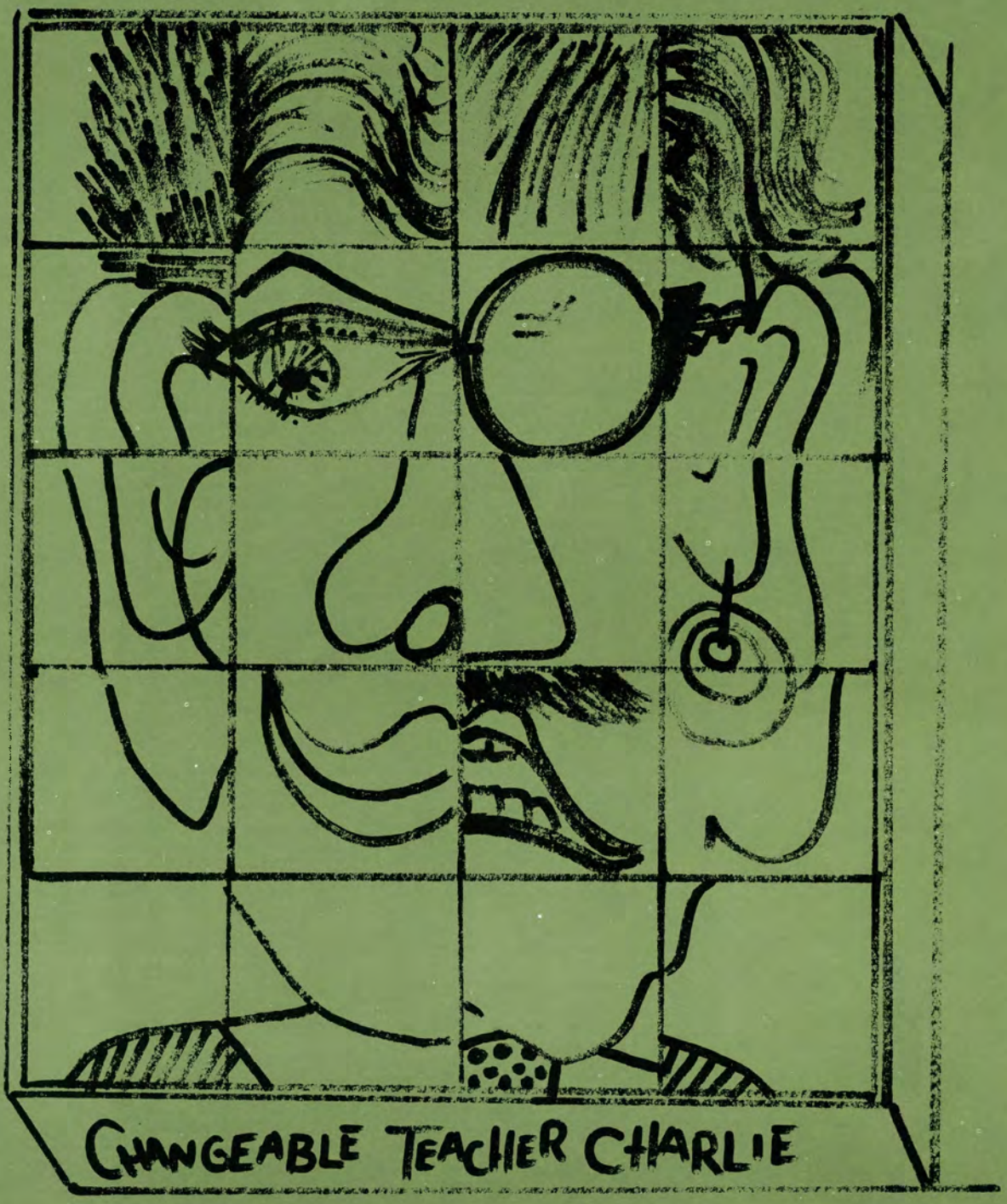
# christian educators journal

JAN. 1969



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## STATEMENT OF PURPOSE

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

## BUSINESS 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.

# RELIGION IN PUBLIC SCHOOLS

It is perhaps understandable, but nevertheless regrettable, that as Christians our energies are directed so much toward strengthening Christian schools that we have little time or energy for the public school and its peculiar problems.

One of the thorny, perplexing problems of public education is that of religion. Historically acceptable and viable policies about religion in the public school have been relegated to the waste-basket of history by the onward sweep of social change, now reinforced by Supreme Court decisions. New options arise and must be faced. It is not for us as Christian educators either to deride, or despair of, the efforts being made to retain religion in some form in the program of the public school. While we cannot accept the public school as the most desirable instrument for educating Christian youth, we still as citizens retain responsibility for the welfare of the public school. Furthermore, as Christians we retain a concern for enhancing the influence of Christianity in all the public spheres, including education.

Traditionally we Protestants have assumed that the only possible way that religion could be present in the curriculum is in the form of Protestant rituals as well as doctrines taught for acceptance. For example, we have wanted the King James version of the Bible read and not the Douay, we have wanted the Lord's Prayer recited, and not just any Jewish prayer. We have wanted a course in the "Life of Christ," but not necessarily "The Life of Buddha." This option, that of teaching for acceptance our own religious practices and beliefs, is no longer a live one. Attempts to turn back the pages of history, whether by Constitutional amendment or by public or pulpit hand-wringing, are neither effective nor desirable. Exercise of that option in the past always was a misuse of political power, and it still would be. It always was a violation of the principle of religious liberty when practiced, and 20th century American Christians should be loath to perpetuate it.

A defensible statement of both this rejected option and a more viable option is given in the following committee document. More concrete proposals and curriculum practices which are in this spirit are available in a number of books.* Study of this literature by a faculty or group of parents would not only enable them as citizens to be prepared to support these policies in their local public schools, but also give them many concrete ideas about effective means of strengthening the religious dimension of Christian education in their own classes.

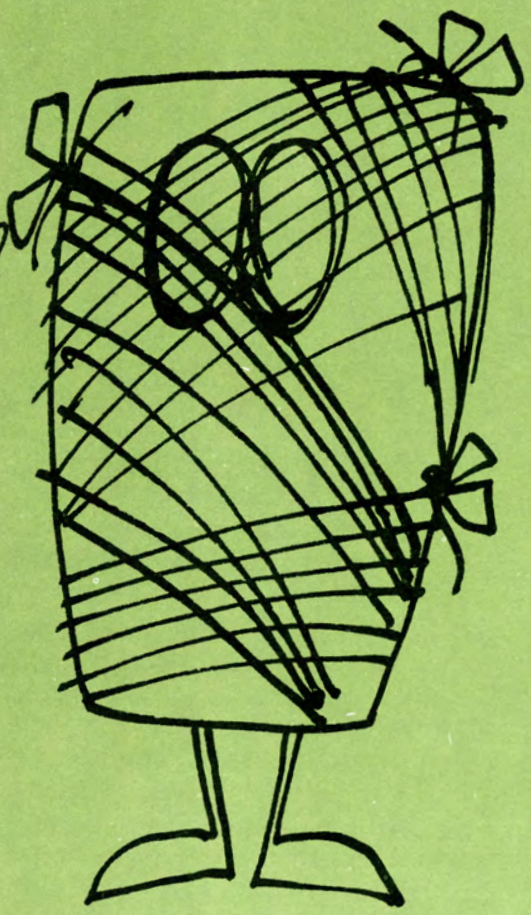
—D.O.

* Single best source is: *Religion Goes to School: A Practical Handbook for Teachers.* New York: Harper and Row, 1968, written by James Panoch and David Barr of the Religious Instruction Association, Fort Wayne, Indiana.

See also: *Bible Selections For General Education,* New York: Harper and Row, written by Abbott, Gilbert, and Hunt, 1962.

# SOME STUDENTS

BUT PAUL, PETER, AND ALL THE GREAT CHRISTIANS WORE THEM!



I'M JUST TOO TIED-UP TO STUDY!

IT'S IMPORTANT TO HAVE WHEELS TODAY!

ROBIN

## STUDY COMMITTEE DOCUMENT*

American public schools, like all other publicly supported and controlled institutions, are regulated by the U.S. Constitution. In the light of recent Supreme Court decisions it is abundantly clear that these public schools may not officially endorse, teach, or otherwise reinforce one religion over another, nor may they even officially endorse, teach, or reinforce any religious creed (including a vaguely deistic one) over against atheism.

At the same time, the law as presently interpreted does not enjoin the schools to be anti-religious in teaching. It is both legal and desirable that they instruct the youth in the *contents* of the major religions, in the historical and contemporary *relevance* of religious beliefs to the various subject matters, and in the need for mutual appreciation and respect among the adherents of different religions in our pluralistic society. It may be a salutary effect of recent legal prohibitions upon formal religious exercises in our public schools, that renewed attention will now be paid to the reducing of religious illiteracy and bigotry in the American public. Supporters of private Christian schools should not fail to notice and support any attempts to strengthen the fair and objective teaching of different religious traditions and creeds in the public schools of America.

Neutrality, objectivity, and fairness toward all religions are of course ideals that can never be fully realized anywhere. But as long as we have public schools, it is better that they evidence respect for the plurality of American religion than that they encourage indifference or hostility toward one or all religions.

The American Christian believes that religions are not all of equal value and truth; he denies that religion-in-general is an adequate substitute for the acknowledgement of Jesus Christ as Savior and Lord; and he rejects the popular dogma that any religion, or no religion at all, provides an adequate foundation for the preservation of private and public morality. He claims the right to worship, to evangelize, and to instruct his children according to the Christian revelation. But at the same time, he claims comparable rights for all other of his fellow-citizens, and thereby he must oppose on moral grounds the use of the public schools for the "establishment" of any religion, including his own.

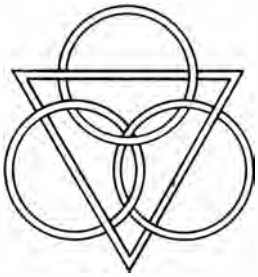
* Prepared by an N.U.C.S. study committee of C. Orlebeke, J. Vander Ark, Jack Boelema, and John Baker.

"Only the Scripturally oriented Christian can know the true meaning of what the pagan mind has been permitted to see in God's world."

M.M.

" . . . the subject matter of a Christian liberal arts college is the entire creation."

M.M.



# A BIBLICAL APPROACH TO EDUCATION

by MERLE MEETER*

*EDITORIAL NOTE*

*In the March, 1968 issue of C.E.J. Lester De Koster presented a critique of the document entitled* A Christian Liberal Arts Education *(Calvin College: Grand Rapids, 1965). In the May issue Gordon Spykman responded to De Koster's criticisms.*

*Professor Merle Meeter now joins the dialogue by presenting what he calls a "resume'-review" of a document entitled* Scripturally-Oriented Higher Education *(Dordt College: Sioux Center, Iowa, 1967). He offers it in the hope that it will answer some of the questions raised in the De Koster-Spykman exchange about the nature and definition of "Christian liberal arts education."*

*P.D.B.*

Its Biblical Christian Basis

*Scripturally Oriented Education* (1967) is a statement of the educational philosophy of Dordt College. The Bible is faithfully and heartily accepted as "the divinely, verbally, infallibly, and authoritatively inspired special revelation of God. . . . All things must ultimately be judged in the light of its teaching" (p. 3), for it contains the principles and concepts essential to a fundamentally Christian educational philosophy. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

The goal of Biblical-Christian education is to glorify God by preparing covenant children for Kingdom service, for the "building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:12-13). Christ the Savior and King rules over His in-principle-restored creation; and His believers live out, rejoicingly, their grace-renewed relationship with their Creator and Lord.

The Sovereign Triune God comes to sin-fallen man – in His mercy – to offer cleansing from sin and the salvation of man's total being through His Son Jesus Christ, in Whom *all things* have their meaningful, integral coherence (and that includes every subject at every educational level): "For by Him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist" (Colossians 1:15-17).

Christ is God's self-revelation, the image of the

invisible God, the Incarnate Word; but He comes to us by the regenerating Holy Spirit *through His inerrant Inscripturated Word.* Therefore, when the Holy Scriptures are depreciated and, finally, devitalized by a denial of the historicity of the first Adam and the Fall (as a mere "teaching model"), then the trustworthiness of all Scripture is impugned and the Incarnation and Resurrection come to be considered only metaphorically true (see this occurrent and inevitable apostatic pattern in the writings of the Dutch neo-Barthians T. Baarda, H.M. Kuitert, and J.L. Koole). For Christ to be the Personal Center and Essential Meaning of Christian education, the whole Bible must be acknowledged and professed, by a pre-theoretical heart-commitment, as the inspired and inerrant Word of God.

God as the Almighty Creator and Provider has given men His moral law in their hearts, but, also, because of the perverting effects of sin, that law is perfectly revealed in His written Word and perfectly established by Christ. Moreover, God has ordained and instituted laws over every aspect of His creation: "For ever, O Jehovah, Thy Word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth and it abideth. They abide this day according to Thine ordinances" (Psalm 119:89-91).

This law-order of God functions in the various spheres of human activity: the home, school, state, business, church. Each of these life areas has its own God-ordained responsibility and rights, each has its own delegated authority and freedom in Christ and under the light of the Word, to which each must be obedient. God, as Lawgiver, stands above His laws, of course; the distinction – lost to neo-orthodoxy with its substitution of finitude, absurdity, and anguish for sin – between sinful rebel-man and Holy Creator must be maintained: "God is in heaven, and thou upon earth: therefore let thy words be few" (Ecclesiastes 5:2; see also Isaiah 55:8-9).

Because man is created an image of God, he is by nature a religious, a worshipping being, and his heart is, therefore, never neutral. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil" (Luke 6:45). All that a man does proceeds out of his regenerate or unregenerate heart, for "Out of the heart are the issues of life" (Proverbs 4:23).

Adam was at home in God's universe before the Fall as God's representative – prophet, priest, and king – living in communion with his God and in harmony with the natural order. But man's deliberate sin disrupted that blessedness. But in God's grace, man is now recalled in Christ the Renewer to bring all things into subjection to Him and thus obey His cultural mandate. Christ came to reconcile man with God, to restore the covenantal relationship between man and the Father; but when He is rejected as Mediator, man necessarily, and tragically, makes his own gods (idealism, rationalism, romanticism, historicism, empiricism, materialism, naturalism, existentialism) and serves the creature rather than the Creator (see Romans 1:18-25).

Christ, through His life-giving, sanctifying Spirit, redeems His own from their rebellion and hell-bound lostness; and they, as God demands, must repent, believe, and confess Jesus as Lord before men in their every vocation and situation, not merely in their church worship and family devotions. Again, the Scriptures supply the only principles by which Christ-believers can live a vocational life of active-verbal testimony to their King. For His is the victory over sin, death, and Satan; but His redeemed, God's new humanity, must work out, reformationally, the implications of that triumph personally and communally in all life areas – and in antithesis to the genius of *un*regeneration, the Spirit of Antichrist, which was in the world already in John's day (see I John 4:1-6).

"The insights of the unregenerate when viewed in the context of his presuppositions, his heart-commitment, reveal the basic spiritual antithesis between his conclusions and those which are the fruit of regeneration. A synthesis of unbelieving and believing thought remains wholly out of the question (see II Corinthians 6:14-17)" (p. 19). Even the common-grace insights of the unbeliever are warped and vitiated by his Christ-denying *a prioris.* Only the Scripturally oriented Christian can know the true meaning of what the pagan mind has been permitted to see in God's world.

### Education and the Other Basic Societal Spheres

The home, the family, is the foundational unit of the human race, the basic societal sphere of the Covenant-Kingdom life. It must train for a life of fellowship with Christ and loving service to God and neighbor; it must train youth to resist and overcome the power of Satan wherever it is encountered. To aid the home in the Biblical upbringing of covenant children, the instituted Christian church strengthens the relationship of believers and their children with their God by faithfully preaching and teaching the Word and by

administering the holy sacraments. Also, the church promotes Christian education in accord with the Scriptures (see, for example, Proverbs 22:6 and Deuteronomy 6:4-7).

Formal education is a distinct sphere in God's Kingdom; its primary task is the development of Christian character: "Always the Christian educator beholds his student in his total life and, therefore, is busy with the emotional, spiritual, social, and physical aspects of the student in the context of his specific responsibility. . . . In strengthening the student in his inner self (his heart) and, through his teaching, guiding the student to live out of Christ (by the Scriptures) in all areas of life, the teacher contributes to the development of Christian character" (p. 29).

"The essence . . . of the task of education is the development of the student in all his human functions, through the various formal academic disciplines and tools of learning, and especially through the interpretive and evaluative study of God's unified Word-world revelation and of the formulations of men who have reflected analytically and imaginatively on that coherent revelation in their varied attempts to construct patterns of meaning" (p. 29).

### Implementation

The Christian student develops heart, mind, body – his whole being – through such Scripturally oriented study of the several fields of learning. But "He is not to do this merely for the sake of his own development and enjoyment. He is not an end in himself. Coming to know himself in Christ, he sees his purpose, his place in creation, in Christ's Kingdom. And he understands, basically, how he is to play his role according to his peculiar gifts and calling in that realm. His eye is on the Kingdom – to live in covenantal communion with his fellow men and with his Redeemer in the fulfillment of the goal to glorify the Creator" (p. 30).

Much of Christian higher education is study of the sciences, the various facets of God's created reality; therefore, the scholar often must abstract an aspect of the created order for intense investigation. But the Christian educator shuns the idolatry of the Godless analyst who absolutizes and worships the segment of reality that he has abstracted (for example, aestheticism: art for art's sake, rather than art for Christ's sake – art in praise of God).

"A Christian higher education should be a truly broad education. A Christian college curriculum should introduce the student to as wide an offering of knowledge as feasible. He is to see many windows opened broadly for him onto God's creation. And, more importantly, he must become aware of the interrelatedness of life, of its interinanimating spheres of activity. The laws operative in the universe must be understood in their basic agreement and relatedness. They must be recognized as God-established, the keys [in the light of the Scriptures] to the meaning, interpretation, and development of all life" (p. 37).

Scripturally oriented education repudiates the alluring classical prevarication that the rational, presumably autonomous man finds truth and freedom through the "liberal arts." Man lost his freedom by sinful rebellion against his covenant God; he can regain his liberty only by God's grace-gift of faith (see Ephesians 2:8-9) and the regeneration of the Holy Spirit, through the atoning blood of Jesus Christ. Man must be liberated in his heart; God must be enthroned again in that center of his being. Because Christ is the Way, the Truth, and the Life, "Education does not free men. Christ alone frees" (p. 39). Says our Lord: "If ye continue in My Word, then shall ye be My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

"A liberal arts curriculum is then understood as one which introduces the student to a wide variety of the various aspects of the creation, to many of the sciences against the background of their fundamental coherence, so that the freedom given in Christ may be more fully realized by the citizens of His Kingdom" (p. 40).

### The Chief End

Kingdom service, finally, is the main purpose of a Christian liberal arts college. "Generally, the Christian idea of service does not require course offerings substantially different from those of other higher educational institutions. The arrangement, structuring, emphasis, and point of view may vary radically, but not the subject matter itself. For the subject matter of a Christian liberal arts college is the entire creation. It offers knowledge of man and his world – their origin, nature, purpose, history, problems, achievements, duties, and destiny as God gives enlightenment through His Word and Holy Spirit. This is in agreement with the principle that no science is outside the domain of a college curriculum" (p. 41).

*Soli Deo Gloria.*

* Merle Meeter is a member of the English Department of Dordt College. He has degrees from Calvin College and the University of Michigan. He has done further graduate work at the State University of Iowa.

# innovations- galloping gimmicks ? gadgetry

BRUCE KEUNING*

The educational midway is calling: Hurry, Hurry, Hurry, don't miss the game. Everyone can play! Step right up and join our new, surefire head start programs for first graders who desire Ph.D. degrees. Hey, you over there, need help in arithmetic? We have just the package plan for you, programmed into your own desk side computer for space age innovation. Say, administrator, need some local newspaper publicity? Step right up and try this new program filled with experimentation and educational innovation. It's new, different, perhaps impractical and ludicrous, but it guarantees you headlines as a real educational innovator!

Perhaps the above sounds ridiculous, but the fact remains that many new innovations in the name of education are real duds! New science, new social studies, new English curricula to Computer Assisted Instruction, programmed textbooks, teaching machines, independent learning laboratories, and Educational TV: they all cry out, "Change – Innovate – Experiment!"

**Change, Innovate, Experiment**

The question comes to mind: Is progress in education merely a matter of change? Let me share some of Dr. Vern L. Farrow's ideas in a recent article for *Plain Truth.* He answered the above question by stating that the answers are based on two erroneous principles. First, education believes in the Evolution theory. People are therefore convinced that "progress" in every phase of life and culture can only be measured in terms of *change*, not being concerned with the quality of change. Second, American education rests on a belief in man's "perfectibility of man." Francis Keppel, former U.S. Commissioner of Education stated this position without qualification when he remarked, "The educator in a democratic society . . . must come to accept the doctrine of the perfectibility of man or must seek some other way of earning his bread. . . "
(*Education Summary*, February 15, 1968, p. 10). That's almost an ultimatum coming from the highest office of educational leadership in the land. Dr. Farrow commented on the above statement by saying, "Mr. Keppel is in effect stating 'Either believe it or get out of the teaching business!' "

Perhaps we should comment on what is meant by the "perfectibility of man." It seems to state an unswerving faith in the power of man's rationality and creative genius to produce a utopia. There seems to be no limit to man's potential progress if *he* strives to build a favorable environment in which to live. Changing environment is seen as the key to progress. Perhaps this reminds us of the Great Society. During the past few years, everything done in the name of education has been geared to a belief in "the panacea of change" in today's schools, using Dr. Farrow's terms.

Change has become an end in itself. The *amount* of change, not the *quality* of change, has been the

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measuring rod of progress. True, progress involves change but progress must involve change in the direction of betterment. Has this been the result of recent innovations?

Without sounding too dismal in regards to recent innovations, one must look at what has been attempted and what current research has reported. One of the largest and most widely acclaimed educational revolutions has been educational television, or ETV. Without belaboring the background and expense of ETV, the answer to its success was expressed by the Carnegie Commission in the *Phi Delta Kappan* (April, 1967, p. 380.), "The total disappearance of instructional television would leave the educational system of the nation fundamentally unchanged." Here is a paradox – change equals no change and no progress!

**Change is Confusing**

The reading instruction area has been a real "hot" area for innovation and change. Of the more than forty new programs offered, the result has been a great deal of confusion. The U.S. Office of Education, after examining some twenty-seven comparative research studies in this area of reading instruction came with the following report. No method is better or best. The key factor is the *teacher.* To back this up, Edward Fry of Rutgers University commented on this information: "The children who do best are those who have the best teachers (regardless of method)." Russell Stauffer, director of the Reading Clinic at the University of Delaware, stated: " . . . the principle variable in a classroom is the teacher (not the method)." *(Instructor,* May, 1968, pp. 6, 25). Administrators are always seeking change. School organization is an area of interesting innovations. Set new patterns, such as 7-2-3, 4-4-4, and even no grades at all. But does this produce significant differences in the quality of education?

Federal assistance in public education was going to be the answer. However, now we learn that after all the time and money spent on the Elementary and Secondary Education Act provisions for the educating of the disadvantaged, the results show huge sums ill-spent on poorly conceived projects. In other words, a dud. In Los Angeles, Superintendent Jack Crowther recently stated that tests of 90,000 pupils showed intelligence and reading ability scores declined slightly in 1967 from previous levels. Yet we in California like to pride ourselves as being educational leaders. Even Max Rafferty has trouble at times explaining our problems.

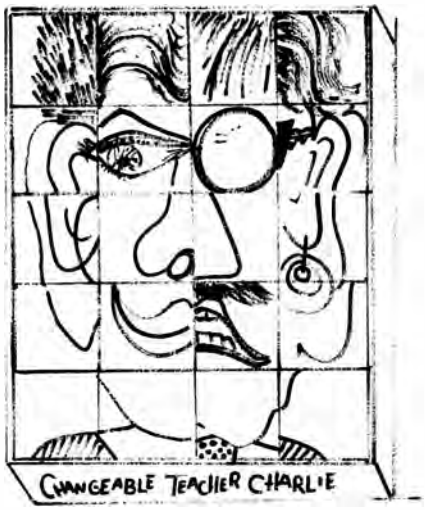
One cannot help but feel that much of our present innovation has not been for the betterment of our children but rather has been a self-seeking desire for personal or institutional prestige and profit. Too many in education have reached for their own selfish ends under the presently unimpeachable banner of "innovation." Mortimer Smith, executive director of the Council for Basic Education, states: "The desire to get on the innovation bandwagon and the awareness of schoolmen . . . that foundation and government money goes to the man with the gimmick have spawned scores of pseudo innovations. Too many present innovations are fluff and gimmickry not calculated to produce any fundamental changes." *(Education Digest,* February, 1968, p. 6)

Could it be that human lust to receive the acclaim of colleagues has clouded the true goal of educational innovations? Dr. John Goodlad, dean of the UCLA graduate school of education, stated in a recent editorial in the *Los Angeles Times,* July 23, 1968, that "the last decade has been a period of extreme promise and disillusionment. It began with fond hopes, but somewhere it fell apart. It became just new content with old teaching techniques. The result has been that the effect of the millions spent on innovative programs in recent years has been blunted on the classroom door. The curriculum projects haven't had the impact we had hoped for because we haven't focused on the teacher and the organization of the school. There is almost a complete absence of deliberate goal-setting and evaluation."

Where are we heading? With continued shotgun experimentation, exotic equipment and gadgetry, self-praise for "new" ideas that will really advance education, and the idea that money can buy true education, we are slowly forgetting about the child-teacher educational method. We Americans are "action" people. We are inventive people. The new and the novel play upon our imagination. Perhaps, referring again to Dr. Farrow, we are much like the Athenians the apostle Paul met on Mars' Hill who "spent their time in nothing else, but either to tell or to hear new things." (Acts 17:21). Perhaps we are worshipping at the wrong altars – altars of scientism, experimentalism, and materialism.

The barker is still calling on the educational midway for us to Hurry, Hurry, Hurry – but fellow administrators and teachers, let's make sure the innovation we try in the name of education is educationally sound for both teachers and student, not self-centered or publicity minded.

To make a "Changeable Charlie, the Teacher" game as shown in the picture, you need twenty cubes of equal size. Place the cubes together to form a rectangle, and draw a face on this rectangle. On each side of each cube draw the same portion of the face as drawn on the first side, giving each a different style or character. Rearrange cubes into rectangle to change faces.




# Do you qualify?

WES BONZELAAR

What we believe to be important determines our behavior. What we believe determines what we say, and what we communicate to others, through our *actions,* determines our effectiveness as educators. Christian educators desire to make Christianity meaningful but many educators do not believe that this objective is reached. Perhaps it is necessary to first ask, what do I believe? Freud said long ago that we never do anything unless we would rather. What we think, what we hear, who we listen to, even what we see is determined by what we believe to be important.

Do we really believe Christ's teachings that the student with whom we are working is more valuable than self? Educators should be concerned with students, rather than with things; with general principles and meanings, rather than with facts; with beliefs, feelings, and understanding rather than mere information.

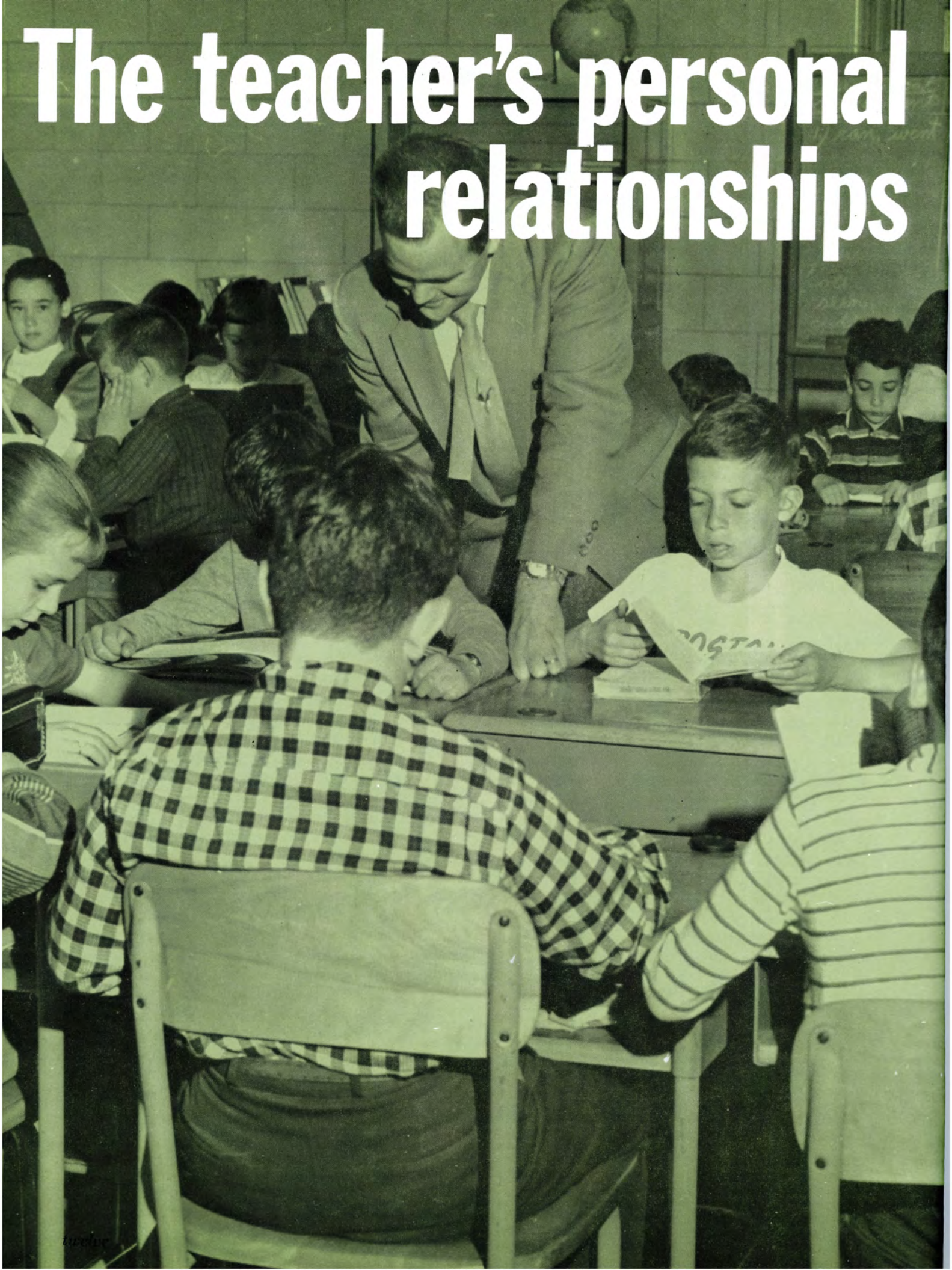
Are we sensitive to the needs of others? Teachers who are real, being who they are, without building up a false image or facade are more effective. Many times during the day we meet the "quack", the pretender, and the masked teacher who plays the role of teacher. It is not easy to be one's self, but the reward is great. And it is necessary in order to become a great facilitator of learning.

Great teachers must trust and/or accept the learner. As Christians we believe that each child is created in the image of God and that each child is an imperfect human being. The question, what do you believe about the people with whom you are working is most important.

Christ, a great teacher, has received us (Romans 14). Who are we then not to receive our students as they are? "In a word, accept one another as Christ accepted us, to the glory of God." (Romans 15:7)

The youth of today rebel, create disorder, and desire to change the world in which they live. Is it because the people they meet have no love, no understanding, and live by different standards than what they preach? Many of us desire to love our students and we would say it would be evil not to love. As educators we know what we should be doing although many of us are clearly not doing it. It is not enough just to know. If we do not know what we believe we tend to believe in everything. Because everything is important we do everything. If we do everything we do not have time to do what is really important. So we continue to fly around not doing anything, and with a belief in everything. If we are to love each student as an individual, and if we are to create good Christian education which is meaningful, we must commit ourselves to the love of our students. We must reflect our belief in something important – God!

# The teacher's personal relationships



by C. Richard Evenson

God has a method. He comes—and he dwells—among men. The whole of what we have in the Scriptures is a record of moments in personal relationships—rather than great sweeps of history, or statements of philosophy, or summaries of correct doctrine!

The Holy Spirit has always used, and still uses, relationships of persons to make the presence and purpose of God known. When the Holy Spirit calls, he gathers—people—into personal relationships. When we come into contact with other people, the most powerful work of the Holy Spirit through us is likely to be what we convey of our sense of God's presence with us here and now, and our personal testimony to his meaning in our lives.

It is important for each of us, who seek to make God's Word known, to give attention to the personal relationships we have—with our own self, with students, with parents, and with other teachers. There are more, but we will deal with some aspects of these four in this brief look.

### What's involved in personal relationships—is persons—especially me!

"She doesn't even know my name."

It was true. Mrs. Johnson had never quite bothered to get the names of her pupils straight. She kept mixing up Laurie and Linda. And for some strange reason kept calling John, Tom.

She was friendly enough, and she really did like the children. But there was always a peculiar air of unreality about her class.

Really, you know, the very first step in any personal relationship is to know the person's name! It's no accident that kids during early school days make so much of knowing, and saying, and poking fun at, and twisting around, and reshaping one another's name. And when the middle name is discovered—it's as though a secret of the person has been revealed!

The reason, of course, is that to know a person's name is to begin to know *him.* To know him, you have to know something of what that name means to him, when he hears it, when he says it, when he thinks it quietly by himself. Deep feelings are attached to that name. Very personal experiences cluster around it. Certain meanings are attached to that name—and they are being tested every day. Hopes and dreams surround that name. It is precious. It represents a person. It represents him, her, me!

Not only the student cares about his name—and the self it represents. Also the teacher has a self that is of primary importance in any personal relationship he undertakes. Indeed, the very first personal relationship the teacher must attend to is his relation to his own self. If this relationship with his own self is never thought through it will interfere with any other personal relationship he might try to establish.

Within the first four chapters of the Scripture, the basic ingredients of human selfhood are dramatically stated—all of them in terms of personal relationships. Man was addressable: God said to him "you" and man could say "I." He could name things. He had language.

He could think his own thoughts—privately and independently of others. He could decide and he could act, by himself. He could form perceptions and opinions—not only to say, "It is," or "I like it," but also "It is *wrong.*" He could behold other persons and feel a measure of relationship with them—accepted or rejected, angry or glad, sharing with them, striking out against them, fleeing from them. He was aware of God and was answerable to him. He was of such dignity and significance that he was under the judgment of God. And he knew that. Also the promise of God. And he knew that, too.

You bring all of this selfhood—shaped and colored from the peculiar family inheritance and unique experiences that only you have—to each other person whom you meet. And he brings the same to you.

### What's involved in personal relationships—is communication

To relate is to communicate.

So much has been said about communication; so much effort is invested in getting it to happen, that one might think we would all be experts by now. But we keep missing something very deep, something very simple and primitive at the heart of it.

Dr. Charles Stinnette in *Learning in Theological Perspective* has given remarkable expression to that basic aspect of communication that underlies it all:

> For the helpless infant, communication is first of all a gift from beyond himself. The mother lends her own person as the first matrix of learning. . . . The original helplessness of the child is both the prototype of all anxiety and the spur which drives man toward ameliorative actions. . . . Although the cry of the infant in the state of helplessness is only a discharge phenomenon, it is interpreted by the mother as an appeal for help which she appropriately supplies. Here, it would seem, we encounter the prototype of communication at all levels of human experience. Wherever one human being would reach another isolated by distance, guilt, or incapacity, the preliminary act of emphatic identification is necessary. Someone—a mother, a helper, a religious worker, or a friend—must take the first step of bridging the abyss of separation, and of understanding a distress signal as a cry for help. The words of Irenaeus suggest an analogy with the work of Christ at this point: "He (Christ) became as we are in order to make us as He is."

Here is a basic truth for every teacher. You and I have received communication as a gift from outside ourselves—and we keep on receiving it that way. But it is also our privilege to give it—to reach out to another when we interpret his expression of himself as a cry for help. We can reach across the abyss that separates person from person to let him know that we are aware, and that we care. Then the miracle of dialogue can begin.

### What's involved in my personal relationships—is who I am

It has been said that never has man known more about himself than now—and never has he been less sure of who he is. The reason is that we cannot fully come to know who we are from studies and inner questioning. There is more to us than ever the most exhaustive studies can plumb. But we can know—if we will listen. For God's Word tells us who we are. It tells us: *You are God's own—you belong! You bring light. You are a letter—you are read. You are a messenger—you are sent. You are salty— you make a difference. You are one to whom God said, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."*

**A teacher's personal relationships are certainly with students—but are they with whole persons?**

There were big black headlines in the paper: Vandals Break Into School. There was a story and there were names. One of them was a Scandinavian name and the address was from our part of the city. Could it be one of our boys?

I was new in the parish. I did not know the names. Records? Yes, that congregation had excellent records. I learned that this boy was indeed "one of our boys." He had been baptized in the congregation 17 years ago. His parents were not members, but they had brought him to Sunday school when he was four. For 14 years he had been in attendance—more or less. I could trace the names of all his teachers and of all the leaders of his other activities in church. Three years before he had attended rather regularly—three, even four times a week: Sunday school, confirmation class, Boy Scout troop, some youth activities.

Would his leaders remember him? I went to interview them all. The Scout leader: "Yeah, I remember the boy. Things went smoother when he was absent. When we went on hikes, he and another guy always pitched their lean-to down the hill aways, away from the rest. Whenever we played games or did group activities, someone had to go and get him to join in."

The Sunday school teacher: "Yes, I remember visiting in his home. He was the one that had the father who said, 'Well, we yell at him every Sunday morning. What more can we do?' "

The youth leader: "He really came only once in a while. We tried to interest him, but he just dropped out."

The confirmation teacher: "I was concerned about him. Nothing we talked about ever seemed real to him."

And so the story went. Each one knew a little slice of that boy. And, indeed, as the picture got pieced together, the congregation did know a great deal about that boy—enough to have been of some real help. But no one had cared enough to find out what others knew. No one had taken time to relate to a whole person.

It is something to think about—that our relationships with students are with part persons, not full persons. There is something good in that, of course, for every person needs a chance to relate to some significant people in ways that are different from the usual tone of his life. But there is something frightening about it too, if we ever imagine that we know any person in an adequate relationship from 1/112th of his waking life.

### Students are learners—but what, really, are they learning?

Did you ever have a conversation in which you became aware that the other person was not noticing what you were saying at all but was thinking about what he was going to say next? Some conversation!

Well, teacher, how about you and your students? Are you thinking about what the learner is learning? (Are you listening to him?) Or are you really thinking about what the teacher is teaching and going to teach next—and after that? There is no doubt you could quickly report what you taught last week—but what did the students learn?

There are clues available.

You can get a clue *from how things look* from where he sits. I attended a church school chapel one day. I sat with the learners. And I learned what they learned—that it was extremely uncomfortable to sit there. Indeed, I wished I could leave. The speaker was doing a great job, but we couldn't really see him—except as a big black blob. Directly behind him was a window so bright that it hurt the eyes to look at it. The speaker had never noticed anything wrong. There was good light on his notes and he could see the audience just fine! How it felt to be the speaker was a very poor measure of how it felt to be the learners!

You can get a clue *from what they notice*—not what *you* have seen. My friend and I were leaders of a Bible camp. I was determined that we would hike up South Mountain one afternoon, and have our supper and a campfire at the top. There was no road, only the rudiments of a trail up a dry and rocky run. The two of us went on ahead to scout out a place at the top and to make some advance preparation. Both of us were from rural areas and had for many months been confined to the large city. We felt like blotting paper, soaking up all the marvels around us! A scarlet tanager there! What a magnificent tree over there! What a delightful little valley! Do you see that interesting rock formation?

When we got to the top we were overjoyed at the awesome beauty we had beheld on the way up—and which all the campers would have the privilege of seeing as well. Later, around the campfire, we mentioned some of the beautiful sights we had seen during the climb. And we were astonished to discover that the others had not noticed. We plied them with question after question—only to discover again and again that they had not seen.

What *had* they seen? Well, we discovered they had seen their feet—ploddingly placing one foot down on the unsteady footing and then another. It is very inaccurate to assume that one can know what the learners have seen from what the leader or teacher has seen.

### Respect for a learner means he must be free to draw his own conclusions

The gatekeeper to what is learned is the learner. Even when we are alert for clues to what is being learned, and when we do our best to care about and then to guide what the learner is learning, we cannot control it. And we shouldn't.

It is important that we think seriously about this, especially if we are among those who have a tradition of concern for "correct" answers. We are fascinated by the prospects of errorless learning. But the human spirit dictates that each person must strive for autonomy so the learner does finally decide for himself no matter how much he may be told what he should think. It should give us serious pause to know that recent studies show that when students are not given the opportunity to develop their own thoughts and conclusions the result is alienation.

Against the background of such information, it is all the more impressive to remember that Jesus' way was to let people draw their own conclusions. He almost never told people what they were expected to think. He simply told a parable and let them draw their own conclusions. He did a deed before them, and let them draw their own conclusions.

The personal relationship of teacher with student must center around the teacher's concern for what the student is doing—but with great respect for the student's right to come to his own conclusions.

### Parents have their reasons

"But she's so damn patronizing!"

Mr. Weber was talking about his son's Sunday school teacher, who had just left after a brief visit in their home.

Why was he so angry?

His feelings were much stronger than a few minutes visit with a mild-mannered woman would seem to warrant. You'd think she'd been tampering with something precious, or great, or personal.

Well, she had! And Mr. Weber was instinctively protecting a great treasure—his own family's unique way of life. It may not have been so great, but it was their own way of being who they were. And he sensed that woman was trying to change it, or even worse, assume it was her prerogative to take it over—and have the gall to tell him she hoped he'd cooperate!

He could have said more!

### Parents have the key to the future

Every child is laid in a "cradle of custom." As he becomes aware of what is, and of what is happening in the world, he sees it the way it happens around *him.* From that cultural framework he gains his attitude of "good" and "bad"—what's approved or disapproved, what is accepted or rejected, what is admired or condemned. And the way he experiences it he assumes is "right."

The halos of value that the child associates with various kinds of people, things, human activities, or ever personal feelings, are not added later (in church school classes, for instance) but are immediately experienced *in* the objects, activities, etc. They have been communicated more by what the people most significant to him *are* than by what they *say.*

In the little town of 300 people where I grew up, there was one Democrat. He was known as "the Democrat." And I knew there was something wrong about him. When I saw him coming toward me down the street, I would cross to the other side so I wouldn't have to meet him. I didn't know what was bad about him. I really can't remember anything said against him by my parents. And yet, I realize that the attitude I held must have come mainly from them—a vague sense that he was different, not one of us. My parents had given direction to a sizeable part of my future by the simple, unconscious imparting of that attitude. I've learned something different about Democrats since then; but that early attitude may still have some hold on me.

Parents, even though they may not have thought about it, have a sense of the gyroscopic power that is exerted by a way of life, and that with it they have the key to their children's future. It takes *vast* amounts of education and experience to change the power of those early attitudes. But because parents sense the significance of their own way of life, their own way of being who they are, they rightly resist the assumptions of outsiders that they should live differently—and thus be somebody else.

Sociologists have found that the "glue" that holds families together is their family rituals. They difine who the family is in relation to others. They provide standards for decision. They chart a course of action.

In our own current situation we take things so for granted that our guiding rituals are harder to identify. But think of your childhood home. "We always had all the neighborhood kids playing at our house." "Every Sunday we dressed up and went to church." "We always had a pile of books from the library." (Note: always, every.)

Just think of the assumptions and values for guiding future directions and decisions that are represented in just these few examples!

### It's a partnership—and parents are the biggest partners

In Holy Baptism parents make great promises: to teach their child the basics of Christian belief, to bring him into worship with the congregation, to provide for his instruction in the Christian faith, to bring him up to lead a godly life. Theirs is the principal responsibility for the Christian nurture of their child. The church's various schools (Sunday school, weekday school, vacation school, choir school, etc.) are established to help parents in accomplishing that Christian nurture, so each person can grow up receiving strengthening as a Christian in the fellowship of believers as well as in the fellowship of the family.

In our present culture it is characteristic of popular thought that parents pretty much hand over to the public schools and to various community agencies their responsibility for teaching their children. What is forgotten (but was rediscovered in recent studies of educational effectiveness) is the continuing and often determinative influence of the underlying attitudes transmitted through what and how parents *are* in the home.

We who teach in the church school must go ahead boldly with our task, but we must keep in mind the supplemental, the secondary place of what we do with students.

### But what would they think?

I visited a Sunday school kindergarten department, in a fine big room with good space for all three class groups—and more if needed. Except for a devotional opening, the whole time was spent at the three tables. After the session, talking with one of the teachers, I asked about the possibilities for dramatizing the stories during the next unit, since there was such good space available for use. It seemed they had never done that. But she did show interest. So I suggested that she go ahead and do it. "Oh," she said, "but what would they think?"

She meant the other teachers, of course, And she expressed the block that stands in the way of many possible improvements in teaching.

What is it we are afraid of?

Are we afraid they may resent our doing more than what is usual, and so raising the level of what may come to be expected of all? Many an unspoken pact of apathy and low-level productivity is powered by such concerns. It's a human reaction and it can happen in the church too.

Are we afraid we might do poorly in our attempt? The use of a new skill is always threatening because our proficiency has not had enough training and practice.

Are we afraid our decision to use a certain approach or method will be judged to be educationally out of line?

Are we afraid to be different? Every group has powerful expectations that its members be alike in matters thought to be important.

### We're at a task together

What a difference it makes—to be at a task alone, or to be at a task together.

Some leading educators have been experimenting with what might happen if we could develop the "clinical method" in education. During the long primitive years in the field of medicine, each medicine man operated essentially alone—even secretly. In no way would he divulge his private art of how he shook the feathers or did his little dance. Indeed, this attitude prevailed until modern times. Then came the clinical method, with its two principles: Do nothing alone. Write everything down.

When an observer was added (at least a nurse), planning, judgment, correction, evaluation, and improvements were multiplied. When case histories were kept, public memory, comparisons, sharing, and accountability became possible. Now, of course, we take such principles so much for granted that we would be indignant to the point of court trials if our physicians did not faithfully adhere to them.

But in education we are still in a primitive period—and the more so among us church school volunteers. Very few teachers have seen another teacher teach. Seldom do we really do our work together (even with a helper), plan with one another, observe one another, evaluate together what was done and what happened, replan together for improvements. Even more rarely do we keep the records that could make possible a more responsible review of what has taken place, or a comparison and sharing with others who have worked with a similar challenge.

Team teaching (not just tandem teaching) would be a significant step in using the "clinical method" in church school education. Our relationship to one another would then become one of mutual helpers contributing all they can for the best teaching-learning events we can manage. The team would plan together, prepare some things together, teach and observe together according to their plan, evaluate together and plan together toward the next effort.

Perhaps one or two such teams would be a good start in your church school. What those teams learn and develop could be helpful to the rest of the teachers who cannot yet get started on such a venture.

What counts most is building personal relations among teachers as colleagues in significant work that transcends any one person and binds us all together in an effort to help one another with our task.

### Therefore build one another up

One of the most famous Christian educators in the last decade was Henrietta Mears. She built one of the country's largest and most effective efforts in parish education—and she did most of it by sheer appreciation and encouragement. She was an appreciator and an encourager! She built people up to believe they could do things. She encouraged them, and they did more than she had hoped. She genuinely appreciated what they accomplished—and they went on to do even more. You and I need to help, not hinder, each other. And we can do that—with appreciation and encouragement.

"For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him. Therefore encourage one another and build one another up . . . "

# WHO SHOULD TEACH typewriting?

SHIRLEY KUIPER

Who should teach typewriting? The answer to this question is obvious – as obvious as the answer to the question "Who should teach chemistry, or English literature, or third grade?" The teacher who has been *trained* to teach typewriting, and only such a person, should teach typewriting.

In spite of the obvious nature of the principle that specific courses in the high school and specific levels in the elementary school should be taught only by persons especially trained in those areas, this principle is frequently disregarded in the assignments of teachers to typewriting courses in the Christian high schools.

In the spring of 1967 I made a survey of the business education programs and the business teachers' qualifications in the NUCS affiliated high schools in the United States. The results of the survey showed that all but one of those high schools offered at least a beginning course in typewriting. The same survey showed that only 62 per cent of the typewriting teachers had the minimum preparation which the North Central Association recommends for teachers of typewriting. Furthermore, 25 per cent of the typewriting teachers themselves said that they did not maintain their skills at a level at least as high as the maximum required of their students.

The following checklist gives some characteristics of the person who should teach typewriting.

1. The typewriting teacher is a skilled typist.

   Because of the great importance of teacher demonstration in the teaching of typewriting, the teacher must be skilled in all aspects of machine operation. The minimum speed required for certification in most states is 50 words per minute. A speed in the area of 70 WPM or more is essential to challenge students to advance beyond a mediocre skill level. High levels of skill can be achieved only by applying correct techniques – those techniques which the teacher must demonstrate frequently from the very beginning of typewriting instruction.
2. The typewriting teacher is on his feet – literally.

   A typewriting teacher must move about the room in constant surveillance of each student. Many obstacles to typewriting progress can be removed by a teacher who detects them early and helps a student to overcome them. Preventive teaching is so much more effective than remedial instruction. This is true at all levels of instruction, not just in a beginning course.
3. The typewriting teacher uses many instructional aids.

   No longer can we accept the traditional keyboard chart and a recording of the "Triumphal March" as sufficient aids to learning. A teacher must know how and when to use such teaching aids as the overhead projector, tapes correlated to the textbook, the controlled reader, flip charts, workbooks, and teacher demonstration. Learning to type can be easy if a teacher knows how to make it so. A typewriting teacher worthy of his title asks, pleads, and even insists that some of these teaching aids be purchased or rented for the benefit of his students.

   We must add here that the teacher recognizes the need for good equipment as instructional tools. The inadequacy of the machines and furniture in some schools leads the observer to wonder whether the school is not intent upon making learning as difficult as possible. When this is the situation, it is the teacher's duty to make an educationally sound plea for improvements.
4. The typewriting teacher does not "grade" papers; he analyzes them.

   Admittedly, there is a time and occasion in which "grading" papers is justifiable. However, most of the teacher's paper checking should be for analytical purposes. For example, he should be able to point out to a student that his

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frequent errors on the lower keys may be caused by sitting too close to the machine or by humping the wrists. Then he should know what kind of corrective measure to recommend. Merely telling a student to practice more is useless; he must be told *how* to practice.

The checklist could be expanded, but this will serve as a beginning to determine whether a person is really a typewriting teacher or merely someone who has been assigned to supervise 20 to 30 teenagers, most of whom have a great deal of motivation to learn to use the typewriter.

Let us now admit that a problem exists. Trained business education teachers are not easy to find for the Christian schools, primarily because our Christian colleges do not offer such training. I therefore offer these pleas for improvement in just one area of business education – typewriting:

1. Administrators: If you must assign an untrained person to the typewriting classroom, make provision for him to receive some training before he begins "teaching" the course. University summer school schedules abound in good methods courses, including the Gregg Methods Conferences which are sponsored each summer by two or three universities throughout the country.
2. Teachers: If you receive an assignment in typewriting, seek some specialized training for that assignment. Then approach it as one of the most challenging adventures you will ever have. In what other course do you find a student dropping into the classroom three days before the fall session begins to test himself after the summer vacation?

1Shirley Kuiper, *An Evaluative Study of Business Education Programs and Business Teacher Qualifications in the National Union of Christian Schools Member High Schools* (Master's Thesis). On loan from NUCS or the University of Colorado library.

2The North Central Association requires teachers in its accredited schools to have at least 5 semester hours of typewriting instruction at the college level and specific methods courses in typewriting or to hold a certificate of proficiency which is granted upon satisfactorily completing a test administered by certain certifying colleges.

## *"This Is The Mother"*

## *"This Is The Father"*

*MARIE J. POST*

**Some kids learn by phonics,**

**Others by linguistics,**

**Some even by context approach**

**According to statistics.**

**Which is the perfect method?**

**These experts aren't agreed.**

**It's a wonder that our primers**

**Ever taught us how to read!**

# Books

by STEVEN LAMBERS AND GORDON OOSTERMAN

Reviewed by Mrs. Shirley Born, Social Studies teacher, Muskegon, Michigan Christian School.

"Lack of knowledge is darker than the night." This Hausa proverb might very well describe the feelings of many teachers as they face the study of Africa with their students with a great amount of apprehension. Many of our social studies books give a rather skimpy view of Africa, but with this vast continent entering our world news media, teachers and students need to learn more about Africa. It is necessary to realize that since man is not an island, he must get to know his fellow man, for each is a neighbor to the other, and each influences the other. Steven Lambers and Gordon Oosterman have written an excellent "getting acquainted" book entitled *Nigeria.* They have taken a typical African country, and have described well its economy, religions, tribes, government, people, history, physical features, education, and current problems. It is a complete study of a somewhat typical sub-Saharan African nation. With its teacher's manual, and also its questions for recall and discussion at the end of each chapter, the student will receive a sufficient background in his study of other African nations in approximately three weeks. The book is written on a sixth, seventh, and eighth grade level.

The style of the book is vivid, clear, and concise. Apparently much work has been put into packing the book with valuable information, and yet keeping it at the level and interest of the student. Having read and discussed portions of the book with sixth grade students, it is apparent that much of the terminology and sentence structure was a little difficult for students of this level to grasp, and needed explanation by the teacher. The book does not contain any type of pronunication guide for the student to follow, causing uncertainty in the pronunciation of some of the foreign terminology.

The colors of the book are striking: only green, white, and black are used throughout the entire book. Green and white are the national colors of Nigeria, and perhaps they are fitting colors for most of the African countries. Green is a young and fresh color, portraying growth; this is perhaps a characteristic aspect of many African countries which are just starting in the adventure of nationhood and world recognition. All of the illustrations in the book are well chosen, but perhaps some of the colorful dress of the African people would have been more apparent had other colors been used.

A unique asset of this book are the proverbs used at the beginning of each chapter. These are African proverbs, each pertaining to the chapter under discussion. Students are shown that proverbs do have meaning to life wherever people are in this world. The students who have discussed and read certain portions of the book, found these proverbs to be very meaningful in their own lives. They arouse some good class discussions, and students are made aware of the fact that people tend to think alike wherever they happen to live.

The book discusses the struggles of our missionaries by discussing the tribal religions which have to be "battled". Students will appreciate their own religious backgrounds and present customs when reading about pagan rites and customs. They will come to understand that even though man is incurably religious in his nature, many of the religions which he chooses do not bring him salvation, but lead him into a dead end road in life.

Not only is the religious struggle discussed in great detail, but the political struggle is also given great attention. The authors point out that setting up a system of laws and a government is a difficult task in a country where in all fairness the laws and value systems of many different tribes must be recognized. Students will come to realize that Nigeria and many other African nations are in desperate need for national unity, and that without this unity a country is headed for disaster, this is evident in the civil or tribal war which Nigeria is experiencing today.

As a whole, the book can be regarded as the missing link between the appreciation of African people, their cultures, ideals, and hopes, and those of our own. Students will come to fully realize the brother-hood of man in God. The book can be highly recommended for an approximate three week study of a typical African nation, and is well worth its price. The book would even be an excellent book for church or study groups interested in Africa. Many can greatly benefit from this book in an enjoyable way. It reads easily, and many age levels will find it both interesting and informative.

Mrs. Shirley Born

# New Math-New Problems?

VERNON NYHOFF*

### New Math . . . . . New Problems?

Even though we claim to have a new math, doubtless many of the old problems are still with us. Our teaching *operations* may be in new dress but they are still being applied to the same *universal set* of student *elements.* We still teach our math in basically the same overall curriculum. The psychological and social readiness to learn math concepts as engendered by home and community are basically unchanged. Mathematical I.Q.'s as determined by heredity appear to have undergone no appreciable change.

### Old Problems

Thus, certain old problems are still with us. Curriculum problems arising from individual differences and different individuals (vocationally) are increased instead of diminished. Still pertinent are "old questions" we've asked often before, like, for example: When do we have a 2-track math program?; Should we try grouping, and if so, how?; What math is appropriate for the non-college bound (or for the college-bound, for that matter)? etc. Over ten years ago this comment was made: "General math has one thing in common with the typical virus–if we could identify it or define it, we could do something about it."

But such "old questions" probably never will be resolved, and will only continue to serve as the germ plasm for other new maths and other teaching experiments. Human nature seems to be that one great *variable* which refuses to allow itself to be adequately confined in a "domain of definition."

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### New "Philosophical" Problems

However, are there new problems arising for the first time, as produced by the new math? What might they be? Can any of them be sufficiently identified so that remedial action can be taken?

Now, almost all of us are, and will be for a few more years, teaching new math to mathematical hybrids, most of whom will have had a considerable amount of traditional math. We must not forget that as teachers, we ourselves are of the samed mixed-mathematical strain. It may prove interesting to see how well Mendelian laws of dominant and recessive characteristics are carried out. Some evidence already exists supporting the contention that teachers are more apprehensive of some of the "advanced Dolciani topics" than their students.

Thus, we must bear in mind that no appreciable number of students have completed more than half of a K-12 new math program, and to attempt any sort of a total, cumulative evaluation of the entire sequence is considerably premature.

We must also be aware that continual sifting, adapting, and pruning of the various approaches is going on. Such questions as: Should we be including probability? statistics? matrix algebra? computer math?; Are we forcing set theory into unnatural settings? Does the real number line require a certain level of readiness? "Is the continuous spiral approach providing enough "drill" to firmly fix basic skills so that mathematics still provides its practical tool value? etc. are indeed new questions, which can be justifiably asked of the new math. Although every math teacher needs to be cognizant of such new problems, this type of new problem seems to lie largely within the responsibility of the new math originators. The study groups, the commissions, the committees, etc. have the resources and personnel to make the most significant effort towards their solution.

### New Problems for the "Classroom Teacher"

But there remains a second type of "new problem" with new math. One lying more in the province of the classroom teacher. They exist on every step of the K-12 sequence, although they may appear in different guise.

One "classroom" new problem that can be simply stated is the problem of a reasonably standard notation. Although not a critical problem, especially on upper levels where a certain amount of student adaptability is desirable, every math teacher should make a real effort to be acquainted with the symbolism of his predecessor and succes-

sor. A', -A, A, etc. can all serve to denote the complement of set A, and a real teacher awareness would be most beneficial for new-math students on this and several other notational differences.

### Abstraction vs. Model

A second new problem which is primarily the responsibility of the classroom teacher stems from the relationship between the abstraction and the more concrete model of that abstraction. If the *new* in the new math is to be successfully imparted this relationship must be made clear in each and every situation. A real number is a model of an element in some abstract set, and the Roman numeral or the decimal Arabic numeral (or any base) is a symbolic label for that model element. A point as a position in Euclidean space is a model of an element in some abstract set satisfying a certain set of postulates. Addition of numbers, union of two sets, etc. are models of an abstract operation.

### Mathematics — A Deductive System

The overall structure of an axiomatic system is involved with our third new problem confronting the classroom mathematics teacher. The new math champions the *good* definition and the correct use of mathematical vocabulary. Recently, I heard of a first grader who in the opening days of school after several parental inquiries responded: "No! I haven't learned how to read yet. But I do know what equivalent sets are." Now, the correctness of definition is admirable and should be maintained, tempering the rigor of definition where lack of experiential readiness definitely exists. But the gain towards appreciating mathematics as a logical development by this treatment will be lost unless the classroom teacher is diligent. The reason is this: The new math employs a great deal of discovery methods in its treatment of new material and in problem solving. This use of student intuition will offset the previous gain mentioned unless the teacher is carefully and consistently indicating the overall structure of mathematical systems. This must be done appropriate to the grade level involved. But just as the subject matter of the new math spirals upward the teacher must indicate the interlocking role of definition, postulate, logic, and proven theorem in an ever ascending spiral. Certainly the upper elementary grades is not too early to begin laying the foundation for a capstone of mathematics: *the formal proof.*

### Subject Matter Problems

The fourth and last new problem we will mention here is given in an example form as a representative of a type of new problem involving the subject matter of the new math itself. Doubtless other mathematical concepts of the new math present almost identical problems. The one briefly discussed here involves the concept of the measure of a set.

The concept of the measure of a set is encountered in kindergarten when a cardinal number is assigned to finite sets as their measure, and continues through and beyond the high school level where in advanced calculus measure theory results in different kinds of integrals and different classes of infinite sets. Those teaching math on every level should examine carefully their treatment of this concept to see if it is presented with both understanding and mathematical honesty. The first grade teacher should point out that there is a connection between "$3 < 5$" and $[a,b,c] \subset [a,b,c,d,e]$. The teacher in upper elementary should emphasize that "measure ideas assigned to a set of points forming a line segment leads to 1 inch or 1 centimeter and not the other way around." The jr-hi math teacher should make certain that "measure postulated for angles produces the protractor and not vice-versa." The sr-hi geometry teacher must carefully point out that the triangle is a set of points and its area is a measure (number) assigned to it following a definite, postulated program. In every case mentioned the distinction between *the set* and its *measure* must be made clear. "We cannot add sets only their measures!!".

Other subject matter problems occasioned by the new math doubtless exist and the classroom math teacher should use this one example to check off other key math concepts. Are "ordered number pairs," "binary operations," "open sentences," etc. other areas where we slight the mathematical foundation and rush to the development of manipulative skills?

The originators of new math have presented us with a mathematically honest and productive body of material. Can we maintain that same honesty as we attempt to adapt it and ourselves to the math courses we teach? The period of transition is drawing to a close and the eventual worth of the new math will largely rest on how skillfully we, from kindergarten to senior high, can remove the "new math problems" described here, and others, some of which may still arise.

Perhaps a special word of encouragement should go to those working in the first half of the new math program, the K-6 grades. Your role in the new math is vital and your responsibility tremendous. May you face this challenge courageously, even as you have met a multitude of other challenges so successfully.

# lighting the subject

PRESTON BOOMSTRA*

Today's students have more of every material thing than their parents had when they were young. They have a greater variety of clothing, personal possessions, instruments of entertainment, and educational opportunities than one would have thought possible a score of years ago. It has been said that the fund of knowledge has doubled in the last ten years, but it is also true that the media for disseminating this knowledge have also kept pace with this increase in knowledge. Modern means of communication have developed to the extent that the teacher must also use the latest methods of instruction if he is to hold the interest of his students as effectively as the advertisers and others who are striving to mold the thinking of today's teenagers.

Today's current events, be they sports or science, math or music, are presented so vividly that they are more interesting to the TV viewer than to the person in the audience. In our fast-moving society, the old-fashioned school house and school marm is no longer able to compete. The learning situation can no longer be that of the lecture-study type, where all the information on a subject was found in the text or in the encyclopedia. The methods of subject presentation must be as interesting as we as teachers believe our material to be. And, in order to be interesting, variety must be present. Many students lose interest in a junior high science course, not because of disinterest in the subject matter but rather because of the dull, factual lecture-method presentation of the teacher. This was the point emphasized by the instructor of the Science Education course in which I was enrolled last fall. Our course project therefore consisted of an innovation which would vary the technique of teaching a unit so as to stimulate student interest.

The project which I chose with my ninth grade science class was making a movie film, including taping the presentations of the students. Appropriately enough, the topic which we were about to study, "Light," was ideal for the project.

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The students were assigned, either individually or in small groups, various topics relating to the subject. A boy introduced the unit with a brief explanation of the wave theory and the corpuscular theory of light. A group of girls then gave a short history of the study of light. Men such as Sir Isaac Newton and his work with prisms and colors, Thomas Edison and his invention of the incandescent light bulb, and William and John Herschel and their work with telescopes were then introduced. Other students used drawings to illustrate dispersion, refraction, and methods of gathering light by various types of telescopes. Early telescopes were described and depicted by pictures, and their purposes, assets, and limitations were explained. One student showed by means of a color wheel how colored pigments are mixed. He then added colors to the primary colors to demonstrate how subtraction of various wave lengths produces different colors. In similar fashion, using colored transparencies, it was possible to show that various colors falling together on a white surface appear as a new color to the observer.

Finally, one student summarized the topic for us. We were reminded of the history, the various uses, the sources, and the practical applications of light, as well as the variety of scientific instruments using light.

The primary purpose behind this project was, as I have stated previously, to vary the classroom and learning situation for the student. The choice of a movie was made first of all because an 8 mm movie camera and floodlights were available. Secondly, inasmuch as our topic was "Light," it was felt that a movie was quite appropriate.

The students were given time during each class period to work on their material, develop their diagrams, or to do research in the library. Each student or group of students had a particular area to study and eventually discuss, but as with most fields of learning, to explain a small portion of the larger subject, an understanding of the whole must be attained. Therefore, I felt that those students who presented their material well had learned much about the topic. The division of the subject material was somewhat by choice and somewhat by assignment, so that no one would have something far above or far below his ability. Thus, those students of whom much was required received much in return, and those of whom less was required received their share also. To quote from the January CEJ, which I think is applicable here, James Ramsey Ullman writes, "To know a little less and to understand a little more: that, it seems

to me, is our greatest need." I'm sure that the students' understanding of their subject material is substantially greater than it would have been through the traditional lecture-study method. The students worked at their own pace, and were not slowed down by what to them would have been unneeded repetition of material by the teacher. Nor were some carried along from high ground to high ground by the tide, half drowning in the stream of information which to them was too difficult.

While I am pleased and satisfied with the overall results of my project, let me add a few words of caution. This project was a full-time project, with every student working on it. As with all "firsts" there were errors. One of the largest was in not estimating properly the length of the film. Twenty-five feet of film go through a camera in about six minutes, so not more than three students could give their material without changing film. Also, due to the subject matter or the method of presentation, the action on the screen was less than might be desired. Finally, due to differences in equipment, a difficulty arose in matching the audio portion of the production with the video part. This could be taken care of by filming the action first, and taping the explanation later as the film is being shown.

## Books

Karplus, Robert and Herbert D. Thier. 1967. A NEW LOOK AT ELEMENTARY SCHOOL SCIENCE. Rand McNally & Company, Chicago. 204 pp.

Karplus and Thier have given busy teachers a convenient sketch of present innovative trends in elementary science education with the theoretical background of these trends (including a significant reprint by Piaget) and a comprehensive description of their Science Curriculum Improvement Study (SCIS), its approach to evaluation, and its involvement of the learner, the teacher, and the school. The following points of information are worth noting:

1. Elementary science is changing from a reading program to an increased involvement of children with the materials, ideas, and processes of science.

2. There is a discrepancy between the concept of science held by scientists ("wrestling with problems") and that held by school people ("a body of facts or 'right answers' which must be instilled").

3. A conceptual structure provides for intellectual growth, for mental organization, and for thoughtful creativity, so the lessons should be sequenced in such a way that a familiar natural phenomenon connects concepts or a familiar concept connects phenomena.

4. To appreciate both the power and the limitations of science in elucidating the orderliness of the natural world, children must become involved in the processes of science.

5. A central purpose of science education is to impart a sense of wonder and delight in learning about the workings of the natural world.

6. Intellectual stimulation during early child development is as important in determining future achievement as is native endowment.

7. Schools can meet their responsibility for intellectual growth by providing children with concrete objects as bases for abstraction and with conceptual frameworks to permit meaningful perceptions of new phenomena.

8. Social interaction with parents, teachers, and peers "Stimulates review of the (science) experience and representation of it by words or symbols."

9. Scientific literacy is a functional understanding of fundamental scientific concepts.

10. Each SCIS unit provides experiences (exploration), then defines and establishes an abstract concept (invention) through concrete instances or operations, and completes a cycle with new experiences for the application of the concept (discovery) before providing exploration activity for a related concept.

11. Increasing degrees of involvement in science are (1) reading a book about science, (2) participating in classroom discussion about science readings, (3) watching and discussing a demonstration of natural phenomena, and (4) individual observation of natural phenomena and discussion with peers.

12. The teacher's role becomes extremely important: "To increase the child's opportunity to observe the system under study in a manner that makes the system meaningful to him." The teacher not only directs the children but also observes them and listens to them.

13. Meaningful evaluation is by the application of a familiar but unidentified concept to an unfamiliar concrete situation.

HENRY TRIEZENBERG

# THE PROFESSIONAL CHRISTIAN TEACHER

Every school board and its administrator are looking for Professional Christian Teachers. Not every one agrees on what constitutes good teaching, but the statements which follow should give a few ideas on what meaning some board members and administrators place upon the terms, Professional, Christian and Teacher.

## PROFESSIONAL

I am afraid that there has been too much emphasis in education today to get more money out of taxpayers or tuition payers in the name of professionalism. Many have unfortunately equated professionalism with higher wages. "Pay enough and we can call ourselves professional." It is my opinion that if we make sure that we act and work as professionals, the professional wages and salaries will be paid. Running the risk of oversimplification, I wish to define *professional* as someone who teaches in the best way possible with a studied effort to be engaged in a high standard of work-a-day conduct. A *professional* is engaged in a calculated and intensive manner to do the best job in his assignment or that responsibility which he has agreed to accept.

The Bible warns us that we shouldn't be slothful in our business. In other words, we shouldn't be sloppy in chosen occupations and this means to be calculated and intensely good in whatever we are doing. Paul tells us that we should "study to do our own business." If you are going to be a professional Christian teacher you must decide that you are going to do a very good job, nothing half-hearted! The Bible demands that we not be half-hearted, and I think this is the first qualification of being professional – deciding that you are going to do a good job and then with the help of God proceeding to do it.

Being a professional is hard work. A profession implies a long period of training, a continuous updating of skills, a body of knowledge possessed, a degree of altruism, and a desire to serve. It involves a commitment and enthusiasm to do the very best with which God has endowed a person.

* This column, which is under the editorship of William Kool, was written by Dr. Gordon Werkema, Principal of Illiana Christian High, Lansing, Illinois.

## CHRISTIAN

To be Christian means that someone must have made a personal, definite commitment to Jesus Christ in answer to His call. This commitment involves not only personal salvation, but involves a covenantal commitment which says, "Christ, use my scholarship and teaching ability also". In the term professional Christian educator, I define Christian as one who is wholly committed to the cause of Jesus Christ, personally and in the special realm of Christian education. It involves leading others to a knowledge of and a personal relationship with God – and an understanding of His Word and His world.

We must teach Christ in His cosmos, as one speaker has said. To be a *Christian* educator, one must actively involve the Holy Spirit. We must invite the Holy Spirit in, not by subterfuge, not by a subtle witness, but invite Him openly and actively to be a participant in the educational process, determining the content, and the viewpoint, and the approach. These are to be determined after prayer, struggle, and study – but they begin with a *Christian* commitment.

## TEACHER

If one is to be a teacher someone must be taught or someone must learn something. Each one of us must determine not only whether we are presenting the material, but whether or not the student is receiving anything. The material can be covered but we are supposed to uncover when we teach! As a teacher, it is our responsibility to be able to establish workable educational goals for each student. Using content and method, we must lead the student to a reasonable achievement of this goal. Otherwise someone has not been taught and we cannot really call ourselves a teacher.

To be a teacher one must have at his hands every tool available in order to accomplish a particular task. The tools include knowledge of subject, object, and techniques of teaching. One cannot call himself or herself a *teacher* unless he does possess these. The teacher must be someone who has been taught. It is necessary to be taught by the Master teacher – Jesus Christ – before one can really teach.

## THE PROFESSIONAL CHRISTIAN TEACHER

To be a professional Christian teacher today is not an easy task. It requires commitment, knowledge, skill, sweat, prayer, and effort. It also requires communication with God, student, parents, and other teachers. It requires the best of you!

# ON CHOOSING FICTION

University staffs working with high school and elementary teachers under federal grants issued under "Project English" have completed a half dozen model curricula. Available for study and adaptation by schools through the land, these contain clear statements of purpose, but few editors wrestled with the issue of selection of material in terms of the nature of the student – his creation, his destiny. The Christian teacher just trots along if he talks of a program before considering his position.

One area of the curriculum that needs perennial consideration is that of book selection. Has the department worked out a position on its criteria for class reading or recommended individual selections? A position that considers the nature of the student and his place in God's scheme of things? Too often the staff considers this a need only after a concerned parent has called the school and an uneasy principal asks the department chairman to "eliminate that particular book; there are so many others available." Ideally, a teacher should have the time and freedom to discuss that book with the principal and the parent. Ideally, too, a teacher should have the time and freedom to know each student and discuss a book in terms of that student. But even then, in what terms should he talk about that book with that student?

A few questions might suggest a department activity: What makes reading a book an aesthetic experience for a junior or senior high student? Could a student handle a book intellectually, but be emotionally or spiritually or aesthetically unready for the experience? Is the junior high reader too young to discuss the values in the world of a particular book? Should the senior high reader be able to sense when the form and content work together to produce a work informed by a humanistic vision of life, *e.g.*, existential? Can students be helped to see through the experience of reading a book together that subtler forms of evil exist for superficial readers than occasional profanity or reference to illicit sex? What is the best way of helping a student grow to be an independent reader, sensitive to beauty and to the author's vision?

This month's articles may stimulate teachers to read further and act together in working out a statement of position. The work for aesthetic guidelines as Christians will enrich their teaching and encourage parents and leaders to look at an individual work in terms of a thoughtful position.

–G.H.

## Books

A Review: *The Uses of English*

> Guidelines for the Teaching of English from the Anglo-American Conference at Dartmouth College. 1967 (Available from N.C.T.E.) Reviewed by Harriet Eldersveld, Roseland Christian School, Chicago, Illinois.

Henry J. Muller of the University of Indiana reports on a conference where British and American specialists engaged in an international dialogue for four weeks, discussing papers on literature, linguistics, creative writing, rhetoric, and skills of communication. There is a basic difference in emphasis between the Americans and the British which crops up in every chapter. In violent reaction to standardized nation wide final examinations which straitjacket their program, the British are increasingly inclined to center their curriculum on the development of the child as a person. The Americans, in reaction to the confusion of much that has gone on under the phrase "progressive education," were more inclined to emphasize content and knowledge. However, the two groups drew closer together through the conference.

The discussions and conclusions regarding the place and purpose of literature produced some of the most quotable material. The conference agreed that the subject should be literature and not literary criticism. The principal aim should be to inspire a lasting desire to read books; literature should be taught for its own sake, as its own reward. And the selection of writers should be fluid: "Each generation takes from it the body of western literature what it needs and adds to it in turn."

The final chapter is almost inspirational reading. When Daniel Bell discusses the responsibilities of English teachers in a technocratic society, he speaks of "liberating students by making them aware of the forces that impel them from within and constrict them from without." So the all-

If you read *The Uses of English,* you will have the courage to reassess your profession. It will not disturb you that some of your assumptions deserve to be questioned in a world of change. Then your place in the Kingdom will loom large, and all the unanswered questions will give you a new starting point in considering your discipline in God's scheme of things.

important emphasis has turned to human values. Feelings ran high against all policies and procedures that in any way thwarted the humane development of the child. One gets the feeling of urgency to minister to the needs of a crass society. The seminar placed the responsibility on teachers of English to help children become fully human beings.

# Adults Only

RICHARD R. TIEMERSMA

"Adults Only" is a term that may well be applied to much of contemporary literature and cinema. Indeed, one is tempted on occasion to wonder whether much that these two forms are currently offering is fit aliment for even the adult. Sheer classical decorum, let alone Christian moral sensitivity, would be repelled by what seems to be almost an obsession with many a modern writer. So pervasive is the preoccupation with the purely biological functions of man, with sex and perversion, with defecation and urination, that even non-Christian critics have begun to protest, if not in the name of decency, at least in the name of art.

Our century's reaction against Victorian prudery is, admittedly, in many respects a healthy one. The see no evil - hear no evil - speak no evil pose of our cultural forebears no doubt contained more than the usual proportion of hypocrisy, and neither culture nor morality seems to have been noticeably benefited by the Dr. Bowdler's expurgation of Shakespeare. The Victorians have frequently been accused – with some reason, although this is something of a generalization – of playing the ostrich. But one is tempted to ask in all seriousness whether society has gained measurably by pulling its head out of the sand and thrusting it into the chamber pot.

What kind of course, then, should the Christian youth – and, by implication, the Christian teacher of literature -- chart through the current literary scene that for significant stretches resembles a drainage canal? One's answer to this question depends on one's view of the nature of the universe. In other words, what constitutes a realistic view of the world? The answer to that question should also furnish us with some basis for determining what literary "realism" is, or what, in literature, constitutes "truth."

Three views, all of them essentially false, I believe, thrust themselves upon us. The first, which may be called the "Pollyanna" view after Eleanor Porter's heroine, has a history long antedating the publication of Mrs. Porter's novel. This view, an ignoring of the evil in the universe, bleats with Browning's Pippa that "God's in His heaven – /All's right with the world!" and was propounded a century or so before when Pope solemnly announced: "Whatever is, is *right.*" Many of us recognize it as the philosophy articulated a gener-

* This piece is roughly a transcript of introductory remarks for a panel discussion entitled "Adults Only" at the Young Calvinist Convention, the overall theme of which was "Charting Your Course." Dr. Tiemersma is Professor of English at Calvin College, Grand Rapids, Michigan.

ation ago by Grace Livingston Hill and, alas, by not a few so-called Christian writers in our own day.

Diametrically opposed to the Pollyanna view is that expressed in much modern "realism" and perhaps most vociferously proclaimed by the Existentialists: that man exists in a purposeless universe and that he, as an individual exercising his free will, must oppose his hostile environment. This view, some of you will perhaps recall, was what Carlyle referred to as the voice of the Devil, the "Everlasting Nay," a voice that he unequivocally rejected in *Sartor Resartus.*

A third view, that of the dualist, most widely known in the form of Manicheism, takes a middle ground and sees this universe as a battlefield for two opposing and co-eternal forces – Mazda the principle of goodness and light, and Ahriman, the principle of evil and darkness. Of these various views, it seems to me, this last comes closest to the truth. There is good *and* evil in this world, and the Christian cannot afford to ignore it any more than the home woodworker can afford to ignore the whirling blade on his power saw. A. E. Housman was to a large extent right, I think, when – in "Terence, This Is Stupid Stuff" – he held up the example of Mithridates: "He died old." Our Lord, Himself, cautioned his disciples: "Behold, I send you out as sheep among wolves; be ye therefore as wise as serpents and as harmless as doves." And one way to become "as wise as serpents" is surely through encountering in literature the evil of which our relatively sheltered lives would otherwise keep us ignorant until we encounter it – as most of us surely will sooner or later – in its concrete form.

One cannot, then, in good faith accept the Pollyanna view espoused by Mrs. Porter *et al.* On the other hand, to concentrate on the evil in the universe is equally erroneous. In one of his less fatuous moments, Browning exclaims: "This world's no blot for us,/Nor blank; it means intensely, and means good." This is, after all, "my Father's world," and the Christian may spurn it only at the risk of gross ingratitude to God, who – in Christ – gave us all things, including normally functioning biological organs, and sex itself.

So far as he affirms the presence of both good and evil in the world, the dualist is right. It is when he considers the world a no-man's land in which good and evil fight it out on equal terms, however, that he errs. For, as C. S. Lewis has pointed out in *Mere Christianity,* Christianity sees this war not "as a war between independent powers [but as] . . . a civil war, a rebellion, and . . . we are living in a part of the universe occupied by the rebel."

To return to the original question: What kind of course should the Christian chart through the current literary scene?

Let me recommend for guidance two injunctions from one of the greatest and most articulate Christians of all time, the Apostle Paul. The first of these is to "walk circumspectly," literally "looking around." For the man who fought with beasts at Ephesus and who warned that we wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high *(i.e.,* in supernatural) places – for this man there was no Pollyanna negation of the existence of evil. He was all too well aware that, until the return of our Lord, evil will continue to be with us. To walk circumspectly, then, means, on the one hand, to be aware of the enemy; for it would be grave dereliction of our duty as soldiers of the cross to pretend that the enemy does not exist. On the other hand, however, it forbids us to ignore the good that, by the continuing grace of God, abounds in this world. An alert, observant, realistic appraisal of the nature and purpose of the universe is what walking circumspectly involves. And if such a program further involves our getting to know evil vicariously through literature we ought, it seems to me, to accept the risk as one of the occupational hazards of being privates in the army of our Lord.

But walking circumspectly, being aware of existing evil, does not mean a preoccupation with the sordid. The second of Paul's injunctions to which I refer reads: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report, if there be any virtue, if there be any praise, think on these things."

These two exhortations, I think, may well serve as guidelines for charting our course. First, be aware, as responsible Christians, of the rocks and shoals and whirlpools that no amount of wishful thinking will eliminate. And use the charts of modern literature, for whatever good they may be put to. But recognize, also, that the chart that says that our voyage is purposeless, that there are no safe channels, no winds other than contrary ones – above all, that there is no safe haven at the end of the voyage – recognize that this chart is false, as false as the now passé chart that denied the existence of these unpleasantries.

Being aware of these things, we will also recognize the truth of something else that Paul said and that Graham Greene has frequently illustrated in his novels: that "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

# Catalytic Art Age : teacher

HELEN BONZELAAR*

It is a commonly accepted fact that the creative, intelligent teacher having aesthetic convictions is the most important factor in the development of a sound art program. However, for the typical, overburdened elementary teacher having an overload of material to cover it is also essential that well defined goals be attained in the most direct and refined program. One is forced to use time wisely in order to teach the greatest amount possible in a given time. What was once the simple fill-in-the-line, follow-the-direction style teaching became the free discovery experimental art, but now has become the challenge to teach more than a combination of the two. Discovery and creativity through a developed sensitivity and perception are used to express the visual poetry of a child in a way that also teaches the elementary grammar of the visual arts.

How does a teacher prepare herself to present a quality art program? Constant thinking, dreaming, planning and organizing result in exciting lessons. Exuberance in motivation result from imagination and heightened sensitivity to the world which is important to youngsters. Rachel Carson in her captivating book *A Sense of Wonder* points out that "If a child is to keep alive his inborn sense of wonder . . . he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement and mystery of the world we

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live in."

The skillful teacher creates an environment saturated with art objects. A collection of bells from the Far East, Eskimo sculpture, fish netting, Japanese paper kites, or masks (Mexican, African, Japanese or theatrical) become rich motivational resources. The creative teacher uses local art museums, local sculpture and architecture to illustrate principles of art. While children wait for a class to begin they may unconsciously study the reproductions of masterpieces on exhibit.

A constant flow of open-end questions elicit children's responses which climax in more than a yes or no answer. From the why, how and what questions teachers catch those seemingly insignificant events which are important to the student but rarely entice the adult's glance. The interest of the teacher dares a child to talk about his captured poetic gems. Examples of these jewels help one to observe the twigs and dead leaves laminated in layers of ice, team work in a game of scrub, the tread on a bulldozer's wheels, or the loss of a family pet. Someone once said that the playing of natural, lively children is the infancy of art. The stimulation of inquiry calls to mind these personal feelings which lead to unique personal art. In children's art it is the stance of a character which functions to express emotion that sets art motivated by feeling apart from the stereotyped copy in which the character is a stick figure or a sausage man in the "safety patrol position."

Art is not an easy subject to teach. It demands that the teacher know the characteristics of many media. Unless one is comfortable with papier mache and paper sculpture he cannot be expected to encourage confidence in children.

Because of the difficulties in the physical organization of art materials and the requirements demanded of the teacher, the fundamentals of art are often forgotten. Teaching the elements of art, the nouns and verbs, and the organization of these elements, the sentence structure of art has been lost sight of during the period of *laissez-faire* education. To overcome "hodge-podge" art which provides meaningless, "cute" art projects, the teacher of art needs knowledge of the basic art elements: color, value, space, shape, texture and line. In preparing to teach the organization of these elements the instructor discovers the meaning of variety, unity, rhythm-repetition, emphasis and balance. Although concepts of design are borrowed from the past, they must be used in the contexts of today.

In his book, *Children's Art and the Christian Teacher,*[2] Edgar Boeve discusses methods of teaching design to children on their levels of understanding and in their vocabularies. Color, he says, should not be learned by memorizing rules but rather by mixing paint. It is magic for first graders to discover orange by mixing red and yellow. The alert teacher will give children only the primary colors, red, yellow, and blue. From these colors all others may be mixed. Second and third graders may be challenged to mix a variety of greens– yellow green, blue green and all of the subtle variations between them. Questions asking the students how many different greens they can use in their forest picture stimulate excitement. Older children learn to mix shades of a color by adding black, or tints by adding white. In junior high students can change the intensity of a color by adding its complementary color.

Value, the difference between light and dark, is learned by perceptive kindergarteners when they realize the yellow eye on the yellow faced clown cannot be seen well from a distance. Intermediate age youngsters find that lead pencil marks are barely visible on black paper. When the teacher makes a point of these discoveries through inquiry she guides learning. Sharing the discoveries of one child with others in the group is a valuable teaching method.

Awareness of kinds of lines, shapes and textures in like manner, are taught by sensitivity to these elements in the environment and then through motivated experiments where children use the elements to express ideas.

How many art principles become integrated in the elementary art curriculum? Boeve points out that variety is often evident in drawing where a child has symbolized two similar objects, one of which is more important than the other to the child. He refers to a concrete example, as he suggests teachers should do. A child who pictures his house as larger than the one down the block is using size variety to convey a truth. When this happens a teacher may comment on size variety. Likewise variety of color, shape, line and value make an interesting composition.

Suggesting to students of the middle grades that they make the important object of their picture large helps them to use space well. Primary youngsters do this automatically. Perspective may be used to unify space for junior high students. What was once taught with rules, as in the diminishing telephone poles and railroad track exercise, became free, unnoticed discovery and is now probed by the inquiries of the teacher about

students' discoveries to make the student aware of them. Projects in college lead pupils to overlap shapes. Which shape appears closer, the top or the bottom one? the higher or lower shape? When looking at distant objects pose questions like, "Which objects appear to have more detail, those close or at a distance?" Noticing that close objects have more apparent color intensity and detail than those at a distance helps students observe more intently, and understand methods for using space.

There are other elements which may be used to create unity. Already in the primary grades children discover a base line, that line representing what a figure stands on. The figure is related to the base line. Fourth graders learn unity by incorporating a background into their pictures. Land is common to all the farm animals who stand on it as well as the house and barn drawn in the picture. These objects are "tied together" says the directing teacher. Using similar lines, colors, shapes or values also unify compositions. Using these for-their-own sake teaches nothing but the memorization of a rule. Assisting children to explore expression in which unity is evident opens discussion about coherence. Helping a student unify a composition by asking leading questions guides the student to find and understand the solution.

Handling repetition and emphasis similarly help students find these principles in quality art objects as well as enriching their own visual expressions. The teacher's praise when spotting good design in children's work stimulates further quality design. Care must be practiced in discerning when one is teaching *rules* and when one is teaching *means* to better expression.

Obviously missing from these listed qualifications of good teachers in art is the need for him to be an artist. Just as the elementary teacher is not required to be a poet to teach poetry, so the elementary teacher is not required to be an artist to teach art. Imagination, organization, visual awareness, knowledge of materials, processes and design, however, are marks of those qualified. With these goals defined and understood by the creative, aesthetically sensitive teacher a criterion for a quality art curriculum is established to help the child react more sensitively and respond more fully in expressing his ideas.

[1]Rachel Carson, *A Sense of Wonder,* Harper and Row, New York, 1965, p. 45.

[2]Edgar Boeve, *Children's Art and the Christian Teacher,* Concordia Publishing House, 1966, Chapter 8, *passim.*

# Books

CHILDREN'S ART AND THE CHRISTIAN TEACHER *by Edgar Boeve*

The National Union of Christian Schools, 1966 (printed by Concordia Press) Reviewed by Dr. Donald Uhlin, Associate Professor of Art, Sacramento State College, Sacramento California

Excellent orientation to theory and practice in art education, coupled with a Christian viewpoint, in this book work to make it a vital source book in Christian education. As a textbook in the teacher preparation courses of Christian colleges this book will present an understanding of teaching methods in art which promote self-expression.

Child art is considered essentially from the expressive needs of the child in a manner which allows for identification with the subject of the experience. The teacher is properly discussed as a guide in encouraging the child to think, act, and evaluate his own art production. Motivation, the key to successful art teaching, is thoroughly treated in this text, and where a Scriptural context is used the author clarifies how a meaningful relationship to the child's own personal reference may be established.

This work may be considered one of the most practical references in art teaching today. Art materials are well described in their application to the various levels of child development. A complete chapter is also fortunately devoted to some of the many problems in presenting a classroom art activity. In this particular respect the book is especially applicable to the earlier grade levels.

Throughout the book handsome illustrations of children's art, with many in color, serve as added stimulation for the teacher to utilize art as a meaningful activity in the learning process of the child. It is the character of the illustrations which most powerfully brings one to realize the result of encouraging each child to present his own ideas and his own invention through art.

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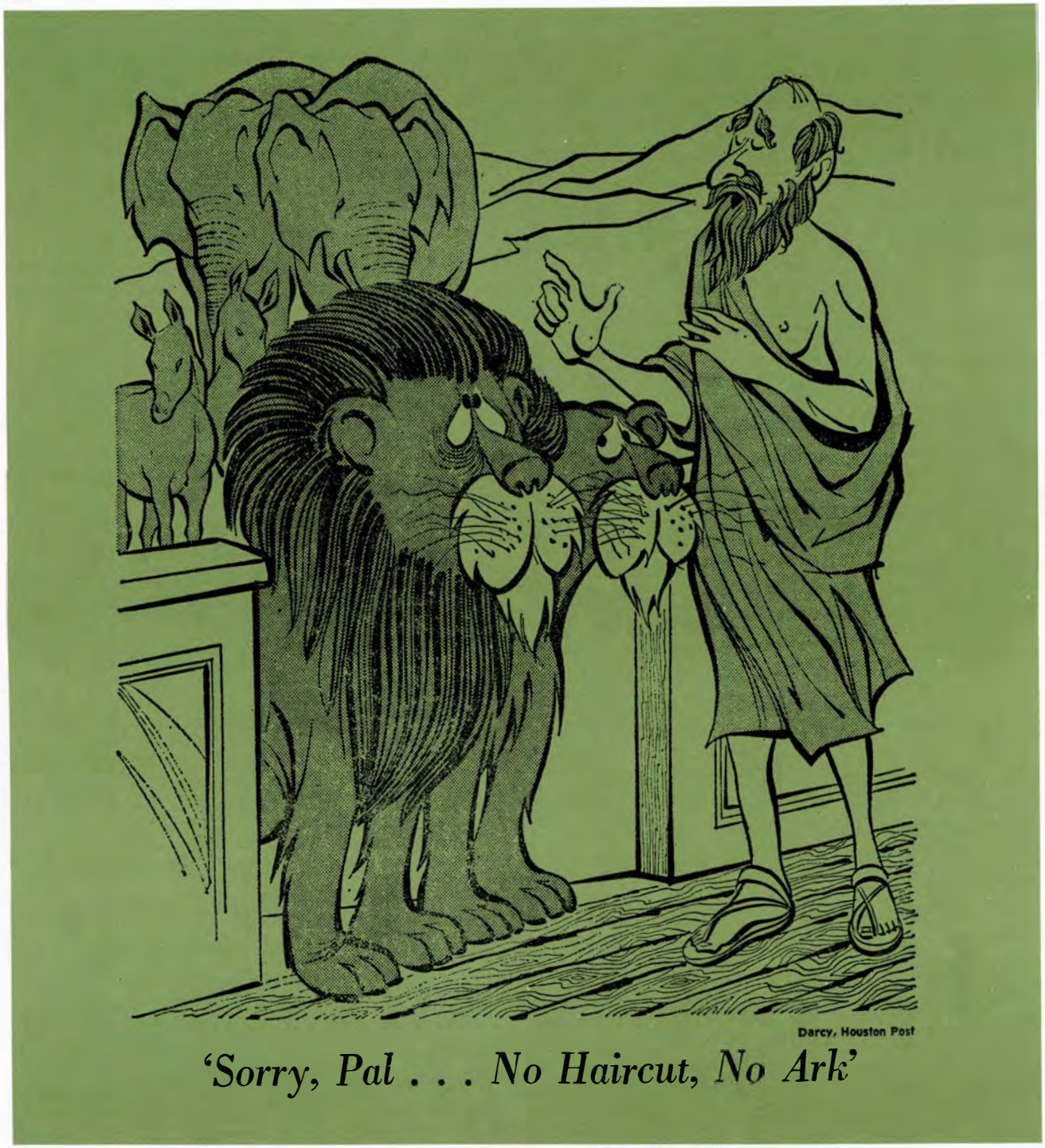


*'Sorry, Pal . . . No Haircut, No Ark'*