christian educators journal

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christian educators journal

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STATEMENT OF PURPOSE

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

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Business Manager. Subscription price is $2.00 for four issues per year, with issues published in the months of November, January, March and May. Correspondence concerning articles or book reviews should be addressed to the editor of the appropriate department or to the Managing Editor.

Making New Tracks

A FAIR AMOUNT of agonizing goes on in the minds and in meetings of Editorial Boards and among editors of any periodical, and ours is no exception. Let me let you in on some of it.

Most of the agony is expended on such things as schedules and deadlines, over suitability of manuscript, over the various options in printing and format that are available. All of this concern is expended in order to produce a periodical that both in its content and format is useful and beneficial to the reader. We realize that if we're not read, we're dead, and this realization shapes our policy and our practical decisions.

In one way we are fortunate. We have a rather narrow specialized function to perform. This periodical is largely written by and addressed to a very specific group, the Christian teacher teaching in a Christian school. Therefore its readership is a fairly homogeneous group in terms of amount of education and occupational concern as well as religio-philosophical background. We thus should be more able to gauge our readership than can those periodicals with a broader range of readership. It is the hope of the editorial staff and the Board of Trustees that this journal increasingly speaks to the real concerns of Christian teachers out on the firing line each school day.

A periodical, however, must not only have a content that is suitable for its readers, but a format as well. Its use of visuals, its size and type of print, its organization into departments, its quality of paper, these must all reinforce and enliven the content. When content and format mutually reinforce each other, then readability is increased.

One of the realities of publishing is that format costs more than content. For us that means that of the total budget of the Association, the lion's share goes not into paying writers, editors, and other staff, but into layout and printing costs. For the past four years the format side of the *Journal* has operated on a minimal shoe-string budget. That we have been able to publish at all is due chiefly to the vast ingenuity and resourcefulness of the layout department and the generosity of a Christian printer. It should be here recorded that Mr. Vernon Boerman, English teacher at Illiana Christian High School, Lansing, Illinois, and his wife Nancy are the ones who have succeeded so admirably in improving the format within the limits of an incredibly slim budget. All readers owe to them a debt of gratitude, and this Editor wishes publicly to thank them at this point when they have requested release from their task.

The New Tracks

In this issue the *Journal* is making new tracks, hopefully thereby making deeper footprints in the sands of time. The change in appearance in this issue is in some ways another venture in faith, because this change and improvement is possible only at a cost that is more than twice the previous one. While the Association does have today more resources than it did four years ago, it is still not clear whether the present format and frequency of publication can be continued without added revenue.

The Board of Trustees, composed of representatives of the supporting organizations, is presently facing the hard question of how best to increase the total operating budget, so as to be able to meet the rising costs of printing and layout. A number of options are available to them:

(1) Seek special foundation support on a temporary basis

(2) Solicit advertising on a rather wide scale

(3) Seek new subscribers by a broad promotional campaign

(4) Increase the individual subscription rate.

The first of these has been tried, thus far with little success. The second and the third options, unless immensely successful, cost almost as much to implement as the program produces in revenue. The fourth option waits in the wings. Only time will tell what part it will play.

— D.O.

Should Christians Teach In Public Schools? YES!

KEN THOMASMA*

Contract time is an important time for graduating education students. Securing a teaching position is uppermost in their minds as they consider their future. And so they ask, "Where shall I go? Christian school? Public school?"

However, graduating students are not the only ones whose thoughts drift toward this issue. In-service teachers, too, are asked and are asking, "Where is the Christian teacher's place of service?" Indeed, it is a weighty matter. But, can we rest assured that there is an answer in black or white? — S.H.

THE ANSWER to the question, Should Christian teachers teach in the public schools, seems so obvious that at first thought we might question its asking. However, even the most obvious is worth asking in our search for the true purpose for our lives. We need Christians as teachers in the public schools just as we need Christians in every profession which deals with the welfare of human beings.

We do not need to pull scripture verses out of context to convince us that Christians should teach in public schools. All of scripture has the same message. We need only to examine God's love as revealed to us through Christ to determine the answer to this and any other question confronting us as to how we should live our lives in service to Him.

People questioned Christ and criticized Him for mingling with the public and with sinners. Christ spent His life ministering to all regardless of their backgrounds. He commissioned His followers to do the same. Christ would not have us abandon our mission as teachers in public schools even under the government restrictions which exist today in America. We should continue within the legal framework to demonstrate our concern for public school children with even more zeal than we have in the past.

Recent Supreme Court rulings are cited by some as reasons for not teaching in the public schools. These rulings should create a positive re-action rather than a negative one. They should give impetus to our concern for public school education, not cause us to give up our task.

The temptation is always to see the negative aspect of court rulings and thereby miss the most important part, the positive. The Christian teacher in the public school can do a great deal to show the love of Christ through his daily life. The Supreme Court did not and cannot outlaw the witness of Christian love and concern for boys and girls. You do not need to teach Bible or doctrine to be a witness to your students in the public school. You need only to strive to demonstrate your love for them as you work with them each day. Too much instruction is just lip service and results in a negative outcome. They will know you by what you are, not by what you say you are.

The Supreme Court approved of the teaching about religions in the public schools. When studying about religions, the Christian teacher can objectively speak out about his faith. This will give true meaning to the teacher's unusual love and concern for his students. The greatest lessons of life are learned not by what someone says or what he teaches but rather how he lives that which he professes to believe. Christian love needs to be demonstrated in the public schools. The opposite of love is rejection which the Christian teacher would demonstrate should he leave his public school calling.

Can the public school curriculum be taught by the Christian teacher? Science is often mentioned as a subject that requires that one deny God in order to teach it in the public schools. Even in science the Christian teacher can be a witness to his pupils and do it legally. Theories of evolution and the origin of the universe are theories only. The Christian teacher in the public school can explain the various theories and objectively relate the Biblical account of creation and reveal to his students that such questions for all time have been religious questions which man himself cannot prove or disprove. The Christian teacher in the public school need never deny God in his teaching.

The Christian teacher in the public school at all levels, especially the secondary level, finds himself in a position of giving personal counseling to students and their parents. Here the Christian teacher, administrator, or counselor can be of tremendous help and witness to the faith as he seeks to assist individuals with personal problems and decisions.

Until Christian schools are for all people and not designed for only those who can afford them and until there is no need for public education in America, we need Christian teachers in the public schools desperately. To think otherwise is to abandon our

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calling to go into all the world with the demonstration of God's love. To completely segregate ourselves from others is to destroy our chances for witnessing and to hide that light which we were told to let shine by Christ himself. The Christian schools as they are organized today are wonderful for instruction for covenant children. But they often have negative effect on our Christian witness because they remove Christians from active participation with others in the cause of public education. Public education is weakened by Christian withdrawal and an immediate division is created. The public schools need Christian students, teachers, administrators, board members, and parents. Christian instruction in the home and church and the influence of more Christian teachers in the public schools is a great need today. Let's not give up or retreat. Let's face up to our task and become involved directly in the improvement of public education and use every legal means to bring the gospel to all people, even those who believe in American public education.

Should Christians Teach In Public Schools? NO!

NORMAN DE JONG*

ONE OF THE significant questions to which Christian teachers and would-be teachers must address themselves is that suggested by our title. Should Christians teach in public, state-controlled schools? For those who are preparing for secondary level teaching this is an especially pertinent question. English, history, math, and music openings in our Christian high schools have not been numerous in the last few years. For such, and all others contemplating a move, the question is more than academic and deserves an answer.

In order to answer the question, we must begin by reminding ourselves of certain basic assertions. The "givens" of the argument, for argument it usually becomes, must be clearly understood if we are to prevent distortion and future, pointless debate. Also, these necessary propositions are not to be considered as exhaustive, but must be accepted as guides and touchstones for discussion.

The first of these assertions is that the students in public schools need the permeating message of Christianity, the all-pervading light of Scripture, in their studies just as much, and probably more, than do the students in Christian schools. Not only does the public school student need to catch the vision of world and life Christianity, but the God-denying secularism of public education should move the Christian to demand reform. It should compel him to active concern.

Second, all our subject areas, as modes or dimensions of universe study, become meaningful and provide us with true insights only as we see them in the light of Scripture.

Third, the Christian may not deny, discolor, or minimize the sovereignty of God in any sphere of life. Jesus explicitly warns us, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). A further strong admonition by the Christ is expressed in Matt. 18:6: "But whoso shall offend [with doctrines of evolution, secularism, and humanism] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." For the Christian, "The fear of the Lord [in all matters] is the beginning of knowledge" (Prov. 1:7).

The fourth concept that must be mentioned as backdrop for our discussion involves the recent Supreme Court rulings. On June 17, 1963 the Supreme Court decided, by an 8-1 majority, that the required religious practices of Bible reading and recitation of the Lord's Prayer and the laws requiring them are unconstitutional.[1] In an earlier decision, the highest court ruled that it was unconstitutional for the New York Board of Regents to formulate a simple prayer for its system's schools.[2] This decision was based on the argument that it is indefensible for a state official to formulate prayers and then compel or coerce citizens to recite them in that recognizably private domain called religious worship. The significance of this ruling can be seen, not in the wrist-slap administered to the Regents, but in the legal principle that public school teachers are also agents of the state. For teachers, too, such action is judged unconstitutional.

Numerous public school teachers and administrators have not heeded these judicial pronouncements. Their defensive rationale proceeds from the principle that whenever God's rules and state rules come into conflict, God's rules must always take precedence. But these courageous court-defiers forget that statist education is built squarely on a rejection of the prior Biblical principle that parents and not governments must be responsible for educating children.

Norman DeJong, Assistant Professor of Education, Dordt College; A.B. Calvin; M.A. U. of Iowa; Working on doctorate in Educational Philosophy at U. of Iowa.

Regrettably, compliance with law and order is at such a low ebb in America that large percentages of schools find it morally defensible to disobey the rulings of the judicial branch while continuing to finance their disobedient activities with funds from the legislative branch. Confronted with such a radical charge, however, excuses and loopholes are sought. These decisions, the defenders may argue, are noticeably devoid of organic thinking and thus grossly pervert the concept of religion. Therefore, the Court's very narrow and erroneous conception of religion does not specifically rule out the teaching of science, literature, or history from a Biblical perspective. But, the fact that the reading of Scripture, even though followed by no comment, was outlawed, clearly indicates the intent and spirit of the rulings. The intent is also expressed in the words of Justice Clark. Writing the majority opinion for the 1963 cases, he stated, "It certainly may be said that the Bible is worthy of study for its literary and historical qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."[3]

Obviously Biblical Christianity is to be kept out of the public school, except as "neutral," "objective" material.

The fifth and final "given" is that the Christian teacher's task is to educate toward effective, full-orbed citizenship in the Kingdom of God, but also in the temporal state. These objectives are neither incompatible nor separate, but statist education has created a situation where allegiance to the Kingdom and the earthly government has been compartmentalized and made to appear inconsistent. Within the domain of the public school one may not publicly honor God nor use His Word as the only guide for faith and conduct. Yet the Christian teacher recognizes that the child (all children) must know God's law, must love it, and must be fully obedient to it. The Christian teacher, then, could never be content with the advice of Justice Clark. To cut oneself off from the Word of God in the classroom is to set oneself helplessly adrift.

If these five assertions, or some slight modification thereof, are adjudged true, the Christian who desires a public school teaching assignment finds himself in a dilemma. On the one horn he finds that he must love, honor, and obey God in his pedagogic life as well as in his evening and Sunday life. On the other horn he finds that he must obey the state and the Supreme Court. He must leave God's Word out of the classroom and must squelch his heart commitment while in the classroom. If such a person signs a contract to teach in a public school, he morally obligates himself to teach and live by the rules of statist education. If he signs the contract with no intention of abiding by the Supreme Court rulings, he chooses to live a lie, and his witness is invalidated by his example. His students could not be expected to learn obedience to law if the teacher is a living example of disobedience.

If, pained by conscience, the public-school-bound Christian turns again to Scripture for direction, he could not avoid the Pauline implication that the Supreme Court justices and the legislators "are God's ministers . . . render therefore to all their dues. Whosoever resisteth the power, resisteth the ordinance of God" (Rom. 13:6, 7, 2). "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers" (I Peter 2:13). To obey God, then, is to obey the state. But, to teach Christianly in a public school requires disobedience to the state and therefore disobedience to God.

Is there no solution? Is this a true dilemma?

Solution, Yes! Dilemma, No! Simply and emphatically, the Christian teacher should not choose a public school assignment. Statist education is not God-honoring; it secularizes and cubby-holes the Sovereign King of the universe. By God's providential directing of His ministers of justice, the cloak of neutrality is being ripped away. The lines of demarcation are becoming clearer. The secularism, humanism, and scientism of blasphemous man, long beset with a Babel-complex, have been exalted long enough. God is still on the throne, but He is pulling down the strongholds of those who have committed deicide.

For the Christian who is rightly and deeply concerned for the multitude of elect in public education, there are other and legitimate areas of proclaiming the Lordship of Christ. There are youth clubs, evangelistic outlets, and private or parochial school opportunities begging for your God-honoring talent.

Part of the solution also lies in the re-orientation of the person for whom the public school is an allurement. Those who have been trained and equipped to teach in only one discipline area are the victims of error unwittingly perpetrated by our training institutions. They have been allowed to indulge in over-specialization, but they have also been deluded into thinking that the means is the end, that the subject is the object of our teaching. But such persons must also examine their own motives. Is the real motive a Christian concern for the shedding of Biblical light in the darkening halls of public education? Is it merely the desire to have the security of a job? Or is it hunger for the bigger paycheck and a convenient excuse for teaching in contemporary, secular fashion?

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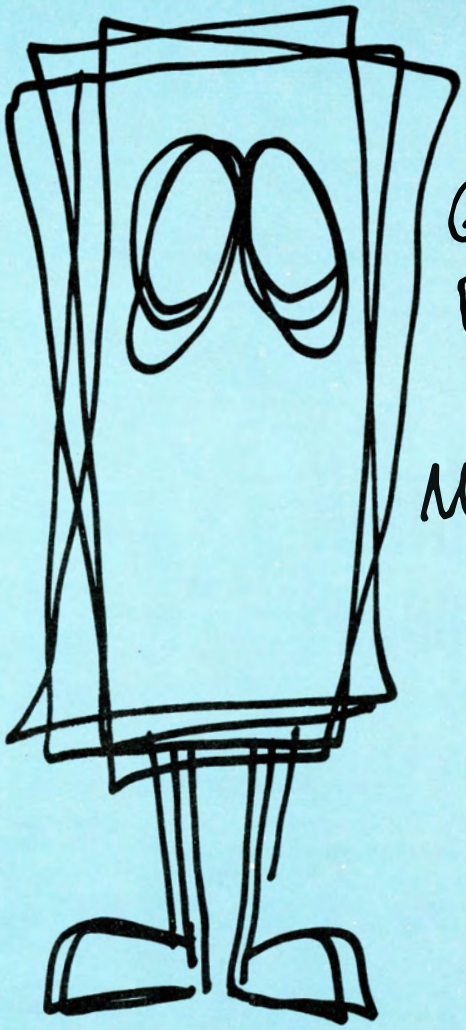
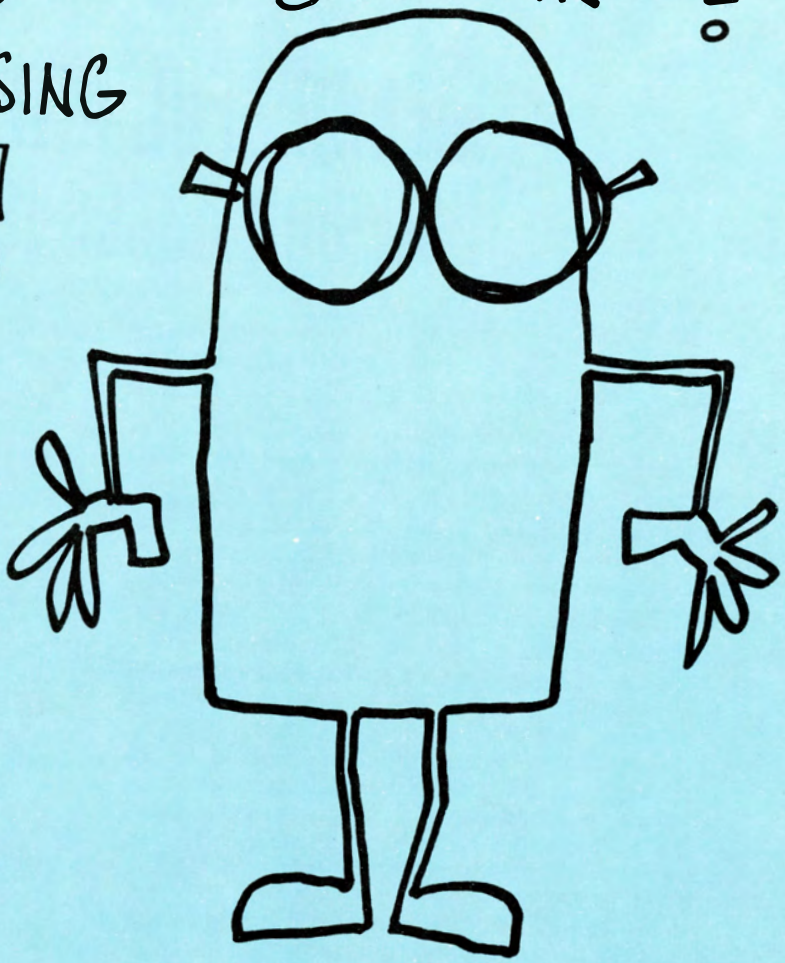
1. Abington Township, Penn. v. Schempp, et. al. and Murray v. Curlett.
2. Engel v. Vitale, 1962.
3. "Supreme Court Decision on Bible Reading and Prayer Recitation," *NEA Journal*, Vol. 52, Sept. 1963. p. 56.

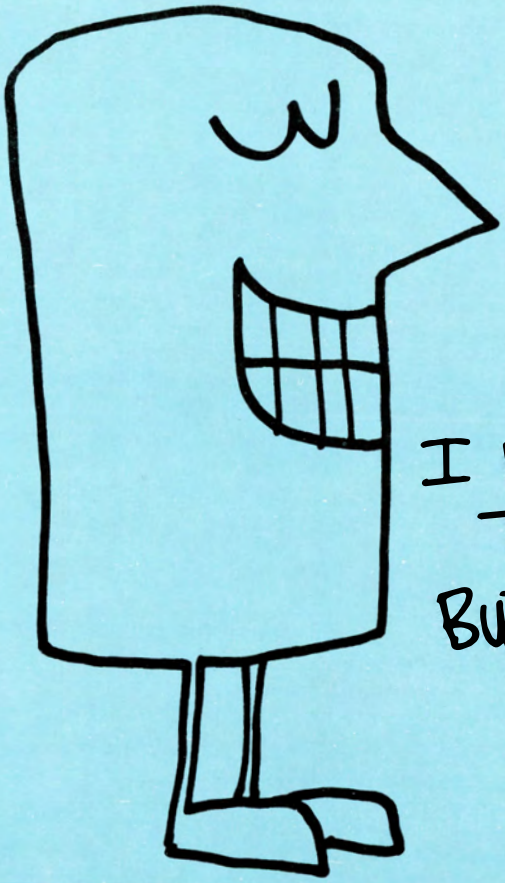
Teacher Traumas



MY GRADE BOOK IS MISSING ☐!○

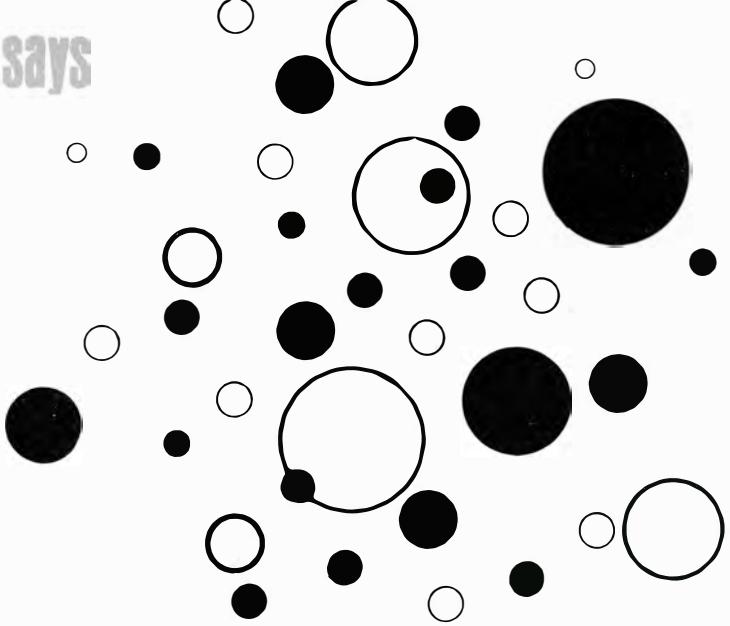
AM I TO UNDERSTAND THAT YOU STUDENTS WANT TO HAVE A "STUDY-IN"?○





I DON'T KNOW JUST HOW TO TELL YOU THIS CLASS BUT, I LOST YOUR TESTS!○

ROBIN



MEANINGFUL INTERACTION Between Races Is Needed

HENRY HOLSTEGE*

A RECENT ARTICLE in the Chicago Christian High School *Mirror* should make all of us who are engaged in Christian education (whether in Sunday School, Catechism, grade school, high school, or college) reconsider the types of social ethic that Christian Reformed children are professing. The following, which is the lead paragraph in the article, will indicate why I am concerned:

> The recent poll taken on integration brought a variety of answers. Out of 510 students taking the poll, 20% were in favor of integration and 23% were definitely against it. The remaining 57% gave answers depending on the standards of the Negroes, the violence which seems to accompany integration, and many personal comments. When the issue became more personal, that is, would you favor integration at C.C.H.S., 21% approved, 44% were against it, and 35% had specific things, such as violence, and lowering the school's standards, preventing them from giving a definite answer.

The reporter for the newspaper then goes on to give some direct quotations that should leave every member of the Christian Reformed Church saddened at the lack of application of the basic tenets of Christianity and the students' apparent inability to comprehend the social processes operative in contemporary American society. These attitudes are not necessarily typical, however. The fact is that they do exist, and that within the Christian community. The following are reproduced just as stated, including the spelling:

"Integration is Biblicly and socially wrong. God determined the races to be separate at the Tower of Babel. It is only due to the sin of transporting Negroes to the U.S. by force that this became a problem."

"All the colored people want by integration is the white people to be hurt. They say they want equal rights for everyone, but what they really want is everything given to them, while the white work for what they want."

"The organizations pressing for integration are making fools out of the negro races and those individuals who go on marches do the same."

"I think niggers stink. I say send them all back to Africa. They think we owe them something, but we don't. They could make some good if they tried. They sure aren't making a better world for us to live in."

"We aren't ready for it."

"I believe in progress of the Negro people, but I think it can not be achieved by integration."

"I agree with giving them the rights (which they already have), but I don't see why we have to mix. Why do they want to live with us? We don't want to live with them."

"I am against it. I want my race preserved."

"All races should be kept separate."

"Two different races with such different living standards can't possibly live together."

"No, They can't afford it."

"There would be too much confusion and violence."

"The way some guys talk about them here. I think it would be a lot, maybe too much prejudice against them."

"We should love our neighbor, but I don't feel we have to go to school with them."

"We'd have a riot."

**This column, contributed in each issue by different members of the Sociology Department of Calvin College, was written by Dr. Henry Holstege.*

There were, fortunately, student comments that did indicate an understanding of the basic tenets of Christianity and of an adequate comprehension of the social processes operative in their country. Some of them are the following:

> "Yes because we are supposed to love our neighbors and the best place to learn this is at school when you are young."
> "How can someone claim to be a Christian and yet turn away some of God's people because of the color of their skin?"
> "I think Christian High students have a terrible attitude for people who are supposed to be Christians."
> "All people are equal, so why stop them from being thus? What makes us so high and mighty that we can judge against our fellow man?"
> "You must learn to live with all different people, no matter what their race."
> "Yes, if I said no I would be a hypocrite."

I would submit, however, that in general the poll taken at Chicago Christian High can only leave a Christian puzzled and saddened that covenant children can so clearly indicate hatred and rejection of others. Could it be that these attitudes are indicative of parental attitudes? God forbid. Could it be that these attitudes indicate immature Christians, and that through the process of sanctification they will eventually eliminate such thoughts from their minds? Could it be that these attitudes indicate a failure on the part of the clergy and teachers?

These quotations and this article are not meant to be used as an attack on Chicago Christian High School or the dedicated teachers who are there. We have pointed out before in this column that the limited research that has been done does not indicate that Christian High School students in general have a significantly different attitude on the racial question than public high school students. This writer does believe, however, that attitudes such as these should produce numerous editorials in our church papers (e.g., *The Banner*) and forthright and courageous sermons from the pulpit, and a constant emphasis in the classroom as to what a Christian's attitudes toward members of another race should be.

The Chicago Christian High School *Mirror* staff must be commended for running the article and for being concerned about the problem. I believe they performed a service for the Christian Reformed community by bringing out some of the attitudes prevalent at Chicago Christian in regard to the racial problems facing our nation today.

If the Christian schools in the Chicago area could significantly racially integrate the grades at the lower levels there might be more wholesome perspective on race by the time students reach high school. Numerous studies have indicated that meaningful interaction between the races tends to reduce racial prejudice.

MUSE* OF DANGER

MARGARET AVISON

In the following article Miss Avison relates poetic activity to the "Muse of Danger." So is every activity of the creative spirit. Yet children, teachers, college students and professors are urged to stir up the gift that is in them. This month's articles and reviews touch on the perils and the potential in honest creative involvement.

Poet Margaret Avison's latest collection of poetry is entitled The Dumbfounding *(W. W. Norton & Co., Inc.). In a review of the work, Chad Walsh has written: "Unobtrusively mingled among poems on anything and everything are poems dealing with specifically Christian themes. Miss Avison does not put on a special Sunday go-to-meeting poetic style; the same quiet authenticity of language and feeling informs these poems as the others. They testify with understated eloquence to a faith that is obviously central in the poet's life, and indeed is probably the key to the particular angle of vision in all her poetry." Miss Avison welcomes letters from Christians with a special interest in poetry. Her address is Apt. 104, 150 St. Clair Avenue W., Toronto 7, Canada.* — G.H.

THE IMPULSE to write a poem occurs in human context — and can be a pulsation in darkness or in light. Poetry in itself is neither "evil" nor "good," in other words.

*Reprinted by permission from His, *Student Magazine of Inter-Varsity Christian Fellowship, March, 1968.*

No fool-proof formula exists for using a poetic impulse to God's glory. The child of God claims the victory of Christ, and yet lives embattled from moment to moment, falling often and constantly knowing no power except through forgiveness. Even so the believer can dedicate his gifts and acknowledge God as their source, and yet can experience much daily struggle in using them. As with poetry itself, the writer of poetry is neither "evil" nor "good," in other words.

Such expressions as "a Christian poem" or "Christian literature" or "Christian works of art" involve shorthand that can be seriously misleading. They imply that good subject matter will ensure good art, or that a dedicated Christian who writes will by virtue of his dedication understand the art of writing well. But it is the word of God alone, the being of God alone, that is good without any admixture — light without any shadow of darkness at all.

In this light all our actions are empowered and judged, including the act of writing a poem. In the steady light of that assertion, we will see some of the questions cleared up that arise when Christians discuss the writing of poems.

Choosing the Subject

First, let the writer who feels the impulse to write poetry accept the activity involved, the fact of the impulse, and himself as writer. No subject matter is ruled out, or in, in advance for the writer (whether Christian or not). No specific "content" can be prescribed for a poem. Moreover, no special training in literature can ensure the writing of poetry.

Yet a poem is not written out of a verbal nowhere. And once a poem is written it takes its place in the context of literature by the very fact of its existence. The body of poetry at large is the range where a writer of poems is free to read, and where as poet he is responsible. When a writer gives his life to the Lord, he admits God's right over every aspect of his energy, imagination, use of time and communication. But there is no conflict for a Christian plumber, for example, when he dedicates his day to the Lord and then goes whole-heartedly about his job, and also whole-heartedly needs and responds to his children's love and their needs. Similarly there need be no conflict between a believing writer's will to serve God and his impulse to write a poem, involving as it can a total absorption in this process for as long as it goes on.

Playing It Safe

In fact there *are* points of acute conflict in the experience of most Christian writers. The propositions of doctrine are in words, and there is a verbal world that is "safe." To seek subjects within it, and avoid hazarding statements outside the territory that has been clearly defined, is a natural urge for someone who longs to be used as a channel for communicating the faith, and wants to avoid empty words. Yet this continual checking on one's sure anchorage in each statement is a denial of the writer's spontaneity. Moreover, if only sure words are needed, the Bible is enough.

But in His strange and marvelous mercy, God nonetheless lets the believer take a necessary place as a living witness, in behavior with family and classmate and stranger, in conversation, or in a poem. Thus each of us may find the Word in His newness through every way and every day. The poem can no more be a "safe" venture than a direct encounter can be. Here, too, the believer is fully involved, all the more fully because of his faith.

The faith still retains first place. Its claims conflict with artistic drives just because both are compelling. This difficulty is real. The writer must accept the plain fact of his total involvement as a writer, as stated above. But the second fact for a Christian writer to accept is the tentative nature of his mortal involvement, in art as in anything else. For all our acts except one (the act of worship) are acts in mortal time. The eternal dimension may alter any of our commitments except one (our commitment to the living Son of God).

Identity and Faith

This seems to demand of the writer an absolute artistic identity, and then advises him to weasel out of it. Experience will press home the paradox, however, so it may as well be openly stated. What, practically, is involved here?

Writers are sure to know some temptations peculiar to their craft — e.g., writing instead of acting. But as with Shakespeare's Lear, writers can find opportunities to use literature to deepen human awareness. At other times action may be required as when God appoints an hour for two friends to share an anxiety, a joyful discovery or a sorrow. It is a lifelong discipline to learn both to act on impulses to action, and to write when an insight is given to be shared in words.

There is no set of "safe" or "preferred" subjects for Christian poets. Nor is there a set of "safe" or "preferred" daily experiences. You would be presuming to know better than the Gift-giver to pre-set your range and exclude some truths of experience from expression or to refuse to record some explorings that go on from the sources of poetic energy within.

Poetry is a great boon in testing honesty. Shadows of unsureness, shreds of lingering mist, emotional colorlessness, unexamined phrases, empty words: these show up for what they are in a poem. (" 'Fool,' said my Muse to me, 'Look in thy heart, and write.' " This is how a Renaissance Christian gentleman urged himself towards the art of poetry.[1]) It is true that a

Christian writer may have a strong anticipation of what he wants his poems to be so that they measure up to the rich meaning opened to him through Jesus Christ. But to list the fruit of the Spirit is not straightway to bear it. And poems share something of the mysterious timing of organic processes of growth.

Words and Experience

Most writers discover for themselves the distinction between devotional reality and literature. The experience of beauty is not alien to the worshiper's awareness of God (although it is possible for beauty to be cold, and cruel, and arrogant). Certainly out of a morning hour of Bible meditation and prayer, words may be breathed that rise from the deeps and hold the promise of communicative loveliness. Yet how often they need revising, later on, before they are ready for others' eyes. Fervor in worship can so far exceed the power of our words that the words alone will not convey the experience to anyone else. The Christian writer should remind himself to give careful scrutiny to any poems written out of such experiences before making them public. And he should accept poetic impulse from every area of experience, and avoid looking for his "inspiration" only from the moments least accessible to lisping human terms.

Is One Poetic Form "Right"?

No pre-determined range of experience is "right" for a Christian poet's subject matter, and there are no "right" forms. The culturally excellent is not necessarily the spiritually valid. Dante's *terza rima,* Milton's blank verse, the simple lyric forms of devotional writers in the seventeenth century, the psalmist's parallelism of thought and the nineteenth century hymn-writers rhymed stanzas: All have been explicit vehicles for poetry of faith. And each of these forms had its cultural roots and ramifications in many a secular form of speech and writing.

The believer asserts that the Creator called form out of chaos, and draws orderliness out of the otherwise incoherent. These assertions often lure him to seek some definite principles of order (rhyme, regular measure, logic) as necessary to the poetry he will approve. But to do so is to limit the poet. The known, already recognized means of ordering words in poems are not necessarily better than other means that may still be discovered.

Before continuing with the discussion of interrelated form and content, a side issue should be faced. Hymns and songs are a special genre of poetry. Because Christian writers are often responsive to hymns, they tend to identify poetic form with the regular, repetitive word patterns required by the hymn tunes commonly used in congregational singing. Thus a particularly difficult form is often the one first attempted. It is difficult because a repeat without loss of freshness is in itself a forbidding technical undertaking. Good current hymnology involves double awareness, both musical and verbal. And local traditions are confining unless the practitioner is able to work with an awareness of the total context. This is not to discourage anyone from hymn-writing, but only to prevent anyone from backing into it with shut eyes, and to keep him from forcing his poetry into a form inappropriate to it. The hymn-form, *per se,* is not godly in some special fashion.

Whole-Hearted Use of Words

The packaging and the goods packaged may be easily distinguished in a store, but not when words are involved. When you speak, a listener hears much more than the dictionary words you use. There is an individual identity conveyed. Words are in a particular language family, and are learned in a particular family by a particular infant. Then they gather meaning over the years from school, through TV, conversations and reading. You pronounce words the way people in your home region pronounce them. And the way your own mouth and teeth and breathing work make them peculiarly your own. (I always pictured Edmund Spenser as having a space between his two front teeth, so that "f" would fan a gentle airflow over his lips – his speech seems to me thus individual.) A person's unique flesh-and-blood force is in his own words, in his way of sounding them and using them. His words reveal his family and the time and place he is abroad on the earth. The natural rhythm, the flow or biting off or slow shaping of word, reflect temperament and mood. The "mundane context" of the words becomes, and in a sense is, their sound and sequence. Moreover, the reading of the Bible and the experience of prayer are both part of the "context of language" for a Christian, so that for the believer the language context also can become extramundane.

In prose, a writer or speaker may work against these personal and extramundane powers in language, seeking a detached, logical statement. In contrast, a poet chooses to accept the full halo of values in the words he uses. He accepts the personal identity they reveal. He develops his sense of their echoes across developing centuries, the double or triple meanings, the suggestiveness of vowel-sound and rhythm. No potential effect of any word is irrelevant to the poem where it occurs.

Thus the poet uses language as an artist's raw material. Consequently, his words have potential effect at every level – not only the intentional or logical levels. Poetry is the *whole-hearted* use of language, then. Let the Christian plunge in if he is given potentialities in reading and writing – and so discover.

The practice of poetry is as dangerous as this next hour of life, whoever you are. Yet its advantages are great.

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1. Sir Philip Sidney, Sonnet I from *Astrophel and Stella* (1951)

An Art Form and an Attitude of Life

HARRY BOONSTRA*

THE DRAMA OF COMEDY: VICTIM AND VICTOR, by Dr. Nelvin Vos of Muhlenberg College is an exploration into the analogy between comedy and religion. The book is a published version of Vos' doctoral dissertation for the University of Chicago Divinity School's program in Theology and Literature.

Vos seeks to define and circumscribe comedy both as a literary art form and as an attitude of life; he then explores the comedies of Thornton Wilder, Eugene Ionesco, and Christopher Fry for "concrete data" on comedy; and finally he probes the relation between comedy and the Christian faith.

A reader wishing an introduction to these three dramatists, or a theater-goer seeking to untangle the ambiguities of the Theater-of-the-Absurd, or a trying-to-be-relevant preacher concerned with the religious implications of contemporary theater will find Vos an excellent guide. Here is systematic explication of the plays; sympathetic, perceptive insight into the playwright's purpose; and sensitive evaluation, both of the playwright's craft and the religious dimensions of the plays. The book, moreover, dispels the notion that a dissertation is, of necessity, pedantic. The writing is vigorous, alive and suggestive. But the ease is no sign of superficiality: the book bears careful reading.

The fact that comedy is primarily religious is indeed "presupposed" (p. 11) and is never argued. For a reading of the book one has to grant the author this assumption, since the social and psychological implications of comedy are largely ignored.

Comedy (like tragedy) is conceived very broadly as a ". . . focus on the relation of the finite to the infinite, on what man conceives to be the ideal of existence." In tragedy man revolts against the limitations of his existence, but realizes the "incommensurability" between the finite and the infinite. ". . . Comedy also arises out of an effort to close the gap between the finite and the infinite, and, here, the comedy lies in the protagonist's final realization of the disappearance of the chasm between the two. He accepts every condition of his finitude" (pp. 12, 13).

The Structures of Comedies

Three different structures are common to certain comedies. In the structure of the "comic victor" there is a fundamental optimism about man and the universe. Man is basically good and rational; life is purposeful; and there is no essential incongruity between the finite and the infinite, or the incongruity is at least easily resolved. In comedy of the "comic victim," one is primarily aware of man's stupidity, absurdity, pain, and alienation in a universe which is chaotic, arbitrary and cruel. The infinite is in no way involved in the finite. In the comedy of the "victor-victim" there is a realization of man's shortcomings, of man's sin; but through faith, humility, and sacrifice man transcends his shortcomings. Man's life is affirmed. The relation of finite and infinite is evidenced in divine love; "heaven is interested in earth" (p. 24).

Vos uses the major part of the book in analyzing the comedies of the three dramatists to find in them the motifs of victor (Wilder), victim (Ionesco), and victim-victor (Fry). The final chapter discusses Dante's *Divine Comedy* and the drama of God's ways with men in Scripture — both in terms of the comic structures.

This short review does not lend itself to a critical evaluation of all the major issues of the book. However, since Vos opens many new prospects both for literature and theology, the book should indeed serve as an incentive to further exploration. See the exchange between Dr. Wiersma and Dr. Vos in *The Reformed Journal* (Oct., 1966; May-June, 1967), for a beginning dialogue.

What about the finite-infinite structure?

One fundamental concept demands some comment. Vos consistently works with a finite-infinite structure, which, I believe, has severe limitations. The danger lies in the tendency to see the finite (man's earthly, creaturely life) as a mode of existence which has limits, but which must be "affirmed" because it is basically good, worthwhile, of value, without realizing sufficiently that life is completely saturated with sin.

Nathan Scott, in his essay "The Bias of Comedy and the Narrow Escape into Faith," succumbs to this danger: the comic, he seems to say, affirms this life so strongly that it is not really in need of redemption. Our only limitations seem to be our "creaturalness" and the "relativities of historical existence." Vos, especially in his discussion of Fry, where there is a clear recognition of sin, escapes Scott's pitfall; but it

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appears that the finite-infinite conception is very susceptible to a negation of sin.

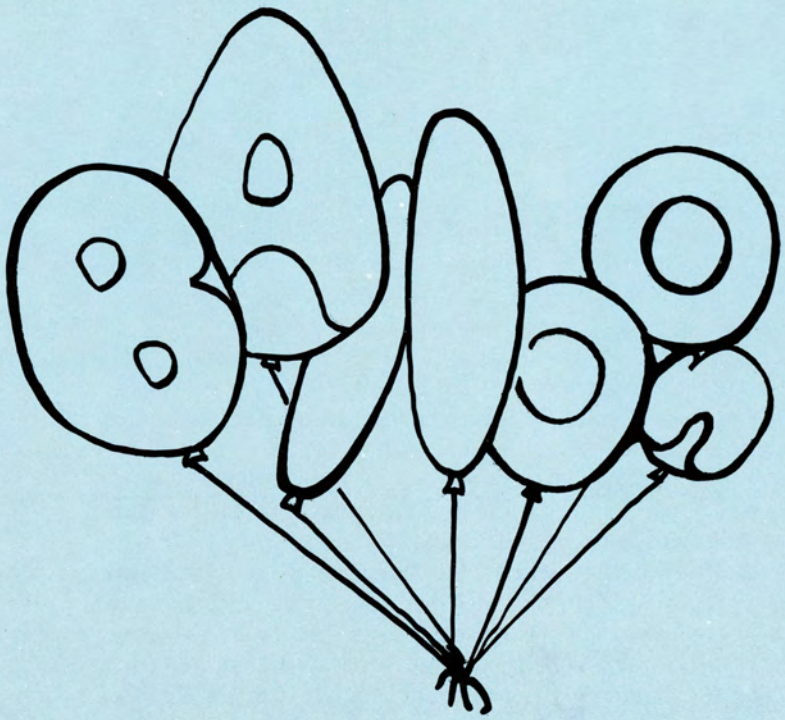
This becomes evident again in the "comedy of the Incarnation." For Scott, whatever the Incarnation may mean, it is primarily the Infinite entering into, affirming, giving worth and glory to, the finite. Again, Vos asserts the redemptive purpose of the Incarnation, but there is a strong emphasis (too strong?) on the Infinite giving purpose to the finite. For Christ ". . . there is no attempt to transcend the human or to escape it. Rather there is a glorying in the finite, an example of reconciliation in living and dying, in festive celebration and in loving sacrifice" (p. 109). And one is not sufficiently clear that Christ came to redeem men from their misery, that with His life and death He atoned for man's sin. There is too much "reconciliation through identification" (p. 110).

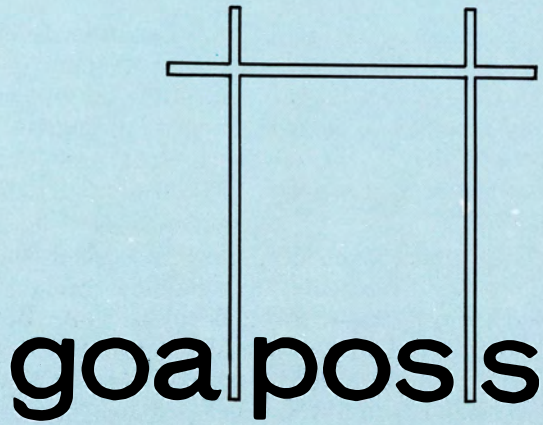
Thus a different structuration with more Scriptural concepts and terminology, especially when describing the scheme of redemption, would be less open to misinterpretation. However, I certainly do not believe that this limitation vitiates the insights of the work. The insights may be there in spite of, rather than because of, the finite-infinite framework.

PICTURE WORDS

The creative mind is playful, and a writer plays with words. Written words can be so arranged on the page that their physical appearance suggests the object, action, or idea. As such, they seem to the eye what onomatopoeia is to the ear.

Are there children in your class who would have fun making word pictures or ideographs? Send in the best and we will publish them here.





WHAT? Me Change My Curriculum?

HAROLD HUIZENGA*

A house is made of stones and science is made of facts. But a collection of facts is no more science than a pile of rocks is a house.

JULES POINCAIRE

DO YOU remember those hours spent in reading new textbooks and brochures describing new courses for junior high science? Do you remember meeting sales representatives and administrators with their reports and questions? Do you remember with pride your new books and the new course? Do you have a science course of which you are proud because it's your course? Well, hold on for we are at it again! We are experiencing something new, namely the fact that universities are taking the lead in developing new junior high science curricula.

Junior high science is not very old, being only a half century old. As such it has passed through its birth and infancy and is now in its adolescent stage of development. It seems shaky and unsteady, undergoing change continuously. Just when one has a problem solved, there is a change which creates a new and bigger set of problems.

Junior high science was begun as an attempt to give a general preview of Science. (Heiss, Osbourn and Hoffman, 1951, page 22) Elementary science was basically nature study and health study orientated. Textbooks were of primary importance in teaching these courses in the junior high.

In 1932, a survey was made to determine the status of science in the junior high schools. The criterion of judgment was the building and its equipment. It was discovered that of the schools built between 1920 and 1931, 2% of them had laboratory facilities and that 17% of them had special science rooms. N. L. Englehardt, who coordinated the survey, suggested that in order to serve effectively, the school should contain special science rooms equipped with a demonstration table, eighteen movable student tables and a work shelf with drawers for equipment. (Englehardt, 1932, pp. 4-7)

Englehardt's ideas were slow to gain popularity. In 1957, James Mac Connell published a book dealing with designing the school plant to the needs of the curriculum. All junior high rooms would be similar and equipped with a perimeter counter. This counter was to be used for one-period-long student activities.

In the first few years of the Sputnik scare, the trend in building junior high science rooms was to build a demonstration table, a storage case which was mostly display area, and in some cases a student work shelf area. In the early sixties, there was a trend to build small work areas and teacher preparation rooms.

Presently we are witnessing a burgeoning science complex being incorporated into many large schools. The complex consists of a large auditorium, a few classroom-laboratories, and seminar rooms in addition to a large carrel-equipped library.

The science curricula of the first half of the century were basically discussion, lecture, and field trip investigations of nature and health. In a five year period beginning around 1950, there was a development of a three area, three year course consisting of a year each of the biological, physical and earth sciences. With Sputnik came a deluge of ill-prepared textbooks with little organization.

In the sixties, junior high science began to develop its problems. School systems were beginning to appoint science coordinators and universities were awarding Doctor of Science Education degrees to more people. These leaders began to develop high school curricula which were successfully laboratory orientated.

As the National Science Foundation backed efforts to develop sound curricula and qualified teachers to teach them, both began to be developed. As BSCS yellow, blue and green versions; PSSC; CHEM; CBA and other programs proved successful in the senior high, IPS, ESCP and ISCS developed for the junior

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high. Also AAAS's Process program and ESCS developed for the elementary school. Several other programs began, but there have been few curricula developed. All of this activity seemed to be PTCT (Programs To Confuse Teachers).

Major publishers took notice and began publishing materials which incorporated laboratory work. It seems that most of these took a lesson from the modern math binge in which they were involved, and produced more or less moderate approaches, incorporating content and student involvement through experiments.

Today's trend in junior high curricula is toward more student involvement through experimentation. Some curricula *contain experiments* whereas others *are built upon experimentation.* Again, experiments are of two types. There are verification "experiments" which give proofs to what has already been learned, and there are experiments which provide answers for the student and upon which he bases conclusions. In the modern science programs we are talking about the latter type, for experimentation of this type is the special technique of science teaching. (Thurber and Collette, 1959, page 101)

There are four pairs of trends in the developing junior high science programs.

1. There are trends toward one year courses aimed at the ninth grade level. Among these are IPS and ESCP. Other programs are aimed at a three year integrated sequence. Among these are ISCS, the Heath series and a series published by Harper and Row.

2. There are trends toward a totally *student* experiment orientated course, and there are other programs integrating reading, discussion and experimentation, all of which are *class* orientated.

3. There are programs which lead the student, intentionally or unintentionally, to question everything to the point of rejecting every idea which is not or cannot be verified by valid scientific methods. Other programs begin on a foundation of what is accepted scientific knowledge or theory, and build specific ideas by experimentation.

4. There are programs which are aimed solely or primarily at developing a student's ability to solve problems by scientific methods, or at understanding scientific process and patterns in nature and science to the exclusion from the course a wide range of topics. Other programs develop ideas by using scientific methods, but do not present the scientific methods as fool-proof or as the only gate to all truth. Many of these programs integrate ideas and theories with the learning of scientific patterns and processes.

With all these massive attempts being made to change the curriculum, new curricula have been developed. Now we are faced with the job of evaluating them and adopting the best, or of developing our own. If we are to adopt a program which has been developed, we must weigh its products in the student and in his life against what God demands of the school. We must see that science is a study of God's creative power and kind providence. The programs we choose or develop must aid the student in developing God-centered concepts about this universe.

There are several questions one should ask as one contemplates developing a new curriculum. The following ones may serve as guides.

1. How effectively can one teach religious concepts and principles in the course?

2. If we believe that moral education and value education are important in the junior high, and that students forget most of the detail they learned in adolescence, will the course aid in developing the students' morals and values?

3. How well does the course provide for the range of student abilities and interests?

4. Can one use the course to develop appreciations in students for individual differences so as to have the more gifted ones help the less gifted in a way that both will be benefited?

5. Does the program help develop student independence and cooperation in learning?

6. Does the course develop a single idea, or several ideas; and if there are several, to what extent are they integrated?

7. Is the course interested in developing interesting tidbits of information, useful ideas, or scientific understandings?

8. What equipment is needed to set up the program, and how much will it cost annually to continue the program?

9. What building needs does the program demand?

10. Does the program develop readiness in the students for senior high science courses?

11. Can a program *suited to the grade levels* be developed using these materials?

If one plans to use a program which will include a life science course which is laboratory orientated, one will have difficulty finding one. They just are not being developed. Having written a simple laboratory manual and using it, I find that it takes time — days or weeks — to develop meaningful experiments. Each student group may have several experiments going at the same time. This takes *room.* Human biology presents another problem, for there are not many valid experiments which can be performed on human subjects, other than learning experiments.

Physical science courses are available as one or three year courses. Earth science courses are available too as one year courses.

New curricula are here with more being prepared. They are exciting — exciting for the teacher and for the students. After a two week session with my eighth grade classes, I told them to write a list of things they had learned in science class in those two weeks. There

were many responses as to concepts which they had developed about plants and their behavior. The ones which follow were significant responses. They appear with all their grammatical mistakes.

"Each person must act good to have a group of people work together."

"It pays to know what to do, and to plan your work."

"You cannot be unconsidderat of others and get along in working with them."

"If you dont keep good records, labs don't mean much."

"Working out problems can be hard as well as fun."

"A 4 oz jar doesn't weigh 4 ozs, it holds four fluid ounces, or has a capacity of four ounces."

"Plants grow most at night. That sure was a surprise to me."

"I don't know as much about science as I thought I did and if you work toghether you can learn a lot more. Lets have lab more yet this year."

"I learned to act responsibly in Science even without a teacher."

And of course you cannot lick them all! Some students are still lost, but maybe not so badly. I still find this answer to the question: "Nothing worked out right so I didnt learn nothing." (I wondered — in Science or in English?)

Other comments could be heard during the lab periods. "Mr. Huizenga, did you switch my plants with somebody else? Mine were only 3 centimeters high yesterday and now they are 8 centimeters high!" or "Maybe that's what they mean by 'Flower Power', letting plants teach you." or "Time to go already? I just got started. Can I come after school?"

These comments make a change in curriculum seem worth while. Progress could be seen in the work of students who lacked good social attitudes. I was pleased with the evidences that I saw and heard that they were learning about plants, but also that they were learning study skills and social skills besides. What really amazed me was the number of students who wanted to take their plants home to continue working with them. I was gratified to be reminded that students learn by "Flower Power."

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Mc Connell, J. D. 1957. *Planning for school buildings.* Prentice-Hall, Inc., Englewood Cliffs, New Jersey. 348 pp.

Thurber, Walter, and Alfred Collette. 1959. *Teaching science in today's secondary schools.* Allyn and Bacon, Boston. 640 pp.

NOTE:

This article was written in accordance with the American Institute of Biological Sciences manual.

Books

Blackwood, Paul E. 1965. SCIENCE TEACHING IN THE ELEMENTARY SCHOOLS; A SURVEY OF PRACTICES. OE-29059. U.S. Department of Health, Education, and Welfare, Washington, D.C. (65 cents)

This booklet presents a comprehensive survey of science teaching practices in public elementary schools during the school year 1961-62. The two most important barriers to effective science teaching were the *lack of adequate consultant service* and the *lack of supplies and equipment.* Objectives generally considered important were (1) "to learn how to think," (2) "to develop their curiosity," (3) "to teach knowledge about typical areas of science study," and (4) "to help children learn concepts and ideas for interpreting their environment." The median number of minutes per week devoted to science instruction increased by grade from 45 in kindergarten to 135 in Grade 8. Science was taught by the classroom teacher unaided by a specialist in 70-80% of the schools. Consultant help was available in 41% of the schools. 8% believed their science equipment was very plentiful; 46%, generally adequate; 35%, far from adequate; and 11%, completely lacking.

HENRY TRIEZENBERG

Rogers, Lola E. 1967. SCIENCE TEACHING IN THE PUBLIC JUNIOR HIGH SCHOOL. OE-29067 U.S. Dept. of Health, Education, and Welfare, Washington, D.C. (45 cents)

This comprehensive survey is based on a sample taken in 1963 from 3,133 public junior high schools containing grades 7, 8, and 9 only, one-half of which had enrollments of 500-999 pupils. The largest percent of pupil enrollment in science (90%) occurred in the smallest schools; 77% of the total junior high school students were enrolled in some science class. General Science was the most common science course, being offered in 95% of the schools, with 67% of the total students enrolled. The mean class size was 29. Homogeneous grouping was reported in about 60% of the schools. The most common teaching facility was a combination classroom-laboratory, but over one-fourth of the schools have no laboratory, and over 40% of the large schools reported using non-science rooms. Three-fourths of the schools prepared an annual science budget; one-tenth charged laboratory fees. The mean expenditure for science materials per junior high school was about $800, while the median was about $494. Less than one-quarter of the nation's science teachers were permitted to purchase supplies directly. "School size considerably affects the nature of science instruction. The largest schools appear to be doing the poorest job of science teaching."

HENRY TRIEZENBERG

the Art program A SUCCESS?

KAREN HOEKSTRA*

THERE IS NO EASY RECIPE for a quality art program. Before I explain what I consider to be a successful art program let me show you how others have evaluated art in our schools.

Some consider the *product* to be the only important criterion. These people measure a successful program by counting the number of impressive, pleasing or pretty works of art found at an elementary art fair or a high school fine arts festival. Some of these people as parents expect their child to bring home a picture that will fit well in their Dutch colonial living room, or a ceramic piece that is either a cute figurine for the knick-knack shelf or a useful ashtray for Father's day.

There are those to whom the art *experience* is all important. The students must become personally involved with the media. They must have first hand experience with the flow of paint on the paper or the mush of papier mâché squeezing through their fingers. This satisfies their requirements for a good learning experience.

For others, specific *knowledge* acquired is the criterion. Some of these people insist on technical drawing skills. They emphasize such things as one and two point perspective and the proper shadowing of a portrait. The use of the media is also very rigid for these people. Others who emphasize knowledge require the students to be familiar with the history of art.

A successful art program cannot be built on any one of these criteria, nor will a combination of all criteria produce success.

The history of art education in America shows a changing emphasis. The past fifty years demonstrates a complete about face. The early art programs in America emphasized the need of technical drawing. The typical art student followed the rule books on drawing in perspective. The drawing was either right or wrong. This discipline was intended to train the mind and the hand. The individual expression of the student had no important role in these art programs. Progressive education brought art from this emphasis on the technical skills to an emphasis on personal involvement and individual experience. The theory for art education then founded itself on self-identification, a nourishing of creativity and a releasing of emotions.

This individualistic, personal involvement and undisciplined expression brought out a kind of creativity that was completely one-sided. Its value was limited for want of guided expression.

Creativity has been so widely discussed and has become so much a part of our entire education today, that rather than discuss its validity at this point, I am going to assume its importance for an art program.

Creativity Corners Not the Answer

Creativity helped to lead art education from a rigid discipline to a freer activity. However, creativity has at times been the excuse for art education to degenerate into pure experience – experience for its own sake. Elementary classroom teachers and art teachers are both at fault. Sometimes a classroom teacher has a "creative corner" in her room. The children can go there to use the materials available and express any idea they wish. This is a wonderful device to take the place of those extra work sheets that are meant to keep the fast students occupied. I greatly recommend every teacher have such a corner, but it should never be allowed to take the place of a planned art lesson. The art teacher can also turn to projects that involve easy lessons which are merely gimmicks to hold the students' attention. Collage can easily become one of these gimmick type lessons. If a teacher organizes the supplies and sets the students to work choosing their materials and constructing whatever the materials suggest, the materials take over for the teacher and they become the sole means of motivation. All the teacher has to do is to stand back, watch the whole procedure and tell everyone how wonderful he is doing. Such an experience can be evaluated only by the amount of gluing, dabbing, dripping and cutting that is being done, rather than on the idea expressed in the product. No doubt such unguided experience will have a therapeutic value to certain emotionally distressed students, and it will nicely fill that empty

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hour in the weekly schedule without much thought or preparation by the teacher, but it has no real, meaningful value or experience because the *students have not become involved with expressing an idea.*

Fundamentals are Necessary

If an art program is going to be successful and if an individual art experience is to be meaningful, it must be based on good fundamentals and a pertinent *motivation* for expression.

By good fundamentals I mean an introduction to the use of the materials. A student must know how to handle his medium and feel comfortable with it. So a time for instruction, experimentation and discovery is necessary. A lump of clay set before a student can be a threatening thing if he is not acquainted with the properties of clay. Formal instruction and demonstration on its use are obviously the first step, but it is then important that he experiment with the clay himself and experience the manipulation of clay before he can produce an expressive art product.

Manipulative skills are primary. But at the same time the elements of art – line, shape, color, texture, value and space; and the principles of art – unity, variety, rhythm, dominance and balance, must be taught for a good composition and design, and a more effective expression. These are the grammar or the tools an artist uses to help him communicate his idea to others. They are the bases for teacher guidance on all levels. However, obviously it is taught in a different way depending on the grade level. On the elementary level we say, "Make things big. Draw your line all the way across your paper. Look at all that empty space you still can use." At the high school level we talk about centers of interest, main line movement and using the negative space.

Another help for the student to understand better his own works of art is to become familiar with the way artists of today are responding to the times, and how past artists have expressed ideas of their particular time. An emphasis should be on the humanizing qualities of great art rather than on a memorizing of so much data. It is important to understand the reasons for the exaggeration found in primitive art, rather than to know its chronological place in history; or it is more important to understand how Michelangelo's "Pieta" reflected the values of the Renaissance, than to know the exact dates of birth and death and the titles of all his works.

Knowing the background of the media and having some confidence in handling the materials will put the student well on the way to creating an art product. But honest and personal expression will depend more significantly on a motivation. The desire to express something must be the force behind a piece of art. Some students are bubbling over with ideas but they have so much to say that their problem is one of selection and simplifying of ideas. Most students are not so self-motivated. They are always asking, "What can I do?" or "Give me an idea!" Motivation is necessary for both kinds of students.

If the students are given materials and told to draw or paint, the result will be an idea so broad and general that the student is not saying anything personal, or if the student is unsure of himself it will be a "warmed-over" idea, and nothing new will be said.

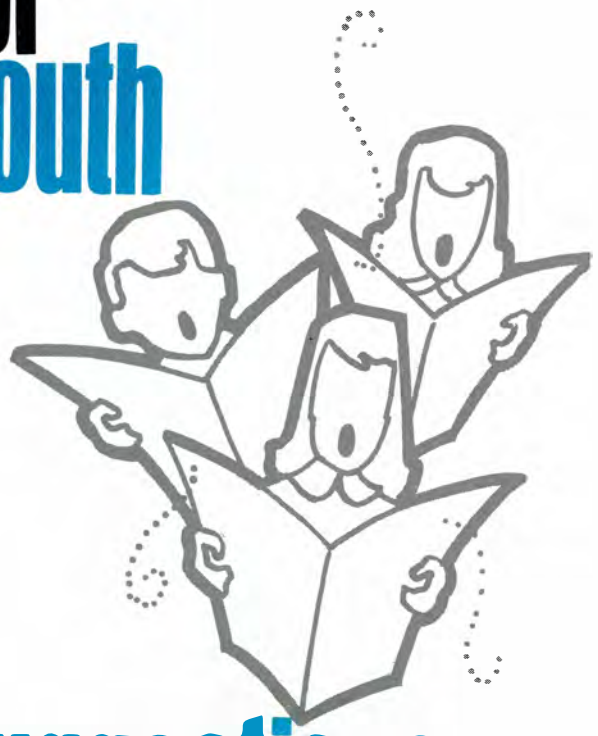
Motivation begins with a teacher so enthusiastic about her idea that she involves the entire class in exploring the idea and stimulates them to the point where they want to express the idea visually. Then she helps them narrow or channel the idea to a very personal expression. For instance: The class was going to draw or paint trees. Through the teacher's guidance they discover trees. They probably go outside so they can actually see trees and put their arms around them. Then they can answer such questions as: How tall are some trees? Which ones are very short? How big around do they become? Are some thin? How do they branch? Do they all branch alike? How does texture of the bark differ? Then the teacher narrows the discussion to personal involvement with the tree. "Think of the trees you have climbed. What ones are the easiest to climb? Did the bark ever scratch your skin? Can you remember your favorite place for sitting in a tree? What kind of games did you play in the tree?" Gradually we move closer to feeling one with the tree and we discuss questions as: "What would it feel like to be a tree? – to blow in the wind? – to have your branch crack off in a storm? – to have the birds build a nest in your branches? – to

have the squirrels play hide and seek among your leaves? – to feel the leaves budding in the spring, grow to full size and slowly fall off again? – to feel cold and lonely on a winter night?"

Only after such a discussion can the student become so involved with the subject that he can draw or paint an honest and personal expression of his idea. An ancient oriental proverb once read: "To paint a duck, you must be a duck."

Such experiences of involvement will help the student to have a more sensitive and intimate relation with the world around him. It will develop a sense of responsible individual uniqueness that will encourage him fully to participate in his whole world. This will give him the confidence needed to say something visually. If he has the confidence to say something original, he will receive a satisfaction and feeling of accomplishment. He will see himself as a person of worth and will shout, "Look! I have something to say!" He might not produce the best, most pleasing, or pretty art product, and he might not be able to say it as well as Van Gogh. But if his cumulative art experiences are such that he becomes more aware of himself, more aware of his world, and more able to understand the expressions of others, the art program is a success.

hymns for youth



suggestions for use

HARVEY HUINER*

HYMNS FOR YOUTH, the hymnal published by the National Union of Christian Schools in the fall of 1966 is now being used in many schools, both in the classroom and in general assemblies and chapel services. Since many evaluations of this book have already appeared in print, it seems to me more appropriate to use this journal space to offer some ideas for presenting this book to the students for whom it was intended.

Since the editors attempted to meet the needs of children ranging in age from upper elementary grades through high school, certain aspects of the book appeal more to one age group than another. The open format, easy-to-read printing, and large blank areas, as well as the colorful illustrations are obviously designed for the elementary school child rather than the high school student. Certain hymns and hymn settings are also meant for the child in the elementary classroom. Other hymns carry very sophisticated poetry and their musical settings present a challenge even to a trained musician. The teacher's choice of hymns must be carefully planned to avoid the possible embarrassment of an ill-suited hymn for a given group of students.

Because an obvious attempt is made to arrange hymns according to Reformed concepts of the Christian faith, the book should prove useful in the Christian schools. Many new hymns appear which deal with the nature of God in each of His persons as well as united in the Trinity. In the section dealing with God the Son, there are many new hymns concerning Advent, Lent, Easter, and the Ascension of Christ.

In the section dealing with the Christian life and the mission of the Church to the world, the Christian commitment is not glossed over with romantic ideas of an idyllic relationship with one's God and fellow man. Instead, the singer is constantly reminded that his place is to serve, and to commit himself in concrete ways. (Examples: "Because I have been given much, I too must give." "Come, labor on. Who dares stand idle on the harvest plain?" "Now in the days of youth, when life flows fresh and free . . . we give ourselves to Thee.")

A unique feature of this book is the large number of rounds and canons. Although rounds and canons based on sacred texts have occurred frequently in music history, they have been neglected until recently. The tradition is worth a revival.

The introduction of a new hymn to a group of students must be as carefully planned and positively presented as the introduction of Shakespeare to an English class. Hymns of good literary and musical value will be more difficult to teach than a gospel chorus, but they are far more worthy of the time spent on them. There are as many ideas for teaching a new hymn as there are teachers. My purpose here is

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to suggest a few ideas: some of them have already been put into practice in Kalamazoo; others will be implemented in the future.

In the high school chapel services —

1. Plan music chapels. On a regular basis, devote a fifteen- or twenty-minute devotional period to group singing from the hymnal. Select a topic or central theme for the choice of hymns — a season of the year, hymns of praise, hymns through the centuries, hymns by a certain composer or author.
2. Use the high school choir and vocal ensembles.
   a. The sopranos and tenors might sing descants to the hymns sung by the student body. Start with the four descants in the book. Others are easily composed or acquired from music dealers.
   b. Ask the choir to sing new hymns for the student body to acquaint them with the music before they are asked to join in the singing.
   c. Teach new hymns to the choir and vocal classes before presenting them to the student body in chapel. When seated among the other students, those who have already learned the new hymn will be a great help to the other students.
   d. Select anthems for the choir to perform which are based on tunes from the hymnal. They serve well in reinforcing the learning of a new tune. Dozens of anthems, cantatas, and concertati are available which are based on tunes from this hymnal.
   e. Have the choir act as one or two of the bodies of singers in singing a round or canon.
   f. Ask the choir to sing alternate stanzas or antiphonal phrases with the student body.
3. Work in close co-operation with the chapel organist. Suggest that new hymns or hymn-preludes be used for chapel preludes and postludes — particularly on the day when a new tune is being introduced. When introducing a hymn, work out tempi, dynamics, and phrasing with the organist in advance of the chapel service.
4. Use instruments. Brass instruments are particularly suitable for playing descants or the melodic line of a new hymn. Instruments may also be included in the concertati for choir and group singing mentioned above. Many of the tunes are interesting enough to be played as independent instrumental solos.
5. Plan to introduce one new hymn a week with some special emphasis on composer, author, or the era from which it came. Sing the hymn every day for a full week.
6. Spend time reading the words of a new hymn. Have the students recite a stanza without singing it. Have the choir read the hymn interpretatively.
7. Talk about the religious symbols as they occur opposite a hymn which is being introduced.

In the high school classroom —

1. Music appreciation classes could study a unit on hymnology using this hymnal as source material. If there is a unit on types of sacred music, such types (e.g., anthems, cantatas), which are based on *canti firmi* of chorales and hymns might be selected because the tune is found in *Hymns for Youth.*
2. In the art classroom, the Christian symbols may be used as models for students to use in their own interpretation of Christian symbols.
3. The hymns in German, French and Latin could well be used by language classes at the proper seasons of the year.
4. The poetry contained in some of the hymns could well be included in a poetry unit in the English classroom.

Using the hymnal in the junior high school —

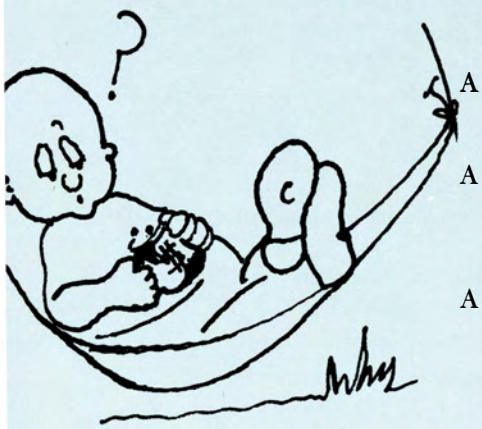
1. The most informal way for students to become acquainted with new hymns is through a free-singing period. Junior high students are eager to try their skill at learning new songs, and usually exhibit a positive attitude towards them.
2. Junior high choirs could profit by using the hymnal for repertoire. There are settings for SSA, SAB and SATB besides the unison settings. The choirs are eager to perform for other students, and the hymns make good program material for assemblies and informal public performances.
3. The general music class might have a unit on hymnology, emphasizing the use of the hymnal — knowing how to read the metrical index and alphabetical index of tunes, being aware of the difference between author and composer, knowing the difference between tune name and poetry name.

The hymnal can be used in the intermediate grades of the elementary school if care is used in the choice of hymns for the student age level. Developmental singing can be introduced at this level with the rounds and canons. The classroom teacher could include a hymn of a specific national origin in a geography lesson. Since there are hymns from the Medieval period, the Reformation, the American colonial period, the American Southern hymns of the 18th and 19th centuries, as well as many hymns from the 19th and 20th centuries of a general nature, a new hymn could be integrated with a history lesson. The foreign language hymns are very appealing to the student on the intermediate grade level.

Teaching of hymns is a responsibility which the Christian school teacher has tended to neglect in the past. *Hymns for Youth* presents the teacher with a rich resource book. It is the teacher's exciting challenge to guide in the development of an appreciation for and active use of this heritage of Christian music in the new generation of Christians.

A Salary Is...

by JEAN BUYZE*



A salary is a stipend which the community bestows upon a teacher while he has the privilege of learning from their children how to teach.

A salary is unemployment compensation which carries a teacher through his three months of mandatory lay-off – June, July and August.

A salary is "$1 a year" nominal pay for a teacher to maintain discipline in a class room while he buys shoes for his own family by driving a school bus.

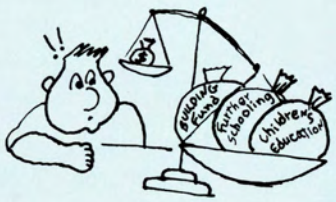
A salary is a deduction of 20% for income taxes, 4.4% for social security, 3% for pension fund, 10% for tithe, 20% for tuition, 2½% for state income tax, 50% of cost for medical insurance, 4% of needs for sales tax, 10% of tax for surtax, and 30% of cost per gallon of gasoline.

A salary is a travel allowance which covers the cost of a teacher's trip home for Christmas.

A salary is a luxury which a teacher may squander upon food, clothing, or heat: sometimes one will take precedence over another but sooner or later all such luxuries bow to the fad of the day.

A salary is a long term investment for a future existence – a car and a vacuum cleaner.

A salary is a balanced budget for the teacher who is asked to take less pay and go to school, take less pay and contribute to the building fund, take less pay and pay tuition for his own children's education.



A salary is disability insurance as the teacher is unable to carpent at prevailing prices, plumb at piping hot wages or electrice at current fees.

A salary is a dividend reserved for the teacher who has invested four or more years in education when he could otherwise have earned $20,000 or more.

A salary is a scholarship to support the teacher while he studies how to earn a living by playing the stock market, trading real estate or entering contests for cash prizes.

A salary is a sop to soothe a teacher's conscience for not going into industry where he can be less selfish and more realistic.

A salary is either none of the above or all of the above — depending upon whether you are a teacher.

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*This tongue-in-cheek description was composed by Mrs. Donald Buyze, whose husband teaches at Northern Christian High School, McBain, Michigan. Her comment on her "definitions" is: "In this age of economic growth and higher taxes, every teacher needs humor to remember the ideal in education."

Fifth Grade Social Studies:

FIFTH WHEEL OR FIFTH COLUMN?

GORDON OOSTERMAN*

THE TRANSPORTATION-MINDED readers undoubtedly know that a fifth wheel is the all-important greasy thing on the back of a truck to which a large semi-trailer is attached. The fifth wheel joins that which is moving to that which is to follow. Historically-minded readers recall the infamous fifth column in the days of World War II which served to disjoin a nation and to confuse its program. The purpose of this article is not to nominate those who agree with its contents as wheels, nor to hint that those who disagree are quislings, but rather to probe an area which has been under considerable discussion of late.

From a reading of professional journals and conversing with teachers and administrators one gathers that there is something less than unanimity on the content and purpose of social studies in the fifth grade particularly, as well as social studies generally. Diversity in a social studies program is not inherently bad, but diversity in purpose makes for a disjointed and haphazard program in which teachers are free to ride their hobby horses on the annual swing around.

Existing Ingredients

Whether by tradition or design there appear to be three main ingredients in the present fifth grade social studies program: American history, American geography, and a fused social studies program. American history is the oldest of the tradition-honored practices. In fact it goes back over fifty years when a large number of pupils quit school at the end of the sixth or seventh grade. Indeed, to insure some acquaintance with American history is a commendable motive. Should the terminal point of formal schooling today be early junior high, I for one would wish for its retention in grade five. However, the quitting time is now in the late high school years. This means that valid reasons for teaching American history in grade five must rest on a basis other than it being their one and only opportunity to study American history in school.

Geography has come into wide acceptance. Content areas generally include regions of the United States, Canada, and possibly something of the Latin-American countries. The quality of textbooks, availability of supplementary materials and films, and absence of it being taught elsewhere in K-12 all indicate that it seems to be a priority item in the fifth grade.

The latest development is called social studies, an attempted combination of history and geography along with what the blurbs tell us are anthropology, sociology, economics, and political science. The efforts to provide all-comprehensive textbooks have been less than overwhelmingly successful, but the attempt to counteract over-specialized geography or history at too early an age is understandable. Without quarreling with the name given to the course(s) in the fifth grade, it appears that the success here largely depends on the quality of the book(s) as they organize or disorganize the elements which constitute the course. And since textbooks are used even by teachers who pretend to disdain them, the textbooks and materials used should be defensible in terms of the value system and purposes of the school.

Historians have a propensity for honoring tradi-

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tion, but with a limited time schedule responsible choices have to be made concerning the most effective use of time in those hours per week allotted social studies, or any other subject for that matter. Neither history, nor any other subject, should be considered to be a sacred cow or a golden calf. If the same data of American history is to be covered more thoroughly by teachers with more specialized training twice in the coming school years, why make the attempt in grade five? Tradition is a less than convincing answer. The argument of the availability of materials is also deficient, since materials are available for teaching any of many subjects. Perhaps the most appealing argument is that both teachers and pupils like it and enjoy it. Interest runs high. Although one might be tempted to give the same justification for an ice cream party on a warm spring afternoon, the reasons cited are of no small importance in a teaching situation. Such good reasons can not be readily dismissed out of hand.

What is it which makes such a strong appeal in this area? I would hazard to guess that it is the adventure, the becoming acquainted with colorful heroes of American history, and a sense of personal involvement in becoming identified with one's national heritage which gives a sense of thrill and belonging. No doubt there are more reasons, but I doubt if they would encompass famous dates in American history, causes of the depression of 1837, or the significance of Wilson's Fourteen Points. These too are part of history, but there is a temptation to go through history as one would through a supermarket, selecting what one wishes. History can readily be mistreated to become an oversimplified, romanticized, and Anglo-Saxonized tale of exciting stories for children. Ask any junior or senior high history teacher for specific citations of children's incredible interpretations learned in earlier years.

A Live Alternative

What alternative exists? Make the essence of the course geography. What about the negative reaction of many students to geography? Hopefully teachers of geography are aware that "man is the single most significant factor in geography," according to Dr. Arnsdorf. A preoccupation with physical geography (the size of a desert, the height of a mountain, and the depth of a river) is less than wholly exciting to pupils. So too with the impersonal objects of the number of bushels of corn Iowa produced last year, barrels of oil in Venezuela, or number of Volkswagens in Germany. If people are the really important dwellers on the earth rather than camels or Eskimo dogs, why not more concern for urban geography? What of cultural geography? Economic geography should be made more alive by telling of what *people* do. Biotic geography should make the teaching of science more meaningful, especially in the self-contained classroom where there is a built-in opportunity. It is in historical geography that many of the exciting spots of American history could be taught. Washington could cross the Delaware, Davy Crockett might defend part of what is now Texas, and the discovery of gold at Sutter's mill would enliven a study of California geography. Chronological understandings of children prior to grades five or six appear to be rather limited, according to recent studies, but associating historical figures with places on this level has possibilities. The biographical aspect of history could be maintained and enriched by supplying the students with a vast array of biographies either in the classroom or the central library. Credit could be given in terms of book reports, of student reports given orally in class; or other means. The junior and senior high teachers will thank you for it.

Local history is a much neglected study in most schools. A few weeks could be devoted to this study, considering the origins of town landmarks, names of the streets, and early newsworthy episodes. Something of historical method and evaluating conflicting reports could be discussed. It might surprise you to discover what is in the local library. Students could help in obtaining information. This pursuit would not proceed very far until the economy of the community, both past and present, would come into focus. Economic opportunities or lack of them say a great deal about why some communities grow and others atrophy. And of course the very physical geography of the region should indicate something about the location and history of the town or city. Such a study would require extra work, but would be rewarding in terms of increased knowledge and interest on the part of the students. The Christian teacher might indicate that what men do with their resources and opportunities is but an extension of what Adam was called to do in response to God's command to use resources available to him.

A final paragraph to the unconvinced. If you decide to continue to teach American political history as such, consider yourself successful if you get up to the days of Andrew Jackson. This should provide plenty of opportunity for making candles, wigwams, and dioramas; for impersonating Columbus, Pocahontas, and Betsy Ross; for singing "Yankee Doodle," our Nation Anthem, and "The Erie Canal." Dr. Whitehead has suggested that children learn in three stages: the age of romance (covered wagons, Daniel Boone, etc.); precision (How old was Ben Franklin when he died?), and generalization (most American wars began in the spring). Capitalize on the first, prepare for the second, and do nothing to make for confusion in the third.

If your class is really a fifth wheel it will help make your total school social studies program move in the desired direction.

The Simulation GAME: A PROMISING INNOVATION

WILLIAM NAWYN*

Simulation, A Recent Development

A RELATIVELY recent innovation in social studies methodology is the simulation game, or games with simulated environments. Such games combine a playing technique, which is not new at all, with the fairly recent idea of simulation, or re-creation of some particular social, economic, or political process on a small scale in a carefully structured environment. Dr. Cleo H. Cherryholmes of Michigan State University has defined a simulation as "an operating model of social processes." A simulation game is intended to teach the theory or theories which have been built into the game. The student is learning while engaged in playing the game; he is not playing the game only to add interest or motivation to the subject or material being taught. The simulation game places the student in the role of a decision-maker who has to contend with the various pressures, influences, problems, frustrations, etc. of the environment in which he finds himself in the game – an environment which is made as true-to-life as possible. He is no mere on-looker, he is not just being told about the problems and pressures, rather he experiences something of them; he gets a deeper feeling for the particular process involved in the game. He discovers that decisions have consequences and once a decision is made the results have to be dealt with and that new decisions have to be made on the basis of the first results. He may discover that a certain environment has a very great effect on the decisions and options available to him.

As in games there are rules, players, moves, and winners or losers, so in simulation games there is an environment, there are actors and acts, and there are payoffs. There need not necessarily be a payoff in the form of winning or losing the game: someone does not necessarily win the game and someone else lose. In some simulations everyone could conceivably win or possibly everyone lose, or some could do relatively well, others relatively poorly. For instance, in a particular game, all or some of the actors could win by cooperating together rather than working at cross-purposes.

Useful In Many Subject Areas

As was stated above, the simulation game for the classroom is a comparatively recent development – one largely of the last decade. Research, experimentation and development have been carried on at at least three universities: Johns Hopkins, Northwestern, and Michigan State. Various games are beginning to emerge in the political science, sociology, and economics areas. They range from the fairly simple to the very complicated – some demanding the use of computers in their playing. Some specific areas involved in these games are choosing careers, consumer economics, international politics, the Industrial Revolution, and democratic political processes. Other areas such as labor-management relations, voting pressures, and civil rights-racial ghetto issues are being explored. Perhaps one of the best known is the Inter Nation Simulation developed at Northwestern University and extensively tested in the Chicago area.

The final word is not yet in on the effectiveness of the simulation game as a teaching tool. However, research completed to date seems to indicate high student motivation and interest, but that in such areas as the acquisition of facts and principles, attitude change, critical thinking, and retention there is no significant change from the more usual classroom procedures. Dr. Cherryholmes suggests, however, that simplistic views in reference to the processes being simulated in the game may be reduced. His theory is that the failure to increase learning of facts and principles is because students are presented with the simulation rules instead of discovering them for themselves.

Three Steps Involved

To utilize fully and successfully the simulation game in the classroom, three steps must be observed. First there must be adequate preparation for the game. This involves class study of the particular social, economic, or political area with which the game concerns itself and which provides the student with the background and framework necessary to make the game meaningful to the student. Also involved in this step is the specific organization and orientation necessary to the game so that the student is acquainted with the general nature, rules and procedures of the simulation before he begins the actual play.

The second step is the playing of the game itself. Depending upon the particular game, this may involve from one to several class periods. Playing the game merely once probably would be insufficient to get across adequately what the game is intended to teach. In some games it is also possible to play it with variations, each variation intended to teach a slightly different aspect of the process involved in the game.

Christian Values Can Be Developed

The third step is the analysis or critique. This is a very essential part. This is the "debriefing" in which the game is taken apart and the various actions and

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decisions are analyzed. The "'whys" and "wherefores" of the game and the game situations, the rationale behind the decisions, and the results of these decisions are here exposed for the whole class to discuss. It seems to me that in a Christian school situation this is a particularly significant step because here the value systems found in the game and in the social, political, or economic process being taught can be subjected to scrutiny and evaluation and a specifically Christian interpretation and value structure can be developed.

The *Game of Democracy,* created by James S. Coleman of Johns Hopkins University is a relatively simple simulation game which can be used with profit in the American government course. I make this observation on the basis of a somewhat limited experimentation with the game in my own course. The game really is a set of games concerned with various aspects of the democratic process: variations of citizens' action and legislative processes. There are three basic games and five more advanced variations. My experience with the game has been confined to two variations of the Legislative Session game.

The game can be played by a group of six to eleven persons. However, two or more groups can be playing the game simultaneously. Each group constitutes a legislature. Each player becomes a legislator. The legislature considers a number of bills on various subjects. Each player is assigned to represent a constituency which has a specific position on each bill. It then becomes the object of the player-legislator to best satisfy his constituency through the passage of the bills which it favors and conversely, the defeat of the bills which it opposes. Satisfying his constituency results in his re-election. It becomes the object of the legislature as a whole to obtain the highest legislative score that it can, which then would represent the degree to which the legislature satisfies the wishes of the country as a whole. These objectives are reached through reflections on strategy, speeches, and bargaining sessions.

Built into this game is the concept that the task of the legislator is merely to reflect the will of his constituency and that if he does not do so he will not be re-elected. Here, it seems to me, lies a possible fallacy and a definite danger in terms of a Christian legislator's responsibility. However, the game presents an excellent opportunity to discuss the function and responsibility of a legislator during the critique session following the game, particularly if a second variation of the game is also played.

In this second variation the place of the legislator's own convictions is injected into the game. The objective now becomes not only to satisfy his constituency but also to promote his own convictions and obtain the highest score in terms of satisfying his own feeling as to what is best. In this version of the game the player-legislator is confronted with conflicts between his own convictions and those of his constituency. He must decide how to resolve these conflicts. Moral issues intrude. He may be confronted with the bald fact that adhering to his convictions may result in his not being re-elected. Again, the "de-briefing" session provides a very good opportunity to discuss some of these issues.

Throughout the game, parliamentary procedure is followed. Each legislature-group has its own chairman. Bills are taken up by motion, roll-call votes are taken, etc. Thus an increased understanding of parliamentary procedure may be a by-product of playing the game.

Conclusions

My experimentation with the use of the game has been too limited to come to any definite conclusions as to its value as a teaching tool. However, in the questionnaire, administered following the playing of the game, the students overwhelmingly indicated that they liked it and found it to be of value. Specifically, 100% found it to be enjoyable, 100% thought it to be worthwhile, 94% felt that they had gained a better understanding of the role of the legislator, and 97% thought it should be utilized in future classes. The greatest value of the game, they felt, lay in learning more about how a legislature works and in obtaining a better appreciation for the difficulties, problems, and conflicts faced by a legislator.

It seems to me, on the basis of the results of the professional research into its effectiveness and on my own very limited experience with it, that the simulation game has some real possibilities as an educational device and that it is well worth utilizing in moderation. It can lend variety to the classroom as a teaching technique and as an approach to a particular area of study. It is highly motivational for the students, it makes learning enjoyable and entertaining for them, and actively involves the students to the point where they become partly responsible for their own learning. And while present research does not indicate appreciably greater learning as such, neither does it show less. Therefore the use of the simulation game as an occasional teaching device has much to recommend it.

Bibliography: I am indebted to the following sources for some of the material used in this paper.

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A Response to A Response to A Response

GORDON J. SPYKMAN*

GORDON SPYKMAN'S INTRODUCTION (SEE BELOW) SUGGESTS that an appreciative reading of Lester De Koster's critique of the Calvin curriculum document (A CHRISTIAN LIBERAL ARTS EDUCATION) *"assumes some acquaintance with the document. . . ."*

Since many of our readers do not have copies of that document, let me explain that when it was published in 1965, sufficient copies were printed only for discussion by the Calvin faculty on an inter nos *basis. Now that the document has been "digested," and its proposals made operative, additional copies (I am assured, as of late February, 1968) will be printed, and will be made available to the public late in the spring of 1968. So, thinking futuristically, one should* now *(May, 1968) be able to read not only the document (a response to a curricular need), but De Koster's critique of it (see* CEJ, *March, 1968), and Spykman's response to De Koster's response.*

Hence we now *invite our readers to respond responsibility to these responses!* — P.D.B.

A RESPONDING DIALOGUE like this could go on for a long time, and perhaps it should, judging by the issues involved.

The Calvin curriculum document, *A Christian Liberal Arts Education,* appeared in response to certain felt needs in contemporary Christian higher education. Dr. Lester De Koster's article in the March edition of C.E.J. was published as a critical response to this document. My article in turn is offered as a response to his critique.

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As De Koster's critique assumes some acquaintance with the document, so my response assumes a reading of his critique.

Christian

At several points along the way De Koster raises a variety of provocative curricular and pedagogical questions without intending to pursue them at this time. They are all quite closely related to his main lines of argumentation. He chooses deliberately to leave these side issues hanging, usually closing them off with some comment to the effect that they are "worthy of further investigation." These areas of unresolved problematics do not, however, dull the sharp edge or obscure the major points in his critique.

De Koster's main criticisms attach themselves directly to concepts which appear in the title of the document itself: *Education* — *Christian* Education — Christian *Liberal Arts* Education.

De Koster launches his critique with a statement from Kant that the problem of education is "the greatest and most difficult problem to which a man can devote himself." I grant an element of truth in this judgment. But I suspect that it also suffers from overstatement. One must assess the source of such a statement. For the magnitude of a problem often depends on the way it is set up. Kant set it up in his own way. Set up a problem wrongly, and it defies even rudimentary answers and becomes virtually insoluble. On the other hand, to set up the educational problem rightly is to have gained at least a good start toward some meaningful answers.

De Koster then adds his judgment to that of Kant, namely, that if the question of education in itself is already beset with almost insuperable difficulties, "these difficulties are compounded by prefixing the qualifying adjective *Christian* to the term *education.*" And I thought that Christianity was supposed to be a

liberating force in life! But De Koster's comments suggest strongly the "impossibility of giving a generally persuasive and satisfying account" of what "Christian" means when applied to education.

Is this another semantic stalemate? I think not. De Koster is doing more than asking Shakespeare's question, What's in a name? At least he is asking that question seriously. He is not playing word games. The total thrust of his article makes this forcefully clear. Yet De Koster leaves me wondering what precisely he is objecting to in "*Christian* education." Is he disclaiming completely the appropriateness of the modifier "Christian" when applied to education? Or is he saying that the concept "Christian" does not carry much meaningful freight when attached to education? Or is he expressing his judgment that he has not seen this "Christian" dimension vitally operative as a working principle in Christian Education? De Koster has me guessing at this point. For later in his article he himself engages in some form of "Christian" appeal (to Calvin, for example) in defense of a "utilitarian" view of education as a better way for the Christian community.

In support of his view that education can be called "Christian" only with great difficulty De Koster appeals to Cardinal Newman's classic, *The Idea of a University*. Note the absence of the qualifier "Christian." Frankly, I am surprised at this turn of thought in the argument . . . that De Koster should think such an appeal at all relevant here in view of Newman's traditional Roman Catholic-Aristotelian-Thomistic religious commitment. · A little later De Koster himself repudiates this classical Medievalist view of education. Knowing that Newman operates on dualist premises, one could hardly expect from him an integrally Christian view of education, since for him scholarship is pursued not in the higher realm of faith, but in the lower realm of reason, which is common to Christian and non-Christian alike. Clearly, an appeal to Newman is a foregone conclusion.

I found my powers of credulity stretching to the breaking point when De Koster goes on to cite certain Library of Congress classifications ("Christian school" =Sunday School). No one should have to scramble that hard to make a point. Since when has the Library of Congress become an authority on education, let alone Christian education? This national agency would quite naturally tend to reflect typical American religious notions, such as the dichotomy of the sacred and the secular. Accordingly, anything religious or Christian is taken to belong to the private sphere of the church (hence, "Sunday School"), not the public sectors of life, such as education.

If the Newman appeal settles little, this latter appeal settles even less.

De Koster means to strike deeper than the valid question, In what sense may education be called "Christian"? One might, for example, ask concerning the "Great Society" – in what sense is it "great"? Or concerning the Democratic Party – in what sense "democratic"? De Koster, however, is asking a more probing question. He shares the reluctance, also expressed by other contemporary thinkers, to identify cultural products or historical-human institutions as "Christian," or to discriminate among them as to their "Christian" or "non-Christian" character. On this position one cannot meaningfully call any home, church, school, social service agency, labor union, or political party "Christian." The course which De Koster is charting would seem to restrict the use of the modifier "Christian" to personal response and perhaps interpersonal relations. Only personal involvement in the work of the world can rightly be called "Christian." Human institutions, societal structures, and cultural products are presumably common possessions of all men. Quite consistently, therefore, De Koster scores the document for claiming that one significant task of Christian education is to "test the spirits" which move men as they carry on the work of the world, as these conflicting spirits become incarnate in cultural products, human institutions, and societal structures. He argues that it serves no useful purpose in "Christian" education to searchingly discern which of these concrete historical forms reflect an obedient and which a disobedient response to God's Word – which are faithful and which apostate. Yet these are precisely the kinds of judgments which Calvin and Kuyper and other Reformers felt compelled to make.

De Koster openly acknowledges that the implications of his position, and that of the document, reach far beyond the present educational issue. Involved are divergent views of the Christian way of life in the world, including, as he puts it, "separate organizations." I wonder whether De Koster's line of reasoning, if consistently pressed, would not compel him to call into question the validity of "separate" Christian Schools too. He does not, however, carry the argument to this point.

De Koster appeals to the absence of the term "Christian" in the Geneva Academy and Calvin College. But how much is an argument from silence worth? His appeal to the title "Schools for Christian Instruction" is even less convincing. As I read the history of the Reformed tradition I find no conscious reluctance there to grace its institutions with the name "Christian," or even to identify them more specifically as "Reformed." The evidence is overwhelmingly contrary to De Koster's case. One could cite passages from the document bearing on the principles undergirding the Geneva Academy, the Free Reformed University of Amsterdam, and Calvin College. The Netherlands has its National *Christian* School Association, its *Christian* National Labor Union, its *Christian* National Radio Station, its "Chris-

tian" political party. Chicago has its Trinity *Christian* College. Then there is the *Christian Reformed* Church, the National Union of *Christian* Schools, the *Christian* Labour Association of Canada, the *Christian* Action Foundation. In his essay "Christian Education" Henry Zylstra speaks frankly about *Christian* schools, and develops the thesis that our education must be authentically Christian if it is to fulfill its reason for existence.

If the modifier "Christian" cannot be prefixed meaningfully to "Education," then I for one will have to close shop, give it up as a lost cause, and concede that "Christian" cannot be prefixed meaningfully to anything else in life either. I'm not ready for this yet.

Christian Liberal Arts

When it comes to a critical assessment of the concept "Liberal Arts" I find myself reacting with a greater degree of sympathy to De Koster's strictures. In a sense he is re-enacting the agonizing struggles through which the Curriculum Study Committee went on its way to formulating the document. The document speaks of "Liberal Arts" as a "troublesome term" in view of the fact that "it has meant so many different things to so many different people throughout history." The Committee therefore considered using an "alternative term." In the end, however, after wrestling long and hard with this knotty problem, "the Committee felt that even if it selected another term it would still be asked whether or not the educational program it was recommending was a liberal arts program."

While the document assumes the relative instability of this term, De Koster points out that "the concept 'Liberal Arts' has a long and relatively stable history," a history embedded in the classicist-humanist tradition. Upon analysis it appears that this is little more than a difference in emphasis. What is more important is that this concept has succeeded in maintaining for itself an honored place in academic circles down to our times. It is still in vogue – witness the A.B. degrees – and there is still some general consensus on its meaning. In view of this state of affairs it was felt that an "alternative term" would serve to raise more questions than it would answer, obstruct communication, and create misunderstanding.

By way of analogy, think of the problems connected with the names "Fundamentalism" or "Calvinism." Both have meant many things to many people. Both are open to misunderstandings, misconceptions, misrepresentations. Both are encumbered with some unfavorable historical-theological associations which both Fundamentalists and Calvinists would like to live down. Both camps have witnessed attempts to find "alternative terms." Yet both can also be defined in acceptable and useful ways.

Is this also the case with the term "Liberal Arts"? Or does this concept carry with it so much unredeemable baggage as to render it totally misleading and unusable in defining Christian higher education? Is the document therefore guilty of smuggling in foreign goods under the guise of academic respectability and thus corrupting the Christian community?

This is De Koster's point. He is wondering whether the "casual combination" of "Christian" and "Liberal Arts" does not in fact "obscure a tension" which is inherent in the juxtaposition of these two terms. Incidentally, in the light of the document, to describe this juxtaposition as "casual" is an outright understatement. Under the heading "The Nature of Christian Education" this juxtaposition is argued pages on end, beginning with this declaration:

> A man's theory of education inevitably incorporates or presupposes some of his most profound convictions concerning the nature of reality and the sense of human existence. So too with Christian education. If we would formulate a coherent theory of Christian education in general, we must have clarity on some of the most fundamental features of the Christian vision (page 28).

At bottom De Koster is challenging those who stand behind the document to come out with a more consistently and more distinctively "Christian" conception of higher education than that connoted by the term "Liberal Arts." But, in view of his previously discussed strictures on the word "Christian," his real concern is not with a better view of *Christian* education, but with a better Christian view of *education*. As will appear shortly, De Koster raises this issue of "Liberal Arts" in the interest of supporting his "pragmatic," "instrumentalist," "utilitarian" view of education as a better Christian view. Once again, the concept "Christian," pushed out the front-door, is pulled back in through the side-door.

De Koster argues that, given the "Christian" stance of the document, with its calling to discriminate between obedient and disobedient responses to the Word of God, the "mind" which comes to expression in the concept "Liberal Arts" should have been discerned and disavowed. As a matter of fact, the document does engage at some length in precisely such an exercise in discernment and disavowal in rejecting the "Classicist" option in Christian education. It concludes, however, that it has no choice but to use this term "after explaining what is meant by it."

This explanation De Koster finds ambiguous, ambivalent, fluctuating between accenting "classical humanism" and "Christian utilitarianism," between an intellectual orientation and a pragmatic orientation. I am inclined to agree that there are some unresolved tensions and unpurged classicisms in the document. In the measure that the document allows "Liberal Arts" to stand in juxtaposition with "Christian," without completely clearing the former of its Scholastic coloration, and without fully investing it with Ref-

ormational meaning, to that extent De Koster's critique demands assent. It must be added, however, that, as I see it, a Reformational line of thought on education flows through the document more consistently and pervasively than De Koster's critique would lead one to believe. I would guess that De Koster has pronounced his "anathema" over the concept of "Liberal Arts" with such finality that no amount of re-clarification or re-formulation would make it acceptable to him. This in view of his commitment to a "vocational" view of education. But it should not be forgotten that the word "vocatio" itself has a pretty checkered career, and, upon investigation, like many other words in our academic vocabulary (say, "pragmatism," "utilitarianism," "instrumentalism"), it too might be found to carry with it a very dubious pedigree. Remember "logos" in the New Testament?

Perhaps the term "Liberal Arts" *is* too prejudicially loaded to be used effectively in a genuinely Christian view of education, too misleading, too concessive, too accommodational. If so, the time has come to rethink and rewrite the document. But then criticism against it must be leveled not only in the name of a certain view of "Education," but also and precisely on the criterion of "Christian," which one therefore may not render problematic or circumvent in advance. We are called to lead every thought (and *word!*) captive in obedience to Christ (II Corinthians 10:5).

Christian Liberal Arts Education

In the end De Koster's critique on "Christian" and "Liberal Arts" must be read in the light of his view of "Education." He regards as "Christian" his view of education, rather than that which he – so it seems to me – *reads into* the document. "Christian" higher education, as he views it, and as it comes through in his critique, cannot be covered by the concept "Liberal Arts," and is in fact incompatible with it.

This leads De Koster to fault the document for its "abdication of responsibility" in defining Christian Liberal Arts Education in purely negative terms as non-vocational and non-professional in orientation. If indeed the document said no more than this, as De Koster implies, I would be obliged to concede the point. In fact, however, a lot of careful reasoning lies in the background and goes into the use of these barren-sounding negations. This becomes especially clear when the document spells out its "Disciplinary View" of education. As the document openly admits, the concept "disciplinary" is not very felicitous. Once again the writers of the document are struggling for words. By the "Disciplinary View" the document intends to make clear that the various disciplines which go into the making of a curriculum are the fundamental building-blocks for a Christian Liberal Arts Education. Accordingly the document states that "to engage in the disciplines is to engage in *scientific* or *theoretical* thought."

To put the "Disciplinary View" in proper perspective we must take as our starting-point this definition: "The primary focus of a Christian Liberal Arts Education should be teachers and students together engaging in the various scholarly disciplines, directed and enlightened in their inquiries by the Word of God." This educational "creed" with its elaboration pushes us far beyond barren negations. Within this framework the document develops its curriculum – the 4-1-4 plan, the core, the programs of concentration – and suggests by implication some pedagogical motifs which follow from this "Disciplinary View."

The concept "discipline" helps us get at the heart of the matter, also at the heart of the differences between the document and its critic. De Koster alleges that there are few direct lines of inference which lead from the first part of the document – "Foundations" – to the second part – "Curriculum," that is, little specific translation of this educational philosophy into a corresponding educational practice. Such continuity, says De Koster, is evident not even in the Core. Admittedly, a Christian philosophy of education cannot always be made to account for, say, the inclusion of Discipline X to the exclusion of Discipline Y, nor an insistence on precisely Z number of disciplines in the Core. How then are such concrete matters to be settled? One approach taken in the document is to include those disciplines which bulk large in contemporary life. With this De Koster seems to concur, referring to this criterion as "reasonable and relevant." Pure pragmatism, then? No, the document also makes a more fundamental appeal. It grounds the various disciplines – mathematics, biology, psychology, sociology, etc. – in discernible aspects of created reality. Hence, "when we speak of a discipline we shall mean the disinterested theoretical study of some aspect or segment of reality." Recognizing this dimension behind the disciplines means taking creation seriously, its structures, laws, functions, meaning. The "Disciplinary View" of education therefore involves a deep commitment to the normativity of general revelation. Basic curricular issues must then be decided, contrary to De Koster's intimations, on better grounds than mere expediency, current practice, tradition, or utility, that is, on more than pragmatic argumentation. At bottom the to-be or not-to-be of the various disciplines depends on whether or not one's curriculum study is oriented meaningfully to a Christian view of creation revelation. How much weight a given discipline should receive in the curriculum is indeed subject to numerous practical, strategic considerations arising out of particular historical situations. But the basic grounding of a discipline, and hence of the "Disciplinary View," involves a World-and-Life-View, a view of a man's (in this

case a scholar's) relationship to God, fellowmen, and the world. I suspect that if De Koster's critique had done more than gingerly skirt this issue, the present dialogue might have included these deeper and firmer dimensions.

The concept "disinterested" learning, quoted above, reopens the entire case. This is, admittedly, another "troublesome term." The document uses it as another attempt to define "Liberal Arts" as non-vocational and non-professional education. It must be remembered all along that the document is defining a certain type of *education,* not a *college.* A college such as Calvin may and can and does include in its offerings certain "interested," vocational, professional programs. The document is clear on this point: "The conspicuous need for a strong Calvinistic liberal arts program must not prevent consideration of the need for other types of educational programs sponsored by the Reformed Christian community, and offered perhaps by the same institution." At stake here and now is the validity, necessity, and nature of a "disciplinary" type of Christian higher education as the core for and complement to vocational and professional types of education. Here the document and its critic again part ways.

De Koster wishes to identify his "pragmatic" view of education with training for Christian service in contemporary society and with dynamic relatedness to the life of the Christian community. He argues that the view of education set forth in the document jeopardizes this motivation or at best offers it only lip service. It leads to an abstract, sterile, and culturally irrelevant style of learning. It seems to me, however, that De Koster is misreading the document or perhaps engaging in selective perception. The document gives no occasion for thinking that a Christian Liberal Arts Education and training students for living a full Christian life in the world are essentially at odds with each other. On the contrary, "it is by developing intelligence, judgment, discernment, and appreciation in its students that a Christian liberal arts education, in the form we are recommending, can be of service to the Christian community in the performance of its task of making Christ the Lord in all spheres of human life."

This service motif must obviously infuse every form of Christian education. But there are different educational programs directed toward this common goal. It is possible, of course, for any one of these different forms of Christian education – vocational, professional, liberal arts – to blind itself to this calling and fail to work toward it. But such blindness and failure is no more inherent in liberal arts education than in vocational or professional education. We look to each to make its unique contribution to the common goal of Christian service. The document limits itself to delineating what this mandate means for Christian liberal arts education.

In support of his "utilitarian" view of education, which De Koster takes (wrongly, I believe) to be radically better in Christian posture from that of the document, he appeals to Calvin's concept of "growth in godliness, which is wisdom . . . as a vocational contribution to the life of the whole." I fail to see that this educational objective is substantially different from that envisioned in the document. Again, the question is the legitimacy of a Christian liberal arts concept as a means to this end. It should be noted, moreover, that Calvin's prescription applies to the home, the church, and other agencies in the Christian community as well as the school. It is therefore difficult to see how this unelaborated appeal to Calvin settles any real educational issues.

De Koster's insistence on a "vocational," "pragmatic," "utilitarian" type of education serves to force the question: What is a college? What are the proper limits of its calling? What is its sphere of authority and service? Christian service, says De Koster – whatever precisely he means by it – "ought to be, from the beginning, an intimate part of a 'Christian' curriculum, carefully practiced *on campus* by teachers and students alike." What can such service mean in terms of the disciplines that constitute a curriculum? Does this mean economic service, political service, psychological service, sociological service, scientific service? *On campus?* How? At best such service would seem attainable vicariously, by illustration, by reference. *On campus* we must respect the built-in limitations of an educational institution. We must accordingly distinguish between studying economics and doing economics, between studying political science and doing politics, between studying the home as a societal institution with a view to serving it better and "playing house." Within a Christian perspective teaching and learning are themselves already forms of Christian service, looking ahead to further service. Then any disjunction between a "community of scholars" and a "communion of saints" falls away.

Returning, in conclusion, to the point of near departure in this response: to get at right answers one must ask right questions. A good start toward sound solutions depends on how one sets up the problem. As I see it, there are at least these three basic questions that must be faced in dealing with the "problem" of Christian higher education. First, what is the place and task of a college in relationship to the other societal institutions in the Christian community and in society at large? Secondly, how can we best honor the normative character of God's general revelation, both in the unity and diversity of its various aspects, as fields of inquiry for Christian scholarship? Thirdly, what claim does a faithful response to the directing and enlightening power of God's Word make upon us in our teaching and learning?

It seems to me that the document offers valuable guidance in pursuing these three questions.

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Fifth Hour Study In May

MARIE J. POST

A somnolence has settled down across the room
Composed as much of heat as tedium.
Pen-scratch subsides to silence. No page turns.
In some far distant classroom voices hum
Yet not enough to stir the quiet here.
Vergil forgotten, chemistry as well,
The afternoon grows heavy lidded, sinking down
Until the dream is shattered by the bell.