File

christian educators journal

NOV. 1969

TABLE OF CONTENTS

CHRISTIAN EDUCATORS JOURNAL, VOLUME 9, NUMBER 1, NOVEMBER, 1969. A medium of expression for the Calvinistic school movement in the United States and Canada.

MANAGING EDITOR:

Dr. Donald Oppewal, Education Department, Calvin College, 1331 Franklin, S.E., Grand Rapids, Michigan 49506

BUSINESS MANAGER:

Mr. Cornelius Van Beek, 4150 40th St., S.W., Grandville, Mich. 49418

DEPARTMENT EDITORS:

Language Arts: Grace Huitsing, English Department, Trinity Christian College, 12301 Cheyenne Drive, Palos Heights, Ill. 60463

Profession-Wide: Wesley Bonzelaar, Asst. Supt. Jenison Christian Schools, 7700 Greenfield Ave., Jenison, Mich. 49428

The Arts: Karen Hoekstra, East Christian High, 2300 Plymouth Ave., S.E., Grand Rapids, Mich. 49506

College Forum: Dr. Peter DeBoer, Education Department, Calvin College, 1331 Franklin, S.E., Grand Rapids, Michigan 49506

Social Studies: Burnie Wiersma, Muskegon Christian School, 1220 Eastgate St., Muskegon, Mich. 49442

Science-Math: Harold Huizenga, Sylvan Christian Junior High, 1630 Griggs, S.E. Grand Rapids, Michigan 49506

EDITORIAL BOARD:

For the Midwest Christian Teachers Association: Ruth Bielema, (secretary of board), Raymond P. Haan, Cornelius Van Tol, Ivan VanEssen, Barry Koops, Philip Persenaire

For the National Union of Christian Schools: Philip Elve (chairman of the board), Dr. Henry Triezenberg

For Calvin College: Dr. Alfred Reynolds, Dr. John Timmerman

For the Pacific Northwest Christian Educators Association: Colleen Terpsma

For the California Christian Teachers Association: Eleanor Danhof

For the Rocky Mountain Christian Teachers Association: Shirley Kuiper

For Dordt College: Merle Meeter

For the Florida Christian Teachers Association: Mrs. Karen Vanden Brink

For the Alberta, Canada Christian Educators Association: Ida Mantel

STATEMENT OF PURPOSE

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

BUSINESS MATTERS

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Business Manager. Subscription price is $3.00 per year for those who are members of supporting organizations and $3.50 per year for individual subscriptions. Issues are published in the months of November, January, March and May. Correspondence concerning articles or book reviews should be addressed to the editor of the appropriate department or to the Managing Editor.

THE BIBLE AS ENRICHMENT

DAVID L. BARR*

There are at least two opposing principles used in determining the content of most literature programs: the most prevalent today is to teach only "relevant" literature. (Have you seen the publisher's ad which brags about leaving out irrelevant old Jonathan Edwards?); the other principle is to include only what the teacher had or considers "classic." Now this writer is not fool enough to argue against either "classics" or "relevancy"–let alone both! The point here is much more modest. This article endeavors to point out that somehow–on both criteria–the Bible has been omitted from the English program! Its purpose is to suggest three ways the Bible can be properly included in the school curriculum, chiefly in English classes.

Although the Bible is generally agreed to be a classic, and though most would admit its relevancy, it is an indisputable fact that the Bible is not now a part of the overwhelming majority of English programs–at least not in any significant sense. A survey by the National Council of Teachers of English a few years ago turned up the interesting information that the stndard literature anthology includes *no more than four* Biblical selections (a psalm or two, a parable, perhaps a passage from one of Paul's epistles, and one Old Testament story). Most of these were limited to the twelfth grade English literature book. Considering the importance of the Bible to Western culture, its influence on English literature (one of its three major sources) and the English language, as well as its own intrinsic merit, this is a shocking fact.

On educational grounds the Bible ought to be included in the regular English program. This article suggests three ways the English teacher can do so. He may study the Bible *as* literature, consider it *in* literature, or examine it *for* literature.

The Bible As Literature

The most obvious way to include the Bible is to study it *as* literature, and the different parts of it as the different types of literature they are. Some dislike the phrase "the Bible as literature" (and the ghost of Mary Ellen Chase it invokes), but it is certainly a handy designation. What does it mean? It means approaching the Bible–as one does any piece of literature–without preconceptions about what is there and asking simply: What does it say? How does it say it? What effect has it had on others? etc.

As one who has taught Biblical literature in a public high school, I can testify to the value of this approach and to the students' enthusiasm for it. It has the advantage of presenting the Biblical materials on their own merits and in a systematic fashion. The limitations of this approach include the immensity of the material in contrast to the limited time, and the teacher's need for some substantial knowledge about the Bible. However, the less experienced teacher can gain much help through recently developed resource materials that are now available. Resources can be obtained for a Junior High unit (Curriculum Center, University of Nebraska, Lincoln, NB 98508), for course outlines (available from Religious Instruction Association, 4001 Fairfield, Fort Wayne, IN 46807), and for helpful books (an extensive bibliography is included in the book, *Religion Goes to School: A Practical Hand-Book for Teachers*. Harper, $5.95, pp. 124-166).

The Bible In Literature

A second approach to the Bible in the English program may be called: the Bible *in* literature. This plan starts not with the Bible itself, but with the literature already under consideration. In this instance, the teacher works "backwards" from, say, Steinbeck's *The Pearl* or Hemmingway's *The Old Man and the Sea* (or Paton's *Cry the Beloved Country*, or Faulkner's *Absalom! Absalom!*–or many others–*Moby Dick, Green Pastures, J.B.*, etc.), backwards from these to the Biblical text or story or character to which the allusion is made. The Biblical incident is then studied for what light it sheds on the literature *in* which it appears.

Whereas the first approach tended towards the

*This guest editorial is written by a staff member of the Religious Instruction Association, a non-sectarian, non-profit organization promoting the significant, legal, and proper use of the Bible and religion in public schools. Mr. Barr has taught Bible in public high school, served as consultant to the Indiana Biblical Literature Committee, and co-authored the book, *Religion Goes To School*, (Harper and Row, 1968).

"classic" treatment, this one definitely tends toward "relevancy." Its value lies in meeting the student at a current interest and showing him the usefulness of a knowledge of the Bible. Its limitations include its "hit or miss" character which does not necessarily study the most important Biblical selections and, more importantly, its tendency to regard the Bible as a *means* rather than as an end in itself (it is, of course, both). A prime resource for this type of study is the book, *A Dictionary of Biblical Allusions in English Literature,* (New York: Holt, Rinehart and Winston, 1965. 291 pp. $3.95 paperback). The resources listed for the third approach would also be helpful.

The Bible For Literature

If the first approach was "classic" and the second "relevant," this third must be called "utilitarian." This is to study the Bible *for* literature. That is, one studies those parts of the Bible which have most significantly or most often influenced literature (for example, the fall, Cain and Abel, David, some of the popular parables, etc.). But it still tends to relegate the Bible to a *means* to the "really important thing," literature. Its value lies in its ability to cover the material in a way that gives the student the essential information. Because of its potential use as a unit within a regular course, it is a popular method.

Resources are available in the form of course/unit outlines from Newton School Foundation, Inc., Newton, MA 01355 (The course developed by Thayer Warshaw), and also from Mr. Alton Capps, ONO 46 Page Street, Winfield, IL 60190. Both of these gentlemen's units have appeared in the *English Journal* and reprints are available (NCTE, 508 South Sixth Street, Champaign, IL 61820).

These then are three ways to include the Bible in what we teach. Probably none of these approaches should be used exclusively. No one way is the perfect answer. But each provides a place to begin and a way to experiment. And that is what is needed.

EVALUATING OUR SCHOOLS

We got a *C+* when we asked our former students through an extended questionnaire how effective the school was in preparing them for positive Christian living. These former students are meat cutters, bricklayers, painters, secretaries, teachers, college students; and, in fact, they are found in almost every walk of life. Two noteworthy trends appeared in the results: (1) They told us that their contacts with fellow students were the most valued aspect of the school; (2) Science classes were rated higher than any other class as being taught from the Christian point of view.

Are we getting closer to the goal of the school? Observe on the chart below the grade point rating of the respondents of various graduating classes to the value of the school.

Class of:					
1958	1960	1962	1964	1966	1968
2.4	2.5	2.7	1.9	2.2	2.4

How we would like to be able to say, "No, we haven't reached the goal, but we are getting closer!" However, the data above does not allow us this comfort.

Some students took the time to tell us something extra. The following are selected comments:

I use what _____ has taught me all the time, and I am thankful for it. But, I would like to say that it would help if the Bible and religion were brought out more to help us servicemen keep being religious like you have taught us. The Christian life is not easy.

I've valued very highly my Christian education at _____.

I would not so much challenge the curriculum and goals. Rather, I found that the teachers often failed to work consciously toward these goals. The students were often handed cliches rather than stimulated toward a personal Christianity.

I would like to say that I believe our schools fall far short of preparing a person to be an effective witness for Christ when he is thrust into this busy world. I believe Christian Schools should implement courses in personal evangelism. . . .

I might seem to be critical, however, I feel we fail miserably in making practical application in the daily life of what we have been taught and know intellectually.

I hope you do not take my criticism lightly—I was valedictorian, an honor student at _____, and will be doing graduate

*William Kool, Principal of South Christian High, Cutlerville, Michigan solicits or writies this column in each issue. Here he shares an experience at his school.

work in philosophy. My education at _____ was of the poorest nature and did little to prepare me for college study. In conclusion, the faculty failed to fulfill their Christian teaching responsibilities.

It would not be very difficult to discard the results of our survey. We had only a 10 per cent response. That percentage might be too small to be considered valid. It is also possible to criticize the instrument as slanted and inadequate. The instrument was quite involved; it took time and thought to answer the two-page questionnaire; and we didn't supply return envelopes or postage. However, on the positive side, we can say we had responses from each class. We also had representation from alumni in all walks of life.

Getting a *C+* isn't ego inflating. In this respect we aren't too much different than the students we teach. With all the effort we put forth, we certainly look for a higher grade. On the other hand, if we seriously consider our weaknesses, a *C+* is satisfactory.

An attempt to evaluate the work of the school is a real experience in education. Every school should attempt it!

TEACHERS ARE MORE INFLUENTIAL THAN MINISTERS

In a recent (May, 1969) issue the changes that occur in the thinking of college students about creation and evolution were considered. This discussion was based on the results of a questionnaire administered to 100 Calvin students in an Introduction to Physical Anthropology class. The results of the questionnaire suggested that the types and the extent of change that occur during the student's college days are partly a function of whether his pre-college education had been in public or in Christian school. The nature of this pre-college education affects greatly which individual—his parents, his science teacher, his Bible teacher, or his minister—is the most influential on the young person in the formation of his views about creation and evolution. On the questionnaire each student was asked to indicate which of these individuals had been the most influential in his thinking. The results follow.

For those students attending Christian schools, their science teacher had had by far the largest influence. He is followed by the parents and Bible teachers, who had very similar ratings, and then far down the line in influence was the minister. For those students who had attended public school, the parent was by far the most influential, followed by the minister and the science teacher with similar ratings. In short, the science teacher is the basic influence for those attending Christian schools and the parents for those attending public schools.

The observations of the previous article concerning the students from the two types of school backgrounds become more understandable when seen in terms of the above results about the major influence on the student. Generally speaking, the more knowledgeable an individual becomes concerning the problems of creation and evolution, the more tolerant he becomes concerning differences of opinion. To state this another way, his level of dogmatism, i.e. the certainty one has concerning the correctness of his own particular view, is inversely correlated with the amount of knowledge one has concerning the problem. Parents, being less knowledgeable on matters of science than are science teachers, have consequently a higher level of dogmatism. So the graduates of the two types of schools merely reflect the level of dogmatism of the individual who had been the most influential on their thinking during their high school days.

Students in college, confronting new information and interpretations, inevitably experience tensions between their past understandings and their new learning. If their past understandings permit a degree of flexibility (i.e. a low level of dogmatism) these tensions are capable of being controlled and the resulting changes in the thinking of the student will occur more slowly and will be integrated more easily and completely. The changes also will be more predictable. However, if their past understandings are too highly structured and inflexible, the new learning produces internal stresses which continue to build up until the structure is strained beyond its fracturing point. When the fracturing does then occur, it tends to be radical and unpredictable. Such is in keeping with the observations made in the previous discussion, namely, that public school graduates are more resistant to change, but that when change does occur, it tends to be more radical and unpredictable than for Christian school graduates.

Two observations may be made in conclusion. First, that science teachers have tremendous influence on their students in Christian schools on these issues, and, secondly, the tremendous lack of influence that ministers seem to have on these same students about these same issues.

*This column is provided by members of the Sociology Department, Calvin College. In this Professor Donald Wilson reports on his own research.

VALUES: HOW

WILLIAM C. BEHRENS*

It's not likely that in the few minutes we have in church school, we will be instilling lasting values in the pupils. As Ralph Linton points out in *The Cultural Background of Personality,* their values come from home, community, and culture. What can we do in the church school then? Perhaps one of our chief purposes could be to help pupils *clarify their values.*

In these pages are a few practical suggestions on how teachers can get pupils to make known their ideas, feelings, and values. This exposure will be of value to the individual pupil, the class, and the teacher. Most forces which touch the lives of our youth are pushing values of one sort or another. We suspect many youth are overwhelmed by the competing value systems and thus become anxious and confused. We can assist youth by helping them learn how to clarify and evaluate these value systems.

The church is concerned about teaching values. It is our conviction that this is best done by having pupils *do the valuing.* We can *give* youth values, but that's no guarantee they will live by them. Better we help them learn a process of valuing which can be a part of their life style.

Traditional approaches to teaching values

A candid picture of traditional approaches to the teaching of values and attitudes is presented by Louis E. Raths, Merrill Harmin, and Sidney B. Simon, the authors of *Values and Teaching.* Their view from the academic world is cutting. However, this should not cause us to dismiss their judgments, but motivate us to test their conclusions. On pages 39 and 40 they list some ways that have often been advocated for helping children develop values:

1. *Setting an example*—either directly, by the way adults behave, or indirectly, by pointing to good models in the past or present, such as Washington's honesty or the patience of Ulysses' wife.
2. *Persuading and convincing*—by presenting arguments and reasons for this or that set of values and by pointing to the fallacies and pitfalls of other sets of values.
3. *Limiting choices*—by giving children choices only among values "we" accept, such as asking children to choose between helping wash the dishes or helping clean the floor, or by giving children choices between a value we accept and one no one is likely to accept, such as asking children to choose between telling the truth and never speaking to anyone again.
4. *Inspiring*—by dramatic or emotional pleas for certain values, often accompanied by models of behavior associated with the value.
5. *Rules and regulations*—intended to contain and mold behavior until it is unthinkably accepted as "right," as through the use of rewards and punishments to reinforce certain behavior.

*Mr. Behrens, M.R.E., Union Theological Seminary, is the leadership secretary for teachers in the Division of Parish Education of the American Lutheran Church. Reprinted with permission from *The Lutheran Teacher.*

SHAPED?

6. *Cultural or religious dogma*—presented as unquestioned wisdom or principle, such as saying that something should be believed because "our people have always done it this way."

7. *Appeals to conscience*—appeals to the still, small voice that we assume is within the heart of everyone, with the arousing of feelings of guilt if one's conscience doesn't suggest the "right" way, such as telling a child that he should know better or that he shamed his parents.

We readily recognize these approaches since they have been a part of our upbringing and practice. Also we may admit in our honest moments, that these practices have had limited success. Certainly the brief period of time we as teachers have with our church school pupils limits the possibility that we can influence youth by example, inspiration, and persuasion.

What makes a value a value?

Webster's Third New International Dictionary of the English Language Unabridged offers 12 definitions for the word "value." The eighth definition is the one we most often associate with value in he church. It reads: "something (as a principle, quality, or entity) intrinsically valuable or desirable." This is an accepted and important definition. However, for our purposes in this course we will use the third definition which reads in part: "status in a scale of preferences."

This means that values relate to the experiences of life. Together they form a style of life. Our preferred responses to the immediate environment indicate our values and compose our value system.

Raths, Harmin, and Simon have developed criteria to determine values in the sense we are using the word. In *Values and Teaching* on pages 28-30 they write:

> Unless something satisfies *all* seven of the criteria noted below, we do not call it a value. In other words, for a values to result, all of the following seven requirements must apply. Collectively, they describe the process of valuing.
>
> 1. *Choosing freely.* If something is in fact to guide one's life whether or not authority is watching, it must be a result of free choice. If there is coercion, the result is not likely to stay with one for long, especially when out of the range of the source of that coercion. Values must be freely selected if they are to be really valued by the individual.
>
> 2. *Choosing from among alternatives.* This definition of values is concerned with things that are chosen by the individual and, obviously, there can be no choice if there are no alternatives from which to choose. It makes no sense, for example, to say that one values eating. One really has no choice in the matter. What one may value is certain types of food or certain forms of eating, but not eating itself. We must all obtain nourishment to exist; there is no room for decision. Only when a choice is possible, when there is more than one alternative from which to choose, do we say a value can result.

3. *Choosing after thoughtful consideration of the consequences of each alternative.* Impulsive or thoughtless choices do not lead to values as we define them. For something intelligently and meaningfully to guide one's life, it must emerge from a weighing and an understanding. Only when the consequences of each of the alternatives are clearly understood can one make intelligent choices. There is an important cognitive factor here. A value can emerge only with thoughtful consideration of the range of the alternatives and consequences in a choice.

4. *Prizing and cherishing.* When we value something, it has a positive tone. We prize it, cherish it, esteem it, respect it, hold it dear. We are happy with our values. A choice, even when we have made it freely and thoughtfully, may be a choice we are not happy to make. We may choose to fight in a war, but be sorry circumstances make the choice reasonable. In our definition, values flow from choices that we are glad to make. We prize and cherish the guides to life that we call values.

5. *Affirming.* When we have chosen something freely, after consideration of the alternatives, and when we are proud of our choice, glad to be associated with it, we are likely to affirm that choice when asked about it. We are willing to publicly affirm our values. We may even be willing to champion them. If we are ashamed of a choice, if we would not make our position known when appropriately asked, we would not be dealing with values but something else.

6. *Acting upon choices.* Where we have a value, it shows up in aspects of our living. We may do some reading about things we value. We are likely to form friendships or to be in organizations in ways that nourish our values. We may spend money on a choice we value. We budget time or energy for our values. In short, for a value to be present, life itself must be affected. Nothing can be a value that does not, in fact, give direction to actual living. The person who talks about something but never does anything about it is dealing with something other than a value.

7. *Repeating.* Where something reaches the stage of a value, it is very likely to reappear on a number of occasions in the life of the person who holds it. It shows up in several different situations, at several different times. We would not think of something that appeared once in a life and never again as a value. Values tend to have a persistency, tend to make a pattern in a life.

To review this definition, we see values as based on three processes: choosing, prizing, and acting.

Choosing:	(1) freely
	(2) from alternatives
	(3) after thoughtful consideration of the consequences of of each alternative
Prizing:	(4) cherishing, being happy with the choice
	(5) willing to affirm the choice publicly
Acting:	(6) doing something with the choice
	(7) repeatedly, in some pattern of life

Those processes collectively define valuing. Results of the valuing process are called values.

Teaching for clarity of values and attitudes

We have indicated before that our influence as church school teachers is limited. However, one important function we can assume is that of helping pupils clarify their attitudes and values. We still share some techniques which have been devised by Raths, Harmin, and Simon. First we will discuss two methods that might be used with an individual.

The clarifying response

The basic concern of this approach is to respond to what the student says or does. It is used with an individual as opposed to a group. Its intent is to have the student consider what he has said and/or done. In this manner he is stimulated to clarify and evaluate his thinking and acting. *Example:*

Student: I don't like Tim!
Teacher: You don't like Tim?
Student: No!
Teacher: I'm sorry to hear that. Could you tell me what you don't like about Tim?
Student: He looks on my paper.
Teacher: Yes? You're sure of that?
Student: We'll, yes. Dick told me so.
Teacher: I see. I wonder how Dick knows that? Did Tim look on Dick's paper?

It is important to note that the clarifying response uncovered a hostile attitude based on the

words of another student and not on a personal experience. We are not suggesting that Tim was falsely accused but that the student's attitude toward Tim was based on the words of another. This kind of judgment should be verified. Who knows where this will end? If the student had been silenced because "We don't say unkind words" the full impact of his accusation would not have been known. The teacher's response personally involved the student in clarifying and understanding the words of Dick and the action of Tim. Chances are that he may not forget the incident as easily with the suggested method of a clarifying response.

The test of this approach is to have the pupil reflect on what he has said or done. Your response can be a brief rephrasing of his words and/or act in a non-judgmental way. In addition, such questions as these are useful:

1. How do you feel about this?
2. Did you choose that?
3. Could you say more about that?
4. Have you given a lot of thought to that?
5. What other possibilities exist?
6. What have you done about that?

Thought sheets

A second tool for individual use to clarify attitudes and values is that of the thought sheet. There is always the danger that students will "parrot back" what the teacher offers. If this response is a result of a personal choice and conviction, fine! But if it is a response necessitated "to pass the course" or "please the teacher," we have sabotaged the experience of true learning. Religious education must be more than indoctrination. There should be room for individual and creative thought. It goes like this:

Step 1—The teacher distributes note cards to pupils.

Step 2—The student writes a brief paragraph about a thought important to him. It could be about a class session, community happening, or world event. The event which touches the minds and emotions of youth is desirable.

Step 3—The cards are signed, collected, and placed in safekeeping.

Step 4—On occasion, the teacher reads these to the class anonymously. The students are then allowed to comment on the thought. Example:

> "The other day, coming home from school, I saw a very bad fight. I wanted to stop it, but I didn't know what to do. I didn't do anything and I am ashamed." (*Values and Teaching,* p. 132)

A significant experience could be programmed by asking the youth to reflect on a group of his thought sheets and write an essay on the direction and values of his life.

Having cited two methods to be used with individuals, we would include several for group work. The church school teacher has less opportunity for individual contact than the public school teacher, so we will give more examples for group experience.

The value sheet

Raths, Harmin, and Simon describe this tool:

> "In its simplest form . . . a provocative statement and a series of questions duplicated on a sheet of paper and distributed to class members. The purpose of the provocative statement is to raise an issue that the teacher thinks may have value implications for students. And the purpose of the questions is to carry each student through the value clarifying process with that issue. Since valuing is an individual matter, each student completes the value sheet by himself, preferably by writing answers on a separate sheet of paper. Later, that writing may be shared with other students or the teacher and/or used as a basis for large or small group discussions."

Example—illegal behavior

Directions: Write out answers to the questions below. Later, you will have a chance to discuss your answers with a small group of students. You need not reveal your answers to anyone if you choose not to do so.

New Rochelle, N.Y., Oct. 27—When the red light turns green and reads "Thank You" at any one of the automatic toll booths of the New England Thruway here, it does not always mean what it says. At least not if the motorist has short-changed the machine or dropped lead washers or foreign coins into it.

The state police reported today after a two-week campaign against toll cheaters that they had arrested 151 persons. They have been fined in City Court from $25 each for first offenders to $250 for multiple offenders.

Lieut. Thomas F. Darby reported that the offenders included a clergyman, a doctor, a dentist, an atomic scientist, lawyers and quite a number of engineers, advertising men and salesmen.

What the offenders did not know, the lieutenant said, was that new toll-booth glass with one-way vision prevented them from seeing watchful troopers inside.

Neither did they know, the lieutenant continued, that the license plate of each offender was recorded, along with the objects he dropped into the machine.

1. Under what circumstances would *you* try to pass a toll machine without properly paying the fee? Check the most applicable reply below.

____ Only if I was certain I would not be caught.
____ If I felt I had a good chance of not getting caught.
____ Never, under any circumstances.
____ Only if I needed the money desperately, like for family food supplies.
____ (Write any other choice that better suits you.)

2. Among the 151 persons arrested, there was only one clergyman, doctor, dentist, and atomic scientist. On the other hand, there were several lawyers, engineers, advertising men, and salesmen. Do you think this means that persons in the first group of occupations are more honest than those in the second group? Discuss.

3. Do you think that this behavior is serious? Do you think these persons are likely to be dishonest in other ways that would be more serious? Discuss.

4. Return to Question 1 and put an X by the reply that you would make to this: Under what circumstances would you keep a dime that was returned in error in a phone booth?

5. How do you account for any differences in your answers to Questions 1 and 4, if any?

6. Are you clear about how you feel about illegal behavior? Discuss.

This value sheet "appropriate for young and old students, shows how a little news item can be tied into a general theme, in this case illegal behavior. Note how the sequence of questions leads the student into the theme, gently but interestingly." (*Values and Teaching*, pp. 83-87)

The important education factor with the value sheet is that the student is asked to wrestle with the question involved in a discussion. In this way he is forced to think and decide for himself.

This same method could be designed for a value clarifying discussion. In this case you start with a quotation, picture, movie scene, or question and launch into the dialogue without previous personal response. It is important with this method that the teacher be nonjudgmental and accepting. This is not to suggest that the teacher be opinionless. The teacher's convictions should be labeled and be part of the discussion. Acceptance or rejection of the teacher's position should not interfere with the student-teacher relationship.

Since this method involves group discussion from the beginning, it is important that the discussion be summarized by the pupils or teacher at the conclusion of the session.

Voting

Young people are active people. When one involves them physically along with the mental process, the class hour is open to much fun and learning. Voting is just what it indicates. Pupils respond to a series of questions by raising their hands or standing up (if accomplished without a lot of disturbance). The function of this technique is to raise value issues that might be difficult to discuss with a group.

Let's assume that you know that several of your pupils are from broken homes. Causes for the broken homes might range from divorce or desertion to death. The youth involved probably have anxieties about these family matters but refuse to share them with teachers and peers. But the realization others are in similar situations may lead these students to new understandings and friendships.

The question series might go like this:

1. How many of you were born in this community?
2. Has anyone lived here less than one year?
3. How many of you have a pet?
4. How many children have a stepfather or a stepmother?
5. Do you have five good friends?
6. How many of you have one or no good good friends?
7. Do you get an allowance?
8. How many families do we have represented here where there is one parent only?

One need not add any comments to the voting responses, but keeping a record of the yes and no votes on the blackboard might be interesting and helpful. With this record-keeping procedure the youth are less prone to concentrate on one another's answers and instead pick up a general class feeling and understanding. The basic value of

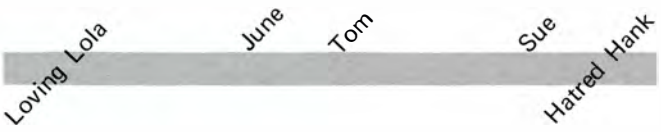
this approach is that the youth identify with others who have similar concerns and are thereby strengthened by this knowledge and new relationship.

One must always allow youth to "pass." This means all votes are permissive and not mandatory. A simple pass response by the child gives him an out to these questions that expose issues which he feels should not be revealed. One could add flavor to the voting procedure by adding motion to the show of hands. If a student agrees strongly, he could vigorously shake his hand. If he wishes to express an adamant no, he could sit on his hand. The creative teacher can take this hint and develop many alternatives in voting methods. This technique allows the teacher opportunity to raise emotionally charged and controversial issues while protecting the child from personal exposure which he feels unable to bear.

Value continuum

It takes only a few years of life for youth to understand that most issues of life have many alternatives. As Christian youth, they are instructed to "love all people." However, they soon find that not all people love them, and occasionally are rebuffed when seeking friendships. So their life is not really one of "loving all people." To illustrate this the value continuum is useful.

First establish the extremes and then have students place themselves on the scale. As their attitudes change have them shift themselves on the scale. On the issue of "loving others" it might look something like this.



"Loving Lola" is a sweet girl who never gets angry or spreads rumors. She likes everyone regardless. "Hatred Hank" is the opposite. He gets everyone in trouble and is always hitting kids. He likes no one and no one, but *no one,* likes him!

Extreme? Yes! But now the pupils can place themselves on the continuum. Are they in the middle? Are they more like Lola or Hank?

The student should be encouraged to change his location on the line as he feels himself changing.

The question "Who loves you?" could be set up as above. "Popular Paul" is liked by everyone, but "Average Andy" is shunned by all. Ask: "Students, which one are you more like? Perhaps you are in the middle?"

"Traditional Trudy" thinks our worship service was good enough for Dad and Mom so it's good enough for us. However, "Revolutionary Roxie" wants the service to reflect the "now world." The teacher would gain insight and help youth understand and clarify their values about worship by seeking students' response to this continuum.

The pride line

Values have a private and public dimensions. Our authors suggest that a value will be publicly affirmed. Therefore, one test for a value would be a public statement. This can be accomplished by the pride line.

The student is simply asked to complete the sentence:

"I am proud of_____."

"I am proud that_____."

The pride line worked this way for a first grader, Becky, who was making up invitations for her birthday party. Lisa, a classmate, had a party several weeks before but did not invite Becky. Becky didn't want to invite Lisa, out of spite. After a discussion with her parents, Becky did invite Lisa. Later on Becky was able to use the pride line, "I am proud that I invited Lisa!"

Again we must stress the freedom which accompanies this method. No child should be forced to respond. If he chooses to remain silent, he simply says, "I pass."

This course offers only a brief summary of the value clarifying process. We would strongly urge you to secure the book on which the course is based. It has many more methods, and expands the concepts presented here.

Always be aware that youth are value conscious. The sensitive areas of concern these days are family life, friends, sex, religion, death, race, etc. Check out these value areas with the clarifying method and you are in for some exciting teaching-learning sessions.

THE AMERICAN STATE AND ACADEMIC FREEDOM

FRANCIS J. BROWN*

The state today has a monopoly or near monopoly of the education tax. The Effect has been to create a dangerous establishment over the minds of men

The American state system of education professes an academic righteousness to which it has no valid claim, for this system is guilty of many violations of academic freedom. Discussion in this matter has heretofore been mainly restricted to various pressures put upon the rights of faculty to free inquiry and free expression. The present article will single out one neglected aspect of academic freedom, namely, the economic pressures exerted by the state against educational groups, faculty, parents, and students who dissent from the educational philosophies in the state schools. The intention here is not to deny the state's right to conduct its own schools nor to belittle the achievements of these schools, but to demonstrate that the state violates the academic freedom of many citizens by taking a monopoly or near-monopoly of the education tax for the support of its schools and of the private values enshrined therein, while denying an equitable share of this tax to other

*Dr. Brown is Professor of Economics, DePaul University, Chicago, Illinois, and founder of The National Association for Parents' Rights in Education. The article is reprinted from the *National Review*, March 12, 1968 with the author's permission.

educators and to other values. In effect the state has created a dangerous establishment over the minds of men.

The state replies that its schools, far from being inimical to academic freedom, are rather the champions of the academic rights of all its citizens. It contends either that state schools are value-free institutions confining themselves solely to the teaching of academic content; or that their system of values is public and neutral and therefore at least reasonably acceptable to all American taxpayers; and that their approaches to knowledge are correct and therefore worthy of monopoly backing with the public tax dollar. But these contentions are false.

How Benign Is 'Neutralism'?

First, state schools are not value-free, for, in addition to teaching their secular academic content (e.g., humanities, social sciences, and natural sciences), they also confront their students with an educational philosophy, which is a value-laden frame of reference within which academic subjects are interwoven and taught. This philosophy includes values with respect to whether or not God and theology are relevant to the school. It includes philosophical values on religion, science, nature, man, morality, virtue, sin, freedom, justice, rights, duties, and other ultimates that are part and parcel of the life theories of the citizens. It includes the values arising out of the teaching, counseling, discipline, and example of the faculty and administration. It includes the permeating influence of the moral and intellectual values that interact in the total life of the school as a social institution. It includes the principles accepted with respect to the inquiry after truth by the school and by its faculty. Finally, this philosophy includes the impact of the studied exclusion of certain aspects of knowledge. Thus to seek to remove theology and religion from the school does not produce a benign neutralism, but instead indoctrinates students with the value judgment that theology and religion are not important.

Second, the educational philosophies within state schools are not public and neutral, but are rather the private values of only some taxpayers. Generally speaking, American taxpayers hold respectively to three principal educational philosophies. Some maintain that academic content can and must be taught within a secularistic (secular humanistic) philosophy which considers God and religion as of little or no significance for the school. Others hold that academic subjects can and should be taught within a nonsectarian value system which puts aside the particular dogmas of the various religious denominations and in their place teaches an undefined moral code presumably acceptable to men of all persuasions. Still others maintain that academic content can and must be taught within a value system enriched with the fullness of their own religious approach to life. Now, however desirable the state may consider the existence of a public educational philosophy and however vigorously it contends that either nonsectarianism or secular humanism is such a value, the fact is that the above theories are all private and particular to only certain taxpayers, as is also the theory that the present state school is neutral with respect to these three mutually irreconcilable value systems. Therefore, the state violates academic freedom when it uses the tax dollar to finance—and thus to elevate to public status—the private Unitarian and nonsectarian philosophies of Thomas Jefferson and Horace Mann or the private secularistic beliefs of John Dewey and Madalyn Murray O'Hair or some private mythical neutrality, while denying support to the philosophies of other taxpayers.

Third, with particular reference to that aspect of educational philosophy concerned with the methods of attaining knowledge, state colleges and universities today widely sponsor as orthodox the opinions of those who maintain that academic freedom demands the rejection of all dogma and principle and the acceptance of philosophical agnosticism or neutralism, thus depicting belief in objective certitude as the characteristic of an unscholarly mind. But such views are the private opinions of only some taxpayers and the state has no more right to subsidize them than to support the theories of those scholars who find enlightenment in theology as a starting point for inquiry into truth and knowledge.

Within the context of this discussion, the American state infringes the academic freedom of three main elements of the citizenry. The first consists of private groups, including the churches, which also have the right to conduct schools. Academic freedom demands that these groups have the right to fair competition in the struggle of ideas, but the state has set up an unfair situation by cornering the education tax to finance its own schools. The state often impairs the programs of private schools by enticing both faculty and students into its well-financed orbit. In this connection one group of state educators was recently told to hire away from a nearby private university any faculty member who gave effective competition to its program.

Powerful Protestant and secularist backing of the state public school system has thus far prevented the long-overdue assessment of the harm the American state has done to private schooling. But now that the state is moving rapidly to a near-monopoly position on the higher education level, many private college and university people are becoming concerned. Thus in Illinois—a state in which the percentage of college and university students attending private schools has fallen from 65.5 per cent in 1950 to 41.8 per cent in 1966, with further drastic declines projected—some Protestant educators have recently become at least somewhat aware that the academic excellence, if not the very existence of their schools, is being undermined by the present implementation of the Illinois Master Plan for higher education. Finally, the increasing state monopolization of graduate schooling is perhaps the greatest threat to academic freedom, for monopoly here will ensure that the values of state graduate institutions will eventually prevail in non-state schools—and on all levels.

Second, the state infringes the academic freedom of many teachers who seek to study and teach within educational philosophies other than those being subsidized by the state. Current trends point to state faculties enjoying academic largesse with respect to salaries, teaching schedules, research opportunities, and the other facilities that assist the scholar, while their colleagues in private institutions will generally labor under deteriorating conditions. The academic community speaks earnestly of the necessity of academic freedom in the competitive struggle of ideas, but can any honest academician seriously dispute that what is at present tipping the scale for state educators is not the force or brilliance of their ideas but rather their monopoly access to the education tax dollar.

Third, the state violates the academic freedom of many parents and students to pursue academic content within educational philosophies of their choice. In July 1967 the American Association of University Professors (AAUP) and other national academic associations proposed a joint statement on the rights and freedoms of college and university students. This statement details a wide array of matters with respect to the academic freedom of students, but unfortunately it ignores what is today perhaps the most basic violation of the academic freedom not only of undergraduate and graduate but also of elementary and secondary students, namely, that the state generally offers them tax-supported opportunity only on the condition that they enroll within the influence of the private educational philosophies being imparted in the state schools. In an age in which schooling is compulsory on the lower levels and imperative on the higher, families and students who dissent from the state-subsidized values but who lack resources are in effect being economically coerced into enrolling in state schools. If substantial programs of tax-supported personal tuition grants were available, these citizens would enjoy the academic freedom to choose educational environments acceptable to them.

The American state has built up many a rationalization to defend its monopoly or near-monopoly control of the education tax. Thus, for example, it distorts the defeat of the Assessment Bill in 1785—a key aspect of the successful struggle of Jefferson and Madison to bring about religious liberty in Virginia—to justify the denial of a share of the education tax for academic content for students in church-related schools. But the Assessment Bill was intended primarily to support ministers and churches, wheras the present education tax is for schooling. Further this bill was not intended to tax anybody to pay for the values of others but would have given taxpayers the option of assigning their assessments to the ministers and churches of their choice, whereas the present system not only taxes dissenters to pay for the values of others but even denies them a share of the tax for academic content when they refuse to enroll within the influence of state-subsidized private values unacceptable to them. Unfortunately the Supreme Court—in the 1947 *Everson* decision—gave judicial sanction to this gross misinterpretation. The state correctly outlaws taxation for the exclusive support of one religious denomination, but, when the state taxes the general public for schooling, it may not justly deny the public benefit of academic content to a citizen because of his adherence to his denominational educational philosophy nor may it subsidize nonsectarian and secularistic values while refusing support to his. To act otherwise is to pervert the First Amendment into an instrument of oppression against the academic freedom of such a taxpayer. The state claims that no injustice is done to anybody because its schools are open to all, but such a declaration rings just as hollow to many taxpayers as does the assurance to an unhappy Baptist that the institutions of an undesired Catholic establishment are open to his children.

What Is the State's Mission?

The state has many other arguments. Thus it maintains that monopoly financing of its schools is

necessary to achieve democracy and national unity, but this is a time-worn excuse to which the establishments of the Catholics in Spain, of the Episcopalians in Ireland and Virginia, and of the Congregationalists in Massachusetts and in Connecticut all had recourse to set up state monopoly subsidization of their private theories. The state contends that its monopoly is justified in view of its secular mission to educate, but here the state confused its proper mission to promote the public benefit of secular academic content with its improper use of the tax dollar to subsidize the private secularistic philosophies of some of its citizens. The state argues that the present system is the only practical means of offering schooling, but academic freedom is a higher value than educational opportunity. Therefore, just as the Russian establishment cannot find forgiveness for its attacks on academic freedom by appealing to its efforts to expand state educational programs, so neither can the American state system, especially since it has in general stubbornly refused to grant a fair hearing to alternative methods of extending tax-supported opportunity. Finally, state educators often describe dissenters as ungrateful or divisive or undemocratic or un-American, but this is not the first time in history that those who enjoy all the money from a common tax have abused those taxpayers whom they have deprived of a share.

Some Breakthroughs

America needs desperately to re-examine the impact of the education tax on academic freedom. Is this tax only to support the teaching of academic content? Or is it also to subsidize educational philosophies, and, if so, whose? How should this tax be distributed when in practice both state and non-state schools teach the public benefit of academic content and impart private educational values? Clearly the rights of all concerned—the state, the church and other educators, faculties, parents, students, and other taxpayers—must be re-evaluated, with particular stress placed on distinguishing the personal rights of parents and students from the institutional rights of state, church, and school. Thus, even if churches and non-state schools were to have no rights to the education tax, the parents and students who choose such schools have personal constitutional rights in this matter that may not be ignored or impaired by reason of any handicaps under which church or school may now suffer. Finally, the state must recognize that true neutrality on its part would consist—with due regard for the common good—in its supporting either none or all of the educational philosophies of its taxpayers and in giving students an equitable share of the education tax to attend the schools of their choice.

Fortunately some breakthroughs have recently been made in this matter. On the federal level and to some extent in a handful of states—especially on the higher education level—various governmental programs have been enacted to assist private schools and to develop personal tuition grants assisting students to attend schools of their choosing. But what has been done has merely scratched the surface. Those who believe in an education apart from state schools must bestir themselves and shake off the growing sense of the inevitability of their own destruction at the hands of the state. They must reach a clear understanding of their rights and formulate a plan of action, perhaps forgoing government grants directly to their schools to concentrate instead on massive programs of personal tuition grants to students. They must bring their case to the public and to both federal and state legislators. Instead of waiting about nervously for the next challenge from such enemies of academic freedom in this matter as the American Civil Liberties Union (ACLU), the American Humanist Association, the American Jewish Congress, the Horace Mann League, Protestants and Other Americans (POAU), and Madalyn Murray O'Hair, they must bring their own grievances to the courts. They must prepare cases dealing with federal and state violations of their academic rights based on the First, Fifth, and Fourteenth amendments to the federal Constitution and on the various provisions in state constitutions guaranteeing freedom and the equal protection of the laws. They must re-examine state constitutions and seek to remove therefore all barriers to academic freedom. Finally, they must urge educational associations on all levels, and in particular the American Association of University Professors (AAUP), to take up the struggle for this aspect of academic freedom with the full force of their resources, energies, and powers.

There are times in human history when men can still stop injustices that may else endure for centuries. Some believe the time for rescuing the academic freedom of those who believe in an education apart from the state schools is past. Perhaps not. Perhaps if all men and women who believe in freedom will rise—and rise vigorously—to the grave task at hand academic freedom may yet be re-stored and preserved in American education.

Books*

From Sacred to Profane America: The Role of Religion in American History. by William A. Clebsch: New York: Harper & Row, 1968. xi, 242. $5.95.*

Reviewed by George Marsden, Associate Professor of History, Calvin College.

"Religion in America," says Stanford's Professor Clebsch, "sought ceaselessly to call into being the City of God, and with striking consistency found itself having built instead cities of men" (p. 3). Illustrating this central thesis, Clebsch presents six "of the chief features of the American dream" which were sacred (explicitly religious) in their origins, yet profane (no longer religious) in their fruition (ix). These six features are (1) the sense of the significance of America's newness, (2) the right of all to participate in the activities of the community, (3) education, (4) personal morality and social amelioration, (5) the sense of American nationality, and (6) pluralism.

By organizing his work in such a clear and systematic fashion Clebsch makes a significant contribution toward solving the American church historian's most difficult problem—that of gauging the impact of religion on American society. General cultural impacts are never easily measured. Furthermore, the whole subject of religious influences in America was until fairly recently too much alive for either church historians or their more secular counterparts to treat it without highly charged partisanship. Only in the past generation has the triumph of the profane been sufficiently complete for historians in both camps to view the interaction of religion and culture somewhat dispassionately. Clebsch, who is both an intellectual historian and a church historian, brings together and augments in an excellent way some of the best insights of the rapidly improving studies of the cultural influences of American religion. He presents evaluations; but these appear moderate, since his assumptions reflect the current trend in the contemporary religious community toward making peace with the secular culture. His thesis, some of his insights, and his assumptions all deserve critical comment.

As Clebsch only occasionally suggests, some of the six areas of religious influence in America fit the pattern described by his thesis considerably better than do others. The most clearly convincing illustration of his thesis is in the development of American education. With few exceptions, America's earliest schools and colleges were fostered primarily by Protestant zeal; yet this "sacred" achievement was profaned when in the era since the Civil War these institutions overwhelmingly repudiated their Christian heritage. A second area in which Clebsch's thesis is also particularly cogent is in the development of American moral values. Here Clebsch offers some especially valuable insights. American Protestantism has always justified its activities at least partially on the ground that its moral emphases were of practical benefit to the society at large. The Protestant founders were convinced that only religion could provide the moral strength necessary to ensure order in the American wilderness. Revivalists later voiced the same refrain—without religion America would be overwhelmed by moral chaos. The American Protestant tradition accordingly has always been marked by a strongly pragmatic and utilitarian ethic. The Social Gospel made such cultural utilitarianism the whole of the gospel, and was itself a manifestation of the increasingly profane American moral ideals. The current Secular Gospel likewise bears such traits. Though Clebsch says little of twentieth century Protestant conservatives, it might be added that this same socially pragmatic orientation is manifested in the popular emphasis on the restoration of law and order in America as one of the major goals of Bible believing Christians.

With regard to the other four areas which Clebsch studies, his thesis, though still very useful, is somewhat less satisfactory. Clebsch points to important religious contributions to each of these aspects of the "American dream," but neglects to indicate fully the extent to which these may either

*This review appeared in the May, 1969 issue of the *Westminster Theological Journal,* and is used here with the author's permission.

simply have paralleled secular developments or may themselves have been essentially the products of secular influences. Americans' interpretations of the significance of their newness, for instance, undoubtedly contained strongly religious tones until well into the nineteenth century; from the beginning of the settlements Protestant prophets had identified North America as the site for the new City of God. Yet it hardly took a prophet to realize that America was new, and the profane who had only economic or political objectives were always as perceptive as the religious in recognizing and exploiting the significance of America's newness. Similarly, the development of a pluralistic society in America doubtless owes something to American religious groups who fostered it by their very diversity. Yet in many cases these same groups resisted the development of a pluralistic society tolerant of all opinions, and in any case the development of pluralism was probably much more the function of open immigration policies than of any religious principles or practices. Likewise, it is no doubt true that there were important religious factors in the growth of American nationalism. Not only were there strong unifying factors in the misconceived Protestant proclamation that America was God's chosen nation and the New Israel, but, as Clebsch points out, nation-wide denominational organizations and traveling evangelists provided some of the earliest of inter-colonial and inter-state contacts. Yet it would be a mistake to suggest, as Clebsch seems to, that such religious factors were *primary* in the development of American nationalism. Finally, Clebsch presents a strong case for the religious contributions to the principle of participation of all in American life. Congregations have always tended to become the primary governing unit in American religious organization, and in the self-controlled congregation the place of all members, including women and children, was recognized. Such practices undoubtedly carried over somewhat into American political and social life. Yet British political traditions, town meetings, and humanistic democratic principles must be recognized as factors at least as important as congregational organization in contributing to widespread participation in community activities.

Qualifications, such as those above, do not negate the significance of the points being qualified, and there are many specific insights in this useful and readable book that need little qualification. Any work of this broad scope and short length must necessarily deal in generalizations, and Clebsch's generalizations, though not faultless, are perhaps best on this subject.

Fairer criticisms may be raised concerning Clebsch's assumptions. Though apparently "pro-Christian," he seems to lack criteria for distinguishing the relative merits of various "sacred" and "profane" contributions to American life. In general he recommends that Christians should not lament the profaning of their achievements; his only reservation is that they should maintain "that one of the many cities in which American life is lived *is* the religious city" (218).

Such assumptions, which are found in many of the current discussions of the church and secular culture, may perhaps be best understood in terms of Clebsch's own analysis of American religion. They reflect a thorough commitment to two of the profane aspects of the American dream—pluralism and social utilitarianism. Christianity in these terms becomes one among equals in American society and is judged by its social function. It accepts its status as one among many sections on the back pages of *Time* magazine and performs a community service roughly equivalent to that of the Rotary Clubs. In general both the historical profession and many of the churches' own critics today accept such culturally conditioned standards for evaluating the contributions of religion to American life. *From Sacred to Profane America* is a case in point. Clebsch, despite his otherwise excellent analysis, fails to present a standard for judging these areas of the church's influence on culture which should be reserved as "sacred" or explicitly religious, and those traditionally "sacred" influences of the church on American culture that *should* be profaned. For example, the preaching of the Gospel and the resulting expressions of Christian love and social concern are areas where the impact of Christianity would lose its primary significance if they were (if indeed they could be) profaned. On the other hand, the American churches have always included in their "sacred" messages much that goes beyond the areas where the church should speak or function in such a specific way. Claims, for instance, that America was God's chosen nation or the site of the new City of God were unwarranted and undesirable intrusions of the "sacred" into the realm of the profane.

Certainly the church and Christianity have and should influence all aspects of the culture profoundly. Yet if that influence is to be of any value, Christians must maintain *criteria* to discriminate between the City of God and the cities of men. Otherwise the church will be lost in the now vanishing American dream.

TALKING PRECEDES READING

ERMA VANDEN BERG*

Each fall as elementary teachers enter their classrooms, they find a definite number of desks or chairs uniform in size and color, and often whole sets of identical books. Yet they are soon aware that they must use these to teach perhaps 30 children to read, none of them exactly alike.

The girls may be reading ahead of the boys, with fewer difficulties. Some children made greater progress in the preceding grade than their mates. Some had rich summer experiences or steady reading activities, while others regressed in reading. Still the teacher is obligated to reach each child, to give each one the tools and necessary skills. It is wise to recognize early that a few can best be helped by outside aid—the remedial reading teacher. For the others, the determined teacher will arrange work in small groups, provide a variety of reading materials, and try to meet them as individuals.

Yet all children have one skill pretty well mastered by kindergarten—they can talk. The ability to communicate, to have mastered a complex system of words in systems, is achieved by normal children of about five and a half. As the school takes over from the home, it is natural to begin reading preparation by talking.

*Mrs. Vanden Berg, AB Calvin College, has done advanced work in the teaching of Reading. She teaches second grade at Mayfield Chr. School, Grand Rapids.

Talking is Learning to Read

My second grade class enjoys fifteen to thirty minutes a day in oral language activities. In this time I learn more about the children, and we work together to enlarge their vocabularies and sentence awareness. Following a more exacting study like arithmetic, we now stress an atmosphere of friendliness and openness where there are no right or wrong answers and the shy child will feel free to participate.

A helpful program is available in the Peabody Language Development Kit (Level 2). It is designed for teaching the disadvantaged or culturally deprived as well as the mentally retarded, but I find it is effective for the average class. The program is specifically organized, but the teacher must work to have the language time appear spontaneous. When responses don't come freely or children move away from the subject, the activity can be changed. But the teacher should only guide, not dominate; this is talking time for them.

One day the class might learn a chant and its actions, like "Johnny One Hammer." Another day they can follow a picture of a busy intersection as part of a story is read and then tell what they think will happen next. Several groups of pictures show members of a family, tools, animals, clothing,

numbers. With the set on occupations, girls can recognize a beautician at work, but now learn her title and related words. Boys talk easily about a garage mechanic, a plumber, a brick-layer.

They find it fun to memorize greetings in other languages as they talk about other cultures. "Buenos dias" becomes a common greeting, but one boy never left school without wishing me "Dahs vee dahn ya," his version of a Russian good-bye.

Talking puppets on the teacher's hand, or a "sidewalk interview" with a pencil as a microphone and a tape recording of it to be played back, are activities to extend their language experience.

Are we wasting time? Sometimes there are silly replies and a duplication of answers instead of creative thinking. Sometimes it is hard to maintain a positive atmosphere or hold down the one who monopolizes the talk. And it is always a demanding job, as the teacher must listen keenly and keep things moving.

Yet I believe in its merits. I feel that talking and listening are basic to reading and writing, and all four should be a part of the child's learning experience. As children talk about common or fresh experiences, they are practicing sentence patterns (complete sentences are encouraged) and a vocabulary which they will need to decode what others have written. As they come to read, they will be getting a new set of symbols for what they already know.

Talking Aids One's Self-Concept

We wish that each child could have parents who encourage him. Unfortunately, this isn't always so. Yet a child's self concept has a bearing on his success in reading. If he has decided, or has it decided for him, that he is "too dumb" to learn much, he has a view of himself to live by and will not be open to efforts to read. Yet everyone sees himself as several persons. He may think himself a poor student, but his concept of himself as a fisherman or a ballplayer is quite different. The teacher may discover this as the child is free to talk, and so begin to rebuild that child's confidence in himself.

The children are different in many ways, but they are alike too. All are made in God's image and all are His children. With this awareness, the teacher should work diligently stressing the wonderful and special gifts given each child. Each one has a loving Savior, and each one has a particular way to serve that Savior, even as he learns to think and speak, read and write.

●

Books

Adamant and Stone Chips, A Christian Humanist Approach to Knowledge, by Virginia R. Mollenkott (Waco, Texas: Word Books, 1967) Reviewed by Harry Boonstra, presently doing doctoral work in English at Loyola University while on leave of absence from Trinity College, Palos Heights, Illinois.

In a recent discussion on the place of non-Christian contribution to Christian thought, one speaker said that he would accept such contributions "suspiciously"; another, "very gratefully." This brief exchange suggests some of the problematics dealt with in Miss Mollenkott's essays—with her emphasis on the side of the "grateful."

Dr. Mollenkott, now at Paterson State College, New Jersey, is an active contributor to the Conference of Christianity and Literature. She first presented these essays as lectures at the Detroit Bible College. The occasion determines both approach and subject matter: the treatment is largely non-technical and focuses on problems in the Christian evangelical community especially as related to works of individual literary artists.

Miss Mollenkott discerns that a view of life which distinguishes sharply between a this-worldly (material, physical, human, secular) and an otherwordly (spiritual, sacred, churchy) realm does not partake of the Biblical vision which holds that "everything in life may and should be done to the glory of God...." (p. 21) With Augustine she believes that the Christian can be involved in this life because Christ is "the transformer, the redirector, the reinvigorator, and the regenerator of the life and works of fallen man." (p. 34)

Instead of compartmentalizing faith, which assigns this world to Satan, she espouses a "Chris-

tian humanism" which considers man in his total humanness without losing sight of life's vertical dimension. Thus her concern for a Christian social conscience, for example. In the academic sphere the Christian humanist recognizes that no area of knowledge need be suspect, but that all disciplines must be studied without fear. Likewise, the Christian must both learn from and participate freely in the arts.

For the individual, Dr. Mollenkott suggests a poise of grateful ease. She approvingly quotes the passage in the *Institutes II* where Calvin writes that the fallen human mind is invested by God with excellent talents. On the basis of Phil. 4:8 Mollenkott proposes that the primary task of the Christian reader and scholar is not to ferret out error, but to appreciate the good, the true, and the beautiful (her favorite classic threesome) in all writers. "If a man reads only to refute, only to pounce upon error, only to negate, he will show all the fruits of negativism in his personality." (p. 25)

Other affirmations include the need for "scriptural insights at the very heart of education" (p. 45); recognition of a Biblical view of liberty (p. 49); a demand for cultural openness in the church (pp. 63 ,70-1) as well as for a literature which is "Christian in its angle of vision" (p. 75); "a plea for attention to technical excellence and a plea for scrupulous honesty" in writings of Christians (p. 75); a stress on familiarity with contemporary literature in order to understand one's time and the spiritual needs of modern man. (p. 78)

Thus one finds much that needs saying to theologically sound but culturally impoverished circles—and readers of the Journal will recognize many of her *betes noires* also among people who trace a straight line of descent to Geneva—and the prodding is always clear and vigorous.

But as I read Mollenkott appreciatively, I keep jotting in the margin: "OK, BUT...."

One note concerns her subtitle "Christian Humanist" and consequent explication. Dr. Mollenkott herself realizes the potential difficulty of this label (p. 11), but attempts to qualify and define it in such a way that it can become a proper stance for the Christian. One does not have to regard the term "humanism" as an "enemy flag" (p. 11) and still feel it to be an unfortunate choice, since the word is burdened with so much historical baggage, much of it non-Christian. (If an encyclopedia typically expresses the most commonly held view on an issue, then the *Encyclopedia of the Social Sciences* might make Miss Mollenkott squirm in her use of the term; no adjectival qualification can Christianize humanism as described there.)

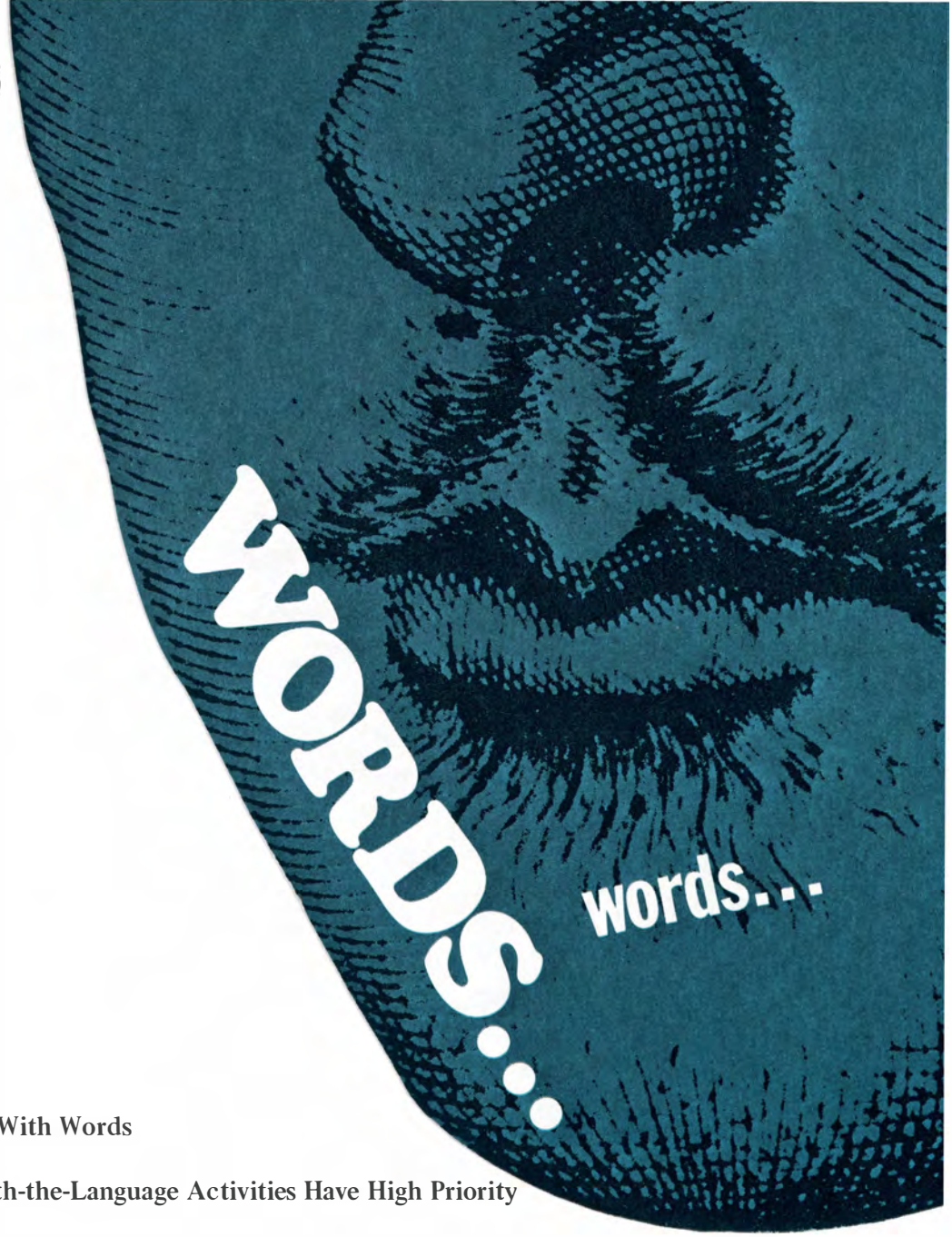
Also, Mollenkott's view of "truth" seems too atomistically conceived. Even though one may admit that he can gain insights from many sources, this admission does not require a jig-saw puzzle approach to arriving at the truth. Insights and correct statements are more than isolated segments which can be transferred willy-nilly from one value structure to another; facts are always rooted in and related to their contexts. This matter of the "use" of non-Christian material is certainly complex—but the very complexity demands more careful formulation than here adduced. How seriously, for example, shall we consider the identification of wisdom with the fear of the Lord in Old Testament wisdom literature, and what shall we make of the Scriptural estimation of human wisdom in I Cor. 1 and 2?

Put another way—Dr. Mollenkott is too uncritical. For instance, lumping Hemingway and Eliot together as expressing an "essentially Biblical view of the nature of man" suggests a careless reading of either Hemingway or the Bible. (This is unkind: Miss Mollenkott reads very perceptively, but here, I believe, she ignores some crucial anti-Christian elements in Hemingway.)

Even though it is true that a reading which limits itself to a "sniffing suspicion" of theological and philosophical heresy hunting hardly produces the ideal literature student, the alternative is certainly not an obliviousness to falsehood. Dr. Mollenkott stresses several times that one ought to respect the honesty and integrity of the pagan author. Perhaps so, but one may still say that the author has a non-Biblical view of life or a warped sense of values. A book or a poem can curse, and an honest or an elegant execution makes it no less a curse.

Indeed while urging an open-minded positive, look-only-for-the-best attitude toward writings of non-Christians, the author is not at all chary of finding fault with her own religious community. Miss Mollenkott sees properly that one must at times expose error, and wrong ideals, and twisted thinking. In the Christian world—yes—but then also in Sartre, Hemingway, Joyce, Camus.

Marginal notes wishing for a more consistently Biblical approach must not obscure the book. Dr. Mollenkott's work certainly deserves to be read. And it should as she hoped, stimulate "further and further understanding" and encourage readers "to make their own contributions," while the selected bibliography at the end of the book would provide a year's stimulating reading for one or for a reading group.



MEMO: To All Who Struggle With Words
FROM: Robert J. Ream*
MESSAGE: Our Wrestling-with-the-Language Activities Have High Priority

> "When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."
>
> "The question is," said Alice, "whether you *can* make words mean so many different things."
>
> "The question is," said Humpty Dumpty, "which is to be master—that's all."

And there you have it—in Humpty Dumpty fashion: Which is to be the master?

For us who see our commission as having dominion and mastery over words as well as the world, we shall have to come at it from a stance which takes account of what we are and of what God is. Our perspective is that of Scripture, and we insist that all other perspectives eventually fail.

All men are concerned about language; but not all see the high origin and end of it. For some, the complex act of language results from the accidental development of a complex symbol-making apparatus achieved only in the nervous system of the highest form of simian life. (Consider the position of Susan K. Langer in *Philosophy in a New Key*). Yet human linguistic propensities and accomplishments must in the last analysis prove to be a baffling mystery to those who do not understand man's origin. Men who believe they were made by chance and live in a random universe must sometimes wonder whether they *can* communicate.

Man's source is a communicating God.

But when man realizes that he is the image of the tri-personal Creator of all things, he sees the

*Robert J. Ream, B.D. Covenant Seminary; Ph.D. in Philosophy, Dropsi College, Philadelphia, teaches at the Philadelphia-Montgomery Christian Academy, Wyncote, Pennsylvania.

foundation for his linguistic endeavors. The source of his being is a God of inter-communicating persons—the Father, the Son, and the Holy Spirit. Instantly, out of the very nature of God, the urgency for communication, for fellowship, and for cooperation is apparent. Called into being by a personal communicating God, man, a language-using creature, was placed in a creation that was fitly prepared for a communicating and communication-receiving creature, ready for him to enjoy and to name. In a personal universe where personal man must bring glory to his personal Maker, and where he must do this corporately as well as individually, the role of language becomes awesomely important. As a result, its integral place in the scope of education as Christians see education hardly needs defending.

No doubt many things could be said in this light, but a few will be mentioned:

First, language is a means made in man's image. Man's creative activity when focused on communication produces a vehicle in some respects made in his own image, that is, it is at the same time tangible and intangible, it is both sound and sense, it is both body and spirit.

Phonemes; morphemes; words; words in larger utterances: man will develop these in systems of sounds and forms which pattern regularly, which compose a rich and complex grammar that he can name. At the same time, he will be sensitive to semantics, or words meanings, of course. Merely as form, *Yahweh ro'iy lo' 'ehsar* is dead to most English-speakers. Not so, "The Lord is my shepherd; I shall not want." Now the utterance comes alive, as comforting to us as it was to the Hebrew who first spoke it. In fact, its meaning is so vivid that elements of the grammar go unnoted unless our attention is forced on them.

Secondly, this language-shaping ability of man is a means to an end, not an end in itself. Language is a tool, an instrument given of God for the accomplishment of His will.

Man's Task Demands Communication

Man's task from God is impossible without communication. Our corporate and cooperative task as stewards is twofold: there is a gospel to be preached—no man is without sin; and there is an earth that must be subdued, cursed though it may be. In both of these endeavors language plays a major role. (The tower of Babel made inescapably evident the fact that communication underlies cooperation). Without language there would be no society, no science, no conquest of either this earth or space.

To be sure, language may be viewed and studied as a system in itself. Yet in the end it is like a beautifully carved Indian paddle, intended not to be hung in a museum and simply viewed by a curious public, but to be used and appreciated. Not an idol or an academic museum piece, but a vehicle—that is what language is. A thing meant to be grappled with as we struggle to use it for the glory of God.

But the necessity of communication is not exhausted when it is seen as a tool for our tasks. There is another dimension. Our Savior Christ communicates through His inscripturated word. The Scriptures make us wise unto salvation and equip us to do every good work. And then this divine communication urges us to respond to Him in words. "Pray without ceasing," it says. Talk, if you please, with your God.

In short, language is not only for the accomplishment of the divine tasks given to us, and not only for our convivial enjoyment of each other, but it is also ours that we might know our God in a personal way that means life and fellowship.

We Must Pursue Scholarly Efforts

But there remain problems to be wrestled with. What now is the place of grammar or linguistics in the curriculum? How can we avoid creating the impression that it is an end in itself? Should it be a separate unit or should it be ancillary to style and composition? Or is it somehow best synthesized with literature?

And how much attention are we giving to semantics? What factors influence the meaning of words? Is not our secular culture a major factor in molding word meanings? What can we do to make students sensitive to this? In dealing with larger blocks of meaning, do we teach principles of interpretation? If the effects of the fall are felt semantically, will not Christ's redemption also have its impact on meaning at every level? How, then, can we contribute toward this redemption of language?

Finally, in looking at larger segments of language, what is the place of style? Can we clearly show the components of style to students? If we can do this, can we help students develop their own style? What are the obstacles to clarity in writing? in speech? And a final query: do we ever concern ourselves with the importance of seeking for the best that language can offer for public and private worship?

Books

Music Curriculum Guide for Classroom Teachers, K-6, Dale Topp, Professor of Music Education, Calvin College; The National Union of Christian Schools, 865 Twenty-eighth Street, S.E., Grand Rapids, Michigan, 1969. Reviewed by Charles Bouwsma, Sylvan Christian School, Grand Rapids, Michigan.

Music teaching has often suffered from a shot-gun approach which has aimed at "having fun with music." Usually this helter-skelter method has hit that mark but missed the deeper and lasting enjoyment which comes with a true understanding of what music is all about. This new guide provides a method of music teaching based upon a carefully ordered sequence of musical experiences. If followed conscientiously it ought to give children a rich and lasting understanding of music. The guide is intended for all classroom teachers including those with little or no background in music. Music teachers will find in it many new insights and ideas. Administrators of schools without special music teachers should provide their staffs with copies and see that they are implemented.

It has been some nine years since the National Union of Christian Schools published the excellent *Music Curriculum Guide* by Wilma Vander Baan. During these years music educators have come to recognize increasingly the necessity for sequence in planning and teaching. All of the newer teaching materials exhibit this emphasis upon sequence. *Music Curriculum Guide for Classroom Teachers* reflects this in its step by step procedures designed to produce a complete understanding of music.

Dr. Topp divides the study of music into a number of basic qualities: 16 qualities of rhythm, 12 qualities of melody, 12 qualities of harmony, 9 expressive qualities (expressive qualities for Topp include variations in volume [dymanics] and variations in speed [tempo]), 15 qualities of form, and 6 families of tone color (string, woodwind, brass, percussion, human voice, and harmonic keyboard instruments). These qualities are to be taught in units of five half-hour lessons. Over the seven years of the elementary school (K-6) these qualities are taught, reviewed and re-taught. After exposure to such a program a child is likely to understand a great deal about music.

Topp recommends a daily lesson procedure which includes three equal parts of rote singing, analysis, and synthesis. The lesson includes ten minutes of rote singing of songs which illustrate the musical quality to be studied, ten minutes of analysis of that quality through physical movement, playing of instruments, thinking about the quality, recalling the quality or reading the quality in notation, and ten minutes of synthesis. Synthesis according to Topp means listening to a recording and observing musical qualities already performed in rote singing or the plsying of instruments and studied in the analysis part of the lesson.

This is not a self-teaching guide, but it is a carefully worked out blueprint for a meaningful music program. The teacher will still have to dig to find song materials to illustrate the various musical qualities. The newer music series are very helpful in this. The teacher will still have to plan the analysis parts of the lessons. Dr. Topp has however done much of the work for the synthesis parts of the lessons in preparing the excellent index of musical qualities for the *RCA Adventures in Music* recordings. This index is an appendix to the guide. Music teachers at all levels will find this section a valuable resource.

Dr. Topp suggests ways that the guide may be adapted to a teaching situation if time is insufficient, if musical ability is lacking in the classroom teacher or if a music teacher is to be involved. Beginning and experienced teachers will find the chapters 'Helping Inaccurate Singers' and 'Music and Devotions' helpful.

Creative experiences have not been included in the guide, and imaginative teachers will want to insert improvisation and composition experiences in their teaching plans. Topp uses the word 'style' in a special sense as a category of quality involving variations in duration and/or pitch as they are applied to individual tones. This use of the word may confuse some people who have been accustomed to think of style as the total of musical elements which determine the character of a musical composition. I would like to see electronic sounds included as a seventh family of tone colors. We teachers must keep abreast of this development in the musical scene.

The National Union of Christian Schools could do a great service for music education in its schools by sponsoring workshops under Dr. Topp to demonstrate the use and effectiveness of this guide.

ENCOUNTER AT AMBLER

EDGAR AND ERVINA BOEVE*

"Well, you have to bend your eyes when you pray," was the absolutely genuine, spontaneous response of a fourth grader in the classroom demonstration session at the NUCS Convention at Ambler, Pennsylvania this past August.

We all sat on the floor and talked together about how and where we had to bend in order to move and go about everyday activity. But the way we bend also tells us something about how we feel inside. Unhappy, lonely, miserable people convey this emotion by their very posture just as perky, happy, fun loving people communicate their joy by their posture. When we are serious and intent, performing acts of devotion, we also assume bodily positions which convey our attitude. It is in response to this that the fourth grade boy observed, "Well, you have to bend your eyes when you pray."

Combining experience, observation, and imagination in conveying our ideas in the arts was the activity we engaged in with adults and children over a two day period. Together with principals, teachers and board members, from Christian Schools all over Canada and the United States, we talked about and actually engaged in relating our physical state to the emotional state through individual and group activities.

Teenagers were part of a demonstration in which two experiences were related. The physical state of a sleeping foot, a sprained ankle, a pulled muscle in the back, and exhaustion were related to emotional states of fear, irritation, boredom, sympathy, anticipation and other feelings. These then were developed to produce situations involving character study.

The young people in the demonstration session acted out various problems developing perception about peoples' moods and emotions, while the children conveyed their ideas about feelings in making figures in clay.

All these activities were the culmination of a discussion of "the God who is here" in relation to Christian education.

Art in the Christian community is the result of our constant affirmation of the fact that God is here, that Christ came and we declare this in every act. Art expresses through word, gestures, movements, sounds, shapes, colors, and textures our response to life.

The simple act of sitting down tells us something of the mood of a person at a given moment. Simple gestures reveal anger, joy, firmness of purpose, or misery. As we express these feelings everyday, so the dramatist and actor conveys to his audience something of his human condition. Colors remind us of times of the year, places, people, and events. We have color associations with various emotions and even use these commonly in our daily expres-

*Professor and Mrs. Boevé are respectively Chairman of the Department of Art and Director of Drama at Calvin College.

sions such as "seeing red" in anger, "turning green" in envy, and "being yellow" in cowardice. Personality and color go together in such a way that reflects the very nature of man's human condition. In the art act we declare something of the nature of man.

This declaration is essentially a religious act since it deals with our concern with ultimate loyalties. We state some form of faith when we as human beings attempt to shape our world in the arts. It is that religious act, that statement of faith that is evident throughout history in the rituals, songs, painting, sculpture, and buildings made by man. These reveal a belief that not only was, but still is evident today. We all respond to events around us. The daily happenings in our local communities evoke a response of an opinion or an act on our part. Our art reflects this in the often absurd form it takes, commenting upon an absurd world. The human condition becomes more and more our concern. If the Christian and the Christian School is concerned with the Christian *life*, then we cannot help respond to the conditions and events of that life. Responding commits us to an act of declaration, a statement of ultimate loyalty, a commitment of faith.

As Christians we are often critical of those who are escapists, refusing to interact with the problems and tensions of our time. We condemn the isolationism of monastic groups and the withdrawal of sects into lives of self-preservation in a hostile world. However, if we are truly discipleship oriented–dedicated to service in the Kingdom of God on this earth–the arts should really be flourishing because we would be making declarations everywhere by every means. Real involvement cannot be surpressed for it is a result of conviction which cannot be "hidden under a bushel."

If we in the Christian community through Christian education are to convey this message of response to faith in acts and deeds to declare that we are Christ's, something radical has to be done in our schools for, obviously, the results of such action are virtually non-existent.

Dramas extend only into money-making propositions, painting means copying a bowl of fruit or a calendar scene. The most dreary times of the week or day, when everyone is tired, are devoted to "art." The last item on the budget is for art materials. We are caught in a habit which destroys involvement with life as well as making Christian commitment to life impossible.

The idea that we are God's rulers to subdue the earth, to build a culture is too remote in our classrooms. How can we take this world as did Noah, Abraham, Daniel and perform our cultural task when we denigrate the activities which reveal man's innermost thoughts and ideas and make them the least important in our curriculum, or more often, giving them no place at all?

We like to talk about the "City of God" but we find building one too arduous and creatively demanding a task so we lapse back into the syndrome of lazy teaching.

Commitment to our faith will not allow for such a syndrome. If we say that we believe, our saying should revolutionize lives. The result should be that the mandate given to subdue the earth would be honored.

Our failure to do this reveals our inertia. We have barely begun to realize our total human condition. The total man as soul and body needs new understanding. We have to learn what it means to be human, to learn to touch, and taste, and smell. We must experience the emotions which result from such sensory experiences and learn that this is not a violation of our faith, but actually an affirmation of the fact that Christ came to us to save us *in* our human condition.

Unfortunately, we more often imitate the Greeks and their emphasis on mind quite limited by the body in reaching the ideal life, or the Puritans who saw only sin in the body. But we are Christ's and this means we are His, both body and soul. We need to declare this in our work.

We need to learn to share, to act as a community, to experience communion with one another that we may have communion with Christ. The acts of love, of giving, of sympathizing need to be developed. We need to convey to our children the joy of such fellowship as it is expressed in every aspect of our being. Such real joy must find expression in songs, dances, dramas, poetry, painting, sculpture and the very buildings we raise as a constant affirmation of our faith.

Daily opportunities must be given children and young people in schools to exercise their faith in real and vital ways within the context of their experience as warm, live, human beings. It is their lives within their experience that must be made meaningful to the Christian community and we must be ready to accept that response as a valid expression of their faith.

Through experience in such expressive forms we shall begin to create an art which will reveal a cultural condition–a perspective of life, an ultimate allegiance that God's mandate and His Kingdom may come in and through our being co-laborers with Jesus Christ.

"College Forum" of late has been featuring articles concerned with some of the problems of teacher education.

At first glance, my colleague's article on foreign languages seems irrelevant to that subject. In fact, it is not. For Art is arguing, in part, that foreign languages ought to be taught to, and required of, **all** *students, including those preparing for teaching on the elementary and secondary levels.*

I trust the article (and its sequel) will "grab" the reader and move him to respond. PPDB

Foreign Languague and the Quest for Relevance

ARTHUR J. OTTEN*

Anyone who examines the academic scene today with more than casual attention cannot help but observe that alongside the student unrest and upheaval which have been receiving such frequent and graphic coverage in the popular press there exists an equally real though often less obvious faculty counterpart. Inspired by a perpetual passion for educational reform and fed by our peculiarly American penchant for activism, this form of faculty activity reveals itself by innumerable and often interminable committee meetings, by lengthy surveys, questionnaires and reports, by curriculum adjustments and self-study, and occasionally—*mirabile visu*—by the introduction of new academic programs which in turn provide the occasion for yet another round of committee meetings, surveys, reports and reforms. There is a certain kind of virtue in all this, of course, for no faculty so engaged can be accused of failing to take education

*Dr. Otten is Professor of Romance Languages and Chairman of the Department of Romance Languages at Calvin College.

seriously. But an accompanying disadvantage lies in the fact that all this Parkinsonian activity seems largely to have replaced the leisure, idleness, and contemplation which formerly were considered indispensable conditions for the intellectual life. Attending a workshop in our time seems much more important than reading Homer; a committee report is studied more carefully than Thoreau; a statistical survey has more to say about man than *Macbeth* or *The Stranger*.

Lest I be considered disloyal to this frenetic age of ours, let me state immediately that I mean to condemn neither the discontented student who gets the headlines nor the frantic teacher who gets the ulcer. After all, a passive and indifferent student willing to accept without question anything tossed his way in the name of education is really no student at all. And the complacent professor who has changed neither his mind nor his notes in a decade, who belabors the trivial and provides brilliant answers to questions nobody any longer asks, only serves to make sense of that use of the word "academic" according to which it is a synonym for "irrelevant." For basically—and this is what is salutary in the current academic scene—both the student and the teacher are involved in a continuing quest for relevance. The student, whose well-known impatience is at once a virtue and a fault, has the right as well as the duty to ask, "Why are you teaching me this? Why must I spend my time, effort, and money learning such a subject?" He deserves an answer; it is up to the teacher to give him one.

Why Foreign Languages?

I am sure that I need cite no statistical proof to suggest that the question of relevance is directed at the foreign language requirement in the curriculum at least as frequently as it is at any other aspect of the college program, by both students and faculty. Many a student either is dissatisfied with such answers as are given to the question "Why foreign language?", is too impatient to listen to any reasoned explanation of the requirement, or sees such a discrepancy between faculty pronouncement and practice as to keep him from accepting graciously what appears to be an arbitrary and useless requirement and a time-consuming and onerous chore. Just last year a student group at Indiana University, for example, claiming that "the student is the best, if not only, possible judge of his own academic needs," advocated the "immediate abolition of all foreign language requirements in the College of Arts and Sciences."[1] Teachers of foreign languages themselves are sometimes of little help in the matter; too often they proceed on the assumption that the value of their subject area is so obvious that it needs no defense. Among their colleagues, one can find attitudes ranging from open and direct opposition to indifference, and even a curious kind of tokenism as vexing as it is unassailable. I remember, for example, the serious declaration made a few years ago by a colleague in solemn faculty assembly that "the study of these [foreign] languages denies the students acquaintance with the real world in which they live." As for indifference and neglect, I never quite know how to respond to the person for whom foreign language study was probably only a painful and arbitrary obstacle along the path to the Ph.D. degree when he states that he has forgotten all the foreign language he learned and that he gets along perfectly well, not needing foreign language either as a cultural or as a professional tool. But I do like William Riley Parker's rather outspoken observation on he matter:

> There is not much to be said to end the embarrassed silence...that such confessions usually produce. Blind men "get along" too, but the difference is that one can admire their triumph over handicap. Nothing is to be gained by pointing out...the untranslated books or journals in foreign languages that he should have read and has not. Nothing is to be gained by arguing that faulty products of liberal education are dubious moulders of the future.[2]

(This issue of whether or not the college teacher can be expected to use foreign languages regularly and consistently is in reality more complicated than I have suggested. Demanding teaching assignments and heavy workloads frequently make it impossible for him to enjoy the luxury of maintaining foreign language competence or of being able to use it in his research. A few areas of specialization make foreign language use unnecessary. These matters the college teacher decides for himself. I would only ask that he be consistent: if he is going to give pious assent to formal declarations about the value of foreign language study for students, then, in practice and in establishing departmental programs, he ought to use it and to recommend it as a desirable or valid cognate area. To do otherwise is to engage in blatant tokenism.)

The question of the value of foreign language and literature study is more legitimately raised by those who, while admitting its value, see its place

in the curriculum challenged by other subject areas—usually the social and behavioral sciences—which are claimed to be more relevant in our time. In the pages of this journal (May, 1969, p. 19), Messrs. De Boer and Snapper put this suggestion in the form of a question when they asked if, in programs of teacher education,

> 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.

If the suggestion implied in this question is ever put forth seriously in the form of a proposal, I hope that provision will be made for each and all of these subject areas to be studied "in depth." Further, I find myself wondering about the real meaning and intent of those last three words. Does "and the like" mean that just about anything can challenge the place of foreign language study in the curriculum?

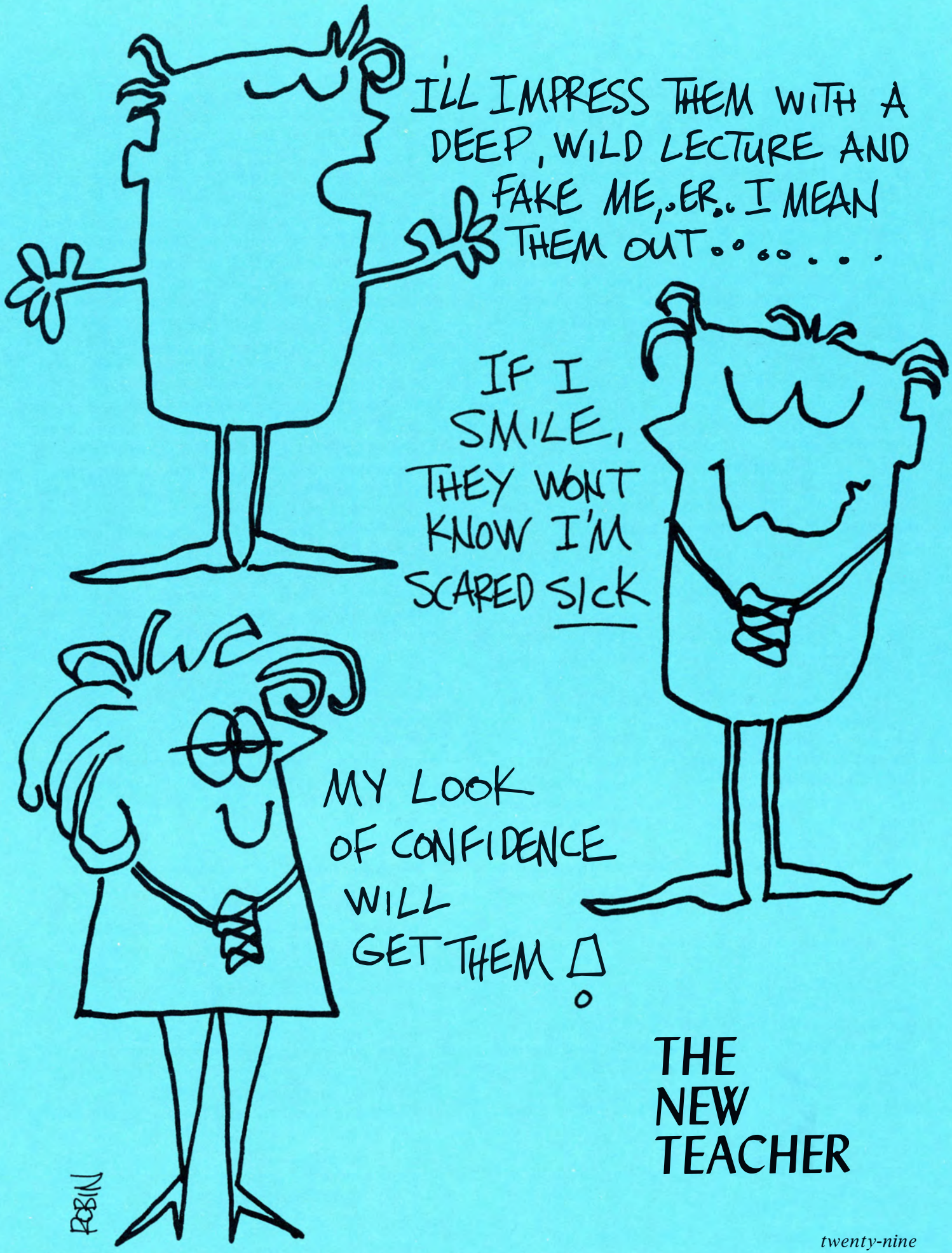
What follows is intended to present some of the reasons both traditionally and recently given for foreign language study and which apply to the educational scene today. (We are not here concerned with ancient languages: Alfred North Whitehead's statement about the value of the study of Latin in *The Aims of Education* is as valid today as when he wrote it and need not be repeated here. William Riley Parker argued *The Case for Latin* both sensibly and thoroughly in an article which appeared in the September, 1964 issue of the *Publications of the Modern Language Association.*) Many of the reasons listed below, which neither reflect the work of a committee nor present the results of a survey, have been stated before, but since the "problem" of foreign language study reappears on the educational scene with wearying regularity, it is high time that they be repeated and augmented. These reasons can be arranged in three basic categories, the first of which I would call a kind of *pot pourri* of reasons of diverse appeal, applicable to various students in varying degrees. A second category involves the role of foreign language study and of its use by the individual within the kind of society we have today and involves the problem of immediate or practical relevance. A final category involves what can be called the area of humane relevance and has to do with the value of foreign language study for any educated individual in any society at any time.

An Activity For its Own Sake

We are told that in the "good old days" which were but are no more the ability at least to read a foreign language was looked upon as one of the essential qualities of the educated man. This capacity was brought to bear upon his life, his social activities, his reading. It formed part of his claim to be enlightened or civilized, and was based upon the assumption that he had the time to enjoy the fruits of his foreign language study, which he had pursued to a degree of relative mastery. Today it is perpetually disappointing to see students terminate their traditional two-year program of foreign language study with a sigh of relief, unaware that they have just reached that point where some of the rewards and pleasures of foreign language reading can be theirs. The foreign language teacher, who has brought the student along the painful path of acquisition of a certain foreign language facility, is obliged to console himself by remembering, as I shall indicate later, that foreign language study has value even for the student who never again picks up a book or journal written in the language he has studied. I should like to think, however, that the labor-saving devices and other modern conveniences of our day could give at least a few of us enough time to recapture such pleasant practices as reading Goethe by the fireside or discussing Balzac with a friend, were such habits not considered almost immoral in this practically-oriented age of ours. Surely there are students among us who can be persuaded that there is something more pleasant and rewarding to do with one's leisure time than to gorge oneself on vapid television fare and on predigested magazine articles. This reason for foreign language study, the use of foreign language in the continuation of that education which only *began* during the student's four years of college, remains valid today in spite of the difficulty of its application.

For Discernment and Criticism

The student worthy of the name, as we saw earlier, asks for relevance in his academic program. It is usually in the name of relevance that he is urged to prepare one or more foreign languages because of graduate school requirements. I am sure that his reason accounts for the presence of many a competent, if not brilliant, student in more languages classes than the basic curriculum requires, a phenomenon for which language teachers are admittedly grateful. I have no quarrel with this reason for foreign language study. Yet it makes me very uneasy to think that this reason is sometimes



THE NEW TEACHER

advanced as more important than others which are more basic and more genuinely humane. The graduate school scene these days appears less than totally desirable, at least in the eyes of many students who see themselves the victims of an educational system where the traditional ideals of liberal education are replaced by the training of technical specialists, where grappling with basic philosophical, moral, and esthetic issues has given way to scholarship in trivia, where historical perspective is undercut by quantitative measurement. The small liberal arts school may be obliged to pay realistic attention to the facts of modern-day academic life, including graduate school admission requirements, but it is to be hoped that it at least will insist upon retaining its traditional and important role of graduating students who can be discerning members and critics of a complex society. All of which means that the graduate school requirement for foreign language study, good as it may be for some students, ought to be augmented by other, more valid reasons.

For Advancing Scholarship

It is a fact, of course, that knowledge of foreign language *is* needed for advanced professional scholarship in many fields. There may be some areas of learning in which American, and thus English language, scholarship is clearly far in advance of the work done in other nations, but surely there remain significant areas of study where first-hand knowledge of what foreign scholars have done is essential. Can one really *do* history or philosophy or linguistics these days within the confines of a monolinguistic structure, dependent either on abstracts or on what others choose to translate into English?

For Removing Parochialism

We have been dealing with the study of foreign language in the liberal arts college, an institution which has traditionally produced fine-sounding declarations on the nature and content of higher learning. It has always given the study of the humanities an important place, with the study of literature occupying an essential part of the curriculum as one of the most important revelations of the mind of man. Yet it is precisely in the study of literature that a curious phenomenon takes place, resulting from the fact that literature is the one art form which is limited by national boundaries. Whereas art departments do not ask their students to study only Italian sculpture or French painting, and whereas music departments do not ask their students to specialize only in German or Russian music, literary departments all too often devise programs along purely national lines, condemning students to develop peculiarly myopic views of literature. Can the student of literature claim to know the novel without having studied Tolstoy or Stendhal or Proust? Can he claim to know drama if he has studied it only in its English and American expression, to the neglect of Sophocles, Molierè or Ibsen? Lyric poetry has been written in languges other than English, and the romantic movement was not only an insular phenomenon. I doubt that courses in "world literature" are really an answer to this problem, at least if they involve reading works in translation, for works in translation really become just additional documents in English or American literature, with most all that makes them uniquely representative of an alternative cultural expression filtered out in the process of translation. It is in the area of literary studies, therefore, that knowledge of foreign language can make a valuable contribution to an education which claims to be truly liberal, and teachers of literature ought not hide behind the many practical difficulties involved in putting together programs of literary studies which respect and embrace languages other than English. This could be one of the finest ways of realizing those goals of liberal education which declare that the student's imagination should be developed, his horizons broadened, his perspectives enlarged, and at the same time his parochialism and narrowness of concern removed.

For Scientific Inquiry of Language

Another reason for the study of foreign language can be found in the fact that language, as one of the most complex activities of man, is a worthy object of scientific inquiry. Just as the natural scientist identifies and studies a specific and often narrow aspect of the natural world, so the student so inclined could well choose to investigate thoroughly and scientifically the phenomenon of language. I do not mean to suggest that a brief course in linguistics, superficial and merely descriptive at best, can be substituted for the mastery of a language, in spite of the fact that this solution frequently appeals to those educators who are obliged to establish programs where many subject areas must be studied. Scientific inquiry into the

nature of language outght to have as its point of departure a knowledge of as many languages as possible. Alfred North Whitehead has suggested at least some of the value of this kind of study:

> Language is the incarnation of the mentality of the race which fashioned it. Every phrase and word embodies some habitual idea of men and women as they ploughed their fields, tended their homes, and built their cities. For this reason there are no true synonyms as between words and phrases in different languages.[3]

This could well be taken as an invitation to the social and behavioral scientists, who often are among the severest critics of foreign language study, to join with linguists and foreign language teachers in study of an aspect of reality which until now has too frequently been neglected. It can also be an appeal to language teachers to look more charitably at their colleagues in other departments and to realize that the social and behavioral sciences are really here to stay. Much could be gained by interdepartmental cooperation in this area.

For Promoting Real International Understanding

No language teacher would deny the valid use of foreign language knowledge in the promotion of trouble-free tourist travel. Tourism is an important industry today, and given the increase in leisure time as well as the general rise in the American standard of living, Americans are flocking to foreign countries, principally in Europe, in ever-increasing numbers. Accounts of organized tourist experiences, however, suggest that there is room for a great deal of improvement in the quality of such trips, the nature of which is hinted at in the delightful title of the recent movie *If It's Tuesday, This Must Be Belgium.* Travel agents seem to do their best to shield their clients from the "natives" behind the windows of buses and to herd them from hotel to cathedral to restaurant to art museum to souvenir shop, all within a minimum amount of time. One wonders if such travelers return home with anything other than aching feet, slides of unidentifiable monuments and quaint street scenes, souvenirs with which to impress friends and neighbors, and the all-too-frequent conviction that foreigners are impolite people who overcharge and short-change their customers every chance they get. I am completely in favor of vacation travel and of satisfying one's curiosity about other ways of life, but I hope no one will pretend that such experiences can really promote international understanding and good will or any other serious purpose. The traveller equipped with at least some knowledge of a foreign language can permit himself to be more adventurous, to leave the group, to engage in conversation with people in the host country, and to return with a more authentic impression of a civilization or culture alternative to his own. Those who promote and sponsor quickie foreign tours must realize that they do a disservice to the work and effort of those who take foreign language teaching and learning seriously when they substitute superficial experience for genuine encounter.

For Translators and Teachers

The list of reasons why foreign language study ought to be an essential part of the college curriculum and thus be available to a variety of students for a variety of purposes is long. I suggest only a few additional reasons here. The world needs translators: to translate books for people who have not had the benefits of foreign language study or who want to read books from yet other countries, to make foreign diplomatic and commercial documents comprehensible, to work at the United Nations, to stand at President Nixon's side during his world tours, to greet foreign travelers and to comfort uneasy and unsettled immigrants, to help the Russians talk to the Italians and the English, if they wish, to the Danes. The world needs teachers: to teach to translators and the businessmen and the diplomats and even those persons, who, guided perhaps by frivolous rather than serious reasons, simply *like* to learn languages as other enjoy water skiing or collecting postage stamps or watching ball games.

In a future article I should like to indicate reasons which fall into the second and third categories I have indicated and which have to do with the broad areas of world citizenship and of the humane ideal. These reasons, I hope to show, make foreign language study imperative for *all* students in the liberal arts college.

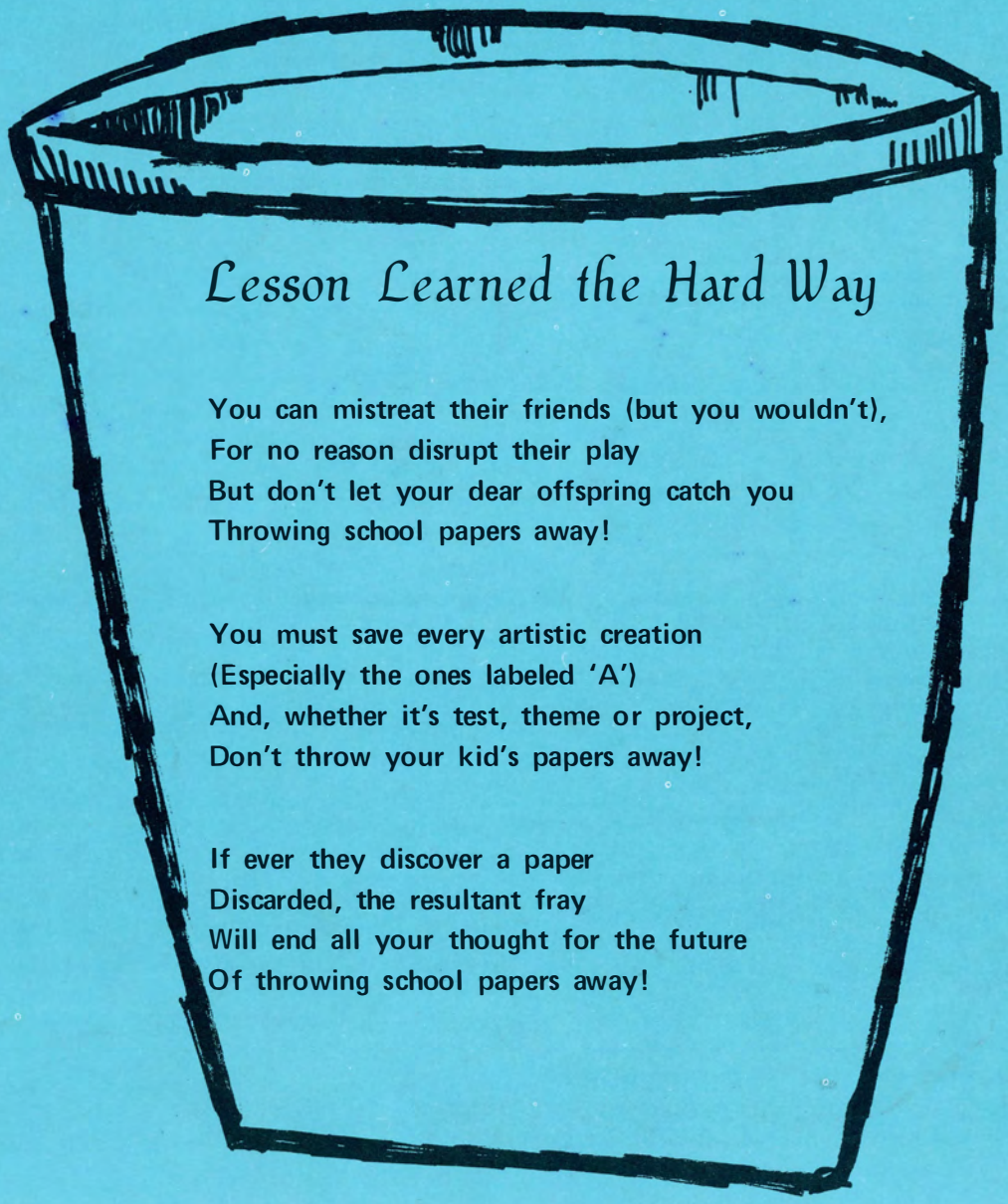
---

[1] Quoted in the *Bulletin of the Assoc. of Departments of Foreign Languages*, Vol. I, No. 1, pp. 6-7.

[2] William Riley Parker, 'Why a Foreign Language Requirement?," *College and University*, Winter, 1957, p. 192.

[3] Alfred North Whitehead, *The Aims of Education,* p. 74.

Christian Educators Journal Assn.
Mr. Cornelius Van Beek, Business Manager
4150 – 40th St., S.W.
Grandville, Michigan 49418



Lesson Learned the Hard Way

You can mistreat their friends (but you wouldn't),
For no reason disrupt their play
But don't let your dear offspring catch you
Throwing school papers away!

You must save every artistic creation
(Especially the ones labeled 'A')
And, whether it's test, theme or project,
Don't throw your kid's papers away!

If ever they discover a paper
Discarded, the resultant fray
Will end all your thought for the future
Of throwing school papers away!