned programs are linear programs, as are most programs available today. In linear programming, the student's response is considered an integral part of the learning process; the response is elicited in order that it may be rewarded and thus encourage further learning.

The California Test Bureau publishes intrinsic (or branching) programs called LESSONS IN SELF INSTRUCTION. These programs, which cover such topics as reading interpretations, grammar, mathematics and other basic subjects, can be used in grades three through twelve. In intrinsic programming the questions serve primarily diagnostic purposes, and the basis of the technique is the fact that the diagnosis so made can be promptly utilized to furnish specific remedial material to the student.

Finally, "Test programs" are beginning to appear on the market. These are text books which have programed sections designed to review and reinforce learning and/or serve a diagnostic purpose. Most of these programs are written for the high school and college levels.

In conclusion, programed instruction among other things, will almost certainly have a lasting impact on the ways materials are constructed, the organization of school courses and curricula,

the training of teachers, the way schools deal with fast and slow learners, and the way teachers teach when they are not using programed materials.

The question which challenges us as Christian educators is this: Is programed instruction a better way?

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Merit Rating and Pay: Blessing or Bane?

Bert Bratt†

SIGNS AROUND THAT OUR NATION'S SCHOOLS -- public, parochial and private -- face challenging days. The new problems will be complex and intense. The changes in America, technologically-minded, deeply influenced by mass media of communications, and demanding equal opportunity for all through education, will not leave our schools unaffected. There will be demand for educational progress to pace the times and even help mold the shape of tomorrow. Schools will be expected to fortify their programs through meaningful changes of curriculum and through the quest for excellence in their teaching ranks. It will be difficult, for both dollars and talent stand in chronic short supply, and the highly competitive society in which schools operate will make it hard to net the best person who is constantly lured to lush rewards elsewhere.

Since there is some relationship between the reward offered and the talent which tenants our classrooms, it is worth while to consider teacher reward. Much ink and breath has spilled over the subject, but it shall continue to enjoy close public scrutiny. It is even possible that new demands will come to reassess the entire policy upon which teacher salaries are now structured.

In most American schools today, teachers are paid according to a single salary schedule. This schedule is so constructed that pay is determined largely by years of training and years of service. Increments are usually annual and automatic, cut off at a given maximum. This pay policy enjoys wide support. The major educational associations, the vast majority of teachers, and many boards and administrators favor it. Within teaching ranks generally it is viewed as high blessing, contributing to better reward for all, cushioning the teacher with needed security, and offering him some schedule of expectancy if he continues in the system. School boards and administrators are attracted by its workability, its weighty recruiting value, and its help in predicting budgets.

Critics have also leveled their guns at it. They characterize this indiscriminate pay policy as scandal, perpetrating the injustice of equal reward to unequals; comforting the weak and violating the strong; placing schools in the perverse position of eliminating talent while embracing mediocrity. It is the judgment of some that in times of growing program and tightening dollar-supply, our schools will never be able to bid seriously for top talent unless we offer truly ample reward on a selective basis -- the basis being merit evaluation and differentiation. "Merit Rating" and pay has had its gallery; it has also taken its lumps.

Merit Rating and pay rests upon the principle that when a teacher is determined meritorious, he is to be rewarded in some special way. Central to the scheme is identifying those worthy

by some method of evaluation. It is this feature that has aroused major opposition to the policy and also accounted for its failure in many places.

BOTH OPPOSITION AND SUPPORT

The history of Merit Rating and pay programs has been marked by sharp controversy, limited use, acclaim in some quarters and abandonment in others. In the past generation the use of the plan has shrunk about 20%. It is estimated that at any given time about 10% of the nation's schools employ merit features in their salary scales. There is no national rush into the fold.

Preponderant support for Merit Rating and Pay comes from sources outside the teaching ranks. These opponents believe the Single Salary Schedule to be a faulty policy needing overhauling to eliminate its wrongs and to infuse it with honest spirit. They will often argue that if merit reward works in business and industry, so can it work in schools. It is debatable, of course whether the rewards of business and industry are as exclusively merit-based as claimed. Certainly such things as seniority and union contract rights heavily affect promotion and pay. Beside this, what transpires in the teaching-learning context is a world removed from the production line pushing articles into a final count; or from business, where sales graphs picture good tidings and the faithful are rewarded ac-



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cordingly. What teachers do, what they contribute to a larger process in a child's life, is simply not grist for any refined calculation.

Greatest opposition to Merit Rating and Pay arises from the teacher organizations and their membership. The National Education Association has been consistently vocal against merit evaluation for pay purposes. They lament the subjectivity of the evaluating process and predict damage to the educational scene if the plan is used. The same Association has lauded the use of merit evaluation within schools to maintain vigil against weakness, to seek remedy where weakness exists, and thus upgrade the level of performance by all.

The advocates of Merit Rating and Pay see sunshine in the plan. They speak of greater equity to all in the profession. To give due reward to those of superior quality is only fair. To pay teachers beyond their worth is neither honest nor sensible. Merit Rating and Pay will improve the education offered in the school. It will enable the recruiting of better talent and challenge every teacher to reach for the plum through greater effort. It will give staying quality to a faculty, blessing the school with more stability and helping the development of long-term projects. To the entire teaching profession will come a new stance in the public view -- a body dedicated to the best and willing to pay the premium.

Those opposing Merit Rating and Pay view it as a cloudy proposition freighted with uncertainties and possible treacheries which rule it out until these are resolved. The main controversy centers in the subjectivity of the evaluating process. To use the merit program, a school must appoint someone as evaluator. Often this person is principal or department head. He must make crucial judgments. He must know what a meritorious teacher is, which methodology or behavior is more meritorious than others, and in which way the meritorious teacher is a better contributor to the school's educational ideal than those around him. He must determine whether what he has judged meritorious in one should be equally so in all others working at several levels and in diverse fields. He must judge whether his criteria shall be applied to classroom performance only, or likewise to pupil progress, contribution to the teaching profession, and involvement in community affairs. All this must be done dependably with an art of many dimensions and not readily given to measurement. Authorities at Ladue, Missouri, where Merit Pay has been employed, openly admit that "any judgment of teaching must be determined in light of the values held by the person making the judgment." Corollary fears have been added by the plan's critics: that Merit Rating and Pay places a destructive strain upon the professional relationship of principal to teacher, threatens the principal's role of supervisor (since he is now both helper and judge), lowers morale among the staff, poses a peril of conformity to a

prescribed checklist, and generally militates against close teamwork which is essential to good education.

SOME CONCLUSIONS

An atmosphere of uncertainty hangs over the issue of Merit Rating and Pay. Regrettably, little helpful research has been done to give light on the matter. In view of all this, it would seem wise to continue present pay policies in our schools until further refinement commends this change. An equal pay policy is still better than a possibly arbitrary one.

But this should not hide the Christian teacher's concern for the matters giving rise to this issue. Fair reward cannot stand as an ideal unless accompanied by a resolve to offer quality service justifying it. There are many things that we have done and should continue doing to elevate our entire profession. We do well to urge our Christian college to screen discerningly those aspiring to teach and to require of them full and adequate training. We do well to urge our boards to devise a scale of adequate reward and to try to enlist the best talent for our schools. We do well to support and participate in continuing education for all teachers -- with financial help from the school, if possible. Our schools do well to devise and implement helpful and significant supervision of teachers -- certainly the initiates, but others as well. Consideration should be given for wider use of qualified teachers in the role of key teacher or supervisory aide. Both class size and teaching assignment should be regulated to enable increase in proficiency to develop. Our paramount concern should be the rise of the general professional competence of our facilities. This will likely involve a dollar-outlay. Let it then be for the common good rather than the selective reward of the few.





COLLEGE FORUM

Peter De Boer, Department Editor

College Forum...from halls of ivy, glass, brick, and steel

ON GETTING A NAME...

...AND HAVING A PLACE

THERE WAS DEATH IN THE "FAMILY," back in 1956. Twenty-one years isn't very old, for human beings. Twenty-one years for a journal is a worthy effort, especially when, over those years, the journal was consistently good.

Most of you will recall it--the CALVIN FORUM (1935-1956), published by the faculties of Calvin College and Seminary.

The FORUM was bold. It promised its readers it would "take the whole sweep of human thought into its purview." It meant business, and in twenty-one volumes fulfilled, remarkably, its purpose. It was a good one, and still very much worth reading.

There have been births in the family of late, too. There is the REFORMED JOURNAL, the TORCH AND TRUMPET, the CHURCH AND NATION, the CHRISTIAN SCHOOL HERALD, and a number of others. Along with the journals there were born colleges, Dordt College at Sioux Center, Trinity Christian College at Chicago, and now the new Christian Institute at Toronto.

The family has grown, and with its growth has come specialization. The CHRISTIAN EDUCATORS JOURNAL, one of the youngest members of the family, has shown precocious aptitude for discussing Christian education from the point of view of the pedagogue.

Yet, for all the pedagogues we have, no one "child" has given particular attention to the voices of a particular breed of pedagogue-- a breed fast growing among us with the swift development of our institutions of higher learning--the college



professor. Hence the journal with special aptitude for discussing Christian education has decided to lend an ear, by creating a department on college matters.

We've dubbed it the "College Forum." The name has about it, we trust, something of the Calvinistic commitment the spiritual vitality, the breadth, and generosity of the old FORUM. And because the family has grown beyond the bounds of a single denominational college, we thought "College" forum would do it--as we look forward to communal, collegial communication about Christian higher education in "College Forum."

There is work to be done. The Christian college, particularly denominational colleges in the United States, so it was recently said by a Christian educator, are dead!(1) The recent study by Manning M. Patillo Jr. and Donald M. Mackenzie on CHURCH-SPONSORED HIGHER EDUCATION IN THE UNITED STATES (2) points out that there is something seriously wrong with teaching and learning in the liberal arts today, and, by extension, something radically wrong with "church-sponsored" higher education. There has been a gradual erosion of humane values at such colleges, the authors charge; the colleges suffer from uncertainty of purpose and compromise with secularity (3)

We could substantiate that sort of allegation from personal experience. Recently a friend made application for a position at a so-called Christian College in Texas. This nominally Protestant school was looking for a trained administrator to head up its Education department. In reply to my friend's letter of application, the College made specific reference to its title, -- Christian College, and suggested that the word "Christian" in that context had little meaning today, and ought not bias my agnostic friend against considering carefully the offer. Another acquaintance recently accepted a position at a small Catholic college in California. When interviewed by the trustees, it was discovered (so he reported) that he, an atheist, was especially well qualified, in their estimation, because his outspoken commitment to Naturalistic Pragmatism represented "fresh air" for their teacher-training program.

Amid such warnings it is well that Christian College educators think about and discover anew the meaning of Christian higher education. William Harry Jellema once suggested that there is a need for "independent diagnostic thinking on Christian premises, about the educational pattern of the Christian college". (4) His own diagnosis suggested that while formal education would acquaint the pupil with "what is," would develop formal skills, would educate the pupil in the

(TO PAGE 26 COL. 2)

¹ CALVIN CHIMES, May 5, 1967, p. 2.

² Washington, D. C.: American Council on Education, 1966.

³ For a review of the study, see CALVIN CHIMES, March 17, 1967, p. 3.

⁴ This and all other references to Jellema are from his "Calvinism and Higher Education," in GOD-CENTERED LIVING (Grand Rapids: Baker Book House, 1951).

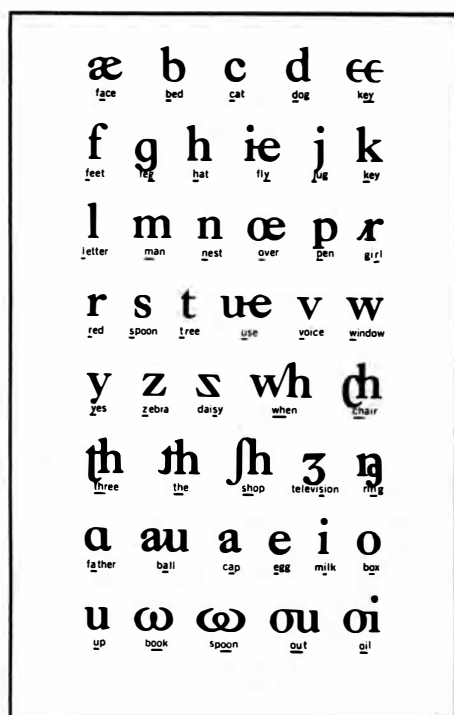


i.t.a. will be t.o. in 2022

Dr. Bonnema teaches the Pitman Initial Teaching Alphabet system enthusiastically, and predicts it will shape the orthography of the future. Her statement was first aired over the "Adventures in Ideas" radio series, and appeared in SPELLING PROGRESS BULLETIN and the COLORADO EDUCATION JOURNAL. A major portion of this article appears here.



girls and boys learn to read with i.t.a.[†]



Pitman's Initial Teaching Alphabet, with its 44 symbols and words illustrating the sounds these symbols represent.

fare; program instead of programme; log instead of logue in catalog, prolog, decalog, pedagog.

President Theodore Roosevelt, with characteristic impetuosity, officially announced his conversion to the cause of spelling reform by ordering the public printer to use a new spelling of certain words in government documents. The Carnegie Corporation gave \$250,000 for furthering the cause of simpler spelling. Some enthusiastic educators felt that soon the country would be free from the burden imposed on our children by a wretched orthography.

What these leaders did NOT see was that neither the public nor the majority of educators were ready to concede that English spelling was really so bad for our children because they had a bright hope.

"SIGHT-WORDS" METHOD TAKES OVER

A new approach to teaching reading was being propounded in the second decade of this century. It would teach "sight-words" and by-pass the miserable spelling. It would no longer require the sounding out of each syllable. Children would recognize words by their general appearance. Teachers trusted that the new system of teaching reading would alleviate the difficulties because it had been tested by research. And so they launched the sight-word system with

vigor. They were successful, as they usually are with innovations. Children DID learn to read without mastering the sounds of letters. I was one of those children. We who entered Stocking Street School, Grand Rapids, Michigan, in 1914 memorized this jingle:

Come away, Come and play
then connected the words with those printed on an illustrated chart.
Next it was:

Boys and girls, come and play,
Run and jump away, away.

Then we read these memorized verses from large cards posted above the chalkboard and also from the pages of our primer.

We astonished our parents by the ease with which we had learned to read. With the promise of such an approach to tackling the badly spelled English language, who was interested in extreme measures? What was to be gained? So when the Carnegie money allotted to spelling reform was used up in 1918, no further funds were granted for continuing the work. Roosevelt's earlier plea for reform had become the subject of political joke. It looked as if the movement for simplified spelling was dead.

Gradually the sight method for beginning reading gained momentum, increasing in popularity for forty years, until it became the only one used in many parts of the country. Some children QUICKLY learned to read, many learned fairly well, but quite a few never learned at all. The sad story of failures, discouragements, and difficulties attributed to the ineffectiveness of reading methods need not be repeated now. But when the sight-word approach fell into disrepute five or ten years ago, attention was once more turned toward the root of the trouble--the wretched system of orthography--modern English spelling.

PHONICS EMPHASIS NEEDS SPECIAL ALPHABET

Educators felt that if children would MEMORIZE the hard combinations like "ough" for rough and tough, one group at a time, they would make better progress. So they went to the archives to dust off all the old phonics methods ever used in the past. They reprinted them in bright colors on beautiful paper with entrancing decorations, advertised them as NEW and tried to accomplish what seven previous generations of American teachers had been unable to do. They are busy now turning out phonics records, phonics tapes, phonics teaching-machines, and programmed books. All the while they bemoan the fact that we never really learn how to spell but are slaves of the dictionary. These renovators must be admitting to themselves that nothing will succeed until the basic cause of the trouble is removed--until the orthographic system is changed. And so it is with fresh attention that many of them look to i.t.a. Some leaders predict that by 1980, only a dozen years from now, i.t.a. will be generally used in first grades thruout the country. This was the consensus of discussants at the Aspen Institute for Humanistic Studies last fall. They foresee that with the easy i.t.a., the beginner will learn to read more easily. He will master the special alphabet, and within a year or two, read and write with it fluently and accurately.

More books than he will have time to read are available in i.t.a. While enjoying the wealth of material available in this alphabet, he will gradually learn also to read traditional orthography. But his teachers and parents will sooner or later wonder why they should require him to

[†]The alphabet sheet and photograph accompanying this article are reprinted with the permission of Initial Teaching Alphabet Publications, Inc., 20 East 46th Street, New York, N. Y. 10017.

change from his efficient initial learning system, particularly in his writing. And so they will not force him to make a transition in writing. The adults will be able to READ what he writes even tho they may not wish to write that way themselves. Likewise, the child will be able to read the t.o. adults are writing.

Each age group will read what the other has written, but will write with its own alphabetic symbols. Gradually the new way will replace the old just as was done in Russia, Denmark, Norway, Turkey, and many other countries where systems of writing have changed within our century.

i.t.a. ENCOURAGES EXPRESSION

It is when writing i.t.a that a child experiences freedom to express himself colorfully. It encourages a free and easy flow of words--beautiful polysyllabic words. The boy who exclaims, "The pheasant gyroscoped toward the drift of tumbleweeds" can write this way. How different if he is in the ordinary classroom. There he laboriously inscribes, "The bird flew down to the ground." His teacher complains, "Write the way you talk!" But the boy knows he cannot do this. He can't please her in that way. For she will red-pencil the words and admonish, "Watch your spelling!" So he plays it safe with easy words. This is not the case, however, if he has learned to express himself with i.t.a. In that medium he can spell anything he can pronounce.

The invention of a proposed voice-activated typewriter will speed the adoption of a new alphabet. A person talks to the machine. It types the message as he speaks, spelling the words according to sounds. That is, when he dictates the sentence, "FIVE HIGH STYLE HATS WERE ON MODELS ON THE AISLE NEXT TO THE STORE ENTRANCE" the mechanism can type only one symbol for all the long -/i/ sounds in the sentence, for it does not have the discrimination to write "igh," "y," "ais." When hearing these words,

the machine will simply write: fiev, hie, stiel, iel. The readers of the message will understand these transliterations, just as they do the pronunciation key in the dictionary, and the trade names such as D-U-Z, and CH-E-X. Right now other countries will find the voice-activated typewriter practicable, for their languages are written phonetically. Russia with its revised alphabet can make effective use of it. Modern Russian is very easy to spell. Little children learn to read and write it during their first weeks in school and never need to have another spelling lesson. (Other reasonably phonetic languages are Finnish, Turkish, modern Danish, Norwegian, Italian, Spanish, and even German.)

When the United States manufacturers and business men see other nations using the voice-activated typewriter (manufactured in Japan, I suppose) and see the great saving in time resulting, they will have to use a simplified, consistent alphabet for machines in this country. A phonetic alphabet similar to i.t.a. will likely be used.

As this is done, people will become increasingly familiar with it and will use it even when writing with pen or pencil. If they wish to type the new symbols, they will be able to do that. On the market today is a machine which prints i.t.a. symbols as well as t.o. The IBM Selectric with which this article is being written requires only a quick change of knob to place i.t.a. symbols ready to use.

These developments are taking place now. In 55 years who can tell how great will be the advances in communication caused by industry and advertisers!

It's what the cab driver told the tourist who was riding past the government archives building. The traveler read aloud the carved words, "What is Past is Prologue," and the driver said, "That means that you ain't seen nothin' yet."

When the year 2022 rolls around, children will be learning to read in a few weeks instead of taking years as they do now. They will then have more time to learn the volumes of facts which are accumulating daily as time goes on.

We Should Write the Way We Speak!

D. Bruce Lockerbie†

YOU'LL THINK I'M BRAGGING when I say that my eight-year old third-grader can probably write a better composition now than he'll be able to write ten years from now. The fact is that paternal pride has little to do with my claim. Despair over the teaching of writing as it frequently presents itself is the greater basis for my observation.

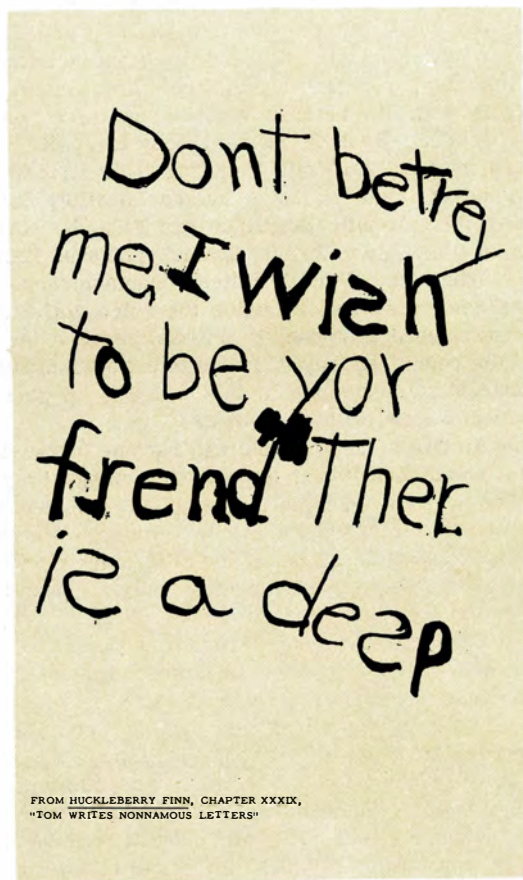
As he writes now, my son is full of exuberance, delighted by the various stimuli that have been set before him as subjects for his writing—a classmate's pet hamster, a family visit to Valley Forge. He uses words easily, if only because his choice is limited. He has little desire to impress; his wish is to communicate. And he loves to write.

But what will happen inevitably in the next ten years — unless a lot more teachers begin to do something about their approach to composition — is that a well-meaning teacher

will take Don aside and say, "This writing is unacceptable because it's too conversational. You see, we don't write the way we speak." He'll be mystified by that remark, but because he must comply with Teachers' standards in order to pass the course, he'll likely adopt the anguished manner of writing we all know so well as "student prose." He'll become stuffy, indirect, verbose. He'll resemble Polonius.

Both Walker Gibson's kinescope, "The Speaking Voice and the Teaching of Composition" (available from the College

†Mr. Lockerbie is the Chairman of the English Department at Stony Brook School, a private Christian school in Long Island, New York. This article appeared first in **MEDIA AND METHODS** magazine, March, 1967, and is reprinted with permission.



Board's Commission on English) and Rudolph Flesch's *The Art of Plain Talk* (Collier Books, 95¢) demonstrate how wrong we are to teach writing as being somehow remote from oral expression. I believe that Professor Laurence B. Holland of Princeton University has something interesting to tell us regarding the fallacy of separating writing from speaking. Reporting in the *Princeton Alumni Weekly*, Holland says:

"It was the last week of Princeton's Summer Program for special high school students, and we had just begun discussion of Huckleberry Finn's style. One student remembered right off that we could look at something Huck wrote, as well as consider the way he talked, because Huck had written a letter to Miss Watson (the decidedly stiff and formal letter, which Huck later tore up, telling Miss Watson where she could find her runaway slave, Jim). We all looked at the letter, and instantly another student, one who rarely volunteered in class, said quietly, 'He don't write the way he speak.' I've taught the book some 24 times in the last 14 years, but no one has ever made so perceptive a remark so soon—and this on the subject of style, which many students think trivial."

Somehow we have come to so revere the sight of words on paper—their permanence, perhaps when contrasted with the impermanence of our speech—that we have established a dichotomy where none exists. Or rather, we have established the wrong dichotomies, for it is true that some writing differs from some speaking, and rightly so. Examples can dramatize our need to recognize the situation in which we are writing

or speaking because knowing the situation and understanding our part in it is the first step.

APPROPRIATENESS AS KEY

Recognizing the situation and knowing one's part in it should call on our sense of appropriateness. We'll also be consistent in that appropriateness. No cuss words during the job interview; no hipsterisms during the conference with the judge in his chamber; no jokes on the mourning line. Once we have sensed the situation and our part in it, we'll keep to the appropriate means to express ourselves.

The connection between the social graces and composition is obvious. You see, we should write the way we speak, with only the single reservation, that we adhere consistently to what we know is appropriate for the situation. Hence, writing a letter in application for a job should be no different from appearing in person; writing an explanation of misconduct to the principal, or writing a note of condolence should convey the same sense of personal involvement, of desire to do better, or comfort or cheer, that would be demonstrated in a direct meeting.

The same is true of the "informal" instances. A letter to a friend about to compete in the Olympic try-outs will be full of the urgings of a coach. (Note that I said "the urgings of a coach," not "the exhortations of a mentor".) A note to RSVP will be bouncy and carry the lilt of a good time. But then comes the snag in my examples. What about the written responses to a question on Banquo's death? Most often they bear little resemblance to the oral recitation. Yet they should resemble. My reasoning is based on the feeling that the teacher who permits a relaxed, or even slouched, spoken answer is inconsistent in demanding a fussy, no-contradictions-allowed written reply. I'm sure we won't all agree on this point. I'm also sure I couldn't submit this manuscript to PMLA because the style is wrong for that particular situation.

However, we'll probably all agree that we as teachers of language and literature must help guide our students to an awareness of the complexity of their roles in the human drama. They can't always play the clown or the "heavy" or the ingenue. Society forces them into accepting other parts, into speaking other lines. They must learn to recognize and develop a variety of voices. It is at this point that classroom instruction in composition comes in.

THE SPEAKING VOICE APPROACH

I've found that students catch on more quickly and eagerly to the concept of "the speaking voice" in a passage of literature. They learn to identify the speakers' tone towards his intended audience; they settle on what seems to be his attitude toward his subject matter. The *Screwtape Letters* and *Screwtape Proposes a Toast* by C. S. Lewis (Maxmillan, 95¢) have



been most helpful means to teach changes of tone and attitude. Students easily find in Screwtape the voice of the elder adviser, the affronted superior, the fraternal district manager eager to increase sales.

But this is the more passive role of the reader; we need to motivate toward active writing. I've found this assignment to work: Having looked carefully at the five opening sentences from samples of Uncle Screwtape's correspondence with his neophyte-nephew Wormwood, we have noted Screwtape's shifts in tone from overbearing to patronizing to friendly, and so on. We have caught his condemning or approving attitudes. His diction and his syntax, the only clues we have, have been scrutinized. But what about Wormwood? How does he write in reply to the senior devil?

I found out last fall by collecting the only copies of Wormwood's replies known to exist, some fifty of them, and all in a style quite individual. Belligerent, remorseful, hurt, captious, you-name-it. I found a total spectrum of speakers named Wormwood. Obviously the classes had entered into the assignment with an ease of objectivity. None of them—I hope!—was personally involved in the demonic activities of tempting; yet each was wholly committed to presenting Wormwood as he thought him to be.

The next form of this type of assignment differed considerably. After looking at a paragraph from David Copperfield



(several editions available) we focused upon certain qualities in the first sentence of that paragraph:

"The tremendous sea itself when I could find sufficient pause to look at it, in the agitation of the blinding wind, the flying stones and sand, and the awful noise confounded me."

We added three variations or paraphrases of this sentence:

1. The huge sea, when I could find a break in the weather to look at it, scared me.

2. Vastly swelling to the crescendo of the wind the boiling sea distressed me whenever it appeared through the blast of blowing sand and stones.

3. Through the flurry of flying stones and sand, I saw the frightening sea.

The assignment required the students to enter into the style of each of the latter three speakers and add two sentences to each sample sentence in the style of its speaker. What I found through this assignment was highly significant. Most writers were able to mimic the style of the given speaker in their first original sentence, but they faltered beyond that point. The style was not their own; they could copy briefly, but they were not skilled enough at parody—another excellent teaching device—to succeed completely.

They then received the chance to write about a storm at sea in their own style, in a voice of their own choosing.

Teaching composition by means of "the speaking voice" approach provides the foundation for making the style of an individual student apparent to him. He already notices those aspects of his personal behavior that constitute the elements of style in dress, in haircut, in athletics, in speech. Then he transfers his self-awareness to the theme tablet. What appears on that page is a verbal sketch of himself, or else it is a

deliberate and sophisticated masking of himself by an assumed alter ego.

In time, through practice and through intensive discussions with the teacher, at which time the teacher asks questions more often than he gives answers, the student gains confidence in the flexibility and suitability of his "voice." Some time after comes an adeptness at writing that earns him the highest compliment a reader can pay: "It sounds just like you." When the voice is right, the need for dialogue between the speaker and reader is fulfilled.

SUGGESTED RESOURCE BOOKS FOR TEACHERS OF COMPOSITION

Teaching English in Today's High Schools, Burton and Simmons (Holt, Rhinehart & Winston \$4.75).

See especially Part IV, "Teaching Written and Oral Composition."

The Limits of Language, Walker Gibson, ed. (Hill & Wang \$1.25). See especially Chapter 12, "A Note on Style and the Limits of Language."

Writing Themes about Literature, Edgar V. Roberts (Prentice-Hall \$2.50). See especially Chapters 10, 11, 12.

Essays on Language and Usage, Dean and Wilson, eds. (Oxford \$3.25). See especially Chapter 10, "Writing and Speech."

The Elements of Style, Strunk and White (Macmillan 95¢). English Prose Style, Herbert Read (Beacon \$1.45).

As a writer grows in his desire to be effective, he will become more precise. To gain effectiveness, the form of writing assignment should always be: "Do such-and-such a job on such-and-such an audience," not "Write a piece of writing of this or that kind."

There are many audiences for a child's writing:

1. The teacher
2. Classmates
3. Other classes
4. The whole school (hall bulletin board, school paper, assembly)
5. Parents (greeting cards, announcements and invitations, assemblies and PTA programs)
6. Community (writing contests, TV and radio programs, school promotion: "This Is Our School")
7. Others (people who do favors for the class or school, or who serve as sources of information for other subjects).

--from LANGUAGE ARTS
GUIDE (NUCS, 1967)

1967 Literature Guide Embodies the Thematic Approach

A YEAR OR MORE AGO, Prof. Don Oppewal argued for a controlling principle in organizing a literature program. In the April, 1966, issue of C.E.J. he discussed organization by chronological sequence, by types of literature, and by significant themes. Dr. Oppewal suggested that a thematic organization would best serve the ends of Christian education:

It has always been the contention of Christian educators that the objectives of education should be not only intellectual but moral in scope, that education should challenge and change the heart and not simply furnish and fill the mind, or simply train in technique. Achieving a commitment to a Christian way of life, and not just competence in collecting concepts, has been the distinguishing mark of statements about the goals of Christian education....

This educational emphasis has been grounded in more fundamental theological concepts. Theism has always placed a Person at the heart of life (and therefore of education), while many other systems of thought have placed Idea or Thing in the center and made all major curriculum decisions accordingly. It is in this sense that education in Christian schools is said to be God-centered, while other systems are less explicitly or consistently so....

Literature teachers need to ask which of the alternative organizations would reach the heart of the student, would confront him most dramatically with alternative outlooks on good and evil, would make him feel the pull and tug of opposing basic outlooks on human questions, would get at the heart, and not just the head.

Working from this position, Mr. Henry J. Baron and Miss Nellie Vander Ark have done the major work on AN INSTRUCTIONAL GUIDE TO TEACHING LITERATURE THEMATICALLY IN THE JUNIOR HIGH SCHOOL (1967, Natl. Union of Chr. Schools). They have completed the senior high guide, as well. In the section "From Theory to Practice," Mr. Baron enlarges on the advantages of this approach:

The more proper emphasis must first of all be on the writing as a literary experience transmitting the timeless values and basic concerns of "Everyman." Growing out of such a study may come the secondary considerations of history, of genre, and literary techniques. But the vital concern in literature remains the story, the emotion, the thought, the vision of humanity.

The English teacher soon discovers the several advantages inherent in the thematic approach to the study of literature. Among them are these:

--The study of literature assumes greater importance and relevance since its primary aim is

to discover the essentials of human existence.

--It enables the student to study a major idea in greater depth.

--It allows the structuring of progressively more advanced levels of understanding and insight.

--It equips the student with a method of literary analysis that he can apply to his future reading.

--It leads to student insight that all the genres and all the literary periods reflect continuing human concerns.

--It allows for a more meaningful integration of all the language arts as the various activities are developed around a central theme.

--The objectives can be more clearly defined and more closely related.

--It allows for accommodating a greater variety of student levels of interest and ability.

The GUIDE develops the requirements for a successful unit--the qualities of a significant theme, a list of clear objectives, a variety of activities and materials, an approach to evaluation, and a list of supplementary books. Since teachers are always looking for effective novels for junior high readers, the book suggestions seem most useful. While proposing many additional selections, the editors depend on the Pilot Series (N.U.C.S.) texts for junior high, and recognize the common anthologies in their senior high presentations.

The controlling theme for the junior high students is Man in Conflict: Man and Nature (7th grade), Man in Conflict with Himself (8th), and Man and Others (9th). A sample unit with introduction, study guide, activities including writing, and a summary is provided for each grade.

A part of the 8th grade introduction follows:

The seventh-grade unit dealt with a conflict that was once the most central one of man's existence: the conflict with his physical environment. Man's struggle to tame a frequently hostile environment has been a long and arduous one. Today, however, most of us can live without constant fear of death from wild beasts, starvation, cold or heat. Seemingly, our lives have become more placid and comfortable. But if we look more deeply, below that placid surface, we find another world there so full of turmoil that by comparison the conflict with nature seems to pale. For man has not yet found a way to change his own nature. And therefore the greatest conflicts today are not so much with the elements, as they are within our own hearts and minds, and consequently between men and nations.

SENIOR HIGH BUILDS A JUNIOR HIGH PROGRAM

Following the organizational pattern established for junior high, the authors have chosen the encompassing theme



of "Man Pursued and Man Pursuing" for senior grades. A sample unit suggests "The Outcast" for one unit in tenth grade, "Man in Pursuit of Spiritual Significance" for eleventh, and "Man Pursued by Materialism" for twelfth.

The introductory essays are thoughtful and helpful. For example, in the sample eleventh grade unit is a section on the struggle with sin, personal and collective, and considering themes in Hawthorne, Edwards, Longfellow, Benet, the section opens:

You come to a part of this unit now that presents a paradox. If a man has found God and changed his life to serving God instead of self, it would seem to follow that sin has less of a hold on him than before. The opposite seems to be the case, however. The more intense the struggle to live the Christian life, the more intense the struggle with sin. You remember Paul's anguished cry: "O wretched man that I am!" Why is it that the consciousness of sin increases as one's devotion to God increases? Think it over carefully, then try to answer this question and thereby explain the paradox.

Of course, sin has a way of sneaking into our lives in such subtle ways that it may go undetected for a long time, or we deliberately deceive ourselves by rationalizing our sins. One of the writer's functions is to try to increase our self knowledge, to cut through the sophisticated sham and expose us to ourselves. This he often accomplishes most devastatingly but effectively through satire, as Benet does in the first selection. The creative writer critic may make us cringe, but if he can resensitize our conscience, if he can make us ashamed of being so hollow, so hypo-critical, so hateful and warmongering--then he has done us great spiritual service. After you study these selections, you must determine and verbalize just what sins the writer wished to bring to our attention, and how relevant he is to our own times.

Then follow suggested questions evaluating the satire in Benet's "Carol: New Style," and the images that support the central one of hollowness in Eliot's poem. Other questions

consider Hawthorne's involvement with personal and collective guilt for our predicament.

To list other unit headings proposed by the committee in organizing a year's program is to give away too much of the GUIDE. The GUIDES are ready for perusal -- and use. They reveal sensitive effort based on a thoughtful rationale.

Principals would do well to order copies for themselves as well as for teachers and interested board members. Questions will arise: Can anyone press all selections into one or more thematic compartments? (The editors do not attempt to). Can one pursue a theme effectively over a period of time without turning literature introductions or resumes into moral homilies? Can literature remain the study of literature--the artistic embodiment of a significant truth? Teachers and departments will do well to study, use, modify, compare approaches, and evaluate clear-headedly at the end of a year or two.

Meanwhile, waiting for their copies to be mailed, teachers should think through their own rationale and method of making literature increasingly meaningful to lively young Christians.

-G.H.

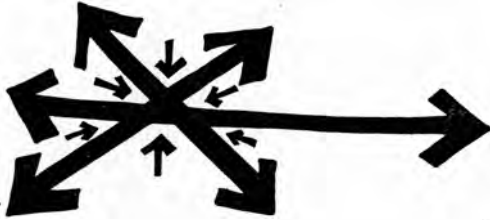
The abiding impulse in every human being is to seek order and harmony behind the manifold and the changing in the existing world.

-Niels Bohr (1885-1962)

When a businessman tells you of his son the English professor, paternal pride may be sicklied over, as if the boy had taken to wearing ladies' clothes.

--Hans Rosenhaupt, national director of Woodrow Wilson National Fellowship Foundation, in a 1965 speech





THE ARTS

Robert Achterhof, Department Editor

Wanted: A Take-Over Generation of Artists

"But do we not persecute the creative artist in this country? Oh, no, not exactly. We only send him to Coventry. We only neglect, ridicule and despise him. We only desert him in favor of the second rate artist who, instead of disturbing us with vital truths, shows us the image of ourselves which we should like to take for truth. We only label him high-brow, obscure, idealistic, pompous, arid, dreary, morbid, high-falutin', intellectual, brainy, academic, classical, educational, Bloomsbury - or any other random epithet which it pleases us to imply as an insult. . . . It is to flatter a generation of mental sluggards that the lick-spittles of public life make a virtue of imbecility."

-Dorothy Sayers

"Do not set about to procure me an audience. I mate with my free kind upon the crags."

-Ezra Pound

"The crisis of modern culture has in many respects taken the church by surprise; that is, the deeper movements of the age have outrun the church."

-A. N. Wilder

"No art can conquer the people alone - the people are conquered by an ideal of life held up by authority. As this ideal is rediscovered, the arts, music and painting, poetry and literature, will draw closer together."

-Yeats

"We may say that the poetry of this age is marked idiosyncratic, and that in the main the poets are actively at variance with the society of which they form a part."

-Drew and Sweeney

"A new type of writer was emerging, the artist who had severed relations finally with the bourgeoisie, who had ceased to identify himself with them even to the extent of feeling hostility. Such writers, the prototype of the distinctively modern artist, were Joyce, Proust, Kafka, and many others. Emancipated from any external obedience to the demands of society, they were able - indeed, compelled - to search for their values within themselves, to make their work the transcript of such inward seeking unaffected by the demands of the demoralized public taste."

-D. S. Savage

The above quotations are presented to give some indication of the cleavage between artist and public which we experience today in our Calvinistic circles. When one considers our common background and history of isolationism and conservatism, a minority immigrant group on the American scene, it becomes somewhat understandable that we have not been a vital and integral part of American cultural life. This observation is far from new, or even recent, however; this was the burden of much of Dr. Henry Zylstra's writing of two and three decades ago, when he pleaded so admirably for a Christian contribution and approach to the arts. When decades ago our home backgrounds were characterized by "underdeveloped lives, 'peasant' practicality, a suspicion of culture, meager thought and reading resources, and a brash 'what's it for?' and 'Does it pay?' attitude," one wonders if our status has changed appreciably by 1967. Throughout our Calvinistic circles we have perpetuated, propelled, and

produced Christian people who have very little sensitivity to the prospect of finding a gigantic God via the arts.

THEORY AND PRACTICE CONFLICT

We have been told repeatedly of the Calvinistic world-and-life-view - the full-orbed life, and yet the aspiring artists among us are always being reduced to mediocrity, unless they slip our circles. We are told repeatedly of the cultural mandate to discover the Creator walking through His universe, and yet we slap the hands, eyes, ears, mouths, and hearts of our sensitive, artistic fellows when they attempt to express their findings in some unique, individual, inspired manner. In an effort to be so thoroughly orthodox in outlook and practice, our system has succeeded admirably in producing a stereotyped Christian, devoid of creativity, inspiration, spontaneity, uniqueness, and individual self-expression. Instead we make a god out of industry and athletics, and fail to realize that we consist of deity as well

as dust, spirit as well as flesh. And to the degree that we limit a sensitive soul from honest self expression through the arts, we have limited his contact, communion, and relationship with the Almighty. That a human being can approach God honestly in spirit and truth has always been the great beauty of Calvinism - in theory.

But what about practice? In the area of the fine arts, specifically, we have given equal or privileged tolerance and credulity, time and space, to the tawdry, mediocre, and third-rate. We have bent to the practical and commonplace. We have voluntarily, by request, or by force, tossed crowd-pleasers to the galleries as an act of public relations and appeasement, rather than presenting perfected, sanctified offerings to the Creator. The traditional sacrifice of Old Testament times was the most perfect animal of the flock; and this divine requirement remains contemporary, and demands from us the finest artistic renditions our capacity allows. Frequently, however, the local radio stations broadcasting saccharine "sacred" music dictated by popular taste, and they reserve the great sacred classics for the midnight hour. The art displays by Calvin College faculty members and students are ridiculed. The people throng to hear the leading gospel quartets with their hillbilly styles. Bible conference grounds are a breeding-place for inferior "religious" art. Competent, well-trained choir masters and organists are persecuted for being "too heavy" or "high brow" with their offerings. Christian school teachers attempt to limit their fellow staff members working in the arts to the area of the known and familiar, thus prohibiting all new learning.

The conclusion must be this: Our Christian schools have an absolutely massive task before them. We must learn to encourage sensitivity in the arts rather than merely tolerate or persecute as odd-balls those who seek a God of beauty through beauty. We must realize that Calvinism and Christianity have always demanded the best one has to offer, and are bigger than petty prejudice. Somehow the cows never quite understood the theoretical relationship Calvinism supposedly has to the arts; therefore, let's show our students. Instead of merely talking about a world-and-life view and a cultural mandate, let us help our students to realize the artistic, sensitive life. Our system simply must allow as a major premise the possibility and realization of an honest Christian artist working in his own unique way. Somehow habits, schools, daily life, reasons, church, etc., prevent one from seeing things in a new way, and we create conformists, but not artists. The death blow is given to creative urges, and mediocrity sets in.

This writer, speaking personally and for others in the profession, is extremely angered when not allowed to work honestly and professionally in our circles. We are continually being instructed to make our programs "less heavy". The possibility for achieving artistic satisfaction is almost negligible. But the system and theory simple has to work; it has too much going for it to fail. Therefore, let's help it. We need aesthetic and artistic chapel services and assemblies. We are to instruct from the excellent new hymn books published by the National Union of Christian Schools. We are to give constant and enthusiastic encouragement and instruction in the arts to our students. Perhaps an FM radio station at Calvin College could put us on record as standing for a God of classical and contemporary beauty. Since all people tend to oppose what they do not understand, our job of educating is most crucial. The task should be done well and quickly. "Soli Deo Gloria" penned Bach.

R.A.

COLLEGE FORUM, (CONT'D FROM P. 17)

major disciplines, and stimulate his "will to culture," that in that process the pupil would necessarily "express the pattern of some CIVITAS." In Christian (higher) education, concluded Jellema, "this CIVITAS is (must be) the CIVITAS DEI..."

Granted the soundness of such a generalization, there is still the enormously difficult and responsible job of implementation. It is Jellema who reminds us that the Christian college in the United States found itself caught in a fatal dilemma: if it continued to identify Christian education with the liberal arts, then it condemned itself as unscholarly and undemocratic; if it elected to be scholarly and scientific, to be abreast of the times, then it seemed to lose its reason for independent existence. According to Jellema, the typical Christian college today has resigned itself to the dilemma, subordinating Christianity to scholarship, or minimizing scholarship while trying to maintain its Christianity.

The difficulties Jellema sees for the typical (Protestant) Christian college in the United States, George Bernard Shaw saw for the typical Catholic University. He is reported to have remarked, "A Catholic university is a contradiction in terms."

Father Hesburgh, President of Notre Dame University, apparently disagrees, and is trying to implement his Church and University's commitment to the CIVITAS DEI. He is attempting, we are told, (5) to make Notre Dame three things at once: a first-rank undergraduate college, a modern university, and a Catholic university. According to Hesburgh, a

Catholic university touches the moral as well as the intellectual dimension of all the questions it asks itself and its students; it must emphasize the rightful centrality of philosophy and theology among its intellectual concerns...The Catholic university must be a witness to the wholeness of truth, from all sources, both human and divine... (It) must reflect profoundly, and with full commitment, its belief in the existence of God and in God's total revelation to man. Many of his faculty are committed to "building bridges between the world and the wisdom of the Church."

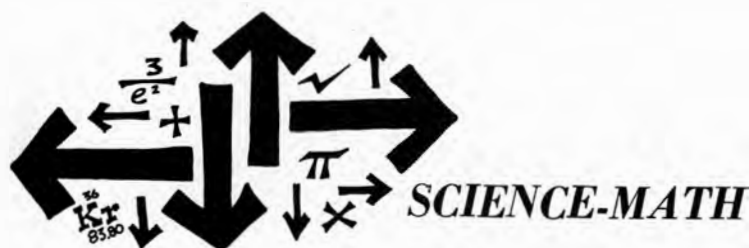
Yet Hesburgh has his problems: money, manpower, and the commitment of that manpower. Reportedly increasing numbers of his faculty are "more concerned with their own disciplines than with philosophic values." And then there is the Catholic Church itself to which the University is tied. To be both Catholic and a University, Notre Dame must remain linked to the changing fortunes of the Church while facing squarely the requirements of worldly scholarship and learning.

The tensions that Notre Dame is experiencing are, in many ways, problems which we share. If Father Hesburgh wants a first-rate Catholic University, so do we want the first-rate in an education which is both Christian AND education. What is involved, from theory to practice consistent with theory, and this, now, on the level of higher education, is that MEANING which we must discover anew.

And that, broadly speaking, is why we have instituted a new collegial department--"College Forum" is its name. Now give it a place.

P.D.B.

⁵ Pete Schrag, "Notre Dame: Our First Great Catholic University?" HARPER'S, May, 1967, pp. 41-49.



William Selles, Department Editor

Changes in the Physics Laboratory

Wesley Vryhoff†

OF ALL THE CHANGES that have taken place in the area of science teaching perhaps no phase has been affected more than that of the laboratory work. The remarkable changes made in this area are emphasized in the nature and purpose of the experiments and in the kind of equipment used. In this brief article I wish to relate the changes that have taken place over the last few years in my own physics course.

CHANGE IN METHOD

For several years laboratory manuals accompanying physics textbooks contained a detailed "cook-book" type set of experiments. We justified using valuable class time working these experiments by saying that the student received the opportunity to verify in his own mind some of the laws and theories that had previously been presented to him, to get a feeling for some of the basic concepts in physics by observing results in the laboratory that he had just reviewed in the classroom. A completely successful experiment consisted of carefully following the instructions, neatly filling in the data charts, and arriving at a well-known answer to within less than five per cent error. After the experiment, it was back to the classroom for a discussion of a new law and then a verification of it in the laboratory the following week.

Since the innovation of the P.S.S.C. physics materials this kind of laboratory procedure has faded rapidly from our nation's schools. The detailed step-by-step instructions for an experiment have been replaced by suggested procedures, the details of which are left to the student. Set procedures have been replaced by open-ended experiments, not only allowing for, but urging students to explore further and investigate basic concepts in physics. Surely, careful work and accurate measurements are still required, but the

"within five per cent error" requirement is no longer as important. Errors of ten or twenty or thirty percent may be acceptable in some of our new experiments, but must be accompanied by a logical explanation of why these apparently poor results may be very reasonable results. The experiments are designed to allow the student to investigate, discover, and evaluate, using his own methods and ingenuity as much as possible.

Changing the nature of the laboratory course this way is not without its problems. It is much easier and far less time consuming to check and evaluate a page taken from a laboratory manual with all the numerical values neatly boxed, than it is to read a student's evaluation of his procedure and results for a given experiment. However, if a student is to receive maximum benefit from the laboratory work the teacher must take the time to evaluate his experiments. For the student, working the new experiments can at times be more frustrating, especially for the student who thrives on being "spoon-fed." It is interesting to observe the progress made by a student in attacking an experiment. Early in the year a feeling of helplessness--"What do I do now?"--"Is this all you want?"--is evident. Slowly this is replaced by a growing confidence in scientific procedures and methods.

CHANGE IN EQUIPMENT

Another significant change in our physics laboratory is in some of the equipment. Clothespins, soda straws, razor blades, toy motors, and other "tinker toy" materials have replaced shiny calorimeters, dozens of spring balances, and triple sheath pulleys. Our expensive spectroscope, now replaced by a 20¢ diffraction grating, gets attention only from the ambitious student wishing to work on his own.

Allow me to cite a few specific examples in regard to laboratory experiments. For years tradition demanded that we work the usual experiments involving heat transfer, coefficient of friction, the pendulum, resonance, parallel forces, and several others. Today our students spend time examining the path that a steel ball follows in rolling across a sloping surface. A steel ball, one inch in diameter, when allowed to roll over carbon paper, leaves a trace that can

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be profitably examined. Parts selected from an old erector set, along with some string and a few weights, allow us to study rotational inertia. For few dollars we have all the accessories necessary for our ripple tanks, used in the study of wave motion. The tanks were built by our efficient school custodian; the plastic pieces were cut out by our shop teacher. Our students now experimentally determine the mass of an electron and the diameter of a molecule, not with expensive measuring devices that would seem to be necessary for this, but with equipment, the cost of which lies well within our modest budget.

Any high school teacher stands condemned when one of his students says that they didn't do much in the physics lab because they didn't have the equipment. All kinds of inexpensive equipment are available today. Dozens of simple but excellent scientific experiments can be performed with the use of tinker toy equipment. The grand total on your inven-

tory sheet is not necessarily in direct proportion to what a student has learned using that equipment. Personally I am firmly convinced that a student properly motivated can learn just as much using inexpensive equipment as the one using expensive equipment.

Physics is the fundamental science of the natural world, and the teaching of it is more exciting today than ever before. Teaching aids and materials are in such abundance that one of the problems we have as physics teachers is to select wisely those which will benefit our students the most. The demands on the physics teacher are great. Time and effort are necessary to plan and effectively execute a profitable laboratory program. There may be legitimate excuses why we cannot spend the time or make the effort because of many other demands made on us, but the excuse that we don't have the equipment necessary to do the job is no longer an acceptable one.

When They Consider. . .

James Sikkema†

WHAT CONSTITUTES THE IDEAL CHEMICAL LABORATORY? How is it organized? What is its most important feature? Is it equipment, room facilities, type of student, ability of the teacher, location of the school? All contribute in some way to the laboratory concept. When through experimentation our students consider God's creation, we have realized our ideal laboratory.

The laboratory is, in essence, any situation where the student must manipulate equipment and materials, make observations, and collect analyzable data. This means that one can use only very simple equipment if elaborate equipment is not available. In sharing some ideas about the chemical laboratory, I am first of all concerned with the philosophy behind the laboratory situation rather than with discussing the physical equipment involved. Why do we have laboratory work? If we avoid experimentation because we do not possess modern laboratory rooms and equipment, we are undoubtedly doing our students a disfavor. Some significant discoveries can be made with the use of test tubes and simple chemicals.

OUR GOAL

Of first importance, then, is our reason for having laboratory experiences. Basically, we want the student to see a dynamic universe, to make discoveries, to become

excited about patterns and regularities in nature, to say, "Hey, that's really something!", and most important, to give praise to the Almighty Creator. We want him to see a beauty in a universe of order, laws, and patterns. Yes, that's it; an opportunity for the student to see creation as a specific way of glorifying God. We want him to be comforted in the fact that the universe is governed, and that there are detectable laws that God maintains. Now an ideal chemistry laboratory is one that is set up to do this task in the best, most complete way for as many students as possible. Laboratory work must accomplish other goals, but this is our main goal, our ideal. As Christians we must strive for the ideal.

How do we accomplish the above monumental task? It is not a simple task to find materials organized in such a way that our goals can be easily achieved. The materials available are structured such that much of the laboratory work that is done by students is something they already have been told, or have read about, and they must now check in the lab to "get the right results." With this approach to learning chemistry it is very difficult to have students become excited about their own discoveries which should result in a praiseworthy attitude. Genuine praise must come from within the person. We get a warped and insincere kind of worship when we are told exactly what should stimulate our adoration of God. For example, having learned the properties of oxygen from lecture and reading, a student doing an experiment with oxygen gas has little opportunity for individual discovery or excitement over this universe.

CHEM STUDY COURSE

The best prepared material that I have found which lends itself to this philosophy is that produced by the Chem

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Study course, sponsored by the National Science Foundation. I realize that any textbook used by a teacher should be supplemented and adapted to his students' needs, and I know that it takes much time to develop laboratory experiments that teach the basic chemistry and at the same time enable us to accomplish our unique goal mentioned above. I believe the Chem Study course fits in very well with our contention that the student must do more of the discovery on his own and be guided and realized in himself to render praise to God.

Let's look at a few examples from the laboratory work in the Chem Study course which are especially effective in accomplishing our purpose. Experiment number three involves the cooling of liquid paradichlorobenzene (70 degrees C) to the solid state, with the students recording temperature as the substance cools. As the experiment proceeds they become aware that at about 52 degrees C the temperature stops dropping, and very little change is noted for a few minutes. They have the same "frustration" when they do part two and use a tube of frozen paradichlorobenzene and warm it in a bath of hot water, the temperature again becoming constant at about 52 degrees C for several minutes. By the time the lab period is over, no one seems to have reached any conclusion about the matter. Both heating and cooling data are plotted against time on the same graph and brought to class the next day. Students are then asked to examine each other's graphs and they notice that both the heating and cooling curves have flat portions on them at about 52 degrees C. After discussion, it becomes obvious that the substance paradichlorobenzene melts and freezes at the same temperature. "Well, how can that be?" they ask. "Water doesn't do that." It soon becomes apparent that water does behave the same way, freezing and melting at 32 degrees F. "But that still can't be right. . ." They finally realize that they have discovered something by themselves and are simply amazed! Let us also hope they mentally lift their thoughts and say, "This is some earth! Some creation! What a Creator!" Let's hope they have a feeling similar to that of the writer of Proverbs 30:18 & 19 who says that some things "are too wonderful for me. . . the way of an eagle in the air; the way of a serpent upon a rock. . ."

In general, many of the Chem Study experiments are used as chapter-concept introductions and are done by the student before he reads, hears a lecture, or sees a demonstration on the topic. For example, experiments twelve and thirteen introduce the chapter on "Energy Effects in Chemical Reactions." The first experiment enables the student to perform and examine about twenty reactions and thereby to build up an experiential background of observed reactions. These reactions include a wide variety of types. Some are endothermic and others are exothermic. Some demonstrate gas production, color changes, precipitation, effect of heat, and effect of concentration on reaction rates. The student with this background of experiments can read the text meaningfully and the classroom discussions become more relevant.

Experiment number thirteen, entitled "Heat of Reactions," leads the students to the discovery of Hess's law of heat additivity. Three related energy-releasing reactions are used: solid sodium hydroxide plus water; solid sodium hydroxide plus a hydrochloric acid solution; and a solution of sodium hydroxide plus a hydrochloric acid solution. The heat produced in each case is noted. By carefully analyzing the equations and heat data, the students can see that a given reaction can be broken down into a number of component reaction steps, but the net amount of heat involved is not dependent upon the number of steps involved. After studying

other reactions discussed in the text, the students develop confidence in what is called Hess's Law.

A second emphasis in the Chem Study program is its effort to create problems for students to "wonder about." Again, this is in our favor as we want our students to develop and maintain an interest and curiosity concerning the world about them. For example, experiment number two involves the melting of various substances placed on a tin can lid which is heated first by a candle and then by a Bunsen burner. Students have an opportunity to see substances (other than butter or ice) melt, and they soon begin to wonder why different substances melt at different temperatures. They now have a problem, a problem of interest to them, in which they may reach their own conclusions. This helps to show them the value of the course. The laboratory experience has helped them to release their ability to question and to give them a reason for observing this dynamic universe more closely. Chem Study is a highly structured course, and the student will learn later why substances do melt at different temperatures. The conclusions to many of the experiments contain these "wondering why" questions.

A third type of approach found later in the course is exemplified in experiment number twenty-six, where the properties of two isomeric organic acids are studied. These are molecules composed of carbon, hydrogen, and oxygen, having the same formula but different structures. The properties of each are observed and the student must then do some theorizing, some creative thinking, in an effort to predict the structure of each on the basis of his data.

When they consider this universe, do our students return praise to their Creator? We may have several goals in our laboratory work, but I hope this is our main concern in our concept of the ideal chemistry laboratory.

If anyone would like to "discover" for himself how well the Chem Study program applies to our situation, sample books may be obtained from W. H. Freeman and Company, 660 Market Street, San Francisco, California.





SOCIAL SCIENCES

Burnie Wiersma, Department Editor

EDITORIAL

A FEW WEEKS AGO, WHILE CONVERSING with a former student who is now a college senior, I was startled by his comment that his college history courses were so much more valuable than those he had in junior and senior high school because now he had finally found out what REALLY went on in our past.

The implication seemed to have been that he had been sold short on the facts. However, in the course of our conversation, he stated that his concern was not so much with what had not been told, but more with the manner in which what was told was presented. The problem lay not in "how much" was told but in "how" it was told.

When dealing with the question of "how" it seems to this writer that American educators have too long been smitten with the notion that our history must always be presented in the best light possible. To attain this aim, certain facts have been withheld. Other facts have been colored, and in general, we have tinged our history with an ethereal quality which it does not at all possess.

All of us want to engender good citizenship, build up patriotism, and instill within our students an appreciation of our national heritage. These aims are sacrosanct but the manner in which they are reached certainly is not. It is evident that for many years schools have attempted to build up the myth of our inability as a nation to do any wrong. Little children are early led to a belief in the fiction of the sainthood of our leadership. Witness the ever-present fabrication of Washington and the cherry tree. Seemingly we have deliberately refrained from handling facts which could possibly debunk the popular notion that degenerate actions and policies are held to only by other nations.

Many of our most popular American history textbooks for Junior High students present watered down versions of questionable actions in which our government has engaged. How many texts do not gloss over the reprehensible aspects of our involvement in the Mexican and Spanish-American wars? How many of us delve deeply into all the implications of "Dollar Diplomacy," "The Big Stick Policy," and the like? The fact that so sacred a document as the Emancipation Proclamation was largely politically motivated is not generally understood by many students. American school children have imbibed this historical pap so long that most of the nation was genuinely shocked when the venerable Eisenhower was caught telling a bare-faced lie concerning the U-2 incident. The presidency had so long been deified and the Russians so long vilified that we found it impossible to believe that the Russians were RIGHT and we were WRONG.

How does all this concern us? In so far as we have deified our nation in our teaching of American history, we have been

rendering a disservice to the students we teach. Certainly, we as Christian teachers cannot knowingly teach half-truths, distortions, or myths. We should never be guilty of romanticizing or telling palpable untruths in our presentations.

Possibly the teaching of history is a bit like sex education in the home. One does not tell the whole story to the innocent four year old who asks, "Mommy, where did I come from?" However, we needn't counter this question with the stork fable either.

'How' to tell what we tell is a question that should be settled in the minds of Christian teachers of history. We need not go overboard in the presentation of questionable acts in our history, but by the same token, we cannot, in justice, present our country's history as though depravity were foreign to our nature.

The basis of a strong democracy is an educated citizenry. Many of our students may never "learn the facts" in a college history course. Our duty is to help build strong citizens with the truth.



Of interest to all teachers of American History who desire to increase their libraries with a minimum of expense (and who doesn't), will be a sixty cent paperback entitled **A GUIDE TO READING IN AMERICAN HISTORY: THE UNIT APPROACH**, by Herbert Herskowitz and Bernard Marlin. This book is an annotated, graded bibliography of more than 1200 paperback books, from all publishers, grouped in chronological units ranging from the discovery of America to the Nuclear Age. If unavailable in your area, a copy can be obtained by sending 60¢ for the book and 10¢ for postage to: The New American Library, Inc., P. O. Box 2310, Grand Central Station, New York, N. Y. 10017.

Ask for Signet book P2845, **A GUIDE TO READING IN AMERICAN HISTORY: THE UNIT APPROACH**.

Sex Education in Our Schools... Holy Ground?

A. Vander Maas

"TO TEACH A UNIT ON SEX EDUCATION seems almost to be treading on holy ground." When I read this sentence I could not help thinking that for the average Christian School the word "almost" could be left out. I may be wrong, but it is my impression that in most of these institutions sex education, at least up till recently, has been considered "holy ground" indeed, if not for the reason that it is felt not to belong within the curriculum, then for the fact that many a teacher does not know what to do with it.

The National Union of Christian Schools has certainly made an excellent effort to help our teachers take their shoes off. It has done this by sponsoring the publication of GOD'S TEMPLES, a teaching unit on sex education. This unit consists of a 63-page booklet to be used by the student and a 73-page Teacher's Resource Unit. The writer is William C. Hendricks, Supervisor of Student Teaching at Calvin College.

All Christian Schools that are members of the National Union should by now be acquainted with the unit, since they received a sample copy of the student's booklet in the fall of 1966. The fact that the Teacher's Resource Unit was not sent to the schools together with the student's booklet -- probably because of the expense involved -- may have misled some schools as to the purpose of the booklet. The impression may have been formed in the minds of some principals or boards that this booklet was simply to be given to the pupils of grade IX. This understanding may have been strengthened yet by the second paragraph of the preface of the student's booklet, where it reads: "If no formal sex education program is carried on in the school, this booklet, we hope, will be welcomed by parents as the basis for a wholesome discussion of sex between parent and child."

I regret that this sentence has crept in and I hope it has not been taken seriously by anyone but only because it is in conflict with the entire purpose of the unit: a wholesome teaching of sex in our Christian schools (this purpose is clearly expressed by the very set-up and the excellent contents of the Teacher's Resource Unit) but also because keeping sex education out of our Christian schools is virtually the same as continuing the exposure of our children to an unpredictable and generally unchristian sex information.

That is a strong statement! And it brings us right into the problem of whether sex education really belongs in the school. Is this not too precious a matter to be discussed in the classrooms, under the guidance of a teacher whom we really do not know well enough for such a job? This objection, although well meant, is a strange one. Because these same teachers we do apparently trust with the faith life of our children. Not only the formal teaching of religion we entrust to them; we also like them to penetrate the entire education with that religion, the scholastic instruction as well as the training of the child as a person. If our teachers tell our children about this most fundamental and mysterious part of their lives, they may certainly be trusted with the instruction of sex. And, on the other hand, if there are still parents who insist that instruction in sexual matters should be done within the family only, then these parents should be consistent: then they should also maintain that the teaching of the role of faith in life not be done in school, but be limited to the home.

But then the whole purpose of the Christian School would not exist any longer. Because this purpose is definitely not the formal instruction of religion in school, as is still so often said. It is the Christian education of the child. This includes its character, its attitudes, its feelings, its sense of values, in short, the view it develops of life as a whole and of its place therein. This can of course never be done without including all facets of life, not in the least those pertaining to man's relation to God and the relation to his or her marriage partner.

The above should really suffice as answer to the question whether sex belongs in the Christian schools. However, since it is a very basic answer that appeals to the religious foundation of our school system, it must also yield practical answers flowing forth from it. Let us have a look at these next.

What is the present place of sex in every day life? Is it kept within the family circle and only discussed in intimate moment of contact with parents and children? There are perhaps still parents who like to think so, but let nobody fool himself! Sex is the most public goddess of this world. It is portrayed in books, and movies, on the news stands and on T.V.

This tremendous pressure on our young people is usually brought about in an unrealistic way where the qualities of beauty, romance and passion are stressed way out of proportion. The fact that sex belongs to the love for life between one man and one woman and that it leads to the highest expression of that love, is usually left out or treated lightly in this public presentation of sex. But, moreover, this be-

†Dr. A. VanderMaas from St. Catharines, Ontario, Canada, has written on sex education in connection with the teaching unit GOD'S TEMPLES. This article was first published in THE CHRISTIAN SCHOOL HERALD, April, 1967, and is reprinted with permission.

gulling influence is practically uncontrollable. No matter how we protect our children, we can not avoid that they become exposed to this untrue image that has infiltrated society.

I should therefore like to call out to those parents, who maintain that sex belongs in the home: "Do not blindfold yourselves because sex is everywhere!" If we do not want our children to become permeated by the present false and misleading picture of sex, the only thing to do is to put a positive force over against it. That means that sex education has to be part of Christian training for life, both in the home and in the school.

Another practical question is: if we have to provide our children with such positive education on sex, how should we go about this? Should not everything pertaining to such an intimate human form of expression be kept private? And how can it be treated this way when it is being taught in school for a whole class?

When such arguments are heard two things are often confused: our private sex life and sex in general. Of course there is no need to talk about one's personal sexual experiences. But that does not mean that sex should not be discussed at all. As long as this discussion is kept general -- and by all means stay away from references to your personal experience in this area! -- there is nothing wrong with such a discussion. Stronger yet, it is a must, as I mentioned before.

An excellent place to discuss sex in a general way, free from the interpersonal relations between parents and children, which are often coloured with emotions, is the school. There it can and should be presented in a more scientific and factual setting, as is done with the other subjects. This will then serve to give the child a firmer basis for the more intimate discussions at home.

Such a presentation can not be left out of the teaching in school without raising questions anyway. Imagine what must go through the minds of the smarter pupils who realize that the teacher has explained the heart and the bloodvessel, the respiratory system and the digestive system, but has quietly skipped the male and female reproductive systems. "Anything wrong with sex?"

Then there is of course the question, whether it is not too difficult for most people to talk about the matters. "You mentioned yourself the emotions that so often make it hard for parents to talk about sex. Is not also this whole area of life closely connected with our feelings of shame? Does not the Bible teach this in Genesis 3? And does that not apply to parents and teachers alike?" These are a few questions I can hear some parent ask.

Unfortunately, for many people sex still occupies a position of secrecy. For them it belongs solely to the privacy of the bedroom and they can not talk about it without blushing. However, from the beginning it has not been like this.

The Bible tells how God created male and female in his own image and gives them the command to be fruitful and multiply (Gen. 1:27, 28). The sexual nature was created as part of God's plan and related to God's image, to show man that, through his sexual function, he may share in God's creative activity. How can man then think lowly of sex?

No, it is certainly not the Bible that has designated sex as an inferior, less honourable part of the human life. The church of the Middle Ages has left this impression through its stand on celibacy and ascetism and more in general through its insistence that the natural body is lower than the spiritual soul.

If we remain silent and secretive on sex matters because we do not know how to express ourselves, our children are

bound to suffer from this lack of education. When this sexual curiosity is not satisfied at home and in school, they will look elsewhere and ... will not tell us where. But more particularly, if our children are given the impression that sex is secretive, forbidden, not belonging to daily life and never to be talked about, they will experience a poor development of their own feelings about sex and consequently a lack of sexual adjustment in their later life. They may experience this in the form of guilt feelings, frigidity (sexual coldness), premarital intercourse or other disturbances.

Do you think that a girl, who from the negative example of her parents has gained the impression that sex is taboo, can suddenly, on the day of her wedding, become convinced that sexual intercourse is after all the highest expression of marital love? Such a girl may have great trouble giving herself bodily to her husband, when her love to him demands this. What do you think the effect on the children may be if parents never show their love to each other in the family circle? These children will deep in their heart develop the conviction that love is really only to be expressed through intercourse. Consequently, when they fall in love they see intercourse as a necessary result. Most parents do not have the slightest notion that it is their lack of sex education which may indirectly cause the forced marriage of their son or daughter.

Here again the only solution is an active program of sex education, both at home and at school. Especially where there is a reluctance in the home to discuss sex, the school program can serve to stimulate a more natural exchange of ideas between parents and children.

The last practical point in an unfortunate one. It has been shown by many investigators that despite all encouragement in the form of articles like this one, speeches, books, etc., the great majority of parents do very little about sex education. As long as this situation exists, it becomes the more necessary for a Christian school to supplement where the parents fail because these schools have accepted a delegated parental authority to give the children all-round Christian education. The fact that some parents fail, does not permit the school to lose sight of its task.

I hope I have sufficiently shown the need for sex education at our schools. The practice of the teaching of sex will need some self-education first, both of parents and of teachers. The latter will find excellent guidance in the Teacher's Resource Unit. Many parents will have to do some reading on their own, but let "God's Temples" be a stimulus to enter this long avoided ground.

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