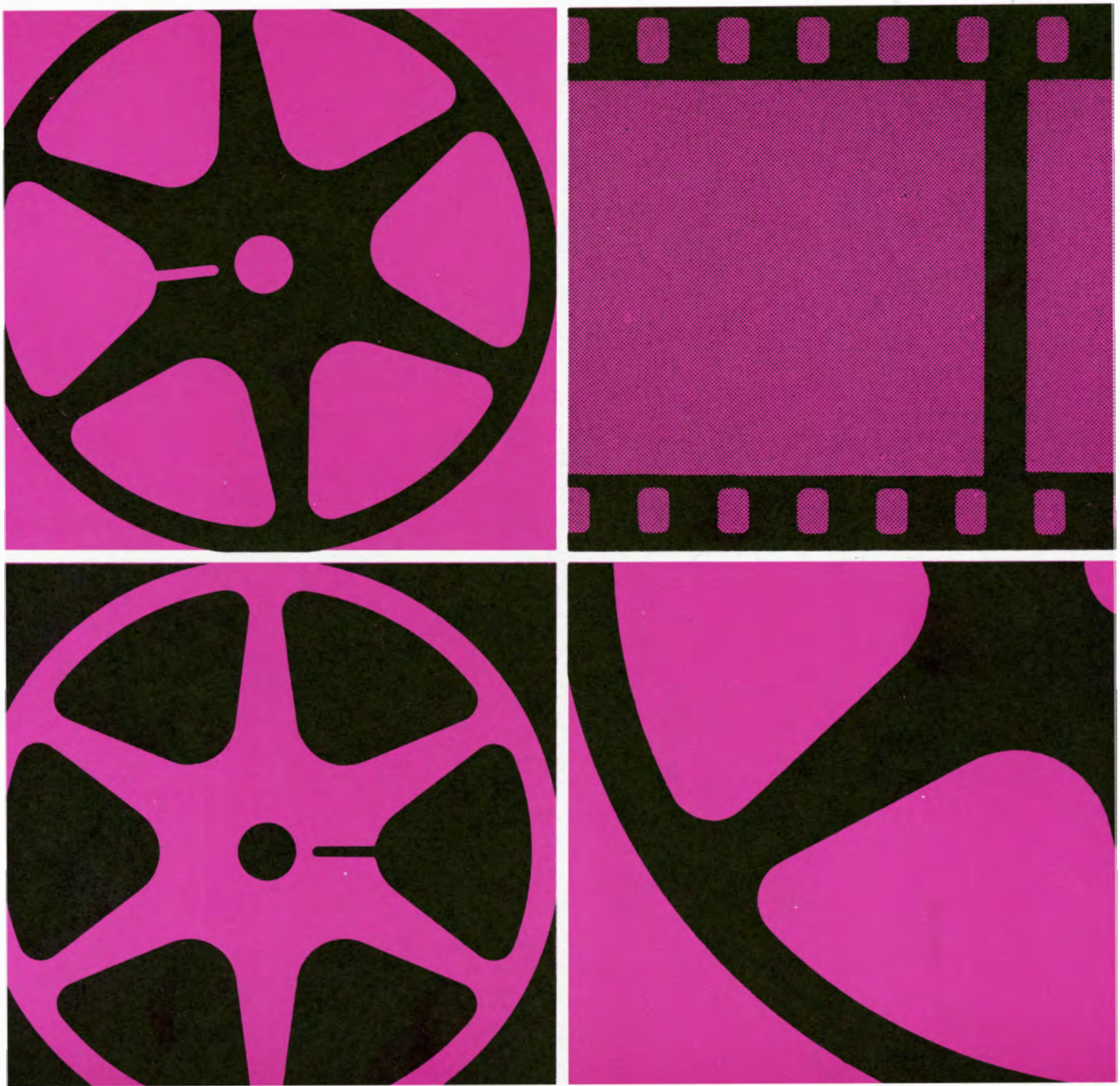
christian educators journal

MARCH 1969



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CHRISTIAN EDUCATORS JOURNAL, VOLUME 8, NUMBER 3, MAR., 1969. A medium of expression for the Calvinistic school movement in the United States.

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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.

CHRISTIAN TEACHERS AND FILM ARTS

Christian schools and teachers now have, more than ever before, a clear mandate to build into the curriculum significant and repeated exposure to the film arts. By the film arts I do not first of all mean what in education journals are called audio-visual aids. I do not mean travelogues, or cartoon dramatizations of the natural resources of Uruguay. I do not mean by film arts those Disney-like nature studies on film, or pictorial pleas for conservation of our natural resources. All these have been available for classroom use for years, and good teachers have used them and will continue to do so.

By film arts I mean feature movies, the kind, largely Hollywood produced, that have been shown in first, second, and third-rate theaters and movie houses of our country, and are now prominently featured on early evening and late night television. In literary terms I mean the filmed drama as an art form, whether an original screen play, an adaptation of a novel, or an updated Shakespeare tragedy.

I say that teachers now have a mandate to teach these in their classes in the same manner and mode as they teach a poem, an essay, or any aspect of our culture. The mandate comes from two sources: the practices of the Christian community, and from official ecclesiastical bodies. The first is of much longer standing, but the second makes it explicit and official. The mandate stemming from practices came with the advent of television as well as a generation of movie goers. The emergence of such a cultural phenomenon should be enough to cause response from social studies and language arts teachers as surely as would the phenomenon of emerging nations call for response from geography and foreign language teachers. But in the case of the film arts lack of consensus in the Christian community kept teachers from responding effectively and confidently.

The time for such hesitancy is now past. If *de facto* acceptance of film arts as a cultural enterprise was not enough of a mandate, surely now *de jure* acceptance should be. The second mandate is forceful and unequivocal. The mind of the Christian Reformed Church has been clearly expressed in the recommendations of a synodical committee and the decision of Synod about them.*

While the whole document is needed to get the reasoning behind the recommendations, the excerpt given here states most clearly the mandate for the Christian school, elementary, secondary, and higher. Surely the "large educational task that must be initiated by responsible agencies at the various levels of life in our Christian community" is more than a suggestion to the Christian educational institutions.

The mandate is clear; *why* the school must act is clear. The *how*, and the *where*, are for educators to decide. While we may expect English teachers and language arts specialists to be of special help, English or drama class is surely not the only place where the school may respond to the mandate. Who will come forward to produce the curriculum guides, the units of instruction, for us in this new and challenging area for Christian instruction?

Those with the disposition to act on the *how* may be encouraged to know that other Christian school communities have made significant steps already toward building teaching materials. Study guides and teaching strategies for handling such recent films as "Guess Who's Coming to Dinner" and "The Heart is a Lonely Hunter" are available in single copy or bulk from Augsburg Publishing House, 426 S. 5th St., Minneapolis, Minnesota 55415. Techniques illustrated in the Lutheran materials could be applied to other films, either those ordered from film distribution companies or those that appear on evening television.

The need is there. The mandate has been given. Why stand we here idle? — D. O.

**The Church and The Film Arts,* by The Committee on the Church and the Film Arts, prepared and published upon the mandate of the Synod of the Christian Reformed Church meeting in Pella, Iowa in June 1966, and available from the Christian Reformed Publishing House, 2850 Kalamazoo Ave., S. E., Grand Rapids, Michigan 49508.

THE EDUCATIONAL TASK

"Your Committee is of the opinion that the membership of our Church has generally taken a negative attitude toward the film arts because of the negative synodical stand on movie attendance, and the average member is therefore less than truly appreciative of the good that can be found in films and is equally unaware of what specifically constitutes evil in the film arts. Like judging a book by its cover, he judges a movie by its advertisement. He has been given little or no guidance in the matter of assessing and evaluating what is offered in the theater or for that matter on his television set. In spite of the negative synodical stand the membership of the Church is attending the theater and will continue to do so in increasing numbers and likely with greater regularity.

If this is so, we can only conclude that the membership of the Church must be encouraged to become more sensitive to what is good and what is evil in the film arts — what has value and what is degrading. There is therefore a large educational task that must be initiated by responsible agencies at the various levels of life in our Christian community. We must strive for a critically-informed appreciation of the culture communicated by the film arts media.

To attain such sensitivity it is imperative that our Christian community begin to engage in a responsible critique of the film arts. We need study in depth of television, a phenomenon which has taken deep root in the life of nearly every member of the Church.

Your Committee is of the opinion that such evaluation is not the task of Synod. We also are of the opinion that Synod is not called to designate specifically whose task this shall be. It can only declare that the task must be undertaken speedily and responsibly, either by existing organizations or publications or by such agencies as might be specially brought into being for this purpose.

Since such an educational task has at its very heart a responsible critique of the film arts, it is natural that such well-founded criticism should be given to others as well as to our own members. This would constitute a cultural as well as a religious witness, with both protest and commendation based on the merits of the products of the film arts. This searching criticism would fulfill a basic duty to the broader aspects of the Church of the Lord and to the society in which we live and would contribute to our function as the 'salt' and the 'leaven' and the 'light' in our secular world."

LABORATORY ORIENTATED SCIENCE — BOON OR BOOM?

As science teachers review the past few years, they may well wonder what has been the effect of the new science curricula on the students. Was it a boon to their education, or was it merely a lot of noise with no real meaning? Was there activity with learning, or was it just activity?

We have received a great deal of bombardment and publicity from the purveyors of modern science books and laboratory equipment. All of this interest is due to innovations in teaching methods and machines, as well as to a desire to keep in the market. Every publisher wants his share of the market, and to have a part of it he must present something new and exciting to the buyer. Something new and exciting in the field of science is a new method of teaching and learning. *Learning is being taught* has been replaced by *learning is doing.* The content too has been altered. Generally, facts as such are considered unimportant. In most cases concepts have also been considered unworthy of the students' time and mental effort. What has replaced traditional junior high science courses

acquainting the student with principles and ideas which affected him and the things around him is a study of the *method* scientists use to obtain facts and concepts. They are aimed at the mathematically adept student.

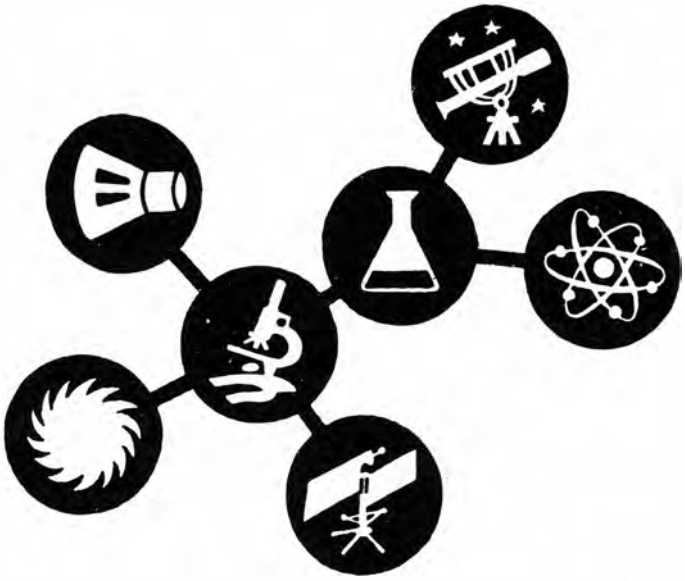
What has happened to the three areas of junior high science is fascinating and bewildering. The authors and publishers maintain that learning laws, facts and concepts which are used today is unrealistic because of the fact of the rapid rate at which the corpus of scientific knowledge is growing. The fact is, we are reminded, that we do not know what kind of a scientific world our students will live in. If it is far different from ours, should their education give them the facts of present science, or should their education give them the method by which scientists discover ideas? A third alternative is to produce a combination of the two.

The physical science course has been geared to the ninth grade student who is a good mathematician. It has become to the slow student a hopeless array of meaningless formulas and innumerable, unintelligible calculations. Ask any of the students using modern laboratory science courses about basic electricity, electronics, sound, light, or heat and he will not know much about them unless he has been reading old physical science books or other resource materials in the library. These students sometimes think it is strange that a science teacher knows about these things.

Just recently a student came to me and wanted to borrow a general science to read because it was so interesting to just learn about chemicals, engines, aircraft, automotive engines and electricity. He said that the laboratory course he is taking is fun, but that it was not interesting. Another student taking the course said that he thought that they should receive math credit as well as science credit for the course.

The earth science courses have fared somewhat better. They have a good deal of mathematics, yet they have maintained a goal of understanding the forces and processes which control and shape the earth's surface, its biotic inhabitants, and which drive the climatic heat engine. They seek to have the students gain some understanding of the universe. The only problem is their degree of difficulty. These courses too are aimed at the ninth grade level.

Biology has been rather left in the outer darkness in all the rush and fury to get into the physical and earth sciences. As yet, none of the major publishers of texts and materials for laboratory orientated junior high physical and earth science courses has produced



a laboratory orientated biology course. Publishers have evidently thought that the seventh and eighth grades are not worthy of the effort, or else that seventh and eighth graders are unable to carry out laboratory experiences using seventh and eighth grade mathematics.

What may be in the future in the junior high science curriculum? Most teachers who have any experience with the laboratory method as a teaching method are convinced of its validity and worth. Students love the activity. But what of the content? I believe that we are in only the first generation of modern laboratory oriented science curricula. It takes time to develop a curriculum and a method which are compatible. When the students and teachers begin to realize that the students are missing something practical which could be taught in a laboratory course, a second generation of modern curricula will develop. Perhaps at the same time, or even later, authors and publishers will aim at the forgotten seventh and eighth grades.

Perhaps along with our courses in computer design, mathematics and programming, which we are told every junior high will offer in the next ten years, we will have to offer a course in the mathematics of science. Perhaps too, with all of this we will have to integrate units on the ethics of science and the effects of science on religion, on morals and on the humanities.

We must be careful in selecting and applying science curricula. It is neither good pedagogy, nor is it Christianity to saddle a student with a program which is beyond his grasp or his readiness. It is not Christian to subject a student to a course which will not help him develop into a more mature Christian.

— H. H.

CHRISTIAN SCHOOL TEACHERS ARE UNLIKELY MILITANTS

Teacher militancy is the latest slogan circulating in an old profession. One way to interpret the rise of teacher militancy is as a continuation of a long process of professionalization of teachers, rather than as a sudden outburst of irresponsible demands by teachers. In a recent issue of *CEJ* (November, 1968) Marion Snapper interpreted teacher militancy in just this fashion. He said:

> The most striking development in elementary and secondary education in the past five years has been increasing teacher militancy. Stated in less dramatic terms it is the increasing demand on the part of teachers to participate in the decision-making process of the public schools. The heart of the issue is the drive by the members of the teaching profession to be treated as *equals* in that process. They are no longer satisfied that school boards shall "listen" to their grievances and "take them into account" as policies and practices are developed. Merely to be listened to is not to be treated as an equal partner. . . . One of the tenets of the democratic process is that everyone who is affected by a decision ought to have the right to a significant voice in the making of that decision. They (teachers) feel that they have not had a significant voice. Such a voice is an absolute requisite for professional status in society.

Teacher militancy, then, is a recent demand by teachers to be recognized more fully as professionals, those persons in society who have been specially trained to make *expert* judgments about what are the best policies and practices for our educational institutions. In Snapper's opinion, "if Christian school teachers are indeed professional – if they have the *authority* entrusted to them by God to make the best available judgments about educational practice – then they have a moral *responsibility* to work in a Christian militant way to obtain the *power* (resources necessary to act in a responsible way) needed to do their professional tasks."

Indeed this is not a traditional way of viewing the task of the professional Christian teacher. A more traditional definition of the professional Christian teacher was presented by Gordon Werkema in the previous issue of *CEJ* (January, 1969). He writes:

> 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. . . . Being a professional is hard work. A professional 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.

I would judge that these two definitions are in general agreement in terms of what a professional Christian teacher is, but they are implicitly different in terms of what action is considered appropriate when he is obstructed in carrying out fully the responsibilities of the professional teacher. Snapper suggests a type of teacher militancy as an appropriate response to such a situation. He asks:

> What if a Christian school board, judged to be able according to community resources to provide them with the resources necessary to teach in a professionally responsible way, was unable or unwilling to provide those resources, and what if all efforts failed, then what should those teachers do? Should they simply abandon the children to those irresponsible parents and go elsewhere, or should they become more militant? If it is judged that they ought simply to move on, then a judgment is made about a Christian school teacher's professional responsibility to a local school. The danger in doing this is that all Christian schools could behave in this way, and then there would be no place to go except into the public schools or out of teaching. For this reason it is important that teachers be organized at regional and national levels.

Werkema's article is unclear as to what the teacher should do in such situations, but the language of his article suggests a more submissive than militant response, in that the teacher should "do the best job in his assignment or that responsibility which he has agreed to accept."

There is a dilemma here and it rests in the question "to whom is the Christian teacher primarily responsible?" Both Snapper and Werkema speak of responsibility, but is it *first* to the student, or professional standards, or the school administration, or the board, or the parents? The question of primary responsibility pertains especially to situations where professional and non-professional views of what is "good" educational practice conflict. In Snapper's hypothetical situation, "to abandon the children to those irresponsible parents and go elsewhere" is a submissive response and would indicate that the teacher's first responsibility is to the parents or the board, but to stay and "fight" is a

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This regular feature is provided by members of The Sociology Dept. of Calvin College. This was written by Dr. Rodger Rice.

militant response and would indicate that the teacher's first responsibility is to the students and professional standards.

The Christian school teacher, then, like any other professional who is not self-employed and must work within an institutional structure, has two sets of loyalties tugging at him. At times he may see himself as a professional, but at other times he may be reminded that he is an employee of the school board. Most of the time the teacher pays lip service to both. This is supported by the results of a recent study conducted by sociology students at Calvin College of the attitudes of Christian high school teachers toward the administration, the board, the supporting public, the students, and colleagues. Of the 72 teachers from four Christian high schools in the Grand Rapids metropolitan area who completed questionnaires, 86% agreed with the statement that "teachers should be obedient, respectful, and loyal to the principal" and 67% agreed that "a teacher should consistently practice his ideas of the best educational practices *even though the administration prefers other views.*" Fifty-six percent of the teachers agreed with both statements, the former indicating an employee orientation and the latter a professional orientation. But the problem is more complicated than this, since there were some teachers who agreed to one of the statements and disagreed with the other, and some disagreed with both statements. The design of our study enables us to probe more deeply into the problem of dual allegiance among Christian school teachers.

Ronald Corwin, who did a similar study of public school teachers in Ohio and Michigan, found that professional and employee orientations among teachers are not highly correlated nor necessarily opposite extremes on the same dimension. Similar to Corwin, our study employed two different attitude scales based on two different sets of questions by which to measure the extent to which teachers subscribe to a professional and an employee orientation. The professional orientation scale was based on 15 questions relating to 1) orientation to students, 2) orientation to the profession and professional colleagues, 3) belief that competence is based on knowledge, and 4) belief that teachers should have decision-making authority. The employee orientation scale was based on 28 questions pertaining to 1) loyalty to the administration, 2) loyalty to the organization, 3) belief that teaching competence is based on experience, 4) endorsement of the standardization of work, 5) emphasis on rules and procedures, and 6) loyalty to the supporting public. After computing a score for each teacher on both scales, the rank distribution of scores for each scale was divided at midpoint, producing a "high" and "low" group for each orientation scale. This procedure produces four possible categories of teachers: 1) those who scored "high" on both professional and employee orientation scales (which Corwin labeled "Service Bureaucrats"), 2) those who scored "high" on the professional but "low" on the employee scale ("Functional Bureaucrats"), 3) those who scored "low" on the professional but "high" on the employee scale ("Job Bureaucrats"), and 4) those who scored "low" on both scales ("Alienated"). The distribution pattern of the 72 Christian high school teachers among these four categories and the average scale scores for each category are presented in the following table.

Type of Teacher	Number	Mean Professional Orientation Score	Mean Employee Orientation Score
Service Bureaucrat	18	32.1	80.2
Functional Bureaucrat	18	30.8	101.4
Job Bureaucrat	19	40.6	83.5
Alienated	17	41.6	103.9

In interpreting the table, for both scales the smaller score indicates a higher orientation, e.g., the relatively low scores for Service Bureaucrats indicate "high" professional orientation and "high" employee orientation.

These data indicate, therefore, that among Christian school teachers there is to be found not only a group who profess a dual allegiance to the profession and to the institution which employs them (Service Bureaucrats), but also a group who profess primary allegiance to the profession (Functional Bureaucrats), another group who profess primary allegiance to the institution (Job Bureaucrats), and another group who profess little allegiance to either the profession or the institution (Alienated). If you can identify these "types" among your own colleagues (and I suspect you can), we might now speculate as to which type would possess the greatest potential for militancy? Theoretically the answer should be the Functional Bureaucrat. Because of his stronger allegiance to the profession as opposed to the institutional administration, we should expect the Functional Bureaucrat to take the lead in pressing for the adoption of professional standards and practices, especially in the face of non-professional demands by the "establishment." The Service Bureaucrat and the Job Bureaucrat teachers would not likely do so because of their stronger identification with the "establishment" and the Alienated teachers probably would not care one way or another.

Although our study provides no information on

militant action of teachers by which to test our speculations, we can consider some measures of *satisfaction* with the working situations of teachers. If teachers are quite satisfied with teaching, we might conclude that militant action is quite unlikely to occur. William Smit in a recent article in *CEJ* (November, 1968) found that the Christian school teachers in our study give an overall impression of general satisfaction. He concluded that

> The only thing many of these teachers seem to be clearly dissatisfied about is their own and their colleagues' lack of professionalism. They would like to see teachers gain more power in the decision-making process, be evaluated more on the basis of ability rather than seniority, and spend more time reading professional journals and attending professional meetings.

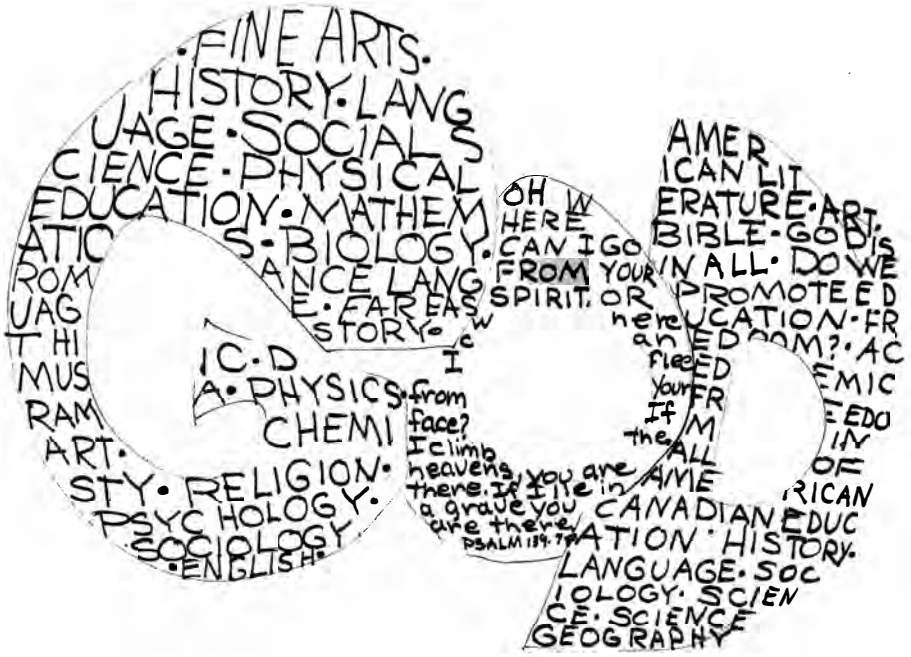
This general feeling of satisfaction is also supported by the fact that only half the teachers in our sample saw any lack of professionalism among their colleagues, 65% indicated little or no dissatisfaction with teaching as a career, and 58% indicated that they would definitely enter teaching again if they had to "do it over." But degree of satisfaction may vary among our categories of teachers, and the first three items in the following table indicate those differences.

	High Professionalism		Low Professionalism	
Item	SB	FB	JB	A
Perceived lack of professionalism among colleagues	50%	72%	32%	47%
Indicated little dissatisfaction with teaching as a career	61	61	79	59
Would definitely enter teaching again if had to "do it over"	56	72	74	29*
30 years old or younger	44	33	26	47
Male	78	89	79	71
M.A. degree	61	67	53	53
Father's education high school or more	17	17	26	24
Ever attended public college	50	62	26	35
First fulltime teaching position	28	33	37	41
Employed in this school 3 years or less	50	17	53	53*
Been teaching for 5 yrs. or less	22	22	32	41
Attended most professional org. meetings last year	56	61	47	29*

*significantly different at .05 level

For the first two items pertaining to teacher satisfaction there are no statistically significant differences, though the highly professionally oriented types (Service and Functional Bureaucrats) tend toward perceiving a greater lack of professionalism among their colleagues. The third item does indicate significant differences among our teacher types. Interpreting this item as a measure of intensity of commitment to teaching, the more committed types are Functional Bureaucrats (probably because of their professional orientation) and Job Bureaucrats (because of their institutional identification). The Alienated teachers appear quite uncommitted to teaching altogether. Pressing for analysis at this point, I would argue that if any criticism of the "establishment" would emerge from the ranks of teachers, it more likely would come from the Alienated types and its character would tend to be negative rather than positive, i.e., arising from dissatisfactions with the system rather than from a firm stand on professional principles. I would dare say that the Functional Bureaucrats, from whom we would expect positive militant action, are too satisfied with their working conditions to press the "establishment" toward the adoption of more professional policies and practices. If they were to react in any direction, they more than likely would turn on themselves rather than on the establishment.

The latter part of the table simply furnishes a profile of selected characteristics of each of the teacher types. As these data indicate, the highly professionally oriented Functional Bureaucrat tends to have more education, more exposure to a public college or university, more years of employment in his particular school, and attend more regularly professional teacher organization meetings. The institutionally oriented Job Bureaucrat tends to be older, have less education, less exposure to a public college or university, fewer years of employment in the school, and attend professional teacher organization meetings less regularly. The Alienated teacher appears to be younger, have less education, less exposure to public college or university, less time spent in fulltime teaching, and remains somewhat uninvolved in professional teacher organizations. Only length of employment in the school and attendance at professional teacher organizations indicate statistically significant differences among the teacher types. I would conclude that the potential for militant action from the professionally oriented Functional Bureaucrat is diminished significantly by the fact that he remains attached to the "establishment" for a long period of time. Hence I doubt very much that Snapper's suggestion for a type of responsible Christian militant action will be forthcoming from the ranks of Christian high school teachers, nor will the professionally oriented Functional Bureaucrats provide any leadership in this direction. The Christian school teacher will operate in a submissive fashion, working hard to "do the best job in his assignment or that responsibility which he has agreed to accept."



ACADEMIC FREEDOM

"Perhaps subjects like mathematics, physics and chemistry are or can be completely secularized. But it would not seem practical to teach either practice or appreciation of the arts if we are to forbid exposure of youth to religious influences. Music without sacred music, architecture minus the cathedral, painting without the scriptural themes would be eccentric and incomplete even from a secular point of view. Yet the inspirational appeal of religion in these guises is often stronger than in a forthright sermon. Even such a science as biology raises the issue between evolution and creation as an explanation of our presence on this planet. Certainly a course in English literature that omitted the Bible and other powerful uses of our mother tongue for religious ends, would be pretty barren. And I suppose that it is a proper, if not an indispensable part of preparation for a worldly life, to know the role that religion and religious belief have played in the tragic story of mankind. The fact is that for good or ill nearly everything that gives meaning to life is saturated with religious influences derived from paganism, Judaism, Christianity, both Catholic and Protestant, and other faiths accepted by a large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of currents of religious thought that move the world society for a part in which he is being prepared.

And how one can teach with satisfaction or even justice to all faiths such subjects as the Reformation, the Inquisition or even the New England effort to found a Church without a Bishop and a State without a King, is more than I know."

The above opinion of Justice Black of the Supreme Court gives greater strength to our Christian Schools than to the public schools in the area of academic freedom. It is my opinion that one can teach with satisfaction and with justice in the Christian schools; free inquiry is possible depending on the understanding and trust of our Christian constituency. Academic restrictions are few in our Christian colleges.

However, academic freedom is possible only if Christian Schools continue to exist during the future years. Christian educators are concerned about possible financial support programs, but even more important to Christian educators is the fact that without the reality of God in education there is no true meaning and no academic freedom for the students they direct.

"What most people, young or old, want is not merely security, comfort, or luxury — although they are glad enough to have these. They want meaning in their lives. If their era and their culture and their leaders do not or cannot offer them great meanings, great objectives, great convictions, they will settle for shallow or trivial meanings. People who live aimlessly, who allow the search for meaning to be satisfied by shoddy and meretricious experiences, have simply not been stirred by any alternative meanings, ethical values, ideals of social and civic responsibility, high standards of self-realization."[1]

— W.B.

1. News item in the *New York Times,* June 23, 1958.

TEACHER INVOLVEMENT IN POLITICS

HENRY DE WITT*

Today we hear much about communication. Parents fail to communicate with their teen-age children. Ministers do not reach their parishioners. Teachers must change their communication methods to meet the needs of the students.

Mr. De Witt, A.B., Calvin College, M.A., University of Michigan, is on the teaching staff of Unity Christian High, Hudsonville, Mich.

Personally, I would like to ask, "Are we as educators communicating with our legislators?" Until a few years ago, I had taken a lukewarm attitude toward the activity in our legislative bodies. A changed attitude came by being involved with the Michigan Association of Non-Public Schools, by having friends in political office, and by having acquaintances who love to discuss politics.

When I was asked to write about my becoming involved in legislation, I wondered how many educators have contacted their state representative or senator. I arranged a conference with one of our honorable legislators. He stated that he is seldom contacted by Christian School teachers concerning legislation. To his knowledge he has never been contacted by public school teachers, unless in writing to him they did not disclose their position as a teacher. But we do note that they do work through teacher organizations such as the Michigan Educators Association.

The legislator mentioned some ways that educators could become more involved. 1. We as individuals should let our legislators know that we are interested by talking to them or writing to them. 2. We can also help by discreetly changing the attitudes of our constituency concerning state support for non-public schools. 3. We should become actively involved in promoting legislation which is acceptable to our own school systems. 4. We should be aware of decreased enrollment in our own Christian schools and the probable causes. 5. We should know the essence of laws in our state concerning controls of non-public schools.

There are many ways that students can become involved in politics. Our social science teachers would recommend: 1. That we encourage students to become involved in political youth groups. 2. Where feasible we give them a first-hand experience in seeing governmental processes; such as field trips to state and local government. 3. That we encourage them to have discussions at home on things relative to political activity. 4. Have students write on political issues in their school newspaper. 5. Encourage students who are interested in legislation to write their legislators. 6. Teachers can instruct students in law. For example, students would learn that according to Justice Stewart's statement in a *dissent* in the Schempp case (374 U.S. at 312-13) that it is not constitutionally correct to attach a financial penalty to the parents who send their children to a Christian Day School.

> "It has become accepted that the decision in *Pierce v. Society of Sisters, 268 U.S. 510,* upholding the right of parents to send their children to non-public schools, was ultimately based upon the recognition of the validity of the free exercise claim involved in that situation. It might be argued here that parents who wanted their children to be exposed to religious influences in school could, under *Pierce,* send their children to private or parochial schools. But the consideration which renders this contention too facile to be determinative has already been recognized by the Court: "Freedom of speech, freedom of the press, freedom of religion are available to all, not merely to those who can pay their own way." *Murdock v. Pennsylvania,* 319 U.S. at 105, 111.

The staff and Administration can also promote interest. They can invite politicians to their school for assemblies. Last year, Unity Christian High School invited Hudsonville Public High School to commemorate Veterans Day together. The main speaker of the event was Lt. Gov. Milliken. Could we recommend to our Professional Growth Committee that we have a governmental figure speak at one of our professional meetings?

Should we encourage our School Boards to become involved in legislation? I definitely believe boards should know the issues and take an active interest. As a school board member, I realize *my responsibility to seek every legitimate* means to get aid for our non-public schools.

There has been much controversy concerning state support for our Christian schools. We should become involved whether we are for or against support. We often think that public school people are against giving monies to Christian schools, but this is not always true. I personally have talked to many public supporters who at one time were definitely against state support to non-public schools but have changed their minds and feel that Christian schools should get a larger share of the tax dollar. They see that the non-public schools are saving them many dollars and some stated that we have better public schools where there are non-public schools.

Teachers can and must become active in politics. Without active participation teachers have to be satisfied with present conditions, with the present laws and with the present political thoughts. We should remember what James said, "What good is it for a man to say, 'I have faith,' if his actions do not prove it?" or what value is it to say to your students, you must take an active part in politics when you as a teacher do not become involved? Let us remember what an Old Indian said, "What you do speaks so loudly I cannot hear what you say."

ANOTHER OUTCRY OF THE CHURCH-STATE PROBLEM IN EDUCATION

IRVIN ZYLSTRA*

Twentieth century America is faced with many gathering crises and not the least being the problem of America coming to grips with how to upgrade education. By general admission, our education is mediocre at best. Never before in our history has the need for a vitally improved educational system been more apparent, not only to educators, but to all people.

But the improvement of American education in both quality and extensiveness is proving a supremely difficult task, because of acute new problems of teacher supply, administration and organization, the revolution in teaching methods, and no end of other painfully familiar items on education convention agendas and overflowing in legislature hoppers.

If public education is facing an economic dilemma and looking for a new partner to sustain them, it is certainly obvious that non-public schools, with their even more limited resources, cannot continue under the present situation.

Apparently there are three choices before us in the field of education: (1) the first is the continuation of the present non-public school system on inadequate resources; (2) the second possibility is the reception of government aid. The initial steps of the effort to obtain this are occurring now; (3) the third alternative, which the former governor of Michigan (Romney) shockingly suggested to the people of Michigan, is the abandonment of the non-public school systems.

The Crisis

It may be asked why private or parochial education faces such a crisis today. What are the peculiar problems that have created the crisis? First of all, there is the problem that church-related schools of the United States have evidenced in an overwhelming

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manner their conviction that a religiously orientated education is of grave importance. They have created a new awareness in religious rededication. Therefore, a problem of expansion exists.

The second problem is one bound up with the problem of expansion — that is, teacher shortage. Non-public schools find it ever increasingly difficult to compete with state education in the matter of salaries.

A third problem is that which arises from the expansion of knowledge. Today, in almost every subject-matter field drastic revolutions have taken place. It has become necessary to re-train teachers and to establish extensive in-service programs. Furthermore, the explosion of knowledge has been accompanied by new and expensive equipment into the classrooms. With its constituency already under strain from the cost of maintaining two school systems, where are the non-public schools to obtain money for the re-training of teachers, for the in-service programs, for the purchase of electronic equipment?

The fourth problem arises from the fact that standards are rising in education. It was not long ago that two years of college was deemed to be sufficient for a teacher. Today, a minimum of five years is being asked, with more being urged. Again with the growing complexity of society, schools are being forced to assume a multitude of tasks formerly performed by other elements of society. As the schools assume such tasks, as rooms and personnel become essential, financing and staffing become of concern. Over the years, non-public school educators have been proud of the fact that they have maintained standards equal to or superior to their state counterparts. Today, overwhelmed by the very massiveness of the problem created by a lack of adequate financing, non-public school educators are deeply concerned over the possibility of maintaining such standards.

There can be no doubt that the acceptance of government money will bring the non-public school network under public criticism as never before. Non-public school people can expect the enemies of non-public education to be on the lookout once they consider themselves "tax supporters" of non-public schools. It may be that the American people eventually will decide that they do not wish aid to go to the non-state schools. However, in making this decision the issues should be presented to them in a clear manner and should not be clouded by misconceptions. In spite of the ambiguity and the vacillation of the courts over the years, and the objections raised by "public school only" apostles, it is apparent that some types of public assistance are feasible, legal and desirable.

The Possible Solutions

The time has come for the leaders of our legislative bodies (Federal and State) to make a full and complete evaluation of the parochial schools and ascertain to their satisfaction whether or not they are part of national education and beneficial to our democratic institutions. It is the responsibility of the elected representatives of the people in nation and state for broad choice in policy, rather than relying on the judiciary to make distinctions, based on historic experience though they be, but not explicit in the words of the Constitution.

It appears that the public aid issue should not be decided upon ideological grounds but as a policy question on its merits on the basis of good public policy. It should be viewed from the standpoint of the government's interest in the *secular* education of the nation's children as a necessary resource of the national welfare and defense. Eliminating biases and judgments of incidental benefits as they are totally irrelevant to the program's secular or public purpose.

Non-public schools are not a compromise or concession which the state tolerates. Non-public schools are truly educational facilities that comply with educational standard and requirements of teaching and curriculum — even when considered within their own religious orientation, environment and influence.

The fact is that both the federal and state governments in a long line of valid acts have supported directly and indirectly church-affiliated institutions of a great variety applying the rule of child welfare. Therefore no aid is being sought which is not based on existing practices and long-standing precedents. And it is not beyond the ingenuity and competence of legislators to devise aids to non-public schools within the terms of already existing practices and precedents.

At this point in our national history, one needs to think in terms of improving *all* American education, public and private. Perhaps more and more Americans will come to admit to the necessity of religious education for the spiritual life of the nation. A nation that at the present time is embedded with discord cannot afford to be indifferent to the call of the church-related schools for a sharing equitably in government aid to education. Our government has called upon the churches to assist it in providing the religious motivation for the effectual realization of equal civil rights for all. It will require profound spiritual convictions to dissolve deep-rooted bias and prejudice. Our government cannot consistently seek religious support or consult religious authorities for reasons of

faith touching on national legislation on the one hand, and then in a government aid to education program look upon religious orientation of an educational curriculum with doubts of constitutionality. Such action offends the common sense of the matter.

Summary

In summary it is necessary to note the following evaluations:

The church-related schools do exist. In nineteen states that are educating 51% of the entire school population of the nation, one out of every five school children is enrolled in a church-related school. If one examines this solely from the point of view of education, therefore, it is inconceivable that this sector of American education should be treated as though, in fact, it had no existence.

The church related schools will not disappear without disastrous consequences to education generally. Fundamental to the economic structure of public education is the fact that it has been able to avoid providing the necessary wherewithal for the education of children in non-public schools. This was quite revealing in the State of Michigan with the publishing of the Michigan School Finance Study (The Thomas Report 1967). Dr. Thomas pointed out that 14.2 percent of the 2,375,432 children enrolled in elementary and secondary schools in Michigan last year attended non-public schools. This means that public schools are educating only 84.8 percent of Michigan's children. The tax burden of educating the remainder is removed from the general tax payer because parents pay this cost themselves in addition to regular school taxes. However, individual parents are buckling under the burden of ever-increasing tuition and taxes. Like them or lump them, the church schools save the nation's tax payers more than two billion dollars each year. Public education has a major financial stake in the continued viability of the church schools.

Parents of children enrolled in church-related schools are being aroused and are going to be more insistent in receiving some type of benefits that would alleviate their problem to a degree. In spite of some talk to the contrary, Catholic, Jewish and Protestant parents who want their children educated in denominational schools are enthusiastic about their schools. At the same time an increasingly articulate, socially established and tax conscious populace supporting this education is not forever going to let itself be denied any return whatever upon their school tax dollar in remission of the cost of providing education in the community.

THE WHY AND HOW OF TEACHING BLACK HISTORY

by LEROY STEGINK and ROBERT NOORDELOOS*

I. WHY TEACH BLACK HISTORY IN THE SCHOOLS?

The United States is faced with a problem of monumental proportions. It is not a new one; it has been present since before the founding of the Republic. It is a problem that inflames men's passions to such a point that they are impervious to reason and good will. It is a problem that has contributed to warfare in the past, and rioting and murder in the present. The problem is race, and it will end effectively any sort of democracy in this country if it is allowed to continue.

Authors dealing with race in the United States all recognize this, from Silberman's *Crisis in Black and White* to the *Report of the Commission on Civil Disorders.* Their conclusions are nothing new; Thomas Jefferson was saying the same thing in the early 1800's. One difference between the race problem of today and that of earlier years is that the Black man of today is no longer willing to put up with the double-dealing and treachery that he accepted in earlier years. Today a growing number of our black citizens seem to be telling us that if they can't participate in America, then "Whitey" won't be able to either because they will burn it down.

There are various reactions that white men have

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"Crisis in Black and White," original art by S. De hoog, Calvin College student.

when faced with a situation like this. One, by far the most common today, is to look on all this unrest and disturbance with a proper amount of middle class horror, disclaiming any responsibility for producing it, and increase governmental budgets for equipment to put down this revolt. This reaction will produce and is producing now the loss of civil liberty for all, which is destroying America. Another reaction is to ignore the problem in the hope that it will go away. One of the more promising reactions to the civil rights crisis is the increasing number of schools in the country that are introducing courses dealing with the history of the black man and his relationship to the white.

There is a great deal of controversy connected with teaching Black history in the schools. Many times these courses are introduced into the curriculum after a great deal of pressure and threats from the Black community, and are looked on by the whites as another concession to an already too vocal minority. Many of the black militants look on black history as something profoundly important to the development of the United States that has been omitted by some plot on the part of the whites. We take the position that teaching Black history in the schools, especially the predominantly white Christian schools, is beneficial for changing attitudes among the whites toward the Negroes.

This is our main justification for teaching Black history to white students. One of the findings of the *Report of the National Advisory Commission on Civil Disorders* was that white racism was responsible for the majority of our racial problems. This white racism must be combatted, and we feel that this is a task of the schools, along with other agencies of society. One of the ways racism can be combatted in the schools is by teaching Black History, trying to bring about an understanding on the part of the whites of the cultural heritage of America's most unaccepted minority group, and an understanding of the non-black influences on that cultural heritage. With an understanding of the problem, there will hopefully be a decrease in this white racism.

At this point in our argument, the charge can be made that we are engaging in propaganda, that we are not really interested in history as such. To this we agree. Black history in itself is really not that important, in spite of what certain militants may say. What is important is how that history is used. It is extremely valid when used to give racial pride to the Black man. It is also valid when it is used as a tool to combat white racism, which we are advocating.

Perhaps some examples are in order here. Pinckney Benton Stewart Pinchback, at one time the Lieutenant-Governor of Louisiana, once acted as governor of the state for thirty-five days in 1872-1873. Pinchback, an ex-slave, was the first and only Negro governor this country has ever had. Now this little gem of Americana is not very important by itself; it would hardly rate a comment in the average survey type course. But in teaching Black History to black students, this small fact becomes very important, because this shows to them that one of their ancestors at one time was in charge of a state government. In spite of all the years of the white man trying to tell the black that he doesn't count, the black can point to this one small fact and say, "See, we do count." This is what is meant by racial pride. Many whites have the idea that the black man should be able to better his lot in life by himself, the old "pull yourself up by the bootstraps" idea. A detailed look at white treatment of the negro in this country ought to dispel that myth.

These examples should show what we mean when we say the value of Black history all depends on its use.

II. HOW TO TEACH BLACK HISTORY: MATERIALS AND METHODS

A. Materials

The Michigan State Board of Education has issued a report evaluating the treatment of minority groups in history textbooks. This report was not gentle to the majority of textbooks. Because of this lack, educators are beginning to use supplementary material. Paperbacks are being used to enlighten in specific areas or even to take the place of the textbooks. Because of the demand, paperbacks are being written for the junior high levels and for slow learners.

Books containing readings of primary and secondary sources are important on the secondary level. This method attempts to have the students form their own judgments and opinions from the facts presented. With this teaching method the teacher can develop the students' investigative and logical abilities. To bypass the expense of numerous books of readings the use of reproduction equipment is a valuable asset. However, one must be careful to seek permission before reproducing restricted material.

We have stressed the need for new books and materials in the classroom; yet we also urge teachers to build their own libraries. Teachers must realize the importance of subscribing to educational journals and to sign up for free books and materials from publishers. Students will not be excited investigators if their teacher is not motivated to read and to search for new information.

B. Methods

1. Develop a unit on Black History. Four to six weeks is adequate time to cover the topic. Reserve one third to half of your class periods for discussion. A variable approach is to focus on a current problem, and trace the problem back through history.
2. Devil's advocate method. Use your acting ability, and convincingly play the role of a person who has a particular and often controversial viewpoint, e.g., a black militant or a plantation owner with a scriptural basis for slavery. Use this method to vary your discussions in the classroom. Remember to let this debate hang for one to two days. Give the students opportunity to ask parents, friends, and books for information. Stopping the discussion after one hour removes the desire to search for answers.
3. Outside speakers. This method can be as broad as the people in your community, e.g.:
   a) Black students from a public school
   b) A black minister
   c) If acceptable, a black militant
   d) A teacher from an inner-city school
   e) A social worker
4. Audio-Visual materials.

   The material dealing with the black community is rapidly increasing. If your supplier lacks in this area, write your state universities for information on movies and filmstrips available. One untapped supplier could be a television station, which may have materials available or could give you leads to locate movies and tapes.
5. Discussion in the classroom. This method is your most important tool to probe attitudes and opinions. Many views are hidden until a person is questioned. Out springs the false generalizations of laziness, low morals, and a few assorted surprises, e.g.: "Negroes can dance so well because they have six toes."

   Keep your students interested by using a variety of methods. Do not dull them with too many lectures. Let the students search for proof of the argument from the school and community library. Following are two variations for discussion.

   A unique method is to put one student in the center of a circle of students and ask him penetrating questions about prejudice and race relations. This "hot seat" causes an individual to investigate deeply his views about society.

   A different technique to use after you have discussed and examined an issue is to divide your class into *pro* and *con* camps. Actually separate the two sides in the classroom, and to help insure success, give students time to formulate proofs for their position.
6. So far we have given examples that can only be used in the high school or junior high. The elementary grades should also begin involving themselves in this area. Although Black History must be adapted to a lower level, we do believe that in social studies there should be an emphasis on universal democratic ideals, e.g., respect for property, and respect for a person because he is human, not because of his physical features. The following is an experiment which incorporates the ideas of prejudice, social inter-action, and democracy.

   Divide the class into two groups using a physical feature, e.g., hair color, eye color, or different colored paper badges, as the basis for separating. Next select the inferior and the superior group. Instruct the inferior students that they may use only one specific drinking fountain, a separate entrance and exit from the others, and more inconvenient bathrooms. In addition, they will have different assignments in class and have fewer privileges in the classroom or on the playground.

   Hopefully, the students will react by temporarily rejecting former friends because they are in the other group. After a reaction, discuss with the reunited students their feelings and actions during the exercise. Do not fail to equate this classroom game with actual events in the live of certain minority groups. A letter to the parents before you start the segregation will help the experiment.

   National publicity came to an Iowa teacher who conducted a form of this experiment and found the reaction of her students toward each other to be frightening. The outcome was that her once sheltered students now realize and understand prejudice.

Our appeal for inserting Black History into the Christian school's social studies rests on the reports which stress white racism as a major factor hindering democracy for all in America. Our courses in religion and history are not combating white racism. By studying the various influences on, and of the Black community, a portion of white America may be able to replace this racism with understanding.

THE STATE OF MUSIC IN CHRISTIAN JUNIOR HIGH SCHOOLS

by JUDITH DRYFHOUT*

This fall, the National Union of Christian Schools sent 291 questionnaires to Christian junior high schools in the United States and Canada. The concern of the questionnaires was the state of music programs in Christian junior high schools.

The survey indicates the following general characteristics of Christian junior high music programs, based on 159 questionnaires returned (54%):

1. The response from the Canadian schools was significant with 37 of a possible 64 schools responding. Few of these had an organized music program.

2. Nearly half of the schools, 74 of a possible 159, have a band program or participate in public and other local school programs.

3. A large percentage (80%) of the schools have choirs and several of the schools have more than one.

4. 112 schools (roughly 70%) incorporate academic music into their curriculums. These academic music programs, however, vary both in quality and comprehensiveness.

5. The size of the school correlates, to some extent, with the comprehensiveness of its music program. Qualified teachers may be attracted to larger schools, and a more extensive general budget allows the larger school to develop its music program more extensively.

Miss Dryfhout, a Calvin College Senior from Forest Park, Illinois, conducted this survey under the direction of Dr. Dale Topp as part of her work for a class in music education.

CHOIRS

Most of the schools have choirs. The typical school has a non-select, mixed choir of from 25 to 35 members. The total of 132 mixed choirs reflects the importance placed upon singing.

Use of school time

Most choirs (117) meet during the school day. Although more meetings would be preferable for a mixed choir at this level, the average mixed choir meets only once per week.

Performance

A majority of choirs perform two or three times per year. The number of performances seems to have no correlation with school size. The matter rests in the effective use of public relations and the preference of the individual director.

Directors

Only twenty college music minors teach choirs. Although fifty college music majors direct choirs at the junior high school level, a nearly equal number of directors have neither a degree nor a minor concentration in music at the college level.

Boys' and Girls' Choruses

A small number of boys' choirs (15) and girls' choirs (22) were tallied in the questionnaire. Both boys' and girls' choirs meet during the school day (only four do not), and they spend one or two meetings per week in practice. This is similar to mixed choir scheduling.

The size of girls' and boys' choruses is approximately twenty-five members. These choirs perform two or three times per year.

Boys' and girls' choir programs are areas which could be strengthened in Christian junior high schools.

BAND

Scheduling and size

There are seventy-four bands in the junior high schools. Nearly all of them (64) meet during the school day two or three times per week. Average band sizes are either 20-40 members or 50-70 members.

Performance

Most Christian junior high school bands perform two or three times per year and have two or three special rehearsals. Sixteen schools, however, listed no special practices.

Conductors

Not many college music minors or people without a college music background attempt to conduct bands. Fifty-five college music majors compose the greater number of band directors. (Only five non-music majors conduct bands.)

Orchestras

There are but five orchestras in the 159 Christian junior high schools responding. In addition, some schools have the opportunity to participate in high school orchestra programs or in community string programs. This area could be improved in the Christian junior high schools.

Recorders

Several schools use recorder ensembles for music training. Although recorders cannot substitute for band experience, they are valuable for learning the fundamentals of music.

Instruments

The questionnaire listed several of the more expensive instruments for band and orchestra, and administrators were asked to indicate which instruments each school owned. The most frequently checked instrument was the tuba (61 of the 74 bands). The tally also indicated French horns and drums (41 of each), bass clarinets (27), tenor saxophones (19), and baritone saxophones (18). The list also showed autoharps (21), another valuable instrument for musical training. The questionnaire indicated that few schools own stringed instruments such as violas, cellos, and double basses.

ACADEMIC MUSIC

The academic or general music programs in most schools present a rather disorderly picture. Almost one-third of the schools have no academic music program. In contrast, the *Music Curriculum Guide* (N.U.C.S., 1960) recommends a minimum of one hour per week for a music class at this level. (p. 21)

Textbooks

Only 76 of the 112 schools in which academic music is taught indicated that they use a text. There is a total of forty *different* texts used, and some of these have been used for more than four years. The remaining schools use dittoed material or have no organized music study program.

Grade levels involved

About one-half of the seventh grade and one-half of the eighth grade students are involved in an academic music program. At the ninth grade level, however, only fifteen schools offer academic music.

Distribution of class time

The questionnaire asked teachers to indicate their division of classroom time spent with music study. Most instructors designated singing as the activity which took most of their class time. Learning to read music, listening, and music theory occupied second or third places on most questionnaires. Music history was seldom listed; sixty-one schools gave it fifth place or no place within the curriculum.

PRINCIPAL COMMENTS

The last section of the questionnaire was directed to the principal. One-third of the principals responding felt no need to broaden their programs further.

Academic music and choirs were listed most frequently as the areas in which principals would like to broaden their music programs. (63 indicated academic music, and 57 indicated choir.)

Principals were also asked to indicate which hindrances they encounter in improving their programs. The most difficult problem listed was teacher recruitment. The size of the school and limited funds to hire a music teacher seem to play an important role. (Several schools have a rotation system in which one teacher divides his time among schools in the same area.) School board cooperation and community attitudes were listed as hindrances in a small number of cases.

A significant number of principals (41) listed the problem of securing appropriate curriculum materials, and a slightly smaller number (31) asked for consultant or in-service training for classroom teachers. The wide variety of textbooks (or the lack of them) reflects the difficulty in selecting curriculum materials.

The old problem of finances also appeared in this section of the questionnaire. In most cases, lack of money was reported by small schools as explanation for the lack of a band program.

Time for the music program in the school schedule was listed as another hindrance. A majority of schools which have choir and band programs use school time for them, however.

IN CONCLUSION

The questionnaire shows some general weak points within the typical Christian junior high school music curriculums. Academic music is one of these weak points. The choir program is the strong point of the music curriculum with some schools having a boys' and a girls' choir as well as a mixed choir. The number of bands is respectable, although perhaps not ideal. Orchestral training is sadly lacking in most areas.

When asked about hindrances to a good music program, principals listed teacher recruitment and the selection of curriculum materials as two of the more pressing problems.

CURRICULUM STUDY – CAN IT BE DONE?*

Initiating curriculum study in a school is fraught with problems. In fact, there are many of us who have not seriously asked our teachers to get involved because we know the difficulty of the topic. Considerable time and concentrated effort on the part of the staff members are required. And who doesn't hesitate to ask the teachers to study the curriculum, knowing that there are papers to evaluate, lessons to prepare, and duties at home that require his or her presence?

We also aren't too sure of our capabilities. Most of us are not curriculum experts, or philosophy majors, or professionals acquainted with the broad spectrum of the course of study. Our primary concern is with our own school or classroom. It isn't that we aren't interested in curriculum study, but we question our ability to cope with the topic. Perhaps with our day-to-day involvement in the operation of classrooms, we lose some of the idealism we feel is necessary to the study. So we leave the study undone or, at best, we leave it to others.

At your next teachers' meeting try saying, "This afternoon we are going to begin a curriculum study." The response will be quite predictable: stony silence or, like seed sown in shallow soil, enthusiastic acceptance that quickly dies out. No faculty member is disinterested in curriculum study. Rather, interest varies with individuals, increasing as a pet subject faces elimination from the curriculum, decreasing when no threat of change is presented.

Before we make a change in courses in our curriculum at South Christian, a Curriculum Committee studies the change and makes a recommendation to the faculty. As a result, we look at individual subjects, adding where there is pressure to add, deleting where there is less pressure. We have ended up with a variety of subjects, each one meritorious in itself, patterned after what is done in the other Christian schools or in the public schools.

This problem isn't unique to our high school. Consider the typical fifth grade curriculum: nine subjects for which the teacher prepares and then teaches; 28 to 32 students whose progress in each subject must be evaluated and reported to parents. On what basis do we include all of these subjects in the curriculum? We all have to admit that curriculum development isn't professionally accomplished in our schools.

How Christian and how effective are we in our school? This was our beginning in the spring of 1967. A committee planned a two-day pre-school retreat. The same committee worked out five evening professional meetings for the 1967-68 school year. Attendance was voluntary. Throughout the late spring and summer of 1968 a group of volunteers from the staff worked on the "Statement of Purpose" which we subsequently adopted. In our professional meetings this year we are attempting to draw out of that Statement of Purpose the implications for our curriculum.

The Christian Mind by Harry Blamires was our initial focal point. Dr. Hugh Koops, Dr. Don Oppewal, Dr. Marion Snapper, and Dr. Arnold De Graff all have contributed to our thinking. *Curriculum – By What Standard* by Wolterstorff is the basis for our Statement of Purpose.

We enjoyed the reading and we profited from listening to speakers expound their ideas on curriculum. We felt that this kind of passive experience, however, was not going to produce written statements designed for our school. We chose to first attempt to write a statement of purpose or philosophy. The ground rules included keeping the statement free of educational jargon, avoiding theological cliches, and minimizing the use of philosophical terminology. As one board member put it, "The writing of a philosophy is wonderful, but please write it so that we as board members and parents can read and understand it."

We indicated earlier that Dr. Wolterstorff's *Curriculum – By What Standard* was the basis for our statement. This document, we feel, is one of the finest presentations – if not *the* finest – of the purpose of Christian education. We took the five points of his essay and paraphrased, interpreted, copied, and summarized his thinking into a rather simple statement. To indicate the kind of result we have thus far, a summary statement of the purpose and task of the school is quoted below:

> We the South Christian High School Association, exist for the establishment and maintenance of an educational program which aims to equip children for the Christian life, as this is understood by Reformed Christians.
>
> The principal features of the task of the school are:
>
> 1. The Christian High School must educate for the full life of man.

**The regular column is under the editorship of William Kool, Principal of South Christian High School. In this issue he describes his own work with his teaching staff.*

2. The Christian High School must educate for active Christian service, not merely passive contemplation.
3. The Christian High School must equip the student for his place in the community of believers.
4. The Christian High School must prepare the student for life in contemporary society.
5. The Christian High School must equip the student for his task of understanding and explaining God's purposes in this world.

(If you would like the full statement as we have it prepared, we would be pleased to send copies.)

As simple as our statement may seem, we agonized over terminology and meanings.

So we have a statement; now what? Somehow this has to be translated into meaning for curriculum and for content of subjects. We have asked the teachers to draw implications for the various areas of the curriculum. Deadlines have been established, and we are eagerly looking forward to the next meeting.

The evaluation of our study has led us to the following conclusions:

1. Some staff members are more qualified than others.
2. We in the school are more interested in the practical than the theoretical.
3. Curriculum study is a long-time project. Results don't materialize after only a few meetings.
4. There is no simple solution to the time problem. (Evenings work best for us.)
5. A method of attack is essential, but it is no simple thing to do.
6. Maintaining interest is a major problem.
7. Benefits accrue to the staff members, even though little seems to be accomplished.

Can curriculum study be a reality for you? We say yes!

LETTERS TO EDITOR

Dear Sir:

I would like to comment on Dr. Gordon Werkema's article, "The Professional Christian Teacher," which appeared in the January, 1969, issue of the *Christian Educators Journal.*

First let me say that I was rather surprised to read such an ill-reasoned insulting article under the authorship of one who has very good credentials. The whole article sounds like the yearly song and dance given by Boards all over the country to their teachers during salary negotiations.

Wages paid to parochial school teachers are lower than those paid to their colleagues in the public schools. Why is this? Dr. Werkema says that if we teachers make sure that we act like professionals, then professional wages will be forthcoming. Am I to assume from this that our current low wages are due to the fact that we are not professionals?

Let us look at what Dr. Werkema defines as a professional. In reading his criteria, I get the following:

1. Doing the very best job we are capable of doing with God's help.
2. It involves very hard work.
3. Being a Christian committed to the cause of Christ and Christian Education.
4. Be actively involved with the Holy Spirit in education.
5. We must reach our students.
6. We must have every tool available to accomplish a particular task.

These are very admirable criteria, to which I agree completely. Now, do we fit this description? Yes, we do! If we did not, we would not be in this job. Dr. Werkema, the vast majority of Christian school teachers fit your definition. We don't have to start acting like something most of us already are.

And what about wages? Well, according to the formula, they should be coming. But I would like to caution my colleagues not to hold your breath waiting for the money. People have been known to die from a lack of air.

Christian school teachers need one added criteria before they can become truly professional, and this addition is looked on as being rather dirty, depending on whether you sit in a classroom or in a principal's office. That word is power, the temperate use of power. Until Christian school teachers are ready to add this to Dr. Werkema's list, we are not professional. We already have his other qualifications, and we don't need outdated articles telling us to be something we already are.

Yours truly,

LeRoy Stegink
East Christian High
2300 Plymouth, S. E.
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RECIPE FOR UNITY IN CURRICULUM REFORM

NELLE A. VANDER ARK*

Ingredients:

An organized body of local principals
- who recognize the need for improvement of instruction in their schools,
- who admit their own limitations in supplying this need,
- who will employ the necessary leader (3) in curriculum design, and
- who will give their teachers released time and whole-hearted encouragement to co-operate fully in the united efforts.

A group of professionally-minded teachers
- who earnestly seek to do the best job possible in their particular situation,
- who themselves are highly teachable, and
- who enjoy working and sharing with others.

An experienced teacher-leader who enjoys teaching and inspiring others in the work,
- who has ideals and ideas but is practical and patient ("has his eyes on the stars but his feet on the ground"), and
- who is sensitive to the needs and the gifts of his fellow-teachers and can draw the best from each one.

Procedure:

When a school system has these basic ingredients, there are different ways in which the materials may be blended and made effective for unifying curricula and for improving articulation between high schools and their feeder schools.

Concrete Proposal:

I. One concrete proposal is for an Administrator-directed program.

Suggestions to a body of local principals:

1. Study cooperatively the curriculum needs in your system.
2. Enlist the help of outside specialists and key teachers within your schools to develop a plan for in-service training in a particular subject area.
3. Appoint a teacher-leader or coordinator to work out the details of the program. Give him much freedom to generate and propagate his ideas. (If there is no such leader available, seek one and train him for the work.)
4. Give teachers at least one hour of school time each month for curriculum study.
5. Begin a professionalization fund (a part of school budget) to be used for teachers' library and curriculum materials, attendance at state and national conventions, for faculty retreats, etc.
6. At every step, recognize experienced classroom teachers as the key to curriculum change. "The present curriculum packages fall short because they bypass the teacher as the key in the educational process" (Henry S. Dyer, vice president of Educational Testing Services).

II. A second proposal is for Teacher-initiated studies. Teachers are encouraged to talk together about rethinking the curriculum, to get support for a series of professional meetings with a coordinator, and then to attend meetings and conventions and do their seminar "homework" whole-heartedly.

III. A third plan is for a Coordinator-directed program. Here the coordinator, having seen the need and been willing to serve, is reminded of the importance of friendly inter-change and a genuinely cooperative spirit, of the value of keeping administrators informed and seeking their steady support, and of the need for zest and patience in working to bring about curriculum reform.

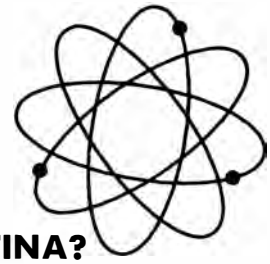
Postscript

The three plans are not three separate units. Each has a different instigator, but each involves all of the other two elements. Whatever the plan or combination of plans, the basic operating principles for all participants are the same:

1. Become aware.
2. Learn to share.
3. Show you care — act.

Genuine curriculum improvement (what goes on in the classroom when the door is closed) requires a unity of spirit, a diversity of gifts, and a variety of approaches. But any curriculum effort needs idea-people all along the line, both teachers and administrators — men and women who can stretch minds, build confidence and competence, and integrate purpose, people, and programs. We must find these potential leaders, liberate them from the enervating afflictions of trivia, and provide them with all nutriments necessary for professional growth and productivity.

Miss Vander Ark teaches English at South Christian High, Cutlerville, Michigan and is a Consultant and Coordinator of Language Arts for the National Union of Christian Schools.



QUO VADIS, LINGUA LATINA?

JO ORANJE*

The teachers and administrator who wrote the language material this month believe that Christians cannot sway with easy tides, but must constantly re-examine their educational goals and continue to develop meaningful curricula. Let readers who appreciate their efforts but disagree with premises or their outworking reply vigorously. — G.H.

•

Astronauts, space, lunar orbit, circumnavigation of other planets, and the very names of the rockets — *Apollo, Saturn, Jupiter* — reflect the daily use we can make of Latin. The experts obviously find it handy as they coin new words for man's advances in technology. But shall we keep it in our high school curriculum? As we peer into the school of tomorrow, is Latin a desideratum?

Under the title *We Fear for Thee, O Latin,* the following appeared recently:[1]

> "Returning to the United States from a sabbatical in England, I made a distressing discovery — that Latin in the public schools was threatened with extinction, partly as a result of the prosperity of the modern foreign languages." These are the words of Wm. R. Parker, Professor of English at Indiana University, authority on Milton, past Director of the Foreign Language Program of the Modern Language Association, and one of the leaders in the development of FLES. Speaking in April, 1966, to the Kentucky Foreign Language Conference, Dr. Parker continued: "I feel impelled to tell you that the most recent statistics on enrollments in Latin are appalling. It is no exaggeration to say that Latin is disappearing from our schools. If modern foreign language teachers stand by and let this happen, or, worse, if they actually encourage ignorant principals and superintendents to drop Latin in favor of longer sequences for Spanish or French, I shall regret every single hour I have given to promoting the modern foreign languages in American education. I shall also pity you, for you will have sown the seeds of your own destruction: if Latin is allowed to be squeezed out of the secondary school curriculum, the modern languages will be next, and English had better start worrying about its status. The academic humanities are a chain, constantly threatened with erosion in a climate of utilitarianism, vocationalism, and present-mindedness."
>
> Backing up this dire prediction of wholesale vocational education is a survey by the Institute for Development of Educational Activities, which attests that educators as well as parents give relatively low ratings to a number of traditional educational goals. Most of them recognize the importance of speaking and reading, but among administrators and teachers only 43% considered writing an important goal, and only a minute 3% thought it important to be able to read or speak a foreign language. Ability to organize thoughts was given strong support, but creative thinking and the appreciation of art, drama, and music all received low ratings.

A Calling Beyond Pragmatism

This is a call to battle, then, for all teachers of the humanities, and for all foreign language teachers. And surely the Christian teacher has a part in this battle; we have a calling that goes far beyond the narrowly utilitarian, the present-minded. A Christian must be more than a pragmatist; yet we all know that we, too, are deeply influenced by the *Zeitgeist.*

And although this threatening imbalance between the humanities on the one hand and the sciences and vocational subjects on the other lies beyond the scope of this article, it affords a fitting background for discussing the future of Latin in our schools. Latin, if well taught, is definitely one of the humanities — it helps a student to become more truly human, more aware, linguistically, psychologically, philosophically, and practically.

What is our *status quo?* At the foreign language sectional of MCTA in Chicago last November, Dr. Wallace Bratt presented these statistics compiled at Calvin College for midwest Christian schools:

K - 8: of 20 respondents, 3 taught one language: in two instances, Spanish; in one, German

K - 9: of 19 respondents, 4 taught a foreign language: in two instances, 9th grade Latin; in two, 9th grade German

High schools: of 14 respondents, all taught at least one foreign language:

3 schools — one language

4 schools — two languages: German and Latin

6 schools — three languages: Latin and two modern

1 school — four languages: Latin and three modern

Latin is taught in 12 high schools
German is taught in 12 high schools
French is taught in 6 high schools
Spanish is taught in 3 high schools

1. *The Stentor* (Organ of the Michigan Classical Conference) Sept. 1968, XI, No. 1, p. 24.

**Miss Oranje, B.A., Western Michigan University; M.Mu., Northwestern University is a teacher of music and Latin at South Christian High, Cutlerville, Michigan.*

These figures in themselves are not frightening; the number of schools including Latin is satisfying; yet in some of these schools the Latin enrollment has dropped significantly in recent years.

Promise for the Junior High

Returning to the national picture, where statistics are available for public, private, and parochial schools, it seems that the low year in senior high enrollments was 1964, and that there have been small gains, especially in some regions, since then. If junior high school grades are included, there is a spectacular rise. The middle East and the Great Lakes region rank highest in percentage of high school students taking Latin.

The University of Minnesota and that of Southern Illinois have been pioneering in materials for junior high classes. And the most exciting aspect of the junior high courses in some areas is the fact that they are being effectively used in Inner City schools. In the District of Columbia, 1,747 sixth and seventh graders in an experimental program are studying Latin. In Detroit, also, there is a very successful program called "Latin Heritage." Professor Bernice Salamonis of the Department of Education at Hunter College in New York says, "For slum schools Latin is not a useless item in the curriculum."[2] People continue to discover that Latin courses can be an asset, not only for the gifted, but also for the ordinary student, and even for the culturally deprived. Hilary Hayden puts it this way:[3]

> The evidence in Washington suggests that foreign language study in general and Latin study in particular can be truly educative for all urban students: to develop a healing sense of language in general, to learn to grasp one's own language by contrasting it with another, to have access to the humanism inherent in good foreign language instruction.

A Pilot Program for Christian Schools

Classicists with a passion for their subject, a willingness to use new linguistic insights, to experiment at various grade levels, to take advantage of new instructional materials — these can succeed!

This calls for action on the part of both Latin teachers and administrators. May I suggest that we take a critical look at our textbooks, our methods, our enthusiasms, and also at the optimum level for beginning language study. Surely there are teachers eager to attend summer sessions where the new junior high material is being stressed. There must be teachers with opportunities to observe the experiments in Detroit, Washington, and elsewhere. Are there administrators willing to try a pilot program in junior high school? My high school students are quick to agree that many language activities that seem a bit childish to them would be great in junior high school: the pattern practice, the imitation of foreign sounds, the pictures, the drill. Why not try a program beginning in 7th grade, perhaps 3 days a week, and continuing all the way through high school? It's been done in Europe for years, with much better results than we get here. Perhaps in the 11th and 12th grade this could broaden out into 2 days a week of French, Italian, or Spanish, taught as an outgrowth of Latin. (This procedure is advocated in the new program in Illinois.)

This would mean retraining for teachers; it would mean the addition of a considerable number of new teachers. But show me a good language student considering teaching who would not be thrilled to go into such a program! To mull over the wisdom of the ancients in their own language; to learn more about our own language in the unique way of comparing it with another; to learn more about ourselves by discussing the ideals of other men, as practically inclined as Americans; to consider the thought of God's infinite wisdom, His infinite diversity in various languages which are *His* revelation; to use all these avenues to help young people grow into intelligent Christian citizens — surely this is worth the effort! And let all of us who are teaching languages now at any grade level bend every effort to make our language classes rich, meaningful, exciting!

STUDIUM SAPIENTIAE

by Sister M. Florence, C.S.F.N.
Holy Family College, Philadelphia, Pa.

Thank God for pagans — if of such there be
More like wise Tully, who the lifeless gray
Of languid thoughts with his word-alchemy
To gold of ages turned, live gold to stay;
For such as he, whose streams have ever fed
On Aristotle and Platonic seas
And from whose fullness happily we led
Long, blessed waters of infinities;
For pagans who in blackouts of their age
Without the faintest revelation-light
Have wrought ideas which the Christian sage
Uses for torches lumining thought's night.
Thank God for pagans who church bells would ring,
Calling my soul to face my God, and sing!

2. *Classical Outlook,* XLIV, No. 45, Nov., 1967, p. 27.

3. *The Oxford Conference,* a report to the National Endowment for the Humanities, American Classical League, 1968, p. 90.

MEETING OUR COMMON NEEDS

JOHN WM. BORST*

The move to suburbia over the past 25 years has caused considerable growth in the Christian School movement south of Grand Rapids, and growing schools in communities like Byron Center, Cutlerville, Dutton, Godwin, Kelloggsville and Moline affect the growth and development of South Christian High School.

Increasingly the administrators of these schools sensed the importance of a coordinated program that would enhance the activities of all 2,300 pupils involved (grades K through twelve). It becomes our task to act in concert, and to agree on many curriculum changes, thereby requiring heretofore autonomous communities and schools to lay aside some long standing practices, incorporate ideas which are not necessarily our own, and listen carefully to the wisdom of teachers at various grade levels. Mr. Donald Lautenbach and his successor at South Christian High, Mr. William Kool, have greatly encouraged a unified program — which was first realized in mathematics and in science. More recently, and with the stimulation of one of our high school teachers, Miss Nelle Vander Ark, meeting with teachers of English at the junior high level, the feeder schools have experienced significant change in the language arts.

Although English is taught every day for 40 to 50 minute periods in each of the cooperating schools, there never seemed to be adequate time for composition and literature. How could we do a good job in all the language arts areas? Faithfully, month after month, our English teachers met. Arrangements were made for teachers to be released from class by 2:30 so that the meetings could begin before the exhausting end of the day. This was a very small concession, considering the benefits that have accrued to our school program.

One of the changes in our program has been in the area of grammar. Although it is still largely traditional grammar, we have incorporated programmed learning materials (*English 2200* and *2600*). Students work independently in classroom and in study halls and get individual help as they need it. A good testing program is a corollary, and tests indicate the student's present level.

Our schools use a common approach in the teaching of literature, as well. A committee formed by the N.U.C.S. had worked through the problem and arrived at Christian pedagogical reasons for the thematic approach, thereby laying the groundwork. Several of our teachers visited classes at Euclid Junior High (Cleveland), and received some units of study they felt they could effectively incorporate into our sequence of main ideas. We are no longer bound by one text, but may use several to develop a theme, for example, of bravery. We have found used anthologies to be reasonable and paperback books available for complete works. Through joint effort, reading lists have also been compiled so that, hopefully, each student will come into our high school program with similar reading experiences.

Composition and spelling round out our language arts. In composition, the teachers follow the N.U.C.S. Guide and plan soon to change to a new basic composition text. In spelling we are again trying to individualize instruction by requiring the use of an expandable booklet ("Improve Your Own Spelling") only for those who are problem spellers.

To excite continuing interest in oral and written expression, we sponsor spring contests, and finalists are awarded engraved cups.

Changes have not come rapidly, but teachers have worked out a program that each school can adapt and use. As administrators, we are grateful to our teachers for giving this thrust to our program. It has helped us sense that new ideas and approaches to learning must come out of the minds and hearts of our teaching staffs. As one of our teachers wrote, "Coordination meetings have been a stimulating and instructive part of my teaching. They have provided opportunity for sharing ideas which could be tried in the classroom and reported on at subsequent meetings."

It becomes our task to implement these ideas, and to free our teachers for time to gain and provide the stimulation every curriculum program needs.

**Mr. Borst, A.B., Calvin College; M.A., University of Michigan, is principal of Cutlerville, Michigan, Christian School.*

DISCIPLINE!


I ALWAYS DISCIPLINE WITH A SMILE, OUT!
I JUST CAN'T MAKE UP MY MIND ABOUT THAT CLASS!
WILLIAM, IS THAT REALLY A HEARING AID YOU'RE WEARING?
ROBIN

Of late one of the projects given top research priority by the United States Office of Education is that of teacher education. Researchers on many college and university campuses have been busy for at least the last five years spending large sums of money in a continuing effort to find "new and innovative approaches to teacher preparation."

Specialists have been scientifically investigating such subjects as "the uses of knowledge," "the logical structure of teaching," "concept formation," "the language of the classroom," "the structure of the intellect," "inquiry training," "interaction analysis," and the like, along with more philosophical inquiry about "educational goals."

The results thus far would seem to indicate, generally, what many of us have suspected all along: that teacher education, or teacher preparation, is a big, tough job; that as an academic phenomenon it is not even a "field," but involves "fields" of study — for it must draw on at least the disciplines of philosophy, history, sociology, politics, economics, and psychology; and, that for all that has been found out about it, we still know terribly little about (1) what makes a teacher a teacher, (2) how do *children learn, and (3) how one can — in an undergraduate or graduate program — prepare future teachers to teach children to learn.*

In my "tower" here at Calvin College we continually talk and do teacher education, and we are vitally interested in "doing" it better. It is an enormous job here, with 3500 students enrolled in the College, and nearly 45 percent of them in the teacher education program. This year the Calvin Education Department is attempting to implement a revised program which, we hope, will be ready by the fall of 1969.

To help our readers understand something of what is being done in this area, and why, we thought "College Forum" could well devote at least part of several issues to the general topic: "Teacher Education." In the process we hope to sound out members of the departments of Calvin and Dordt on various aspects of their on-going programs, and we hope, as well, to discover what is being planned at Trinity College as they move into their new four-year program.

Our first contributor is Professor Norman De Jong of Dordt College. In his hard-hitting article he refers to the "spirit of '47." He has in mind the preamble to the well-known Law of 1647, passed by the General Court of the Massachusetts Bay Colony. The preamble reads:

> It being one chiefe project of that ould deluder, Satan, to keepe men from the knowledge of the Scriptures, as in former times by keeping them in an unknowne tongue, so in these latter times by perswading from the use of tongues, that so at least the true sence and meaning of the originall might be clouded by false glosses of saint seeming deceivers, that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors, — — . . . .

We trust that in following issues our friends at Dordt will tell us more specifically what *they are doing in teacher education,* why *they do what they do, and* how *they think their teacher education program, or programs in general, might be improved.*

PETER P. DE BOER, *editor*

REKINDLING THE SPIRIT OF '47

NORMAN DE JONG

In our decade American educational thought can best be characterized as wildly gyrating, and educational practice as chaotically construed. Teacher militancy is indicative of badly ordered emphases, and student protests represent long-standing and often legitimate frustrations with American education. But the most disturbing elements in our educational jungle are the plaintive cries and feeble excuses of those who have been charged with the administration of our schools, and the prevention of or solution to our rotous conditions. Their proposals ring with those fruitless and foolish demands for more money, more material, and even greater curricular proliferation.

In times of such deep frustration there may be willingness to grasp the offer of an immediate solution, a proven elixir. Yet, neither massive nor minor doses of federal or state aid will cure this affliction. Neither federally stimulated integration plans nor political promises to curtail bussing will turn racial hate to racial love. Union-size wage gains will not satisfy

many teachers. And weekly sessions of the PTA won't eliminate the bitterness caused by month-long strikes. No, not even the immediate creation of Conant's comprehensive utopias will stem the tide or stop the flood.

In so describing the mess that is American schooling, we members of college Education departments stand to share the criticism and deserve a just measure of blame. Formal education, schooling, is our bailiwick. In it we have unique functions, and heavy responsibilities. If this quarter of American life has gone sour, corrupt, and rotten, we must bear heavy indictment. What kind of leadership have *we* offered? What kind of direction have *we* given? With what ideals have we filled our captive audiences? With what kind of punch have we packed our certificate-pointed programs?

One of our unique functions is that of analyzing the very process of which we are a part. We are called, peculiarly, to turn inward on ourselves, to understand, to interpret, and to direct that complex process we call schooling. To do so we must be willing to scrutinize it more intensively, more fundamentally, than most education departments seem willing to do. We must get back to basic issues and ideas. We must be willing to cast overboard much that is now idolatrously worshipped. We must shuck our infatuation with technique, gadgetry, form making, and jargon creation. We must stop worshipping quantity and size and bigness. We must quit playing the numbers game with library volumes, counsellor-pupil ratios, and dollars per child. We must stop confusing quality with quantity.

The American educational emphasis on quantity in the name of quality is taking our American students, often protesting and complaining, to eternal damnation. Seriously. We have been duped. We have been deluded! We've been blithely unaware of the old deluder's presence! Back in 1647 there was a keen awareness of Satanic influence on the lives of people, so Christian schooling was recommended as a deterrent. But that awareness seems to have been lost to our education departments. Although our editor wisely rejuvenated that awareness in the March 1968 issue,[1] for the most part we have obliquely secularized Satan right out of our educational concerns. We have conveniently washed our hands of that messy business about hell, fire, and millstones around the neck. We have consigned that to the theology departments; unfortunately they, too, have dropped it like a hot potato.

But simply because we in our Education departments may have failed to pay him our respects is no reason to conclude that the old deluder has retired. Quite the contrary. The caldrons of hatred and violence that we call American schools are evidence of his industriousness. He is still the father of lies, the perverter and enemy of truth. He is as active in an Education course as he is in church, and he is not averse to wielding an Education text for the establishment of Satanic doctrine. More subtly, he is known to have ballooned the "cultural mandate" all out of proportion, thus deluding pious Christians into thinking that the relationship between religion and education was thus clearly seen.

> *"We must get back to basic issues and ideas. We must be willing to cast overboard much that is now idolatrously worshipped. We must shuck our infatuation with technique, gadgetry, form making, and jargon creation."*
>
> *"We must imbue our graduates with a vision of the total interanimation of education and Christianity."*

In the past decades and centuries we have been so captivated (sometimes grudgingly) by John Locke's "empty mind – fill him up" and Socrates' "full man – lead him out" concepts that we have forgotten truths of eternal import. Among other truths that we have forgotten are the following two: (1) that our children must be re-formed, they must be changed; and 2) that all ideas, in Education and elsewhere, are either true or false.

The first of these truths has never had a significant place in educational theory. Although in the forefront of Biblical emphases, the idea that education must consciously, slowly, controllably, change the human, finds little room in contemporary pedagogical thought. On the contrary, the contemporary motif is that of preserving the status quo of humanity and altering, flexing the curriculum so as to meet every whim and fancy of fundamentally conservative, sin-prone children.

Strange as it may seem on first reflection, Satan and all his earth-bound agents are arch-conservatives on at least one score. Concerning the prime effects of the schooling process on the child, these devil's advocates never suggest changing or re-forming the student. The child's "interests" and "characteristics" are all too often considered immutable and static.

1. Donald Oppewal, "The Devil's Advocate Methodology," *CEJ*, Vol. 7, (March 1968), p. 3.

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Feigning liberality and thus covering this fundamental conservatism, the curriculum, the buildings, the methods, and the "standards" are by them subjected to continual fluctuation and change. But if the child must really be made over and "transformed by the renewing of [his] mind," then something must be kept static in order for this reforming (learning, changing) process to be effected. Assuming that the teacher, too, is imperfect and thus in need of sanctifying change, the only significant element left in the educational mixture is the curriculum. If even that must undergo constant change, then nothing is left with which to do the essential work of the educator: the reforming of the student. If the curriculum must bend and proliferate with every student desire and urging, while the student wallows in his unchanged and self-centered existence, then the most essential work of the educator has not been accomplished. Then the educator has been duped and deluded again. Then Satan has employed our lovable, covenant children to cement another false concept in our neutral-conditioned minds.

However, if the curriculum is considered as a body or collection of unchanging truth, perchance sprinkled with lies, then the perspective changes drastically. Then there is a means for effecting change. There is a possibility for doing that which is the essence of education.

Such a concept of the curriculum reminds us of our second forgotten truth: that all ideas, in education and elsewhere, are either true or false. But this idea, too, has found little place in educational philosophy. That for good reason, for it forces one to reflect meaningfully on that warfare between the "father of lies" and the source of all truth.

To make the bold assertion that the curriculum is a collection of either true or false ideas is not to assert that we can always determine their truth or falsity. There may be so much ambiguity surrounding some ideas and some writing that we can not even reach agreement as to meaning. The opening assertion is, nevertheless, a firm insistence that neutrality is a devilish prevarication, as well as a philosophic impossibility. Moreover, this bold enjoiner is potent with implications for our Education departments. It implies that our first-line efforts must be directed to truth discernment and truth designation. It implies that our best efforts must be directed to recognizing and ferreting out the falsehoods that permeate our existing curricula. It means that, among all the skills with which we must equip our graduates, the skill of distinguishing truth from falsehood is primary. It means that the techniques of communication take second place to the truth or falsity of that which must be communicated. It means that our Education departments (and our schools generally) must do more than turn out competent technicians. It means that we must strive at producing loving, disciplined, perceptive, committed truth-dealers and God-servers. We must produce people who have been changed, who are thoroughly reformed, who are finished seeking selfish ends, who diligently offer themselves in service to God and to their fellow man.

If we in Education are to escape the criticism that so rightly comes to its leaders, then we who are proudly Christian must give new direction, new emphasis. We must avoid the pitfalls predicated on the demise of Satan and the reality of neutrality. We must imbue our graduates with a vision of the total interanimation of education and Christianity. We must not concern ourselves first of all with the form and structure of our departments and courses, but we must be thoroughly convinced that what we have to say is the truth and not the subtle lie, the knowledge from our all-knowing God and not the prevarications of the master liar.