

# christian educators journal

JAN. 1970







## TABLE OF CONTENTS

FROM ME TO THEE: The Indicative and Imperative Mood in Teaching — D. Oppewal	3
PROFESSIONAL POWER: Toward Professionalism — V. Boerman	14
CARTOON: Relating To Students? — R. Jensen	29
THE "ASYLUM": A Beginning — H. K. Zoeklicht	4
EXPRESSIONS OF THE CHRISTIAN CHILD: H. Bonzelaar & C. Overvoorde	16
PROFESSION WIDE:	
Historical Analysis of the Lawndale-Garfield Park-Timothy Christian School Problem — L. Mensink & L. Vander Zee	27
SOCIAL STUDIES:	
Editorial — Home Town Government — B. Wiersma	24
What's Doing in the Social Studies Classroom? — S. Greydanus	22
LANGUAGE ARTS:	
Literature or Literary History? — D. Vander Ark	6
The Relationship of Belief to Literary Style: A Challenge — V. Mollenkott	8
THE ARTS:	
Ralph the Rhino — B. Joldersma	18
Bible and Art as Partners	20
COLLEGE FORUM:	
Christian Teacher Training: A Proposal — H. Johnson	25
SCIENCE-MATH:	
Geo-Boards — C. De Lange	13
Introductory Physical Science — P. De Lange	11

CHRISTIAN EDUCATORS JOURNAL, VOLUME 9, NUMBER 2, JANUARY, 1970. 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.

Permission to reproduce any part of this issue is hereby granted by the Board of Trustees of the Christian Educators Journal Association. Any publication wishing to reprint any material may do so by observing the following:

1. Provide credit line stating "Reprinted with permission from the (month, year) issue of the *Christian Educators Journal*, Grand Rapids, Michigan."
2. Send two copies of the issue containing the reprint to the Managing Editor.
3. Provide honorarium for the writer, if that is your policy.



## THE INDICATIVE AND AND IMPERATIVE MOOD IN TEACHING

Remember that business about "moods" of sentences in English class? There was the indicative, the imperative, and also the subjunctive mood. Sentences were classified into whether they were simple declarations of fact (indicative), statements of wishes or conditions contrary to fact (subjunctive), or sentences expressing a command (imperative).

The indicative and imperative moods in sentences have, it seems to me, their analogy in teaching moods. Maybe the subjunctive does too, but since a mere "wishing" mood would be ineffective teaching, we'll ignore that one for now.

The teaching act in the indicative mood would show a preponderance of unemotional, factual, declarative statements of things that just *are*, cool, objectively-delivered generalizations about some phase of reality, past or present. By contrast, teaching in the imperative mood would exhibit primarily sentences which have an urgency and personal involvement about them, sentences which if not commands are at least value judgments, statements with emotional coloring which indicates approval or disapproval. The two moods of teaching might be illustrated in the two following expressions of the same "fact":

Indicative mood: Two men have just landed on the moon once more.

Imperative mood: For the second time in man's history he has achieved the remarkable feat of defying gravity and been able to land on another planet.

It should, of course, be noted that the second sentence *could* read: "Isn't it a shame that we spent so much money to reach a cold, lifeless planet, when we could have used the money to help people on our own earth." In this latter case the teaching would still be in the imperative mood, but the educational outcome intended would be different: a negative feeling rather than a positive feeling about the fact of landing on the moon.

The chief difference, then, between the two moods consists not in treating different data but in treating the same data differently. Herein lies great potential for giving concrete Christian distinctiveness to our teaching. In the indicative mood of teaching there is little that is unique or distinctive that is even possible. It is true, of course, that we can engage in selection of which facts, which data, we shall make prominent in a class or course. Since

any course is a *sampling* of the data in it, and never the whole truth, we can consciously use Christian criteria to select which aspects are to have priority, and which are to melt into the background. Secularist teachers, sometimes consciously and sometimes unconsciously, are doing their own selection, and Christians need not be ashamed to do it for fear of slanting material unfairly. Responsible selection of data is inherent in any good teaching.

Whatever small success we can have in making teaching in the indicative mood distinctive, the imperative mood offers even more opportunity to make our teaching different from that carried on by the secularist. As a Christian you do not intend to give your students an entirely different set of facts than he would get elsewhere. You rather intend to give him different feelings about, different attitudes toward those facts, those raw data. And that is where the imperative mood of teaching comes in. Graduates of Christian schools should *know about* roughly the same things as any graduate. Hopefully it is his *feelings about* them that will be the chief difference. One's feelings about rain, about love, about policemen, about death, about Napoleon, about a wide range of everyday experiences, are shaped by the getting in which we encounter them, and here the Christian teacher can have a role to play. The teacher's feelings and attitudes toward objects and events will be evidenced by the "mood" in which they are stated, and this editorial is a plea for more use of the imperative mood, because that is where the distinctiveness of our teaching chiefly lies. It would seem to this observer that we as Christians can lay claim to distinctive teaching chiefly if not exclusively in the imperative mood, not the indicative.

To use an example, imperative mood teaching about the water cycle means that glaciers, and clouds, and floods, and rainfall, and dew are not presented as bare statistics or raw data, but are made to take on negative or positive valences, take on qualities that attract or repel. It is the Christian who can provide appropriate feeling tones for these, because his vision of life, including the water cycle, gives a truer picture than any secularist can impart.

The chief differences, again, between the two "moods" of teaching may be summed up in the following pairs of characteristics:

Indicative	Imperative
factual statements	vs. evaluative statements
cool detachment	vs. personal involvement
objectivity, neutrality	vs. ethical judgment
observer-spectator	vs. actor-participant

While imparting facts and information is a necessary part of teaching, it is the easiest part. Shaping attitudes and feelings about those facts is harder, but immensely more important for the goals of Christian education.

Imperative mood teachers: may their tribe increase.  
— D.O.

## THE "ASYLUM"



## A BEGINNING

H. K. ZOEKLICHT\*

It was comfortably warm and peaceful in the faculty room of Omni Christian High. The Stromberg wall clock indicated 12 o'clock, time for the teachers to start meandering in for their noon break. The aroma of freshly-percolated coffee added to the atmosphere of anticipation that pervaded the empty room.

Karl Den Meester, teacher of English and speech, and Ginny Traansma, music and home economics teacher, were the first to reach the "asylum," as the Omni faculty were wont to call "Their" room. They were followed immediately by Bob Den Denker, history teacher, and the Bible teacher, John Vroom. For a while the clinks of coffee cups and casual, cheerful remarks about the beautiful Fall day filled the room. Most of the teachers were

coming in now, each finding a spot to sit a while and banter before facing their afternoon classes. The first four had taken seats around the big, mahogany table placed in the center of the room. Each contemplated his coffee cup during a momentary lull in the light-hearted conversation, while John carefully peeled the saran wrap off his tuna fish sandwich. The others had already eaten their lunch in the classrooms. Karl was the first to break the silence.

"How hard did you get hit by tuition this year, John?"

John took a large bite from his sandwich and tried to answer, but his mouth was too full. Ginny turned her eyes away; she silently wished again that she could have John in her home economics class, even if it would be for just one hour, to teach him something about table etiquette. "Such a nice guy otherwise," she sighed to herself.

*\*This begins a new and hopefully regular feature in our pages written by several experienced teachers under the provocative pen name of H. K. Zoeklicht.*



Finally John was able to answer. "Well, with two in high school and two in grade school, it's going to cost me about \$1500, and that's not even paying full cost. That's a big slice of bread, you know it?" After a moment he added, while taking another, slightly smaller bite, "But you know, man shall not live by bread alone. The Lord will provide, I always say."

"I suppose that means, though, that your wife will keep working at Penney's a couple of nights a week, doesn't it?" queried Bob, barely restraining an edge of cynicism.

"Yes, every little crumb helps, you know." He had finished the sandwich and began to reach in the bag for the cookies he called his dessert. He repeated, almost as if to himself, "Every little crumb helps." Then, facing the others again, he added: "And I guess I'll be driving that truck again too next summer. But it's worth it, isn't it?"

"Is it?" The challenge shot back from Den Denker and startled the other three momentarily.

"What do you mean?" Ginny asked a bit uneasily. "You sound so serious."

"I am! Is it really worth, not just John's hard-earned \$1500, but all the other thousands that are dropped into this venture we call Christian Education?"

"What are you getting at, Bob?" Karl asked the question quietly, though irritation was unmistakably present in his voice.

"I mean that I have serious doubts sometimes about the dividends, Karl."

"What's bothering you, Bob?" Ginny's voice was full of concern now.

"He doesn't believe in what he's doing," Karl scoffed.

"Then he shouldn't be doing it," John said with finality as he stuffed his mouth with the last piece of home-baked coconut cookie.

After a slight pause, Bob replied softly: "Maybe you're right. But I'd *like* to believe in it, you know."

Karl cut in sharply and impatiently. "I'd like to know what you're really talking about. You say you have doubt about the dividends. What did you expect—perfect products after twelve years of imperfect education?"

"Okay, okay, Karl. Maybe I was looking more for a sympathetic ear than a logical debate."

"Well, all you're accomplishing is raising suspicions about your dedication as a Christian school teacher, not to mention your religious beliefs."

"Wait just a minute here! Can't you speak your mind around here without having somebody im-

mediately jumping down your throat and accusing you of heresy? If that's the case, all we'll hear in this room for the rest of the year will be an endless series of bland remarks that disturb nobody's illusions and upset no one's prejudices. That'll be just dandy: everybody mouthing little nothings about little nothings." The loud, scoffing voice belonged to Steve Vander Prikkel, the husky biology teacher and basketball coach who had joined the group at the table and was now directing the attention of others also to the scene in the center.

It was Matt DeWit, science teacher, who had the reply. "I don't think there's any danger of that, Prikkel; we could always talk about your eating habits."

But Karl felt a need to justify himself. "Look, I opened my mouth because I get pretty ticked off at all these would-be reformers who so glibly spit out their meaningless generalizations about everything they see wrong with this world, from the Vietnam War to the prohibition of pot."

"Add Christian Education to the list," reminded John.

The attention of nearly everyone in the room was now directed to the group around the table. And it was clearly Den Denker's turn to continue or conclude the tenor of the conversation he had unintentionally been responsible for starting. He decided to let the chips fall.

"Okay people, I opened my big mouth and I asked for it. I'm sure I can't give you everything you expect, Karl, but I'll at least try. I said I get upset sometimes over this whole Christian education thing we're all part of. Now let me give you some for examples. I get pretty upset when I often find it impossible to cut through the thick layers of stereotyped responses, conventional prejudices, and superficial, materialistic values of my junior and senior students. I get upset by the deadening mental passivity and docility of most of them, by minds that show the dangerous signs of prolonged indoctrination and isolation that can only result in intellectual stagnation. I get upset by the parental and community pressures to turn out a safe product that preferably doesn't think too much, questions less, and generally gives offense to nothing and no one in thought, word, or dress. I get upset by intimidated and autocratic administrators whose only criterion for decision-making is public relations. I get upset when I see a display of greater ingenuity in imposing prohibitions about skirt and hair length than in constructing a better educational program here at Omni Christian. I get upset when I see more effort and enthusiasm given

to the promotion of football and basketball than to the structuring of appropriate courses for our 'rummies' who aren't college-bound. I get upset by the number of dull chapels we feel we must impose in the name of Christianity. I get upset when the bell interrupts me every time I get to the climax of a lecture." He added the last part with a wan smile as the school bell summoned students and teachers back to the classrooms.

Karl was the first to stand up; at the same time Peter Rip entered the room. Peter Rip, better known among the faculty as PR, was the principal, and his entry at this time was usually calculated to reinforce the bell's warning. Sensing the tension in the room, he asked no one in particular, "Did I interrupt something?"

There was a sardonic edge in Karl's voice when he answered, "You just interrupted a one-man recital of hang-ups that makes the rest of us wonder why we haven't got them too." Turning to Den Denker, he added: "Maybe you should remember that a guy who speaks his positive convictions is worth a dozen of those who are always sounding off their doubts and suspicions."

To which John added, as he made his way to the door, "We must walk by faith, Bob, and not by sight."

"As long as you guys are quoting, how about throwing in that bit about the doubts of an honest man containing more moral truth than the profession of faith of people under an imposed yoke." Jack Nieuwsma, the new math teacher, made the last contribution.

The room was beginning to empty. Steve turned to Bob who was still by the table and said seriously, "I think you've given us something to think and talk about for a while. At least I hope this isn't the end of the discussion."

Ginny and Bob were the last to get up. Clutching Bob by his sleeve, Ginny said anxiously, "I don't agree with you, Bob, but I admire your honesty. And we must talk about it again."

Den Denker smiled at her warmly. On the way out he said, "I think we will. The year is not yet over."

Behind them, alone in the "asylum" now, PR looked puzzled. "I wonder what *that* was all about," he muttered to himself.

---

## LANGUAGE ARTS

# LITERATURE OR LITERARY HISTORY?

DANIEL R. VANDER ARK\*

We English teachers have always debated what literature students should study. We have chosen textbooks, rejected others, on the basis of chronological, thematic, or generic organizations of the literature. The questions we ask in curriculum meetings usually center around these methods of organization. What is seldom questioned is whether the textbook itself is worth using and whether there is a better way. Through my experience of the past few years, I have come to believe that teaching whole works of literature is the best way to teach literature, to avoid the terror of teaching literary history only, and to give students the best avenue to learn how to appreciate literature.

The conventional high school textbooks contain very few whole works of literature. Usually they contain samplings of the author's work, a snippet

of one of his long works, and a poem or essay. For instance, the Harcourt-Brace anthology of English literature has one sonnet and a part of Meditation 17 by John Donne, a nine-line stanza of one canto of one book of *The Faerie Queene*, a half-chapter of *Gulliver's Travels*, a four-page excerpt from *Beowulf*. Usually accompanying these brief excerpts is a biographical sketch of the author which may be longer than the literature itself. Also included in an anthology of literature arranged chronologically is an historical review at the beginning of each section of the book, and summaries of a large part of the literature.

---

\*Mr. VanderArk, A.B., Calvin College and M.A., University of Michigan, has taught English at Holland Christian High School for several years. Recently he was awarded an Experienced Teacher Fellowship for a year of study at the University of Nebraska.



The dangers in this anthology approach may have been suggested before, but most Christian high schools still use it. The anthology is still here for a number of reasons, including its durability, its low cost, and its convenience for both student and teacher. But the anthology puts the emphasis in literature classes on literary history or genre more than literature as literature. The main point made about Spenser in the Harcourt-Brace text is that he followed Wyatt and Surrey and preceded Shakespeare, that his stanza form and sonnet form are unique. The main emphasis, I say, is Spenser's historical context and his contributions to the poetry form. The same criticism applies to that textbook's treatment of the Cavalier poets: Suckling, Wither, and Lovelace have one or two poems each included. The text tries to present as many authors as possible, with short sections and condensations of longer works filling the space between *Macbeth* and *Pygmalion*.

### The Focus is Literature

English teachers must teach literature rather than literary history, however. Our job as Christian teachers of literature is to acquaint students with the best that has been thought and said, to improve their skill at reading for meaning, to show students that literature is not provincial. We must lead students to view an author's vision of life, to test it against what they know to be truth, and to enjoy this act of viewing and testing. Christian minds are molded by confronting people's feelings, acts, joys and sorrows through works of art; literary history does not allow students to visualize and experience the people themselves. Thus Christian teachers focus on an author's place in history secondarily, I believe, and then only as a pair of glasses to appreciate better the literature.

I have said that focusing on literature itself is our main concern as Christian students and teachers. To me this means discovering *what* a man is saying by *how* he is saying it. In other words we teachers must examine what an author is saying and the art he creates. This is almost impossible with a large part of the literature we include in a conventional high school anthology. We do not have many whole works to understand and enjoy. If our job as Christian teachers is primarily to show students the way to understand the best that has been thought and said, and not to teach literary history, then we will have to change; we will have to get better anthologies, anthologies of whole works, or construct our own courses of literature.

### Paperbacks Encourage Intensive Study

I am trying to do the latter since textbooks including longer works are not available for high school students. The way to carry out the goal of teaching literature inexpensively, I believe, is paperbacks. Literature teachers can then decide which long works are best to study and still choose anthologies of essays or poems that give a more comprehensive picture of any author's work than the high school textbook does now.

I found the advantages of this kind of paperback course numerous. Using paperbacks encourages a teacher to focus on the work itself, rather than history. Any biographical detail or historical detail is minimized in comparison to the length of the work. In most paperback poetry anthologies, no biography is given.

Also, by asking discussion questions before and after the reading of a book, a teacher can teach students how to read a book while they are appreciating literature and evaluating the life it pictures or explains. If a student has to compare Beowulf at the end of his life with the hero's remarks earlier in the book, he has learned something about reading and something about man. Thirdly, teaching a whole work gives continuity to the class discussion from one day to the next. For two or three weeks, discussions on a book simply pick up from the day before, allowing students the chance to examine a whole life portrayed in a group of poems, an epic, a play, or a novel. Finally, there is a strategic aspect of using paperbacks: students can fill their books full of markings and comments with no worry about reselling the book. A teacher's perennial plague is the student who makes "brilliant" comments from notes made by last year's student.

### Advantages Outweigh Drawbacks

The disadvantages of this whole works approach are not significant. A teacher must sacrifice the number of authors surveyed during the year to look closely at a number of works. Considering that the Christian teacher's goal is to teach literature rather than a list of biographies, the number of authors covered should make little difference. A second problem to some teachers is the amount of preparation needed for a three-week study of some book. To teach *A Tale of Two Cities* a teacher must have read the book, planned discussion questions, essay assignments, and day-by-day activities. In addition, some academically poor students revolt at the idea of longer works, but they dislike memorizing

historical data even more. I am convinced the long work is no more frustrating to any student than snippets, while reading a whole work is immensely more satisfying to academically average students than learning a hodge-podge of data tied together by history or genre.

I have had students fill out a questionnaire on the worth of reading longer works over shorter excerpts and single poems. The results of the questionnaire were encouraging: more than 80 per cent of the students wanted the paperback, whole-works approach rather than the conventional anthology approach. The 80 per cent gave varied reasons for their approval of the course: "Reading a novel together in class is better than being assigned book reports; you learn more about how to read"; "reading books is better than shorter assignments because books are more enjoyable"; "I remember more from one book than 100 small pieces. You can get a firmer hold on what the author thinks." And this indictment also came in, "Longer ones are better because you know more what is going on, and you don't have to read between the lines so much!"

The paperbacks I include in my course *along with* an anthology<sup>1</sup> are:

**Beowulf**  
**Macbeth**  
**The Book of Job**  
**Paradise Lost**  
**Gulliver's Travels**  
**A Tale of Two Cities**  
**Mentor Book of Major British Poets**  
**Pygmalion**  
**Heart of Darkness**

Because Christian students should study literature rather than literary history, because they need training in reading longer works, and because paperbacks are inexpensive and free of marginal notes, I have minimized the anthology and adopted a home-made literature course. The students and I have fun tracing an author's vision through his art. This is what literature education means to me. One of my biggest thrills in teaching came on the day an I-hate-literature student said to me about *Beowulf*, a sixth-century English epic, "I really liked *Beowulf* because it's got so much action, and *Beowulf* has pride just like us."

<sup>1</sup>I use the Harcourt-Brace text mainly for a "clean" Chaucer and for shorter pieces of the seventeenth and eighteenth centuries. When I find a paperback containing most of these pieces, I'll be free of the textbook entirely. The student cost for both anthology and paperbacks is approximately \$6 for the year.

## THE RELATIONSHIP OF BELIEF TO LITERARY STYLE: A CHALLENGE

VIRGINIA RAMEY MOLLENKOTT\*

Wilfred Sheed concluded his review of John Updike's *Couples* with the following remarks:

Tragedy is not really possible in . . . [Updike's] world, although suffering may be constant. Updike is not a humanist. Man is too small to fuss over inordinately. . . . The only question that counts is whether God exists and whether His intentions are friendly — for us, and for our brothers the rocks. This kind of stoicism is easy enough to fake. And Updike can be quite the virtuoso. But with each book, his position seems a little less flashy and more solid. In *Couples* he has

written a painful natural history of man, and it would have been in his interests to make it big with personal tragedy. But this goes against his religion. So instead, it trails off on a note of irony, like "Tender is the Night." Existence is tragedy enough for a Calvinist temperament like his own: and nothing that happens to anyone in particular can add very much to that.<sup>1</sup>

Mr. Sheed's assumptions interested me: *because Mr. Updike is not a humanist*, his books de-emphasize personal tragedy. *Because Mr. Updike has a Calvinist temperament*, his attitude is stoical and his style is ironic.

In short, Mr. Sheed's review raised in my mind the whole question of the relationship of belief to

\*Dr. Mollenkott teaches English at Paterson State College, Wayne, New Jersey, and is author of the book *Adamant and Stone Chips, A Christian Humanist Approach to Knowledge*, reviewed in the November, 1969 issue.



style — and by style I mean the peculiar excellence or flavor, the *thisness* of a writer's work. Is it possible to discern any direct relationship between what a man believes and the way he writes — the images he chooses, the plots he builds, the characters he creates, his diction, and even his peculiar rhythms? Or are belief, temperament, and imaginative quality so closely intertwined that no direct relationship between belief and style may be isolated?

I agree with F. L. Lucas that "Literary style is simply a means by which one personality moves others. The problems of style, therefore, are really problems of personality — of practical psychology."<sup>2</sup> But therein lies the difficulty concerning the relationship of belief to style: it is a subject that breaks across disciplinary barriers, forcing us into theological and psychological considerations as well as literary ones. Professor Calvin Linton's reaction to this topic was a thought-provoking one: he finds it pretty clear that one's beliefs and attitudes vitally determine how he shall deal with a given subject — with awe, ridicule, carelessness, deep interest, amusement, and so forth. But he raises this question: "Are the crude images used by, say Samuel (*Hudibras*) Butler the product of the poverty and meanness of his imagination or of his attitude toward Puritanism?" Similarly, one could ask questions about the imagination and belief which produced Swift's savage portraits of human depravity in *Gulliver's Travels* — or for that matter, about Flannery O'Connor's grotesque portraits of original sin.

### Does Belief Influence Style?

Perhaps it is a waste of time to try to distinguish between a man's religious beliefs and other qualities which determine his style: imagination, temperament, environment, and so forth. Yet I think it is important to do some thinking in this area, if only to avoid the kind of error made for years by critics of Milton and Donne. Because Donne's general style and approach differed from Milton's, until recently it was only vaguely recognized that their beliefs, concerns, and imagery were largely the same.<sup>3</sup> Does this mean that belief itself has very little influence on style, since Donne and Milton believed similar doctrines and shared similar concerns, yet wrote in drastically different ways? Is Mr. Sheed therefore wrong in tracing Mr. Updike's stoical, ironic style to his Calvinism?

To raise a few opposite questions: is it mere coincidence that Henry Vaughan became a powerful poet in *Silex Scintillans*, after a religious conversion, whereas he had been only a mediocre

poet in his two earlier volumes — or did his new belief indeed modify his style? And wasn't Gerard Manley Hopkins' interest in precise detail about natural phenomena a direct outgrowth of his belief in fundamental order and in the omnipresence of God? Isn't that what Hopkins was telling us in *The Wreck of the Deutschland*:

I kiss my hand  
To the stars, lovely-asunder  
Starlight, wafting him out of it; and  
Glow, glory in thunder;  
Kiss my hand to the dappled-with-damson west;  
Since, tho' he is under the world's splendor and  
wonder,  
His mystery must be instressed, stressed:  
For I greet him the days I meet him, and bless  
when I understand.

And how much does the tortured spiritual experience of Thomas Carlyle govern his involuted style in *Sartor Resartus*?

Or is all of this none of our business, merely befouling us in authorial intention when we ought to keep our eyes on the achieved object? Isn't it possible that certain authors choose a succession of masks or personae in various works, none of which in any way represent their personal belief, so that without external evidence one could not arrive at a knowledge of that belief, much less discover a relationship between belief and style? (The "series of personae" is, for instance, a current concept of the poetry of Andrew Marvell). And finally, is it possible that the relationship of belief to style must be handled differently concerning pre-Romantic authors, who usually wrote to present what they considered objective truth, as opposed to post-Romantic authors, whose presentation is more self-consciously subjective?

### Panel Considers Approaches

These were the questions I raised at the annual meeting of the Conference on Christianity and Literature, held in New York City in December, 1969. The panel attempting to provide answers consisted of Roland M. Frye (University of Pennsylvania), Clarence Walhout (Wake Forest University, now at Calvin College), and Cleanth Brooks (Yale University).

The panelists conceded that there are as yet no certain answers, and that great caution must be observed in the drawing of conclusions. Professor Frye, who defined style as the way words are put together in a literary work, argued that although Christianity has provided the impetus for many great writers, yet a Christian is not called upon to use any specific literary style. Professor Brooks



used three poems by William Butler Yeats to demonstrate the impossibility of equating the attitude in any one of them to Yeats' true belief. Since they represent three different views of Christianity, yet each is equally "sincere" (in the artistic sense), the most that one can say is that the Christian tradition supplied Yeats with great resources. Brooks emphasized the importance of *milieu* in a writer's work — he is bound to utilize the living beliefs of the communities he writes in, whether or not he personally shares those beliefs; hence, Christianity is bound to loom large in the work of almost any figure in Western World Literature.

Professor Clarence Walhout attempted the most sustained argument of the three, beginning with two assumptions: that meaning is contextual (it implies relationships), and that contexts of meaning may be expanded until relationships cannot be fully grasped by the intellect but involve assumptions or beliefs. "All meaning," Walhout contended, "is related ultimately to religious or philosophical belief"; and "elements of literary style also point ultimately in the direction of belief."<sup>4</sup> Although the *inner* context of a work of art may point only to its specific subject (as, the subject of love in Shakespeare's "Sonnet 30"), the work also points *outward* to "a broader context of meaning which ultimately involves belief (*i.e.*, we know that the author of "Sonnet 30" assumed love to be desirable and beautiful, and therefore that he assumed a world in which love can have that sort of meaning).

Walhout further argued that "Christian beliefs impose certain stylistic limits, even though within those limits great variety is possible." For instance, it hardly seems likely to him that a person who is deeply committed to Christian belief would create fiction which is nihilistic or agnostic in tone, or plots which are deterministic, or images which reduce man to the animal or totally naturalistic level. The stylistic differences among such Christian writers as Donne, Milton, Hopkins, and Eliot may well be reflections of the developments and changes which constantly take place within the framework of Christian doctrine.<sup>5</sup>

Walhout drew his illustrative material from Faulkner's *Light in August*. The driving force of Faulkner's sentences, their loose structure and accumulation of detail, in which we sense a continuously moving flow of thought and experience — all this embodies Faulkner's sense of the dynamic movement of natural forces which make or break the man who obeys or defies them. Thus, Faulkner's belief does indeed influence his

style. Cleanth Brooks, who has studied Faulkner extensively, expressed complete agreement with Walhout's handling of *Light in August*.

I organized the CCL Symposium on Belief and Style because I am certain that meaningful criticism does not take place when the critic deals exclusively in stylistic technicalities. (Without considerations of meaning, technique becomes trivial.) Neither does significant criticism take place in lofty discussions of meaning which fail to focus steadily on the stylistic surface of the work of art, and which thus run the risk of imagining concepts that simply aren't there. (Without considerations of technique, theme becomes amorphous.) The best criticism takes place on a bridge between discussion of technique (style) and meaning (belief). To use Walhout's words, "Criticism... reaches its fullest potential only when it explores all contexts of meaning from the smallest elements of stylistic detail to the broadest levels of philosophical and religious belief, and attempts within that vast area to locate the primary concerns of a particular work and see them in relationship to one another" (p. 32). And we educators must never forget that the teaching of literature is as much an act of criticism as is the writing of articles or books.

Professor Robert Detweiler of Florida Presbyterian College sees the next step in the study of belief and style as a "a phenomenological examination... that would expose the common elements shared by these two." That is the challenge to scholars. Until such studies are available, the challenge to teachers of literature is to be faithful to both "the smallest elements of stylistic detail" and "the broadest levels of philosophical and religious belief" — in other words, to avoid dwelling exclusively on either the technical or the philosophical sides of the chasm, and to work busily at bridge-building.

<sup>1</sup>Wilfred Sheed, "Play in Tarbox," *The N. Y. Times Book Review* (April 7, 1968), p. 33. 2F. L. Lucas, *Style* (N.Y.: Collier Books, 1962), p. 47.

<sup>2</sup>F. L. Lucas, *Style* (N.Y.: Collier Books, 1962), p. 47.

<sup>3</sup>See John T. Shawcross, ed., *The Complete Poetry of John Donne* (N.Y.: N.Y.U. Press, 1968), p. xix.

<sup>4</sup>Clarence Walhout, "Belief and Style: A Problem in the Theory of Criticism," *Newsletter of the Conference on Christianity and Literature*, XVIII (Winter 1969), p. 26.

<sup>5</sup>Walhout did not deny the existence of the absolute; he merely argued a distinction between absolute truth and the human perception of it. "Although Christian belief makes assumptions about God as a Being who is absolute and unchanging, belief itself is not absolute and unchanging; rather, it is human, finite, developing, historical" (p. 28). Cf. Professor Calvin Seerveld's distinction between *truth* and *ideas* (including theology); and see pp. 86-87 of my book, *Adamant and Stone Chips* (Word, 1967).



## INTRODUCTORY PHYSICAL SCIENCE

PHILIP DE LANGE\*

What exciting changes have occurred during this decade! The revolution in science education has spread from college to kindergarten. Science teachers are sometimes bewildered by the constant change in teaching methods, and confused by the host of new courses.

Only a few of the new science programs will serve a school's particular needs well. The purpose of this article is to describe the Introductory Physical Science course, one of the more excellent science programs for the secondary level.

Introductory Physical Science (IPS) is a one-year introduction to the physical sciences, physics and chemistry, and is primarily designed for eighth or ninth grade. In Hudsonville Christian Junior High, we have placed it in the eighth grade; others have used it just as successfully in the ninth or tenth grades. With some adaptations, it has been taught even in colleges to non-science majors.

### The Beginnings of IPS

In the aftermath of Sputnik, one of the first new science programs was the high school physics course known as PSSC. Soon afterward, high schools had equally good courses for biology (BSCS) and chemistry (CBS and CHEMS). Although superior to the pre-1958 courses, observant teachers noted that students in general were not ready for this material. There developed a sharp discontinuity between the science programs of the junior high school and the senior high. The students in this situation found they had no experience in making careful observations, no basic laboratory skills, and little ability to apply elementary mathematics to experimental results. Many students also lacked the ability to correlate an abstract idea with a concrete situation. Some had no idea of orders of magnitude, no feeling for approximation, and little ability to select what was or was not important in a problem or experiment.

It became obvious that if students in earlier grades could be introduced to some of the skills and basic ideas of science, it would make the new courses in high school easier to teach. Further, it would give the students more time to assimilate these concepts. Responding to this need, the PSSC development group from ESI<sup>1</sup> decided to prepare a new junior high physical science course — IPS.

\*Mr. DeLange, A.B., M.S., is a Junior High Science Teacher at Hudsonville, Michigan Christian School.

Under the creative leadership of Dr. Uri Haber-Schaim, the group decided that IPS must serve a basic two-fold purpose. First, it must give students a foundation for future science courses. On the other hand, it must furnish sufficient experience in the spirit and substance of science to be a good terminal course for those students who will not be studying physical science again.

The IPS course has been designed to teach certain basic values and skills. In the words of Dr. Haber-Schaim:

We want to give a feeling for the kind of human effort that is involved in the development of science. We want to put across the point that the root of all science is phenomena and that names come later. We should like the student to get his information from the original source, from nature itself. This calls for real investigation in the laboratory. But science is not all laboratory work. We have to correlate and generalize our observations. We have to construct models or theories which can be manipulated logically and which will raise new questions. Later we do other experiments to seek the answers to these questions.<sup>2</sup>

In addition, there is another value. By instilling a growing awareness and appreciation for the structure of creation, I seek to encourage an attitude of appreciation and praise for its Creator.

### The Theme

The central theme of the IPS course is the introductory study of matter. The bewildering variety of material around us must be conceptually organized and the changes in matter must be understood.

We begin by investigating properties of material objects and learn to understand which ones are characteristic of the kind of material the object is. Density is one such characteristic property. Iron, for example, has a particular density no matter what size or shape the sample has. Through investigation, the students find other characteristic properties, such as melting and freezing points, thermal expansion, solubility, and others. In selecting these properties for study, the IPS Group chose those which would produce the greatest value — those which the student himself would use later in the course.

Once the student understands how to measure characteristic physical properties, he is ready to take matter apart. Using characteristic properties, he finds it natural to separate the parts of a mixture. For example, a water-alcohol mixture is separated simply on the basis of the different boiling points of each part, and in the process the



student learns the name of the method: fractional distillation. Out of this kind of work, the student soon understands that some things in the world are mixtures, and some that cannot be separated by these methods are pure substances. He observes that mixtures have variable properties while pure substances have definite characteristic properties.

Following this, the student discovers that some pure substances can nevertheless be separated into other pure substances by powerful methods. For instance, water can be decomposed into hydrogen and oxygen. Further work establishes sufficient background for the student to suggest that some pure substances can be separated and some cannot. The former we call compounds, the latter, elements.

Radioactivity is introduced next in order to provide the simplest evidence of the particulate nature of matter. Certain tests for radioactivity such as dots of photographic film, clicks heard on a geiger counter, and tracks seen in a cloud chamber, give evidence that matter may be composed of small basic units (atoms).

One of the most beautiful sections in the book comes next. Among other things, the students "play around" with two kinds of visible objects to get the feel of how atoms of two different elements could combine to form compounds. They are soon making different "compounds" from the same two "elements." So they make such a prediction, i.e., two elements may be able to combine in different proportions to form two or more compounds with different properties. The prediction is tested using two different compounds made of copper and chlorine. Typically, this is a quantitative experiment. Using their balances, the students carefully measure (to one-hundredth of a gram) the masses of copper and chlorine in the two compounds. They find that the two masses of chlorine that combine with a fixed mass of copper in the two compounds have a 1:2 ratio. What a feeling of accomplishment the students possess after this work — and rightly so! From this and other experiments, they can concretely understand the laws of constant and multiple proportions.

At this point the students are saying something like this, "All right, so there are atoms and they are very small. Just how small are atoms and how much do they weigh?"

The IPS method encourages such quantitative questions, and the students are ready to find out. They actually do measure for themselves the approximate mass and size of molecules of oleic acid. For more accuracy, we also rely on a movie explaining in detail an original experiment

measuring the masses and sizes of polonium and helium atoms.

The students conclude their IPS course by investigating in some detail molecular motion. They study their everyday experiences involving diffusion, pressure and temperature with respect to the motion of molecules.

### Some Questions Answered

Questions are often asked about this program. Here are some of the more frequent ones with my answers.

- Q. How expensive is this course?  
A. The cost will vary with the number of classes that will use the equipment. Our initial cost was approximately fourteen dollars per student. The annual expenses for expendable materials are small.
- Q. Can low ability students successfully study IPS?  
A. The IPS course assumes average mathematical skills. However, if slower students are given more time and help, they can make satisfactory achievement.
- Q. Are all physical science topics covered in this program?  
A. No, only those which will directly help the student progress to the goal, understanding the essential nature of matter. There is no study of electricity, for example, and only one, chapter which deals with energy. This may seem to be a serious omission, on first thought. However, not all topics can be studied in one year; something must be omitted. Consider also that our primary goal should not be to "cover" every topic. Rather, we must be sure that the material selected for study is carefully developed for basic understanding. The inquiry method of science education involves considerably more time than a descriptive or demonstrative method.
- Q. Are the authors planning another program?  
A. Yes, a sequel to IPS, Physical Science II, is being piloted now and will be ready for general use in the fall of 1970. The PS II curriculum deals with the electrical nature of matter and energy relationships.
- Q. Can teachers obtain special training to teach IPS?



A. Yes, some NSF summer and in-service institutes are available for this purpose. Special workshops can also be arranged for groups of teachers. The IPS Group strongly urges teachers to obtain special training before teaching IPS.

Q. Who can give me more information?

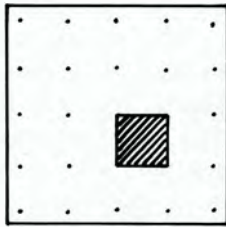
A. Send requests for information to: IPS Group, Education Development Center, 55 Chapel Street, Newton, Massachusetts 02160.

## GEO-BOARDS

CORNELIA DE LANGE\*


An interesting device which involves student activity in the discovery of certain mathematical concepts is the geo-board. The geo-board can be used at many grade levels, and it is perhaps best left up to the individual teacher to what extent it can be used at any one given level. A geo-board is a board with a 5 X 5 square array of nails, each set the same distance apart. A rubber band when stretched between two nails forms a model of a line segment of one unit. The unit of area is then just the area of a square, one unit on a side.

Use of geo-boards can be a class activity with each student working on his own geo-board, and together considering the problem or question as broached by the teacher, or individual work can be done by having problems presented on work-cards which each student can follow at his own pace, recording his answers in a notebook or folder.





### The Concept of Area

In the concept of area, the following may be presented: . . . .

1. If  is thought of as one square unit, construct a figure of 2 . . . . square units. Construct a figure of 3 square units. Can this be done in more than one way?

2. What would a square having 4 units of length on a side look like? Construct a square of 4 square units. Are these two alike, that is congruent? How are they related? Can a square of 3 square units be constructed? . . . .

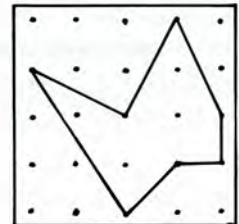
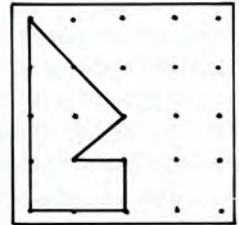
3. If 1 square unit of area is , what is ? What kind of figure is it? . . . . With this idea of  $\frac{1}{2}$  square unit attempt to construct a square of 2 units. Con-

struct a triangle of 1 square unit. How can it be demonstrated this triangle is actually 1 square unit.

An interesting exercise at this point is to have students construct triangles on the geo-board starting with area  $\frac{1}{2}$  square unit to the largest possible one, recording each one as it is discovered on paper on which equally spaced dots are placed. (Dot paper can easily be dittoed.) Also, an exercise in attempting to construct squares of areas 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 is challenging as there are some which cannot be done.

Continuing with area, other polygons may be considered. For example, one can find the area of the following:

Students can then make up their own figures, transfer them to dot paper, and exchange them to see if they can correctly find area of a fellow student's figure. From here, a study of certain specific polygons can be made, and the formulas for finding area of triangle, parallelogram, rectangle, trapezoid can be discovered.



### The Concept of Perimeter

In figures with horizontal and vertical sides, perimeter may be considered, i.e. comparing perimeter of a square of 4 square units and a rectangle (not a square) of 4 square units, etc. At whatever level it is chosen to introduce irrational numbers, an extension of the geo-board idea using grid paper is to construct a triangle on the grid paper, and then to construct the squares on each side of the triangle. By determining the areas of these squares using the geo-board method, the student arrives at the discovery of the Pythagorean Theorem and con-

\*Miss De Lange, A.B. Calvin College, is a teacher at Creston Christian School, Grand Rapids, Michigan.

sequently is able to determine perimeters of all polygons made on the geo-board.

## The Concept of Coordinates

Further geo-board activity is developed by assuming each nail is associated with a pair of numbers (Cartesian coordinates). Join points (0,0) and (4,4) with a rubber band. What is the number pair that represents the midpoint of this line? Do the same thing with line segments joining points (3,2) and (1,4); (1,2) and (2,4); (2,3) and (3,2). Find the pattern or rule by which the number pair that represents the midpoint of a line segment can be found when the endpoints are known. On a much larger geo-board, what would be the midpoint of the line from (24, 13) to (10, 21)? Concept of the slope of a line is also effectively developed by the use of the geo-board.

## The Concept of Pick's Theorem

There is a simple formula called Pick's Theorem which gives the area of a figure enclosed by a rubber band which never crosses itself. This can be found experimentally by looking at figures with no interior nails. (An interior nail is a nail which is inside the figure but which the rubber band does not touch.) Consider the pairs of numbers represented by the number of nails in the boundary and the number of nails in the interior. Then note the relationship of this pair to the area. For example:

Figure					
No. of boundary nails	3	4	4	6	7
No. of interior nails	0	0	0	0	0
Area	$\frac{1}{2}$	1	1	2	$2\frac{1}{2}$

Find the formula for this case. Now continue to figures having 1 interior nail. For example:

Figure				
Exterior	8	5	6	10
Interior	1	1	1	1
Area	4	$2\frac{1}{2}$	3	5

Find the formula for this case. Next consider figures with 2 interior nails. Continue with sufficient cases until a single formula is discovered for finding the area of any figure with any number of interior nails.

The above suggested activities by no means exhaust the possibilities of the use of the geo-board. In fact, it is well possible that these few may in themselves suggest various others. For anyone who may be interested, a booklet has been published containing many more ideas. Its title is: *Inquiry in Mathematics via the Geo-Board* by Donald Cohen and published by Walker and Co., 720 Fifth Ave., New York, N.Y., 10019.

# PROFESSIONAL POWER

## TOWARD PROFESSIONALISM

VERN BOERMAN

Should Christian school teachers have a vote in determining school admission policies? Or as a group support a teacher who resigns to protest school policy? Or recommend dismissal of weak teachers? Or tell the education department of a college what teacher training should include? Or have voting status in curriculum planning? Or deal with all boards as a whole on salary? Do Christian school teachers have the right or power for these?

In this issue we begin a regular column devoted to the specific matter of collective teacher activity in the area of educational policy making. Mr. Vern Boerman, Secretary of the MCTA Professional Standards Committee, writes this article, and other individuals and groups are invited to make contributions for future placement.

Teachers in our Christian schools don't usually think of themselves having power in a political, policy-forming sense. Power in molding character, yes; power for the glorious task of teaching the young idea how to sprout, yes; but power in regulating the profession and its relationships with board and administration, no. (I am not referring to incidental, minor policy-making like teachers voting whether to rotate playground duty alphabetically or chronologically.)

Christian teachers have traditionally scored low on the involvement-in-policy scales. The good Scriptural reminder rings in one ear to live at peace with all men — which would seem to rule out



vigorous dealings with boards or constituencies. The other ear hears the sober reminder of Romans 13 that "The powers that be are ordained . . ." Challenging the educational powers somehow smacks of the rebellion Scripture warns against. Thus, status quo may get linked up with scriptural authenticity, leaving teachers hesitant to seek participation in the educational powers that be.

Christian teachers have another reason for shying away from "power." In its twentieth century context, many think of "power" as synonymous with the labor union movement gaining power in policy (wages, working conditions, hiring and firing). For many, this is not a model for Christian teachers to follow, as the mind reels with a vocabulary of "boycott," "strike fund," "negotiations," "contract," "sanctions." Many Christian teachers rightly conclude that the route of the truck driver and coal miner is not the route to follow in achieving a policy-sharing, policy-shaping role. But note that in turning from this "unionism" image, teachers again leave the policy-making status quo untouched.

Last year, the executive board of the MCTA (Midwest Christian Teachers Association) met the challenge of uniting its 1,600 members to achieve a profession-wide unity and voice. The board said, "As officers of the MCTA we believe that teachers should take a more active role in some of the following areas: standards for teacher training and interning, standards and methods of teacher recruitment, teacher-board relations, teacher-constituency relations, school policies."

To work for these goals, which are far broader than the usual MCTA concern for a fine annual convention, the board recently appointed a Professional Standards Committee (PSC) consisting of: Helen Wolters, John Warners, Dan Vander Ark, John Spykman, Bill Selles, Chuck Oostindie, Harlan Kredit, Carol De Jong, and Vern Boerman. Since September, this new group has been working with the questions and challenges of expanded teacher involvement: How do we re-think the role of the teacher? What of recommending policies to schools, NUCS, colleges, etc. and following through to implementation? Can teachers work in the direction of earning respect/authority/power by what we do and are instead of demanding it in the more labor-organizational sense? Are MCTA teachers interested enough in professional policy matters to speak as a group of 1,600 with a single voice?

Many teachers feel that until now we have had parent-run schools which hired workers, whereas

for the good of Christian education we should have parent-and-teacher-run schools. Last year in the CEJ an administrator made the same point that Christian school personnel should work "more on a horizontal rather than a vertical line relationship." And some individual communities have already started boards and faculties working together and voting on curriculum, personnel policies, salary policies. The PSC is an attempt of the MCTA to move in such direction as a united profession nationally.

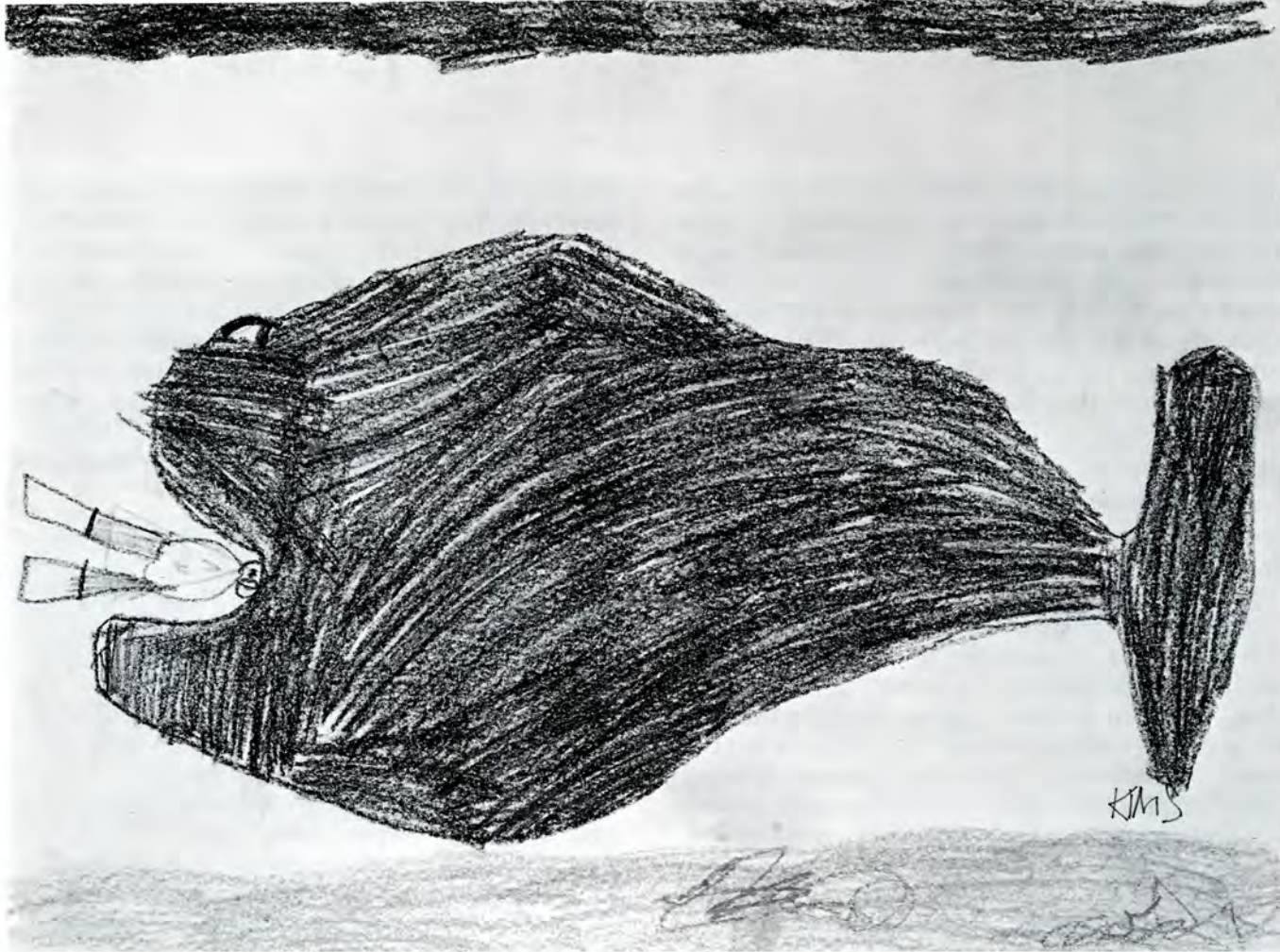
Where does "power" come from for a group such as the MCTA? It comes, the PSC believes, by increasingly gaining approval of teachers and boards alike. Step by step, through concrete proposals and actions, the MCTA can evolve into a single speaking voice. The PSC believes that teachers should work parallel with the medical and legal professions. Lawyers and doctors administer and "police" themselves by influencing standards of training and practice. Profession-wide they now have both the "respectability" and the "right" to control the goals and criteria for their professions. As teachers we, too, should set up standards and controls from *within*. For example, we ourselves — not boards or administrators — should establish procedures for probation and dismissal of inferior classroom teachers, conditions for reappointment or tenure, policies such as "back to school every third summer or no salary increase." Then, instead of *begging* for the privilege of being represented in matters of salary, curriculum, working conditions, pupil admission, we will have *earned* the right to participate in them with profession-wide weight and substance.

Some MCTA optimists have recently said, "A new look for the MCTA! A new era as teachers finally join hands!"

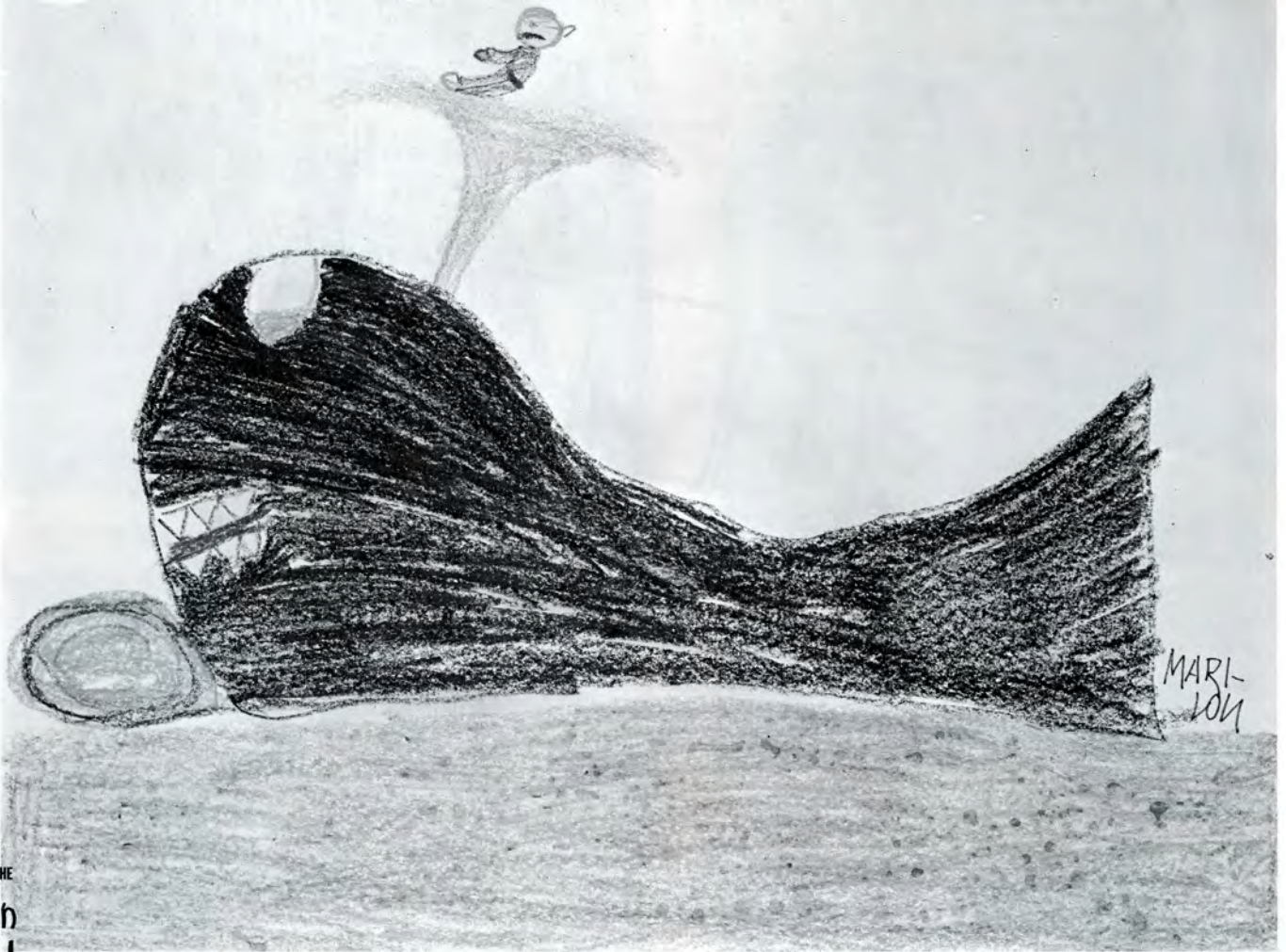
Sceptics have said, "More committees! Talk-talk-talk! Nothing ever happens. Look at the EPC (Employment Practices Committee) of the MCTA — four years they worked to produce some terrific salary and employment ideas and recommendations. What happened? A lot of MCTA teachers haven't even read the EPC reports, let alone worked to implement them!"

Whether we think of ourselves having "power" or not, we Christian school teachers do have it, and the time is ripe for deciding how to use it. We hope the new direction of the MCTA and the birth of the PSC will help us employ it as effectively, sensitively, and usefully as possible. We believe we can do it in united, profession-wide policies, statements, and action.









EXPRESSION OF THE  
Christian  
Child





# "RALPH THE RHINO"

BRUCE JOLDERSMA\*

During the course of a school year, we expose our students to many different media. One of these media is papier-mâché. On the following pages you will find why and how Ralph the Rhinoceros was conceived and brought into existence, by using papier-mâché.

There are a variety of reasons why large papier-mâché animals should be made in a classroom. First, the classroom is the area in which children spend the greatest amount of time. The room should, therefore, be an area in which the student is stimulated, happy, relaxed and proud. In order to achieve these goals, the work of the students must be on display. By making a large animal, each member of the class has contributed something and is therefore proud of the final product. Secondly, because we live in a three dimensional world, children relate to three dimensional art projects. Thirdly, in almost every class an animal is discussed sometime throughout the year. Possibly it is in a science unit, or possibly there is an animal in a story that has been read. An art project is a natural culmination of intellectual knowledge, self-express-

sion and creative ability. Finally, a large papier-mâché animal is a perfect time to teach students to work together.

The actual execution of a large animal is relatively simple. The key is organization. One should construct a simple saw horse; this will give you sufficient structural strength and legs. Chicken wire can be formed very easily to shape. Construction of the main form could also be done with cardboard boxes, paper tubes and scrap wood. You should have children tear old newspapers into long strips or bandages. Then you must mix wheat paste with warm water, calling it medicine! Divide the class into groups of four to seven students, and give the rest of the class work which they can do by themselves. Have one group of students at a time come up and work with you on the animal. Some of the people working with you are doctors and some are nurses. Doctors put the strips on the animals, while the nurses run the strips through the wheat paste.

The actual construction of Ralph took one afternoon. The cleanup took between five and ten minutes. Painting took about one hour. Do you have that much time to devote to your children's room?

\*Mr. Joldersma, A.B., Calvin College, teaches Art at Jenison, Michigan Christian School.





*First the bones and muscle*



*Time to color the skin. dots? . . . stripes?*



*Then, we add the skin*



*Ralph stands proud and clean up is easy*





## BIBLE AND ART AS PARTNERS\*

Since it is the task of each generation to clarify, interpret, and make relevant the Christian message, it is necessary to present both the facts and the ideas in this message. However, many think fact and idea are imparted only through words. This is false. No age has had an aquinas without a Michelangelo, a Luther without a Rembrandt. In other words, content and idea are as much a product of visualizing, of seeing, as they are of the printed word. In our own age, the visual media are perhaps more important than in any other time. It is almost a cliché to say the children of today are the TV-billboard-movie bombarded generation, but nevertheless it is true.

So, in producing a curriculum for this generation art is not mere decoration meant only to give appeal or lend interest, but is essential for any true understanding of content and idea. It is apparent from any examination of the curriculum that art is used extensively and it should also be apparent that the curriculum-makers are concerned about the types of art used.

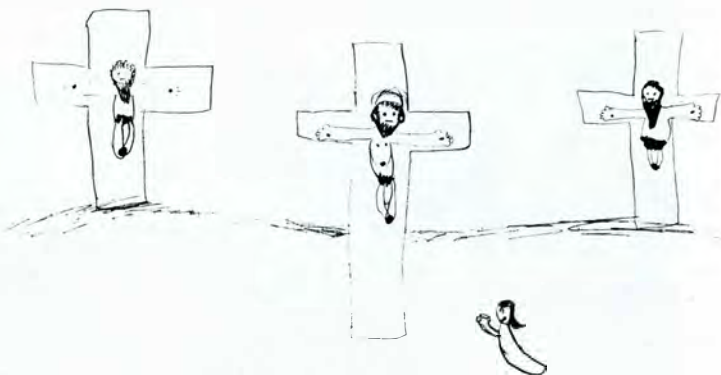
If we, as parents and teachers, accept that art is used for an important purpose and can be used effectively as an aid toward understanding and clarifying, we must also accept the interpretation of the individual artists. No two people think exactly the same, see exactly the same, hear exactly the same. We should not expect an artist to produce our preconceived notion of what a subject should look like; rather, we should hope for an embodiment of his individual vision of life and reality. It is not surprising that an artist given a specific subject would produce a creation unlike any other artist. Each artist, whether or not he works in the same medium or makes use of identical materials, uses them in different ways and for different effects. This is good. It is good



because the same stories are repeated in every age level of the curriculum and this repetition makes varying artistic interpretations one of the few means for making these stories fresh and appearing new as they are learned again and again. It is good because the children become aware that the same story will be understood differently by different people.

But to speak generally of the value of art and role of the artist may not be as illuminating as to examine a specific subject of the artists—Jesus. He may well be the most difficult subject for the artist to render, for, although we don't know his appearance, many of us — even most of us — have visualized within our minds how he looked. These visualizations range from tall and pretty Norwegian blonds with long, marcelled hair to grotesque, painfully realistic interpretations of him on the cross. Which visualization we accept depends primarily on our background and our preferences — we may find a pretty, if epicene Jesus, more acceptable and more helpful to our faith than any other kind. Personal choice or taste alone should not and cannot lead to a rejection of any other sincere interpretation.

Instead of rejecting a depiction of Jesus we dislike, we should try to understand it. It may tell



\*Reprinted with permission from *Lutheran Teacher*, October, 1969.





us something new. Instead of refusing to show art to children because we don't like it, we should let them see it and try to help them understand the artist's theme. We should permit the child to react by asking him to tell about the picture. This will encourage him to discover new things in art and to take, in general, a greater interest in it. The child with a fresh, uncluttered mind may even tell us something new, something we could not see with our sometimes blind adult eyes. It is even more important for the child to tell what he sees rather than to be told what we see. Permitting a child to tell about the pictures involves him in the story and makes a more long lasting impression than being told by an adult what the artist is saying. So, even though the child's interpretation may not be accurate or correct in our eyes, encourage him — the experience of interpretation is helping him gain confidence and strengthening his perception.

It is important then to look, to struggle with artistic interpretation. The artist has the ability to put his ideas on paper, stone or other materials and those of us who view the art can appreciate it for the subject and what it says to us through design, color, and mood. It is equally important to listen to the child for his understanding and interpretation of the artist. It may well be that artists and children are those who speak most clearly and honestly to us. So, examine the illustrations. They represent the works of professional artists; they also represent a few pieces of children's art. In examining them, try to remember that each artist, child or adult, expresses himself in different ways depending upon the nature or mood of the story. His use of color, material and design form often reflect the styles of his time, whether past or present. You, as the viewer, will probably understand art and be tolerant of it depending upon your exposure to different types of art. Children should be exposed to various styles so they can understand more and be tolerant of as many types of art as possible. This exposure to various styles and techniques develops not only their awareness of art and its use, but also helps to supplement, amplify, and interpret the story. Of course the danger exists that we, with limited or archaic



exposure to art, may feel Jesus is being degraded by the artist's portrayal. One illustration, however, is not intended to suggest that Jesus appeared in a particular way nor that the particular visual impression of him is the only way he would appear to us. A single illustration may be intended only to show Jesus' mood in a certain situation. This may make some of us feel insecure, some of us who would like to believe that everyone sees Jesus as we do.

It is important to realize that creating art in the classroom allows a child to express himself in a different way and can help more timid children to feel they are making a contribution. Freedom of expression is important in any creative experience; we shouldn't react to children's art by saying things like "It doesn't look right" or "You didn't finish your picture." Children should be encouraged to talk about their artwork to the teacher or to the class. It will be evident that children as well as adults do not all see the same thing in the same ways, but that they will portray individual interpretations.





# WHAT'S DOING IN THE SOCIAL STUDIES CLASSROOM?

SAMUEL GREYDANUS\*

*—probably everything from sheer chaos to the serenity produced by an abysmal ignorance or lack of concern for the outside world—*

It can be stated without too much fear of contradiction that a revolution is occurring in the social studies curriculum. The difficulty begins when one tries to describe how the revolution is affecting the average social studies classroom, especially in the schools where this journal is read. It is a lot like a chemist trying to analyze why or how a substance exploded without being able to test directly the chemicals involved. In the case of the social studies revolution, we know it is taking place, we know some of the reasons why it is taking place, we see some evidence of changes taking place, but we still have difficulty in assessing the effects of the "explosion" on the average social studies practitioner in the classroom.

## Change Has Been Orderly and Successful in the Physical Sciences

The revolution which occurred in the fields of mathematics and the physical sciences can be described without too much difficulty, especially its effect on the classroom teacher. Prior to the climb of Sputnik I into space on October 4, 1957, there had been some sporadic criticism of the deplorable state of the mathematics and science programs in the secondary and elementary grades. After the initial shock and confusion caused by Sputnik I, there occurred one of the most successful revolutions the American educational world had ever experienced. Within a relatively short time, the experts in the fields of the physical sciences devised content and methodological changes and began to open lines of communication with the teacher on the firing line. Funds, both private and public, were made available to all segments of the revolution. Summer institutes, in-service programs, conferences on all levels: no expense was spared as the commitment to the revolution became a national one. Textbooks, the result of cooperation on all levels, were published. Materials and equipment, much of them funded by the Federal government, were made available

\*Mr. Greydanus, A.B., Calvin College; M.A. University of Edinburgh, is Assistant Professor of History at Calvin College and supervises student teachers in secondary social studies.

to colleges, secondary and elementary schools. New Mathematics, New Biology, both Yellow and Green, New Chemistry were the successful cries and results of the revolution in the physical sciences. The tangible goal, as expressed by President Kennedy, was the reaching of the moon by the 1970's.

The result of the revolution can not only be seen in the debris left on the moon, but can be observed in practically every mathematics and science classroom in America. Certainly, every teacher and student has been touched by the revolution. Even if the touch has not been responded to by every teacher and pupil, this does not take away from the enormous national commitment for change in the teaching and learning of the physical sciences.

## Real Need for Revolution in Social Science Curriculum

The field of the Social Sciences also had its "Sputnik". The Black Revolution of the 60's has caused shock and confusion in the social studies and history curriculum and classrooms. There had been earlier sporadic criticism of what was going on in the social studies classrooms. Studies had shown that history and social studies, for example, were on the bottom of the list of subjects as far as student interest was concerned. After Mrs. Rosa Parks refused to move to the rear of the bus in Montgomery on Dec. 1, 1955, and after the Black students began their "sit-ins" in the South, a number of experts began to examine the content and methodology of the social studies curriculum. They found the curriculum rather deficient in presenting clear and strong cognitive and affective goals and almost totally inadequate in the learning of skills by the students to carry out these goals even if they were presented. But as the Black Revolution intensified in the mid-sixties with the riots and violence in the cities, and as the negative reaction by the majority of Americans to these occurrences became evident, the failure of history and the social studies curriculums became painfully apparent. The added confusion, resulting from the assassination of the national leader and the increasing problem of the Vietnam War and its implications for the structure of American society, found the social studies curriculum again almost totally inadequate.

## Lack of National Commitment has Produced Only "Token" Changes

Someone at this point might suggest that changes are now occurring in the social studies



curriculum and classrooms. This can not be denied. But what has failed to happen up until now, as had happened in the physical sciences revolution, is the total cooperation of all factions of the revolution. Could the reason for this lack of cooperation and coordination be found in the missing ingredient that was so evident in the successful physical sciences revolution? Is the missing ingredient the national commitment to solve the "human" problems which for America today? The "human" problems which confront Americans today also tend to confuse and divide them. And in practice and action, the "tokenism" with which Americans attack these problems, is also found in the attempts to revolutionize the social studies curriculum. It can not be denied that attempts are being made to solve such problems as racism, prejudice, poverty, water and air pollution, urban problems of all types. But it also cannot be denied that lack of coordination and priorities also reduce these attempts to "tokenism".

#### **Vital Changes Are Not Yet Found in the Classroom**

How, then, can the "revolution" in the social studies curriculum and classrooms be evaluated or at least described? First of all, the leaders and formulators of the "new" Social Sciences are influencing a relatively small circle of practitioners in the classroom. Fenton, Cox, Oliver, Shaver, Brown, Massialas and others have not touched the "masses". Their thorough work in both content and methodology, such as in the following: tive method, the inquiry approach, the jurisprudential approach, problem solving, using history as an analytical tool, the uses of sources and documents, "discovery" by the student, case studies approach, the fullest use by the student of the latest findings in the social sciences, using of concepts and generalizations from the first grade on up, multi-media approach, drastic revisions of historical interpretations in American history, these have not yet arrived in the average social studies classroom. The materials made available by these scholars is large and growing in volume each day. Publishing companies are making available new textbooks, books of readings, and source materials to go along with the "new" social sciences.

The National Council For The Social Studies which could and should coordinate the work of the experts with the practitioner, only has a small minority of the social studies teachers in its membership. Its publication, *Social Education*, finds its way into the hands of this small minority.

In many schools, especially urban schools, changes are being made. These changes are taking place under the guidance of a curriculum committee, supervised by the Curriculum Coordinator appointed by the Board of Education. Hopefully, some of these members are part of the minority "touched" by the work of the "new" social scientists. This means they have taken advantage of some of the summer institutes and workshops made available by Federal funds. A number of these committees have produced excellent curriculum changes especially in the larger cities such as Cleveland and New York. However, far too many committees have made changes based on their own amateur thinking, usually after many tiring meetings after school, and usually with the nagging feeling that they are filling a public relations role. The curriculum change advocated by such a committee follows a certain pattern. First, the textbook is taken away from the teacher and student. Secondly, the teacher is provided with a brief outline of a new curriculum guide with such names as: *American Life*, *American Culture*, *Social Dynamics*. Thirdly, the teacher is told that materials will be made available but in the meantime he must improvise on the theme found in the brief outline. Changes have occurred and therefore everything should be progressing smoothly.

In other schools we find one or two teachers of history and social studies taking into their classes some of the "new" social sciences. They are usually dynamic personalities, popular with the students, their classes a regular happening (Simulation games, a unit on the Negro, the latest multi-media devices). Their students, highly motivated, bounce out of the classroom naively convinced that they have the answers to complex social problems. The thinking follows, of course, that every faculty should have at least one of these fellows for display purposes at all public meetings to show how up-to-date the school's social studies curriculum is:

#### **Effects Still Only Slight**

If change is occurring in the content or methodology of the curriculum in the majority of social studies classrooms, it is very slight. Any challenge to the curriculum is usually set aside with devastating simplicity (Black History? Why not Polish or Dutch?—the student must first be given the facts, then later—Yes, of course, we touch on problems in our discussions, but I feel I must tell them the truth as I see it—).

What's really happening in the confines of the social studies classroom? What is probably happen-



ing is everything from sheer chaos to the serenity produced by an abysmal ignorance or lack of concern for the outside world. Why did the Russian Sputnik I produce the national commitment so vitally needed in the physical sciences? And, why, so far, has the national commitment failed to follow the rise of the Black Revolution "Sputnik"? What options or alternatives are operating in the American system so far to produce the national commitment in order to solve the "human" problems? Where does the social studies curriculum fit in these options or alternatives?

### What Is Our Challenge?

Finally, where does our Christian School community stand in all of this discussion?

The evaluation or description found in this article also finds the Christian schools wanting as far as a commitment is concerned. Is this the time for a total Christian community commitment to explore and find answers to the basic problems of America today? For example, is it possible to envision a close cooperation between Social Science and History Departments of Trinity, Dordt, and Calvin Colleges and the social studies and history practitioners in the Christian School community in order that together they may examine what is being done, evaluate the findings of the "new" Social Sciences, and produce a "new" curriculum which will be a salt —?



## EDITORIAL — HOME TOWN GOVERNMENT

Possibly no generation in history has been confronted with a greater array of problems, both international and domestic; than is faced by the average citizen in our country today. Perplexing questions such as Vietnam, inflation, law and order, disarmament, and the like, seem to defy solution. Although our present age seems to be rife with criticism, protest, and demonstrations, no clear answers are forthcoming and we seem to be no closer to resolving our difficulties than we ever were.

One of the most chronic, though less audibly expressed complaints, has concerned itself with the ever increasing rate of taxes. The old adage, "Nothing is sure in life but death and taxes" would indicate that the problem has been around for a long time. Usually, when we think of rising taxes, we tend to think mainly of the demands put upon us by the Federal government and its seemingly inexhaustible supply of fiscal fiascos. It comes as a distinct shock to many to discover that the rate of increase in taxes has been much greater on the local level than on the national scene. And it's just because of this fact, that the ever present idea that one cannot do much about taxes begins to disappear. Hardly anyone would deny that we as citizens can exercise much more influence locally than we can on the Federal government....and yet, it appears that the local political scene engages the least amount of our attention and concern.

What has all this to do with Christian teaching? Precisely this: That we as educators have for too

long failed to familiarize our students with even the most elemental facts concerning governmental units closest to us. Thousands of our students have left our classrooms armed with intimate knowledge of the form and function of our Federal government but without the haziest notion of the structure within which our local officials function.

This is a plea for teachers to place more emphasis on the teaching of local government. It's closest to us but frequently is the least known.

Of what benefits could this study be? facetiously, we might lower the tax rate. Seriously, the results might be astonishing. Generally, more political apathy is manifest on local issues than on any other. City commission and county board meetings where important problems are discussed very seldom have large gatherings of interested and concerned citizens present to offer their suggestions and criticism. Too often, opposition to local policies manifests itself only in belated bizarre attempts to stop demolition of landmarks by lying in front of bulldozers or some such nonsense; but rarely are citizens stimulated enough to consistently concern themselves with the day by day operations of those who lead in local affairs. Elections involving local issues and officials are by and large those which have the smallest voter turnouts. But it is here that we as teachers can influence our students, the future voters, to exercise a much greater Christian influence than they will ever be able to do in State or national elections. Frequently, the Federal government



appears as a monolithic giant immune to our cries of despair. Conversely, local government officials are as close to us as our telephone. In many cases they are known to us personally. The outcome of local issues can be much more easily affected by politically active Christians than issues on higher levels. It is in our villages, counties, and cities that we as Christians should begin to work for a higher moral tone in government. Morality cannot be legislated but the choice of the right officials will most assuredly affect the workings of any governmental unit. Too long have we been captive to the notion that our only duty as citizens is to vote. We as teachers must alert our young people to the

tremendous possibilities they have to take an active part in the governing process, and this can be most easily attained on a local level.

Teaching local government will probably be hard work. Few are the textbooks that are helpful. Types of local government vary from one locality to another. But this shouldn't stop us. Abundant raw materials are available. The county building and city or village hall shouldn't be too hard to find. Local politicians are sometimes happy to share their knowledge. We are most familiar with problems closest to us. So let's begin and we'll probably find that as is so often true, once we've started it's not as difficult as we've imagined. —B.W.

## COLLEGE FORUM

### CHRISTIAN TEACHER TRAINING: A PROPOSAL

HUGH A. JOHNSON\*

Christian education today is undergoing many formal and informal evaluations. Colleges are looking at their teacher training programs and instituting changes to better prepare Christian teachers for the classroom. Parents are counting the cost of Christian education and evaluating the distinctive difference in the education offered in our Christian schools. For those solidly committed to Christian schools for their children, there is no loss of support, but still questions arise about how Christian teachers are different in the classroom, in the hall, or on the playground. How are they different in their relationships with other teachers, the principal, the parents, or board members?

For Christian schools to justify their existence, maintain their support, continue to grow and convince new families to make the sacrifice, there must be a noticeable difference in the nature of the instruction, the school climate, and eventually the life of the child. We can no longer live in the luxury of tradition, or hope that social pressure will fill our Christian schools; people must be convinced of the merit of God-centered education.

#### Christian Teacher Training

The training our teachers receive, before they reach the Christian classroom, has a decided impact upon their distinctiveness as Christian teachers. The fact that many of our prospective Christian school teachers have not attended Christian schools

or in some cases Christian colleges, means they must put forth extra effort to prepare for effective Christian teaching.

Many of our student teachers at Calvin College must take their practice teaching in public schools due to a lack of Christian school openings in the Grand Rapids area. This is especially a handicap if the student has not had Christian school experience before college. Our future teachers are too important to the effectiveness of Christian education to let them be trained by public school teachers in the public school system.

Andrews<sup>1</sup> states "Good programs of student teaching provide a good setting for learning, but the character of that learning is determined by the ideals, aspirations, understandings, behavior and instruction given by the people who work with the student teacher." Even though a Calvin College supervisor visits periodically during the student teaching experience, the teaching is taking place in the public school. Haines<sup>2</sup> points this out when he states "In this sense the school principal and members of the faculty who are not at this time directly supervising the classroom teaching of students, have a vital influence upon the develop-

\*Mr. Johnson, B.B.A., Univ. of Michigan; M.A., Western Michigan University, is an Elementary Principal at United Christian School, Grand Rapids, Michigan, and an Administrator of School Relations at N.U.C.S.



ment of attitudes, values and understandings on the part of pre-service teachers."

The quality of distinctive Christian education in our Christian schools suffers because of the lack of exposure to Christian models in the important stage of student teaching. Most students look back upon this experience as the most valuable part of their college program. Conant<sup>3</sup>, in his book *The Education of American Teachers*, repeatedly stresses the importance of the student teaching experience even to the extent of recommending that it be the only state requirement for teachers, thus eliminating other course requirements.

One can readily see the importance of actual Christian school experience in the training of future teachers. Although we realize that this may not always be possible, we must continue to investigate ways to increase the use of Christian schools in teacher training. In addition, new programs in in-service education should be instituted to help all those presently involved in Christian education to improve their Christian teaching.

## New Programs

In recent months, the teacher training program at Calvin College has been undergoing a series of changes. According to informed sources, a new program should go into effect next year which will involve a full semester of student teaching for elementary teachers with no additional classes except for some seminars directly related to the student teaching experience.

This new program provides an excellent opportunity to upgrade our preparation of Christian school teachers by providing for more student teaching opportunities in our Christian schools. With the full semester devoted to student teaching, students could be assigned to Christian schools beyond a commuting distance from Grand Rapids. These students would then have the realistic experience of being a part of a school in a community for a semester of preparation. The college supervisors would then travel to these student teaching centers to meet with the student teachers periodically during their assignment. The local principal and his staff would be able to assist the college and the prospective teacher in distinctive Christian preparation.

## Locations

Currently there are many qualified supervising teachers that are doing a fine job of effective Christian teaching in Christian schools in the

western Michigan area. Heretofore many of these teachers have not been involved in the training of student teachers. Resident student teaching centers could easily be established in Christian schools in Kalamazoo, Muskegon, Holland, Grand Haven, Zeeland, and Fremont.

These schools could not only serve the college and the teaching profession, but could also join with the college staff in examining Christian education through in-service meetings involving both experienced staff and pre-service teachers.

Benefits would accrue to Calvin College from the public relations viewpoint since the student teachers would live in the community and would be able to indicate their commitment to preparing themselves for service in Christian education.

The outlying communities could be aided in teacher recruitment as young people live in the cities away from Grand Rapids and learn the advantages of smaller communities and the friendliness of the people. This would also give schools an opportunity to see prospective teachers and make valuable contacts, which up to now have been the privilege of Grand Rapids area Christian schools only.

## Conclusions

Now is our opportunity to assure not only change but improvement in the education of our teachers for Christian classrooms. By exposure to Christian teaching, Christian staff relations, principal relations, and parent relations in a total school experience, the prospective teacher would be better prepared to be a distinctive Christian teacher in any future teaching assignment. This would give pre-service teachers as well as in-service teachers a chance to see Christian education in action and to help to improve it.

With the distinctiveness of Christian education challenged by friends and foes alike today, we need to respond to the challenge with new ideas and programs to assure the future vitality of our Christian schools as they seek to provide uniquely God-centered education for our covenant youth. Our future teachers in our Christian schools are far too important to the effectiveness of Christian education to leave their training to public school personnel, when a rich Christian school student teaching experience could be possible.

<sup>1</sup>Andrews, L. O. *Student Teaching*, The Center for Applied Research in Education, Inc. New York, 1964, p.74

<sup>2</sup>Haines, A. C. *Guiding the Student Teaching Process in Elementary Education*, Chicago: Rand McNally, 1960, p. 57

<sup>3</sup>Conant, James Bryant *The Education of American Teachers*, New York: McGraw-Hill Book Co., Inc. 1963



## HISTORICAL ANALYSIS OF THE LAWNDALE-GARFIELD PARK-TIMOTHY CHRISTIAN SCHOOL PROBLEM

*To Members of The Christian Reformed Church:*

*Since many in our Christian Reformed denomination think that the church must make some decision concerning the dilemma of the Timothy Christian School and the parents of the Lawndale Christian Reformed Church and the Garfield Park Church, we, as students of Calvin Seminary, thought it beneficial to gather relevant historical facts to illuminate that decision. We hope that these facts will not only urge you to consider the dilemma, but that in understanding it, the church may act wisely in The name of Christ.*

*The facts contained in this paper are all documented from minutes of various meetings of Classis and the School Board which dealt with the problem. If you have any questions as to the facts or as to what you might do, write to the Student Social Action Committee, Calvin Theological Seminary, Burton at E. Beltline, SE, Grand Rapids, Michigan.*

*The Student Social Action  
Committee*

*Calvin Theological Seminary*

*L. Bryce Mensink, Chairman*

*Leonard J. VanderZee, Secretary*

This problem can best be understood by noting the history of negotiations, both in letter and in meetings, between the members of the Lawndale Christian Reformed Church and the Timothy Christian School Society, covering the time period June, 1965–November, 1969.

On June 22, 1965, some Lawndale parents met with the Executive Committee of the Timothy School Board for the purpose of seeking admission of their children in the Timothy School. The request was denied for two reasons: (1) the danger of violence in the Cicero community and (2) the danger of withdrawal of support on the part of the Christian Reformed constituency of these schools. At this same meeting, however, the Board appointed a committee to help set up an educational program for the Lawndale children. In a letter dated July 20, 1965, the Lawndale parents responded to the proposals by agreeing to the

formation of this committee and by realizing that it was "perhaps too late to act for September admission."

Classis Chicago North, at its September 15, 1965 meeting, acknowledged the request of the Lawndale parents for Classis' help in solving their educational problems. Classis responded by advising the churches of the Classis within the Timothy School's area to "work towards progress."

On January 20, 1966, the Lawndale parents met with the newly formed Board committee. The emerging decision was to request enrollment for Lawndale high school students at the Timothy Christian High School in Elmhurst, Illinois. Two months later, the Board Committee reported to the Timothy School Board concerning possibilities of educational programs at Lawndale. "The Lawndale project would not be feasible. The children should be enrolled at Timothy." On May 17, 1966, five



Lawndale students were accepted at Timothy Christian High School in Elmhurst.

The Lawndale parents, after having formed their Christian Education Committee (C.E.C.), again decided to request help from Classis. Their requests from this point on only concern the education of their grade school children. On September 14, 1966, "Classis, in reply to the Lawndale request, refers it to the consistories for reaction, to reply in time for the January 19, 1967 meeting." At that meeting, Classis adopted a Lawndale overture, appointing a classical committee to resolve this problem. This committee reported that the Lawndale children should be admitted to the Timothy Christian Elementary School in Cicero.

On April 13, 1967, the Lawndale CEC pursued a new course of action to solve their problem. They formally requested admission for their children at the Des Plaines Christian School. This school is located approximately 25 miles northwest of the Lawndale Christian Reformed Church. On May 16, 1967, the Des Plaines School Board gave formal approval to the Lawndale request, and 19 Lawndale children enrolled at Des Plaines in the Fall of that year. The Des Plaines society solved the educational problem for the next two years.

While the children were attending Des Plaines School certain other relevant events occurred. On January 15, 1968, the Timothy Board "defended and reaffirmed its stand against admission of the children" to the Timothy faculty. On August 14, 1968, a Board committee of the Timothy Schools circulated a questionnaire to approximately 600 neighbors of the Timothy Schools in Cicero, to ascertain the feelings of the community regarding the presence of black students in Cicero. The results were reported to the Board at its August meeting. Of the 600 questionnaires sent out, 244 were answered. Thirteen residents were in favor of the integration of Timothy, but 217 were opposed. Ten of those opposed, expressed "threats of violence." The neighbors of the Timothy Christian Schools in Cicero also submitted a petition to the School Board. This petition, signed by 500 neighbors, explicitly opposed "integration of any Cicero schools."

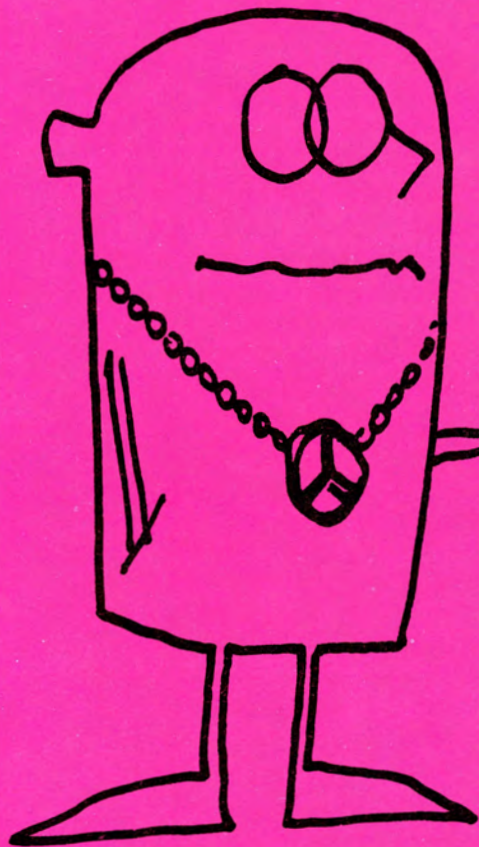
The event which has immediate significance for the present situation was Lawndale's next request to Classis Chicago North. On September 18, 1968, the Lawndale CEC asked Classis for advice, because, due to overcrowded conditions, the Des Plaines Christian School would become unable to "handle additional enrollments in 1969."

### Developments Since, January 1969

Beginning with the January 15, 1969 Classis meeting, we look at the recent history of the problem more closely. At that Classis meeting, the report of the study committee appointed by Classis to advise on the matter of the future planning for the Christian education of the Lawndale and Garfield children, in view of the Des Plaines situation, was read and approved. In this report, it was recommended that the School Board enter into serious negotiations with the Lawndale CEC, and that the Lawndale and Garfield parents again seek enrollment at the Timothy Elementary School. During the ensuing months, even after the Lawndale CEC had requested a meeting, there was no response from the Board except for a restatement of their previous position on the matter. Finally, on May 17, just four days before Classis met on May 21, a response from the School Board was received by the CEC. The discourtesy of this delay was noted at the May Classis meeting, and one can only understand this as a tactical delay to make the May Classis meeting fruitless on this particular matter. The May Classis did, however, approve the Lawndale recommendation, that in the event that the meetings were not productive, a special meeting of the Classis could be called in July. The inconclusive nature of this Classis meeting, which was due to the Board's procrastination, also made it impossible for the Synod of 1969 to act decisively on the issue, since the Classis was still working on the matter.

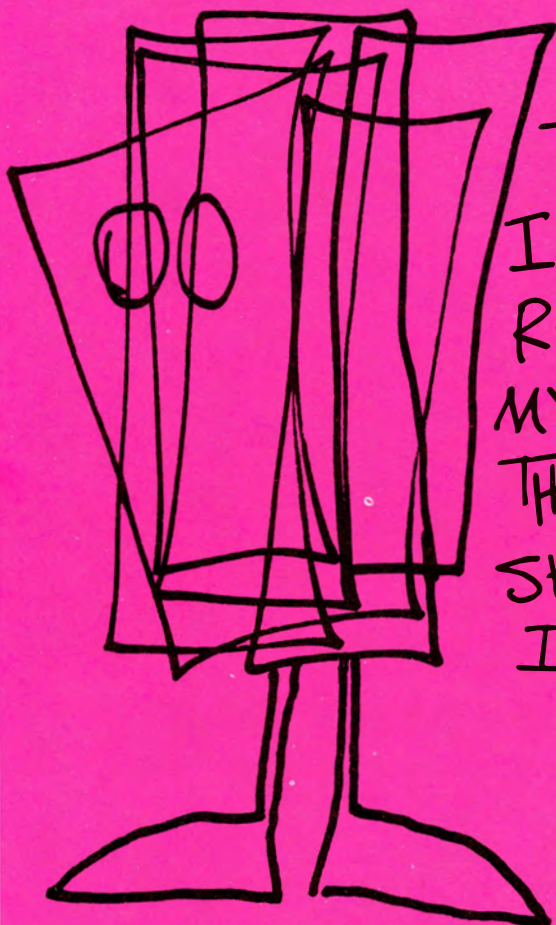
On June 4, 1969, a meeting was held between the CEC and the School Board with no conclusive results. Another meeting was requested by the CEC and was reluctantly granted by the Board for July 2. On that date, a representative of the Board called the CEC to inform them that because three of the members of the Board committee were not in town, the meeting would be cancelled. The CEC, seeing this as evidence that the Board was not taking these meetings seriously, called a special meeting of Classis for July 28, as provided for by the May Classis meeting. The special July meeting of the Classis was filled with tension, according to those present, because of the building frustration on both sides and the knowledge that the denomination was now watching. This was a time for action, since the Board had clearly shown that it was not willing to accept the responsibility of action itself. No positive action was taken, however, at the meeting. A new committee was formed to "explore in depth all reasonable ways of





I FINALLY GOT  
UP ENOUGH  
NERVE TO WEAR IT  
AND NOW THERE  
OUT!

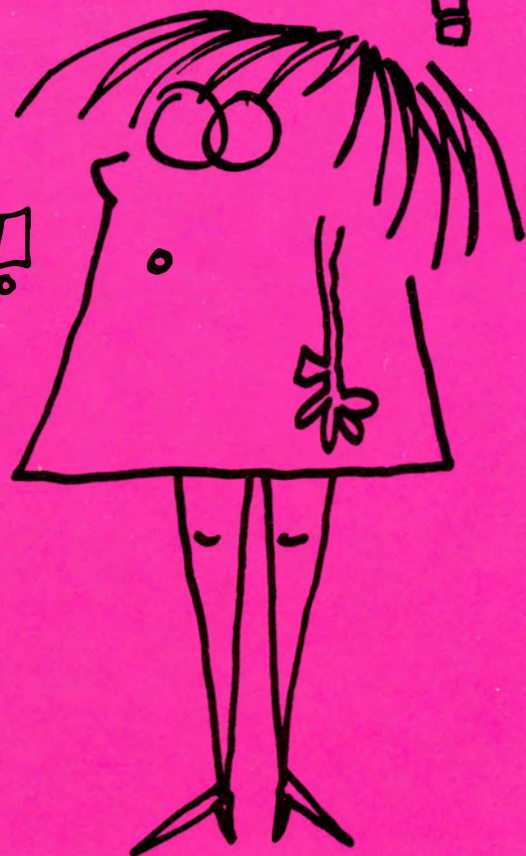
## RELATING TO STUDENTS



THE MORE  
I TRY TO  
RELATE TO  
MY STUDENTS  
THE MORE  
SHOOK-UP  
I GET.....

ROBIN

I FEEL  
SILLY!





providing for the present educational needs of the Lawndale covenant children". The mandate of this committee shows its weakness, however, in not specifying the Cicero problem as the point at issue at this time. In fact, to act in accordance with the Synod of 1968 with regard to discrimination because of fear in the Christian schools was specifically *not* included in the mandate.

The next regular meeting of Classis Chicago North was held on September 17, 1969. At this meeting several significant events took place. The Lawndale consistory submitted a lengthy addition to its credentials for the Classis. In this they again proposed, as they had in the July 28 meeting, that the present policy of the Timothy Christian Board was sinful, and they supported this motion on many grounds. This motion was again defeated. Also submitted to the Classis were the reports of the Classical committee on the problem that was mandated at the July 28 meeting. This committee was divided in half and submitted two reports. The first report, falsely called the majority report, simply listed the alternatives of action by naming all the possible schools that the children might attend. Several very critical matters were brought out in the report of the other half of the committee. At the first meeting of the Classical committee, held on August 12, 1969, Dr. Rienstra and Mr. John Fiekens of the Synodically approved sub-committee of the Home Missions Board to Devise Ways and Means to Eliminate Racism were present to advise the committee. Former Federal Judge Fiekens suggested at that time that since the principal factor in the admittance policy of the Board was the fear of reprisals, a suit be filed in Chicago on behalf of the Lawndale parents against the City of Cicero, who had allegedly said that they would not offer protection for the Lawndale children in the Town of Cicero. The Timothy Board representatives present at that meeting rejected this proposal on the grounds that the Timothy constituency would take offence at this procedure. It was also hinted by a Board representative that "if such a suit were filed, the Timothy Board might feel constrained to hire its own attorney to argue against it." (Report by one-half the New Advisory Committee, September 17, 1969. The half of the committee took this as evidence that the Board was at least ambivalent toward the interests of the Lawndale children. "We firmly believe that nothing that meets Synod's recommendations can come from our committee as it has been mandated by Classis. The only reason why Classis is burdened with this problem is because the Lawndale Church,

as the aggrieved party, has sought justice from the policies of the Timothy Board, which for all practical purposes, is the defendant in this matter. It is now plain to us that Classis, at its July 28 special session, has, in effect, allowed the defendant to determine the method by which the solution might be found." (Report by one-half of the New Advisory Committee—September 17, 1969).

The report of the half of the Classical committee, in effect recommended to the Classis that the committee be disbanded immediately and that action be taken by the Classis immediately with regard to the members of the Board who were openly defying the declarations of the Synod of the CRC. A motion for taking positive action was defeated by a vote of 13-12.

At this point, Dr. Rienstra, chairman of the Home Missions subcommittee that had been deliberating with the Classical Committee, but speaking as an individual, arose and delivered a proposal to the classis. He asked that the committee appointed July 28 to deal with the problem be dismissed because it was irrelevant, since to explore other alternatives to Christian education could be done by the Lawndale CEC itself. He also proposed that a new committee be formed in consultation and conjunction with the Racial Commission of the Home Missions Board. The purpose of this committee would be to define this problem of racism in the context of the whole denomination, and only as a result of this broader investigation relate to the problem at hand. One of the grounds of this proposal was that the appointment of this committee would serve to break down the defensiveness of the local bodies. The proposal was unanimously passed and the new committee was given no deadline.

While there may be certain advantages to the wider scope of the new committee, especially the stated goal of the avoidance of self righteous behavior by the church as a whole towards the Board; it serves also to increase the frustration of the Lawndale—Garfield Community. Delays have been piled atop one another for five years in a situation where the Board is clearly acting without heed to the Synod of the Christian Reformed Church. Is further delay really necessary? The statement of the Lawndale Consistory and the report of the half-committee was clearly a plea for immediate action after five years of delay and frustration. Our black brethren cannot be expected to wait for further study and delay without serious drops in morale, and without serious lack of



credibility in the stated ideals of the CRC concerning their plight with regard to Christian Education. It is certainly true that racism is a sin of the entire denomination. But we also have a situation which demands immediate action, a situation which may have grave consequences if the problem is not resolved soon.

There is much that lies at stake in this situation. As has already been said, it has become a matter of the credibility of the white constituency in the CRC. How long can we pronounce high ideals without acting upon them, especially when some black members of our denomination are not given the "privileges of full communion"? But also at stake is the evangelism among black people that the CRC carries on in many cities throughout the United States. How can we expect black people to be won to Christ by a denomination and join in Christian fellowship within a denomination which has not rooted out the kind of treatment toward its black members which the Timothy Board has committed itself to?

#### **Other Pertinent Factors with Respect to the Present Problem:**

It can be easily deduced by the action taken by the Lawndale parents that they are strongly committed to the principles of Christian education. Their conviction is evidenced by their persistent appeals for this goal over a five year period, and in the face of almost unanimous disapproval on the part of the Cicero community. They are motivated by the same convictions that have led most CRC people to support Christian education, and by the less than adequate conditions in the Chicago Public Schools of the Lawndale area.

Obviously, there have been objections to these Lawndale aspirations. Many complex factors have caused the Society which controls the Timothy Schools to move slowly and reluctantly toward an effective solution. These objections must be sympathetically understood and objectively analyzed.

Some have objected to the enrollment in Timothy on financial grounds. They have rightly maintained that Christian education is not an evangelistic enterprise; but rather, it is a program for covenant youth. Therefore, covenant children, and only those who have financial support may attend the Christian schools. It is not a duty of a Christian school to accept children of non-Christian background and to help finance their education, both as a missionary effort. Neither of these two problems

exist with respect to Lawndale and Garfield children. They are children of members of the CRC, and their education is being financed by their parents and the Lawndale CEC. The enrollment of these children at Timothy should not be viewed as a missionary outreach or as an attempt to receive charity. The fundamental issue then becomes this: When the Lawndale-Garfield parents expressed their faith in Jesus Christ and became members of the CRC, the Church responded with these words, "In the name of Jesus Christ our Lord, I now welcome you to full communion with the people of God. Rest assured that all the privileges of such communion are now yours." These members in full communion with the CRC have the undeniable right to educate their children in the Lord in the Christian schools instituted for that purpose, and especially for the reason that the education in the ghetto schools in Chicago is so deplorable that Christian students could not attend without serious consequences to their spiritual lives.

The most widespread objection has, of course, been the threat of danger in the Cicero community as a result of the enrollment of black children. The members of Cicero CRC community have indeed had ample opportunity to witness the strong racist sentiment of the community at large. The Town of Cicero has also been uncooperative in aiding the Timothy Board in integrating the school. Should some violent incident take place, it has been affirmed by many that no police or fire protection can be expected. Thus, the cost of enrolling black students in the Timothy elementary school could be large. Yet, how can Christians, or anybody, give in to the threats of those who are infected by racism? How can the Christian parents of Cicero allow their racist neighbors to determine their admission policy? Jesus himself has told us that the cost of being his disciples can be high. St. Paul has taught us that suffering for the sake of Christ leads the Christian into joy. It is clear that the Christian Reformed Community in Cicero has neither taken the clearly Christian stand of admitting the children, nor have they ever spoken prophetically in the community concerning its racist sentiments.

It is also clear that the position of the Town of Cicero is in violation of federal civil rights legislation. The School Board has the obligation to explore all the possibilities of bringing the law to bear on this situation. Should law and order be enforced, in the Timothy Schools area, the chances of violence or arson would be drastically reduced. As has been stated above, the Board has openly rejected this avenue of resolving the problem.



## PROFESSION WIDE

From the point of view of the whole denomination, the Timothy School Board, and Classis Chicago North, as long as it does not act positively in this situation, has not heeded the deliverance of the Synod of 1968. That Synod stated, "That Synod declare that fear of persecution or of disadvantage to self or institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privileges in the church or related organizations, such as Christian Colleges and Schools....; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline." (ACTS 1968, p. 19, 6) The churches of our denomination and their members must now do all that is in their power to bring this declaration to bear upon the Lawndale-Garfield, Timothy problem. In so doing, we must enter into serious thought about and repentance for the racism that is found in all the churches, seeking to root this sin out wherever it is found.

### Additional Matters After October 9, 1969.

As of November 4, there has still been no change in the Board's policy with respect to the Christian education of the Lawndale-Garfield covenant children. But during this time some very significant events have taken place, events that hold special interest for all Christian school teachers.

On October 22, four teachers at the Timothy Christian Elementary School, Karen Cox, Howard Stob, Linda Moseson, and Elizabeth Westerhof, resigned their positions. This was the culmination of a long period of soul searching on the part of these teachers. During the previous week the teachers had sent individual letters to the Board, pleading that the Board reverse its policy, since

they felt they were compromising their Christian consciences in teaching under the Board with its present policy. They requested that the Board reply to the letters by October 20. There was no threat, either real or implied, in the letters from the teachers. The Board informed the teachers on October 21 that it would simply not reply to the teachers' letters. Thus, the teachers felt that they had no choice but to resign, in view of the fact that the Board showed no interest in addressing their conscientious concern.

It has been alleged that the teachers should not have accepted positions at the Timothy School if they knew of its policy not to admit black children. However, two of the teachers had no knowledge of the situation when they signed their contracts, and the third was informed, when he asked about the situation, that the Board was taking steps to change it. Only one teacher, Mrs. Westerhof—had full cognizance of the stance of the board—before she signed the contract. But it must also be understood that during the period of contract signing, there was some promise that Classis Chicago North might act decisively on the issue.

The teachers handed in their resignations on Wednesday October 22 at 8:30 A.M. at the school. Arrangements for a show of support for the teachers were made early that morning, independently from the teachers. There was a fairly large number of supporters present at the school on that morning. Among them were Dr. Joel Nederhood, radio minister of the "Back to God Hour," Revs. Duane Vander Brug and Wesley Smedes of the Board of Home Missions, Revs. Bradford, Vugteveen, and La Grand of Classis Chicago North, several professors from Trinity Christian College, four Calvin Seminarians, and many students from Trinity and Calvin Colleges. We also feel that these teachers should be supported, both morally and financially by all Christian School teachers of the National Union of Christian Schools.