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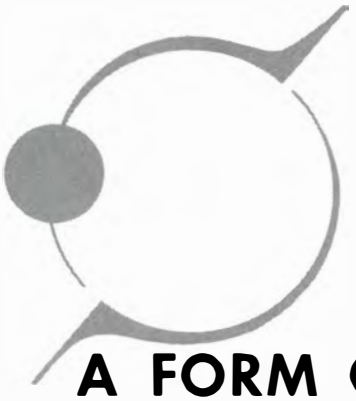
STATEMENT OF PURPOSE

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 As ociation or its member organizations.

BUSINESS MATTERS

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Business Manager. Subscription price is $3.00 per year for those who are members of supporting organizations and $3.50 per year for individual subscriptions. Issues are 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.



A FORM OF PROFESSIONALISM

This issue of the *Journal* is being sent to all teachers and administrators listed in the National Union of Christian Schools Directory for 1968-69. You are receiving this copy if you subscribed through your regional teacher organization, if you were an individual subscriber, if you were a staff member of a supporting institution, and if you were no subscriber at all. This is for a reason.

In the past the *Journal* has received support from teacher organizations with varying degrees of completeness and enthusiasm. Several have for three years now simply incorporated, by a vote of the membership, their subscription into the professional dues of their local association. Others have offered their members a chance to subscribe individually. Others have not yet considered the matter. Through the two former means the *Journal* has continued to grow both in terms of readership and financial stability.

It is the road ahead and not the road behind, however, that concerns us here. Such fluctuating and uneven support as described above has created and perpetuated some problems. They concern both clarity in the matter of membership in the Journal Association and therefore in determining responsibility for maintaining up-to-date mailing lists. Both late and incomplete mailing lists have caused irregularity as well as delay in having subscribers receive their copies. Coupled with this inefficiency in the circulation department has been the fact that a shoestring budget made it necessary to patronize printers who could not guarantee the meeting of deadlines. This further complicated the problem of getting copies to subscribers on time and reliably. For these multiple reasons the past record of the *Journal* in the prompt and regular delivery department has not been without blemish.

But now all that can be changed. As the format of the May issue and this issue suggest, a different printing and layout arrangement has been made, one which promises not only better format but more reliable delivery. This has been made possible through the loyal support of some teacher organizations, NUCS, Calvin College, and now Dordt College.

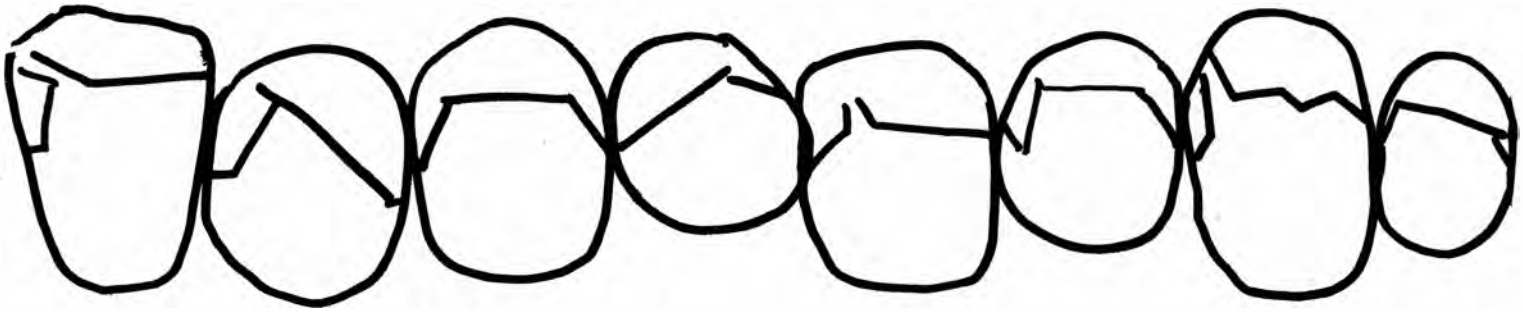
The future progress of this venture, however, depends upon you, the rank-and-file Christian school teacher and principal. This editorial, besides being an apology for the past, is a plea for the future. It is a plea for each of you to give this professional journal your personal and group support. This support would be most evidenced by your vote for having your regional teachers association this year subscribe as a body, incorporating the subscription price into your organization's dues.

Such an affirmation would mean a number of things on your part. It would mean that your decision was based not on the past performance of the journal but on its future potential. It would mean that you have seized this as an opportunity to exercise constructive militancy as a body of teachers, constructive militancy in the form of supporting a journal that speaks for you and to you. It would mean that you are willing to measure the value of the increased subscription price not in terms of its personal benefit, but as an investment in professional self-consciousness. It would mean, in brief, rising to the challenge of the future rather than dwelling on the past.

The Board of Trustees has ruled that only teacher organizations with 100% subscription membership are entitled to membership in the Journal Association and voting membership on the Board. As a financial inducement the Board recognizes the value of group membership with a lower rate than for individuals who subscribe. (See masthead for details.) All those Associations voting for total membership should forward a complete mailing list of members and their check to the Business Manager listed in the masthead. Prompt and affirmative action on your part will enhance prompt action on the part of the *Journal* staff for the January, 1969 issue.

I believe that Christian teachers rise to the occasion when presented a challenge, and that they are ready for this form of militant professionalism.

— D.O.



RESERVOIR!

A sense of adventure includes the ability to adapt to a greater variety of circumstances – everything from a trip to Venus to writing an article for CEJ. This also implies a willingness to take risks, and risk-taking means a rejection of the tight circle of security in which Christian school teachers love to bind themselves. The fact is that a love of security ends only in the warm embrace of mediocrity. Mediocrity is not the objective of the CEJ and thus, in times of tension, speed, and change – times like today and tomorrow – we must have new writers for the CEJ. The CEJ must have educators who are both inspiring and disturbing. The Editorial Board of CEJ has written the policy statement of the CEJ as:

> ". . . we have Christian ideals which need articulation in each field. At times this will call for open criticism of existing pedagogical procedures. At other times, it will impel us to approve others. But throughout we reject or accept a theory or practice only because our Christian standard of pedagogy compels us to. . . . Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing practices in American education."

The consequences of writing are really feared by many, but one should also consider the rewards. History and tradition have said that teachers are supposed to be poor, silent, and followers. So, too it is easier to impose and encourage conformity. As Christian teachers we talk frequently, and often loudly, about using the best minds in our nation to help solve common problems. However, we have overlooked each other. We are the great minds of the Christian school movement, we are responsible to God for the attitudes and ideas of our youth, and we are supposed to be the ones to create change. Are we going to remain quiet and do no writing because of tradition and hesitancy? I believe that it would really surprise us to discover the vast reservoir of ideas and contributions we could make to the CEJ. A student at Bowdoin College wrote,

> ". . . with so many people now involved in the adding or destroying of one thing or another, if one doesn't become a card-carrying member of a cause, any cause, before the decade is over, he faces the awful possibility of having to explain to his children just where he was during the sixties."

Where are you? W. B.

TEACHER MILITANCY

MARION SNAPPER*

The most striking development in elementary and secondary education in the past five years has been increasing teacher militancy. Stated in less dramatic terms it is the increasing demand on the part of teachers to participate in the decision-making process of the public schools. The heart of the issue is the drive by members of the teaching profession to be treated as *equals* in that process. They are no longer satisfied that school boards shall "listen" to their grievances and "take them into account" as policies and practices are developed. Merely to be listened to is not to be treated as an equal partner.

Teacher militancy ought not to be surprising. No doubt the causes are many, but certainly the following are important:

1. Teachers, especially heads of households, have run out of patience with what they judge to be inequitable treatment economically. Though salaries have risen, teachers are still paid less than many blue collar workers who have invested far less in their education and perform tasks requiring far less responsibility.

2. Teachers are aware that the United States spends a relatively low percentage of its wealth on the educational establishment. They see congressmen vote billions for space and not one cent for increased subsidy of education. They are challenging the values of the culture.

3. Being public employees teachers are aware of the rapidly rising esteem, remuneration, and status of fellow public employees.

4. As school systems grow larger, and the identity of the individual teacher becomes more anonymous in the community, there is no longer so much satisfaction as was enjoyed by the teacher in the small community who was looked up to as one of the oracles of the village. Compensation for loss of identity can be gained by increased economic status, and by a stronger voice in the determination of one's own lot.

5. The militant drive by minority groups for equal status and full citizenship rights no doubt influences teachers. They have long viewed themselves as a somewhat trodden-upon minority, undervalued and overworked by the public, in many ways second-class citizens.

6. One of the tenets of the democratic process is that everyone who is affected by a decision ought to have the right to a significant voice in the making of that decision. They feel that they have not had a significant voice. Such a voice is an absolute requisite for professional status in society.

What is entailed by the demand that teachers be treated as equals in the decision-making process? The NEA in its "Guidelines for Professional Negotiations" defines that process:

> Professional negotiation is a set of procedures, written and officially adopted by the local association and the school board, which provides an orderly method for the school board and the local association to negotiate, through professional channels, on matters of

* *M. Snapper, Ed.D., Univ. of California, is chairman of the Education Department, Calvin College.*

mutual concern, to reach agreement on these matters, and to establish educational channels for mediation and appeal in the event of impasse.

Written professional negotiation procedures should contain certain basic elements. These are:

Recognition: The board of education recognizes the local association as the representative of the professional staff.

Channels: The local association uses professional channels in the negotiation process.

Negotiation: Representatives of the local association and the board of education negotiate in good faith.

Agreement: A written document containing the matters agreed to is signed by the local association and board of education at the conclusion of negotiations.

Impasse: Educational channels are established for appeal in the event of an impasse.[1]

It ought not to be thought inconceivable to see Christian school teachers engage in some control of the school. What if a Christian school board, judged to be able according to community resources to provide them with the resources necessary to teach in a professionally responsible way, was unable or unwilling to provide those resources, and what if all efforts failed, then what should those teachers do? Should they simply abandon the children to those irresponsible parents and go elsewhere, or should they become more militant? If it is judged that they ought simply to move on, then a judgment is made about a Christian school teacher's professional responsibility to a local school. The danger in doing this is that all Christian schools could behave in this way, and then there would be no place to go except into the public schools or out of teaching. For this reason it is important that teachers be organized at regional and national levels. The school boards are organized in that fashion. At the national level they have formed the National Union of Christian Schools.

If Christian school teachers are indeed professional – if they have the *authority* entrusted to them by God to make the best available judgments about educational practice – then they have a moral *responsibility* to work in a Christian militant way to obtain the *power* (resources necessary to act in a responsible way) needed to do their professional tasks. For unless power is commensurate with authority and responsibility there is incongruity. The question boils down to this: how should Christian school teachers obtain such commensurate power?

Teachers and all members of the Christian school community should think *communally* about power. Attention of all parties will then be focused on the welfare of the children. Teachers don't want to be powerful; they want the resources necessary to do a good job for children. School boards don't want to be powerful; they want the resources necessary to do a good job for children. That is, no one or no one group wants power for themselves, but for the welfare of the children and through them for the welfare of the Kingdom of God.

Teachers will then want an increase in salary for exactly the same reasons that they want better libraries, improved facilities, and reasonable teaching loads. This does not belittle the salary issue. Few things are as disastrous for Christian education as teachers who are forced to moonlight, who paint houses during their weeks away from the classroom, and who then in a few years cease to be authorities in their field.

Thinking communally about power implies that all members of the teaching profession have equal responsibility to work for better education. The teacher who is not head of a household, who is getting along nicely on her salary, often does not want to get involved in militant action. Such a teacher is doing no one a favor in the long run. Consequences of such lack of willingness to be involved led to the American Federation of Teachers (AFL-CIO) finding fertile grounds for organizing among the secondary school teachers who have a much higher percentage of heads of households than do the elementary school teachers. Communal thinking about power asks, "How can we – parents, board, teachers – all together, gain more power for Christian education?" The whole Christian school community should band together and put more emphasis on political pressure group tactics. Teacher militancy in the public schools is a frightening spectre to Christian school supporters. Because salaries make up over 80% of a school budget, spiraling public school salaries are threatening to price the Christian schools out of the market. If in the past it has not been evident to some people that some kind of state support of Christian schools is becoming a necessity, perhaps the spectre of public school starting salaries going up to $10,000 in not too many years, will make it evident to them.

Now already Christian school teachers are very sensitive to the double load carried by the parents who must not only pay taxes to support the public

schools but must pay tuition besides. They know the resources are limited, and this makes it most difficult to be militant. It ought not to be difficult for them to be militant in trying to get some of the tax dollars which those parents are paying anyway.

There is only one political pressure group which has proved effective in obtaining state support for non-public schools. That group is organized under the name, Citizens for Educational Freedom. CEF's goal is freedom of choice in education; every parent ought to have the right to choose the kind of education he wants for his child without having a financial penalty attached to that choice.

Evidence of apathy and lack of understanding for the real issues and alternatives facing Christian school teachers is found in their absence from CEF meetings. The American Medical Association is a prime example of what a profession can do through political pressure. Through its lobbies the AMA has done more for itself than teachers will ever be able to do through collective bargaining.

It is almost certain that, upon cessation of major action in Viet Nam, the federal government will subsidize all public school children in an amount not less than $100 per pupil. What would it mean for Christian school power if they also were to receive $100 per pupil with no strings attached? And what would it mean for Christian school power if the parents had that added to their taxes and Christian school boards came to request a $100 raise in tuition?

Every Christian school teacher ought to feel a moral and a professional obligation to be active in the political area, even if in no other way than by becoming a dues-paying member of a political action group such as CEF.

At least as essential as political action is the responsibility of teachers to insure the continued appreciation and understanding of what Christian education is all about. People will continue to pay for the things they value most. If Christian school teachers want more power they will have to help "sell" Christian education to the constituency. It is dangerous to assume that parents continue to understand or appreciate what Christian education is all about.

But the main source of power for the Christian teacher is that which comes from God to those who in faith do what is right. The resources of faith are greater than any fringe benefits. Christian education will make it if parents, boards, and teachers share that faith in communal action.

[1] *Guidelines for Professional Negotiations,* Rev. ed., Washington, D.C.: Office of Professional Development and Welfare, NEA, 1965, p. 1.

SHALL WE WATER THE FIRE OF YOUTH

GEORGE FENNEMA*

The Word of God is constantly reminding young people to observe proper attitudes and decorum toward their parents and to those who stand in the place of parents in positions of authority. If it is true, and it is, that Christian parents are commanded of God and led by God in their dealings with their children, and since teachers stand in the place of parents it is obvious that it is the duty of Christian teachers to exercise discipline over the children entrusted to them by God Himself. The only qualification here is that the teacher must attempt to exercise Godly discipline since he or she is acting as the representative of God at this point.

It is also important to see that discipline and punishment are not synonymous terms. Discipline properly understood means training of the mind or character. Punishment is the infliction of pain or loss. Punishment is, then, only one of the *methods* whereby discipline may be accomplished. No thinking person certainly would attempt to contend that it is the only method. Surely no one genuinely concerned about children and their education, not only in subject material, but in character, which is of most importance, could try to make us believe that punishment is the only method by which this training can be accomplished. This is not to deny in any way the validity, even the requirement, of well chosen methods of punishment. The point to be made is that punishment is only a method, one of many, to be used in the building of Christian character.

Perhaps the most basic of all problems which we face from day to day is the choice we, as fallible teachers, must make in regard to the best possible method of training and building Christian character. Too often we see the "students we are given by God", as we so piously and quite correctly state, as threats to our authority and

* *Mr. Fennema, A.B., Calvin College, is a sixth grade teacher and remedial reading instructor at Jenison, Michigan Christian School.*

position much more often than we see them as young Christians in need of guidance and direction. The first reaction of most people to this kind of statement is to dismiss it as nonsensical prattle. The fact, however, remains and may it continue so until it has been proved incorrect so clearly as to make it untenable.

There remains the all too sad fact that many of us see the need for a "philosophy of punishment". How can we be so blind? We don't need a philosophy of punishment but a philosophy of education which includes a real and tenable philosophy of discipline. Are we barbarians who understand only the power of the sword? To hear us talk about what we think discipline ought to be one would surely think so.

The children we teach are image-bearers of God. They are children of God even when we are exasperated with them. Our job as educators is to enhance, polish, and perfect that image of God in each one of them. If this is our philosophy of education we must ask ourselves, can the inage of God only be enhanced by clobbering? Can this image of God only be pounded into shape by corporal punishment or by various kinds of deprivation? Is this the only way in which our God, whom we represent, directs, forms, and molds us? The business of discipline is the business of molding Christian character in the images of God whom we teach. It is our business to revamp our thinking and our very approaches to Christian education so that our first concern is not retribution, but strengthing, not abuse, but improvement, not "fix 'em good," but "show him God". Instead of trying to find new or old punishments which will enforce our wills, we should be trying to *lead,* not drive, our students to find God's will for them. This means that discipline must be preventive, constructive, and instructive, never destructive.

Fire is a valuable tool given to man. It is also a terribly destructive force. The fire of youth must be led and guided to the service of God, not allowed to destroy. Sometimes, in leading, punishment is necessary, maybe even essential. Never ought it to be dominant. If we as Christian leaders, can lead only as drivers by the whip, then we are no leaders at all.

Rules are necessary, this is not profound. If we as guides to God do not insist on obedience to these necessary rules, then we are no guides at all. The signs are there for guidance. When we do not enforce *all* rules, even those with which we do not agree, we do a real disservice to those we say we lead.

EDITORIAL

Chicagoland teachers attending a recent workshop considered new approaches and learned of work in progress to prepare a rationale and materials for a solid language arts program. Our first article is a report on such NUCS efforts across the country which are helping many schools strengthen their programs.

Ideas on curriculum building come from many sources. Prof. John J. DeBoer, who began teaching at Chicago Christian High School, retired as Professor of Secondary Education, University of Illinois, in August. Not impressed by the newness of much that is called "new English," he stated his position in the May issue of The Educational Forum. *In a subsequent conversation with H. Baron and the editor, Dr. DeBoer enlarged on his concern that men working to impose a structure on the English program lose the sense of students as people, people growing through their interaction with language read, heard, spoken, written, dramatized. Excerpts from the article and his informal comments presented here may stimulate staffs to think through their emphases as they seek to articulate Reformed educational principles. We join Dr. DeBoer's former students in wishing him well in his retirement.*

– G.H.

A WAY OF BEGINNING

Time: August 28 and 29, 1968
Sponsors: Chicagoland Christian School Teachers – Mr. Herman Kok, Mr. A. Vanden Bosch, Co-ordinators
National Union of Christian Schools
Program Director: Miss Nelle Vander Ark
Leaders: Miss Vander Ark, Mrs. Sheri Haan, Miss Dorothy Westra, Mr. Henry Baron, Mr. Bruce Hekman
Site: Trinity Christian College Campus

"Miss Westra defined CREATIVITY as 'putting things together in new ways.' The suggestion was made that the teacher try to show more compassion by putting herself in the child's place. This might have an influence on the child's display of creativity."

"Mrs. Haan gave many examples of what a child could do when properly stimulated. Some of the suggestions were to use words whose meanings the children do not know, even nonsense words, and pictures and unfinished stories."

"We were cautioned to remember the distinction between correcting and evaluating. Receiving a paper covered with red pencil marks could make a student reluctant to express himself, whereas a short note observing the positive points might encourage expression. Common errors can then be discussed with the class." – Jennyrae Ottenhoff

"COMPOSITION was presented through an informal writing lesson that enabled us to think about the writing process from a student's point of view. We answered questions on Biafra that developed our thoughts and directed our purpose in writing on that topic."

"The thematic approach to LITERATURE was advocated in a lecture by Henry Baron. During the discussion, chronological and genre approaches were suggested, but it was pointed out that these can be included in the thematic framework."[1]

"A session on the different means of subordinating sentence elements illustrated that the inductive teaching of GRAMMAR is a positive way to make grammar relevant and important as a tool for writing. Grammar may be taught by various methods, but with the trend toward a linguistic approach, more discussion on grammar would have been helpful."

"Each of us could become scared by the new methods and units available, and stay with the familiar.[2] Fortunately, Nelle Vander Ark, sharing her experience, offered the practical suggestion that we teach one or two lessons a new way."

"The final session was a service of recommitment to our God. It was a fitting close for the workshop; it was an important beginning for the school year." – Gladys Buckley and Margaret Jager

[1]See the NUCS publication called *An Instructional Guide for Teaching Literature Thematically in the Senior High School.*

[2]See the NUCS *Writing Program.*

CONSIDERED THOUGHTS ON ENGLISH

From One Retiring

PROF. JOHN J. DE BOER

"For many years we have tried to develop strategies for reducing the extreme fragmentation of the high school curriculum. We have tried to emphasize, through various modifications in curriculum organization, the inter-relations between literature and history, mathematics and science, music and art, the practical and fine arts. At the higher levels of scholarship, we are witnessing the growing trend toward interdisciplinary studies, and the development of courses in biophysics, biochemistry, physical chemistry, radiochemistry, geolinguistics, astrophysics, bioclimatology, historical geography, and psycholinguistics – and one could go on. Now the currently popular conception of English as an independent field, and the triad, or tripod theory of English as a group of separate disciplines, would encourage a return to an even greater degree of specialization at the high school level than we have known before, just when the scholars are emphasizing the need for greater integration.

"From a practical point of view, the triad theory has only limited application. The study of language, it is true, is fairly self-contained, although it is encountered constantly in composition and literature, and it could be included incidentally in fields other than English, if teachers have some familiarity with the subject. But composition? When we write, we need a content, which we must borrow from every subject in the curriculum. Literature? It is art, language, history, economics, psychology, ethics, religion – the whole spectrum of human concerns. Thus while language, composition and literature are obviously central to the English program, the tripartite design is not especially helpful to the curriculum planner."

(In his article, the author urged English teachers to consider three principles in planning a program.)

Teachers – then English Teachers

(1) That English shares in the task of the high school as a whole.

"The first of these principles implies that we are teachers first and teachers of English second. It means that nothing human to our students is alien to us. We are 'concerned.' in the Quaker sense, about students' problems, attitudes, and outlook upon the world of men and events. We desire, along with our colleagues, in all other departments,

that students make good school citizens, consider carefully their occupational goals or their plans for college, find constructive uses for their leisure time, seek to improve the present society rather than drop out of it.

"We may despair of enlisting teachers of mathematics, social studies, or science in the task of accurate communication in language, but until we secure their help in the improvement of verbal communication we will operate under a great handicap. Thus, unless English instruction becomes an all-school function, utilizing all the specialized knowledge in a high school faculty, we teachers of English fight a losing battle, and will feel isolated except in the faculty lounge and near the coffee urn."

An Idea-Centered Curriculum

(2) *That a certain amount of integration of English, within its own field, and with other subject fields, is necessary.*

"To me, a more satisfactory organizing principle [than proposing language, *e.g.,* as a core] is the body of human anxieties and aspirations. The issues about which students in English classes should communicate are psychological, social, political, ethical, moral, aesthetic, international. These are issues with which young people are struggling, often at the cost of derision by their middle-class parents.

"Such an 'idea-centered' curriculum as has been described deals with both the personal concerns of youth and the broader problems of society. It may consider love, sex, romance, and marriage; adventure, exploration, sports, humor, problems of relations with the older generation, problems of growing up, problems of personal decisions, problems of values. It should also deal with the values of nations and social classes. It should study the dilemma of moral man in an immoral society. It should honestly face the hypocrisies which repel the youth, and at the same time sternly challenge the youth to produce their own brand of honesty and rationality. Inserting blossoms into the rifle barrels of military police may be a dramatic act of faith, but a more constructive credo is needed. And it should not be too humiliating to consult the thousands of intellectuals, including the Nobel laureates of many countries, to discover what mature thought has to say about the means of survival.

"The illustrations thus far given may seem like admonitions for social studies teachers. On the contrary, they are intended for teachers, period. If teachers of English may without feelings of guilt teach the chronicle plays of Shakespeare, Southey's "Battle of Blenheim," Hugo's *Les Miserables,* Milton's sonnet on the massacre in the Piedmont, and Whittier's denunciation of the Southern pro-slavery ministers ("Clerical Oppressors") we can confidently refute those who say that only those issues which are dead today are fit for the English class. *The Grapes of Wrath* is recent, but it is literature, and belongs to all teachers . . . .

"Who will deny the parallel between Aristophanes' *Lysistrata* and today's Women Strike for Peace? Is the Negro marcher who is at the wrong end of a southern sheriff's electric cattle prod different from Spartacus? The eloquence and the art which ancient struggles evoked from the singers and dramatists of a Golden Age long gone can come again, probably after the obscenities of politicians have been filed in their proper places in the metropolitan newspapers' morgues . . . . "

A Place for the Impromptu and Creative

(3) *That English encompasses many activities which are not necessarily connected with a central organizing theme.*

"The question whether English should constitute a structure or a group of three substructures is less appropriate than a similar question applied to such subjects as mathematics or science. To be sure, English should have a central organizing strategy which binds its parts together, even if loosely. But this subject is unique in that it inevitably invites extemporaneous and impromptu activities of communication – reading, writing, speaking, and listening . . . . Through such developments as the Dartmouth Conference and the visits to British schools, we may hope to find a corrective to the current trend toward formalism in American high school classes in English. They may not bring us a "new" English, but they can restore some of the flexibility, irreverence, and wonder that characterized earlier periods in our educational history, and – who knows – may relax some of the tensions we are creating in so many of our high school students."

The above paragraphs are excerpts from "The 'New' English." The following are comments given in an interview attempting to relate some of the issues to Christian school concerns.

Asked to elaborate on the point of being a teacher first, Dr. DeBoer replied: "This seems especially appropriate for the Christian teacher, for he thinks of a child as a whole being. And every person that comes into contact with a student has

an effect on him as a human being, as a child of God. The subject matter is of immense importance, but the teacher must be concerned with the person. And every student that comes to your class comes in with his whole background – his family, his anxieties, his hopes and aspirations. I would say this is a peculiarly Christian idea and this is one of the reasons why I have stressed it."

Question: "What attention should be given to form or craftsmanship in a course whose emphasis is on problems?"

Answer: "I would fall back on the idea that in Christian thinking it would be quite wrong to think of the study of literary craftsmanship as the major element in the teaching of English. It is essential of course – you cannot have any literature without form and the artist knows how to shape the form to the substance he has to communicate, but the ultimate purpose is to communicate a feeling, a vision, an insight, an understanding, and we teach as much about form as is necessary to facilitate this communication between the author and the reader.

Ideas must be communicated, not imposed

"This emphasis on significant ideas is what I was trying to get across in the article. It is appropriate for all education, but is especially appropriate in Christian education where the purpose of education is to communicate a belief, a vision; form is ancillary to that and has to be. I would make the observation that the Christian school teacher has a tremendous advantage in this respect . . . .

"I would hasten to add that we have to be very careful about this, whether you are teaching in a Christian school or in a public school. You have to be careful about imposing private principles and private views on the young. This does not mean that we must not reveal them. I think it is unfair not to reveal them, but to impose them is educationally undesirable and undefensible. If the student accepts certain principles or ideas because they have been imposed upon him, he can never be an honest interpreter of those ideals or principles or morals."

Question: "It is correct to say that you see, then, exposure to ideas as the objective of the literature program?"

Answer: "Yes, if you interpret 'ideas' broadly enough. I would include cognition in this, but also affect and attitude – which is partly cognition and partly affect and partly a predisposition to act, so when you are talking about an attitude you are talking about a pretty complex thing . . . . With regard to developing a critical reader, I would go beyond that. The reader has to work through to some conclusion, even though a tentative one. I don't think it's the teacher's job to tell him what to do, but it is the teacher's job to help him construct some kind of world view, life view, out of what he has read. Now this is good in theory. I don't pretend to have a recipe as to how to do it."

The right books, the individual approach

Question: "You know as well as we that many students tend to have a negative approach toward literature. Is this perhaps related to an emphasis not so much on the idea as on the form? Do you see any truth in this?"

Answer: "Yes, I do, although I haven't any proof for this. And the other probability is that we have not chosen the right literature. I can understand how someone exposed to Beowulf the first week of the semester would have no love for the course. (With a chuckle,) Who cares about Grendel's mother? I don't."

Question: "Well, the related question is, How can teachers cope with the problem of finding the right literature to reach all the students?"

Answer: "Even in the Christian school, with much homogeneity from a class standpoint, there is nevertheless a wide range of abilities and this to me means we have to devote a great deal of attention to individual study. I don't mean there is no place for the common group study of a classic. It is desirable to teach youngsters how to read a novel, how to share an experience, but we must spend a great deal more time in individual reading right in class while the teacher talks to students about their books. And we must have good classroom libraries and good cooperation between the classroom and the library so there is a constant exchange of books, so books are right there where youngsters can get their hands on them. They will find their own range. You can help them, but with a wide selection on the shelves in the classroom, they will find their range."

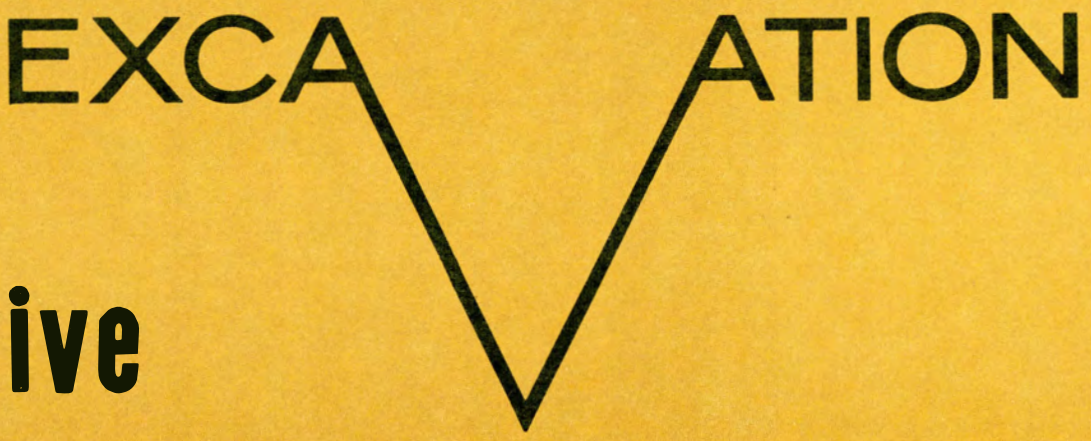
The greatest of these . . . .

Question: "Dr. DeBoer, in this year of retirement you must be looking back on developments in teacher education. Would you suggest some of the hopeful trends you have seen?"

Answer: "As I say, the trend in the more recent years has been in a direction I don't like very much [specialization and narrow academic goals that do not reckon with the vast diversity of the American high school population] but over the long period, the most hopeful thing that I have observed has been the stress upon the relationship of love

PICTURE WORDS

Words so arranged on the page so as to suggest visually their meaning act for the eye as onomatopoeia does for the ear, reinforcing the meaning. Students may learn about the function of words as symbols by both the observation and creation of ideographs like those given here.



between the teacher and the student. I am not talking about any sentimental kind of love. I am talking about the capacity of the teacher to understand, to be concerned. This concern is fundamental to good teaching. I wish I had known some of this when I began. I think back with horror on some of the things I did in my early years of teaching. This, I am satisfied, is one of the best of the developments in teacher education. And of course it's paralleled by the Child Study movement and guidance movement . . . . I have known people in the Christian schools who have been artists at this – and the basis is their love of children and their empathy and their ability to laugh and to enjoy them. Talking about Christian schools, I am very pleased about some of the people I still remember . . . . But this is the marvelous thing about teaching – that you touch so many lives, and this impact, in turn, is exerted upon others . . . . " A veteran voice trailed off.

Questions remain to be answered by every seasoned and fresh teacher: "Have *we* a principle that unifies our language arts program?" "Are we studying the position papers issued by our colleges and NUCS committees?" "Has *our staff* articulated a philosophy of teaching that keeps us working together to make Christian education at our school an integrated process with a clear purpose?" "Have *I* been reaching the whole person as I teach, for God's sake?"

In our January, 1968 issue we promised our readers that Mr. Olthuis, Executive Director of the new Institute for Christian Studies at Toronto, would pen a rationale for the existence of the Institute. We are happy to present that rationale in the essay which follows.

We here underscore a crucial point for the sake of relating the title of the essay with the institution at Toronto: the Institute is but a beginning which, writes Olthuis, "we hope will grow into a christian university."

– P.D.B.

A CHRISTIAN UNIVERSITY

JOHN A. OLTHUIS

A Christian University! Why? This question is frequently heard now that the Association has opened an Institute for Christian Studies in Toronto, Canada, as a stage of development towards a christian university. The question is legitimate, and unless an up-to-date christian answer is given, the A.R.S.S., An Association for the Advancement of Christian Scholarship, would do all a favor by packing it in.

In attempting to make a case for the establishment of a christian university, I will pose and attempt to answer three basic questions: What is the place and task of the university? How does the secular university meet the challenge? And what is a place and task of a christian university?

The Place and Task of the University

The university is the highest rung on the ladder of formal education. In addition to its teaching task, the university has the research task of engaging in an attempt to give an account of those structural relationships in reality which explain the regularities in our experience. The university is expected to state life-relationships in laws, determine how our experience depends upon these laws and to indicate what use we may and should make of these laws. For example, it is our experience that a rose that is not watered will die. It belongs to the task of the university to determine whether there is a constant relationship (in *every* case when a rose is not watered will it soon die?) between the life of the rose and its need for water.

Many other examples, such as the regularity with which we experience a relationship of authority between teacher and pupil in the classroom, will surely come to mind as additional examples of relationships that must be accounted for.

The increasing complexity of societal relationships and the consequent increasing chaos in society places acute pressures upon the university. In desperation, more and more people cry out, Life, where is your meaning! Give me some thing firm to hold on to, something that doesn't disintegrate or recede as my grasping fingers close in on it. Legitimately they look to the university to give some direction in their quest for meaning and security.

The Answer of the Secular University

The university gives answers. To understand properly the answers given, and indeed to under-

stand properly why such answers are given, we must see them in the light of the increasing secularization of life as it is lived before the face of God. Those who seek proof for the contention that life is secularized, can find it close at hand. Vast areas – education, politics, labor, to mention just a few – of human life have been declared a no-man's land where relationships, supposedly free from abiding norms, are positivized according to the current collective will of good men reasoning together. To deny that a particular relationship is subject to a norm of God's word is to declare that it is a relationship in life in which man does not walk before the Face of God, a relationship where God has no business, a secular relationship. It is within such a society, an autonomous society, a society that looks for meaning and certainty within its own bosom that the university is expected to concoct a recipe for meaning and certainty.

The secular university community rejects the christian confession, that we have the Truth, The Way, The Light and consequently the origin and foundation of meaning and certainty, namely Jesus Christ, and engages in a *Quest* for truth. The quest is carried on with the vehicle of patient and careful scientific inquiry and with the expectation that at the end of the educational rainbow will be found a pot of gold containing meaning and certainty.

The dilemma of the modern university is the futility of the quest. Futile because meaning and certainty are not findables. They must be confessed. Consequently university life is characterized by hopelessness and despair, as students express their rebellion against the treadmill through love-ins, sit-ins, LSD parties, and open and often violent rebellion against the university administration. Such is the sure result for the entire process of education when God's word is rejected. Educational perspective is retained but true educational perspective is lost. When God's word is rejected as the unifying and integrating perspective for the entire process of education, another point of perspective is devised. Secular man finds that point of orientation, that point of perspective, in himself, and consequently comes to distorted meaning and uncertainty.

The immediate results of this failure to find a meaningful unifying perspective are evident in intra-departmental relationships in the university. The lack of a unifying perspective results in a multi-versity, consisting of a number of supposedly basically unrelated departments rather than a university of integrally related departments. The far reaching result is that the modern university, characterized by uncertainty and meaninglessness, gives uncertain and meaningless answers to a rapidly disintegrating society searching for certainty and meaning.

A Place and a Task of a Christian University

This begs the question, what task do Christ-believers – the salting salt of the earth – have in this chaotic situation? We must begin by stressing that the norm for the university holds for the christian community of thought as it holds for all communities of thought. To the question, where do we find meaning and certainty, the secular university answers with a lie. Only the Christ confessing community can give a true answer and it has the responsibility to assist society by giving that answer. Society is rapidly disintegrating. The problem, lying at the university, must also be tackled at the university. Christian scholars working in a christian university community on the basis of a true perspective, must give the answer.

At this point, some will retort that we have made an incorrect diagnosis of the cause of societal disintegration. As proof of our error, they offer the evidence that despite the hundreds of christian colleges that have for years been giving christian answers, the cancer of secularism threatens today as never before, to destroy our present day culture. Incorrect diagnosis, or wrongly prescribed medicine? I believe the latter to be the case. A serious internal disease cannot be cured by applying salve to the external rash that appears as a symptom. The medicine must get to the root of the problem. According to one of the world's leading authorities on education, the christian community has never engaged in a thorough-going reformation of the realm of education and consequently has never come to grips with the fundamental issues that menace the very existence of societal life. Henri Irénée Marrou, professor of Early Christian History at the Sorbonne, Paris, France, in his famous book *Histoire de l'Education dans l'Antiquité* (Mentor pocketbook English translation, p. 429) writes, "A Christian upbringing was something superimposed on a humanistic education that had taken place without it, something that had not previously been subjected to the requirements of the Christian religion." Again he writes (p. 424): "They (the Christians) simply added their own specifically religious kind of training . . . on to the classical teaching that they received along with their non-christian fellows in the established schools."

Aware of our failure, and at the same time grateful for the numerous contributions made

towards reforming the various areas of study, we must take fresh courage and make haste to work communally at a deep going reformation of the entire scientific enterprise. Such foundational work can only be done at a university where research scholars, freed from the strenuous demands of the daily teaching routine, can struggle together to articulate in a basic structural manner the christian confession for academic work. By God's grace such a community of men will begin to give christian answers to a society crying for meaning and certainty and will educate christian young men and women to engage in this search for meaning and certainty in their area of study. Such is our rationale for the establishment of the Toronto Institute which we hope will grow into a christian university.

Books

CHURCH-SPONSORED HIGHER EDUCATION IN THE UNITED STATES: Report of the Danforth Commission by Manning M. Pattillo, Jr. and Donald M. Mackenzie; Washington, D.C., American Council on Education, 1966, xix, 309 pp., $6.00. Reviewed by Nick R. Van Til, professor of philosophy, Dordt College, Sioux Center, Iowa.

When this Danforth Commission Report came out two years ago, we at Dordt immediately made it the subject of study and discussion. As I recall, President B. J. Haan in his Convocation address that fall made some references to the Report indicating that there was some ferment brewing in the area of church-sponsored education.

It would be difficult to estimate what effect the Report has had. It did catch the attention of many engaged in the work of church-sponsored higher education. In an inaugural address given by the incoming president of a nearby Lutheran college, the speaker committed himself to what the Report characterized as the "Free Christian College." More recently at a conference of college administrators meeting in Minneapolis, the Report was again under discussion. It seems that not everyone was pleased with the characterizations and the conclusions which were drawn in the Report.

The Report calls attention to the fact that in recent years accrediting agencies have moved away from the imposition of all-encompassing standards. Instead, the concept of standards has been replaced with that of criteria. This means that instead of requiring compliance with a blanket standard, certain criteria are used by which to judge how well a particular school fulfills the purpose for which it was founded.

The accrediting agencies now proceed on the assumption that a school must have a purpose which cannot be fulfilled by neighboring or other institutions generally. Speaking of "Freedom, Responsibility and Purpose" the Report suggests, "The purposes, whatever they may be, should be carefully defined and should then become the basis for selection of teachers, development of curriculum, and other major decisions affecting the whole character of the institution" (p. 73). This is an interesting caution in view of the fact that there are a host of church-sponsored colleges which profess to a Christian purpose in the opening pages of their bulletins but then never look into the educational or basic philosophy of their prospective teachers.

As to overall purpose, the Report suggests that church-sponsored colleges can be divided into three classes. Let me refer first to the "non-affirming college." This kind had its beginnings with church support but "campus social regulations are permissive. Esprit de corps is developed through such means as athletics, periodic convocations (not primarily religious) and, most importantly, an allegiance to secular intellectual and social values" (p. 194).

Obviously the "non-affirming college" has lost its reason for church sponsorship beyond whatever financial aid such sponsorship may still bring. Such a college may be better off financially in relation to government grants if it severs its church ties. This was the case with Parsons College here in Iowa a few years ago.

At the opposite end of the purpose spectrum in contrast to the "Non-affirming college" there is the "defender of the faith college." "Such a college sees itself as distinct from the culture around it and in tension with the culture. It is training persons who will go out to defend and advance a clearly defined religious position in a secular society. It seeks students and staff who will be staunchly loyal to this tradition" (p. 192).

"Colleges of this type have the advantage of clarity of purpose and a strong religious influence on students. The graduates are likely to be imbued with the values reflected in the education program. On the other hand, student and faculty freedom is circumscribed; the student has limited opportunity to make up his mind freely about the basic issues of life" (p. 193).

The third type of church-sponsored college

suggested by the Report is the "free Christian (or Jewish) college." "It is free because it does not control thought; Christian because it has a definite commitment . . . . In making appointments to the faculty, the college prefers scholar-teachers who see the relationship of religion to their discipline, but may welcome a few constructive critics of religion to challenge colleagues and students. Once appointed, faculty members have the widest freedom consistent with law and good taste" (p. 195). Elsewhere, it is suggested that the free Christian college can tolerate a few atheists on the faculty to "ventilate" the faculty and keep it from getting stuffy. Stuffiness, presumably, comes as the inevitable result of uniform commitment to a creed.

"The 'free Christian (or Jewish) college' combines the chief assets of the other two models while it tries to avoid their liabilities. It stands unapologetically for religion and liberal education, but it relies on example, persuasive presentation of ideas, and a climate of conviction, rather than on conformity, to accomplish its ends. Many colleges purport to be this kind of institution, but only a minority actually exemplify it" (p. 195).

The preceding statement has in it an implicit admission. It also shows up the basic impossibility of attaining a contradictory ideal. The word "free" as construed in this report must necessarily be in conflict with any definition of Christian which can measure up to biblical demands for the term. The free Christian college must be one which will allow no interference with the principle of academic freedom. It "must be willing to tolerate heresy." And as to faculty, "unanimity is neither necessary nor desirable" (p. 75).

Christianity is by definition self-propagating. In the measure that this is missing from any aspect of our lives, in that measure those areas become vacuous as far as Christian content is concerned. How can this propagation proceed except under the defender of the faith stance? It should be noted that this faith need not be the Reformed Faith as summed up in the three forms of unity subscribed to by the Christian Reformed Church. If a Christian college is not actively propagating its Christianity, then it is on the way to becoming a non-affirming college and it has already been permeated with secular ideals.

Foremost among these secular ideals is the ideal of academic freedom. This, the chief totem of the academic community, is in diametric opposition to the presuppositions of Christianity. It assumes that man has the right to entertain all hypotheses whatsoever. Eve was the first scholar with this approach. When Satan presented her with an alternative to obedience to God, she chose Satan's hypothesis. She assumed that she had the right of academic freedom. She forgot, as secular academicians are wont to do, that obedient thinking is man's first obligation because as creature he must think God's thoughts after Him.

Hard by the totem of academic freedom stands the pick and choose cafeteria type of education. This extends to the curriculum and the teaching. All the fare must be fairly presented. To avoid forced feeding the persuasiveness of the Christian teacher must be offset by the persuasiveness of the "faculty ventilator." So the student can select his particular academic dish. And so also it will happen that a Christian high school graduate can go to a Christian college and at the end of three years still be floundering around as to a basic philosophic orientation, stating a current preference for existentialism. Perhaps, before he has finished he will swing in some other direction, but at least he has made up his mind without the interference of an indoctrinating professor.

As the Report obliquely suggests, the trouble with the free Christian college is that it rarely comes into being. We suggested that it cannot because in preserving academic freedom it is conserving a preserve of rationalism and/or scientism which is not subject to the influence of the faith commitment of the church-sponsor. Speaking in Reformed terms, it assumes that the covenant concept is not comprehensive enough to include all of life. So education is not confessional but strictly professional, though the latter distinction will apply only if one assumes that his religion cannot cover all of his life.

The Report favors the free Christian college. It seems to me, the pursuit of this ideal is the pursuit of a phantom. Teaching from a heart commitment cannot proceed without asking a heart commitment in return. If the heart commitment is to the Reformed Faith, it will urge a commitment to the Reformed Faith. This does not mean preaching in the classroom. The school is not the church.

Christianity is big enough to cover all of life. It is the Christian educator's business to help tie down all the corners and secure all the edges. If the teacher's vision is too limited to bring all of life into its purview, then he needs help to overcome his myopia. This can and should be done without bringing into question one's Christian commitment. It cannot be done if some preserve is fenced off and labeled "neutral ground" or "academic freedom."

TEACHERS GIVE IMPRESSION OF SATISFACTION

One of the more interesting studies undertaken by sociology students at Calvin College this past year involved the distribution of questionnaires to 118 teachers in four Christian high schools in the Grand Rapids metropolitan area. Seventy-two were completed and returned. Included in the questionnaires were 44 statements regarding the role of the teacher in the classroom, in administration, in the community, and in the profession. For each of these statements, teachers were asked whether they strongly agree, agree, disagree, strongly disagree, or are undecided. In addition, in each case they were asked what the situation was in their own school. Thus, it is possible to compare how the respondents think things *should* be with how they believe they actually *are* in their own schools. Insofar as the 72 people who answered the questions constitute a representative sample, such a comparison can give us a rough indication of the amount of dissatisfaction among Christian high school teachers.

The overall impression is one of general satisfaction. The distribution of responses as to how things *should be* is quite close to the distribution regarding what *is* for most items. In the minority of cases where a significant discrepancy appears, such a discrepancy seems most often to reflect self-criticism or criticism of colleagues rather than criticism of the administration or the school system in general. This is most clearly seen in the responses to the following statements.

1. Teachers should subscribe to and diligently read the standard professional journals.

(93% agree to this statement, but only 49% believe that this is actually the case at their schools.)

2. Teachers should be active members of at least one professional teaching association, and attend most conferences and meetings of the association.

(83% agree, 62% feel it is the case at their schools.)

3. Teachers should be obedient, respectful, and loyal to the principal.

(86% agree, 65% feel it is the case at their schools.)

4. Teachers should teach their course in such a way that a substitute can take over at a moment's notice without serious interruption.

(33% agree, only 8% feel it is the case at their schools.)

There are only a few responses that can be interpreted as criticism of the administration or the school system in general. These are:

5. Pay should be in relation to teacher experience.

(61% agree, 89% state that it is the case at their schools.)

6. Teachers should be evaluated primarily on the basis of their knowledge of the subject that is to be taught, and their ability to communicate it.

(77% agree, 50% believe this is the case at their schools.)

7. The ultimate authority over major educational decisions should be exercised by professional teachers.

(86% agree, 47% believe this to be the case in their schools.)

It should be remembered that for most of the other items, too numerous to list here, there is very little evidence of dissatisfaction. Even for the statements given above, only two, the first and the last, show a majority to be dissatisfied with existing conditions. There may, of course, be other areas of dissatisfaction not tapped by this study. We can only conclude from responses to a very extensive list of questions, that the only thing many of these teachers seem to be clearly dissatisfied about is their own and their colleagues, lack of professionalism. They would like to see teachers gain more power in the decision-making process, be evaluated more on the basis of ability rather than seniority, and spend more time reading professional journals and attending professional meetings.

* *This column, furnished in each issue by a member of the Sociology Department of Calvin College, was written by William Smit.*

JUNIOR HIGH SCIENCE- STAGNATION OR CHANGE?

THEODORE DE JONG*

In the traditional framework of the graded school the junior high school has too often been a staging area in which the more advanced students mark time. The slower students, hoping to fulfill high school entrance requirements, struggle through the emotional frustrations of the early teen period, with a disjointed curriculum doing little to alleviate the confusion. Teachers, initially challenged by the problems of the adolescent mind, soon become discouraged by the ensuing mass of discipline problems, with many of the more competent teachers moving into the structured and challenging high school curriculum, in which meaningful learning can occur.

In recent years it has become obvious that current science programs were not meeting the requirements of preparing the students to meet the demands placed upon them by both college and industry. The senior high school curriculum was drastically revised by the introduction of the newly developed programs in biology, physics, and chemistry, but these were orientated to the student of college ability, and not designed to reach the terminal high school student. It is now clear that the key to successful science education lies at the intermediate and especially the junior high school level. It is here that the student must receive the basic mathematical, linguistic, and conceptual facilities necessary for future success in science. Senior high school science courses will always be limited by and must therefore arise out of a sound intermediate and junior high curriculum.

In our discussion of a junior high school curriculum we must consider from a functional viewpoint what science is, and the particular nature of the student who is faced with the study of science. We must then arrive at some conclusions as to the type of program which will most adequately cope with both of these.

The study of science can be approached from any of three directions: science as (1) a body of knowledge, (2) a way of thinking, and (3) a method of working. A truly effective curriculum must take into account all three of these. Methods must be devised which will help the student to think logically and draw conclusions which are consistent with the body of knowledge. Traditionally, science was structured around the idea that science is a body of facts which can be fed into the learner. If we start with science as a body of knowledge (no. 1), we can feed information and fall ever farther behind, as the body of knowledge is expanding too rapidly. Trying to start with science as a way of thinking (no. 2) will not succeed because a way of thinking must first of all be caught from situational experiences. Any successful curriculum must start with science as a way of working (no. 3) to develop a way of thinking (no. 2) to enable the student to apply, reject, or modify the knowledge (no. 1) as he finds it.

Any junior high school science curriculum must be designed to cope with the unique psychological problems of the junior high student, his most distinguishing characteristic. Whereas the preadolescent will accept things simply because the "teacher said so," the true adolescent must be allowed to test, analyze, and accept or reject for himself. In his search for meaning to life, the adolescent begins to question the norms which he has previously taken for granted. The norms of the peer group too often become the norms by which his life is guided. It is at this level that the student-centered inductive approach must be introduced if the student is to be reached in his need. In this search for independence the inductive lab-centered approach is the only one which can effectively be used to impress upon the adolescent mind that man's knowledge is subject to the limitation of mind and experimental technique. It is during the time when this realization is taking place that the student must be confronted with and can most readily accept the need for truths

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which are not subject to scientific verification. Contrary to common belief, it is the true scientist who most keenly senses the limitations of the scientific method. Although the student-centered approach must be used, it is necessary to retain sufficient structure so that the psychological security of the student is not jeopardized. Any course, therefore, must have structure enough to provide a secure framework in which the junior high school student can operate, while avoiding the pitfalls of a teacher-centered approach in which the student's need for self-involvement is not satisfied.

Probably the greatest challenge, and yet the most important single consideration of all junior high curricula is the need to recognize the presence of individual differences. It has been regrettable that the Christian school has failed to accept the student as he is. We have not risen above the fallacies of a system in which the student must fit the curriculum rather than one in which the curriculum is designed to reach the student. Other than in certain of the newer pilot programs now being developed, any attempt to meet this problem has been left largely up to the initiative and imagination of the classroom teacher. With our concept of every child as an image bearer of God, each student must be reached in his individuality. It is hoped that Christian teachers will be among the first to promote programs which actually come to grips with this problem.

Some other questions which must be considered in our quest for an adequate science curriculum include the following:

1. How and at what place must the mathematical concepts necessary to the science program be taught? Is the division of mathematics and science as we now know it a desirable one, or an artificial one produced by the concept of the traditional school?

2. Units of geology, meteorology, astronomy, history of science, sex education, etc., have been restricted largely to the junior high school level. What provision, if any, should be made for them in a revised junior high program?

The problem of revision lies before us. It is not a problem as to whether or not this revision must take place, for change we must. Rather it is a problem of when and how this revision can best be accomplished. It is hoped that the National Union of Christian Schools will enlarge upon an excellent beginning, and further coordinate the efforts of qualified personnel in the development of a program suited to our distinctive concepts of education.

"ALGEBRA" FOR ALL

DANIEL ACHTYES*

What kind of mathematics course should be offered the ninth grade student who is not college-bound? Two views were offered in the January issue of the *Christian Educator's Journal.* I would like to comment on these, and then offer a third possible solution to the problem.

One suggestion was to offer a course in general mathematics. The content of such a course would basically be a rehash of seventh and eighth grade mathematics, with perhaps a couple of "new" units for embellishment. Considering that the kind of student who takes general math is not the most easily motivated of people, the disadvantage of such a course is obvious. One can almost hear such a student's mournful lament: "Oh no, not decimals again!"

A second suggestion was made to offer a course in business arithmetic. Now there can be little doubt that business arithmetic has a place in the curriculum of the high school. But is the ninth grade the proper place? Can we expect the average fourteen-year-old to be very much concerned with "keeping a budget," "installment buying," "insurance," and the like? Would it perhaps be wiser to withhold offering this course in "elementary economics" until the senior year? With graduation but a few months away, the senior is likely to be a bit more concerned with such economic matters. Also, placing such a course in the twelfth grade would insure its being taught by those most qualified: the members of the commercial department of the high school. Finally, the most serious objection to placing either business arithmetic or general mathematics in the ninth grade is the following: By their very nature both courses close the door to any further study of mathematics. For the very low-achiever this may be less than tragic, but for the "Joe-average-guy" who happens to have some continuing interest in the subject, this is grossly unfair. Mathematics is not the privileged domain of the upper quartile, current secondary curricula notwithstanding.

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At this point I would like to offer a third suggestion for ninth grade mathematics: "algebra." By "algebra" I do not mean the first year algebra course currently being offered in the ninth grade. This course should be given to those for whom it was originally intended – the college-capable student. By "algebra," in quotation marks, I mean an algebra modified to the needs and abilities of the student on the lower part of the totem pole. The following statement was made in the previous article: "A course in algebra, or even diluted algebra cannot give the low-achiever what he needs. Algebra demands a thorough understanding of arithmetic." Now certainly a thorough understanding of arithmetic is desirable for the prospective algebra student, but is it absolutely essential? Would it not be possible to increase a student's understanding of arithmetic *by means of* a course in modified algebra? Isn't it possible to teach, or perhaps re-teach a concept or skill *indirectly?* The physics teacher may not be able to teach his students algebra by asking them to apply it, but this does not necessarily imply that the algebra teacher cannot teach arithmetic by requiring its application. Perhaps just one example would clarify this point. Wouldn't it be possible to indirectly review operations with decimal fractions by means of a study of equation solving? If the equations to be solved include decimal fractions as coefficients and constants, the student will be forced to use what he was supposed to have learned about decimal fractions in the past three or four years. If necessary, a quick review of these operations could be conducted. Hopefully the student would be motivated to re-learn these skills as a means toward his new goal of solving equations. In a similar manner many of the other fundamental skills and concepts of arithmetic could be reviewed. To that end I would propose a course of study to include the following topics:

Sets

Operations on the set of arithmetic numbers and axioms regarding these operations

Axioms of equality and inequality, and application of these axioms to solving open sentences

Included would be open sentences involving common and decimal fractions, as well as whole numbers.

Solving word problems using open sentences

Included would be many problems reviewing ideas of arithmetic (per cent, etc.), geometry (area, volume, etc.), and science (uniform motion, work, power, etc.)

Operations on the set of directed numbers and axioms regarding these operations

Solving open sentences and word problems involving directed numbers

* Operations with polynomials; special products and factors; solving of polynomial (quadratic) equations by factoring
  * This material should be optional, to be taken only with the more able classes and perhaps at the end of the course.
* Ratio and proportion
  * This topic could be omitted by the more able classes. The slower students would benefit from reviewing and applying this concept to a variety of word problems, especially those related to science.

Graphing of linear equations

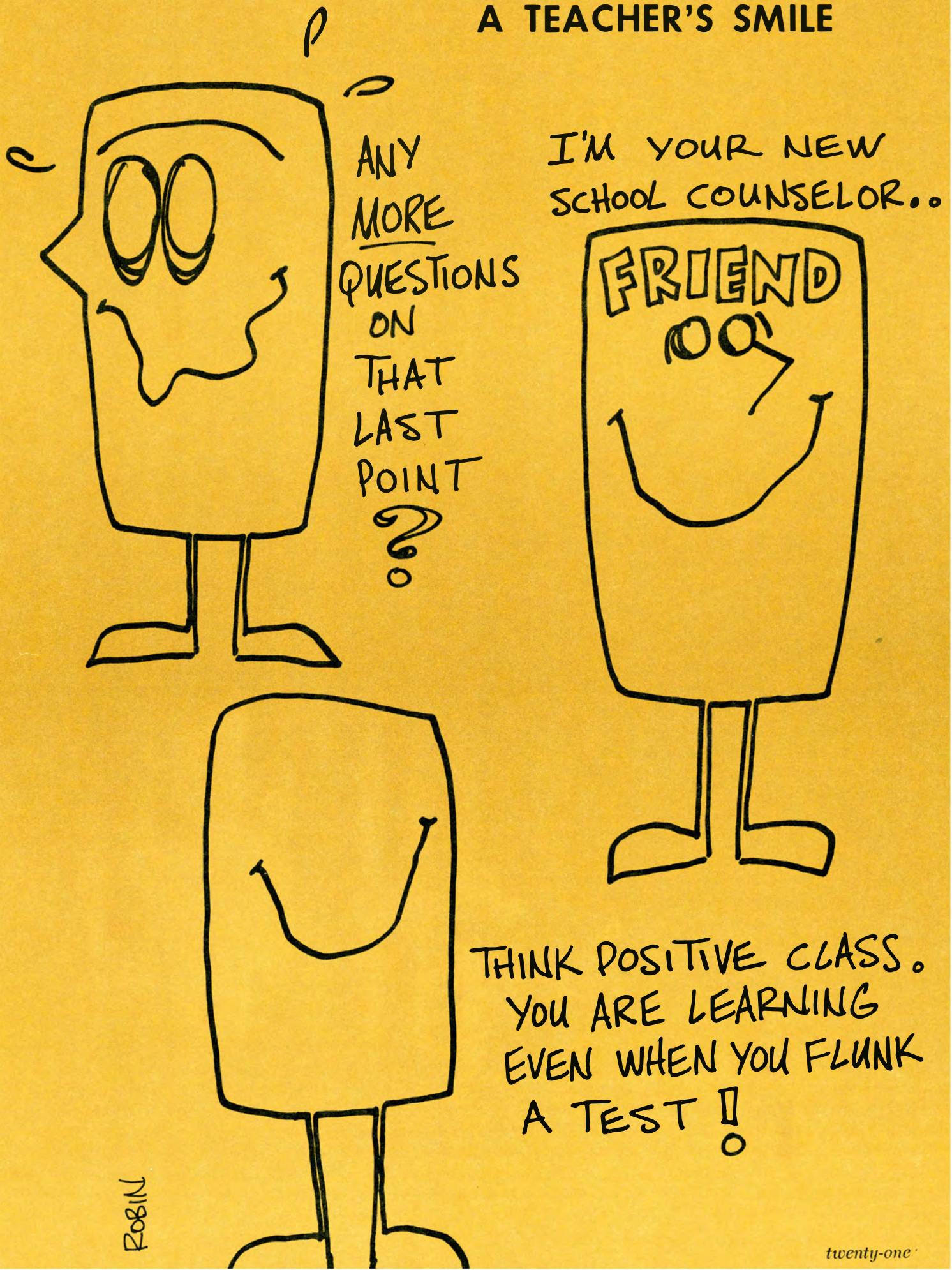
Solving systems of linear equations (two equations in two unknowns)

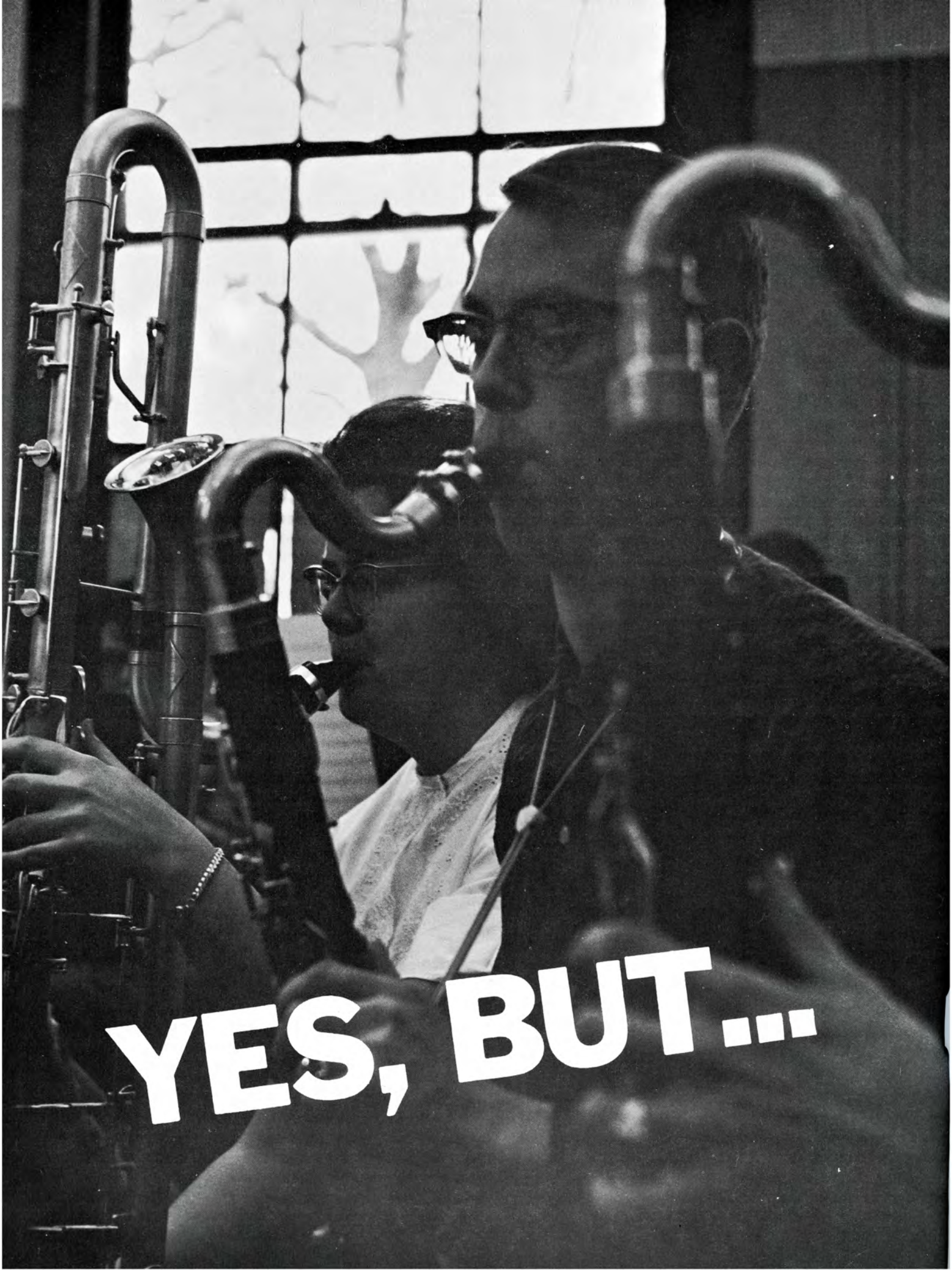
Solving word problems using the above systems of equations.

I believe, after five years of experience in teaching both the traditional and modern first year algebra course, that the course outlined above, or one similar to it, would present material which is well within the grasp of the slower student and which is suitable to his level of maturity. Furthermore I am convinced that because the approach and many of the topics are new to this student, he can be more easily motivated. Also such a course could represent a beginning rather than the termination of some students' mathematical education. I have seen students who have never indicated much interest or aptitude for mathematics *until* they were exposed to algebra. For these students modified algebra could be followed by either modified geometry, a second year of modified algebra, mechanical drawing, or business arithmetic. And finally there is this to consider: Because the skills and methods of elementary algebra are becoming increasingly necessary in ninth grade general science, as well as in the other science courses in the high school, the slower student will not be disadvantaged in this required course, nor will he be prohibited from taking additional science if he so desires.

In conclusion I would make this observation: Algebra, at least in my view, is not just a "subject" which may or may not be taken in the ninth grade. In a broader sense algebra is the very *language* and *tool* of all of science and mathematics. No one's education in these modern times is really complete without some exposure to its concepts and methods.

A TEACHER'S SMILE




YES, BUT...

DALE TOPP*

Spiritually and educationally, Christian school teachers are obligated to use good music whenever music is used in school. All music in Christian schools, from concert music at public performances to simple hymns at morning devotions, must be good music.

Although few Christian school teachers disagree with the above statement, fewer yet accept it unconditionally. The typical reaction to the above statement, whether unconscious or conscious, is "Yes, but . . . . " What are these "Yes, but . . . " replies? Are they valid?

Yes, but no one can define what constitutes good music.

(1) Although no handy yardstick is available by which musical value may be measured, a wealth of music is available for which the statement can be made, "*This* is good music." Having and using good music is more important than knowing why the music is good.

(2) Is it cold today? We seldom debate this point when the temperature is ninety degrees, but might disagree if the temperature is forty-five degrees.

Is it dark? The question is easily answered under noonday sun but not at dusk.

Which students should receive passing grades? The evaluation problem concerns the marginal students and not the honor students.

Which music is good? Musicians agree as to which music is best, but argue about the music that might be classified as "good enough".

Try the following experiment. Ask any group of at least five people to record on paper the names of five composers who they believe have written the world's best music. Tabulate the results and notice the strong agreement.

Enough music exists that is undoubtedly good so that we need not be concerned with music that has debatable musical value.

(3) If you insist on a criterion for judging music, the test of time is still valid. A shortened version of this test is the test of repetition. If you enjoy music heard for the fiftieth time, the music may well be good music. If the enjoyment of that music has persisted for several centuries, the music is certainly good.

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This point is illustrated by an anecdote related in an old issue of a music education magazine. The author told of a junior high school general music teacher who asked his students to choose a recording to be played every day in class. He also chose a recording to be played every day. Long before mid-semester the students begged to be allowed to change their choice and admitted that the teacher's selection (Prelude to Act III of Wagner's *Lohengrin)* was not as bad as they had once thought.

Yes, but that music is not good for my special purpose or need.

(1) The key to this response is found in the preposition "for". Good music is determined solely by musical criteria, while music is "good for" a special need or purpose to the extent that it fulfills that need or purpose. "Good" and "good for" are two entirely separate considerations.

The "good for" considerations may well be valid, but they provide weak rationale for the use of inferior music. When you shop for music to use in school, good music is not merely one of the items on your shopping list; instead, good music should be the only store you patronize. Music which fulfills special needs and purposes can and should also be good music.

(2) This response may also indicate insufficient familiarity with good music. If the good music you know is not appropriate for your special needs and purposes, you may not know enough good music. Ask a musical expert for assistance. Many are available; few are consulted.

Yes, but no one likes that music.

(1) When is this response made? Most often following the first contact with the music. Can such snap judgment possibly be fair? Did you like your first cup of coffee? Your first bite of pizza?

As teachers we cannot afford to make value judgments carelessly. If a given composition is generally judged to be good music, you should not make personal value judgments concerning that music until you have had at least five separate encounters with it. To do otherwise is educationally irresponsible.

Most of us tend to judge familiar sounding music as good, unfamiliar sounding music as bad. We nor our students can judge music fairly until it is familiar.

(2) If "no one likes that music," the fault may lie in a careless presentation of that music. We cannot use "familiar music" ears for unfamiliar music. If we do, the result is usually disappointment. Suppose you love to drink milk and are served a glass of buttermilk. You begin drinking without having first recognized the mistake. Your natural reaction is to dislike the buttermilk because it frustrated your expectations. If unfamiliar sounding music is being presented, students' expectations must be changed in advance.

No one asks you to use music that no one likes. Before you abandon that music, however, give it a fair hearing.

Yes, but I am not the music teacher.

"I am only the chemistry teacher taking my turn in chapel."

"I am only an elementary classroom teacher using a fun song during a rainy day recess."

"I am only a committee member for the Christmas program."

Try the shoe on the other foot. English teachers, what is your reaction when you encounter a teacher who is popular with the students and consistently uses bad grammar with the rationale, "People always seems to be able to understand me"? Math teachers, would you like the choir director to ridicule modern mathematics in his choir rehearsal? The answers to these questions are obvious. Your choice of inferior music may just as well undermine the efforts of the music teacher.

Yes, but that music is too difficult.

(1) Not all good music is difficult; much bad music is also difficult. The statement made previously also applies here. If the good music with which you are familiar is too difficult, you may not be familiar with enough good music.

(2) The music may be difficult in that its unfamiliarity requires extra preparation time for teaching and extra exposure to students so that they may become more familiar with the music. This scarcely makes the music *too* difficult, however.

(3) Some might formulate this response, "Yes, but that music is not worth the extra effort it requires." This response comes almost exclusively from two types of people, those who have never worked with good music enough to come to know it well and those whose prejudice against "high-falutin" music is strong enough to prevent them from giving good music a fair trial. Good music is good partly because such a high percentage of those who learn it also love it.

Yes, but I often have difficulty finding appropriate good music.

(1) To paraphrase the motto of the state of Michigan, "If you seek good music, look around you."

Hymns? Children's Hymnbook includes good hymns for use with children at least through grade four and probably through grade six. *Hymns for Youth* includes good hymns for junior and senior high school. Both have been met with many of the responses quoted above. (Both are published by the National Union of Christian Schools.)

Folk songs, etc.? Many current music textbook series include excellent quality folk music and other types of readily enjoyable music. Such books are available for all grades. If you need assistance in selecting music textbooks, ask a musical expert or consult the appropriate publications of the National Union of Christian Schools.

Recorded music? Excellent series are available for use with children at each grade level. Also, children can often begin to learn recorded music of much greater difficulty than we realize. Recorded music need not be finished or consumed as must a song that students might sing. With careful planning students can learn the simpler qualities of the best music, even if the music as a whole is complex.

As an illustration of this point consider the Second Movement of Beethoven's *Seventh Symphony.* Few teachers would use this music in kindergarten. The opening section, however, can easily be taught to kindergarteners. The section consists of twelve statements of the same simple rhythm comprised entirely of quarter and eighth notes. Beethoven varies that occurs with this basic rhythm, but young children readily hear this basic rhythm repeated and thus begin to know and love good music.

Performance music? Increasing amounts of good music are being published for use with school choirs, bands, and orchestras. This music is widely advertised in journals, repertory lists, and mailed flyers.

(2) In some cases deficiencies still exist in available music. Some good music is not currently published. If we continue to demand the best, the supply will undoubtedly continue to improve.

Yes, but that music requires extra time and effort.

Good. So do most other worthwhile activities.

ON IDENTIFYING HYPOCRITES

Did you ever meet a hypocrite in a classroom? It is easy to find them even when our own view is almost completely blocked by huge beams. How rarely do we meet a hypocrite in a mirror!

The Bible makes it clear that the teacher in a special way must be sensitive to hypocritical activities. How can we see ourselves as students see us? What might be regarded as hypocrisy in the teacher? Is it

- to insist that all papers be in on time . . . and have no schedule for returning them?
- to insist that pupils' desks be neat . . . and have our own cluttered and confused?
- to teach the value of planning and organization . . . and cover the last four chapters of the book in one reading assignment the night before semester end?
- to talk of consideration for others . . . and berate a pupil publicly?
- to teach the importance of prayer . . . and never get to faculty prayer meeting?
- to talk of self-control . . . and "blow your stack" at a poor referee?
- to teach neatness . . . and appear in soiled disarray?
- to claim, "The Bible teaches" . . . and omit the difficult passages?

What did our students see this year? One striving to provide things honest in the sight of all men, or a hypocrite?

The Christian teacher must be especially aware of his responsibility to demonstrate "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17

— *J. B.*
The Christian Teacher
N.A.C.S. Wheaton, Ill.

AN APPROACH TO TEACHING REVOLUTIONS[1]

RONALD VANDER MOLEN*

The study of revolutions has become quite popular in our society, for men seem to have a natural interest in the sensational events which surround revolution and usually express deep concern for current conditions which make great social upheavals seem imminent. The popularity of modern history courses; the bourgeoning of such journals as *The Journal of Contemporary History* and *Current History;* and a general popular interest in Cuban, Negro, and Vietnamese revolutions all demonstrate the wide-spread interest in contemporary revolutions and their historical roots. The importance of such interest for historians, from the withdrawing antiquarian to the exuberant sociologist-historian, has been the demand that history must at long last fulfill a "useful" function. Revolutions have occurred repeatedly, and historians are now called upon to explain why.

The most prominent American historian to assume this new role of usefulness is Professor Crane Brinton, and it is in the context of this popular work, *The Anatomy of Revolution,* that younger historians have been charged to become "relevant" and "useful" to the same degree that twentieth-century theologians have been similarly challenged. For example, in 1964 Brinton suggested in an epilogue to *The Anatomy* that the historical analysis he conducted should lead to practical results: "we - our leaders, supported by a public opinion educated to a certain amount of patience - can do something better than we have done with, for example, the Chinese and Cuban revolutions" (*Anatomy,* p. 271). He similarly maintained in his presidential address to the American Historical Association that "we [historians] try to broaden our audience to include

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that part of the educated public interested in these problems of human relations" ("Many Mansions," *The American Historical Review,* vol. 69, p. 313). From such a broad commission, Brinton proceeded to excoriate historians who write monographs, who write for the historical profession alone, and who disdain the evangelizing approach of those who try to be relevant. He further praised those who search for laws in history and are willing to use history to deal with "big questions" and attempt to use history to answer the question, "Whither Manking?" ("Many Mansions," p. 319).

Building on such a Brintonian view of the historian's role, scholars since the 1930's have produced a great body of literature on theories of revolution and have in fact tried to cope with the contemporary history of revolutions in a variety of ways, from minute sociological analysis to metaphysical contemplations. [2] Regardless of these historians' approaches, however, they usually base their approach and conclusions on one or more of the intellectual orientations found in Brinton's first edition of *The Anatomy* (1938): they assume historical relativity; they use mechanistic sociology; and they often resolve their difficulties by using a sociological "model." Wilhelm Dilthey, a nineteenth-century German historian, introduced the idea that historical knowledge is always relative, for it rests on observers' and interpreters' views of the events they report and interpret. Benedetto Croce, a twentieth-century Italian historian, has subsequently confirmed this approach, and current historians seldom question it. They assume that history must be constantly re-written; they avoid making moral judgements. Dr. Brinton also assumes the validity of the Dilthey-Croce approach, and applies it in his analysis of the history of revolutions: Brinton abhors passing moral judgement on revolutions (*Anatomy,* p. 21). Antithetical to such an acceptance of historical relativity, however, is the reliance on the sociological mechanics of J. Mosca and V. Pareto, two modern Italian sociologists; for they identified "biological constants" in society. That is, they maintained that as there are underlying biological necessities in individuals' lives, so there are such determinative elements in societies. In sociological terms, "new elites" *always* rise to the top in any state, and revolutions *must* periodically occur; hence, historians can identify the "laws" which create revolutions as well as account for stability and can identify the constant factors in human nature and society (*Anatomy,* p. 269). Thus, without resorting to Marxism, the historian can explain revolutionary upheavals as inevitable – "you can't keep a good man [rising elite] down."

The Ideal Type or Model

In resolving the truths that historical knowledge is relative while at the same time human nature is constant, Brinton uses a device created by Max Weber. This is the conceptual scheme, or model. Protestants perhaps best remember Weber for wedding them to capitalism, a marriage which has been viewed with mixed emotions; but Weber is much more important for providing social scientists and historians with a common methodolcgical tool – the ideal type, or model. Models have become useful tools for analyzing any given society and for studying comparative history: an ideal type of structure or historical process is envisioned or projected on the basis of preliminary insights, and historical facts are fit in where possible. [3] Brinton uses such an approach in *The Anatomy of Revolution,* for the facts of the history of revolutions are interpreted in terms of the model of a diseased body: symptoms are identified – "The Old Regime"; the illness begins – "First Stages of the Revolution"; the fever reaches a peak – "The Terror"; and cure follows – "The Thermadorian Reaction" (*Anatomy,* "Introduction"). Happily, the patient – Western Civilization – has not yet died.

Revolution Necessary For Progress

Not only has Western society survived its revolutions, but a good case can be made for revolution as a historically necessary step for material and moral progress. It is with such an evaluation, however, that Christians traditionally have had difficulty: Christians have generally approved what the Dutch, English Puritan, and American revolutions have produced, but have usually passed negative judgement on French and Russian accomplishments. In short, Calvinists in the tradition of Beza, Cromwell, van Prinsterer, and Kuyper have chosen to approve of revolutions they thought God produced and at the same time have seen Satan behind other revolutions. Such thinking is hardly consistent with historical truth and assumes a questionable view of Providence: it bakes a "Providence cake" but refuses to eat half of it. Such thinking ignores the historical conditions which make revolution possible, and in some cases almost inevitable. The simple fact that some revolutionaries, notably Dutch, French Huguenot, and English Puritan, claimed that God ordained their revolutions does not mean He actually approved

them. Similarly, Jefferson's notorious "bible" and Voltaire's equally notorious "crushed church" hardly turn the American and French revolutions into demonic creations. It only takes a truthful Marxist or a penetrating agnostic to demonstrate the selfish aims in the "holy" revolutions and the virtuous goals in the "demonic" ones. [4]

Christian View of Interpreting Revolution

In interpreting revolutions, we can perhaps do a better job of Christian teaching by a varied approach: we must accept Providence; we can use models and conceptual schemes as Brinton does; and we can recognize the reality of uniqueness in history. Since all history is a product of God's will, it is hardly humanly reasonable or theologically appropriate to do God's judging for Him. Rather, God works historically, and it is through historical understanding that we accept all events as God has ordained them, not just the ones that we like or those which are defended by citing God as their Author. To condemn revolutions and become anti-revolutionary judges is perhaps to become immoral supporters of repression. Such repression has actually been as immoral as any of the excesses of revolutionary reigns of terror. To accept Providence, then, is to accept all history, not just the parts we like. We must see the good as well as the evil in all persons and events; we must pass similar judgement on our motives and views as Christian, though culturally conditioned students of history. Further, we can recognize that much of what we pass off as historically verifiable truth is actually the product of the art of communication: we make statements *about* phenomena without really being able to re-create the past as it actually was. We can beg for empathy, but it is an elusive commodity; therefore, we necessarily rely on conceptual schemes and use evidence from sociological studies as well as literary sources to expand our understanding of the past. Finally, however, all the conceptual schemes we might create will never alter the reality that each new fact of history is somehow unique. It hardly does justice to man, God's highest creature, or to God Himself to reduce man to a product of "residues of uniformities"(see Mosca and Pareto) without reason, creativity, or the ability to choose. And if we creatures are unique, various stages of our history will also be unique. Thus, revolutionary eras can be expected to be different – and they are. While Old Regimes are similar, personalities within them are not: Louis XVI has little in common with Charles I. Revolutionary Regimes are similar, but their leaders vary: Cromwell is mild compared to the torrid Lenin. Conservative reactions happen, but are seldom alike: the Russia of the 1920's is hardly the England of the 1660's. The important point in studying revolutions comparatively, therefore, is to recognize parallels while at the same time recognizing uniqueness. To create anatomical or sociologically deterministic movements does a disservice to historical truth; for when new data or more sensible interpretations appear, old models can be discarded: they are conveniences, not historical reality.

As seen above, many approaches are at our disposal for studying revolutions, and so are many evaluative attitudes. In general however, it is hardly historically defensible to label modern revolutions "Satanic" or "godless." Revolutions led by false prophets or based on invalid motives can and do occur, but to automatically pass negative judgement on revolution is hardly possible. The present status of our historical understanding can permit no such judgement. Moreover, to simply push the Church into its all-too-comfortable role as the mistress of the reactionary state or of limpid conservatism is hardly morally defensible. While abhorring bloodshed, we can still appreciate the moral impetus behind Enlightenment, Marxist, or any other "godless" critiques of the evils in so-called "Christian" Europe. To ignore this moral impetus as well as historical realities does a disservice to our students as well as to God's truth: while history can survive charges of being useless, it will never survive if it tells less than the whole truth – at least as much of the truth as it has in its power to re-create.

[1] An interim course, Analysis of Revolutions, was taught by Dr. Henry Ippel, assisted by myself, in January, 1968. The English, French, and Russian revolutions were studied, and Brinton's *Anatomy of Revolution* served as an analytical text. The general problems of the validity of revolution, the historical origins and nature of revolutions, and the moral character of revolutions seemed to me to be of interest to Christian teachers; hence, these brief investigations and hopefully valid conclusions.

[2] L. Stone, "Theories of Revolution," *World Politics,* Vol. 18, pp. 159-176. This article provides a bibliography and an analysis of current work on revolutions, and should be helpful to any interested teacher.

[3] For an interesting use of a model and a subsequent debate over such use, see the journal *Past and Present,* Vols. 33 and 34. For Weber's ideas see Max Weber, *The Methodology of the Social Sciences.* E. Shils and H. Finch, trans. and eds. Glencoe, Illinois: Free Press, 1949.

[4] Christopher Hill's work on the English Puritans is useful here. C. Hill, *Puritanism and Revolution* (London, 1958). For the ideology of Puritan "casuistry" see Hill's work on William Perkins in *Past and Present,* no. 2. There is a critical reply in the same periodical, no. 3, by V.G. Kiernan. For the height of J. Robespierre's idealism and moral forcefulness, see R.R. Palmer, *Twelve Who Ruled* (London, 1941), pp. 275-77.

GEOGRAPHY

ARNOLD J. TERPSTRA*

Have you ever noticed the interest shown in the people and places of this world? The *National Geographic Magazine* has a very large subscribing public, television documentaries are more popular each season, travelogue programs are becoming increasingly "in", and travel is an activity participated in by so many people that our national balance of payments is influenced adversely.

We believe that all of these activities illustrate a deep interest in geography: the science studying the distribution and interaction of phenomena over the face of the earth . . . people, animals, commodities. Why, then, do so many students seem to dislike geography as a formal subject of study? It seems ironic that people out of school will go to great lengths to satisfy their curiosity about the world but in the classroom geographic facts and concepts seem unappreciated. Could it be that we have concentrated too long on the facts? Have we left out the reasons and logic for these facts? Do we ever ask ourselves, WHY? WHY does it rain here and not there? WHY has a city grown up here and not there? WHY do we require our students to memorize facts?

Geographical Facts Should Lead To Understanding

Upon inquiry into what people think is the purpose of geography, most respond rather vaguely that we learn the location, population, products, etc. of places. To learn this kind of information in an informal situation as suggested in the first paragraph is easy and pleasant because you can make the associations and remember the things which impressed you the most. However, to memorize this same information in a formal classroom situation can be work . . . and not the most pleasant or efficient work either if no good reasons or associations can be made by the student between the work and his world. Numbers, bushels, tons, and dollars can all be discovered very easily in a good encyclopedia. Teachers would be wiser to spend their time training students how to look up pertinent data rather than requiring them to memorize easily forgettable facts without relationships. At this point it looks as though we are throwing specifics out of the educational window but this is far from the truth. We are saying that facts have to be related to something very real in the student's life and mind before they will become worth remembering to him.

Concepts Should Be Mastered

We are going to attempt to illustrate the necessity of memorizing facts in the geography course but even more specifically show how these facts must be the basis for acquiring geographic concepts and understandings. Concepts are single words or phrases which, when heard or read, put the wheels of the mind in action. Some concepts are: earth, maps, grid pattern, cities, topography, God.

One concept which we find to be misunderstood by people of all ages is that our earth is spherical or round. All of us know this to be a fact but what are some of the implications involved in a sphere which rotates, has an inclined axis, revolves around the sun, whose surface is made of different materials, and whose surface is not level? We could spend much time with all of these ideas or concepts but let's take one for now . . . the round earth in our air and missile age. What are the implications of sphericity to travel, distance, direction, and trade?

We begin by asking a question. Do you know which of the following areas you would fly over if you took the shortest route from Grand Rapids, Michigan to Cairo, Egypt? Quebec, Pennsylvania, The British Isles, Spain, or Tunisia?

Mentally answer the question and then go to a globe (it must be a globe), stretch a string from Grand Rapids to Cairo and when it is tight determine which, if any, of the areas mentioned were the correct choices. Do you know why your choice was wrong? The author calls this the Mercator Syndrome which we in the schools continue to perpetuate.

A series of similar questions were given at various levels from junior high through graduate school, including an institute for experienced geography teachers, and all groups answered in approximately the same erroneous pattern. It did

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not matter if the test were given in Grand Rapids, East Lansing, or Columbus, Ohio.

To more firmly impress this concept of a round earth with its meaning for direction, distance, trade and communication let the students play around with the globe and string a bit and hit them with a quiz or two at different times during the school year.

Maps is another concept which is rather difficult to master. The map is the geographer's tool. There are over 269 different projections and we cannot learn the specific purpose of each. However, there are a few facts necessary to help us determine which projections are best for certain kinds of work. The most important fact to know relative to maps is that all projections distort at least one of the four basic properties of the earth . . . distance, direction, shape, or size. The only true representation of the earth is a globe. We ought to have some guidelines to determine which projections are best for our use, but that too is a long story. At this time we will simply try to illustrate how to impress the students that there are differences in projections of the world. Come to class with a globe, a mercator projection, and several other projections of the world of wall map size. Place these maps so that all of the students can see all of them. Now ask the question, "How does the size of Greenland compare with the size of South America?" This is the classic example because Greenland is in the high latitudes and South America is in the low and middle latitudes. On the basis of the evidence try to arrive at a ratio or fraction which would represent the proper relationship in size between these two land masses. If you ask several students, or possibly go down the row and compel each student to give some kind of comparison you will not arrive at a firm conclusion because the answers will range from 1:1 to 1:10 with several choosing each possibility. This may be a rather dramatic buildup but it has lasting effects.

What is the correct answer? Greenland is approximately 1:7 the size of South America. This is important to know. If you looked at a projection on which Greenland were 1:7 the size of South America it would be safe to assume that all of the land masses of the world were of correct size and you could use the map accordingly even though shape, distance, and direction may be distorted. If you looked at a projection on which Greenland and South America were the same size you would be looking at a Mercator projection, or a modification thereof, its only purpose being to show true compass direction by a straight line. This would be an inadequate map on which to show distributions or densities. The sad fact, however, is that most of us are weighed down with the Mercator Syndrome in our interpretations of the world. Try the globe and string test on yourself again. The idea that becomes very clear is that no map is a true representation of the earth in all four of its properties . . . size, shape, distance, and direction. Each projection should be used the way the cartographer intended it to be used.

Another fact which should be known is the meaning of color on a map. In every classroom we have colored three-dimensional maps but how many students are able to translate color into elevation? This ignorance is not restricted to the geography classroom but is radiated throughout the social studies curriculum. Student map work should be colored with a purpose. In the geography class we are interested in physical aspects of our environment; therefore we color our maps following the traditional 3-D color scheme. Some students do a beautiful piece of work, and others . . . . What we are trying to do is to help them see a relationship between color on the maps and topography in the landscape so that when any teacher pulls down a similarly colored map it will be more readable and meaningful.

To help interpret distance and direction on a globe or map a few pertinent facts should be memorized. If two places are located on the same meridian they are directly north or south of each other no matter how curved or bent the meridian is on the map projection. Everyone should also know that there are seventy miles in a degree of latitude no matter where you are on the earth. However, one should know that there are seventy miles in a degree of longitude only at the equator. At sixty degrees of latitude the circumference of the earth is one-half of the circumference at the equator; therefore there are only thirty-five miles in a degree of longitude at this parallel. The poles are just points with no distance. This can be played with by asking the distance between two cities on a projection with no legend. What is the distance in miles between two cities? Locate A and B on the equator, C and D at sixty degrees north latitude, and E and F along a meridian. If the students manage to give the correct answers to these simple problems based on simple facts they are learning the grid pattern concept very well. The author finds that many students at all levels have real problems understanding the grid pattern of the globe with all of its implications relative to direction and distance.

Attempt To Teach The "WHY?"

Today most of our students live in cities and the concept of the urban agglomeration should be examined. Again, the all important "WHY" should pervade the atmosphere. WHY is Grand Rapids the largest city in Western Michigan? WHY did it grow on the banks of the Grand River at this spot and not twenty miles farther up or down the river? Never is it very important to learn simply that a city is the largest in the region. Grand Rapids is a primate city for good reason. It is very likely that learning the reasons for the growth of a primate city will enable students to make associations relative to other cities throughout the world. We can take this a step further and logically see that once a city has established its primacy in a region it is natural for it to keep this status indefinitely, provided the relationships in the region have not been changed drastically by new transportation systems, new mineral discoveries or new politics. In the classroom we can compare the pulling power or attractiveness of the primate city as over against the diminishing numbers of attracting qualities of the smaller urban settlements. It becomes rather obvious that the large city draws more people because of the greater number of opportunities available in the following areas: culture, education, jobs, churches, recreation, business, politics, and society.

Was your town or city originally located at the head of navigation, the crossroads of natural transportation routes, a place where the mode of transportation changes, a service center of agricultural activity, a natural defense, or is there another reason why your city is located where it is? This becomes very interesting and important to the students and makes teaching more worth while.

Today it also becomes important to point out the effect of our super highway system on the life of what were once booming cities and villages. You may be located near a dying city because the new transportation network has cut you off from the mainstream. Your village may be growing because you suddenly find your urban settlement in the mainstream for some reason. The concept of cities or urban agglomerations becomes a living and dynamic idea when approached with a WHY. It can, on the other hand, remain dead if only the location, size, and products of cities, per se, are learned and tested.

We believe that size and location will be remembered longer if placed in the context of conclusions based on logical discussion.

Fact Memorization Still Necessary

Some educators and many students say that the memorization of the location of countries, mountains, rivers, etc., is nonsense. The author feels that this type of memorization is necessary in the educational process at times. When we begin the study of a region like Latin America the students are required to make a colored 3-D map of important places and physical features. The students are also required to memorize the location of these places. We do not suppose for a moment that they will forever remember the location of all places mentioned. What we do contend is that textbook reading, classroom discussion and any other activity relative to the study of the unit on Latin America will be much more meaningful if the student has an accurate mental picture of the region being discussed. Without this accurate mental picture the discussion becomes too abstract. With a good solid mental picture of the region being discussed more lasting impressions will be made because they are made in a more concrete way. Therefore, we memorize locations to make the present classroom activities more logical rather than to try to remember a year later that Buenos Aires is on the east coast of Argentina. We believe that many of the location facts will be retained longer if retained within the framework of logical relationships.

The inquiry or concept method of teaching is always asking the geographer's question, "WHY." Given a fact, the geographer must determine WHY it is a fact in one region and not in another. The student can help answer this question. Educators today accept the fact that knowledge acquired through the process of reason, where the students come to the conclusions with the help of the teacher and whatever aids the teacher chooses to employ, is retained much longer and is much more pertinent and pleasant than learning facts for facts' sake.

Geography must be meaningful. Keep the question "WHY" foremost in your mind as a teacher and it will automatically prevail as the crucial question in the classroom.

One statement of caution. Do not expect miracles. Students too long have been memorizing and following instruction rather than thinking and learning. The concept method takes extra energy on the part of the teacher but also demands more from the students. Students tend to rebel at this different approach; but most of them, upon seeing the value, appreciate the new insights, ideas, and concepts acquired.

One cannot rely on standardized tests and questions at the end of the chapter for this kind of teaching. We have to be imaginative, innovative and willing to devise our own tests of the values we think the students should be getting from the classroom and all other activities incorporated in the learning situation.

If your geography background is not adequate because geography was not offered where you were trained as a teacher or because history "stole the show" in the social studies curriculum, you are probably wondering where to obtain the necessary background to be an effective geography teacher. The following are some suggestions:

1. Taking evening and/or summer courses is the most effective method. One could do this at his own expense or by attending an institute or Fellowship program for experienced geography teachers sponsored by the N.D.E.A.
2. Have your name put on the mailing list of: The High School Geography Project, P.O. Box 1095, Boulder, Colorado, 80302. The scholars involved in this project are attempting to develop teaching units for geography teachers on the contemporary scene.
3. Join the National Council for Geographic Education by applying to: Dr. Elizabeth Eiselen, Executive Sec., National Council for Geographic Education, Room 1532, 111 W. Washington St., Chicago, Illinois, 60602.
   Student fee $4.00 per year
   Regular fee $7.00 per year
   This will automatically make you a subscriber to the *Journal of Geography* which is necessary reading for all geography teachers. It is published specifically for geography teachers.

Geography is exciting and interesting, especially as we see the eyes of our students light up when confronted with a new concept related to the old and changing earth on which we live. Geography tends to make people realize that this earth of ours is tied together by specific relationships governed by natural laws. These relationships could not have "just happened." There has to be a creator and sustainer of this universe. Maybe we are selfish but the enjoyment and knowledge we receive from this study increases our faith year by year thus making us less subject to the winds of contemporary hypotheses and theories. May the good Lord bless all of you with insights as you attempt to relate these laws to the students under you and in turn help them see God in all of His glory.

PRINCIPALS PERSPECTIVES*

MIRROR MIRROR ON THE WALL . . .

Teaching with little enthusiasm

T Telling others only of the problems of teaching

Talking in a derogatory manner about students and colleagues

Taking "sick" days – – –

Enjoying little or no good reading

E Evaluating students in a slovenly way

Exercising inconsistent discipline

Evidencing indiscretion – – –

Arriving with students and leaving with them

A Assigning "busy" work

Acting as if teaching is a part-time profession

Altruism not evident – – –

Choosing the easy way

C Cooperating only when personal benefit results

Considering salary above service

Commanding respect when little is due – – –

Hanging on to old ways

H Humor is for the fun house

Helping only those who ask

Having given lip service to the love of Christ – – –

WHO IS THE FAIREST TEACHER OF THEM ALL???

* *This column will appear as a regular feature under the editorship of Mr. William Kool, principal of South Christian High School, Cutlerville, Michigan, who has penned these lines of teacher traits that principals appreciate least.*

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