

christian educators journal

MAY 1969





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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

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NEEDED: TRANSFORMERS OF SOCIETY

A prominent Catholic educator said it. And he said it as keynote speaker at the 65th annual meeting of the National Catholic Education Association, 1968. He called for a new vision of the function of the Catholic Christian schools in American society. He admitted to a defect in the schools of the past, and called for a change.

Prior to the present, he admitted, we have looked inward, helping our children to adapt and fit into American society. We have settled for adjustment to the social *status quo*. But now, he argued, Catholic education has the important task of preparing those whom it reaches to *change* that society. The school, he maintained, has become the cutting edge of the Church's effort to serve the world. He went on to argue that such massive problems as poverty, violence, and racism threaten our society as never before and cry out for the Christian witness. Apart from a re-education of youth in Christian schools such problems will not be solved. He then concluded his keynote address with this challenge: to bring about this change must be the objective of Catholic education. To produce Christian agents of social change must be the new challenge of curriculum and method specialists in Christian schools.

I believe his description of the past and his challenge for the future are also applicable to our Protestant Christian schools. We too are still caught up in an immigrant mentality even unto the third and fourth generation, a mentality in which acceptance by society and success in it have been dominant in our educational efforts. We have taught our young how to be successful and how to rise in the world by the present rules more than how to change the rules. We have produced social conformists more than social transformists. We have stressed politeness, patriotism, and social prudence as educational outcomes more than social sensitivity to injustice, moral indignation, and the judgmental dimension of the Christian gospel.

While such an educational stance may have been understandable in the earlier stages of a minority group, immigrant school system, it is hardly defensible as a vision for the future. There is little justification in either Scripture or our present social setting for such an educational stance.

The social setting into which our Christian school graduates move is surely one that is being persistently de-Christianized, so much so that some

are characterizing the future as a post-Christian age. If business, and politics, and entertainment, and family life were in earlier times filled with Christian leaven, they are surely less so now. The reasons for this are many, and too numerous to catalogue here, but surely the secularization of our society is a fact.

What this historical trend means for the mandate of the Christian school is this: it is no longer safe, if it ever was, to assume that the social *status quo* is even nominally Christian, that social policy clearly exhibits either Christian motivation or Christian practice. It is no longer safe, if it ever was, to turn out graduates who accept the *status quo*, who fit in with and support freely all existing social policy, all existing legislation, all existing governmental action. Twentieth century social setting requires not Christian social conformists but Christian social critics.

Scripture also, in example as well as direct command, shows that the Christian message is always a message of not only hope but of judgment on the social *status quo*. The command for the Christian is not to be at ease in Zion, but to redeem the world. The command is not only to improve and save the individual with the Christian gospel but also to improve and save the social structure itself. The prophetic task of the Christian, as exemplified in the Old Testament prophets as well as the book of Revelation, is to bring both the wrath and the will of God to bear on social policy, whether these be tax laws, advertising practices, military policy, or rules for granting divorce. Scripture will not let us as educators train for passive acceptance of majority will as if it were the will of God. Scripture asks us rather to train social activists, not only serving the individual who is crushed by the system but seeking to change the rules which perpetuate personal and corporate tragedy.

Can we effectively change the mood of our teaching from the indicative to the imperative mood? Can we produce more rebels and social reformers in the name of Christ than complacent, successful citizens who assume that the present social rules represent the purest expression of the will of God? I believe there is a loud call and a clear call that cannot be denied in both Scripture and in our present social setting for such a change in educational goals.

—D.O.



by Helen Bonzelaar*

The Making of

GRAPHICS

Graphic methods can be simple or complex. An example of a simple process is the rubber stamp. Raised letters of the stamp absorb ink and produce their images when pressed on paper. Fingers leave prints in the same way. This process is known as relief printing.

Young children experience relief when they potato print. When a potato is cut in halves and portions of this flat surface are gouged out only the remaining raised areas print. High School art students often explore relief printing with woodblocks. Again portions of wood are cut away. The remaining projecting material can be controlled to express a specific idea. Woodblock prints are unique because of the wood grain often evident in the prints.

* Mrs. Helen Bonzelaar is Instructor in Art at Calvin College.

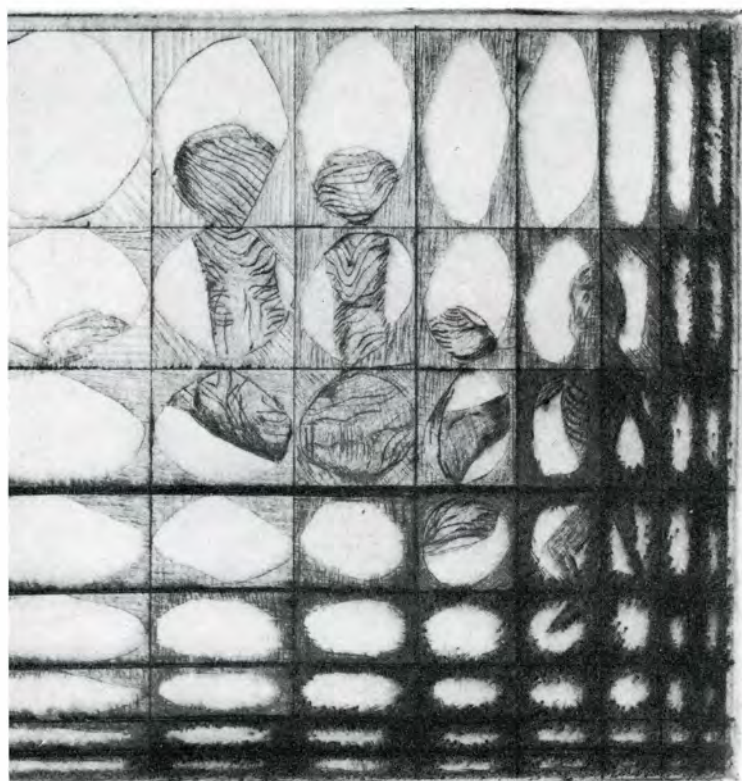
The advantage of most graphic processes is that numerous reproductions are made by a single source, the plate. Ink rolled on a block of wood several times allows for the reproduction of the image carved in that wood, or plate, as often as the printer presses the plate against paper. Wood blocks used in this issue of the *Christian Educator's Journal* were created by a Calvin College Student in a printmaking class taught by Robert Jensen.

Students at Calvin College explored the possibilities of intaglio printmaking in Chris Overvoorde's class during the January Calvin's Interim term. Intaglio, an Italian word meaning "cut in," refers to "mixed media" which among other processes

include line engraving and etching. Plates of copper, steel, or zinc are gouged with sharp instruments called burins. The deeper a line is engraved the wider it becomes and the heavier it prints. The metal plate is heated, the engraved lines filled with ink and the surface wiped clean. When a heavy roller is pressed over dampened paper which is placed on the plate, the pressure forces the damp paper into the incised lines, and ink prints on the paper only where those lines were engraved. Postage stamps and money are printed by this process. When examining a dollar bill with a magnifying glass, fine parallel lines or dots and dashes are seen composing texture or shape.

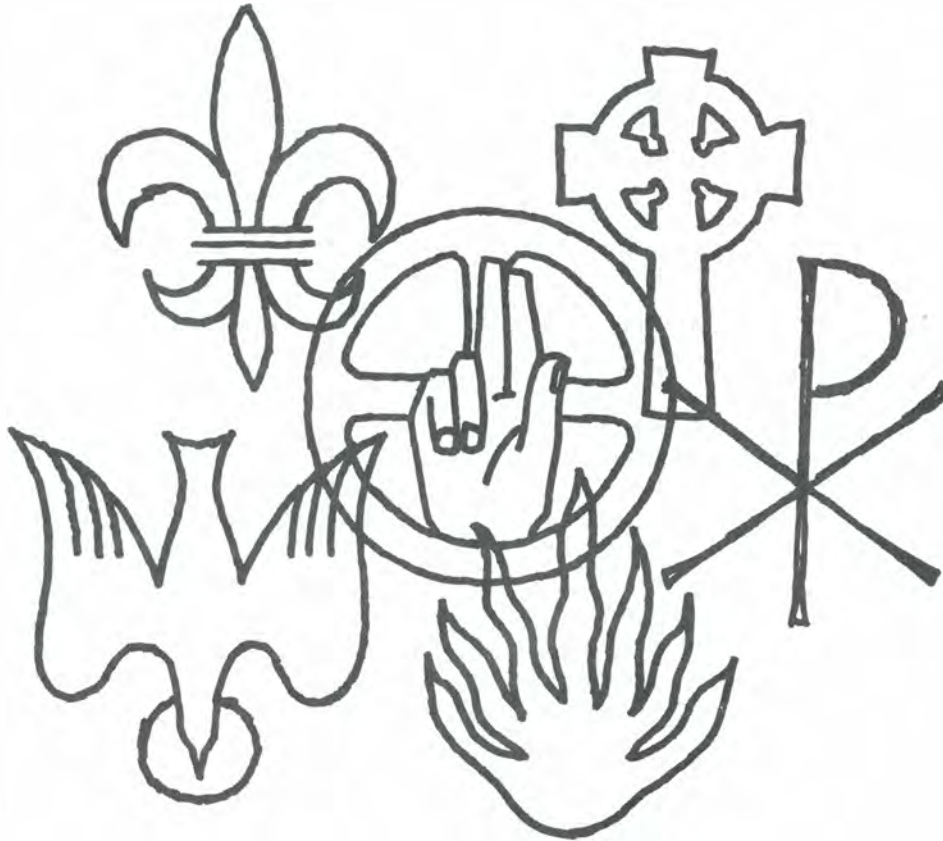


THE ARTS:



Etching works in a similar way; here acid is used to remove areas of copper or zinc from the plate. The term “etching” is derived from the Dutch word “etsen” which implies eating. Wax or asphaltum which resists acid is used to coat the metal. All uncoated areas and those cut through with an etching needle are bitten or eaten away in an acid bath. Immersion time and the number of baths and the strength of the acid create variety. Printing is similar to the engraving process and uses a roller or press which picks up ink in the depressed areas.

This does not exhaust the graphic methods: a stencil, silk screen, lithograph or photomechanical processes are also used to reproduce visual images in fabric, newspapers or greeting cards. Awareness of these methods increases appreciation for prints created by artists which may be reproduced once or twice or one thousand times.



ARE OUR CHILDREN SATURATED WITH THE BIBLE

by Jacob Uitvlugt*

Some years ago one of my colleagues remarked with considerable disgust: "Our people (CRC) are surfeited spiritually!" Perhaps the same could be said of our Covenant youth. Some people *are* saying: "Our children are overfed with the Bible."

I suppose it *is* possible to get too much of a good thing in this connection. However, I think there is more danger of an unbalanced spiritual diet for their minds. Who can concoct a formula that will be just about right for ALL our children in every Christian school?

Do our teachers in the Christian day schools, Sunday Schools, and catechism classes know what each of their pupils is being fed at home by the parents, older brothers and sisters, and by others who may form part of the family circle? Also, in

what kind of a neighborhood milieu does each child live and move? There is so much "uncontrolled education" going on, some of which can be and should be controlled, but isn't.

In addition to all this, there is the matter of differences of opinion within the Christian community itself, and within our own denomination also. Opinions have already become sharply divided, and are in the process of becoming more so.

So, the question we are faced with is what are we going to teach our Covenant youth in "Bible?" Certainly we ought to realize that it is much more than just a question of "how much" (quantity) Bible we will teach. We are concerned also with *what* we should teach and *how* we should teach it.

It is true that there is a real need for some kind of standardization of materials and methods to avoid duplication of effort between church and school. This becomes especially acute on the high

* Rev. Jacob Uitvlugt is the pastor of the Creston Christian Reformed Church in Grand Rapids, Michigan.

school level. On the other hand, mere co-ordination and uniformity of Bible teaching is not the only thing we should try to achieve. This too can become dull and ineffective for the student in the same way some complain present materials and methods are. Within a clearly developed framework, there should be opportunity to be creative and imaginative in teaching Bible. *However, this kind of flexibility can be entrusted only to a thoroughly consecrated and soundly Biblical Christian teachers.*

There are those parents who feel that any attempt on the part of the school to change the traditional patterns of Bible teaching constitutes a sinister plot to de-Christianize our schools. Yet the extreme on the other side declares rather authoritatively: "It's not the business of the school to teach Bible. We must educate!"

In reply to both it must be said that, in our Christian schools, Biblical truth should be a subject along with other subjects, *and also a leaven* that works through *all* the subject matter that is taught as well. If Bible is only one of several subjects taught in the curriculum, it leads the student to think that Biblical revelation, both principal and historical, is largely isolated from and unrelated to the realities of contemporary life. This results in a false view of life — that there is the sacred and/or versus the secular. Then one also begins to speak of "sacred" and "secular" subjects.

For the Christian, ALL of life is religion — involves the worship and service of God. Therefore in our schools *we must have Scripturally directed teaching as well as learning in every subject.* If this is not the case, then surely it becomes a foolishly expensive proposition to set up an entire, separate educational system for Christian children merely to teach them Bible and a few morals alongside of other subjects.

Even in such a seemingly "innocent" matter as opening exercises in the classroom, "education" in Biblical truth can take place when time is given to discussion of *what* we sing and *why* we sing it, and *what* the Bible passage read says to each one. This will also help in creating the right frame of mind to study what the day calls for.

Perhaps we could make a few suggestions in the interests of answering the question heading this article a little more concretely. First, on the local level, I would urge our educators to sit down together with the pastors to discuss the matter of religious education in church, home and school. The initiative in this should probably come from the side of the teachers and school administrator. This will avoid the impression, from the pastor's

side, that he (or they) are trying to intrude himself (themselves) into another profession. It seems to me that in many areas, both pastors and educators are unaware of the materials available and being used in the schools on the one hand, and in the churches on the other. Although the practical aims of religious education in the church and in the school are not identical, yet duplication of effort and overlapping of materials can be avoided by knowing what is being done by each and co-ordinating the two. As pastors and educators concerned for the proper spiritual growth of our Covenant youth, we should not be too busy (or proud) to sit down to talk *and listen* to each other about these and related matters. This lack of communication has resulted in misunderstanding, mistrust, and even conflicts at times; not to mention the lack of concern about whether we are really "getting across" to the youth in our religious education programs.

Second, educators themselves should take inventory of their own ideas and opinions with respect to Christian education *itself*. What do you understand by it? What philosophy of education guides and controls you in your teaching of any subject matter in the Christian school? Do you see yourself called by Christ to bring the principles of His Word concretely to bear upon the subjects you teach His Covenant children? For example: what does the Biblical revelation concerning the Creation mandate (Gen. 1:28), the Fall of Adam, the confusion of tongues at Babel, and Christ as the Redeemer and Lord of history have to teach Christian children not only for their knowledge but also *their understanding of world history*? Is it possible to teach Covenant children a *Christian* view of history without any reference to these truths at all? Certainly in this connection we must teach "Bible" also to give Covenant youth a *truly Biblical world and life view*.

Finally, I would suggest getting a copy of the report of the Bible department workshop held by the Grand Rapids Christian High School in June of 1968. This should be available from the school office at 415 Franklin S.E., Grand Rapids, Michigan - 49503; or from Mr. Phil Elve at the National Union of Christian Schools office. This report is the result of an intensive in-depth study of the teaching of religion in our Christian high schools. The recommendations contained in this report merit careful consideration. They could also serve as a basis for informative discussions at PTA meetings, with a view to developing a more effective religious education program in our Christian grade schools as well.



SOCIAL STUDIES TEACHERS AND RACE ATTITUDES

by Leroy Stegink & Robert Noordeloos*

Part One-Mechanics of the Survey

For the purposes of this survey, we chose the social studies teachers in the Grand Rapids, Holland, Muskegon, and Kalamazoo areas. We used a National Union Directory, selecting both grade school and high school social studies teachers. We then chose every other one from this list to receive a questionnaire, coming up with a final list of 150 teachers. Forty-six questionnaires were returned, on which we are basing the following remarks.

Our questionnaire was divided into four areas: the first dealing with the inclusion of Negro History in the social studies curriculum, the second dealing with the teaching of democratic values, the third with the treatment of other minority groups, and the last section dealing with white and Negro attitudes toward each other. In the first section, we were attempting to determine whether or not Negro history was being taught in the Christian schools, and if it was, how it was being treated. If it was not being taught, we asked for reasons why not. In the second part of the questionnaire, we were trying to determine what democratic values were being taught in the Christian schools, the methods used in their teaching, and how much time was being spent in this area. The third section dealt with the treatment of other minority groups, how this area was being taught, and also how much time was being spent on this subject. The last section of the survey dealt with white and black attitudes toward each other. This part of our questionnaire was originally used by CBS television for the final program of their "Of Black America" series, and was used by them to determine white and black feelings and attitudes toward each other across the country. These questions were purposely left vague so that each person responding would interpret them in his own way.

We did not attempt a statistical analysis of the replies because of the nature of the questions, most

of them calling for open-end, short paragraph type answers. The following remarks are our analysis of these responses.

Part Two- General Results

The majority (30) of the teachers stated they included Negro history in their studies. Their approach to this area of study ranged from the unit approach to merely mentioning slavery and reconstruction. Seven teachers who used the unit approach impressed us with their methods and resource materials. Some teachers sent us student reading lists and the names of movies and film strips which they used.

The methods these teachers used varied. They included class discussions, panel discussions, lectures, guest speakers, study groups, and visual aids. All those who used some of these methods impressed us with their firm conviction that Black History does have an important position in a Christian school's curriculum.

Sixteen teachers replied that they did not teach Black History and stated the reasons:

too many priorities, in a traditional rut, I stick with the book, no social studies in our grade, teach European history, no resource material, fifth grade gets very little history, lack of time, and it has no logical place in the curriculum.

We were very impressed with the answers concerning the teaching of democratic values. All answers contained strong emphasis in this area. Although we can't judge the actual teaching of these values, the results show the teachers believe these democratic values are the foundation to their social studies.

Our next area of questions dealt with the treatment of other minority groups. The majority replied they studied other minority groups, namely Indians. Most stated that they studied these minority groups as they occurred in the history books. Only three teachers used the unit approach in this case. These three were emphatic in their purpose for stressing this subject area. One com-

* These two social studies teachers continue in this issue their treatment of the problem of teaching black history in Christian schools begun in the March 1969 issue.

mented that "studying the mistreatment of Indians by whites gets a more favorable sorrowful reaction then when discussing Negroes."

Part Three- Attitudes toward Negroes

Question A- "When black and white babies are examined immediately after they are born, the white babies usually have more natural intelligence than the black babies do. From what you know or have heard, would you agree or disagree with that statement?"

The word "intelligence" in this question was purposely left vague and undefined so that each respondent would define it in his own way. Most of the replies were either disagree or else each respondent would define it in his own way. Most of the replies were either "disagree" or else statement.

Question B- "As a race, Negroes are not as civilized as whites." Here again, "civilized" was left undefined so that each respondent would define it in his own way. Most of the replies were "disagree," many taking the opportunity to define the term "civilized." However, nine people agree with this statement as it was written, without defining "civilized."

Question C- "Do you think that most whites in this country are sympathetic to or are not sympathetic to the problems of Negroes?"

Most of the people replying to this question had the feeling that whites are not sympathetic to the problems of the Negro. Some stated that whites were more apathetic to problems of the Negro, rather than not sympathetic. A few expressed the belief that whites were sympathetic to the problems of the Negro.

Question D- "Do you think that most whites in this country do or do not want complete equality between the races?"

50% stated whites do not want equality between the races.

40% stated whites do want equality between the races.

10% were undecided.

Most who commented on this question included two thoughts:

(1) They felt that those below the age of roughly 25 years do want equality and those above this age do not want equality.

(2) They were bothered by the subject of intermarriage of the races.

Question E- "Guess how long you think it will be before there is complete equality between the blacks and whites in the U.S.A."

The "guestimates" ranged from seven years to never. Two groups which had the majority of guesses were those who estimated the first generation time span and never. Those that said never used total depravity as a basis for their answer.

Question F- "I'm going to list some things that have been said about Negroes and have also been said about whites. After each statement, please tell us if you think it is more true of Negroes, more true of whites, true of both, or not true of either.

(1)Low moral standards

(2)Keep body clean

(3)Do not take good care of their children

(4)Poor students who keep back the rest of the class

(5)Tend to be lazy and would rather not work

(6)Run down the neighborhoods in which they live

(7)Have a high crime rate

(8)If given a good job will probably make a success of it.

Most of the replies to these questions showed a strong awareness of the effects of environment on both blacks and whites. The majority of those surveyed agreed that these characteristics were applicable to both races. However, some interesting patterns did show up. Statements 6 and 7 had the highest number of "more true of negroes" than any of the other in that section. There were a few who said that statements 2 and 8 applied more to whites than to Negroes.

Question G- "Recently the President's Commission on Civil Disorders published a report on what's wrong between the Negro and the white races. By any chance did you happen to know that there is this report or didn't you happen to know about it?"

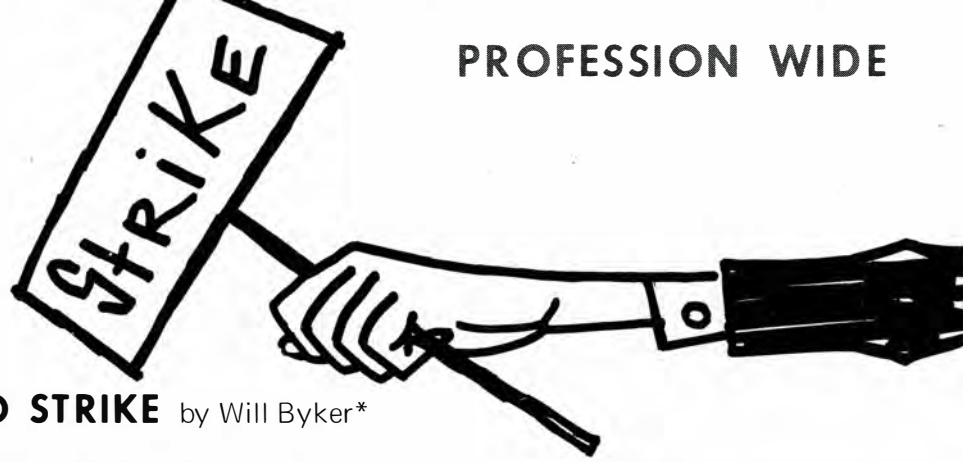
There were six teachers who did not know about this report.

Question H- "In the report it says that white racism is essentially responsible for statement?"

Seven teachers did not agree with this conclusion of the Riot Commission. Most of these made statements to the effect that the Negro was rushing things, or that sin was to blame.

Summary

The results show most teachers in the Christian Schools are aware of the problem of prejudice. Most are trying to include black history in their studies. Yet there are those who are not practicing the equality they preach. All of us must continue in our struggle to keep up with our studying in order to teach our students about their world.



CHS TEACHERS VOTE TO STRIKE by Will Byker*

It is my hope that this headline will never appear as a factual report. A few years ago most Catholic educators were hoping the same thing.

Last year the Seaton Catholic School in South Holland, Illinois, experienced a teacher strike. The sad story of this strike was told to the Workshop on Major Policy Issues Facing Non-Public Schools at the University of Chicago this past summer. Officially the strike was still in effect. Practically it was an affair in which many suffered and no one gained.

The present day headlines and broadcasts daily carry news of teacher strikes in various states. Teachers in Christian schools are affected by what is happening in another area of their profession. As the Seaton Strike Story was told to us, it related a breakdown of trust, communication, and cooperation between administration and faculty. I hold that it is up to Christian school administrators, teachers, and boards to see to it that conditions which are conducive to strikes do not arise in our Christian schools.

To my knowledge at the present time most teachers in the Christian schools are appalled at the teacher strikes in the public school sector. If Christians cannot resolve differences in the best interests of all concerned, then they are not making full use of the principles of righteousness and justice laid down in God's Word upon which our schools are founded. Point D of the Midwest Christian Teachers Association Code of Professional Ethics refers to this when it states: "An obligation to the profession to recognize any colleagues as members of the body of Christ and maintain an attitude of constructive cooperation."

Most of the public school strikes revolve around rights and money. Dr. Charles Van Dyken at the 1967 N.U.C.S. Convention at Pella spoke on the topic of personnel relations. I subscribe to his point that all involved in Christian enterprise work more on a horizontal rather than a vertical line relationship. I prefer to say that I work *with* teachers rather than that they work *for* me. I realize that some ranking is necessary to maintain

order and efficiency. The Roman principle of first among equals applies very nicely here to my way of thinking. Maybe it is just an expression of paternalism when administrators say, "He is one of my teachers." With the number of young administrators in our system at present, it is rather difficult for many to have that fatherly attitude.

Regarding money I feel a school board should be able and willing to justify its salary schedule to its teachers. More than that I feel school societies are obligated to pay their teachers as much as rather than as little as possible. With this type of an attitude evident in our school communities, I am confident that teachers will be satisfied, contributing members of these communities. We have at our school, and I recommend for others, a permanent Salary Study Committee with teacher representation chosen by teachers. This allows for the proper airing of all points on this delicate question.

May the day never come that teachers in our Christian schools have to resort to a strike in an attempt to obtain justice.

IN DEFENSE OF STRIKES

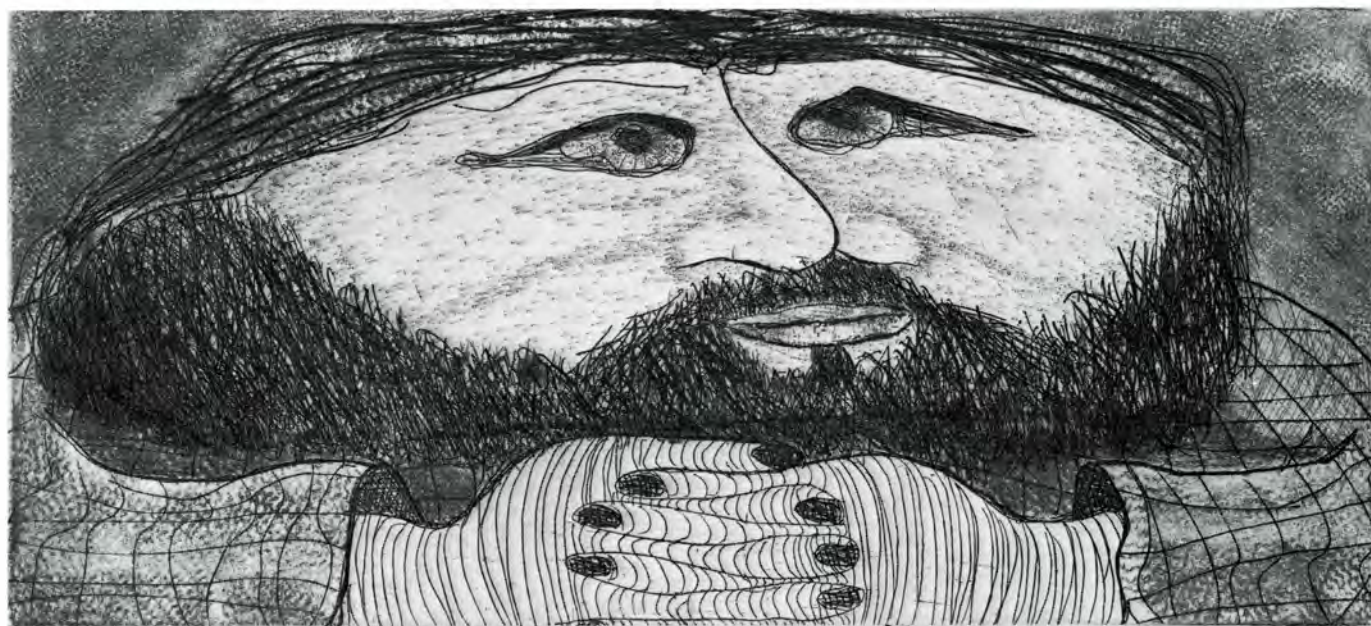
by Bruce Essebaggers*

Teachers must be given the legal right to strike and must use this right when all other methods of recourse have failed. In order for a strike to be justified, teachers must have first organized into an association or union and been given the right to negotiate on equal terms with boards of education through an exclusive bargaining agent, on all matters regarding work conditions, salaries, and professional concerns. In those instances where the above rights have been denied, teachers should refuse to work as an act of civil disobedience until those rights and privileges have been granted.

The National Education Association's Research Division made a teacher opinion poll on the right of teacher strikes. The results were as follows:

* Mr. Byker, A.B., Calvin College; M.A., Michigan State University, is the Principal of Manhattan, Montana Christian High School.

* Bruce Essebaggers is a senior student in the teacher education program at Calvin College. This was written for a course in philosophy of education.



yes, right to strike same as private employees	3.3%
yes, right to strike only under extreme circumstances	50.0%
no, strike may never be used	37.8%
undecided	8.9%

Over one-half of all teachers believe they should strike, but only under extreme circumstances and after all other means of recourse have failed.

A very practical reason for granting and using the strike is an attempt by the teachers to maintain the vitality of contemporary education and aid in recruiting and retaining able teachers. It is an almost universal public sentiment that a strike by teachers can only be a severe detriment to education. This results from the assumption that the only reason teachers strike is for money. But money is not the only thing teachers want from school boards. Strikes are acceptable because they can lead to improvements in education. Along with better pay teachers demand safer conditions for the pupil — whether it be in school, on the playground or crossing the street. Teachers also demand satisfactory teaching conditions such as a limit in the size of the classroom, adequate room atmosphere and conditions. Teachers are also concerned with the improvement of the instructional program. These things are demanded not for the teacher but for the betterment of the pupil's welfare. It is quite certain that the improvements which are requested for classroom instruction will result in a better education for the children. These improvements demand money, which school boards are often quite persistent in not granting. If

this is the case, then the teacher must strike — not for himself, but for the student.

The teacher must also maintain the average level of economic stability for himself. This in turn also benefits the student because it helps draw superior people into the teaching profession who otherwise would use their talents in other more lucrative vocations. It follows that the better the educator, the better the education. Able teachers must also be retained in schools and must not be drawn into other jobs because they are not receiving enough money to live adequately. It must be understood that the teacher must strike if these demands are not met satisfactorily — not only for himself, but also for the student.

Another reason why the right to strike must be granted and used is a part of what is often called "power politics." Pressure, sometimes subtle but often naked, is often the only means to force management (i.e. school boards) to negotiate in good faith and to reach reasonable agreement when all other attempts at negotiation have failed to reach labor's (i.e. teachers) demands. The strike is the only weapon left and it forces an agreement. Teachers, without the option to strike and refuse to work, are at the mercy of the school boards who can force their decisions on the teachers. If one says that the use of the strike by the teachers is a crass and unrefined method to obtain better pay and working conditions, then one must also consider the overwhelming power the school boards have in forcing their decisions on the teacher when the teacher has no right to strike. To condemn the

teacher, one must say his means for negotiating are worse than the school boards methods. This is most often the case simply because the person who is making the judgment and prohibiting the right to strike is the taxpayer whose pursestrings will be affected if the teacher's demands are met. There must be an equalization of power between the school board and the teacher; the way to accomplish this is by granting the legal right to strike.

It is often said that if the right to strike is granted to teachers, the public welfare will be endangered. This may be true with many public employees, but not with the teacher. A teacher's place in or contribution to the public welfare must not be put on the same level as the fireman, policeman or highway maintenance man. When a policeman and a teacher strike the same consequences do not result. In the case of the policeman, the public safety is clearly in jeopardy because of a lack of law and order, but when a teacher strikes the students only lose a few days of school. This is not much when compared to three months summer vacation, Thanksgiving, Christmas and Spring vacation a student receives. If it is not crucial to the public welfare that the student misses all these school days, then it is not critical when the teacher strikes. Thus, not all public employees are involved in the public welfare on the same basis, and one cannot prohibit all public employees from striking for the same reason. The teacher must still technically remain a part of the public employee group because he receives his salary from the citizen's taxes, but he must not be prohibited from striking because it endangers that same citizen's welfare.

The charge has also been made that a teacher should not strike because it is "unprofessional." Teachers are supposed to be on a higher plane than non-professional people; teacher's motives must be above the routine. Thus, the use of the strike would lower teachers to that class of non-professional people. This implies that it is below a teacher's dignity to strike and that seeking higher wages or better working conditions by this means is self-degrading. Since when is a teacher less "dedicated" to his profession and to those in his charge if he receives more pay? Why do taxpayers feel it is right and proper for teachers to subsidize a school system by accepting salaries that are less than decent? Just the opposite is true. The morale of the teacher is increased when he feels his salary is adequate and his working conditions are normal; the teacher maintains his dignity as a responsible and contributing member of society.

Teachers are not alone in their fight for equal

rights. Recently the American Civil Liberties Union announced:

Like other occupational groups in an industrial society, ever concerned with the maintenance of living standards, teachers should be free to join unions of their own choosing ... The right to participate in union activity should include the right to strike.

There is also a more basic argument justifying the right of a teacher strike when no such law has yet been given to make the strike legal. Teacher strikes, when they violate existing laws and when they fulfill the criteria of civil disobedience, are acts of civil disobedience and can be morally justifiable. Civil disobedience is the refusal to obey a law which a citizen feels has certain abuses which need correction. It is a non-violent protest, it is a protest in which the protesters yield unconditionally to arrest and punishment for their disobedience, and it is a protest against constitutional or legal defects and alleged injustices. This protest must be public, well-planned and must preserve the social order. This act does not represent a disrespect for all law and order, but only objection to a single law. The person's conscience is considered the base in civil disobedience – the rationale is the appeal to the incompatibility of the law and one's conscience. Theologically speaking, this position has sound Biblical support. It is recorded in the book of Acts – chapter 4, verses 13-23 – that Peter and John were commanded by the rulers of Jerusalem and by the elders of the temple to quit preaching and performing miracles. Peter and John refused to obey the rulers by saying that they were bound by conscience to continue preaching, for they had to preach what they had seen and heard and which they believed in their hearts to be true. These New Testament preachers could only do what they believed their conscience and heart told them to do and willfully submitted to the authority of the city rulers for their disobedience. Teachers should work within the existing legal framework to correct the unfairness of certain legal practices.

The following quote by John M. Rich summarizes well the position taken here: "teachers should use legal protest to correct injustices when ever possible; however, when all legal alternatives have been tried and exhausted, justification should be based on the moral rightness of the strike by calling public attention to the existing injustices, the exhaustion of legal alternatives, and the predicted correction of the injustices by striking" (*Phi Delta Kappan* – December 1963).



PLACARD PARADES AND ASSURED SAVINGS

Joel C. Gerlach, Pastor*

As these words are being written, teachers in New York City are about to return to the classroom after a one-month absence necessitated by a teachers' strike. Classrooms without classes, parading pickets packing placards, neglected children, and the glum face of Alan Shankar have become familiar sights to T.V. newscast viewers. There is something a bit upsetting about teachers parading with placards in front of empty schools when they ought to be inside teaching. Somehow bargaining sessions between teachers' union representatives and school boards for higher wages and increased fringe benefits do not seem appropriate. But then, neither do a lot of other things being done these days in the name of "public education."

We have not heard, and do not expect to hear, of any of our own teachers planning placard parades of a similar kind. That does not mean, however, that in our circles salaries and fringe benefits for teachers leave nothing to be desired. Nor does it mean that our school boards and congregations can be comfortably complacent about the status quo on the salary front as long as our teachers go quietly and uncomplaining about the Father's business.

Rather does it mean that as wards of God rather than of the state, our teachers do not look for their security in the form of monthly remittances from the congregational treasurer's office. Our teachers labor, not to acquire the bread which perishes, but to dispense the Bread of Life. They labor, not in anticipation of the realization of the promise of future fringe benefits, but in anticipation of the realization of promises made good by Him who guarantees that His seed will not go begging for

bread. Our teachers are secure because their retirement plan was negotiated by God at the cost of holy bloodshed, set down in a contract in which He assumes all the obligations and we receive all the benefits. Teachers in placard parades who are not "in" on that contract deserve our prayers, but not our sympathy. Oh, how those poor souls with fat contracts ought to envy us! For what shall it profit a teacher if his savings are assured, but his salvation isn't?

The old Adam being what it is, it is easy for members of our congregations to observe the dedication of our teachers to the cause of Christ's kingdom and glory, and then use that dedication as an excuse for treatment of teachers that is something less than responsible. Congregations which call teachers to labor in love for pittance pay ought to stop and count the cost of such economizing in the classroom. It may be costlier than budget figures indicate. It may also be self-defeating. I may also place burdens on teachers, especially with families, which result in performance less than their best, — with the fault being ours rather than theirs.

Consider, for instance, the effect of "shoestring school" procedures on brethren in our congregations who are not convinced of the necessity and the superiority of Christian education. Does an inferior salary structure suggest to them an inferior education? Might they conclude that the congregation's care for its teacher is indicative of the kind of care a child would receive under the tutelage of that teacher? The record, of course, does not warrant such conclusions, but skeptics are not known for their objectivity in drawing conclusions which do not support their preconceived notions.

Congregations with schools must face the question: Do we project an image with the operation of our school that gains the confidence of our people? Or do the salaries we pay our teachers suggest that we pay lip service to the value of a Christian education, but not the service of sacrifice? Children of light might learn from the children of this world that a quality product carries with it a corresponding price tag.

It is the Lord himself who reminds us that those who are taught the Word have the privilege of sharing their material blessings with those who do the teaching. Members of congregations need to be gently reminded of this opportunity for Christian sharing. It is easy for them to take their teachers for granted and to assume that their needs are being adequately met. It is also easy for them to fail to appreciate the abundance of blessings God has given His people, and thus to lose sight of the

* *King of Kings Lutheran Church, Garden Grove, California. Reprinted from The Lutheran Educator with permission of the author.*

purpose to which those blessings are to be put according to God's economy of things. There ought, therefore, to be an annual review by congregations of salary schedules, taking into consideration God's command to His Church to make provision for the material needs of His servants, and taking into consideration the prevailing economic situation in a way that is suggestive of something more than haphazard considerations and formula-less planning. If God's Spirit dominates the lives of our members, God's servants will not have to be anxious about their livelihood.

On the other hand, those teachers who are silent sufferers as victims of the neglect of members preoccupied with other concerns ought not to hasten to the stock room shelves for tempera paints and placard materials. Their particular need in such situations is to help fellow Christians to see *their* need to become responsible stewards before God. In the meanwhile God's promises are all-sufficient. Carrying petitions in prayer to the One who promises will do more than carrying placards of protest to meetings of the Board. It helps when needs are dire to remember that God never fails of His promises, though men, even brethren, frequently do. The failure of Christians to remember their obligations and responsibilities is as much a part of human weakness as is the worry of underpaid teachers.

God's promises are unique. They compel us to pin our hope on Him. He uses men as His means of providing for us, but He does not direct us to depend on them — only on Him. Because our teachers not only teach that, but also practice it, we are confident that they will not be showing up on T.V. screens in placard parades. They already belong to a union, the communion of the committed, administrated by Him who upholds all things with the word of His power. He doesn't say, "Strike for what you want!" He says, "Ask, and it shall be given." Can you think of any assured savings capable of matching that?

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COLLECTIVE BARGAINING IN CHRISTIAN EDUCATION*

The Christian school administrator who is not aware that collective-bargaining is real in our schools either has his "head in the sand" or is naively oblivious to what is going on. Faculty members are asking "what are our rights?" In one of our schools, the teachers have sought professional advice on their rights. The problem may not be a major one for most principals at this time, but one doesn't have to be a prognosticator of great insight, to see that collective-bargaining will be an issue we must face.

There are many unknowns that cause us to be apprehensive about negotiations. Is there a relationship between dedication, commitment, and negotiation? Can the Christian School faculty use the strike as a tool to force boards to negotiate? Are the rights of a teacher in a private Christian school subject to arbitration? It should be apparent that our topic is extremely broad, and has many possible implications. In this article, we plan to review collective-bargaining as it is in public education. A later article will be written on the effect of negotiation of the principal in public schools. We plan to follow this up with articles on the implications of collective bargaining in our schools.

Much of the following is summarized from a pamphlet written by Mr. Benjamin Epstein and published by the National Association of Secondary School Principals.

Only within the past decade have collective negotiations between teachers and school boards exerted any significant effect on employer-employee relationships in American education. State legislation permitting or mandating negotia-

This column is under the editorship of William Kool, Principal of South Christian High School, Cutlerville, Michigan, and in this issue is written by him.

PRINCIPALS PERSPECTIVES

tions between school boards and their employees was virtually nonexistent ten years ago. Today more than a fourth of the states have enacted some such statute. Only a very few years ago neither the American Federation of Teachers and its local units nor the National Education Association and its state and local affiliates employed any substantial number of experts or consultants in the areas of negotiative bargaining and agreement writing. Today, in contrast, both organizations have sizeable, well-trained, and capable staffs of negotiators, attorneys, and other experts in this field.

There are many causes for this amazingly rapid growth of collective negotiations. (1) No one influence has been greater than the intense competition for organizational power between AFT and NEA. (2) The soil in which the growth has taken place was made fertile by the economic depression of teachers during a time of unparalleled economic prosperity. (3) The insecurity of teachers in a system of public education which suffered from chronic neglect and critical attack. (4) The increased social unrest in the nation and the world. (5) A new breed of teachers, better educated and more knowledgeable about how to exert their collective powers.

At first teacher organizations had as their central purpose to persuade, convince, or force schools boards to sit down with them across the bargaining table and negotiate in good faith. Most of the first generation of written agreements, were very simple documents. They customarily contained a statement recognizing a particular teacher organization as the official bargaining unit and detailed a procedure for initiating and conducting negotiations.

Most negotiations in this first stage of development and most of the agreements which emerged from initial bargaining were concerned primarily or exclusively with salary problems and related items involving financial compensation for teachers. They dealt with salaries, raises, increments, medical and hospital insurance, rates of payment for summer school work or after-school student activity sponsorship, and similar benefits.

The second and third generation of teacher negotiations and agreements are, however, no longer so simple or so narrow in scope. They deal with school system funding procedures, school building construction, staff recruitment and selection, supervision, curriculum, and sometimes even such intangible items as academic freedom. They go far beyond the scope of some of the most elaborate and sophisticated of union-industry contracts in the private sector. They are no longer

concerned exclusively with what, in the private sector, is described as the "bread-and-butter" problem.

At this point it is appropriate to ask why there is such a marked difference between negotiations in the private sector and those conducted in public education. This difference obviously comes about because in education there is a dual relationship between teachers and their employers. In the private sectors there is normally only one.

In the private sector employees are, with rare exceptions, concerned exclusively with the direct benefits which they can obtain for themselves in payment for their labor and the direct personal protection they can obtain for themselves in such matters as on-the-job security, safety, physical comfort, health protection, and dignity of treatment from their supervisors. Their basic concern is to force as much return for their work as they can possibly get, and to guarantee that they work under conditions which are as desirable as possible. To this extent, the negotiations of teachers and their school board employers are in no way essentially different from those of labor in the private sector.

Teachers, however, unlike most private sector workers, are deeply concerned with the quality of the product of their labor or, in other words, with their effectiveness in promoting the learning growth of their pupils. To every teacher worth the name, teaching is not merely a job undertaken primarily for the remuneration it can yield; instead, it is a profession. It is more than a craft; it is a mission.

He resents and feels in conflict with any individual, group, or set of factors which may, for any reason, control or curtail his freedom, or which impose patterns of instructional method or content other than the ones he feels are most suitable. And having in this period of negotiations tasted the strength of his collective organizational power, he now insists that at the bargaining table he be heard as fully in the area of professional policy construction and decision making as in the area of welfare benefits.

In this brief overview of the status collective bargaining in public school education, we haven't even scratched the surface of the issues as they might relate to our Christian schools. The most important single factor in the Christian school is the classroom teacher. The basis of dealings of board and principal with faculty members just has to be Christian love. If we lose our ability to work together, it will be because we have lost the virtue of love.

CHANGES OCCUR IN THINKING ABOUT EVOLUTION

After high school different kinds of changes occur in one's thinking about creation and evolution which are related to the type of school from which one is graduated — public or Christian.

Recently a questionnaire was administered to 100 students at Calvin in the class, Introduction to Physical Anthropology in an attempt to determine the nature and the extent of the change in their thinking relating to questions about creation and evolution.

The students were given sixteen statements to which they were to respond by selecting one of five categories: 1.) definitely yes (or true), 2.) probably yes (or true), 3.) uncertain, 4.) probably not (or untrue) and 5.) definitely not (or untrue). To each statement they were to respond as they would have at the time of their graduation from high school and the way they would respond at that particular time in their college career. Examples of these sixteen statements are as follows: "The flood was geographically universal;" "Adam was a real, historical individual;" "There was no death before the curse;" and "Negroes are descendants of Ham." The students were divided according to their educational background into three categories: 1.) totally in Christian School, 2.) partly in Christian and partly in public school and 3.) totally in public schools.

By comparing the way they would have answered questions at the time of high school graduation with the way they were answered presently, one could determine the extent and nature of the change in their responses to these statements. A comparison of those students totally educated in public school with those totally educated in Christian schools indicated that there was a decided difference between these two groups of students. The significance (if any) of these differences has not been evaluated, so what is given here should be considered only as initial observations rather than as verified conclusions. However, these initial observations are of such a nature as to merit some consideration. One problem in this survey was that all the students educated totally in Christian schools were from the United States and almost all those educated in public school were from Canada. So the differences observed from the questionnaire may be merely an artifact of a

difference in geographic area rather than a difference in type of schooling. For such to be tested will require a more extensive sample than was used for this questionnaire. Realizing their unverified nature, these initial observations are as follows.

1.) At the time of high school graduation the level of dogmatism (either positive or negative) was higher in public high school graduates than in Christian high school graduates. This was indicated by the higher frequency with which the public high school graduates answered by using the categories "definitely yes" or "definitely no." Christian high school graduates on the other hand, used the categories of "probably" and "undecided" more frequently.

2.) The second observation is that while in college public high school graduates show a greater resistance to change than Christian high school graduates. This was indicated by the proportionately larger number of items on which public high school graduates indicated that their opinion had not shifted. The shift included far more items for the Christian high school graduates — items ranging all the way from such statements as "Jesus Christ was born of a virgin," to "The earth is approximately 6,000 years old."

3.) The third observation is that if change on an item does in fact take place, that change will tend to be more radical for public high school graduates than for Christian high school graduates. In other words, if change occurs, the public high school graduate is more likely to change from "definitely yes" to "definitely no" and the Christian high school graduate is more likely to change from a "probably yes" to an "undecided" or a "probably not."

4.) A fourth observation is that the predictability of change was greater for the graduates of Christian than public high schools. By this is meant that one could predict with greater reliability for Christian high school graduates the occurrence and extent of change on a particular item.

The tentative nature of these observations cannot be over-emphasized. They do suggest that a more thorough and rigorous examination of these differences is merited. The current results also raise additional questions concerning such items as to which individual (i.e., parent, minister, Bible teacher, science teacher) has the most influence on the student in the formation of his beliefs in the subject of creation and evolution. Such will be the topic for a future issue.

* This column contains description of and comment upon sociological research, and is provided by members of the Sociology Department at Calvin College. This commentary was written by Professor Donald Wilson.



THE EDUCATION OF TEACHERS

by Marion Snapper and Peter P. DeBoer*

What is the best education for a teacher?

To answer that question one may be tempted to ask those who teach. When asked, one of our colleagues recently replied, "I can tell you all I know about 'teaching' in ten minutes!" The implication seemed to be that there isn't all that much to know, and whatever there is, is probably quickly learned. The answer tends to reflect the old adage that "teachers are not made, they are born."

To answer the question one could go to those who today scientifically study "education," and are therefore concerned about and involved in the education of teachers. He could well be overwhelmed by the complexity of course offerings and the variety of "fields" studied, and come away from it all shaking his head and wondering whether there was any help from that quarter.

The Historical Setting

One can, of course, look to the past. He may discover, for example, that in Prussia, which in the late eighteenth and early nineteenth centuries was a pacesetter in "pedagogy," there often were pendulum swings between the extremes of granting future elementary teachers the rich fare of a "liberal" education to that relatively meager fare of teaching them rather precisely only those subjects which they intended, once in the classroom, to teach. Prussian bureaucrats in ministries of education often discouraged a broad education for the future teacher lest he implant "ideas" in the minds of his students and thereby cultivate disrespect for the social, economic, political, and religious status quo.

Horace Mann, the "father" of public education

in the United States, suggested in 1840 that any teacher ought to have (1) a knowledge of the subjects which are required by law to be taught. But a teacher ought also to have (2) an aptness to teach. Surely, Mann insisted, "the ability to acquire, and the ability to impart, are wholly different talents." Aptness to teach included for Mann the ability to present "the different parts of a subject, in a natural order."

To teach the *art of teaching* Mann needed Normal Schools. Sensing that children have "peculiar dispositions and temperaments," Mann emphasized that the program of the schools should be flexible. He wrote:

The statement has been sometimes made, that it is the object of Normal Schools to subject all teachers to one, inflexible, immutable course of instruction. Nothing could be more erroneous, for one of the great objects is, to give [future teachers] a knowledge of modes, as various as the diversity of cases that may arise, — that like a skillful pilot, they may not only see the haven for which they are to steer, but know every bend in the channel that leads to it.

Besides, wrote Mann, the teacher must know (3) about the management, government, and discipline of a school: he must be systematic, must preserve order, and use corporal punishment only as a last resort. (4) He must have good manners for, said Mann with insight, a teacher "is the glass at which [the pupils] 'do dress themselves. . .'" And finally (5), teachers must be of exemplary morals. (Mann, the incurable moralist, after a tour of Massachusetts schoolhouses, noted that had only teachers of pure morals ever taught in the schools, "the school rooms . . . would [not] have been polluted, as some of them now are, with such ribald inscriptions, and with the carvings of such obscene

* This description of the problems of and programs in Teacher Education at Calvin College was written by Professors Snapper and DeBoer of the Education Department.

emblems, as would make a heathen blush!")

Some observers of teacher education have thrown up their hands at all this. Groping for a simpler solution they would suggest that an ideal way to learn to teach is to observe in action the master teacher. Having seen one or several, one is to go and do likewise. Away, then, with much of the theory and methodology. Better yet, learn it all "on the job."

To this John Dewey once cautiously replied that

... The successes of such individuals tend to be born and to die with them; beneficial consequences extend only to those pupils who have personal contact with such gifted teachers. ... The only way by which we can prevent such waste in the future is by methods which enable us to make an analysis of what the gifted teacher does intuitively, so that something accruing from his work can be communicated to others. (John Dewey, *The Sources of a Science of Education*, pp. 10-11.)

One could multiply the examples, for scholars in the field have been writing a great deal about how children learn, and what role the teacher can play in the formal institution we call the school. Some may scoff and suggest that children more often learn in spite of the teacher rather than because of him. Others suggest that learning and teaching are delicate operations demanding the utmost skill lest irreparable damage be done the learner.

The Calvin College Setting

To be sure, many of these troublesome and controversial aspects surface when one engages in extensive revision of a program for teacher education, as we at Calvin College are presently doing.

One of the more acute problems arises out of the fact that four years of college is no longer sufficient for the education of a teacher. This has been recognized for some time and is reflected in state departments of education requiring study beyond the baccalaureate degree in order to renew certification. It is reflected as well in the standards that the National Council for the Accreditation of Teacher Education uses for judging programs in teacher education.

How does one pass around the limited slices in the academic pie when there is not enough to go around? How much should go into each of the

three major components of the program: general education, specialized study (major-minor concentrations), and professional education?

Despite the increased need to specialize in our modern society, the Christian liberal arts college stoutly resists encroachments on the general or "liberal" component — and rightly so. Teachers, perhaps above all, should be among those who, in a society of specialists, have the background to make informed, Christian evaluations, interpretations, and judgments about a wide range of events.

Specialization requirements have risen. A major of 30 hours is now considered minimal. The minor must be at least 18 hours, with some regional accrediting agencies requiring 21 hours of study.

The problem is compounded by the realities of education in a changing society. For example, if one claims to prepare teachers for Christian schools in the suburbs and for Christian and public schools in the urban ghettos, then there is pressure to revise some of the traditional content of the general studies. The problem may be focused more sharply by asking, by way of illustration, if one can justify requiring of *all* teachers two years of a foreign language if it means that many of those future teachers will not then have time in their programs to engage in such studies as Child Development, Family and Urban Sociology, Psychology of Exceptional Children, Cultural Anthropology, History of American Education, and the like.

In addition to all of the above claims, state certification requires a minimum of 20 hours of professional studies.

At Calvin College we believe that the education of the teacher is too important to be left to the Education Department. The preparation of a teacher must be, and is, an all-college function. But the design of the professional education component of the teacher education program is the responsibility of the Education Department. Therefore we have been asking ourselves: of what should these studies consist?

The Emerging Pattern

Courses have been designated, though their precise content is still being planned. Of the 36½ courses required for graduation (the Calvin student takes 4 or 4½ courses each semester; during January he takes one course: thus the 4-1-4 designation; each course is worth about 3½ semester hours), the following are required of students who seek certification to teach in elementary and secondary schools:

In the Sophomore or Junior Year

"Philosophy of Education" — 1 course. Required of all elementary and secondary education students. This course, preceded by an introductory course in philosophy, fulfills the College's requirements in the study of philosophy.

In the Junior Year, or First Semester of the Senior Year

1. "Psychology of Education" — 1 course. Required of all elementary and secondary education students. The course includes an introduction to the study of psychology and does not have any prerequisites in the behavioral sciences.

2. "Introduction to Teaching" — 1 course. Required of all elementary and secondary education students. Taken concurrently with the study of psychology of education, it is designed to introduce the student to elementary and secondary schools, to provide opportunity for first-hand experiences in the schools as teacher aides, tutors, and the like. The psychology of learning and certain analytical tools for teachers will thus be studied in the context of a student's experiences with children in schools.

3. "Teaching in the Elementary School" — 1 course. Required of all elementary education students, this course will deal with the special problems, methods, content, of such areas as the teaching of reading, mathematics, social studies, Bible, penmanship, and the like.

In the Senior Year

"Internship Semester" — 4 courses. Required of all elementary and secondary education students. Four courses is a normal "full load" in Calvin's "4-1-4" curriculum. Thus the student devotes one semester exclusively to student teaching and related seminar class work at the College. This internship does *not* entail full day student teaching in a school *for a full semester*; it does provide opportunity for the student to teach full days for part of a semester. It also allows the student to "intern" unencumbered by remotely related studies on the College campus.

In summary, this program is designed to relate the student's professional studies directly and concretely to the problems and realities of teaching in elementary and secondary school classrooms. Again, exactly what kind of experiences, activities, and "learnings" are to be "plugged in" each of these segments of the teacher education program is still being planned. Our readers are invited to respond with suggestions.



INTERMEDIATE SCIENCE CURRICULUM STUDY

by George Zuiderveen*

In recent years, science teachers have been confronted with the problem of not only choosing a text to use, but also the problem of which approach to use. The reason is the arrival of several laboratory-orientated approaches to the junior high science curriculum. Working in cooperation with the NUCS, several Christian junior highs in the Grand Rapids area are currently evaluating one of these programs which seems to be the most promising to us. The program we are trying out is the Intermediate Science Curriculum Study (ISCS) program. This article will attempt to inform the readers of the rationale behind the program, the contents of the program, the operation of the program in a classroom, and the reasons for adopting this particular program in our school.

RATIONALE OF ISCS

Probably the most fundamental reason for the existence of ISCS is the firm belief on the part of the writers that students on the junior high level should be given a good general science education. Other important needs must also be met (e.g. adequate preparation for further science studies), but the ISCS materials aim at providing the junior high student with a properly sequenced program of materials and experiences which will give him a valid understanding of the structure and methods of science. ISCS also aims at giving the student basic skills and concepts which he will then have at his disposal as he interprets for himself the natural world around him. This then, is the basic rationale

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with which the ISCS program was developed.

The ISCS writers feel the need to arrive at their goals by the best possible *method*. To this end, the students are confronted with significant questions and are led into a search for a means of attacking these problems and questions. The writers feel that the students will arrive at a better understanding of the structure and methods of science by *doing* science, rather than *reading about* science.

STRUCTURE OF ISCS

The ISCS program is a three year program aimed at seventh, eighth and ninth grades. The seventh grade portion of the sequence begins with the selection of a few fundamental ideas which are shown to have wide applicability in varied situations throughout the remainder of the course. The main theme of this curriculum level is energy, and it is developed by the use of such concepts as mass, distance, force, work, transformations of energy and heat. The eighth grade course has as its theme the building of conceptual models of the structure of matter. A model is arrived at through chemistry in which such concepts as chemical bonding, reactions of elements, ions and the electrical properties of matter are used. The ninth grade course, which is still in the writing stages, will contain blocks of material instead of chapters. This will allow an individual teacher or school to select the emphasis which they desire. Tentatively, these blocks will cover such areas as genetics, plant physiology, weather, astronomy, geology and variability. This level of the program will require more independent experimentation and investigation on the part of the student.

CLASSROOM USE OF ISCS

Perhaps you are wondering just what the students are doing in such a classroom situation. From a teacher's viewpoint, this is the general pattern of class activity. A student works his way through the *core* laboratory text, proceeding at his own rate under the supervision of the teacher. The text is semi-programmed, resulting in students working at varying rates. The equipment used by the students is very simple and inexpensive. When the situation arises, a student may use the help of one or more partners who are working on the same chapter that he is. If the student needs additional help on a concept or prerequisite task, he is referred by the text or the teacher to the *excursion* text, which will supply him with the necessary help. This excursion text also contains enrichment materials

for the student who desires or is directed by the teacher to do additional related work. Students are tested as they reach the end of a chapter to determine their readiness to proceed to the next chapter. The teacher does not play the dominant role as in a lecture class, but is on the sidelines, ready and available to assist students on an individual basis.

EVALUATION OF ISCS

If I were to evaluate the ISCS program, I would sum up my evaluation by saying that the program is honest both with respect to the students and to the material. Since the texts are semi-programmed, the teacher has the opportunity to individualize the instruction for the students. The core book refers the students to remedial work, and the teacher has the opportunity to do the same. The core book also refers students to enrichment work that might interest him, and of course, the teacher can observe which students might benefit the most from the enrichment materials. He can refer students to those enrichment materials which may benefit them the most. Students are not subjected to a curriculum which proceeds at a class rate which may be too rapid or too slow for him; each student goes at his own rate to the best of his ability.

Since the ISCS program is laboratory orientated, the student is led to a valid understanding of what science is. He experiences the processes of science himself; he can begin to interpret the created world around himself more efficiently. Since he is a doer of science, he develops skills and tools of science that he takes with him into other areas of life beyond the classroom. The student is gradually led from concrete concepts and ideas to abstract ways of examining the world. Since the program allows for and encourages individual differences between students, students can form their own personal methods of approaching the understanding of the physical world. This is what we aim to teach in our Christian schools, a personal approach to the world around us. By his example and individual assistance, the teacher can influence the shaping of the students' approaches to the world.

The ISCS program is a valid vehicle by which to encourage such values as honesty, respect, courtesy, stewardship and consideration for the opinions of others. In a classroom where students are taking tests every day while others work on experiments, honesty and respect for the rights of

others are values which can be shown to benefit everyone. Discussions among small groups of students show that each person's opinion is important for the understanding of a certain concept. Equipment that will be used by others later demands care for the property of others.

We have been very happy with the results of our experimentation with the ISCS program this year, and we are planning to initiate the eighth grade

level next year, continuing with the ninth grade level the following year. Each teacher, after familiarizing himself with the goals of the ISCS program and re-evaluating his own personal program goals as an educator, will want to adapt this program to fit the specific needs that he sees facing his students. The ISCS program does qualify as a valid vehicle for accomplishing the goals of a Christian science education.



THE DISCOVERY METHOD IN LANGUAGE ARTS: A DEFENSE

By Donald Oppewal*

Teaching method is sometimes mistakenly viewed as little more than a grab bag of gimmicks and motivational devices intended to whet the students' jaded appetites, to be introduced and dropped as the mood of teacher and students dictates. This is done under the mistaken assumption that variety and superficial whiz-bang techniques are what the teacher needs to be successful.

The Problem of Systematic Methodology

A teaching methodology, in distinction from method as described above, ideally consists of a planned, ordered series of intellectual operations which are repeated again and again on different

pieces of subject matter until the student has acquired the habit of orderly thinking while acquiring content. Methodology so conceived is methodical rather than arbitrary, stable rather than evanescent.

For centuries educators have wished to find some all purpose methodology which would do justice to the learning process as well as the subject matter. Plato and the Socratic dialogue, Herbart and the Herbartian method, John Dewey and the

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problem-solving method: these not only had their historical heyday in rescuing the classroom teaching act from a random flailing about in lesson planning, but still represent live options to the discerning teacher who wishes a framework for his motivational devices and teaching gimmicks.

The purpose of this essay is to describe and defend another live option, one presently enjoying favor among some educators. The defense of it will consist of showing in what way it is particularly consistent with the Christian view of the child, the learning process, and the objectives of Christian education.

The method has been relatively well systematized by learning theorists and subject matter specialists working in cooperation with classroom teachers, especially in mathematics and biology. We shall be concerned here with its application to the teaching of language arts. The method has several names — the inductive method, the discovery method, or simply the descriptive method — and has several variations.

Briefly it should be noted that the method most commonly assumed and exhibited in grammar and composition textbooks of the recent past is the deductive method: the grammatical, syntactical, punctuation, or spelling rule is first stated, perhaps even printed in bold type, and this is followed by a series of exercises in which the principle is “exercised” on new general rule or principle, (2) examples of the rule in use, and (3) exercises for practice in applying the rule. Whatever variations that are introduced in the form of competitive games, or writing on the board, or visuals, the basic sequence remains the same.

The Discovery Method Described.

The discovery method is quite different. For lesson planning, it may be broken down into five intellectual operations. The steps may in fact blend into each other, and the teacher may even move backward and forward through these steps, but the essential elements remain. Teacher and students are working together, but there are appropriate activities for each.

1. The students confront a number of instances of some language phenomenon — a peculiarity of spelling, a structural principle of syntax, a composition principle. The teacher has pre-selected and grouped together a number of instances, *e.g.*, sentences.

2. The students look for common key elements, letting the rest of the data form the

background. The teacher helps isolate the key elements by underlining, encircling, asking questions such as, “What can you find repeated in each of these?”

3. The students find the similarities, either visual or functional, in each of the key elements. The teacher asks leading questions so that similarities in behavior or appearance will become evident, as, “How are the third and fourth examples alike?”

4. The students formulate tentative generalizations about the perceived behavior or appearance of the key elements. The teacher writes a list of the characteristics which are perceived as similar, and helps students with wording so statements will be brief but inclusive.

5. The students practice applying the tentative principles to new instances, and revise the generalization as needed to account for variations in the new situations. The teacher provides new and perhaps more complicated instances, and helps students try out the validity of the list of characteristics. He includes exceptions, if there are any, and compresses the list into one sentence, the grammar “rule”.

A Sample Lesson in Composition Skills: The Appositive

In a lesson on the appositive, for example, the objectives would be to discover that conciseness can be achieved and repetition reduced by a single device; to formulate the definition of an appositive; and to practice applying the formulated definition to new situations.

The teacher can use the blackboard or an overhead projector. Working with five pairs of short sentences, the teacher might ask what these pairs have in common. (For example, “In December, 1968, Col. Frank Borman piloted his ship around the moon.” “Col. Frank Borman was an officer in the Air Force.”) After students were led to note that the pairs always have the same person-subject and that the speaker sounds long-winded, the teacher would introduce the possibility of combining the two sentences into one, and have students try several ways. A transparency with overlay would be effective, as the original pairs of sentences could be considered first, and then the overlay placed in such a way that a sentence containing an appositive rests beneath each pair of sentences just considered. As students recognize that each new sentence (1) “says as much as the other two,” (2) includes the second original sentence in the first, and (3) uses commas

to set off the new element, the teacher lists these qualities for all to see. The students might then confront *three* sentences and be asked to reduce them to one, producing, "Tom, captain of the baseball team, sold his Chevy to Bob, the star pitcher." Now their concept of the appositive can be made more accurate by suggesting that two or more sentences may be blended into one, but that each phrase in it must refer to the same person or object as the preceding noun does, and be substitutable for it. The students may then write the complete principle in their own words, and complete their mastery of the concept by working with an additional group of sentences the next day.

This example is one way of implementing the discovery method. The teacher at ease with transformational grammar would be working with the terms and concepts students have been acquiring in their work with kernel sentences. The teacher at ease with traditional grammar terms can use those. The method works equally well with either the new or the old grammar vocabulary. The method is not mechanical; it is essentially the five-step flow of thought that must be honored. When the habit pattern is absorbed by teacher and student, many variations are acceptable.

As one can see from this description, the flow of thought in the discovery method is from the specific to the general, rather than from the general to the specific of the deductive method.

When the reversal of the flow of thought occurs, it introduces different mental operations and these tend to fulfill different educational objectives. Essentially the contrast is between the skills needed to remember and use the *products* of someone else's thought, and the skills needed to master the *process* by which the product was achieved. The contrast, then, is between a method that focuses on the process (thinking) and that which focuses on the product (knowledge). In the latter, listening carefully, remembering what is read, recognizing instances of a general principle are the dominant mental operations. In the former these are dominant: observing similarities, making inferences, making hypotheses, testing hypotheses, building generalizations, and applying generalizations to instances.

The Discovery Method Defended

Any proposed method should have strong theoretical and practical support if it is to overcome the natural inertia of all institutions, and the natural tendency of all teachers to teach as they were taught. The validity of the discovery method

for Christian educators ultimately stands or falls on whether the mental operations and related objectives are more consistent than others with the principles of Christian education and Christian anthropology.

At a psychological level, there are defenses that can be made. First of all, this method requires active participation of the learner. He is not simply accepting, but constructing explanations for what he sees. He is respected as a participant in finding — not simply treated as a receiver of — knowledge. The implied respect will likely make the student more interested in the outcome. Also, the method has the advantage of capitalizing on the learner's curiosity, a powerful human drive. Here the method begins with puzzlement rather than with pure principle, as the learner has a mystery to solve, a puzzle to unravel — always with the assistance of the teacher and always with the assurance that language does exhibit order and regularity.

Evidence exists also that if a student has worked through such a problem, he will remember the answer longer. When he himself creates order out of chaos and verbalizes it, he has it under his skin. If remembering rules and principles of language is a desirable outcome, then this discovery method holds more promise than the deductive.

Further, the discovery method more closely resembles life outside the classroom. Life does not come at us in the form of principles: it confronts us in a series of specifics. We intuit or reason out the general principle that lies behind the specifics. This method trains the young person in a thinking process which he will find valuable for life outside the classroom because it simulates in the classroom the experience he will have outside the classroom.

At a more theological level, there are at least three Biblical doctrines which are honored by this method: the doctrine of the image of God, the priesthood of the individual believer, and the cultural mandate.

Biblical Doctrine Supports the Discovery Method

Literature on the aims of Christian education asserts that we should reflect the belief that man is a free, creative, moral creature. Created by God, man is not simply a victim of the forces that surround him: he is created to be the active agent who helps shape his environment. Like God, he is a mover and shaper, and not just a passive receiver. The discovery method honors this assertion as it trains the young in molding and shaping his environment, in this case his linguistic environ-

the creative teacher



I
JUST
DON'T
FEEL
CREATIVE
TODAY



HOW CAN
A PERSON
BE
CREATIVE
IN
THE
MORNING



ROBIN

I'M TORN BETWEEN CREATIVITY

AND
DESTRUCTION



ment. He discovers, in a sense he creates, for himself the generalization about regularity and order in language. By contrast, the deductive method trains in passivity, trains in non-creative habits. If we seriously mean what our theology tells us about man, then we need a classroom method which honors this in deeds each day.

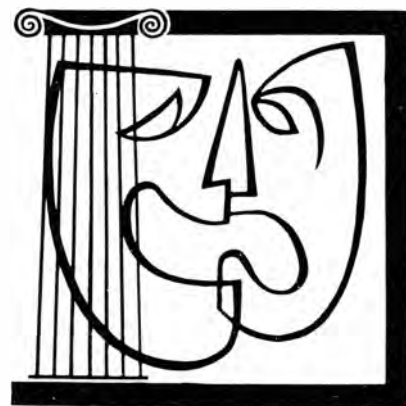
The doctrine of the priesthood of the individual believer, reasserted strongly at the time of the Protestant Reformation, has as its central point the belief that each man, common man as well as great prophet or bishop or king, was to read and interpret the Bible, was to read God's will in the stars and in the Scriptures. He was to formulate doctrines implicit in the raw material of Scripture and life for himself. In church life this meant that pope and bishop are replaced by pastor and elder who follow the leading of the Scripture in interpreting Scripture and reading God's will.

Applying this doctrine to language we see that the discovery method trains each person to be a reader of linguistic reality rather than being trained in accepting and applying the rules formulated by the bishops of grammar. The deductive method still makes prominent the *ex cathedra* pronouncements of grammatical high priests; the discovery method consistently operates with the concept of the linguistic priesthood of each believer, aided by the specialist.

A third and related doctrine is that of the cultural mandate. The command given in Genesis to subdue the earth refers to all activities in which the material or ideational world is ordered, arranged, or shaped, whether it be the building of bridges or of generalizations. To honor the principle, especially if seen with the priesthood of each believer, each person must be trained to engage in the activity — not just the talented few, or the specialist, but the ordinary Christian. The classroom method, then, that trains him to impose order on his surroundings, to construct order out of raw data, will best honor the belief that man must exercise cultural dominion to fulfill his humanity. Any method that trains him as a servant, as a passive receiver, as one who accepts what others have shaped, will not only deny the validity of the doctrine of cultural dominion, but prevent the learner from ever exercising capably his cultural dominion as a user of language.

Much remains to be said at the practical and theoretical levels in defense of the discovery method. This has been an attempt to open up the theory that would underlie the full acceptance of the method as applied to language and composition teaching.

Books



A CHRISTIAN APPROACH TO COMEDY, Merle Meeter (So. Holland, Illinois, Park Press, 1967) Reviewed by Harry Boonstra, Librarian, Trinity Christian College, Palos Heights, Illinois).

Mr. Meeter of Dordt College has made a fine attempt to be thoroughly Reformed in scholarship and in the arts. He writes "... all literature must be reclaimed by Christians for the Lord Christ" (p.1). Again, "... the Christ-believer must be ardently employed in restoring all aspects of the created order to their essential significance, in rescuing culture from Christless chaos, from purposelessness, absurdity, despair, from the curse of sin and death" (p. 2) These goals indeed should be the aims of the Christian, of the Christian scholar, of the Christian College.

Mr. Meeter seeks to establish Biblical norms for comedy. Non-Christian and purportedly Christian theories are found wanting (pp. 7-29; 34-43), and a Christian alternative is posited (pp. 50-53).

The writer properly lays bare some fundamental non-Christian thought current in much writing on literature. The idea that literature has soteriological value, or that the tragic and comic postures are valid religious attitudes toward life, or that life is basically absurd and can be endured only with a grotesque grin — these, I say, are properly exposed. But I still use the words "attempt" and "seeks to" advisedly, because I do not believe that the author's is the most fruitful approach to literary theory. Let me pose some strictures.

Meeter postulates "the standards revealed (to faith) in His Holy Scriptures" as "the only true and God-appointed way" to judge theories and practices of literature. In his booklet Meeter takes on some thirty theories of comedy and measures each one with a Bible text or two or three to judge the validity of the theory. Thus Meeter wants to substitute Biblical for literary principles (cf. p. 38 and p. 51). Can Scripture not be used in scholarship? Of course it can. It must. Principles on man living with man or directives on man's ultimate purpose in life can be derived only from the Word.

But this is not to say that the Bible becomes a manual for the sciences; specific chemical, economic, or literary laws cannot be derived immediately from Scripture. Unavoidably one does injustice to the meaning and purpose of the Bible if these explicit directives are sought. To cite just one example: I think it extremely doubtful that Peter's words about "cunningly devised fables" can serve as a criticism of the "word-idolatry" of Joyce's *Ulysses* (p. 20).

It is admittedly not a simple matter to ascertain how the Bible influences scholarship; however, a more fruitful avenue for establishing critical theory lies in the attempt to establish Christian, Biblically-based *literary* norms. (See for example, C. Seerveld for what he calls literary guidelines of "humble tentativeness" in his *Christian Critique of Art and Literature*).

Scholarship Calls for Careful Analysis

Something needs to be said about Mr. Meeter's scholarship. One wonders how helpful it is to take thirty different views of comedy, quote a sentence or a paragraph, counter the theory with a Bible text, dismiss it in half a page or less, and proceed to the next one. To analyze any theory demands closer scrutiny, more careful analysis than Meeter allows. Christian scholarship needs to be more responsible. Christian scholarship can also be more tentative, more open to correction and criticism.

Moreover, in his zeal to ferret out error, Meeter sometimes does injustice to an author. His discussion of Roderick Jellema's *Peter DeVries* is a case in point. Meeter charges that in the characterization of life as absurd, Jellema is "... suppressing the Biblically-Christian belief in the orderliness and the purpose-fullness of God's Creation...." And when Jellema finds in DeVries a "terrible, beautiful ambivalence toward the Christian faith....," Meeter concludes, "Neo-orthodoxy, in its denial of the inerrancy, infallibility, and historicity of the Bible, has allied itself with the more outspokenly pagan world in its derogation of the absolute authority and the unequivocal truth of the Holy Scriptures...." (p. 39) These charges are grossly unfair. Jellema may overstate his case for DeVries, but whenever Jellema discusses the absurdity of life, he does so, it seems to me, against the background of a meaning and purpose in the Christian faith (cf. Jellema, p. 23) Also, he is at pains to point out that Christianity demands total, uncompromising commitment, and that DeVries realizes this radicalness although he has not been willing to accept the faith. (Cf. Jellema, pp. 40, 42, 44)

Literary Criticism Calls for Literary Criteria

A perennially thorny problem arises in reading the words of non-Christian artists and critics. How does one read these? Meeter generally seems content to discover religious philosophical motifs, and when these are found to be non-Christian, he dismisses the author as of little value. The major (only?) task of the Christian critic is a "judgmental task — he must guide readers to detect and weigh non-Christian assumptions and conclusions...." (p. 21) Compare also the summing up of tragedy (p. 48). One wonders why, then, read or teach literature? Poets and novelists do not always — or even often — make good philosophers. The detection of non-Christian assumptions can be performed better in a study of philosophy. Meeter himself provides a better alternative when he uses a non-Christian author by "transposing" a valid concept into a Biblical framework (p. 14). Furthermore, one certainly does not do justice to a piece of literature by determining only its religious perspective; literary criteria of craftsmanship and form have to be applied also.

Further, Mr. Meeter protests too much. His subject is comedy and a Christian approach to it. Why then try to include a discussion of a host of other issues under this umbrella? One would prefer more specific comment on the subject at hand.

Meeter alludes to the Christian alternative for comedy several times throughout the book, and he explicates it more fully in the last few pages. The redeemed sinner's joy in Christ is the only genuine basis for comedy. All laughter and comedy must echo the words of John 15: "These things have I spoken unto you that my joy might remain in you and that your joy might be made full." (p. 51) This indeed is the Christian's way of life. But one can ask for a more explicit exposition of literary practice from Mr. Meeter. To say that Christian comedy must reflect the joy in Christ may be true, but the *how* is completely wanting. Although I am not advocating a magic formula of Christian rules to be mechanically applied to each comedic situation, certainly a "Christian approach" should try more than a two-page listing of Bible texts and generalities. Some specific directions are needed.

One regrets to be a negative as I have been. Contributions to Christian literary scholarship from "our circles" are rare enough so that we should treasure them. But one has a right to hope for more thorough, more carefully expressed, more constructive work than Mr. Meeter has offered us here.

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School Year's Conclusion

Marie J. Post

**"Turn backward, turn backward,
Oh Time, in thy flight.
Make me a child again
Just for tonight."**

**On second thought, maybe,
I'll stay as I am.
I couldn't face taking
Another exam!**

Cold Facts

Marie J. Post

**Vacation time brings joyous hollers
From teachers and their little scholars
But moms are not so apt to praise
The long duress of holiday!**