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A Study of the Christian School Movement

Daniel M. Gleason

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A STUDY OF THE CHRISTIAN SCHOOL MOVEMENT

by
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Bachelor of Arts, University of Notre Dame, 1969
Master of Education, University of North Dakota, 1973

A Dissertation

Submitted to the Graduate Faculty

of the

University of North Dakota

in partial fulfillment of the requirements

for the degree of

Doctor of Education

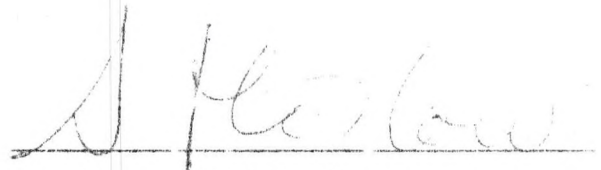
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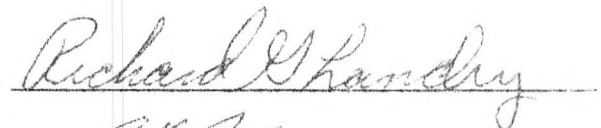
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This dissertation submitted by Daniel M. Gleason in partial fulfillment of the requirements of the Degree of Doctor of Education from the University of North Dakota is hereby approved by the Faculty Advisory Committee under whom the work has been done.



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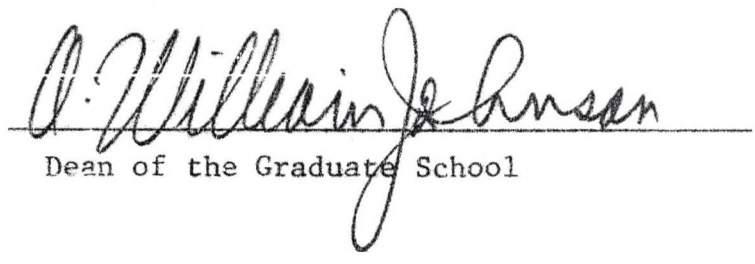








This dissertation meets the standards for appearance and conforms to the style and format requirements of the Graduate School of the University of North Dakota, and is hereby approved.



Dean of the Graduate School

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ABSTRACT

The research problem is to examine the Christian school movement through an analysis of the literature that it has produced and case studies of five of its actual schools.

The significance of this study lies in the fact that during the past 15 years the field of Education has witnessed the widespread and rapid growth of this movement. Yet recent research has indicated that at present very little is known about it.

The purpose of this study is to explain and describe this Christian school movement: its philosophy, its view of U. S. educational history, and its view of the legal issues that have developed concerning the movement. The purpose of the study is also to describe some of the movement's actual schools -- with a focus on empirically testing whether or not the philosophy and ideals espoused in its general literature are, in fact, operative in its schools.

As used in this study, the term "Christian" school refers generally to those schools associated with the fundamentalist and evangelical branches of Protestantism.

An analysis of the Christian school literature revealed widespread unanimity among Christian school proponents regarding basic philosophical principles. These principles have been noted and described within this study. It was pointed out, however, that

some divergence emerged regarding the specific interpretation and application of such principles.

Regarding the Christian school movement's view of American education and the history of the Christian school movement itself: Christian school proponents have contended that the earliest education in the United States had a predominantly Christian character and purpose. They have further contended that, largely through the efforts of such educators as Horace Mann and John Dewey, this original Christian character and purpose has been changed to a predominantly secular humanistic one. As evangelicals and fundamentalists began to realize that the public schools were being more and more dominated by secular humanistic (allegedly anti-Christian) values, they began establishing their own schools.

The fundamental issue in the recent legal entanglements between Christian schools and state governments has been the conflict between the right claimed by the state to regulate the education of all its youth and the right claimed by Christian schools to freedom of religion. Christian school proponents have argued for complete governmental adherence to the principle of separation of church and state; i.e., they have advocated as little governmental involvement in their schools as possible. The principle specific issues that have been the focus of these conflicts have been state accreditation of Christian schools, state certification of teachers in Christian schools, and state requirements regarding the curriculum in Christian schools. Christian school writers have reported several court cases in which the Christian school position on these issues has been upheld.

Case studies were conducted in five Christian schools. Three major data sources were used: interviews, review of documents (curricula, school handbooks, etc.), and observation. It was found that the basic philosophical positions operative in the five schools were in accord with each other and with the basic philosophical positions of the general Christian school literature. It was also found that although there was agreement among the schools regarding the basic principles, differences emerged regarding the specific interpretation and application of these principles. These differences were noted and described.

It was concluded that although the Christian school movement is basically sound and has made important, positive contributions to the families who comprise its constituency, it must diminish its prevalent "pendulum" tendency toward overreaction (specific examples of which have been explicated in the study) if it is to continue its contribution.

CHAPTER I

INTRODUCTION

Significance of the Problem

Within the past fifteen years the field of Education has witnessed the widespread and rapid growth of the Christian school movement. A 1973 U.S. News and World Report article entitled "Boom in Protestant Schools" stated: "By the tens of thousands, U.S. youngsters are shifting from public into private classrooms. There's more behind it than the race or busing issue" (P.44). An article in the February, 1980 issue of Phi Delta Kappan reported: "Enrollment in so-called 'Christian' or fundamentalist schools has climbed 118% (between 1965 and 1975).... The most rapidly growing segment of American elementary and secondary education is that of private Protestant fundamentalist schools" (Nordin and Turner, P. 391). Towns (1974) cited statistics released by a division of the Department of Health, Education, and Welfare that claimed that the number of Protestant Christian schools had grown by 47% between 1964 and 1974. U.S. News and World Report cited figures from the United States Office of Education that showed that the number of non-public, non-catholic schools between 1963 and 1973 increased by 66% ("Boom in Protestant Schools," 1973). The number of students enrolled in the non-public, non-catholic schools grew from 615,548 in 1965 to 1,433,000 in 1975 according to an estimate by the Bureau of the Census (Nordin and Turner, 1980). This represents an

increase of 134.4%. Nordin and Turner contended that the vast majority of this increase had been among students in Christian schools.

An impressive factor about this growth in the Protestant Christian schools, both in number of schools and total enrollment, was that in that same period (mid-60's to mid-70's) the total number of non-public schools and enrollments within such schools actually decreased. Between 1963 and 1973 enrollments in all types of non-public elementary and secondary schools fell from 6.7 million to 4.9 million, a drop of more than 22 percent ("Boom in Protestant Schools," 1973). The percentage of students attending non-public schools fell from 13.6% in 1961 to 10.1% in 1971 (Nordin and Turner, 1980). "This decline was due almost entirely to a decrease in the enrollment of Roman Catholic schools. Roman Catholic enrollment reached a peak of 5,600,519 in the 1964-65 academic year; it had declined to 3,365,000 by 1976-77, or 40%" (Nordin and Turner, P. 391). The number of Catholic schools decreased by 19.3% (Towns, 1974). In the mid-to late-60's, the Catholic schools enrolled 87% of the non-public students. By 1979 that figure had shrunk to 70% ("Options in Education," 1978a). Thus the large decline in the number of Catholic schools during this time accounted for the overall drop in the number of non-public schools, and it tended to mask the great increase that has been mentioned among the Protestant Christian schools. The point to be emphasized is that this large growth in the Protestant Christian schools came at the same time as a large decrease in the Catholic schools. The 1973 U.S. News and World Report article declared: "At a time when thousands of Roman Catholic parochial schools have been closing their doors, Protestant church schools are in the midst of unprecedented growth" ("Boom in Protestant

Schools," P. 44).

It is not the intent of this paper to examine the causes for the decline in the number of Catholic schools. That decline, incidentally, appears to have leveled off as it was expected to. The National Public Radio Program "Options in Education" reported in 1979 that there were almost 10,000 Catholic schools in the United States, with more than three million students. But while the decline in Catholic schools has leveled off since the mid-70's, the growth of the Protestant Christian schools has not. The American Association of Christian Schools claimed a membership of 40 schools in 1972. By 1973 it had risen to 120 schools ("Boom in Protestant Schools," 1973). By the Spring of 1980, the membership had risen to 900 (Carlson, Note 1). Accelerated Christian Education (A.C.E.), not an association so much as a curriculum and program supplier to Christian schools, began in 1970 with one school using its program. The number had risen to 330 by 1973, to 1,450 by 1976, and 2,500 by 1978. Projected figures for 1980 were approximately 3,500 (Facts about Accelerated, 1979). The Association of Christian Schools International, formed in 1978, is the largest of the Christian school organizations with a membership of 1,051 elementary and secondary schools and colleges and a combined enrollment of 185,687 (Presenting the Association, 1979).

While total enrollment figures for fundamentalist schools are not available, enrollment in those schools belonging to the four largest fundamentalist school organizations (American Association of Christian Schools, Association of Christian Schools International, National Association of Christian Schools, and Christian Schools International) increased by 118.7% from 1971 to 1977.... The number of member schools in the organizations has increased by 144.8% during the same period (Nordin and Turner, 1980, P. 391).

There are smaller Christian school organizations at the regional and state levels which may or may not be members of the

national organizations. One such regional organization is the Mid-Atlantic Christian Schools Association (M.A.C.S.A.). It is affiliated with the Association of Christian Schools International. In 1969 the M.A.C.S.A. had 70 member schools, and by 1979 the membership had risen to 150, over a 110% increase (Nazigian, Note 2). In January of 1980 the president of M.A.C.S.A., Arthur Nazigian, wrote that in Pennsylvania alone in the last 10 years the membership had grown from 18 to 65 schools. He stated that: "The trend in growth appears not to be leveling off, but actually increasing. In the next five years, I estimate that at least 40 more Christian schools will start in the state of Pennsylvania that will join our association" (Nazigian, Note 2).

Walter Freemont, Dean of the School of Education at Bob Jones University, estimated that one to two new Christian schools are starting every day ("Options in Education," 1978a). The Association of Christian Schools International claimed that three new Christian schools are starting every day (Presenting the Association, 1979). The claims of Accelerated Christian Education, Inc. were even higher -- that a new Christian school opens in America every seven hours (Facts about Accelerated, 1979).

Why this phenomenon? In days when student populations were dropping in other segments of non-public education -- and in the last few years have merely leveled off, what is it about these Christian schools that has put them in such demand despite the fact that the tuition fees are generally high (the 1979 median tuition for schools belonging to A.C.S.I. was \$725 for elementary and \$875 for secondary) (Association of Christians, 1979)? Why, as the previously cited U.S. News and World Report article described, are large numbers of parents

pulling their children out of public schools and enrolling them in these Christian schools ("Boom in Protestant Schools," 1973)?

Several possible answers come to mind: To escape forced integration? To get their children away from drugs and violence? To achieve better discipline? Surely these have been reasons for at least some of the parents. But do the reasons for many others go deeper? Are better discipline and fewer drugs the chief aim of most parents who have enrolled their children in Christian schools, or are they merely side benefits that result from the central issue of religion?

Purpose of the Study

At present very little seems to be understood about the Christian school movement outside of the movement itself. Phi Delta Kappan writers, Nordin and Turner, stated in a February, 1980 article:

"Although both the number of fundamentalist schools and the number of students enrolled in them appear to be increasing rapidly in virtually all sections of the U.S., ...we do not know much about their methods of operation or the quality of education they provide" (P. 391). The purpose of this study is to explain and describe this Christian school movement: its philosophy, its view of U.S. educational history, and its view of the legal issues that have developed concerning the movement. The purpose of the study is also to describe some of the movement's actual schools -- with a focus on empirically testing whether or not the philosophy and ideals espoused in its general literature are, in fact, operative in its schools.

Among the questions that the study will address are:

1. What is meant by the term "Christian" school?
2. Is this movement monolithic, or are there varying degrees of differences within it?
3. How many of these schools are there, and how many students are enrolled in them?
4. Is this movement a regional, national, or worldwide phenomenon?
5. What are the basic philosophical positions of the movement?
6. What is the history of the movement, and what reasons do its leaders give for the establishment of these Christian schools?
7. What reasons do parents give for enrolling their children in these schools despite the high tuition fees?
8. What reasons do the teachers in these schools give for being in the business that they're in? Since the median salary of a Christian school teacher with a B.A. is only \$8,000.00 (Association of Christian, 1979), it would appear that they are not involved primarily for monetary compensation. But primarily for what are they involved?
9. What do some of the actual schools within this movement look like? (What is their curriculum? What kind of educational methodology do they employ? How do they deal with the area of discipline?)

Structure of the Dissertation

Questions one, two, three, and four above will be dealt with in the remainder of this first chapter. Question five above will be dealt with in chapter II through a review and analysis of the Christian

school literature. Further review and analysis of the Christian school literature in chapter III will provide an answer to question six above. As part of this answer, chapter III will also describe the Christian school movement's view of U.S. educational history in general and its view of some of the legal issues and actual court cases that have arisen regarding this movement. Among the issues to be examined here will be the claim by some that many of these Christian schools have been founded not so much on religious, but on racial motives. Chapter IV will present and analyze data acquired from the actual case studies of five Christian schools. It is with such data that answers to questions seven, eight, and nine above will be ascertained. Chapter V will be a summary and analysis of the data from all the previous chapters. It will be a place for conclusions reached on the basis of such data.

Methodology of the Case Studies

In the case studies, three major data sources will be used:

1. Interviews with the director (principal), two teachers, and two parents from each school.
2. Review of documents (curricula, school handbook, statements of philosophy, etc.).
3. Observation.

The schools in which case studies will be conducted are:

Powderhorn Christian School, Minneapolis, Minnesota; Bethany Academy, Bloomington, Minnesota; Meadow Creek Christian School, Anoka, Minnesota; Faith Academy, Minneapolis, Minnesota; Chapel Hill Academy, Eden Prairie, Minnesota. More detailed description of the methodology of these case studies will be presented in chapter IV.

Basic Definition

It is important at this point to establish a basic definition of what will be meant by the term "Christian" school in this study. As the National Public Radio Program "Options in Education" pointed out, "...the term 'Christian' school has come to mean schools run by two closely related branches of Christianity, the fundamentalists and the evangelical sects. Catholics, Episcopalians, Lutherans and Quakers are Christians as well, but their schools are identified by name -- Catholic school, Quaker school, and so forth" ("Options in Education," 1978a, P. 6).

Thus, while previously in this study the writer has referred to the growth of "Protestant Christian schools," the actual working definition for the type of schools to be examined in this study is less broad. As the statement from the "Options in Education" program indicated, the term "Christian" school has come to refer not to all Christian schools, nor even to all Protestant schools, but generally to those associated with the fundamentalist or evangelical branches of Protestantism. It is these evangelical and fundamentalist schools, not all the Protestant schools, that have been experiencing the great growth in the last fifteen years. "While Lutheran student enrollment remained relatively stable during the decade (1965-1975) and Adventist and Christian Reformed schools experienced slight declines, the so-called 'Christian' or fundamentalist schools grew rapidly" (Nordin and Turner, 1980, P. 391). Thus, for the purpose of this study, the term "Christian" school will refer to those schools associated with what would broadly be described as the evangelical and fundamentalist branches of Protestantism.

Christian School Differences

As to the question of whether this Christian school movement is monolithic or whether there are varying degrees of difference within it, one can find at least one area of difference. The two largest Christian school organizations are the Association for Christian Schools International (A.C.S.I.), which claimed 1,051 members in mid-1979, and the American Association of Christian Schools (A.A.C.S.), which claimed about 900 members in early 1980. At least one difference between these two organizations is that the American Association of Christian Schools appears to be somewhat more exclusive in its membership, especially regarding those associated with the Charismatic movement. The A.A.C.S. Statement of Faith reads in part: "Membership will not be afforded to those associated with, members of, or in accord with the World Council of Churches, the National Council of Churches, the Modern Charismatic Movement, or the Ecumenical Movement" (Introducing...the American, 1978, P. 4). The A.C.S.I. Statement of Faith, while it does declare that A.C.S.I. does not "support or endorse the World or National Council of Churches, or any world, national, regional or local organizations which give Christian recognition to non-believers or advocate a multi-faith union" (Presenting the Association, 1979), it does not say anything about excluding Charismatics. In fact, one of the schools in which a case study will be conducted in this paper, Powderhorn Christian School, has a large number of Charismatics and is a member in good standing with A.C.S.I. The principal at Powderhorn had inquired of an A.C.S.I. official about its acceptance of Charismatics, and the official responded that a school's involvement with the Charismatic movement was no barrier

whatsoever to affiliation with A.C.S.I. (Carlson, Note 3). Without going into a detailed analysis of the Charismatic movement, it is fair to say that it crosses denominational lines, including both Catholics and Protestants. Because of this, it is likely that the A.C.S.I. schools, with their openness of membership to Charismatics, will also attract some of the Catholic Charismatics as well as the Protestant Charismatics, evangelicals, and fundamentalists. As shall be seen in more detail in chapter IV, this has in fact occurred at Powderhorn Christian School. How widespread a trend (i.e., Catholic enrollment in Christian schools) this represents would be a matter for further study. Other areas of difference will be discussed in chapters III, IV, and V.

Number of Christian Schools and their Students

How many of these Christian schools are there, and how many students are enrolled in them? An exact answer would be almost impossible to give. "Although both the number of fundamentalist schools and the number of students enrolled in them appear to be increasing rapidly in virtually all sections of the U.S., few reliable figures are available.... In several states fundamentalist schools have filed suit to prevent the collection of these data" (Nordin and Turner, 1980, P. 391). In 1979, the number of students enrolled in Christian schools belonging to the three major Christian school organizations (A.C.S.I., A.A.C.S., and Christian Schools International) was over 385,000 (Presenting...the Association, 1979; Christian Schools International, 1979; Carlson, Note 2). The number of schools belonging to or at least associated with these organizations was over 2,600. The chief problem in getting an accurate

total count in this regard is that many of the Christian schools do not belong to any of the major organizations. A 1979 doctoral dissertation reported that 72% of Kentucky's Christian schools and 50% of Wisconsin's Christian schools did not belong to any national Christian school organization (Turner, 1979). This suggested that the total number of Christian schools and the number of students enrolled in them may be significantly larger than the above figures indicated. Another way to estimate the number of these Christian schools is to examine the figures put forth by Accelerated Christian Education (A.C.E.). A.C.E. is not so much a Christian school association as a curricula supplier for Christian schools. Many schools that use the A.C.E. curriculum might also belong to one of the three major Christian school organizations. The Facts About Accelerated Christian Education 1979 handbook claimed that 2,500 schools were using the A.C.E. curriculum. Its projection for 1979 was 3,000. The handbook also claimed that 2/3 of all the new Christian schools that were opening at the present time used the A.C.E. program. Putting these figures together, one could estimate the total number of Christian schools to be somewhere around 5,000 or 6,000. But even this estimate could be below the actual number. In September of 1974, Al Janney, President of the A.A.C.S., estimated that there were "between 6,000 and 10,000 new private schools in fundamentalist churches in America, and the number is increasing at the rate of a 100 a month" (Towns, 1974, P. 19). National Public Radio's "Options in Education" program estimated there were over 5,000 Christian schools, with over a half million students ("Options in Education," 1978b).

Geographical Scope of the Movement

Regarding the question of whether this Christian school movement is a regional, national, or world-wide phenomenon, figures point to the fact that it is already national and beginning to become international. As has been previously quoted, a February, 1980 Phi Delta Kappan article stated that both the number of these Christian schools and the number of students enrolled in them appeared to be increasing rapidly in all sections of the country (Nordin and Turner, 1980). Christian Schools International claimed member schools in 27 states (mainly Eastern and Mid-Western) and 5 Canadian provinces (Christian Schools International, 1979). The American Association of Christian Schools reported member schools and affiliates in more than 40 states and stated a goal of soon having members "in all 50 states, plus U.S. territories and foreign countries" (Introducing the American, 1978, P. 1). The Association of Christian Schools International was formed in 1978 as a merger of the Western Association of Christian Schools, the Ohio Association of Christian Schools, and the National Christian School Education Association (formerly the National Association of Christian Schools) (Chadwick, Note 4). A.C.S.I. claimed seven regional offices covering the entire United States and reported that it was in the process of establishing relationships with Christian schools in nearly a dozen major cities around the world (Presenting the Association, 1979). Accelerated Christian Education claimed that not only was its program in use throughout the entire United States, but also in over 50 foreign countries (Facts about Accelerated, 1979).

Thus, although the Christian school movement is still relatively

small in comparison to the public or Catholic school systems, it is clear that it is a growing phenomenon. It is, therefore, important and worthwhile to examine this movement now.

CHAPTER II

PHILOSOPHY

This chapter presents the philosophy espoused by those involved in, and who speak for, the Christian school movement. The purpose is not in any way to evaluate this philosophy (this will be done somewhat in chapter V), but merely to describe and explain it such as it is. The author has attempted to select and organize the topics to be covered under this term "philosophy" in a way that is reflective of how these topics are selected and organized throughout the Christian school literature. What follows is a presentation of how Christian school writers have approached this subject of philosophy.

Elements of an Educational Philosophy

Alan N. Grover (1979), executive director of Christian Schools of Ohio, contended that:

...every philosophy of education includes the areas of metaphysics, axiology, and epistemology. Metaphysics is the theory of reality, axiology the theory of value, and epistemology the theory of knowledge. All three of these subject areas derive their content from one's presuppositions about God, about the world and about life (PP. 102-103).

In addition to arguing for the inclusion of these three elements in any philosophy of education, Grover also argued that a concept of the nature of man must also be included in such a philosophy.

Paul W. Cates, in the booklet Christian Philosophy of Education published in 1975 by the American Association of Christian Schools, wrote:

"Under consideration in this paper on a Christian school's educational philosophy shall be...implications for the teaching-learning process of the school, the role of the educator, and the role of the learner" (P. 2).

The Philosophy of Christian School Education is a collection of writings by eight leauers in the field of Christian school education. It is published by the Association of Christian Schools International (A.C.S.I.) and edited by Paul A. Kienel, the executive director. In one of the chapters is a statement by Birdsall concerning the elements that should be included in a philosophy of education. He wrote:

What, then, are the ingredients comprising the school's Statement of Philosophy? At least ten seem to be essential. They are statements about the school's beliefs with respect to Life View, God, Christ, The Holy Spirit, Man, Education, Knowledge, Truth and Reality, God's Word, and Parental Responsibility (1978, PP. 46-47).

In this chapter the author will at least touch on all of the topics mentioned in the preceding statements. To aid in content organization, the various topics will be divided under the general headings put forth by Grover (1977), i.e, metaphysics, axiology, epistemology, and the nature of man. Following these categories will be a presentation of some Christian school views on the points delineated by Cates (1975), i.e., the nature and purpose of education itself, the nature of the learning process, the role of the teacher, and the role of the learner. Under these general categories of both Grover and Cates, the ten topics mentioned by Birdsall will be covered. Not all of these categories, nor all of the topics that will come under each individual category, are treated in the literature as voluminously as are others. The writer will attempt to reflect this by the amount of emphasis given to various points.

Contrast with Secular Humanism

Before continuing this analysis of the philosophy espoused by those in the Christian school movement, the writer believes it important to point out this fact: many of the statements made about the philosophy of Christian schools mention not only the Christian school philosophy, but also contrast that to what they consider some antithetical philosophy. Statements throughout the literature make clear that Christian schools are not merely for a particular philosophy -- they are also against one. An accurate description of the philosophical positions of the Christian school movement is not possible by stating merely what it is for. What it is against is such an important part of the literature that to take no note of it would be to inaccurately describe the philosophy. In general, what Christian school proponents contrast to their own philosophy is a philosophy based on one of three or four terms: "secular humanism," "humanism," "secular education," or simply the "public schools." The term most often referred to is "secular humanism." In order to convey a proper understanding of the meaning of these terms as they are used by Christian school proponents, the writer will now cite statements that exemplify the contrasting that is done in the explication of the Christian school philosophy. He will then summarize and explain these statements.

On National Public Radio's "Options in Education" program, Donald Wood of Harbor Christian School in West Columbia, South Carolina stated: "The public school basically deals in the area of humanism, where our school is a Christian school. Our philosophy of life is a Christian philosophy of life" (1978a, P. 2).

Roy W. Lowrie, Jr., President of the Association of Christian Schools International, listed among his reasons for having Christian schools that, "The secular philosophy of life and the Christian philosophy of life are in conflict and are incapable of being harmonized" (1978, P.1).

The executive director of A.C.S.I., Paul A. Kienel, wrote:

Humanism is a religion. It is the religion that glorifies man instead of glorifying God. If you are a humanist educator, you continually point to the wonders of man. If you are a Christian educator or a God-centered person, you continually point to the wonders of God. In brief, a human-centered person points to man and a God-centered person points to God. You cannot point in two directions at once....

Incidentally, there is a wide difference between a humanitarian and a humanist. It is possible to be a humanist humanitarian or a Christian humanitarian doing good for mankind, but it is impossible to be a humanist Christian (1979, P. 1).

In another issue of the Christian School Comment Kienel stated:

Humanism and Christianity are diametrically opposed to each other. One believes in the supremacy of God. The other believes in the supremacy of man....

It is difficult for Christian Americans to understand how devastating humanism really is. It is equally difficult for many people to believe that humanism is a religion, and that it is the official religion of American's public school system (1979, P. 1).

Grover (1977) spent two entire chapters in his book, Ohio's Trojan Horse, contrasting the philosophical tenets of Christianity and Humanism. In the introduction to the same book, Rushdoony stated: "The battle for the Christian schools is thus the battle for the faith. We are in the most important and crucial war of religion in all history, the struggle between Christianity and Humanism" (P. XIV). Other Christian school writers such as Schindler (1979) and Norris (1978) have also contrasted Christianity with secular humanism.

The writer has attempted to demonstrate the point that as Christian school proponents have explicated their philosophy, they have done so by explaining not only what they stand for, but what they stand against. Thus, the writer believes that a full understanding of the philosophy espoused by those in the Christian school movement is possible only by understanding what they stand against as well as what they stand for. The most frequently used term that has been used as a contrast to their own philosophy is "secular humanism." What Christian school writers have meant by this term will be described and explained as each of the previously mentioned philosophical categories are studied.

Attention will now be turned to a point by point presentation of the Christian school philosophical tenets. As was stated earlier in this chapter, the writer will use the categories and topics for this presentation that are suggested by Christian school proponents Grover, Cates, and Birdsall. The presentation will thus represent not only the Christian school movement's philosophical positions on particular points, but the very manner in which it approaches the whole subject of philosophy.

Metaphysics

The writer will begin with Grover's suggested category of metaphysics, or theory of ultimate reality. This would also seem to converge with Birdsall's term "world view."

Existence of God and Divine Revelation

Grover stated that one's presuppositions are that starting place for an entire philosophy of life, and that:

The Christian religion is built on two presuppositions. Berkhof expresses the matter in these words: "We start the study of theology with two presuppositions, namely 1) God exists, and 2) that He has revealed Himself in His divine Word!" (p. 47).

Grover supported this statement by quoting from the Bible and then added: "The corresponding presuppositions of the Secular Humanist state that 1) there is no God, and 2) there can be, therefore, no revelation from God" (p. 47). He supports this statement by quoting from the Humanist Manifesto II.

(It should here be pointed out that Christian school proponents regard Humanist Manifesto I (1973) and especially Humanist Manifesto II (1973) as the definitive descriptions of secular humanism. From the Christian school point of view, the Humanist Manifestoes are to secular humanism what the Bible is to Christianity. It should also be pointed out, however, that just as it takes some measure of faith and choice for one to accept the Bible as the definitive description of Christianity, so does it take a measure of faith and choice for Christian school proponents to accept the Humanist Manifestoes as the definitive description of secular humanism. Just as Christian school proponents contend that they have the true understanding of Christianity, so do they contend that they have the true understanding of secular humanism. The possibility of other proper understandings of either Christianity or secular humanism has received very little attention throughout the Christian school literature.)

Thus, in Grover's mind the two fundamental truths about ultimate reality are that there is a God, and that "He has revealed Himself in His divine Word." Birdsall (1978) stated the same belief: "The existence of God is central to the philosophy of the Christian school....

He is not only the God of creation, but the God of revelation. He has revealed Himself through the written word..." (p. 48).

Glorification of God and Christ as Center of Reality

Although God's existence and His divine revelation are the two fundamental points of ultimate reality for the Christian school philosophy, there are two other very closely related points that are often mentioned throughout the literature. They are: that the ultimate purpose of life, including education, is to give glory to God, and that the center of all reality, including each individual's life, is and/or should be Christ (God).

Regarding the first of these, Lowrie stated: "The honor and glory of God is the highest purpose of life, including education" (1978, p. 1).

Kienel declared in the Christian School Comment:

Christian education is designed to bring honor to and respect for Christ's holy name....

Not only reading, but all subjects in a Christian school are presented to ultimately glorify God. Mathematics is taught to show the precise orderliness of God's world. Science is taught to show the creative handiwork of God. History is presented as History. Music, though often corrupted by man, was given to us by God to glorify Him (1978a, p. 1).

Hockl (1975), writing in the opening chapter of The Philosophy of Christian School Education, stated that the number one goal and objective of a Christian school is to give glory to God (p. 15).

Garrick wrote in a later chapter of the same book:

The educational philosophy of Norfolk Christian Schools is based on a God-centered view of truth and man as presented in the Bible: Since God created and sustains all things through His Son, Jesus Christ, the universe and all life are dynamically related to God and have the purpose of glorifying Him (1978, p. 73).

The President of Grace Graduate School and Grace Bible Institute, Robert S. McBirnie declared:

The new secular idolatry became clearly defined by way of comparison.

Man, the creator, replaced God, the creator. The Holy Spirit became the spirit of humanity, the basis of natural religion. The aspiration of the religious heart and worship of divine perfection was discovered to be merely man's age-old effort to perfect himself. The mystic's feeling of the presence of God was, in the eyes of the new humanists, and old fashioned way of describing the sentiment of human brotherhood.... The ancient belief in the providence of God became the doctrine of progress by scientific advance....

The common denominator in all secular education is the glorification of man....

The inadequacy of the secular philosophy of education in America is to be found in the basic premise of humanism. Secular education has deified man in place of God (1978, pp. 191-197).

Christ as Center of Reality

The second point, regarding Christ as the center of all reality, including all of education, has also been treated in several areas of the Christian school literature. Lowrie stated:

Jesus Christ is to be preeminent in all things, and that includes a student's education....

Education should be Christ-centered, not child-centered....

Observing a moment of reverent silence during the school day is not comparable to prayer to God and a total educational experience in which Jesus Christ is central (1978, p. 1).

Hocking claimed that the second most fundamental principle of a Christian philosophy of education is: "...the centrality and authority of Jesus Christ.... Without Jesus Christ at the center of everything that is done, said, and believed, the entire Christian philosophy of education crumbles" (1978, p. 14).

Birdsall (1978) and Grover (1977) have also stated this belief

in the importance of Jesus Christ being at the center of all educational endeavor.

Temporal vs. Eternal

Another aspect of metaphysics, or the theory of ultimate reality, that Christian school writers have often mentioned is the concept of temporality vs. eternity. Schindler (1979) quoted a Moody Monthly article by Blanchard which stated: "Secular education affirms... that death is the end" (p. 18). Later in his book Schindler addressed the same point:

Aren't facts facts, whether a student is a believer or an atheist? Yes, but the interpretation of facts makes the difference between a life that is being prepared only for time and one that is being prepared for eternity (p. 29).

Grover also commented on this point:

The Bible teaches that men ought to concern themselves with their eternal destiny as the primary goal of life, that nothing in this life is more important....

The Humanists, because they do not believe in God, reject any belief in a life hereafter....

The Humanist Manifestoes specifically enunciate their disbelief in a life after death, and their consequent philosophy places all their concern upon the present life (1977, pp. 65-66).

Birdsall (1978) stated:

Education without God is limited in that it sees only what is here and now. An education that is Christian reveals that true reality originates with God, not man, and is spiritual and eternal, not material and temporal (p. 56).

Salvation or Damnation

Very closely related to this Christian school belief in the eternal is its belief in an eternal reward or punishment, in "heaven or hell." Not only do Christian school proponents contend that life will continue past death and into eternity, but that this life in

eternity will be one of either reward or punishment, based on the individual's life while on earth. Belief in this point was specifically mentioned in the Statements of Faith of A.C.S.I. and A.C.E. The A.C.S.I. Statement said: "We believe...in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation" (Presenting the Association, 1979). The A.C.E. Statement declared: "We believe in...the resurrection of all; to life or damnation" (Introducing...the American, 1978, p. 4).

Grover contended regarding this point:

The Christian religion teaches both eternal salvation and eternal damnation, based on a man's personal relationship to the Lord Jesus Christ....

The Humanistic doctrine of salvation is quite different. According to the Humanist Manifesto II: "Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices." In other words, say the Humanists, the only concern is the here-and-now existence on earth. Any salvation man is to have must be visited upon him in his life (1977, p. 50).

McBirnie (1978) added:

The new secular idolatry became clearly defined by way of comparison.... The old Christian concept of a hell to be avoided beyond the grave was replaced by emphasis upon that degrading poverty to be avoided on the earth. The vision of paradise in another world became that of a golden age in the world we know (pp. 191-192).

Summary and Analysis of Metaphysics

Christian school writers have not contended that the points presented thus far (i.e, the existence of God and of divine revelation in the Bible, the primary emphasis on the glorification of God and on the centrality of Christ, and the reality of eternal salvation or damnation after death) are unique to their metaphysics. Most Christian

school proponents would acknowledge that, at least at the level of creedal profession, all Protestants and, to a lesser extent, Roman Catholics would accept these same points. However, such comparison between the Christian school position and other Protestant and Roman Catholic positions on these points has received almost no attention in the Christian school literature.

What has received attention throughout the literature is the comparison between the Christian school position on these metaphysical points and the position of secular humanism. It has been pointed out by the writer that the definitive description of secular humanism that is accepted by Christian school proponents is taken from Humanist Manifesto I (1933) and Humanist Manifesto II (1973). (It should also be acknowledged that some who would call themselves "humanists" might have a very different notion of humanism than that which is explicated in these manifestoes.) It has been further contended by Christian school proponents (Grover, 1977; Kienel, 1979b; Schindler, 1979) that secular humanism is the dominant philosophy of public schools. (This Christian school contention will receive more detailed explication in chapter III.)

The Christian school tenets of the existence of God, of the existence of divine revelation in the Bible, and of the reality of an eternal state of reward or punishment after death need no further clarification at this point. The emphasis on the glorification of God and on the centrality of Christ in the Christian school educational philosophy perhaps needs further explanation. Christian school proponents have contended that public education, based on the philosophy of secular humanism, has had as its ultimate goal the glorification of

man. What they have specifically meant by this is that the goals of secular humanism have to do merely with humankind: with human happiness, human material well-being, human health, human fulfillment, and human achievement. Christian school proponents have contended that in their own philosophy these human goals are secondary to the service and glorification of God.

By having stated that Christ must be central in all reality, including education, these proponents have again contrasted their position to what they view as the position of the secular humanistic philosophy in the public schools. (The writer acknowledges that many teachers and administrators in public schools may deny that the dominant philosophy in their schools is that of secular humanism as defined by the Humanist Manifestoes.) By stating that Christ is the center of their educational process, Christian school advocates have meant that they look to the person and teachings of Christ for direction in all their educational endeavors. They also regard Christ as their source of personal strength, teaching ability, and learning ability. By stating that man is the center of the secular educational process, Christian school proponents have contended that such education looks solely to human wisdom (as opposed to God or Biblical teaching) for direction in its educational endeavors. They also have contended that a philosophy of education based on secular humanism views man's own intelligence, reason, will, and effort (as opposed to Christ) as the key sources of power that enable the entire educational process (teaching, learning, etc.) to produce beneficial results. Birdsall stated:

There are two basic and opposing views of life: humanistic (man-centered) and theistic (God-centered). The life view (sometimes called the world view) of the Christian school is necessarily God-centered and, therefore, seeks to view life in every dimension as God sees it. The distinction between the life view of the Christian and the life view of the humanist lies at the heart of Christian education and is basic for its reason for being (1978, p. 14).

The Nature of Man

The next philosophical category to be studied -- following Grover's recommended categories -- is that of the nature of man.

Creation vs. Evolution

One of the characteristics of man that Christian school proponents have been very adamant about involves the creation-evolution controversy. According to Christian school philosophy, man did not evolve according to the theory of evolution, but was created by a direct act of God. On this point Lowrie stated: "Man was created by the direct action of God, not by some evolutionary process" (1978, p. 4). The American Association of Christian Schools declared: "We believe in creation, not evolution" (Introducing...the American, 1978, p. 4). Janney wrote:

If you go back and check you will find that as early as kindergarten in non-christian operated schools today, children are taught that we are descendents of animals, that we are nothing but high-grade animals. If you teach a child that he is nothing but a high-grade animal, don't be shocked if he acts like one (1977, pp. 1-2).

Schindler (1979) reported:

For nearly half a century students in our public schools have been nurtured on a behavioristic philosophy based on the following principles: ...2) Man evolved from lower forms of life (therefore there was no act of creation). 3) Man is an animal (therefore he could not have a soul) (p. 20).

Norris (1979) has taken the same position regarding the creation-evolution controversy.

In the Image of God

In addition to this contention that man has been created by God, Christian school proponents have also said -- regarding man's nature -- that he has been made "in the image of God." The writer believes that the Christian school meanings and inferences of this phrase will become clear in the following statements. Cates (1975) stated:

The pupil is to be considered as an individual, a person of worth, as God sees us as individuals. His personal experiences and knowledge have value. He is a responsible member of a learning group, having something to contribute, and something to learn (p. 8).

Beverluis wrote in the Christian Philosophy of Education published by Christian Schools International:

Christian teachers much believe that the nature and needs of man, and therefore of a child in school, are determined above all by his relationship to God.... Christian teachers should select their learning goals within a perspective that differs radically from the religious perspective of either the educational behaviorist or the educational rationalist. They should select learning goals in reference to the biblical doctrine of man as the image of God (1978, p. 48).

On this point Birdsall contended that:

The Biblical condition of man...should be made clear in the school's Statement of Philosophy. Man was created in God's image (Genesis 1:27). He is not born, as John Locke would have it, with a blank mind and personality which is completely and totally shaped by his environment (1978, pp.49-50).

Man as a Sinner

The next point that the Christian school writers have made about the nature of man is that, although created in the image of God with all the accompanying dignity and worth that this entailed, man

"sinned" and became a "fallen creature." Sin then became a part of man's very nature, and only through faith in Jesus Christ can man be "saved" from sin and its consequences and restored to the life God intended for him. To Christian school proponents, man's nature is not morally neutral, but has a natural tendency toward sin (evil). The only answer to this problem, according to Christian school thinking, is faith in Jesus Christ, who will forgive a person his sins and "make him a new creature." If this key tenet of Christian school philosophy is not understood, very little else in their educational philosophy, including their approach to discipline, can be understood. The literature has been replete with statements on this matter. Most of the preceding statements regarding man as created in the image of God went on to point out that although this is true, man turned away from God, and the consequence of this has been that man's nature has become "fallen" and now has a natural inclination toward evil, not toward good. Birdsall continued his statement on the nature of man:

However, the original image has been marred by sin, and that blemish has been inherited by all of Adam's descendants. Man, therefore, is a sinner by nature (Romans 3:23) and must be born again (John 3:7) and recreated in God's image through Christ (II Corinthians 5:17).

The educational implications of man's human nature must not be missed, and the Christian educator must take exception to the concept that the child is morally neutral. However, he must always be sensitive to the opportunity to lead his unsaved students to Christ and to restore to fellowship those who may be wandering afar off.

The Christian teacher also recognized the conflict of the two natures in his born-again students and is, therefore, able to counsel and discipline in a way that recognizes the true nature of the child. The non-Christian teacher is simply blind to the true nature of man and is, therefore, incapable of answering the ultimate needs of those in his charge (1978, p. 73).

After explaining that man was made in God's image and that, because of that, man had "the unique capacity to know and respond to God personally and voluntarily," Garrick (1978) went on to add:

Because man is a sinner by nature and choice, however, he cannot, in this condition, know or honor God in his life. He can do this only by being born again through receiving Jesus Christ as Saviour and Lord and thus be enabled to do God's will, which is the ultimate purpose of his life (p. 50).

The Statements of Faith of both the A.C.S.I. (Presenting the Association, 1979) and the A.A.C.S. (Introducing...the American, 1978) confirmed this philosophical position.

Lowrie (1978) contrasted this belief with that of the secular schools: "Secular schools believe that students are good by nature, and try to educate them accordingly" (p. 2). The quote by Schindler (1979) continued:

For nearly half a century students in our public schools have been nurtured on a behavioristic philosophy based on the following principles: ...4) Man is inherently good (therefore he is not in need of a saviour) (p. 20).

Norris (1978) added to this by quoting from the Presbyterian Journal:

The premise of Humanism ignores human evil as a fundamental reality.... In this respect, the exaltation of man, grounded upon nothing more stable than a sincere belief in the essential goodness of human nature, is as lethal as drug addiction (p. 12).

In contrasting what he believed to be the Christian point of view on this matter to what he called "the new secular idolatry,"

McBirnie (1978) stated:

For the salvation of the soul by divine grace was substituted the concept of the liberation and expression of the basic goodness of human nature made possible by the increase of knowledge and the renovation of the environment (p. 191).

Imperfectability of Human Nature

Very closely related to the Christian school belief in the basic sinfulness in the nature of man is its belief in man's finiteness and imperfectability. As Christian school proponents believe Jesus Christ to be the only means of overcoming the tendency toward sin in their basic nature, so they believe Jesus to be the only means of overcoming their finiteness and imperfectability. Some of the Christian school writers have contrasted their beliefs on this with their conceptions of humanistic or secular beliefs.

Hocking (1978) stated: "The Christian begins with the premise that man is finite, incapable of knowing all things, and that an area of knowledge revealed by God in His Word must be believed and cannot be discovered by man's reason or scientific knowledge" (p. 10).

Veltkamp (1978) said concerning this:

The ideas promoted by some theorists earlier (19th century), suggesting the unlimited perfectability of human nature to be accomplished through education, were accepted. According to the philosophy of Rousseau and Voltaire, man could make himself whatever he wanted to be quite apart from the providence of God. Liberty became the cry with the new social alignments; the state, now the people themselves, would absorb the individual, resulting in a new morality and disregarding divine authority. Man was to be redeemed anew, not by Christ, but through education. A surge of fanaticism characterized the devotees of their surge of salvation through the schools, with a special emphasis on naturalism (p. 165).

McBirnie stated:

This blind faith in the perfectability of man through education, using the problem-solving techniques of the scientific method as the magic formula, is the fatal flaw at the base of secular education. What we have, then, is not really an abandonment of faith but the workings of a new deity -- man, hence the appearance again of idolatry (1978, pp. 193-194).

Thus, Christian school proponents have contended that secular humanism regards education as man's "savior," the means by which

individual and collective man will ultimately be enabled to rise above the problems of life. According to this alleged view of secular humanism, man is not ultimately finite and imperfectable. Through proper use of his intelligence and will (and through the organized use of these faculties through public education) man can indeed save himself.

Christian school proponents have said that they are diametrically opposed to such a position. They have expressed their belief that man, no matter how well he uses his own intelligence and will, no matter how effective an education he has, cannot by his own individual or collective efforts ultimately rise above the problems of life. He cannot ultimately, by his own efforts, escape his own finiteness and imperfectability. It is only through Jesus, not through education, that man can rise above this finiteness and imperfectability.

Man as Responsible

Another point about the nature of man that Christian school writers have mentioned has to do with their belief that man is responsible for what he does. Again, many of them contrasted their belief with "secular humanistic" beliefs that allegedly place the responsibility for what man does on his environment. Schindler (1979) reported a summary of the behavioristic philosophical principles that he believes are at work in the public schools:

...6) Criminals are merely antisocial (therefore they are not sinners). 7) "Maladjustment" explains all malevolent human behavior (therefore there is no such thing as guilt). 8) Bad environment is to blame for all evil (therefore man is not responsible) (p. 21).

Rushdoony (1961), in contrasting his views of the Christian

and modern secular positions on this matter, said:

Without a true concept of responsibility, it is hard to have a crime, or, for that matter, any virtue. Today it is a question in many minds if or when any person is responsible. His heredity, environment, parental background have all conditioned him; instead of punishment, he needs reconditioning in order that the desired results may follow. Punishment, which assumes guilt and responsibility, is barbaric...(p. 14).

McBirnie (1978) added the following to this theme:

Secular education has been subjected to a series of "Reform Movements" as schools and educators have gradually and almost reluctantly begun to face the mounting crisis that American culture is witnessing.

The problem is compounded by an unwillingness to locate the real source of the problem within man himself, within his unregenerated heart. The famous Topeka, Kansas psychiatrist, Karl Menninger, wrote a book entitled Whatever Became of Sin? calling for a return to a concept of responsibility that includes the recognition of right and wrong. Menninger points the finger directly at secular education and accuses educators of beginning to follow the trend of modern society toward "no-fault" as in "no-fault" insurance. The "no-fault" attitude has undermined reform efforts and contributed to the decline in the efficacy of secular education (p. 179).

Role of the Family in Education

One last topic to be examined in this category of the "nature of man" would more precisely be placed under a category of the "nature of the family." It has to do with the family's role in a child's education and the family's relationship to the school. Throughout the Christian school literature there has been unanimous agreement that parents have the primary responsibility for their children's education. They are the primary educators. The Christian school receives its authority by delegation from the parents. Some of the writers have also contended that the state, and the secular school as a vehicle of the state, have served to undermine rather than support this primary formative role of parents over their children.

Lowrie (1978) stated that: "The Christian school works in harmony with the Christian home, supplementing it, but not supplanting it" (p. 4). Kienel(1977) declared that:

Christian schools support the family as the number one institution of society. Christian school educators train students to respect their parents. These educators agree with the early American patriot, Noah Webster, who said, "All government originates in families, and if neglected there, it will hardly exist in society" (p. 1).

Schindler (1979) said:

A Christian school recognizes that the responsibility for training a child for its life requirements rests on the parents. And the parents have delegated the responsibility of formal education to the school. The school works with the home in building a foundation of spiritual and moral values, as well as in teaching basic skills (p. 34).

Hocking (1978) continued on this theme:

The family is the basic unit of Christian education.... The educational process should be controlled by the family and the church.... The Christian view point, therefore, insists on the family's right and responsibility....

Unfortunately, the educational systems which divorce themselves from the family and the church usually wind up with a secularism which can in no way be described as a "Christian philosophy" of education (pp. 23-24).

In regard to this topic, Norris stated what he claimed to be the humanists' contrasting philosophy: "Before the students can adopt the teachings of Humanism, they must be weaned away from the teachings of home and church. The Humanists thus open their attack on parents and churches first so that the students will not accept values from these sources" (1978, p. 13).

Among the Christian school writers, Grover (1977) has had perhaps some of the stronger words on this theme:

Humanism is in complete control of education today! Is this true? In the realm of government education it is most assuredly true....

The responsibility for the training, education, and rearing of children was given by the Lord -- long ago -- to parents and churches.... The Christian school is a fusing of the responsibilities of the home and the church, which are the two institutions established by God for the training of children.

Governments, too, have been established by God. According to Romans 13:1-7, the proper scope of governmental authority is also spelled out in the passage.... The training of children is not included within the Biblical purview of governmental power, and the First and Fourteenth Amendments to our U.S. Constitution have been interpreted by the courts of our land to protect parental rights in this vital area. Christians must "render therefore unto Caesar the things which are Caesar's," but our children are not Caesar's. They belong to God (pp. 52-53).

In summary, Christian school proponents have contended that public education has undermined the basic, formative, and God-ordained role that parents were meant to have over their children. They have contended that public schools have been used by those subscribing to a secular humanistic philosophy to subvert the influence of many christian parents over their children.

Epistemology

The next category of the Christian school philosophy to be analyzed is that of epistemology, or theory of knowledge and truth. The basic tenets of the Christian school epistemology are:

1. There is objective, absolute truth.
2. The source and criterion of that objective truth is God Himself and His written Word, the Bible.
3. All truth -- both "secular" and "sacred" -- is from God.

Existence of Objective Truth

In the opening chapter of The Philosophy of Christian School

Education, Hocking stated:

To speak of having an ultimate source of truth which reveals the principles and process of education for all humanity is absolutely incredible to many educators and, at best, naive in the opinion of most in the academic world today. But that is exactly what the Christian claims (1978, p. 8).

Janney (1977) and Schindler (1979) contrasted their position on this matter to what they alleged to be the position of the public schools. Janney stated: "The Bible says, 'Jesus Christ the same yesterday, and today, and forever.' Anybody who teaches anything less than that is teaching wrong, but your children, for the most part, are taught that there are no absolute truths" (p. 2). According to Schindler, "Secular education affirms in faith that...truth is relative" (p. 18).

Blamires is used as a reference by both Schindler and Garrick (1978). In his book, The Christian Mind, Blamires devoted an entire chapter to what he considered to be the Christian conception of truth.

The marks of truth as Christianly conceived, then, are: that it is supernaturally grounded, not developed within nature; that it is objective and not subjective; that it is a revelation and not a construction; that it is discovered by inquiry and not elected by a majority vote; that it is authoritative and not a matter of personal choice (1978, p. 107).

Bible as Criterion of Truth

Regarding the second tenet of the Christian school epistemology, there has been wide-spread agreement throughout the literature: God and His written Word, the Bible, are the source and criterion of all truth and knowledge. Birdsall (1978) stated:

Every educator will assert that his mission is to teach truth. The Christian educator takes the position that God has revealed Truth to us and that revelation has priority over man's reason....

A study of logic will verify that the first principles of man's philosophy cannot be proven. In this sense the Christian's view of truth is one of the basic assumptions of Christian education, and God's word is the simple declaration of that point of view.... Other things revealed to us about the truth are:

- 1) Christ is Truth. John 14:6
- 2) God's Word is Truth. John 17:17
- 3) All Truth is interpreted by God's Word. I Corinthians 2:9-16

The Christian educators and Christian parents must distinctly realize that only a Christian can know the truth, and only a Christian teacher can teach the truth. An education that shelters young people from the Word of God is producing disastrous results in our nation today (pp. 54-55).

Regarding the Bible as the basis of truth, Lowrie (1978) said, "The right vantage point for viewing all of life, including education, in true perspective, is the Bible" (p. 1). Kienel (1979b) stated that the Christian school "uses the Bible for discerning truth" (p. 1). The A.A.C.S. Statement of Faith declared: "We believe that the Bible, both the Old and New Testaments, was verbally inspired of God, and is inerrant and is our only rule in matters of faith and practice" (1978, p. 4). Hocking (1978) stated: "The Christian sees the Bible as the only absolute, written authority. The Christian believes that without the clear direction of God's Word, the Bible, mankind is unable to comprehend or evaluate what is true and what is false" (p. 9). Rushdoony (1961) and Cates (1975) also expressed this Christian school position.

In contrast to this belief that God and His written Word, the Bible, are the source and criterion of truth, Rushdoony (1961) presented his view of the secular conceptions of knowledge and truth. The basic notions of truth that Rushdoony contrasted to the Christian position are that:

1. There is objective truth, but the criterion of that truth is the "scientific method," not the Bible.

2. Truth is relative and is defined by what the majority of people believe it to be or want it to be for their own convenience.

Rushdoony stated:

Man's original sin involved the postulate of an ultimate epistemological and metaphysical pluralism which gave equal ultimacy to the mind of man and of God.... Hence, there was no eternal decree, and only time could be the test of anything, together with experimentation and exhaustive knowledge (1961, p. 18).

Later in the same book he continued on this theme:

It appears that a universal judgment about the nature of all existence is presupposed even in the "description" of the modern scientist. It appears further that this universal judgment negates the heart of the Christian-theistic point of view. According to any consistently Christian position, God, and God only, has ultimate definitory power. God's description or plan of the fact makes the fact what it is. What the modern scientist ascribes to the mind of man Christianity ascribes to God (pp. 31-32).

All Truth as God's Truth

One last epistemological point that has received great emphasis throughout the Christian school literature is that all truth -- "secular" as well as "sacred" -- comes from God. Since "all truth is God's truth," the writers have contended, then the entirety of the Christian school curriculum must be centered on and in harmony with God's written Word, the Bible. Janney (1977) stated: "Secular education ignores the fact that all truth is God's truth. It ignores the fact that there is no such thing as truth being 'secular'; all truth is sacred" (pp. 2-3). Kienel (1979a) expressed agreement with this point: "To the Christian school educator, there are no secular subjects. A God-centered teacher teaches from a bibliocentric point of view and sees all truth as God's truth" (p. 1). Cates (1975) wrote:

Since God is central in the universe and the source of all truth, it follows that all subject matter is related to God. Thus, the

revelation of God must become the heart of the subject matter curriculum. The Bible itself becomes the central subject in the school's curriculum. It, as God's primary revelation to man, must become the integrating and correlating factor in all that is thought and taught at the school....

God's Christian schools are built on the premise that all truth is God's truth and that the word of God is to be the key factor in the communication of knowledge. It is important to note that any and all education that is received should have the word of God as its foundation. This is not to imply that the Bible is a textbook on anything and everything; but rather, that the Bible is to be the point of reference from which we can evaluate all other areas and sources of knowledge (pp. 3-4).

Hocking (1978) continued on this theme:

In many Christian educational systems a dichotomy exists between the secular and the sacred. In these systems, we find evidence of prayer, Bible classes, and Christian administrators and teachers. However, the philosophy of education seems to change when so-called "secular subjects" are taught, such as mathematics, history, English, science, etc. When such a dichotomy occurs, the seeds of decay have already been planted. The Christian viewpoint must consider all truth as God's truth; to a Christian there is no difference between the secular and the sacred, for all things are sacred (p. 18).

Gangel (1978) stated:

The phrase "integration of truth" refers to the teaching of all subjects as a part of the total truth of God, thereby enabling the student to see the unity of natural and special revelation....

The classic banner many of us have raised a thousand times continues to fly over the castle: All Truth is God's Truth. But what does it mean to say that all truth is God's truth? Simply that whenever truth is found, if it is genuine truth, it is ultimately traceable back to the God of the Bible. And since the God of the Bible is also the God of creation, the true relationship between natural and Special Revelation begins to emerge at the junction of a Christian epistemology. According to Gaebelin:

"Christian education, if it is faithful to its deepest commitment, must renounce once and for all the false separation between secular and sacred truth. It must see that truth in science, in history, in mathematics, art, literature, and music belong just as much to God as truth in religion. While it recognizes the primacy of the spiritual truth revealed in the Bible and incarnate in Christ, it acknowledges that all truth, wherever it is found, is of God. For Christian education there can be no discontinuity in truth, but every aspect of truth must find its unity in the God of all truth" (pp. 30-32).

Summary of Epistemology

The three basic tenets of the Christian school epistemology are:

1. There is objective, absolute truth.
2. The source and criterion of that objective truth is God Himself and His written word, the Bible.

3. All truth -- both "secular" and "sacred" -- is from God.

The first tenet has been contrasted by Christian school advocates to the allegedly humanistic concept that all truth is relative. The second tenet has been contrasted to such allegedly humanistic concepts as human reason, human need, and scientific methodology being the criteria of truth. Concerning the third tenet, Christian school writers have meant that knowledge and truth in all areas of the curriculum -- not just religion -- have come from God and must, therefore, be in accord with Biblical truth. The truth of any academic subject must ultimately be judged by Biblical truth. Thus, Christian school proponents have contended that evolutionary theory is scientifically untrue because it contradicts Biblical truth. (Two points should be noted here: First, Christian school proponents have also rejected evolutionary theory on scientific grounds, but their ultimate reason for this rejection has been that it contradicts Biblical truth. Second, there is scant evidence in the literature that Christian school proponents have had any openness to the position of other Christians, such as Roman Catholics, that hold that evolutionary theory -- at least to a limited extent -- does not necessarily contradict Biblical truth.)

Axiology

Another category suggested by Grover (1977) to be included in a philosophy of education is that of axiology, or the theory of value. The basic point that Christian school proponents have made is that values are fixed, absolute, and determined by God and His written Word, the Bible. They are not relative and determined by man -- either by his thought, by his feelings, by his conceptions of his rights, or by the situations he might find himself in. The Christian school writings on this subject have been replete with contrasts between its position and what is alleged to be the secular humanistic position of public education.

Norris (1978) described his view of American Humanist Association executive director, Keith Beggs' stance in regard to values:

After a talk about freedom and the invasion of privacy, Beggs next attacks the moral values. He feels that humans must be "the sole judges of right and wrong" because "ethics and morality do not need theological sanctification.... Morality is a product of human experience.... Higher authorities must not be allowed to dictate morality...." In other words, man sets up his own Bible; he does not need or want the Bible, or the God of the Bible (p. 21).

Grover (1977) stated:

The Minimum Standards' (of Ohio's State Department of Education) philosophy features the rationalism of man for the determination of values and morals. Once again, this teaching makes man his own god, with every man doing that which is right in his own eyes (cf. Judges 17:6 and 21:25). Rather than looking to God for absolute moral law, a man need only look to himself. The only possible conclusion that can be drawn by students who are taught this doctrine is that there are no absolutes, everything in the realm of morality and ethics is relative and situational, and if rationalization can produce an excuse for any action, that action is permissible....

This permits changing values, morals, and ethics, and is in contradistinction to the absolute and unchanging law of God followed by Christians (p. 61).

Lowrie (1978) contended that, "Secular schools do not teach students a system of values consistent with the Bible.... Standards for morality should be taken from Scripture alone, not from situations" (pp. 2-3). Schindler (1979) listed what he claims is one of the primary philosophical principles of public schools: "Common practice sets the standard (therefore there are no moral absolutes)" (p. 20). Rushdoony (1961), Hocking (1978), and McBirnie (1978) have expressed similar positions.

Thus, the key point made by Christian school writers concerning this category of axiology is that values and morality have been established and determined by God. In their view God has already determined what is right and what is wrong, and He has communicated these rights and wrongs to man in the Bible. They have contended that public education, under the influence of a secular humanistic philosophy, has fostered a relativistic concept of values that allows for man to determine for himself -- based on his own reason, need or preference -- what is right and what is wrong.

The Nature of Education

In the early part of this chapter the writer quoted Birdsall's (1978) opinion that the ten essential ingredients to be included in a Christian school's statement of philosophy are "the school's beliefs with respect to Life View, God, Christ, The Holy Spirit, Man, Education, Knowledge, Truth and Reality, God's Word, and Parental Responsibility" (pp. 46-47). This chapter has thus far presented all of these topics except the Christian school's views of the nature of education itself and the role of the Holy Spirit. While discussing the role of the

Holy Spirit, the writer will, as Cates (1975) suggested, also present some Christian school theories about the nature of the learning process, about the role of the teacher, and about the role of the learner.

Regarding the nature of education, Birdsall stated:

Professor Ron Chadwick of Grand Rapids Baptist Seminary points out in his lectures on Christian education that the word to educate has a two-fold meaning with Scriptural implications. It means, on the one hand, to nurture or nourish, and on the other hand, to lead out. There is the infilling or the nourishment and then the drawing out or the activity derived from it. Dr. Chadwick calls these activities "impression" and "expression" and sees a Scriptural pattern in this order since the Word of God consistently teaches doctrine first and the duty growing out of the doctrine....

Since truth cannot be divided, there can be no true education apart from God's written revelation, the Bible.

Christian education, then, becomes the process whereby we learn to see things as God sees them -- that is, through the perspective of His Word. Or as Byrne quotes Van Til, "Real education...is the process of making known and learning what God's truth is" (1978, pp. 50-51).

Cates (1975) contended that:

...education deals primarily with the communication of knowledge.... Knowledge may be defined as an understanding or clear perception of truth.... Knowledge is dependent on truth; and truth, in turn is dependent on God. All avenues of knowledge stems from God (p. 3).

Rushdoony (1961) contrasted his view of the Biblical concept of education with his view of the contemporary secular concept of education which is, he claimed, based on the ideal of the "mind as a clean tablet" (p. 2) first proposed by John Locke. Rushdoony stated:

Another important aspect of this clean tablet concept of education is that it is destructive of the very id of education, in that it is reduced to conditioning. The mind is regarded as essentially passive, and hence best educated in terms of conditioning. Pavlov's experiment with the conditioning of dogs has not been fully accepted by contemporary educators, of course, but Pavlov shared in common with educators certain

concepts concerning the mind as essentially passive and susceptible to conditioning. The word educate, derived from the Latin, e, out, duco, lead, means to bring out abilities and talents in the person and thus to develop him in terms of himself. This too is the biblical concept in part.... But the clean tablet concept wants to do no such thing; it is not concerned with education but a radical re-creation of the person beyond anything envisaged by any religion. It is a radically messianic and religious program, aiming at the re-creation of man and his total culture (p. 7).

A further statement about the nature and purpose of education was made by Garrick (1978):

The entire process of education is seen as a means used by the Holy Spirit to bring the student into fellowship with God, to develop a Christian mind in him and to train him in godly living, so that he can fulfill God's total purpose for his life personally and vocationally. He must be taught the Bible so he may understand God as well as his own nature and role as God's image; he must learn to see all truth as God's truth and to integrate it with and interpret it by God's Word. He must be taught as an individual with his own unique abilities and personality... (p. 74).

Roles of the Teacher, the Learner, and the Holy Spirit

Regarding the nature of the learning process -- including the roles of the teacher, the learner, and the Holy Spirit, Cates (1975) stated:

In essence, Christian education is a process of guided learning where the teacher and the Holy Spirit combine efforts to help the learner spiritually grow and mature, to more and more conform to the image of Christ....

The Christian educator or teacher is to be...neither a drill sergeant nor a manipulator, but rather, a facilitator of learning....

The nature of the teaching process gives us some clues as to the function of the teacher. As a Christian educator the teacher must be both a Christian and an educator. As a Christian he has experienced the reality of God's truth, and he has God's Spirit to empower him and his teaching. As an educator he functions in accordance with the mandate of God to teach in accord with the educational principles contained in the Word of God...(pp. 5-6).

In this category of the nature of education, there has been less extensive contrasting between the Christian and secular viewpoints

than there had been under the other philosophical categories. Some of the points stressed by Christian school writers have also been stressed by educators representing a secular point of view. Cates, for example, emphasized that the learner must be treated as "an individual, a person of worth," (p. 7) and that true learning involves not only what is given to the learner from without, but also an element of discovery and willing internalization on the learner's part.

Some of Accelerated Christian Education's philosophical tenets about the learning process and the roles of the teacher and learner are: "Learning -- not teaching -- is the vital issue in education. As a child takes responsibility for learning, his learning increases.... No two children are the same; therefore, teaching materials must provide a way for each child to develop at his own pace, in his own way" (Facts about Accelerated, 1979, p. 8).

Hocking (1978) stated that: "The Christian philosophy of education is based on meeting the needs of people in their chronological, physical, and mental development, as well as in their spiritual growth as believers.... It seeks to provide Christian education that is needed at the level of growth that the individual is experiencing" (p. 26).

These points enunciated by Cates, Accelerated Christian Education, and Hocking have also been emphasized by many contemporary educators who do not necessarily represent a Christian viewpoint. The importance of treating the learner as a unique and worthy individual, of encouraging the learner to take responsibility for his learning, and of allowing the learner to learn at his own best pace and in his own best way have been popular concepts in contemporary secular

education.

What seems to emerge as the key difference, from the Christian school point of view, regards the role of the Holy Spirit in learning.

As Cates stated:

Teachers must recognize that, in the final sense, God, the Holy Spirit, is the teacher. It is God who does the teaching, a teacher is merely the channel of His grace, an instrument doing the planting and watering. The spiritual effectiveness of a teacher's work rests ultimately with the Holy Spirit (1975, p. 7).

Since Christian school writers have continually contended that there can be no division between secular truth and spiritual truth (they both come from God), it is clear that in the Christian school viewpoint the Holy Spirit is the key to not only true spiritual learning, but to all true learning. Thus, while many of the Christian school theories concerning the nature of the learning process and the roles of the teacher and learner seem to converge in many ways with secular theories on these points, Christian school writers have contended that without the active working of the Holy Spirit upon the teacher and within the student, these theories will not prove efficacious.

In summary of the Christian school viewpoint of the nature of education, it is, as Birdsall (1978) suggested, a process involving both an "infilling" (p. 50) and a "drawing out" (p. 50). It is concerned with helping the learner to know God's truth about all academic areas, about the learner himself, and about God Himself. In this process the Bible is viewed as the book by which the truth of all other books is evaluated. It is the Holy Spirit who both empowers and enables the teacher and the learner to discern God's truth from mere human assertion of truth, and to internalize this and have it

"lead out" (Birdsall, 1978, p. 50) into an active living out of that truth.

Summary of the Chapter

Regarding the basic philosophical principles presented in this chapter, there has been extensive agreement throughout the Christian school literature. The commonalities of the Christian school philosophical position are:

1. Secular humanism was viewed as the philosophical anti-thesis to Christianity.

2. Secular humanism was viewed as the dominant philosophy of contemporary public education.

3. Belief was professed in such metaphysical tenets as the existence of God, the existence of divine revelation in the Bible, and existence of an eternal state of reward or punishment after death. Contention was made that the ultimate purpose of life, including education, is the glorification of God (as opposed to the exaltation of man). There was further contention that true education is Christ-centered, i.e., it receives its direction and its efficacy ultimately not from human resources, but from the person and teachings of Christ.

4. Man was viewed as a being of great dignity and worth because he has been "created" (in contradistinction to "evolved") in the image of God. Because man turned from God, however, his basic nature has become "fallen," and now tends naturally towards evil, not good. Only through faith in Christ can man's nature be restored to the state of goodness in which it was originally created.

5. Belief was expressed in the existence of objective, absolute truth and in the tenet that the ultimate criterion of all truth is God and His written word, the Bible. Emphasis was also given to the tenet that there can be no true division of truth into categories of "sacred" and "secular."

6. Contention was made that moral values are not relative, but objective; not changeable, but fixed. Further argument was made that the ultimate determinant of what is morally right and wrong is not man (either individual or collective), but God and His written word, the Bible.

7. It was stated that, ultimately, it is the active influence of the Holy Spirit upon the teacher and within the learner that allows true learning, i.e., the understanding and internalization of God's truth, to take place. Such true learning will eventuate in the learner's active living out of that truth.

Although Christian school writers have expressed agreement on these basic principles, some differences have emerged regarding their specific interpretation and application. For example, while all Christian school proponents have expressed agreement that the ultimate truth about such educational topics as disciplinary philosophy and methodology is contained in the Bible, not all have agreed on the same interpretation of the Biblical passages that refer to discipline. Some have stressed reproof and punishment while others have emphasized acceptance and encouragement. Although they have perhaps agreed that all these elements should have a place in proper Christian discipline, they have disagreed on the proper emphasis of each. Yet these proponents have all professed that their positions are based on the truth

of the Bible.

Thus, it is not at the level of basic principles, but at the level of their specific interpretation and application that some divergence in the Christian school philosophy begins to emerge. More thorough examination of such divergence in specific schools will be undertaken in chapter IV.

CHAPTER III

HISTORY AND LEGAL INVOLVEMENT

In the first half of this chapter the writer will present a brief overview of the history of education in the United States from the Christian school point of view. He will also present a brief history of the Christian school movement itself. It must be stated at the beginning that in regard to both these aspects of history, the literature that is directly representative of the Christian school movement is scant. In the second half of the chapter the writer will examine the legal issues and some of the recent important court cases that pertain to the Christian school movement. This too will be presented from the Christian school point of view.

History of Education in the United States

Christian school proponents have contended that education in the United States began with a distinctively Christian purpose and character. History of Christian Education by C.B. Eavey (1964) was used as a textbook in an A.C.S.I. certification program for Christian school administrators (Carlson, Note 3). Eavey stated that:

The history of Christian education in colonial America is the history of the development of general education. The two were inseparably united because the first settlers were mostly of the Protestant faith and a large percentage of them held the firm conviction that the Gospel was the means to personal salvation. Logically, this required teaching the child to read, else he could not become acquainted with the Scriptures to gain the knowledge necessary for salvation and the living of the Christian life.... Here they built their...institutions on the firm

foundation of a general education that was fundamentally Christian (p. 189).

Eavey noted that, especially in the northern and middle colonies, "at first the education of children was carried on informally in the family, where the young were taught to read and to participate in worship both in the home and in the church" (p. 190) and that practical and spiritual training was given through the apprentice system. He added that these settlers also gave attention to formal education and established schools for the purposes of preparing the young for memberships in the church and for the training of ministers.

Eavey drew contrasts between early education in the New England colonies, the middle colonies, and the southern colonies. The principle point made by Eavey regarding the New England colonies was that, under Puritan influence, everything they did was for Christian purposes. This included the civil government. "To the civil authority was ascribed the right and the obligation to promote the cause of God through the churches, ...and to protect orthodox doctrine against heresies. In their homes they gave the things of God first place. Therefore, when they instituted educational activity, they did this also as unto God" (p. 191). While strong emphasis was placed on the importance of education in the home by the parents, this was not considered enough; and while strong emphasis was placed on the role of parents as the primary educators of their children, children could be taken away from their parents by the civil government if they were not providing a proper religious upbringing. The key factor about the civil authority in the Puritan New England colonies was that it was not separated from church authority, but, rather, served and supported that authority.

Thus, while the civil authority gradually passed legislation requiring the establishment of schools, the purpose of such legislation, Eavey stated, was primarily religious. "In 1636, Harvard College was started for the preparation of ministers" (p. 192). "In 1701, Yale was founded to give preparation for the ministry in Connecticut, and grammar schools were established to prepare young men for the new college" (p. 164).

Education in the middle colonies, according to Eavey, had to be more parochial in nature because of the denominational diversity of its citizenry. Whereas in Massachusetts, for example, almost all of the populace was not only Christian, but of the Puritan denomination, the middle colonies' population was predominantly Christian but of several different denominations. For this reason, the schools were not established by the civil authority, but by each separate denomination.

The middle colonies were settled by German Reformed, Dutch Reformed, Quakers, Anglicans, Presbyterians, Scotch Presbyterians, Baptists, Methodists, German Lutherans, Moravians, Mennonites, and other sects. Most of these came to America to obtain religious liberty, all were Protestant, all recognized the need of learning to read the Bible as a means to personal salvation, and all were committed to promoting education under church control and direction.... That education in this type of school would be fundamentally Christian was only natural (pp. 198-199).

Eavey stated that the primary motivation for the settlement of the southern colonies was, unlike the New England and middle colonies, not religious, but financial. "These colonists believed in the English practice of providing no education for the poor except as apprentices and of letting the rich educate their children through private tutors, grammar schools, and colleges without assistance by church or state" (p. 201). However, religion remained a strong motivation in education

even in the southern colonies. According to Eavey the primary purpose for the founding of Virginia's first college, William and Mary, was a religious one: "The purpose of this second college to be founded in America was, as stated in its charter, to provide a seminary for the training of ministers and to make possible the right training of the young that the cause of the Gospel might be advanced" (p. 202).

Eavey contended that Christianity was the original, dominant force behind all education in the United States. Schools were originally begun primarily for Christian purposes.

Christianity was the mother of education in America.... Though insistence on the Christian element was stronger in New England than in other colonies, the Christian purpose dominated everywhere. Elementary education...was conducted in close alliance with the churches. Children were educated that they might be able to read the catechism and the Bible in order to learn the will of God.

Secondary education was provided in grammar schools and academics taught by ministers and operated under Christian auspices. These schools prepared boys for colleges existing mainly to supply learned ministers for the churches. Every student was to be instructed plainly that the chief end of life and study is to know God and Jesus Christ, His Son.... Always the church had been prevaillingly the originator and the sponsor of education; always it had recognized at least in theory that God is the source of truth and therefore to be kept at the center of the educational process (pp. 202-203).

This theme was also expounded by Schindler (1979), superintendent of Dayton (Ohio) Christian schools:

The original schools in this country date back to the early seventeenth century. The motive for founding these schools was religious. Parents wanted their children to learn to read so that they could read the Bible.... The early history of our country and the attitudes of our early presidents showed a great respect for the Word of God (p. 15).

Writing in The Philosophy of Christian School Education,

Veltkamp (1978) confirmed Eavey's thesis regarding the basic purposes behind early American education. "In New England...the thrust of education was basically religious.... Education in the middle colonies

gave evidence of much more diversification.... There was formal assent to religious education, but the direction of education was left up to the local church" (p. 164).

In summary of this first point, Christian school proponents have contended that American education began with predominantly and explicitly Christian purposes. As was demonstrated in chapter II of this study, they expressed belief that American public education at present is not only non-Christian, but anti-Christian (secular humanistic). The writer will now describe how Christian school proponents have viewed this alleged development of American education from being Christian at its inception to being anti-Christian at present.

Secularization of American Education

Among the more pervasive forces influencing the secularization of American education, Rushdoony (1961), Eavey (1964), and Veltkamp (1978) gave much credit to the intellectual ideas and theories of the Enlightenment.

The movement of which the Enlightenment was the center resulted in a long series of intellectual speculations, ending finally in divorcing the Christian element from the intellectual and the ushering in of the modern period....

The major characteristics of what is called the Modern Mind are individualism, intellectualism, modernism, "scientism" and dualism. Through the Enlightenment, which had tremendous influence in America, these played a large part in bringing about two inter-related, far-reaching effects: the separation of church and state; the taking of education from the church and secularizing it. These five forms of modern thought...tend to emphasize the human and to de-emphasize the acknowledgement of God and His revelation of truth (Eavey, pp. 204-205).

Eavey credited the origination of this thinking to Descartes, Kant, and Locke. Rushdoony contended that the basic presuppositions

and beliefs of the Enlightenment are the basic presuppositions and beliefs of modern education. In Intellectual Schizophrenia he stated: "The marvels of this theory (Locke's alleged belief in the 'essential passivity of the mind') for educators of the Enlightenment are immediately apparent. Man was able to remake man and the educator to play the role of God.... No modern goal in education is understandable except in terms of this hope of the Enlightenment" (1961, p. 2). These authors noted that one of the specific results of Enlightenment thought was the substitution of the authority of science and human reason for the authority of divine revelation.

In addition to these influences of the Enlightenment, demographic and social factors also contributed to the secularization of education in America. According to Eavey (1964), the first third of the eighteenth century had brought a large influx of "unchurched people who had little or no interest in Christian education" (p. 206). Also according to Eavey (1964), the hard nature of frontier conditions tended to create in people an independent spirit that was resistive to any type of control, such as from an established church, in areas of religion and education. Still another factor, mentioned by both Eavey and Rushdoony (1963), was the conflict between the various Christian denominations. Any joint effort at education resulted in each denomination's seeking to eliminate all "offensive" influence of other denominations. The net result was that much Christian influence was lost because some of it was offensive to someone -- including other Christians.

All of the above influences, according to Rushdoony and Eavey, contributed to a general weakening or dilution of Christian faith in

America. Rushdoony, it should be pointed out, equated the truest expression of early American Christianity with Puritanism. Thus, he viewed the breakdown of Puritanism as a sign of the breakdown of true Christian faith and practice. "To understand the origins of state-supported education in the United States, it is necessary to recognize its close relationship to the breakdown of Puritanism (1963, p. 44). Although these Christian school proponents acknowledged that the dominant faith of the general American populace was still basically Christian, the weakened condition of that faith contributed to an inability to effectively combat those people who were aggressively pursuing the complete secularization of education in America. In many instances, though for different reasons, Christians (whose faith had supposedly been diluted) even joined secularists in their efforts to establish state-supported public schools.

Rushdoony and Eavey also argued against the position that the alleged gradual exclusion of Christian influence from the public schools was a necessary result of the First Amendment of the Constitution. Eavey stated:

The First Amendment of the Constitution forbade Congress to make any law respecting the establishment of religion.... Undoubtedly the authors of this amendment were not envisioning a nation without recognition of His revelation of truth.

As someone has said, they were seeking to provide freedom of religion, not freedom from religion. What they wanted to rule out was sectarianism -- not faith -- and special advantage for any one religion -- not God. Though all men did not have the same views, they were not asking that public-supported education be wholly secular, having no religious content, but that no governmental authority should give preference to any religion or any denomination. Yet the unforeseen result of this amendment was the complete secularization of public education (1964, p. 209).

Thus from the Christian school point of view, this secularization of public education was both unforeseen and unintended by the framers of the Constitution.

The preceding influences, however, represented only a backdrop in the secularization of American education according to the Christian school view. According to this view, there was an active pursuit of this goal of secularization by a group of American educators. While Rushdoony (1963) presented an analysis of several of these educators, including Carter, Sheldon, Barnard, Parker, James, Hall, Watson, and Thorndike, two men have been mentioned throughout the Christian school literature as having contributed most to this secularization. They are Horace Mann and John Dewey.

About American educators such as these, Veltkamp (1978), Rushdoony (1963), and Eavey (1964) contended that they were markedly influenced by European thinkers and educators such as Rousseau, Locke, Pestalozzi, Herbart, Froebel, and Spencer. According to Rushdoony (1963), few of the American educators mentioned in the previous paragraph had any viable Christian faith. (Horace Mann's alleged dilution of Christianity and Unitarianism will be examined more fully later in this chapter). Some of these educators, Rushdoony claimed, were atheists. In the view of Veltkamp and Rushdoony, however, almost all of them accepted the following tenets first proposed by the European educators: "All denied the doctrine of original sin, assumed human perfectability as possible in this life, subscribed to the theory of evolution and discounted almost entirely the Christian approach to education" (Veltkamp, 1978, p. 168).

These are dedicated men, honestly and sincerely using their chosen

means to the good of society with all the vigor they can command. That their own presuppositions seriously becloud the defining of a "good society" within their own terms is a little understood fact of major proportions.... Absorbed almost entirely in the process of education, as a rule, it never occurs to these good men that the concepts that they took for granted of a good society were purloined from the Christian heritage that they have studiously ignored or denied (Rushdoony, 1963, pp. xi and xii).

Thus, the view that has emerged from Veltkamp and Rushdoony about these American educators is that they were gifted, dedicated men genuinely concerned about upgrading the quality of life for their fellow man, and that they saw education as a vital means toward that end.

However, the basic beliefs and presuppositions of these men were allegedly based not on a Christian faith, but rather on a humanistic faith. Specifically, rather than believing in a transcendent God who created all things, who ordered all things, and for whose love and service man was created, they believed in man as the most important entity in creation. Man should live for man, not God. Truth was discovered not by supernatural revelation from God, but by science and human reason. The key to man's fulfillment was not God, but man himself. The good life was not to be found in a heaven after death, but in man's temporal and material existence. Man did not need a divine savior to bring him fulfillment and salvation. Man had come of age. Through the new sciences of psychology and sociology man was gaining the power to gain salvation and heaven on earth for himself. Waiting for a heaven after death and for a transcendent God to save him were merely illusions postponing man's salvation by man. They did not accept the Christian concepts of original sin and the depravity of man. Since man was not by nature bad, he did not need saving

by a transcendent God. Man could save himself -- if only he would muster the intelligence and good will necessary for the task.

In order for man (both individual and collective) to move into the good life that was now within his grasp, others must come to believe the same beliefs and hope the same hopes as these educators did. All must take their proper place and do their proper part. While the family should have been the basic social unit where individuals would learn these new humanistic doctrines and values, most families were too traditional and tended to cling to the old archaic (Christian) doctrines and values. Thus, this function had to be performed by the schools. Mandatory attendance at state-controlled schools would eventually allow for the indoctrination of nearly the entire populace. The school is thus the tool of the state and the teacher a servant of the state. The good of man, both individual but especially collective, brought about by man, was the ultimate goal of these educators. The state school was to be a key means in the bringing about of this goal. Thus argued Rushdoony (1963) and Veltkamp (1978).

Mann and Dewey

As was stated earlier in this chapter, Horace Mann and John Dewey were mentioned throughout the Christian School literature as the most influential of these American educators and as the two people most responsible for the secularization of American education.

In the Introduction to Grover's Ohio's Trojan Horse Rushdoony stated:

Control of children and their education is control of the future. Humanists have always understood this. Horace Mann, James G. Carter, and their many associates...were all Unitarians; they hated the Puritan faith of their forefathers with a passion. Their

purpose in promoting state control of education was twofold. First, they rightfully understood that the only way to destroy Biblical faith was to control the schools and, little by little, remove Christianity and introduce Humanism. Second, they were Centralists or statist, men who believed that salvation comes by works of statist legislation or law....

Horace Mann believed that, after a century of public schools, crime and other problems would disappear from America, and prisons would be only a relic of our foolish, erroneous, and evangelical past. A century and half has almost passed, and instead of Horace Mann's Millennium, we have all the social and moral breakdown which humanistic education has promoted. The statist educators have indeed controlled America's future by controlling its schools; they have made the curriculum of those schools more and more openly humanistic and anti-Christian. The results are very much with us (1977, pp. xiii-xiv).

This theme was repeated by Schindler (1979). Both he and Blanchard (1971) attacked as myth the concept of the neutrality of the public school. This myth, they contended, was propagated zealously by Horace Mann. Blanchard stated:

Myth No. 1: Education can be divided into sacred and secular....

Horace Mann, the father of American public education, revived this ancient heresy about 125 years ago. As he labored to establish a tax-supported school system, it became evident that to maintain the separation of church and state as the state entered the education arena, a claim to the neutrality of education must be made. Mann suggested, "Let the home and church teach faith and values and the school will teach facts." Many opposed this observing the logical fallacy that is involved.... However, the heresy prevailed and the tax-supported school system grew as parents and officials assured each other of its religious neutrality. (It is interesting to note that one of the historical reasons for the origin of the Roman Catholic school system was the Catholic conviction that the tax-supported schools were in fact Protestant) (1971, pp. 87-88).

Rushdoony (1963) pointed out that Mann was a Unitarian, and that although Unitarianism and Christianity had not yet had an official theological separation, the fact that they later separated reveals that the seeds of dilusion in Mann's Christian faith had already been planted. According to Rushdoony, Mann did not accept the Christian doctrine of

original sin and did believe in the doctrine of the infinite perfectability of man by man. While the traditional Christian approach to life was theological (God-centered), the Unitarian and Mann's approach to life was anthropological (man-centered). "His (Mann's) ideology is so thoroughly the reigning thought of the 20th century, and so axiomatic to the contemporary mind, that it seems almost too familiar to describe" (Rushdoony, 1963, p. 22).

Despite the powerful influence of Mann, Blanchard (1971) acknowledged that "the results were not immediately apparent, because until after the turn of the century the great majority of American school teachers were committed to Protestant theism. The personal convictions of these Christian teachers delayed the progress of secularization" (p. 88).

Even more than Horace Mann, however, John Dewey is credited by Christian school proponents as being the principle protagonist in the secularization of American education. Grover (1977) stated that, "Although both Humanism and American education existed before John Dewey, it was during his lifetime that the two became one" (p. 36). Grover contended that Dewey's methodology "cuts the ground...from under the conception of supernaturalism" (p. 35).

Veltkamp (1978) labeled Dewey "the most influential philosopher of education America has ever produced.... He was an atheist and a member of the board of American Humanist Association in 1933 -- the year it hammered out the first Humanist Manifesto which insisted that 'faith in the prayer - hearing God...is an unproved and outmoded faith.' He declared, 'There is no God and there is no soul'" (p. 169).

Veltkamp contended, as did Grover (1977), that Dewey's emphasis

on the necessity of basing educational endeavors on the scientific method allows no room for the supernatural. "In claiming all truth as relative, he afforded no place for absolutes" (Veltkamp, 1978, p. 169).

Rushdoony (1963) claimed that Dewey was more a metaphysician than a pragmatist. According to Rushdoony, Dewey believed in and propogated, among others, the following tenets of faith:

1. Democracy is the criterion of truth and morality. The welfare of man (social man) is the criterion of what is true and what is moral. Democracy and man thus replace God and His revelation as the determinants of truth and morality.

2. The individual finds his fulfillment in the socialized state, in serving social man, rather than in God and serving Him.

3. The child, not God, is the center of education.

4. "The state school (is) the new established church, the new vehicle for social salvation" (p. 154).

Blanchard (1971) stated that the results of the influences of Mann and Dewey were not greatly apparent in the schools until their philosophy "began to captive the minds of a significant number of American teachers" (p. 88). He continued:

This became evident in the early twenties, was significantly accelerated by 1945, and had progressed, by 1958, to the point that Dr. Jacob Getzels of the University of Chicago wrote of "a new breed of teacher."

Said Dr. Getzels, "taking the place of 'puritan morality' or... moral committment as a value, (these new teachers hold) relativistic moral attitudes without strong personal committments. Absolutes in right and wrong are questionable. In a sense, morality has become a statistical rather than an ethical concept; morality is what the group things is moral" (p. 88).

Rise of the Christian School Movement

As awareness of this alleged trend of secularization in American education began to spread among Protestant evangelicals, their response was to begin the establishment of Christian schools. To fully comprehend the Christian school viewpoint regarding the dilemma of contemporary public education, the following "facts" stated by Blanchard (1971) must be understood:

Fact No. 1: Education and faith are indivisible.

Fact No. 2: Secular humanism is the religion of tax-supported American education (p. 90).

The history of American public education is viewed by Blanchard primarily as a process in which Christianity has been removed as the philosophic base and has been replaced in that capacity by secular humanism. Blanchard contended that education and religion are "indivisible," (p. 90) and the only question is which religion a system of education has endorsed. This view was shared by Rushdoony (1963) and Grover (1977). Both viewed the history of American public education as a process that had increasingly served to build the kingdom of man as opposed to the kingdom of God. Both viewed those historical leaders of American public education described previously in this chapter as men whose conscious goal was to accomplish precisely that: build the kingdom of man, as opposed to the kingdom of God, and to use public education as a primary tool toward that end.

This view of American educational history serves as a necessary backdrop to understand the history of the Christian school movement itself. Although the writer was unable to locate any official historical accounts of the Christian school movement despite having contacted

all the major Christian school organizations, the general Christian school position would be as follows. As belief that the public schools were promoting an anti-Christian religion (secular humanism) began to spread among evangelicals in the early and mid-1960's, they began establishing their own schools. As U.S. News and World Report (1973) and Towns (1974) stated, Christian school advocates conceded that not all parents who sent their children to Christian schools did so with a full understanding of the fundamental issue of Christianity verses secular humanism. Many enrolled their children in Christian schools for such basic things as better discipline. But alleged better discipline in Christian schools compared to that in public schools has been viewed by Rushdoony (1963), Blanchard (1971), and Grover (1977) as the result of a fundamental difference in the underlying world view (or religion) of the two respective school systems.

As was stated in chapter I, great increases in the number of students enrolled in non-Catholic, non-public schools were noted between 1961 and 1971 (Nordin and Turner, 1980). U.S. News and World Report (1973) stated that some Christian school proponents acknowledged that some of the growth in this period was due to the purpose of escaping the school de-segregation laws of the 1960's. This article also stated, however, that the growth of the Christian school movement in that decade was due to many more factors (such as those previously cited) than a simple desire to avoid de-segregation. Nordin and Turner (1980) asserted that growth in the movement had continued throughout the 1970's and cited research (Turner, 1979) indicating the racial issues had been a minimal factor in this growth.

Major Christian School Organizations

The National Union of Christian Schools was established in 1948 and represented those denominations of the Christian Reformed tradition. In 1979, the name of this organization was changed to Christian Schools International. In 1952, the National Association of Christian Schools was founded. In 1972 this organization became the National Christian School Education Association. The California Association of Christian Schools began in 1968 and, in 1972, evolved into the Western Association of Christian Schools. These last two organizations, the National Christian School Education Association and the Western Association of Christian Schools, joined with the Ohio Association of Christian Schools (founded in 1975) to form the Association of Christian Schools International in 1978. The American Association of Christian Schools was established in 1972. Accelerated Christian Education, an organization that publishes Christian school curriculum materials, was established in 1973 (Chadwick, Note 4).

Thus, the four major Christian school organizations presently operative are: Christian Schools International, Association of Christian Schools International, American Association of Christian Schools, and Accelerated Christian Education.

Summary of History

From the Christian school point of view, Christianity was the "mother" (Eavey, 1964, p. 202) of education in America. The first educational endeavors in the United States were predominantly by Christians for Christian purposes. General sociological factors such as the influx of large numbers of unchurched European immigrants

in the early 1800's and a gradual weakening of the Christian faith among a large portion of the populace were contributing factors toward the secularization of American education. But the primary causes of this secularization were the efforts of such American educators as Horace Mann and John Dewey. According to Christian school proponents, these educators did not accept the doctrine of original sin, and they believed in the perfectability of man by man. Their alleged goal was to use public, state-supported education to build the kingdom of man, rather than the kingdom of God.

As the results of Mann's and Dewey's man-oriented (as opposed to God-oriented) philosophy became more and more pronounced in public school classrooms by the early 1960's, Protestant evangelicals began establishing their own schools. The number of these Christian schools and the number of students enrolled therein have continued to grow throughout the 1960's and 1970's as public schools -- in the view of Christian school advocates -- have continued to become more and more dominated by the philosophy (or religion) of secular humanism and less and less by the principles and values of Christianity. School desegregation and busing laws have been acknowledged as important motivational factors in the founding of a minimal number of these Christian schools. Recent research has tended to corroborate this position.

Legal Involvement in the Christian School Movement

This section of the chapter will present some of the major issues surrounding the Christian school movement that have caused legal entanglements between Christian schools and the state. It will also

present some of the major court cases in which these issues have been argued. It is to be pointed out again that the basic viewpoint to be presented is that representing the Christian school movement. It must also be pointed out that literature dealing with the legal issues of the Christian school movement and that also presents the Christian school point of view is quite limited. Since the purpose of this study is to present the Christian school point of view, the following presentation will be thus limited.

Fundamental Issue

The most basic issue in the recent legal entanglements of the Christian schools is the conflict between the right of the state to regulate the education of its youth and both the freedom of religion and the right of parents to rear and educate their own children as they deem most appropriate. Christian school proponents, in describing the state's position on this matter, have said that the state has claimed that in order to ensure a quality education for all its youth, it must establish minimum standards for non-public as well as public schools. Thus, according to the state, quality is the reason for which standards must be required of all schools, both public and non-public. But according to Grover (1977) and Rushdoony (1963), the goal of the state in establishing minimum standards and requirements on non-public schools has not been quality, but control. They have contended that the state is attempting to make the non-public schools conform to the public schools. Grover (1977) pointed out that the prosecutor for the state in the Ohio v. Whisner case dismissed as "irrelevant and immaterial" (p. 5). evidence establishing the high

academic quality of Pastor Levi Whisner's Christian school. Grover contended that this demonstrated that although the state has claimed to be primarily interested in ensuring quality in education, their true purpose has been to ensure control and conformity.

Rushdoony (1963) upheld this belief and integrated this position on the legal situation with his view of the historical development of public, state-supported schools. Since, according to his position, state-supported education was developed ultimately as a tool to help build the humanistic kingdom of man, it was only logical that those in charge of state education would wish to prevent students in non-public schools from escaping formation for this all-important mission. Rushdoony mentioned the Oregon law of 1924 as an out-working of this desire of statist educators to bring all children into the fold of public schools. This law, later overturned by the United States Supreme Court, forbade parents to send their children to any school other than a public school.

Christian school proponents have argued not only that the real purpose of the states' minimum standards and requirements has been control and conformity, not quality, but also that minimum standards mandated by the state are not an effective means of attaining quality education in non-public schools. Grover (1977) quoted the testimony of "expert" (p. 8) witness, Donald Arthur Erickson, in the Ohio v.

Whisner case:

I think my fourth major objection to the minimum standards is... they are about the weakest way I know of to try to accomplish what they are designed to accomplish, and that is to make schools better.

My problem here is that I am afraid that matters of buildings and teacher certification and curriculum and what not, are so external to the teaching, learning encounter, that they don't get to the heart of the issue.

And I myself could take you to many schools that are approved under standards like this, that I would characterize as among the worst schools in the world.

I am afraid that this is not in my mind an effective way to separate between the good schools and the poor schools (p. 15).

Pastor Ken Kelly ("Options in Education," 1978b), Kienel (1978b), and Grover (1977) argued that Christian schools were ministries of the church. Kienel stated:

Organizationally, there are two basic types of Christian schools: Church-operated Christian schools and independent religious schools. A church-sponsored school is open to the Christian community, but is a ministerial extension of one church. An independent Christian school is sponsored by a board or larger group of Christians and ministers to the educational needs of families in the greater church community. Both are ministries of the church (1978b, p. 1).

Since Christian schools were ministries of the church, they contended, then they were entitled to freedom of religion as guaranteed by the First Amendment to the United States Constitution. Also in this regard, these Christian school leaders argued that governmental attempts to regulate Christian schools were a violation of the principle of separation of church and state. What these Christian school proponents sought was to be left alone as much as possible by the government so that they might run their schools (viewed by them as ministries of the church) as they saw fit.

Although Grover (1977) and Kelly ("Options in Education," 1978b) acknowledged that the state did have some legitimate regulatory right over non-public schools, they contended that the principles of freedom of religion and separation of church and state were fundamental rights and must take precedence in any conflict of such rights. They also tacitly acknowledged that there might be a danger of abuse

if there were no governmental regulation of non-public schools. But they contended that a danger of abuse far greater in importance loomed in governmental encroachment on freedom of religion and violation of the "separation" principle.

One reason that Christian school advocates have strongly emphasized the importance of freedom of religion and the separation of church and state is that they believe the government educational bureaucracy wants to control them. Rushdoony (1963) and Grover (1977) argued that as statist and humanist hopes for the forced closure of all non-public schools were dashed when the 1924 Oregon law was overturned by the U.S. Supreme Court, they turned their attention to forcing non-public schools to conform as much as possible to the public schools. If they could not close non-public schools, then they would attempt to control them. Because of this belief, Christian school advocates have been wary of any governmental regulation of Christian schools. Although, as has been stated, they acknowledged in principle that the state did have some legitimate regulatory responsibility over their schools, in practice they have been reluctant to allow even this for fear that once having opened the door to some governmental regulation, more and more would follow. In practice, Christian school advocates such as Kelly, ("Options in Education," 1978b), and Grover (1977), and Kienel (1978b) have desired as complete a separation of church and state as possible and as little governmental involvement in their schools as possible.

As Merrow pointed out in "Options in Education" (1978b), this position of the Christian schools regarding governmental involvement

has been quite different from the position of the Catholic schools. Catholic schools and other segments of non-public education have been actively seeking governmental involvement in such areas as textbook subsidies and tuition tax credits. Stated Merrow: "There's a nice irony here. Catholic schools are working hard to increase the amount of federal aid while many of the fundamentalist Christian schools are now in court trying to keep government completely away from their operation" (p. 12).

The specific educational areas over which most of the legal contention has centered are the state chartering or accreditation of Christian schools, state certification of teachers in Christian schools, and state requirements regarding the curriculum in Christian schools. Although most states have had loose requirements in these areas, some states, such as Ohio, Kentucky, Vermont and North Carolina, have had more restrictive requirements. It is in these states that much of the major litigation has occurred (Nordin and Turner, 1980). The argument posed by these states has consistently been that the state has a right and responsibility, in order to ensure a quality education for all its children (even those in Christian schools), to pose minimum requirements regarding what subjects are taught, who is allowed to teach, and what the overall quality of the school must be. As has been pointed out, the Christian school position has consistently been:

1. The state requirements are not actually aimed at achieving quality, but control and conformity.
2. Even if quality were the goal, restrictive and pragmatic state requirements for Christian schools in such areas as curriculum,

certification of teachers, and the accreditation of a school as a whole are ineffective means of attaining quality in such schools.

Attorney William Ball, who has defended Christian schools in court cases in Ohio, Kentucky, California, and Wisconsin, tried in the Whisner case, to strike a balance between the legitimate regulatory responsibility of the state and the principle of separation of church and state by using the phrase "compelling state interest." The point of this phrase was that only those requirements which were in the compelling interest of the state should be levied on Christian schools.

Rushdoony (1963), Grover (1977), and Kelly ("Options in Education," 1978b) contended that it was not in the compelling state interest for the state to have the power to determine who may teach in a Christian school. They pointed out that the qualifications required of a teacher in a Christian school might be vastly different from the qualifications required of a teacher in a public, secular school. They also contended that it was not in the compelling state interest for the state to require which subjects were to be taught in a Christian school, what textbooks were to be used, and how much time was to be spent on each subject. Lastly, they contended that it was not in the compelling state interest for the state to charter or accredit Christian schools, to have in effect, the power to say which Christian schools had the right to exist.

Kelly and Grover suggested certain requirements that they believed would be in the compelling state interest. They allowed that the state could legitimately require Christian schools to meet basic safety and health regulations and to report to the state their students' scores on nationally-standardized achievement tests. Christian school

proponents have unilaterally claimed that their students' scores on such tests have consistently been higher than the national average. The reporting of such scores to the state, they contended, would be sufficient proof of the academic quality of their schools. Kelly stated:

It would have been very simple for them (the state) to say, now here's one percent of the school age populations of North Carolina. We're going to say these people have First Amendment protection; we're not going to get entangled in a fight with them, and we're just going to write here into the regulations, "as long as they meet the fire, health, and safety information and as long as they make a matter of public record standardized test scores, we're going to leave them alone" ("Options in Education," 1978b, p. 6).

The Issue of Conformity

One of the central arguments raised by Christian school proponents, especially in regard to the court cases in Ohio and North Carolina, has been that to accede to all the minimum requirements of the state would necessitate the Christian school's losing its Christian character. Kelly, Grover (1977), Rushdoony (1963), and Blanchard (1971) contended that the philosophy and purposes of public education were not neutral, that they did in fact promote the philosophy (or religion) of secular humanism. They contended that public education's basic presuppositions, objectives, methods, and criterion for evaluation were based on this same philosophy or religion. Thus, requirements or minimum standards emanating from such a system would have the effect of drawing schools closer to the standards of secular humanism. These men argued that such standards were precisely those that they did not wish to draw closer to. They argued that it was precisely because they did not accept those standards that they had established their

Christian schools. Grover quoted the testimony of Erickson in the Ohio v. Whisner case:

In other words, if the state says to me, you may run a private school because that is constitutionally all right, and then proceeds to tell me what that school must look like; who I may hire; and what the program must be; I am inclined to respond that is a meaningless freedom as far as I am concerned....

My second objection, I think is more fundamental.... In that as I read the Ohio minimum standards, they begin by saying a school should be judged by its statement of philosophy in the light of its own objectives...and then proceed to lay out a basis of education of that, that is founded upon a particular philosophy that state officials hold....

It is not at all, as I view it, a neutral document....

If they don't enunciate an educational philosophy...then I have no idea what, and I have no hesitation in identifying that philosophy that is spelled out here as a secular humanism philosophy....

The minimum standards say that a school has the right to run its own program in terms of its own philosophy and then imposes upon the school a philosophy...in terms of what we call a hidden curriculum (1977, pp. 13-14).

Regarding this point, a student at Calvary Christian School in Southern Pines, North Carolina stated: "They (the state) are trying to tell us that we're going to use the stuff they want us to use. And if we were to use their textbooks, why not just go to the public schools? It would be the same thing. And if we do what they want us to do, ...they can tell us whether we can discipline or not and what textbooks to use.... If they come in and take over, why not just go to a public school? Why waste our money and come here? ("Options in Education," 1978b, p. 3).

In summary, the argument of Christian school proponents on this point has been that if they had conformed to all the minimum requirements concerning curriculum, teachers, discipline, etc., in such states as Ohio, North Carolina, and Kentucky, then they would

have lost their essential Christian character, which was their very reason for existence.

Significant Court Cases

Among the most significant recent court cases involving issues related to the Christian school movement was Wisconsin v. Yoeder that came before the Supreme Court in 1972. This case "established the right of Amish parents to exempt their kids, keep their kids out of public schools at a certain age" ("Options in Education," 1978b, p. 9).

Grover (1977) described his view of the issues involved in the Ohio v. Whisner case:

Thirteen parents whose children were attending the Tabernacle Christian School in Bradford, Ohio were criminally indicted and convicted for "failure to send children to school," or truancy. These charges were brought because the Christian school involved did not meet all the minimum standards..., and because the school was not a "chartered" or state-approved school. We must also note that the school was not chartered or approved because the governing body of the school did not want state approval. The defendants argued that the Minimum Standards violated their religious convictions and unduly burdened the free exercise of their religion (p. 5).

Grover pointed out that a verdict of guilty was pronounced on the parents in the Common Pleas Court of Darke County, Ohio in May of 1974, and this verdict was affirmed by the Darke County Court of Appeals in June of 1975. However, in July of 1976 the Supreme Court of Ohio reversed that decision on the grounds that the Minimum Standards violated "the freedom of religion guarantees of the First and Fourteenth Amendments to the U. S. Constitution, as these Standards are applied to church-related (or church operated) schools. Ohio's high court recognized that the Minimum Standards

are violative of the First Amendment right to the 'free exercise of religion'" (Grover, 1979, p. 29).

A case involving similar issues was heard by the Kentucky Supreme Court in 1979. A verdict was rendered on October 9th of that year. The court "ruled that the state could not force Christian schools to meet requirements for accreditation, certification of teachers, courses, and textbooks. The court thus upheld the previous decision in favor of the Kentucky Association of Christian Schools by Franklin Circuit Judge Henry Meigs" (American Association of Christian, 1979, p. 3). The court also ruled, however, that required achievement testing, with the results published for the state legislature, might be a possibility in the future.

Another case involving very similar issues is now pending in North Carolina. A group of Christian schools are refusing to comply with some of the state requirements regarding school census reports, curriculum, teacher certification, and state-mandated, minimum competency tests (as opposed to achievement tests, the scores of which they would agree to report)

Violations of the "Establishment" clause

The issues and court cases previously discussed in this chapter have all dealt (in the Christian school view) with alleged violations of what Grover (1977) termed the "Free Exercise Clause" (p. 29) of the First Amendment to the U. S. Constitution. "The Free Exercise Clause guarantees to citizens the right to practice or 'exercise' their religious beliefs as they deem proper" (p. 29). (He acknowledged that subsequent case law has established that this right is not absolute and cannot be used to justify actions harmful to the

rights of others.) Grover explained that what he termed the "Establishment Clause" of the First Amendment "prohibits the Federal Congress from choosing or 'establishing' a state religion. It also prevents the congress from giving favorable treatment to any specific religious group, as by funding or special privileges" (p. 28).

Grover, Blanchard (1971), and Rushdoony (1963) argued that the state has been guilty of not only violating the Free Exercise Clause (as in such cases as Ohio v. Whisner and Kentucky v. Kentucky Association of Christian Schools), but also of violating the Establishment Clause. They contended that education and religion can not be separated, that no education existed in a vacuum, and that every system of education had its philosophical and religious presuppositions. The only question, they argued, was which philosophy or religion a particular system of education was based on. Their unequivocal position was that the reigning philosophy and presuppositions of American public education were those of secular humanism. They further contended that secular humanism was not merely a philosophy, but a religion. Grover (1977) pointed out that the United States Supreme Court, in the 1961 Torcaso v. Watkins case, had itself declared secular humanism to be a religion (p. 38). They continued their argument by claiming that since secular humanism was a religion, and since secular humanism was the reigning religion of state tax-supported schools, this constituted an establishment of religion by the state. Blanchard (1971) wrote:

Secular education has its faith and its values and these have a decided religious impact. The Supreme Court itself has said that the faith that there is no Supreme Being constitutes a religious conviction and is to be respected as such. Secular education affirms in faith that "in the beginning was chance,"

that man is an animal, that truth is relative, that history has no meaning, that life has no purpose and that death is the end. These are all articles of faith. Teaching of these articles of faith constitutes an establishment of religion. The use of tax money to support this significantly assails the constitutional rights of Bible believing citizens....

The religion called Secular Humanism with its commitment to these specific values is being proclaimed in tax-supported classrooms. This is an establishment of religion in its deepest sense (pp. 88-89).

Although Christian school advocates such as Blanchard, Rushdoor (1963), and Grover (1977) have professed their belief in the validity of this position, the writer has not discovered in the literature any examples of actual court cases where this position has yet been validated.

Differences in the Christian School Position

It should be pointed out that the positions taken by Christian school proponents on the legal issues discussed in this chapter have not been as homogenous as their overall philosophical positions as discussed in chapter II. For example, Grover (1977), as executive director of Christian schools of Ohio, expressed belief that Christian schools should not accept chartering, or accreditation by the state. The Christian schools belonging to this organization have largely followed that principle, especially since the Whisner decision. Grover acknowledged, however, that the Ohio Association of Christian Schools did encourage its member schools to accept state chartering.

In the writer's judgment, differences such as this indicated some divergence among Christian school proponents, not in their positions regarding the basic issues and principles, but in their practical approaches on how to best act on these principles. Regarding such practical approaches, there appeared to be a moderate

position which acceded somewhat more to state requirements, such as the Ohio Association of Christian Schools' accepting state chartering, and a more extreme position which acceded almost not at all to state requirements, such as Christian Schools of Ohio's refusing to accept state chartering.

Summary of Legal Involvement

The fundamental issue in the recent legal entanglements between Christian schools and state governments has been the conflict between the right claimed by the state to regulate the education of all its youth and the right claimed by Christian schools to freedom of religion. Christian school proponents have contended that although the state has claimed to desire regulatory power over Christian schools for the purpose of ensuring quality in education, their true purpose has been to ensure control and conformity. While some regulatory right by the state has generally been acknowledged as valid by such proponents, they have argued that this right was subordinate to the Constitutionally guaranteed right of freedom of religion and the Constitutionally established principle of separation of church and state.

The principle specific issues that have been the focus of the legal conflicts between Christian schools and state governments have been state accreditation of Christian schools, state certification of teachers in Christian schools, and state requirements regarding the curriculum in Christian schools. Christian schools have claimed that if they were to accede to all the minimum requirements that such states as Ohio, Kentucky, and North Carolina have established, they would lose the essential Christian character of their school. Some Christian school advocates have suggested that a proper compromise would involve

the Christian schools' meeting state health and safety standards and reporting their students' scores on national achievement tests. This, they have contended, would satisfy the "compelling state interest" in ensuring health, safety, and quality education for its youth and would not unduly impinge on the Christian schools' freedom of religion.

Among the major cases involving Christian schools and the state have been Wisconsin v. Yoeder (1972), Ohio v. Whisner (1976), and Kentucky v. the Kentucky Association of Christian Schools (1979). All these cases dealt with alleged violations (from the Christian school point of view) of the "free exercise" clause of the First Amendment. Some Christian school advocates, such as Rushdoony (1963), Blanchard (1971), and Grover (1977) have argued that the state has violated not only the "free exercise" clause, but also the "establishment" clause of the First Amendment. The writer has not discovered in the literature any court cases in which this latter position has been validated.

Although there appeared to be general agreement among Christian school proponents regarding the fundamental issues of these legal conflicts, some differences emerged in the practical outworkings of issues. A moderate position, exemplified by the former Ohio Association of Christian Schools, allowed for somewhat wider concessions to state requirements. A more extreme position, exemplified by Christian Schools of Ohio, allowed for almost no concession to state requirements.

CHAPTER IV

CASE STUDIES OF FIVE CHRISTIAN SCHOOLS

Foci of the Chapter

This chapter presents data gathered at five Christian schools. The three basic sources for this data were: interviews, observation, and review of documents (curricula, school handbooks, and brochures). The data has been organized and presented in a manner that facilitates the answering of questions seven, eight, and nine raised on page six in the first chapter of this study. Those questions were:

7. What reasons do parents give for enrolling their children in these schools despite the high tuition fees?

8. What reasons do the teachers in these schools give for being in the business that they're in? Since the median salary of a Christian school teacher with a B. A. is only \$8,000.00 (Association of Christian, 1979), it would appear that they are not involved primarily for monetary compensation. But primarily for what are they involved?

9. What do some of the actual schools within this movement look like? (What is their curriculum? What kind of educational methodology do they employ? How do they deal with the area of discipline?)

In this chapter these questions will be studied in an inverse order to their previous listing. That is, question nine will be

studied first, then question eight, and then question seven.

In addition to the addressing of these questions, there will be two other general foci of this chapter:

1. Do the stated philosophies and general practices of these schools correspond to the general philosophy and ideals as stated in the Christian school literature at large and as explicated in chapter II of this study?

2. Regardless of whatever similarities pertaining to general philosophical principles might be discovered among these five schools, do any differences emerge in the specific manner in which these general principles are interpreted and applied?

Methodology of the Case Studies

As was stated in chapter I, the five schools studied were: Powderhorn Christian School in Minneapolis, Minnesota; Bethany Academy in Bloomington, Minnesota; Meadow Creek Christian School in Anoka, Minnesota; Chapel Hill Academy in Eden Prairie, Minnesota; and Faith Academy in Minneapolis, Minnesota. Interviews were conducted with the director (principal or headmaster) of each school, with two teachers at each school, and, with the exception of Faith Academy, two parents at each school.

The amount of time originally intended for observation was two half-days in each of the five schools. Due to last-minute, unexpected changes in some of the schools' schedules and to difficulty in arranging interview times with some teachers, the amount of actual observation time at Faith Academy, Bethany Academy, and Chapel Hill Academy was approximately 1½ half-days in each school. Two half-days were spent in the other schools.

An effort was made to keep the grade level constant for the observations in each of the schools. The middle grades (4th and 5th) were chosen because they represented the median level for elementary schools (K-8). Where schools were not organized according to each grade level, but according to grouped learning centers (for example, a middle elementary learning center with 4th, 5th, and 6th graders), that was the group that was observed. The only exception to this was caused by a scheduling change at Faith Academy on the day the writer had arranged to observe. Instead of observing a group of 5th and 6th graders, as had been planned, the writer observed a group of 3rd and 4th graders.

The following observation form was used as a focus for observation in each classroom:

1. Describe the physical arrangement of the classroom.
2. What kinds of activities are taking place? What are the students doing? What are the teachers doing?
3. What kind of teaching and learning methods are employed?
4. a. For what are the students positively reinforced?
How are they so reinforced?
- b. For what are the students negatively reinforced?
How are they so reinforced?
5. a. Describe the nature of students' interactions with teachers.
- b. Describe the nature of the students' interactions with other students.
6. What choices or options do students have? What responsibilities do they have? What decisions do they make?

The interviews were conducted predominantly on a "face-to-face" basis. Approximately 25% of them were conducted over the telephone. As has been stated, there were interviews with the director, two teachers, and two parents from each school. One of the teachers interviewed at each school was the teacher of the class that the writer had observed. The other teacher at each school was selected randomly. The writer gave each principal a number selected from a list of random numbers. The principal then selected from the list of teachers the teacher whose numerical position on the list corresponded to the random number. The parents to be interviewed from each school were selected randomly in the same manner. When the names of the teachers and the parents had been chosen, the principal contacted them and asked them if they would agree to be interviewed. The writer always gave the principal more than one random number for each interview in the event that the first person chosen did not agree to be interviewed. As far as the writer is aware, the first choice for each interview agreed, and no second choices were necessary. The only first choice that was not interviewed occurred at Meadow Creek Christian School. The teacher that had been selected randomly and that had agreed to the interview was ill on the day that the writer had arranged to be at the school. Another teacher was then selected randomly by the previously-mentioned process.

A word of clarification may be in order regarding the interviewing of two parents from each school. This does not refer to two parents from one family, but one of the parents from two distinct families.

The following questions were asked in the interviews:

1. Would you describe for me what _____ School is all about? What is its purpose?
2. How is the area of discipline handled in this school?
3. What kinds of things are important for children to learn at school?
4. What is the nature of the curriculum at _____ School?
5. What teaching methods are used at _____ School?
6. At _____ School what kinds of choices do students have? What responsibilities do they have? What decisions do they make?
7. Describe the ideal Christian school. In what ways is _____ School different from this ideal?
8. (For principals and teachers): Why do you work at _____ School?
(For parents): Why do you send your child to _____ School?
9. (For the teacher whose classroom was observed): How typical were the days on which I observed your classroom?

The third data source, review of documents, consisted of a study of the curricula materials, school handbooks, statements of purpose and philosophy, and any other written materials that the schools had.

General Description of the Schools

Powderhorn Christian School in Minneapolis, Minnesota was a Kindergarten through 10th grade school in 1979-80. In 1980-81 they will add on an 11th grade, and in 1981-82 they will add a 12th grade. In 1979-80 they had an enrollment of 250 students in grades K-10

(230 students in K-8). The school began in 1955, and, according to the principal, John Carlson, has been growing at a 10%-20% rate the past five years. There is a waiting list in most of the grades despite a tuition fee of approximately \$900 for the 1980-81 school year. Powderhorn is a non-denominational school (i.e., the school board, faculty, parents, and children are from a variety of denominational backgrounds). Carlson also reported that approximately 7% of the school population is comprised of Roman Catholics.

One of our purposes is to be an expression of the unity of the Body of Christ. Since Powderhorn's God-inspired origin, we have dedicated ourselves to work together to provide Christian training for children of Christian families. Powderhorn is a non-demoninational school. Christian teachers teach Biblical truth; we do not get involved in denominational or doctrinal differences. There is a beautiful spirit of unity present amongst the parents, board, staff, and student body at Powderhorn Christian School, and we believe that this brings joy to our Father, who is the Father of all of us (Powderhorn Christian School, 1979a, p. 1).

Powderhorn used two facilities during the 1979-80 school year. Grades K-2 were housed in the rooms of Bethesda Free Church in Minneapolis. Grades 3-10 were located in a school building owned by St. Joan of Arc Catholic Church that, up to four years ago, had been the St. Joan of Arc Catholic School. When the church closed its school, Powderhorn began renting the building for its own school. Because Powderhorn has a waiting list in most grades, one of its primary needs now is for a facility large enough to house all its present students and to also include students now on the waiting list. While the writer did not observe the primary classrooms located in the Bethesda Free Church building, he would describe the old St. Joan of Arc school building as a fairly traditional, though relatively small, school structure. Built perhaps in the 1950's, it was a one-story structure with approximately eight classrooms and a gymnasium. The classrooms

were fairly "typical" in size and structure: i.e., windows on one wall, a chalk board on the front wall and part of the other side wall, cupboards and coat racks on the back wall. The 5th grade classroom in which the writer observed was arranged in a "traditional" manner -- the 25 desks were arranged in rows, the teacher's desk was at the front of the room, two bulletin boards flanked the chalk boards. A bulletin board above the chalk board read: "Show Me Thy Ways, O Lord; Teach Me Thy Paths." One of the side bulletin boards read: "A Portrait of Our Nation" and had pictures of the American flag, the Constitution, and some of the famous presidents such as Washington, Jefferson, and Lincoln. Some student writing and art work were displayed on two other side bulletin boards. The room was clean, well-lit, and well-ventillated. It was a typical "traditional" 5th grade classroom.

Bethany Academy was in its 5th year of operation during the 1979-80 school term. It is a school of grades K-12 located in Bloomington, Minnesota. The academy itself is a division of Bethany Fellowship, Inc., which is a Christian community founded in Minneapolis approximately thirty years ago. The purpose of the Fellowship is to train, send, and support Christian missionaries in foreign countries. The people in the Fellowship (perhaps 250) live on a ten acre campus in Bloomington. Income is earned through the manufacturing of Bethany trailers and also through the publication of Christian literature. Although the founders of Bethany Fellowship were of a Lutheran background, it now has a predominantly non-denominational, evangelical emphasis.

This overview of the Fellowship was necessary for a proper understanding of the Academy. The school is open for the children of

parents who belong to the Fellowship and also for the children of parents who are part of the Church, but not part of the Fellowship (i.e., some attend church services at Bethany but are not members of the actual Fellowship). In 1979-80 there were 140 students enrolled at Bethany Academy. Approximately half of these were from families belonging to the Fellowship itself, and half were from families belonging just to the church. The school began with 56 students in its first year of operation five years ago. There is no tuition fee for children of families who are part of the Fellowship. The yearly tuition for non-Fellowship families is \$950 per child (for 1980-81). The director of the school, Alek Brooks, stated that the enrollment capacity of the Academy was approximately 150-155.

The building that the Academy is housed in is a very modern, well-equipped facility. Instead of individual classrooms for each grade level, four large "learning-centers" are used: one for grades K-3, one for grades 4-6, one for grades 7-9, and one for grades 10-12. The learning-center in which the writer observed was for the 4th-6th graders. The size of the room was an estimated 45' by 60'. It had a clean and bright appearance. There were windows along one wall and chalk boards at one end, but these were seldom used because some of the student "offices" were located directly in front of them. These student offices were a part of the Accelerated Christian Education plan that Bethany uses. An office is simply a desk top with front and side walls so that the student will not be distracted by anything in front or to the side. Approximately thirty of these offices were spaced along all four walls of the room. In the middle of the room were two large tables where students would sit and check their

work or take tests. The teachers' desk was towards the middle of the room. Along part of one wall was a kind of "resource center." There were shelves of books, headsets, and cassette players that children could use when finished with their work. In this 4th-6th learning center there were thirty-two students, two full-time teachers, one mother who worked full-time as a monitor in the checking of student work, and one part-time reading instructor.

Faith Academy had a 1979-80 enrollment of 150 students in grades K-12. It is located in the Northeast section of Minneapolis, Minnesota. The first page of the 1979-80 Faith Academy Handbook stated that it is "a non-denominational Christian school organized, operated and controlled by the parents of the students. The operation of the school began with the 1972-1973 school year." In its first year of operation the school had 35 pupils. The enrollment capacity for grades K-12 is 168. The yearly tuition fee is \$1,265 for 1980-81. The school is located in an old school building now owned by Oak Hill Baptist Church. It is a two-story structure plus a basement that includes a small gymnasium. The church chapel is located in the center of the building on the first floor, and the Church offices are all located at one end of the building. The school uses the remainder of the building. The classroom in which the writer observed was similar in appearance to the building as a whole: old and quite simple. Windows lined one wall, and blackboards lined the other three walls. Because Faith Academy used the Accelerated Christian Education program, three walls of the classroom were lined with student offices. There were approximately twenty-five of these offices in the classroom. Two long tables were in the center of the room for students to check their work or take tests. The teacher's

desk was at the front of the room. There were not many bulletin boards, and the floor was wooden and uncarpeted. There was one brightly colored banner on one of the walls that read: "Let the Sun Shine In!"

Meadow Creek Christian School in Anoka, Minnesota was in its fifth year of operation in 1979-1980. Beginning with 130 students in its first year, the school's enrollment has been growing steadily from 190 the 2nd year, 270 the 3rd year, 300 the 4th year, to 324 for 1980-81. This figure refers to grades K-12. In grades K-8 there are approximately 225. The yearly tuition fee is \$810 for the 1980-81 school year. The school is housed in a complex owned by the Meadow Creek Baptist Church. The 1979-80 Handbook of Meadow Creek Christian School stated that: "In 1976 the Meadow Creek Baptist Church sensed God's leading to establish a Christian school that would provide a quality education with Christian teachers and a firm foundation in God's Word" (p. 1). Although under the auspices of the Meadow Creek Baptist Church, the school has been open to anyone. The building complex is quite large and modern. The church and school building are connected, and students use the church chapel at least once or twice a week for devotional services. Grades 7-12 have used the Accelerated Christian Education program. Students in these grades work in a large, spacious learning-center that has approximately one hundred student offices. During the 1979-80 school year students in grades K-6 had a more traditional type of curriculum. There was one classroom for each of these grade levels. The classroom in which the writer observed was modern, but quite small, with a sliding partition

for one wall that divided the room from an adjoining classroom. There were two windows on one wall, a blackboard on another, and bookshelves and bulletin boards along the 4th wall. The room was bright, and designs (one announcing the dates of the students' birthdays and another about birds and summer) had been put on the wall in different parts of the room. The teacher's desk was located in a front corner, and the 23 student desks were arranged in pods of four and five. The writer found that the air in the room tended to get stale when the door had been shut for a while. The relative smallness of the room may have been responsible for this.

Chapel Hill Academy, located in Eden Prairie, Minnesota, had 178 students enrolled in grades K-12 in the 1979-80 school year. According to the school brochure, "Chapel Hill Academy was founded in 1970 to provide a sound education in a Christian environment. It is a non-denominational school for children of pre-school age through high school" (Chapel Hill, 1979a p. 1). When the school began in 1970, the classrooms were all contained in the King of Glory Lutheran Church building. In 1975 growing enrollment forced them to expand by building a new addition that now adjoins and is connected to the original church building. Most classes are now held in the new addition. Despite a 1979-80 tuition fee of \$1,250, the school was at peak enrollment during the year and even had a waiting list. The school has arranged to rent another facility within a mile of the school for the 1980-81 year that will allow them to accept additional students.

Chapel Hill also uses the Accelerated Christian Education program. The grade groupings are K-3, 4-7, and 8-12. The writer observed the

the 4-7 grouping which, much like that at Bethany Academy, was situated in a large learning-center. This was a large rectangular room with student offices along all the sides and a double row down the center. There were a total of 65 of these student desks. The walls were decorated with such things as yellow and green bulletin boards about Spring flowers. Underneath the cut-out flowers were the words: "But God gives the growth. (I Cor. 4:6)." On another wall was a calendar birthday display. Names of students with birthdays in May were listed on the appropriate dates. The room was bright from the many windows and good over-head lighting. The room was also large enough to provide an atmosphere of spaciousness. There were two full-time teachers and one full-time monitor who helped in the checking of student work.

Philosophy of the Schools

The question of what basic philosophical principles have been espoused by these schools will now be addressed. To this end the writer will present and summarize material from the school handbooks and brochures, interview statements from the principals, teachers, and parents, and the writer's personal observation at each of the schools.

Philosophy as Stated in the Documents

The following statements pertaining to philosophy are representative excerpts taken from the schools' handbooks and brochures.

The Powderhorn Christian School Handbook stated:

Parents, not the church or school, are responsible to God for the training of their children (Deut. 6:6,7; 11:19; Prov. 22:6). Powderhorn Christian School was begun in 1955 for the purpose of aiding Christian parents in the training of their children in the ways of the Lord Jesus Christ. It is a board-administered,

parent-supported school. Its purpose is to be a Christian school not a private school.

The primary goal is to build students spiritually so that the other areas can then be developed (soul-intellect, emotions, and will and body). The academic areas are important and a curriculum with high standards is taught, but the relationship a child has with the Lord is the most important goal....

We believe the Bible to be verbally inspired in its original writing, the sole authoritative Word of God, and the only infallible rule of faith and practice. We believe that for the salvation of lost and sinful men, regeneration by the Holy Spirit is absolutely necessary. We believe in the resurrection of both the saved and the lost; They that are saved unto the resurrection of Life and they that are lost unto the resurrection of damnation (1979b, pp. 7-8).

The Bethany Academy Handbook stated:

The Bible says, "Train up a child in the way he should go...." Teaching is training. Training for life must include training for eternity. As a school we are merely an extension of your home and wish to work closely with your parents to bring you to a better understanding of God's plan for life....

The goals of this school are not to reform, but to train and equip you for a life of Christian discipleship. We expect you to be responsible, show personal integrity and Christian behavior. No one will be excluded from Bethany Academy because of his color or racial origin (1979b, p. 1).

Later in the Handbook it is declared: "We believe that man was created in the image of God, that he was tempted by Satan and fell, and that, because of the sin of mankind, regeneration by the Holy Spirit is absolutely necessary for salvation" (1979b, p. 15).

The following statements are from the Faith Academy Handbook:

"Faith Academy's primary goal is that of an in-depth quality Christian education. High standards of academic achievement parallel high standards of Christian growth... Acceptance at Faith Academy is contingent upon: first -- the personal Christian commitment of the student.... Note: Faith Academy admits any student without regard to race or ethnic origin" (1979b, p. 4). Later in the Handbook it was asserted that:

"This individualized program...addresses itself to basic skills education...and a Biblical view of life rather than humanistic or secular views" (1979b, p. 7). The Handbook also stated that:

We believe the Bible to be the inspired, the only infallible, authoritative Word of God, inerrant in the original manuscripts. We believe the inerrancy of scripture embraces not only religious truth, but also the Bible's scientific, historical, and literary features.

We believe that creation was an act of God, and not the result of evolution, theistic or otherwise (1979b, p. 3).

The Meadow Creek Christian School Handbook stated that:

"A basic responsibility of Christian parents is to 'Train up a child in the way he should go; and when he is old, he will not depart from it,' (Proverbs 22:6). Meadow Creek Christian School is an extension of the Christian home, established to train each student in the knowledge of God and the Christian way of life" (1979b, p. 1).

While not formally stated in writing, procedures indicated that part of the philosophy at Meadow Creek was to have the students themselves committed to the beliefs and policies of the school. For example, students as well as parents had to sign a statement saying that they agreed with and would support the student code of conduct and the student life-style policy.

The following statements pertaining to philosophy were found in the Chapel Hill Academy Handbook:

Chapel Hill Academy Objectives (in part):

1. To glorify God in every area of the school's life (1 Cor. 10:31).
2. To uphold the Bible as man's final authority for faith and practice and as the foundation for all truth. (John 17:17) (1979b, p. 4).

"The school is an extension of the home. We want to work closely with each family throughout the year so that...with you we

might have the privilege of drawing out and cultivating your child's God-given strengths. In the final analysis we trust that each child will find God's purpose for his or her life" (1979b, p. 3).

Later in the Handbook it is stated that: "Chapel Hill is dedicated to the training of children in a program of study, activity, and living that is Christ-centered" (1979b, p. 23). The Chapel Hill Academy Brochure asserted that: "Education at Chapel Hill is based on the pre-supposition that all truth is God's truth. Christianity is not taught as a religion but as a personal relationship with Jesus Christ. Through Bible reading, participation, and leadership in regular chapel services and group discussions, the student is encouraged to see life from God's point of view" (1979a, p. 15).

The basic philosophical tenets of the school handbooks and brochures (of which the preceding statements have been representative) seem to be:

1. The primary stated concern was with the spiritual growth and development of the students. But an important point regarding this was that the intention, as the Bethany Academy Handbook stated, was not to reform, but to "train and equip you for a life of Christian discipleship" (1979b, p. 1). Their goal was not so much to try to "convert" children or families from unbelievers into believers, but to train and mature, to "disciple" those that already believed.

In one regard concerning this point, there did seem to be a slight difference among these five schools. Powderhorn and Bethany presumed on and insisted on the Christian faith and practice of at least the parents. While it was hoped that each student would be personally committed to Christ, it was not requisite for their being

at the school. The philosophy at these two schools was more one of thinking that, if at least the parents were committed Christians, they would be responsible to keep their children's behavior and attitudes in accordance with school guidelines. At Meadow Creek, Faith Academy, and Chapel Hill there appeared to be more of an emphasis on the necessity of the student's own personal faith in Christ and commitment to support the life and rules at the particular Christian school. But with all five of the schools there was a presumption of genuine Christian faith and practice from at least the parents. There was a definite emphasis on placing the responsibility for students' following the spirit and rules of the school on the parents, and even on the students themselves. Thus, the schools' time and effort was to be expended not on making students believe and act Christianly (it was presumed that either the students themselves wanted to believe and act Christianly or that the parents would make them at least act Christianly), but on "training" them and "disciplining" them into mature Christians. This is not to say that discipline, as will be demonstrated later in this chapter, was not important at these schools.

2. A second major point of the statements pertaining to philosophy was the belief that academic achievement and intellectual development were very important.

3. A third common belief seemed to be that a Christian school should offer an education that was Christ-centered and that presented a Biblical view of life rather than humanistic or secular views.

4. Another area of agreement among the school philosophies was that parents, not the school, are primarily and ultimately responsible before God for the training of their children.

5. All the schools formally espoused an open admission policy with regard to "race, color, national or ethnic heritage."

All the schools, with exception of Meadow Creek, had written, formal "Statements of Faith." Those of Faith Academy and Chapel Hill were identical and were very similar to those of both Powderhorn and Bethany. While Meadow Creek has not published a formal statement as have the others, its doctrinal beliefs on the matters covered in the "Statements of Faith" would be in complete accord with those of the other schools. Among the points covered in these "Statements" that warranted special emphasis because of their effect on the schools' educational philosophy were (continuing the numerical order of this section):

6. The belief that the Bible is the "verbally inspired, authoritative Word of God, and the only infallible rule of faith and practice;" The word "Inerrant" was added in the Faith Academy and Chapel Hill Statements: "We believe the inerrancy of scripture embraces not only religious truth, but also the Bible's scientific, historical, and literary features."

7. The belief that man, though created in the image of God, turned against God when tempted by Satan, and is now "lost and sinful." Because of this a person's salvation can come only through "regeneration by the Holy Spirit," which results from a person's faith in Christ and His atoning death.

8. The belief in the "resurrection of both the saved and the

lost; They that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation." This statement had importance for the schools because it laid the philosophical foundation for their emphasis on the eternal as opposed to the temporal or "here and now."

Philosophy as Stated in the Interviews

Attention will now be turned to a presentation of the basic philosophical principles of the five schools based on the interview responses. Toward this end the writer will summarize and quote salient responses from question #1 ("Would you describe for me what _____ School is all about? What is its purpose?"), question #3 ("What kinds of things are important for children to learn at school?"), question #3 ("At _____ School what kinds of choices do students have? What responsibilities do they have? What decisions do they make?"), and question #7 ("Describe the ideal Christian school. In what ways is _____ School different from this ideal?") The dominant trends pertaining to philosophy that emerged from the responses to these interview questions were:

1. Parents were viewed as the agents with primary responsibility for the formation and training of their children. The role of the Christian school was consistently seen as that of assisting the parents in this function.

2. The most important objective for the Christian school was the spiritual formation of the students. Some of the respondents phrased this by referring to an emphasis on building Christian character in the students. Others used the terminology of forming the students as "Christian disciples" in describing this objective.

3. Several respondents referred to the importance of a school's being "Bible-centered" and of everything being done in "accordance with the Word of God." Many also specifically stated that the Bible should be integrated into the curriculum, as in the A.C.E. curriculum.

4. Most respondents stated their belief in the importance of high academic standards.

5. Regarding responsibility, options, and decisions, the dominant view was that the basic decision students have is to obey the established authority and rules of a school or to rebel against them. Several respondents indicated their belief that mere external acquiescence was not the desired goal, but rather that the students would learn the value and "blessings" of obedience and decide on their own volition and choice to obey. A belief in the importance of developing student responsibility was also stated, particularly by those associated with the schools using the A.C.E. curriculum. Also regarding choices, most respondents emphasized the importance of offering choices such as elective courses, especially at the junior and senior high school levels.

There was widespread unanimity among the respondents concerning the previous points. No large variance appeared in any area.

Several representative responses will now be quoted. In response to interview question one, the principal at Powderhorn Christian School, John Carlson, stated that:

The purpose of Powderhorn is to provide Christian education for children of Christian parents who are aware of their God-given responsibility to train their children in ways that are pleasing to the Lord; to give parents an opportunity to have Christian education for their children in accordance with what we see are God's Commandments to do that. Whatever we do here is based on our understanding of God's commandments

to parents, with the understanding that we're taking the place of parents for 6-6½ hours a day - - not usurping their authority, but trying to express the values of parents. The school's authority is an extension of parents' authority. Whatever programs we have here...must be consistent with our overall philosophy and purpose which is God-honoring, and be done according to God's wishes. So whether it's academics, extra-curricular activities, or student-teacher relationships, we want to do them in a way that's consistent with the Bible, God's Word.

Responding to question three, this principal asserted:

The most important thing is for students to learn what it means to be a Christian and how that applies to every area of his life. The first desire is to develop the children in Christian character, and see them and ourselves become more like Jesus. For us it's most important for a child to know what it means to love, to be truthful, kind, sacrificial -- those things that Christ gave us an example in.

It's also important for them to accomplish in their academic work, to have strong, high goals in academic achievement. You can develop Christian character by working with academics.

Each child can decide for himself whether he's going to cooperate with the way the school is run or whether he's going to rebel. If a student chooses to rebel, he is talked with to be shown how and why that's a wrong decision and how and why they should cooperate and not do their own thing. They also get disciplined if they choose to break rules, etc. We hope that by (their) receiving the consequences of doing their own thing, they'll learn that it could get them into trouble -- possibly eternal trouble. We emphasize the importance of making right decisions rather than just rote behavior. We want them to understand that obedience will get them reward and blessing, so that they'll want to obey.

The principal at Bethany Academy stated that:

The purpose of Bethany Academy is to provide an environment to train young people as Christian disciples; to educate young people in a Christian context, so that whatever they do, they'll do it from a Christian perspective; to develop in them a Christian mind. The secular mind is most concerned with the happiness of man, or the world, or me. The Christian mind sees that the main purpose of life is to glorify God. The Christian mind is centered in scripture, and love and obedience to God. His reference point is not human happiness, but God. He would have an eternal perspective.

We want to help our young people to learn to think Christianly - - to approach everything from the Christian point of view; to glorify God in everything that they do; to help them learn the

academics well, but more importantly to help them know and accept Christ, and then to develop their minds to think Christianly. Whatever they become -- doctors, teachers, construction workers -- we want them to be Christian doctors, Christian teachers, and Christian construction workers; that whatever they do, they'll do it as a Christian and from Christian truth and Christian thinking....

It is important that children learn reading, writing, math; how to function in these skill areas. They need to learn how to be stewards of God's gifts and abilities that He's given them. These skills are important not mainly to enable him (the student) to function in society, but to equip him to serve God and his neighbor in the best possible way. It's important for the students to know how to live as God wants them to live. Wisdom is knowing how to live. The fear of the Lord is the beginning of wisdom.

John Delich, the principal at Meadow Creek Christian School, stated that:

Our purpose is to disciple students in the Lord Jesus Christ. The most important thing is to develop in them character qualities that reflect the character of God. The motto of our school is: "Training children to the praise of His Glory...." We want to provide assistance to Christian homes in the training of their children....

It is important to develop Christian character qualities. Along with the emphasis on good character and attitude, we want a good academic program (good reading and math, the basics). Spiritually, we want the students to learn about the Lord Jesus and scriptural truths.... We have an emphasis on scripture memory....

More decisions for students are possible as they get to the 7th grade. The student has to agree to the code of conduct at all levels. Starting in the 7th grade, they have to agree to a life-style policy. They have to make the decision, not just their parents.... In the A.C.E. program (7th-12th) they can choose their goals -- beyond the minimum required amount.

Dick Case, the principal at Chapel Hill Academy, responded as follows:

The essential ingredient is to glorify God in everything we do; then, to train up children of Christian parents in the way they're supposed to go; to provide a Christian education in a Christ-centered environment.... We are a training ground for children of Christian parents. We are not a missionary outreach. The number one goal is to provide a solid, Christian, well-balanced education for the children; where the curriculum is Christ-

centered, Bible-centered. The spiritual development of the child is equally important or more important than academic development because education is training for life and for eternity. To glorify God is the key purpose.

In a Christian school the most important thing is to learn the Word of God and to bring glory to His name. Secondly, children should learn the basic skills of their academics -- to write, to express themselves in written and oral form; to learn certain skills that relate to constructive conversations with others. They need to learn how to think, not just regurgitate information.

Powderhorn 5th grade teacher, Cathy Becken, stated:

"Powderhorn is a Christian school for Christian families. It is concerned with helping students develop a Christian character. It centers everything in Christ." Linda Valen, a teacher in the 4th-6th grade learning center at Bethany Academy, asserted:

The purpose of Bethany Academy is to train young people as Christians, to challenge them to walk with the Lord. We are interested in the academics, but mainly we're training Christian leaders of the future. We want to build a lot of responsibility and self-discipline into the student. They are to learn that they are responsible for their actions: you get privileges if you meet responsibility; no privileges, and discipline, if you don't. This conflicts with the prevalent attitude of today: "Do what you want to do, when you want to do it." This school asks students to be responsible in their work, attitude, and thinking. This builds character.

I'm very interested in academics. Discipline is not what you do to a child, but for a child -- to help them become responsible; building character and teaching them to be responsible. They have to learn that there will be undesirable consequences if they aren't responsible. The most important thing is building a relationship with Christ and having the character of God...

They have to decide which subjects they'll work on when; how much work they'll accomplish to earn which privileges (which require both volume and balance in work). They have to make decisions in their relating with peers. They have to make decisions regarding right and wrong all day.

Karen Larson was the 4th grade teacher at Meadow Creek Christian School. Her interview responses were, in part, as follows:

The purpose of Meadow Creek is to help parents to train their children in the ways of the Lord as well as teaching them the academics using a curriculum which really structures their minds. It's a more difficult academic curriculum than you'd find in a public school....

The students don't have a lot of decisions in the elementary level. If they choose to not get their work done one day, they lose play time the next day in order to finish it. If they decide not to follow the rules, they pay the consequence. They don't have much of a choice if they're going to do the work or not. Most of their choice is probably their attitude -- how they're going to control themselves and how they're going to react to whatever is happening to them in class or recess.

Kathy Lynch was a mother of two 2nd graders at Powderhorn Christian School. She stated that: "The purpose is to assist parents in training up their children in the way they should go; to teach them basic principles of what being a Christian is, and to show them how to apply these principles in everyday life." Mary Nibby was the mother of three children (4th, 7th, and 9th graders) at Bethany Academy. She responded that: "It's important to learn all the academic subjects and learn them well, and to do well in the world in order to be able to serve other people...." Dick Livingston, the father of two children at Meadow Creek Christian School, stated that "reading, writing, English, math -- the basics" were among the most important things that children should learn at school. He continued:

At the same time the Christian ethic and Christian principles should be taught right along in the curriculum, especially in matters such as evolution in science. Regarding history: When you talk about great men in history, a public school will leave out men like Moses, Noah, Christ, God Himself, and there are no more important people than these. When I was a boy I heard about such figures in Sunday school, but never in a history book at school. This made it harder to see these figures as real figures and not just fairy-tale figures. When a child sees them not only in the Bible and in religion class, but also in his history or science book, it helps him or her see that they're real. When they see it integrated like that, they get more of the true picture.

Richard Green, a parent at Chapel Hill Academy, stated that this school "offers good academics, but the main thing is that it provides a Christian setting with Christian values. It's Christ-centered. It reinforces the Christian life and values that our children get at home."

The writer believes that a large degree of correspondence has been manifested between the basic philosophical principles as stated in the Christian school literature at large (and as stated in chapter II of this study) and both the interview responses and the statements from the school handbooks and brochures. Thus, in the writer's view, the principals, teachers, and parents interviewed at these five schools (as well as those responsible for the publication of each school's official literature) have espoused the same basic philosophical principles as has the Christian school literature at large. Although the statements of the parents often seemed less thought-out and were often expressed with less eloquence than those of the principals and the school literature, the basic thoughts, ideals, and principles were all in basic accord.

One small area of divergence between the general Christian school literature and the interview responses and specific literature at these five schools concerned the tenets regarding secular humanism as both the philosophical antithesis to Christianity and the dominant philosophy of public education. The interview responses and specific literature at these schools did not mention these tenets with as much proportionate frequency as they were mentioned throughout the general literature of the movement. However, the writer was of the opinion that if the interview respondents had been asked whether or not they

agreed with these tenets, they would have all answered affirmatively. For a majority of the respondents, however, the issues were not mentioned on their own initiative. In the writer's view, this indicated not that these tenets were of less importance to the people at these specific schools than to the writers of the general Christian school literature, but that the majority of the former had simply not thought through these issues as thoroughly or as ultimately as had the latter.

Observations

This chapter has thus far demonstrated that the stated philosophical positions of the five schools studied were in basic agreement with each other and with the philosophical positions espoused in the Christian school literature at large. The remainder of the chapter will focus on two further points:

1. Did the stated philosophical positions of these schools appear to be carried out in actual practice? In other words, were the stated philosophies of the schools, in fact, the real philosophies?
2. Regardless of whatever agreement may have been discovered regarding basic philosophical principles among these five schools and between them and the general Christian school literature, did any differences emerge among the five schools regarding their specific interpretation and application of these principles?

The next four sections of this chapter will present data that will facilitate the answering of these questions. In this first section dealing with the writer's observations, descriptions of life in the five schools will be presented with a focus on those interactions and incidents which were in some way elucidative of the schools' actual philosophy. The following sections dealing with the schools' curricula,

teaching methodologies, and disciplinary policies will also help elucidate whether their stated philosophies are actually carried out in the specific life of the schools. These sections will, in addition, provide more data for ascertaining the differences in how these schools specifically interpret and apply their philosophies.

At Powderhorn Christian School the day began at 9:15 A.M. On the day the writer observed they began by reading a Bible verse, having a short "devotional" or prayer read, and then had a time where the children could make prayer requests. Some prayed for their families, some prayed for the nation, some prayed for themselves and the school. At 9:35 a Bible lesson began. The teacher presented some material for ten to twelve minutes on how God can turn to good even those things that seem to be bad. Several students then took turns talking about examples of that in their families' and their own personal lives. When the students prayed and talked about God, they seemed genuine and spontaneous. In the writer's estimation the students did not appear to feel "forced" or even reluctant to enter into these activities. There seemed to be a sincerity about their participation. At 10:15 they began reading class, and a half-dozen students took turns coming up to the front of the class to present book reports. At the end of each report the teacher gave a critique. She was predominantly "positive" in these critiques, such as, "Your voice was good. You showed good poise. And you really told the story in an interesting way." She generally added something that the student could improve upon, such as: "Next time it would be good if you could summarize the story a little more briefly."

During the morning math class, the teacher began with approximately 10 minutes of review by asking the students questions about rays, lines, and line segments. When she asked a question, most of the students raised their hands. No one called out the answer. She would call on a student who would then go to the board and designate which "line" on the board represented rays, line segments, etc. After this the teacher gave a very brief oral review of the previous day's lesson. She then went on for about 10 minutes to present some new material. She did this by explaining, giving examples, and asking the students questions about the material to see if they had grasped what she had explained. After this she gave an assignment to the students from their textbooks which they each began working on for the rest of the class (10-15 minutes). The teacher went around the room during this time giving help to those who needed it (some raised their hands to ask for help; other students were checked on even without their hands being raised).

This math period was quite typical of the other "subject" periods throughout the day. Students addressed the teacher as Mrs. Becken. The teacher called each of the students by his or her first name. Judging on the basis of what the students actually said and the tones of voice in which they spoke, the writer felt that the students spoke "respectfully" to the teacher. This seemed to be not just a forced pattern of speech, but rather these students genuinely seemed to respect their teacher. Most of the lessons involved a time of the teacher presenting material to the whole class, asking them questions, and the students answering them as they were called on. At the end of most of these lessons there was a time when the students

worked individually -- usually on an assignment that related to the material just presented. During such times most of the students would be at their own desks working individually and quietly. A few students would get permission to work with another student (during spelling class they all paired off to study their words with another student). A couple of students would be walking about the room to sharpen a pencil, get a book from the book shelves, or ask another student a question. Two or three students whose desks were toward the back of the room did a good deal of "non-work-related" talking during these times. The teacher told them a half-dozen times during the day to "get to work." She would say this in a way that was authoritative, but personal. It was not said in a challenging way, but in a "matter of fact" manner. These two or three students would respond to the direction to "stop talking and get back to work" by doing it -- for a while. Their talking never seemed to get overly distracting and the teacher never appeared to get overly upset with them.

In general, the writer would describe the nature of students' interactions with their teacher as both respectful and personal. They acted and spoke in a way that led the writer to believe that they knew she was the authority in charge; that in a sense, they had to obey and respect her. But they also knew that she cared about them, about each of them. Even the two or three students who seemed to be the "talkers" and "troublemakers" of the class seemed to know that the teacher really liked them. The teacher, on her part, seemed in the writer's opinion to genuinely like the children and respect them. She dealt with them in a way that showed she was in charge, but there

was something about her that let the students know that even when she would give a difficult assignment or discipline someone, she was doing it because she loved them and had their best interest at heart.

The students appeared to relate well with each other. During the day, the writer heard very little name-calling and saw no fighting. The writer did not even hear much negative "razzing" of other students. When a couple of students made "dumb" answers, there was some laughing, but no name-calling. One somewhat negative incident occurred during the book reports. One of the students in the back of the room kept counting aloud the number of times the speaker said "uh." This brought laughter at the speaker's expense.

Regarding the choices, responsibilities, and decisions that were available to these students, the writer observed that when finished with their individual assignments, they could get up from their desks and get a book from the book shelves, a globe, or something else of interest. They could read a library book. They could do practically whatever they wanted as long as they were quiet and did not disturb others. At recess times the students seemed to do whatever they wanted. A few just stood around the playground and talked, but most entered into some kind of game and seemed to genuinely enjoy themselves. In the writer's observation the students did not appear to feel "constrained" or "frustrated" at not having more decisions or choices than these. At the end of the day the teacher told the writer that the day had been "quite typical."

At Bethany Academy the day began at 8:30 A.M. On the day the writer observed they began with ten minutes of prayer. One of the teachers in the learning center made some statements regarding God's

love for everyone and His desire that all would come to Him with their needs. They then had a time when about ten of the students (one at a time) prayed aloud asking or thanking God for something. The teacher then closed this time with a short prayer of his own.

Bethany used the Accelerated Christian Education (A.C.E) curriculum, which will be explained in more detail later in this chapter. In brief, however, it was an individualized curriculum. Most of the students' interactions with teachers were on a one-to-one, tutorial type of basis. Students would work on their own as much as possible. When they needed help, they would put up their flag at their desk and wait for the teacher to come to them. The students appeared to act and speak very respectfully to the teachers. Quiet was expected in the learning center during all work times (except when they were talking with a teacher). The writer did not see any overt violations of this rule. The students kept themselves busy. The atmosphere in this learning center at Bethany seemed more formal than the classroom at Powderhorn. The students were respectful to the teachers at both schools. The student-teacher relationships at Bethany also seemed somewhat more formal than at Powderhorn. The students appeared to relate well with each other. They exuded energy, spontaneity, and happiness, which led the writer to believe that their behavior toward each other was not just a facade put on for the adults in charge. At break time they talked with each other, played, and laughed. They were quite friendly with the writer.

Regarding responsibility and decision-making, the writer observed that the A.C.E. philosophy of giving privileges when responsibility had been shown was quite evident at Bethany. Students had the responsibility to set their own academic goals, beyond a required minimum, for each day.

If they didn't accomplish that goal by the end of the day, they were responsible to take it home and finish it before the next day. The students scored all their own work. The students were responsible for the decoration and upkeep of their own office. A certain pride seemed evident about their having an office that was their own and that they could decorate (within limits) as they individually desired. Such things as verses from the Bible, pictures of friends, and pictures of Minnesota Viking football players adorned the walls of the offices. They also had a system of "privileges." This system was used by all A.C.E. schools, but the mechanics worked differently at each one. Students could earn "A" level, "C" level, and "E" level privileges by doing a certain amount of work per week, keeping a balance in their academic subjects, keeping out of discipline trouble, and doing such things as memorizing a Scripture selection and performing some kind of Christian service on a regular basis. A student on "E" level, which was the highest, could leave the learning center at will when not committed to other responsibilities or functions. For all practical purposes, this meant that such a student could come and go in the learning center during the vast majority of school time. Such a student could also leave the campus to attend functions of a spiritual or educational nature. These privileges only lasted one week, however, and unless students maintained the requirements for a certain level, they lost the privileges the following week.

Faith Academy also used the A.C.E. curriculum. Like Bethany, Faith used it in the morning and for a small part of the afternoon. The remainder of the afternoons were spent in physical education, art, music, Bible-study, and other activities such as the teacher's reading to the

class. During the mornings the writer observed, the students worked on their A.C.E. materials. Whereas at Bethany there were two full-time teachers and an aide, who monitored the checking of student work, for thirty-two students, at Faith there was just one teacher for twenty-five students. At Bethany the teachers spent most of their time going around to the student offices and assisting students with whatever problems they were having. The number of flags up at any one time at Bethany seemed to average around five or six. At Faith there were often eight, nine or ten students with their flags up. The teacher spent all her time at her own desk and called students up to it to briefly check over how much work they had done and to prescribe what they should do next. From her desk she would call the names of those with flags up to see what they wanted. The majority would say "score," meaning that they wanted permission to go to the correcting table and check their work. The teacher always responded, "yes." Some of the students wanted help or wanted to take a test. These would be told to wait until the teacher had time to get to them. The teacher worked fast and efficiently, but it appeared to the writer that there was just too much work for one teacher.

Because of the constant demand, the teacher seemed forced into being too impersonal and abrupt with the students. The teacher herself admitted this to the writer and regretted the fact that she did not have more time to be "personal" with each child. Her role, at least in the A.C.E. curriculum which accounted for the majority of the day, seemed to be more of an administrator of the classroom learning program than a teacher.

While the students showed respect and obedience to the teacher,

it appeared to the writer that it was more forced than at Powderhorn or Bethany. It seemed, in general, that many of the students had to put more of an effort into being respectful and obedient. But respectful and obedient they generally were. A few of the students would talk to someone next to them from time to time, which was against the rules. The teacher had to correct these few several times. In the writer's view these students would respond to such correction with an effort to do what they were supposed to, but something about the situation seemed to make it difficult for them to do so. At the end of the morning the teacher told the writer that the children had behaved better than usual.

Regarding responsibilities and decision-making, Faith Academy had the same basic system of "A", "C", and "E" level privileges as did Bethany. However, partly because Faith Academy was not located on a large campus as was Bethany, its use of the privileges was somewhat different. All of the students received a five minute break every hour during their A.C.E. work. What students had to do to get a "privilege level" was basically the same as at Bethany. At Faith students on such a level would have 20-45 extra minutes (depending on the level) three days a week when they could go to a designated area of the school to do basically whatever they wanted. The principle behind this was that for those students who met their responsibilities, there were privileges. It was up to the students to decide if they wanted to aim for such a privilege; if so, what privilege to aim for; and then, it was their responsibility to achieve the level, and once having achieved it, to maintain it.

When Meadow Creek Christian school began five years ago, it used the A.C.E. curriculum exclusively. Since then, it has been gradually phasing

out the A.C.E. in the elementary grades and phasing in the A Beka curriculum (more about which will be explained later in this chapter). Briefly, however, A Beka is more of a "traditional" curriculum than A.C.E., but like A.C.E., it is produced by an evangelical Christian publishing company. The day on which the writer observed began at 9:00. At 9:15 all the grades from K-6 went to the chapel for a Bible service which they had every Wednesday morning. They sang songs for about 10 minutes and then had a presentation from a guest speaker. He first played a game that resembled a combination of the children's games "Tic Tac Toe" and "Hang man," but had to do with a Bible verse. The children seemed to enjoy it, and when they had finally guessed the Bible verse, the speaker gave them about a ten minute talk on what it meant and about the importance of Jesus in each of their lives. The children seemed interested and attentive. This chapel service ended at 9:45, and they all returned to class.

Although it did not appear to the writer that the teacher in the classroom in which he observed projected a great deal of personal warmth to the students (perhaps because she did not smile often), his observation of the students' interactions with this teacher contradicted this impression. The students seemed not only to respect and obey her, but they also appeared to have a genuine affection for her. The manner in which they would speak to her, smile at her, and come up to be with her on the playground all indicated to the writer that these children felt an affection for their teacher and felt that she had a genuine affection for them.

The students appeared to relate well with each other. Throughout the school day there was much smiling on the part of the students.

They appeared to be friendly with each other and to enjoy each other. On the playground they played enthusiastically and happily with each other.

Regarding student responsibility and decision-making, there seemed to be some emphasis, though not a great deal. In grades 7-12 the A.C.E. curriculum, with its strong emphasis on individual responsibility and privileges, was used. But that has now been phased out in grades 1-6 in favor of the more "traditional" A Beka program. While the children did have choices on the playground to play whatever they wanted, and choices in their ten minute singing period as to what songs they would sing, most of the other activities appeared to be quite set.

Chapel Hill Academy also used the A.C.E. curriculum. The school day began at 8:45. The morning opened with the pledge to the Bible, the pledge to the American flag, prayer requests, and announcements. During the school day itself, there was a strong emphasis on the importance of getting the children into situations other than just the individualized work of A.C.E. In addition to physical education, general music, choir, instrumental lessons, and electives for the older students, all the children participated in what was called "communication" class approximately three times a week. This class was a combination of an extra English class, a speech class, and a general discussion class. Because the A.C.E. work was so individualized and isolated the student, one of the primary purposes of the communications class was to supply for the students the social dimension and assist them in learning to express themselves in the spoken and written word. Some experiences in drama were also included within the scope of the communications class situations.

For one particular 5th grade communications class during an afternoon on which the writer was observing, the teacher took the class outside because the weather that day was particularly pleasant. They began class with a quick review of metaphors and similes. The teacher then told the students that since it was close to the end of the year, they could choose what they would do for class that day. The game of "20 questions" was suggested by one student. Another suggested that they have a spell-down. Still another suggested that they all draw. The teacher just received the suggestions and waited for the students to decide on one. A consensus did not seem forthcoming, however, and the writer wondered how the teacher would resolve the situation. The dilemma never had to be resolved, however, because after about five minutes of discussion, two older students (perhaps 7th graders -- a boy and a girl) came up to the teacher and informed her that she was invited to a party. (The teacher, Mrs. Rachel Heding, was retiring at the end of the school year after ten years at Chapel Hill.)

The boy offered his arm to the teacher. She took it and was led down to the gymnasium where all the 3rd-7th grade students had gathered for a surprise party in Mrs. Heding's honor. When all had taken their seats in the gym, the boy made a brief speech about the purpose of the party and their appreciation for Mrs. Heding. Before refreshments were served, they had two musical performances by students. One 6th grade girl played a violin and four 7th grade girls sang. The quality of these performances was excellent. Mrs. Heding gave a short talk expressing her thanks. The students then escorted her to the refreshments (punch and sweets). After Mrs. Heding had passed through a row of balloons that she was expected to pop by stepping on them

(which she successfully did), the students were invited one grade at a time to get their refreshments. The writer was personally invited by one of the students to come to the table. The party lasted until 3:00, dismissal time.

Although Mrs. Heding assured the writer that the day he had observed was far from typical, there was no doubt in the writer's opinion that the deep respect and affection demonstrated by the students for Mrs. Heding at that party were very genuine and not just a "put-on" for that one special occasion.

The nature of the students' interactions with teachers and the principal of Chapel Hill appeared to the writer to be slightly more relaxed and informal than at any other of the five schools observed. On the morning the writer came to observe, the principal greeted him with a smile and told him that some of the 12th grade students had played a prank on him the previous night. He had come to school that morning and found that everything in his office (desk, chair, file cabinets, etc.) had been transported and arranged neatly down in the gymnasium. The only thing remaining in the previously well-furnished office were a telephone and the carpet it sat upon. While at first the writer did not know whether this was a result of disrespect or respectful affection, after observing the principal relate with the students, he became convinced that it was a sign of the latter. The principal was a strong and forceful man, and the students knew that and respected it. He also manifested a liking for and trust in them. In general, the students showed a respect for the teachers and principal and a diligence to conform to what was expected of them. But there was also a certain "looseness" about them that was more apparent than at any of the other

schools.

This "looseness" or "naturalness" appeared to carry over into the students' relationships with each other. During break times the writer noted that there was more loud talking, more joking (even some of the sarcastic, "put-down" humor that, in the writer's experience, most children engage in), and even a little running and chasing in the halls. There was by no means disorder, but the boundaries on acceptable behavior appeared to be somewhat more flexible at Chapel Hill.

Regarding the area of responsibility and decision-making, the same emphasis was put on this through the A.C.E. program at Chapel Hill as at the other A.C.E. schools previously described.

Curriculum

The next section to be presented is that of curriculum. The writer will approach this by presenting data from the school handbooks, from the interviews, and from the writer's personal observations at each school.

Powderhorn Christian School was the only school of the five studied that did not limit itself to one or two basic curricula publishers. Their curriculum policy seemed to be to select the best available textbook for a particular subject and grade level. Nothing was specifically mentioned about curriculum in the Powderhorn handbook. In answer to question four on the interview ("What is the nature of the curriculum at ____ School?"), principal John Carlson answered:

Our goal is to have the curriculum based on character development, and then have the academic subjects fit into that. Right now we don't have a curriculum guide regarding this, such as, "We teach honesty by having the children read the following stories." That's something we want to develop. So basically right now we follow the textbooks. Some are Christian, and some are secular.

We're moving more and more to the Christian and away from the secular. By "Christian" I mean ones that are authored by Christian people and are based on the Bible, where the Bible is the authority, not man's theories and ideas. They would present what man's theories and ideas have been, but always come back to the Bible as the authority. Reading and science have the most Christian materials available. Social Studies is picking up. Math isn't so critical.

The reply of Powderhorn's 5th grade teacher, Cathy Becken, to this question on the interview was: "We have a basic, traditional curriculum: math, reading science, English, social studies, music, phy-ed, and Bible." Susan Reiten, the 1st grade teacher, answered:

We have pretty much the same subject areas as the public schools. In reading we use Scott Foresman. It's a solid skill-building program. It uses the sight word approach. For the devotional and Bible we use the Rod and Staff reading series. This has a phonetic approach. We also use A Beka (for reading). This has stories with good morals and that are fun reading. For math we used Rod and Staff last year and Silver Burdett this year. For handwriting we use Palmer.

The parents at Powderhorn responded to this interview question by enumerating the basic courses that Powderhorn offered: math, language, reading, spelling, social studies, phonics, music, physical education, and Bible.

In the writer's personal observation in the 5th grade class at Powderhorn, he found that the primary emphasis on the "basic," "traditional" subjects that were mentioned in the interview responses to indeed be the case. Regarding textbooks, the English and science books were from "Christian" publishing companies, and the reading, social studies, and math books were from "secular" publishing companies. The science books were from A Beka; the English books were from Rod and Staff. The reading series was Scott Foresman, 1965 edition. (Some Christian school educators have expressed belief that many of the older editions of the secular textbooks are not nearly as harmful regarding

morals and values as are the more modern editions.) The social studies book was Follett's 1971 edition covering United States history and geography. The math book was Silver Burdett's 1970 edition entitled Modern Math Through Discovery.

The A Beka science book for the 5th grade level was entitled Investigating God's World (Steele, 1977). The introduction to this book stated:

Textbooks with a positive Christian view of science and the origin of all things are greatly needed. The author of Investigating God's World has attempted to help meet this urgent need.

Students need to be shown the handiwork of God as it manifests itself in the physical world around them. How else can they gain an appreciation of the providence of God?

Students need to be shown the handiwork of God as it manifests itself in their own wonderful bodies. How else can they know their own worth as individuals?

Teachers need textbooks which can be used confidently and without apology. Investigating God's World is an honest, sincere attempt to help fill these needs.

..."Showing to the generations to come the praises of the Lord, and His strength, and His wonderful works that He hath done."
(Psalm 78:4)

The area of science about which Christian school proponents have expressed the strongest convictions has to do with the creation-evolution controversy. This A Beka textbook clearly presented the creationist point of view as the most scientific. But this was not the only area where the book attempted to integrate God with science. The writer will now present some statements from the book which exemplify this integration.

Look at the world around you. Investigate its wonders. Observe carefully its wise plan and beautiful design. Study its living things to see how each is especially suited for its own special way of life. Such a wise plan and master design could only come from the mind of God. This is God's world, and we are fortunate indeed

to share it.

You can learn more about God's world through a study of science. Science is the study of the universe. A scientist is a person who spends time trying to learn about the universe which God has created. You can be a scientist by reading and studying what other scientists have discovered, by observing carefully, and by testing your own ideas with experiments (Steele, 1977, p. 1).

The book also stated that:

Biology is the study of life, but biology cannot tell us where life came from. Science is limited in this area, because no biologist was present at the world's creation to observe the beginning of life. We learn from the Bible that God, the Creator, is the source of all life. He created all living things as well as all non-living materials (p. 6).

The creation-evolution topic was discussed as follows:

Evolutionary scientists teach that at some time millions and millions of years ago an amoeba-like creature underwent binary fission but, by accident, did not form two new cells. Instead the amoeba-like creature ended up with a two-celled body. They teach that this new process took place again and again over millions of years until all living forms of life eventually developed. This imaginary process is called organic evolution.

What is the scientific evidence for this process? There is none. In fact, if this process actually took place all amoebas should be extinct. But they are still alive and doing well. Besides, no one has ever observed an amoeba divided into a two-celled creature.

Evidence indicates that the amoeba, as well as man and all other living creatures, is the direct result of a creative act of God. There is no way for a human to be a relative of the amoeba (p. 14).

The 5th grade English book, entitled Building Christian English (1971), was published by Rod and Staff, another Christian publishing company. On the first page of the text were the words: "My prayer for the year: 'Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.' Psalm 19:14."

An example of how the religious element was integrated with the English facts was found in the following exercise:

Diagraming with Direct Objects:

Find the sentences below which contain direct objects. Diagram only their three main parts: subject, verb, and direct object.

1. Wise King Solomon wrote many proverbs.
2. God's devoted followers trust Him completely.
3. The governor's soldiers spoke scornfully.
4. Our Lord Jesus kindly fed the multitude.
5. The Apostle Paul preached mightily.
6. All children should cheerfully obey their parents.
7. God's disciples should always wear his armor.
8. The righteous man prayed fervently (Building Christian English, 1971, p. 185).

Thus, while the immediate objective of this lesson was to give students practice in diagraming sentences that had a direct object, the content of the sentences was of a religious nature. Throughout the book, not all the examples used in exercises such as the one above were of a religious nature, but the great majority of them were.

Bethany Academy used the Accelerated Christian Education (A.C.E.) curriculum. As with Powderhorn, nothing in the school handbook was specifically said about curriculum. In answer to interview question four, regarding the nature of the curriculum, principal Alex Brooks stated that they used the A.C.E. curriculum for about two-thirds of the school day. They also had music and physical education every day; some drama and some electives began at the junior high school level.

Linda Valen, a teacher in the 4th-6th grade learning center, responded that her students had the A.C.E. "PACES" for their math, English, science, social studies, spelling and literature. She said that the younger students (grades K-3) have more group and oral work, especially with their phonics and reading. Beginning in junior high they have more

music and electives. She also said that the students are engaged in the completely individualized A.C.E. work for the entire morning and usually for the first hour in the afternoon. After that the students have more "traditional" group activity in such classes as physical education, music, and art.

The other interview respondents at Bethany gave basically the same responses as Brooks and Valen.

The following description of the A.C.E. curriculum used by Bethany was derived from the writer's own personal observations at Bethany and his examination of the A.C.E. curriculum materials. The following were some statements from the Scope and Sequence of Accelerated Christian Education (1977) booklet:

The objective of the curriculum is to provide for basic academic skills and information about our world, life and human development, and progress from God's point of view as revealed in the Holy Scripture....

The purpose of Accelerated Christian Education is to provide Christian schools with a complete printed text and resource activity covering the basic academic skill and information subjects as recognized by contemporary American education. The general spiritual objective within the pages of each of the academic subjects -- mathematics, English, science and social studies, is to train the child to see life from God's point of view, to shape attitudes, and to mold character....

The material is designed to find the level where the child is capable of performing; permit him to learn at his own speed; provide for the development of the self-image by training in self-motivation, creativity, goal orientation, and individual initiative in achievement....

The curriculum is built upon a Scope and Sequence that consists of major topics generally covered in most state and local school systems. This curriculum (grades one through twelve) incorporates basic skills, learning principles, and academic concepts. Each subject level is divided into "bite-size" achievable units called PACES: Packet of Accelerated Christian Education. Each PACE contains approximately three weeks of material (pp. 1-2).

The introduction to the English section of the Scope and Sequence booklet stated in part:

Our prayer is that God will use the English PACES to teach the student spiritually and that when he has completed the English PACES, he will be able:

- to memorize scripture passages and to recite them in front of a group.
- to use the Bible as the source of all truth and to analyze statements in light of Biblical truth.
- to better understand the Word through the incorporation of Biblical themes in the PACES.
- to work in a manner that honors and glorifies God (1977, p. 15).

In the introduction to the social studies section it was asserted that: "The purpose of the editors has been to insure a high academic standard combined with a commitment to an inerrant, verbally-inspired Bible which is the only rule of faith and practice" (p. 29).

The introduction to the science section of this booklet stated in part:

The goal of the A.C.E. science curriculum is to instruct the A.C.E. pupil in the discoveries and contributions in modern science. However, along with the presentation of content in areas of life, physical, and earth science, the science staff has consistently distinguished fallible, atheistic speculation from the infallible Word of God -- the Bible (p. 41).

The writer will now present some examples from various 5th grade level PACE booklets which demonstrate not only the academic content that was presented, but also the way in which religion was integrated with this academic content. The examples will be drawn from PACES that have already been completed by students at Bethany.

The first PACE to be examined is PACE number 58 in math. On the outside cover of the booklet were blanks for the date the PACE was issued, how many pages were in that particular PACE, how many pages the student would decide to do every day, the target test date, and

finally, his score on the final test. The boy who completed this particular PACE began it on May 13, 1980. He set as his goal to do four pages per day. Since Bethany required the students to do a minimum of two pages per day in each of the four basic A.C.E. subject areas, he was choosing to commit himself to double of what he had to do. There were 25 pages in this particular PACE, and May 28 was set as the target date. This would leave time for the practice "self-test" and review.

The first page of the PACE gave an overview of the content to be covered in the booklet:

I Measurement

- A. Time
- B. Temperature
- C. Length
- D. Liquids
- E. Weights

II Denominate numbers

- A. Addition
- B. Subtraction

Immediately below this was a drawing of a boy sitting at a desk. His head was lowered, eyes were closed, and hands folded. Next to the drawing were the words: "In the Bible, Jesus said, 'Ask and it shall be given you....' Bow your head and ask Jesus to help you." Throughout the 25 pages, four scripture verses (one every five or six pages) were the only evidence of religious influence in the PACE. The rest of the pages were full of pure mathematics following the content outlined above. None of the examples used had anything to do with religion.

English PACE 52 began by presenting a list of objectives for that particular PACE. It then presented a list of definitions for such

English terms as adjective, adverb, comparative degree, superlative degree, homonym, and prefix. It then continued with a scripture verse and a lengthy commentary on it:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8

Would you like to be successful? Would you like to know that what you do will turn out right. Wouldn't it be wonderful to know at the beginning of a PACE that you will do a good job on it and that you will learn all the things you need to know. That sounds too good to be true. However, in this verse, God Himself tells us that our way can be prosperous and successful.

The verse is a quotation from the Bible. You know that the Bible is God's Holy Word. The Bible is inspired by God -- its very words and thoughts were given by God to the men who wrote them down. We know that everything in the Bible is absolutely true....

Bow your head now and promise God you will try to follow His Word in everything. Learn as much of the Bible as you can, and then follow it in your daily life. Think and talk and act on the Bible every day. You will be happy and successful if you do! (pp. 1-2).

The PACE then began a presentation about adjectives. Admittedly the English content itself in this PACE there was very little "religious" material integrated with it, such as in the practice exercises. Only occasionally were examples of a religious nature put into the exercises. On page 25 there was an exercise that asked the student to "complete each sentence using the correct form of the adjective in parentheses." Out of twenty sentences, one had reference to religion: "She is the (good) _____ Christian I know." One scripture verse was presented on the average of every five or six pages.

The writer has devoted so much space to this analysis of the A.C.E. curriculum that Bethany used because two more of the schools studied, Faith Academy and Chapel Hill Academy, also used the A.C.E.

curriculum. Like Bethany, Faith Academy and Chapel Hill Academy did not use A.C.E. for the entirety of their curriculum. They offered music, physical education, and art classes in the more traditional group setting.

Under "Curriculum" in the Faith Academy Brochure (1979) it was stated that: "Faith Academy offers Accelerated Christian Education (A.C.E.) which is an individualized Bible-centered academic curriculum."

In response to the interview question dealing with curriculum, Faith Academy principal, Gary Peterson, stated that they used a combination of the A.C.E. and the "traditional" approach. By "traditional" he said he meant a class in which there were such things as lectures, note taking, and research papers. He said that at the elementary level they used the traditional approach for such subjects as reading (for grades K-2), geography, art, physical education, band, and general music. The other elementary subjects (which comprised the bulk of the curriculum) were covered in the A.C.E. materials. The Faith Academy teachers who were interviewed simply confirmed Peterson's statements and described the A.C.E. program in terms similar to those interviewed at Bethany Academy.

Principal Dick Case at Chapel Hill Academy described his school's curriculum as one which offered: "math, science, social studies, English, speech, communications, sewing (for girls), drawing (for boys), art, music, physical education, and choir for 4th-8th graders." He added that all students also had "devotions," which was a time for prayer and for Bible study. He said that they started off every day with a short devotion and prayer; beyond that, beginning in 4th grade, the

students met in small groups with a teacher for a total of an hour every week for Bible study and prayer. They also attended chapel for at least a half hour each week. Case also noted that the Kindergarten through 3rd graders had reading in a more traditional setting, using groups. They emphasized phonics at this level and used reading materials published by Open Court and A Beka.

Secondary teacher Greg Peterson commented in the interview that the A.C.E. curriculum at Chapel Hill offers twelve PACES per year in each subject and goes from 1st-12th grade. He explained that in addition to the A.C.E. core subjects, the students also had physical education twice a week, music twice a week, art twice a week, and communications twice a week. This communications class was a combination of speech and English class that was designed, according to Peterson, "to offset the lack of group work in A.C.E."

When the writer asked him to specify what he thought were the advantages and disadvantages of the A.C.E. curriculum at Chapel Hill, he replied:

(Regarding the advantages:) Students are working at their ability level. The students get a sense of acceptance, of letting everyone be where their ability is. You don't have to push any kids ahead or slow any students down. A teacher is freed from writing up and developing curriculum and testing. A teacher can teach one to one.

(Regarding the disadvantages:) Sitting in an office is very difficult to do. The material is very demanding. The math program is not well-written. (A.C.E. is now revising it.) The English program is better.... We're trying to come up with ways to increase incentives to really insure that they'll do twelve PACES a year.

Intermediate teacher Rachel Heding responded that Chapel Hill's curriculum was:

A.C.E.-oriented, basically college-oriented; the English is grammar-oriented with much literature; the history is chrono-

logical.... The (A.C.E.) program is very structured. The students are independent in their work and work at their own pace -- with a lot of outer motivation which they may or may not know in being applied (the privileges, incentives, etc.). They must pass the test with at least 80% correct. Excellence is striven for.

The Chapel Hill parents that were interviewed gave very similar descriptions of the curriculum.

The Chapel Hill Academy Brochure (1979) stated on page 1 regarding its curriculum:

Chapel Hill utilizes the curriculum of Accelerated Christian Education(A.C.E.) for children who are past the early reading phase.... The main features of A.C.E. are:

1. individualized learning
2. self-instructional materials
3. multi-level learning center
4. motivating environment
5. Christian orientation

Nothing specifically about curriculum was mentioned in the Meadow Creek Christian School Handbook. In response to the interview question about curriculum, principal John Delich stated that as of 1980-81 they would be using the A Beka curriculum in grades K-7. He said that this A Beka curriculum "integrates the Word of God and scriptural ideas as a natural part of whatever they're studying." Karen Larson, the 4th grade teacher, described the A Beka curriculum that she used as "very advanced compared to the public schools in Anoka." She said that the program "teaches comprehension" and "stresses drilling." The subjects covered in her 4th grade class were reading, math, English, spelling, handwriting, science, and history. They also emphasized scripture memory. Larson mentioned that her students were also offered music and physical education.

Susan Lundgren taught 3rd grade at Meadow Creek. Her response to the interview question about curriculum was simply to enumerate the

the subjects that her students had, which were the same as those listed by Larson.

Dick Livingston was one of the Meadow Creek parents that was interviewed. His response to the curriculum question was: "A.C.E. was used in the beginning. It's been gradually phased out to a more traditional approach with A Beka. We found that the A Beka program was 'A #1.' We wanted to get to a more traditional program, and as we grew, we were able to phase into that." He then proceeded to enumerate, as did the other Meadow Creek parent who was interviewed, the same courses listed previously by Larson.

The A Beka curriculum was of a more traditional nature, meaning that there were textbooks that were not designed for independent student learning (as were the A.C.E. materials), but assumed the leadership and assistance of a teacher in explaining and guiding the learning. In the classroom in which the writer observed, all the students had a textbook for each subject. They went through each lesson together with the teacher.

The intent in the A Beka curriculum was to integrate academic knowledge with Christian beliefs and principles. As was demonstrated in chapter II, Christian school educators have contended that there is no distinction between secular truth and sacred truth. Thus, A Beka has attempted to present all the academic truth from a Christian point of view, which they believe is the only point of view that gives the real truth about the academic subject at hand.

Some understanding of A Beka's philosophy of integrating academic truth and Christian truth can be gained from the following excerpt from A Beka's April, 1980 News Release:

Because the Bible is the foundation of the Christian school, Christian history teachers using Christian textbooks have an opportunity that is unique in several ways....

We can inditify the lessons of history and teach them with confidence because of our Biblical perspective. History, the story of what man has done with the time God has given, can only be fully understood in the light of the Bible, which is the story of how God has worked in history. A Scriptural understanding of human nature is vital in making evaluations and teaching the lessons about all periods of history.... The A Beka history materials are conscientiously written from a Christian perspective, with the Bible providing the basis for evaluations and for the presentations of the many lessons of history.

Because of our Biblical perspective, we are able to teach lessons about American political principles -- the ideas and institutions that are not just a "product of historical development" but are true because they accord with the universal and absolute truth of God...("The Lessons of History," 1980, pp. 1-2).

From this analysis of the schools' curricula, it was apparent to the writer that the basic philosophical principles espoused by these schools were, in fact, being implemented and applied through their curricula. One clear example concerns the tenet that there is no division between sacred and secular truth. The curricula materials at all five schools were consistently attempting to apply that principle through an integration of Biblical and academic truth. But other Christian school philosophical tenets, such as the importance of an education being Christ-centered and the Bible's being the criterion of truth, were also taught through the curriculum materials.

The curriculum at Powderhorn Christian school was not as consistent in this regard as the curricula at the other schools studied. Although Powderhorn was allegedly in the process of acquiring more of its curriculum materials from "Christian" publishing houses such as A Beka and Rod and Staff, much of its 1979-80 curriculum was composed of textbooks from "secular" publishing companies -- the same

textbooks that might be found in any public school.

Although, as has been pointed out, the basic philosophical principles of the five schools were, in fact, consistently applied in their curriculum materials, there was some degree of divergence in the manner in which they were applied. The specific approach of Bethany Academy, Faith Academy, and Chapel Hill Academy (schools that used the A.C.E. curriculum) was basically the same. The specific approaches of Meadow Creek (A Beka) and Powderhorn (textbooks from various publishers) were similar to each other although, for the most part, they did not use the exact same curriculum materials.

Teaching Methodology

Regarding the question of what teaching methods were used in these five Christian schools, much has already been indirectly presented through the previous analysis of their curricula. None of the school handbooks stated anything pertaining to teaching and learning methods that the writer has not already presented in the preceding curriculum section.

Responding in the interview, Powderhorn's principal, John Carlson, described their teaching methods as:

Traditional -- the teacher in the front of the classroom giving assignments in the textbooks, giving drill, giving tests. We don't have the space or time for a lot of "hands-on," exploratory activities. The teacher and textbook communicate information, and the students are expected to soak it up by listening to the teacher, by paying attention to the work in class, by reading the textbooks, and doing the exercises. We also use films.

Fifth grade teacher Cathy Becken also described the teaching methods at Powderhorn as "traditional." She added that, "The more methods that can be used well, the better." She stated that it was

important to have a variety of methods because some children learned better from some methods, and other children learned better from others. First grade teacher Susan Reiten stated that she used "a variety (of methods) that every teacher uses: a lot of close, direct contact between the teacher and the students to make sure they know their sounds; activities, workbooks, board work; the material is presented to the students daily and then reviewed."

Sharon Madigan, one of the parents interviewed, stated in regard to the teaching methods used at Powderhorn that, "The teachers are all concerned about the children, individually.... The teachers are very concerned and interested in each of the children." She also pointed out that the students all work at the same academic level (as opposed to the individualized, continuous progress of the A.C.E. system where the students in a class might be at many different levels in each subject). The other parent, Kathy Lynch, affirmed that Powderhorn used "traditional methods." She added that they used volunteer tutors to work individually with students who needed special help.

Principal Alek Brooks at Bethany responded on the interview simply that Bethany used A.C.E.'s methods (individualized, continuous progress). Teacher Linda Valen explained that Bethany utilized A.C.E.'s methods of individualized, programmed instruction. Students set their own goal for the day and corrected their own work. There was a certain minimum goal, she said, but they could choose anything beyond that. She noted that the teachers had a very personal, one-to-one contact with the students all day. Bill Graham agreed that Bethany's basic methods utilized the individualized, programmed, continuous progress

approach and that the basic teacher-student setting was a "one-on-one tutoring situation...." He added that courses such as physical education, foreign languages, and electives were taught "more in a traditional way." Mary Nibby, a mother of three children at Bethany, gave the same basic response as Valen and Graham. The other parent interviewed at Bethany, Judy Hedden, said that Bethany's methods were "to have the child set his own goals and then to reach these goals every day. If they don't finish them, they have to take it for homework. They learn to set their own goals. They work at their own speed and score their own work. I think the setting of their own goals is the most important."

Faith Academy principal Gary Peterson said, in regard to teaching methods, that his school used a combination of the A.C.E. approach and the traditional approach. He said that in the A.C.E. program the "advisor-tutor" concept was dominant. In the courses that had a more traditional approach, they utilized "board work, lectures, audio-visual work, and the teacher-class concept." Teachers Tyler and Shehane gave the same basic response. Shehane specified that what he meant by "traditional" methods (which he used for nearly half of every day), included "lectures, worksheets, filmstrips, and group discussion."

The interview responses from Chapel Hill Academy regarding this question of teaching methods corresponded almost exactly to Bethany Academy and Faith Academy, the other A.C.E. schools. Principal Dick Case stated that they used the A.C.E. individualized approach in "the major academic areas." He also stated, however, that they had "social groupings in the conventional setting for such classes as art

physical education, choir, communications, and electives." Secondary teacher Greg Peterson confirmed that their basic method was that of individualized, programmed instruction. The "motivational part" of the A.C.E. program was, he felt, the most important aspect. "Coming up with incentives is really key," he stated. The other teacher and both parents who were interviewed gave responses very similar to that of Case. One of the parents stated that with the individualized approach of A.C.E., he didn't feel the children received all the necessary interaction with the teachers and with other students.

Meadow Creek Christian School will be using, at least for the 1980-81 school year, the A.C.E. curriculum in grades 8-12 and the A Beka curriculum in grades K-7. The methods used at Meadow Creek with the A Beka curriculum corresponded closely to the traditional methods used at Powderhorn. In describing the teaching methods used at Meadow Creek, principal John Delich stated that they had "some traditional and some A.C.E.; we have three learning centers in grades 7-12 for A.C.E. In these it's pretty much a team-teaching situation."

Teacher Karen Larson said that the methods she used with the A Beka curriculum in her 4th grade class were "traditional: One teacher and twenty-five students, no rotating or team-teaching;" She added that the students had music with a special teacher once a week. First grade teacher Susan Lundgren also said that the teaching methods at Meadow Creek were "traditional." She explained that in her classroom she used reading groups and gave other small-group and individualized assistance as needed. Meadow Creek parents Dick Livingston and Mrs. Gary Erickson both stated simply that the school utilized the individualized programmed instruction of A.C.E. at the upper levels and the more "traditional," "structured" methods with the A Beka curriculum at the

lower levels.

Based on his personal observation, the writer believes that both the preceding interview responses and the description of methodology which eventuated indirectly from the description of the curricula gave an accurate description of the teaching methods used at these five Christian schools. The traditional methods used at Meadow Creek corresponded to the traditional methods used at Powderhorn, specific examples of which have been described in the interview responses. The methods used in the implementation of the A.C.E. curriculum were very much the same at Bethany, Faith, and Chapel Hill. It did appear, however, that the A.C.E. program was run more effectively at Bethany and Chapel Hill than at Faith -- a large part of the reason for this being that the former had a higher ratio of adults per child working in the program.

In the writer's view, the teaching methods used at these five schools were very consistent with the schools' overall philosophical principles. These methods (both the "traditional" type used at Powderhorn and Meadow Creek and the individualized, programmed, continuous progress A.C.E. approach used at Bethany, Faith, and Chapel Hill) were, however, not as uniquely "Christian" as were the curriculum materials. Although they were very suitable for implementing and applying the schools' basic philosophical principles, similar methods could have been found in public schools and have been utilized, according to the Christian school position, to implement very different philosophical principles. As Braley (1978) pointed out, "Methods within themselves are wrong only if they are used improperly to enhance or teach a false philosophy" (p. 101). The Christian school position would also hold the

converse of this statement: that methods within themselves are right only if they are used properly to enhance or teach a true philosophy.

Discipline

The topic of discipline was treated in the handbooks of each school. The Powderhorn Christian School Handbook's section on discipline began:

"For the Lord disciplines him whom He loves, and chastens every son who He receives." Hebrews 12:6

The staff at Powderhorn Christian School is committed to love each student with God's love, which includes discipline. If the guidelines for Powderhorn Christian School are not respected, the insubordinate student will be disciplined by the teacher or principal. Teachers may detain students during recess, lunch, or after school for disciplinary purposes. If a problem arises that requires a parental notification or involvement, the teacher or principal will notify the parents....

Parents: We at Powderhorn Christian School believe that when necessary, the rod should be used for disciplinary purposes. When we use the rod, we will do so in a spirit of love and will pray before and after the use of the rod.

Some basic guidelines we expect each student to follow are: ... to promptly and cheerfully obey school rules and authority.

If rebellion towards God and the school is manifested by truancy, defiance of authority, or excessive discipline problems, suspension may result...(1979, pp. 2-3).

There were some basic points in the above statements that appeared in the other handbooks as well:

1. Discipline was a scriptural mandate from God.
2. Parents were viewed as important partners in the proper disciplining of a child and were to be informed when and why their child had received discipline.
3. The most basic cause for discipline was disrespect for

and disobedience to authority ("insubordination," "rebellion," "defiance of authority").

4. Corporal punishment was sometimes necessary and was so stated in the Bible.

5. Detaining a student after school was the basic method of discipline.

The Bethany Academy Handbook (1979) stated:

The paramount rule is "Do not Disturb." Demerit marks are given for disturbances or broken rules. When a student receives a detention the supervisor or assistant supervisor will give him/her a notice of detention which is to be taken home, signed by parents and returned the following morning. All detentions must be served at the date and time specified on the detention slip.

Students can only take corporal punishment for detention if they have previously scheduled appointments or work, and have parents' request in writing that this type of punishment be administered (p. 4).

The Faith Academy Handbook (1979) stated in part: "The program at Faith Academy stresses obedience to authority as a biblical approach to life -- especially in education" (p. 8).

The Meadow Creek Christian School Handbook asserted:

The teachers and principal are given authority to discipline students. It may be necessary to impose the following kinds of discipline:

1. Detention served after school hours.
2. After school conference with student and/or parents.
3. Removal from a class and/or activity area on a temporary basis
4. Minor corporal punishment in the presence of another staff person explaining the infraction to the student and the punishment to be administered.
5. Corporal punishment such as paddlings administered by the principal in the presence of another staff member (1979, pp. 7-8).

Under the heading of "Discipline" the Chapel Hill Academy Handbook stated:

The purpose of Chapel Hill Academy is to assist parents in helping their children grow to Christian maturity and to prepare those children to lead effective lives as adults. It is not our purpose to take over the parents' responsibilities....

The standard of conduct that we expect from all students is designed to glorify the Lord. Any questionable activities or practices should be avoided (1979, p. 22).

Of the five schools, only Faith Academy and Chapel Hill Academy stated nothing about corporal punishment in their handbooks (although the interview responses indicated that both schools do occasionally use corporal punishment).

Regarding the interview responses to the question on discipline, two aspects were brought out that had not been emphasized in the statements from the handbooks. These two aspects were:

1. The respondents' conviction that discipline must be administered with love.
2. The emphasis by at least three of the schools on stressing the positive nature of discipline.

Some representative statements of these interview responses will now be presented. Powderhorn's John Carlson stated that:

The teacher is the authority in the classroom. The principal is the authority backing up the teacher; behind the principal is the board; and behind the board is God. It's delegated authority given to us by the parents. If there's a challenge to the rules, defiance or disrespect to the authority, then each individual teacher has to handle that as best and appropriately as he can -- this depends on the nature of the infraction and the age of the student. The discipline may be just a talking-to or it may be a spanking. When we use the rod, we do it a way consistent with God's Word. Consistency is important and the students must have known clearly what the boundaries are. If a student does something wrong repeatedly, or does something major wrong, he could get the rod. But when using the rod, it should always be done out of love, and the student should always have a full awareness of what he did wrong. After the rod has been administered, it's important to possibly pray with the child, to love and comfort him, to develop a relationship with him.

Powderhorn 1st grade teacher, Susan Reiten, responded that the most important thing about discipline was to do it in accordance with Scripture and to do it in love. A Powderhorn parent, Kathy Lynch, stated that every time a Powderhorn teacher disciplined a child physically, they telephoned the parents and informed them about the matter. She said that it was strict and the school "backed up the parent's authority in holding the children to the proper discipline."

Alek Brooks stated that at Bethany they believed it was most important that the parents back up the authority of the teacher. "We use corporal punishment rarely," he said. "We usually will leave that up to the parents." He added that Bethany's philosophy of discipline corresponded to A.C.E.'s philosophy that privileges came with responsibility. Brooks stated:

Discipline is very important. The younger we are, the more we need external discipline to help us attain self-discipline. Discipline is necessary for a student to attain any important goals. We try to see it not just in the negative sense, but as a means for the individual to attain important goals. We try not to be heavy-handed and legalistic.

Bethany parent, Mary Nibby, responded that discipline at Bethany was "carried out in love. The children are helped to understand what they've done wrong so they know what they're being disciplined for. It's explained carefully that the purpose of the discipline is to help them so they won't do it again. The discipline is to teach them how to be self-disciplined and how to control their lives."

Faith Academy teacher, Mary Tyler, explained: "We try to keep in close contact with parents regarding discipline. The parents are notified if their child gets a detention. We try to discipline in love; sometimes it's done in anger, but we try to do it in love."

Principal John Delich at Meadow Creek stated that they emphasized the importance of consistency in administering discipline. He added: "In our approach to discipline we try to develop three main character qualities: respectfulness, obedience, and honesty. All of our discipline revolves around these character qualities. We want our discipline to be firm, but fair. We want to have rules and regulations, but not be legalistic. Balance is important in the area of discipline: firmness -- graciousness, love -- discipline, positive discipline -- negative discipline." Teacher Karen Larson explained that the purpose of the discipline at Meadow Creek was "to train the children in the ways of the Lord, not just to punish them." Another teacher, Susan Lundgren, emphasized how loving the principal was when he had to discipline a student. She added that the students "really respect him." Dick Livingston, one of the parents interviewed at Meadow Creek, stated that corporal punishment was used in "rare instances." The other parent, Mrs. Gary Erickson, said that the principal was fair and that he talked to the children first and tried to warn them before having to discipline. If things went further, she said, he would notify the parents and spank the child. "If things continued to be bad, there would be suspension and finally expulsion." She added, however, that: "Some of the classroom rules (eyes to the front or on one's desk and no talking without permission from the teacher) seemed a little too strict, even ridiculous, impractical. There might be better ways to attain the discipline they desire."

Dick Case, principal at Chapel Hill, stated:

We try to use Biblical principles of discipline -- Ephesians 6:4: "Don't cause children to stumble, but train them, admonish them, build them up, nourish them and love them." There must be a good

balance between love and discipline. Love must be included in all discipline. Discipline is really discipleship. We believe in running a firm ship, but it must be built around love and respect for the individual.

Chapel Hill intermediate teacher, Rachel Heding, asserted:

"Discipline is a thing of positives instead of negatives. If you're prepared, if you have a program, if you have something important going on, usually your discipline problems are not as great. But yet, children will always want to test the system, want to do their own thing -- something we're all prone to." One of the parents interviewed at Chapel Hill described the discipline there as "strict, even a little authoritarian."

It should be pointed out that the interview responses on this topic of discipline were in accord with the previously listed five basic points emphasized in the school handbooks. For the sake of brevity, excerpts from the interview responses that demonstrated this accord were not specifically included among the previous quotations.

It should also be pointed out that of the eight parents interviewed, two expressed some dissatisfaction with the manner in which discipline was handled at their school. In both cases the parent's concern was that the discipline was somewhat too strict. The majority of the parents expressed their approval of the manner in which discipline was handled at their school.

During the writer's personal observation at the five schools, no serious discipline problems were witnessed. This was somewhat expected because of the tendency for students to "be on their best behavior" when an observer is present. However, the classroom teachers at three of the schools (Powderhorn, Bethany, and Meadow Creek) told

the writer that on the day he had observed, the children had behaved very typically. The classroom teacher at Faith Academy told the writer that her students had behaved somewhat better than normal during the time he had observed. Of the two half-days during which the writer observed at Chapel Hill, one was described as "typical," and the other was not.

In the 5th grade class at Powderhorn there were three or four students -- mainly in the back of the room -- who frequently talked and got out of their desks when they clearly were not supposed to. Their talking was never loud and never created a large disturbance. When out of their desks, they generally walked just two or three desks away to talk with a friend. Since this never created large disturbances, it often did not catch the teacher's attention as she was busy explaining a lesson or helping other students. When it did come to her attention, she simply told those students involved -- from where she was at the time -- to stop talking and to return to their own desks. She never raised her voice. Her tone was firm, but not "bossy." If the students delayed in responding to her direction, or if they followed her direction but were back doing the same thing two minutes later, she walked back to the students and repeated her direction. Again, she never did this in a "threatening" way. The closer proximity of her presence simply had a more motivating effect on the students. Even these three or four students always eventually obeyed the teacher's directions. It was not "instant" obedience and it did not last for a long time, but it did appear to the writer that these students respected the authority of their teacher, though they did not manifest fear of her.

With the exception of these three or four, the remainder of the students remained in their desks during class sessions and remained quiet except when they had raised their hand and had been given permission to speak. Despite this rather strict order, none of the students appeared anxious. The atmosphere in the classroom was purposeful, yet peaceful.

The discipline situations at Bethany Academy and Chapel Hill Academy were, in the writer's observation, very similar to each other. Both schools employed the A.C.E. curriculum and disciplinary procedures. In neither school did the writer observe any student receiving "discipline" in any way. In neither school did the writer observe any student behavior that, in his view, warranted discipline. The students appeared to be purposefully engaged in their work throughout the class sessions. No words of correction, of reprimand, or of reminder from the teachers were heard. Neither did the writer observe the teachers giving any "looks" of reprimand or reminder. The students were expected to keep busy at their work, and they did so. (It should be pointed out again that there were generally three adults working in the A.C.E. learning centers at each school.) The atmosphere in these learning centers was serious, purposeful, and somewhat intense. As one of the teachers at Chapel Hill commented, quite a lot of external motivation was built into the A.C.E. program -- whether or not the students were aware of it. Because so much of the motivation for the students to do good academic work and to behave appropriately was internalized as part of the whole A.C.E. system, not much external motivation from the teachers was necessary. The atmosphere in the learning centers at these schools

was more purposefull and intense, but less relaxed and peaceful than the atmosphere at Powderhorn.

Faith Academy also used the A.C.E. curriculum, but, unlike Bethany and Chapel Hill, had only one teacher in each learning center. One effect of this was that the students did not keep as busy at their work. Some had to wait long for help from the teacher. The teacher herself stayed at her desk almost all the time checking students' work or giving assistance. Her time was spent entirely in this capacity. Perhaps the combination of more time while some students were not fully engaged in their work and the fact that there were not so many adults present contributed to the somewhat inferior (in the writer's view) discipline at Faith Academy compared to Bethany and Chapel Hill. The principle behavior that some students engaged in that they were not supposed to was talking. The student talking (usually to another student one or two offices away) never became loud. But the teacher, perhaps six times an hour, verbally corrected students for such talking or even for turning around and not working. The writer never heard the teacher give any of the students a demerit, just a verbal correction such as, "Billy, stop talking and turn around," or "Mary, get back to work." Like Bethany's and Chapel Hill's learning centers, this A.C.E. classroom or learning center at Faith had some intensity in its atmosphere. However, at Faith Academy there was, in the writer's judgment, an added sense of some frustration and rigidity.

The classroom situation and teaching methodology at Meadow Creek was of a traditional nature much like that at Powderhorn. The three main rules regarding classroom discipline were:

1. Eyes to the front or on one's paper.
2. No talking unless permission to do so had been given by the teacher.
3. When given permission to talk, a student should stand at the side of his or her desk.

The writer observed that these rules were followed by students, and enforced by the teacher, quite strictly. Perhaps three or four times an hour the teacher gave a verbal correction for someone to "get back to work" or "stop talking." According to the Meadow Creek disciplinary guidelines, a student was supposed to receive a "warning" when he or she had broken one of the above rules. If they received two warnings in one day, they had to stand in the hall outside the classroom. If they received three warnings in one day, they were sent to the principal. The teacher did not stringently follow this procedure. She generally gave merely a verbal reminder or correction. During the two half-days in which the writer observed in this classroom, the teacher gave out only two "warnings" to students. The writer would describe the atmosphere in this classroom as strict, purposeful, somewhat rigid, but not fearful. The children appeared to be peaceful and happy. Perhaps a key factor that allowed for the simultaneous presence of both strictness (even some rigidity) and peacefulness was consistency. The teacher was very consistent in how she disciplined (e.g. verbal corrections) and for what she disciplined.

To summarize this section on discipline:

All the five schools studied maintained strict discipline. They believed that the disciplining of children is a scriptural principle. They believed that the essence of good discipline is obedience to and respect

for authority. They believed that parents are to be an integral part of school discipline. They believed that corporal punishment is sometimes necessary.

All these schools, with the exception of Meadow Creek's elementary grades, used "detention" as their basic disciplinary method. They all emphasized the importance of discipline being administered with love. This was observable not only from the manner in which the principals and teachers conducted themselves, but from the apparent happiness and lack of fear in the children. However, the writer ranked one of the schools a level below the other four in this regard. Three of the schools had made a conscious effort to emphasize the positive aspects of discipline (such as Christian character development and the acquisition of self-discipline). In two of those schools the writer sensed some positive results stemming from that effort.

Of the eight parents interviewed, the majority expressed their strong approval of the way discipline was being handled at their children's school. These parents expressed their liking for the firmness of such discipline. Two of the parents responded that the discipline at their children's school was too strict. These two parents were not associated with the same school.

In the writer's judgment, although he found firm discipline in all of the schools, he found somewhat rigid discipline and some sense of frustration among the students in only one. Yet at only one of the schools was there an atmosphere of nearly complete "naturalness" and peacefulness among the students during the actual class sessions. Outside the class sessions, however, such as in the halls at break times or out at recess, the students at all the schools exhibited a natural-

ness and lack of inhibition while maintaining appropriate order.

The writer believes that the disciplinary policies and practices at these five schools were shown to be in accord with, and expressions of, their basic philosophical positions described in chapter II. These policies and practices were particularly consistent with the Christian school view that man's basic nature tends toward bad, not good. Thus, in their view, there is a need for firm discipline. Such firm discipline was evident in all five of these schools. As the preceding paragraphs have pointed out, however, there were some differences in how the common philosophical principles were specifically interpreted and applied in the area of discipline. For example, the disciplinary practices at some of the schools reflected more of an emphasis on loving the students. Some showed more of an emphasis on eliciting self-discipline. Still others exhibited an emphasis on allowing the students a proper amount of freedom.

Why the Principals and Teachers Work in these Schools?

In response to the interview question which asked: "Why do you work at ____ School?", four out of five principals and seven out of ten teachers answered that God had "called" them or "led" them to that position. Of the four principals who stated that they were working at their school in response to God's call, one of them received a salary of \$12,000 for the 1979-80 school year. Another, who had previously taught for four years in public schools, was paid \$13,000 for the same year. Alek Brooks at Bethany received a stipend from the Fellowship of \$50.00 per month plus room and board. The last of these four had spent twenty-one years in public schools. He said that when he first came to

his present school -- in response to God's call, he had taken a 40% reduction in salary from his public school position. However, he added that now his salary was 80% - 90% comparable to what he would be earning in the public schools. The fifth principal responded that he was in his present job basically because he enjoyed working with young people.

Of the seven teachers who responded that they were working at their present jobs in response to God's call, three of them had former experience in public schools. One of these had taken a 50% reduction in salary to change from the public school to her present Christian school. Another teacher, Linda Valen, received \$40 per month plus room and board from Bethany Fellowship during the 1979-80 school year. She explained, "It's important for me to be where God wants me to be. I could get a lot more money (she had taught in public schools) and get real involved in materialism, but I want to be where God wants me. Finances don't mean that much to me. I'm very happy and satisfied to be where I am, and God takes care of my material needs." Regarding the other three teachers interviewed, one responded that his future goal was to be a missionary and to teach in a mission school. He explained that the best way for him to prepare for this was to teach in a Christian school now. Another stated that he was asked by the Christian school to join the staff. He explained that since he had already taught in a Christian school during a year of mission work in Brazil the previous year and liked it, he decided to accept their offer -- despite the fact that it involved a 33% reduction in salary. This man had taught in the public schools for twenty years. The third teacher had taught for two years in a public school. She explained that she worked in her present school because she "enjoys the Christian atmosphere."

Why Parents Send their Children to these Schools?

The parents' responses to the question: "Why do you send your child to _____ School?" were somewhat more divergent than were the principals' and teachers' responses to the question of why they worked at their particular school. However, the essence of what all the parents said centered around their desire for their children to be formed in Christian morals, attitudes, beliefs, and practices. Some parents touched on different aspects of this than did others, but this general concern was the primary point made by every parent. A secondary reason mentioned by several of the parents was that they wanted the sound academic programs which they felt their particular Christian school offered.

Sharon Madigan stated that she sent her children to Powderhorn because "I want them to know the truth. I want my children to be nurtured in God's love and care.... The kids are encouraged at Powderhorn." Kathy Lynch responded: "In public school last year the exposure to the children was not so good. The language and ideas that were brought home were not so good.... Powderhorn also has better academics...." Another parent stated: "The teachers and pastors do live out what they preach. Example is very important. If the children really see the Christian life lived out by the teachers and the entire staff, it's an encouragement to them.... The love and discipline are well balanced here." Another parent response was: "I want them (her children) to have a Christian education. I want the basic Christian principles taught to them and instilled in them.... I believe that God claims our children; He made them, and they are His. They are to live to serve Him. The public school doesn't lay down the basic fundamental principles that God intends

for my children." Still another parent said that, despite the high tuition fee at his school, "I couldn't afford not to send my children to a Christian school. It's worth every penny. I want my children to learn the moral principles at school that I teach at home." This last statement touched upon a point also mentioned by several of the parents: They wanted a school that would teach the same values and require the same standards of discipline as the children were getting at home. Many of the parents expressed their belief that the public schools were not doing this.

While all the parents interviewed indicated their happiness with the fact that their children were enrolled in a Christian school, one of the parents stated that he was not completely pleased with the particular Christian school which his children attended. They attended this school, he explained, because it was the closest Christian school to their home. All the other parents expressed great satisfaction, not only with Christian schools in general, but with the particular Christian school in which their children were enrolled.

Summary of the Chapter

The following is a summary of the basic objectives and conclusions of this chapter.

A general description of the five schools was presented. It was shown that the 1980-81 tuition fees at four of the schools were \$900, \$950, \$1,265, and \$810. The 1979-80 tuition for the fifth school was \$1,250. Three of the schools had classrooms in the traditional sense, i.e. one teacher and approximately twenty-five students in one room. The other two schools, using the A.C.E. curriculum, utilized

learning centers that housed 30-60 students of three to four grade levels. Two of the schools had a very traditional type of schedule (i.e., all the students in a class studied the same subject at the same time for 20-45 minutes, then proceeded to another subject). In the three schools which used the A.C.E. curriculum, students worked individually, at their own rate, and were at several different levels in the curriculum. In these three schools the A.C.E. materials were used for one-half to two-thirds of the day. The remainder of the daily schedule was comprised of more "traditional" courses in physical education, music, art, and various elective courses.

All of the five schools, with the exception of Powderhorn, offered grades Kindergarten through twelve. Powderhorn had grades K-10 but planned to add 11th grade for 1980-81 and 12th grade for 1981-82. The enrollments during the 1979-80 year were 250, 140, 150, 300, and 178.

Regarding the schools' basic philosophical positions, five common points emerged from the statements in the handbooks and the interview responses.

1. Parents, not the school, were regarded as having primary responsibility for the upbringing and formation of their children.

2. Parents were viewed as having a Biblical mandate to bring up their children "in the ways of the Lord," to teach them Christian truth, and help them live according to that truth by developing in them Christian character, Christian habits, and Christian thinking. The school's purpose was to be an extension of the home and assist parents in fulfilling this Biblical mandate.

All five of the schools required at least one of the parents

in a family to be a committed Christian. At least two of the schools also required the students, particularly the older students, to be committed Christians in order for them to be at the school. While the other schools very much hoped that each student was, or became, a committed Christian, they allowed their presence at the school if at least one of their parents was so committed. The reason for their position in this regard was that these schools saw their purpose not so much as a mission field, but as a training ground. Their purpose was not so much to make new Christians as to train and mature those who were already Christians, or were children of such Christians.

3. The ultimate purpose of the school, however, was viewed as being the glorification of God and the placing of Christ at the center of the school's life, making Him the focus of everything that was done.

4. The Bible was regarded as the source of truth and authority in all matters. All subject matter was to be integrated with Biblical truth.

5. Academic excellence was regarded as very important.

Among these five points there was common agreement. The principals tended to elaborate on more of these points than did the parents. Points one, two and five were those most emphasized by the parents.

Four of the schools used curricula produced exclusively by Christian publishing companies. The fifth school, Powderhorn, used textbooks from a variety of publishers -- some Christian and some secular. Powderhorn's John Carlson described Christian textbooks as

those "that are authored by Christian people and are based on the Bible -- where the Bible is the authority, not man's theories and ideas. They would present what man's theories and ideas have been, but always come back to the Bible as the authority." Carlson added that Powderhorn was "moving more and more to the Christian (textbooks) and away from the secular." Of the other four schools, three used the Accelerated Christian Education curriculum, and one (Meadow Creek) used the A Beka curriculum at the elementary level and A.C.E. at the secondary. A characteristic of all the Christian curricula, as Carlson described, was that the Bible was regarded as the final absolute source and criterion of all truth. Biblical truth was integrated with the academic truth of each subject.

The teaching methods used at the three A.C.E. schools were described as individualized, programmed instruction that allowed for continuous progress. The methods used at Powderhorn and at the elementary level at Meadow Creek were described as traditional.

Regarding discipline: All five of the schools studied maintained rather strict discipline. They believed that the disciplining of children was a scriptural principle, that the essence of good discipline was respect for and obedience to authority, that parents were to be an integral part of school discipline, and that corporal punishment was sometimes necessary. With the exception of Meadow Creek's elementary grades, all the schools used "detention" as their basic disciplinary method. All five schools also emphasized the necessity of discipline being administered with love. From the author's observation this emphasis was carried out in practice (with one of the schools being a level below the other four in its effectiveness in

carrying out this ideal). With the exception of two, all the parents interviewed expressed approval of the manner in which discipline was handled at their children's school. Those two parents felt that the discipline was somewhat too rigid.

Regarding the reasons that the principals and teachers gave for their working at these schools, the vast majority responded in the interviews that the primary reason for their being at their particular school was their belief that God had called them there, and they desired to obey His calling. Minority responses included such reasons as a desire to gain experience for teaching in the missions and a simple enjoyment of "teaching in a Christian atmosphere."

Concerning the reasons that parents gave for sending their children to these schools, the central point mentioned by every parent was their desire that their children be formed in Christian morals, attitudes, beliefs, and practices. Many parents stated that they wanted a school that taught the same values and required the same standards of discipline that their children received at home. These parents expressed their belief that the public schools were no longer doing this. A secondary reason mentioned by several parents was their strong desire for the sound academic programs they felt their school offered. Although all the parents indicated that, for the above reasons, they wanted their children to attend a Christian school, one of them expressed some dissatisfaction with his particular Christian school. He stated that if there had been another Christian school close to his home, he might have sent his children to that other school. The other parents expressed very high satisfaction with their particular Christian school.

Regarding two of the primary foci of this chapter, it was pointed out that:

1. The basic philosophical positions of the five schools studied -- as stated in their handbooks and in the interview responses -- were in very substantial agreement with each other and were very similar to the basic philosophical tenets of the general Christian school literature (which were explicated in chapter II of this study). General observations in the schools and analysis of their curricula, teaching methods, and disciplinary procedures found that the stated philosophical principles of these schools were, in fact, carried out into the practical life of the schools. In short, the stated philosophies were found to be the actual philosophies.

2. Despite agreement among the five schools (and between them and the Christian school literature at large) regarding basic philosophical principles, divergence was found concerning the specific interpretation and application of these principles. Differences among the five schools in their specific approaches to curriculum, teaching methodology, and discipline were noted and described.

CHAPTER V

SUMMARY AND CONCLUSIONS

In the final chapter, the writer will present not only a brief summary of the first four chapters, but also some of his own conclusions about the Christian school movement. Regarding such conclusions, the writer will attempt to offer suggestions and cautions that he believes the Christian school movement must face if it is to prove a lasting contribution to the field of education. The writer will attempt to do this not by altering the stated objectives of the movement, but by questioning the movement in light of its own objectives.

Summary of Chapter I

The Christian school movement has been a rapidly growing phenomenon within the field of education during the past 15 years. Both the number of Christian schools and the number of students enrolled in them have grown exponentially. While recent studies, such as Nordin and Turner (1980), have indicated that this growth is continuing at present, one of the questions the writer will address in this chapter is whether the Christian school movement will continue such growth in the future.

Element of Reaction

The writer believes that the key to answering the last question lies in an element that has pervaded, at least to some

extent, the entire Christian school movement: the element of reaction. What was pointed out in chapter II regarding the Christian school philosophy (i.e., that it can be fully understood only by knowing not only what it is for, but also what it is against), is true for the Christian school movement as a whole. What it has been for has often been overshadowed by what it is against. It has been reacting against something. Like a pendulum, there is a natural tendency in any reaction to swing back too far to the opposite side. The writer believes this has happened with the Christian school movement. (It should be reiterated at this point that the primary thrust of the Christian school movement has not been to reform or Christianize the public schools, but rather to establish and develop its own schools.)

One of the general points that this movement has reacted against has been the discounting of religious influences, by modern society, on all that has happened in society as a whole and education in particular. Religious influences (or their lack) have been given almost no credit by contemporary man for the historical developments in our country's culture and education. This is the view held by those involved in the Christian school movement, and in the writer's opinion it is a view that is largely correct. However, Christian school proponents have overreacted to this discounting of religious influences and, in turn, have overemphasized them to the point of not giving sufficient credit to other influences such as economic and social.

The view has emerged that what Christian school proponents have been against is, primarily, secular humanism. Such proponents would, thus, contend that secular humanism was the catalyst and the

focus of any element of reaction in their movement. While the writer would agree that secular humanism has been the primary cause of the present element of reaction within the Christian school movement, he believes that it is not the sole cause. There is something in the very spirit of the movement itself that is at least slightly reactionary.

(The extent of this element of reaction varies within the movement, but its presence is felt to some degree in virtually all areas.)

The very people from whom this movement sprang, evangelicals and fundamentalists, have religious and historical roots in reacting against something. Beginning with the Reformation and the reaction against the Roman Catholic Church, one element of Protestant history has been the continual reaction by certain groups of individuals to what they believed was a falling away from the full life of Christianity by the present established church. In the case of the evangelicals and fundamentalists, their historical reaction was against not only Catholics, but also against many of the mainline Protestant denominations whose faith, they alleged, had become somewhat staid and impersonal.

Thus, the spirit of reaction has been an historical part of the very groups of people from which the Christian school movement developed. This reaction has been against not only secular humanism, but also (in some segments of the movement) against Roman Catholicism and even against the mainline Protestant denominations. There has been, thus, whether conscious or unconscious, active or passive, at least some degree of reaction at the very heart of the movement.

This spirit of reaction has manifested itself in much of the Christian school literature in a harsh and judgmental tone. To use

a religious analogy, the spirit in much of this literature has been the spirit manifested by John the Baptist: harsh and judgmental. This harsh spirit was reacting against the spirit of the world that found little or no place for God. Throughout the Christian school literature there was little evidence of a spirit of openness to or tolerance of the philosophies espoused by public education. The message was more one of: "The public schools are against God; we are for God; if you are for God (and you're in eternal trouble if you're not), then you'll send your children to us." It had the spirit of John the Baptist.

Yet, like John the Baptist, the Christian school movement has attracted many disciples with its message. The basic reason for this has been that the Christian school movement, like John, has largely spoken the truth. People have been convicted by the truth of the Christian school assertions and accusations and have responded accordingly.

However, as the prophetic and judgmental ministry of John the Baptist had a particular purpose and was intended to be fulfilled by the ministry of Jesus, so the Christian school movement must be sensitive to necessary changes in its approach to its ministry. The influence of John the Baptist was, in a sense, temporary, while the influence of Jesus was lasting. The writer has used this religious analogy of John the Baptist and Jesus to the Christian school movement to illustrate the following point: although this movement has attracted many devotees by the truth of its assertions, a change in its spirit may be necessary if the movement is to continue to grow and have the lasting achievements and influence that it hopes. This

change in spirit involves the difference between the spirit of John the Baptist and the spirit of Jesus. Jesus could be judgmental, but He was also tolerant and loving. The Christian school movement must come to be energized not so much by what it is against, but by what it is for. The spirit of reaction, with its tendency to overreaction, must give way to a positive spirit of action.

Such a change in spirit, the writer suggests, is necessary for the continued growth and development of the Christian school movement. A strong spirit of reaction, of harshness, and of judgment will not yield the lasting and widespread influence that the movement itself hopes to have. As was stated, what the movement is against must not influence its spirit so much as what it is positively for. Putting much emphasis on what it is against has produced a degree of harshness and judgmentalness in its spirit. Putting more emphasis on what it is for will impart a spirit that is more open, tolerant, and loving. An increase in the latter spirit, the writer believes, will be necessary for the movement's growth and continued contribution to education into the future.

Summary of Chapters Two, Three, and Four

In the writer's opinion, the points of view expressed by the Christian school movement regarding the philosophy of education, the history of American education, and the legal issues that currently confront Christian schools were based on much sound scholarship thought. However, it must also be admitted that the element of reaction has influenced the Christian school points of view in all these areas.

In contending, for example, that education and religion are inseparable, that all education unavoidably deals with questions that are ultimately not only philosophical, but religious in nature (e.g. the nature of man and the determinants of values and truth), and that all education is ultimately based on the answers to these questions, Christian school proponents such as Blanchard (1971) and Grover (1977) have made persuasive and important points. Grover asserted: "Education is, by its very nature, a religious process. All education is religious in nature.... All facts are taught in a framework of philosophical, or more accurately, religious, interpretation" (p. 102). In claiming the impossibility of philosophical and religious neutrality in education, these Christian school proponents made a further persuasive and important point. In contending that secular humanism was, in fact, the religion of America's public schools, they made a point that was persuasive, but not to the extreme they claimed.

In the writer's experience public schools in general are not as completely dominated by secular humanistic influences as many Christian school proponents have contended. The painting of the differences between Christian schools and public schools in rigid terms of Christianity versus secular humanism has been a result partially of a fairly accurate appraisal of the situation, but also of an overreaction to this perception. Christian school proponents have overreacted to the reality of public education's growing exclusion of God and Christian influence. They have overreacted to the growing acceptance of human reason (as opposed to divine decree as revealed in the Bible) as the standard and determinant

of truth and morality. They have overreacted to the resultant philosophical and moral confusion to the point of being somewhat too simplistic.

Christian school proponents may contend that in the face of such realities it is impossible to overreact. In one sense, from the Christian school point of view, this may be true. If one believes something is evil, it is only proper that one react against it. But it is possible to focus too much on what one believes is evil and on what one is reacting against. One can be motivated too much by what one is against rather than by what one is for. The writer believes this has happened in the Christian school movement.

One result of this has been a tendency to distort reality to some extent. When one is motivated too much by a negative element, such as the secular humanism in the public schools, one becomes inclined to find more negative elements than are actually there. In a sense, one becomes dependent on finding those negative elements to maintain motivation.

Another result, especially concerning the Christian school position on philosophy, has been the injection of a polemical quality into some of the literature. Though the majority of the literature did not have this quality and was reflective of sound scholarship and logical thought, some of it seemed to stand not enough on these elements and too much on doctrinal emotion.

History

In the area of history, such authors as Rushdoony (1963) and Eavey (1964) gave evidence of much scholarly investigation. But the

element of reaction also appeared to have influenced their perspective. They were reacting against a secular view of history which gave little or no credit to the shaping influence of religion on American life in general and American education in particular. Their position, however, appeared to give slightly too much credit to religious influence and not enough to simple economic, social, and political factors.

One example of this concerned the alleged Christian origins of many of the basic principles of American government and life. Although the writer agrees with Rushdoony, Eavey, Blanchard (1971), and Grover (1977) that Christianity was a very important influence in the development and enunciation of such principles, he contends that these authors sometimes ascribed to Christianity ideas and principles that were more truly products of Enlightenment thought. The notion of the "innate rights of man," for example, is at least as much an Enlightenment concept as a Biblical one.

Legal Issues

Concerning the legal issues presented in chapter III, the writer believes that Christian school proponents have raised important and generally valid points in emphasizing the necessary maintenance of free expression of religion for Christian schools and continued observance of the principle of separation of church and state. The validity of these points has been verified by courts in Wisconsin, Ohio, and Kentucky. However, the writer believes that some segments of the Christian school movement have overreacted to the threat of government impingement on Christian schools with an

overly closed and rigid stance. As was mentioned in chapter III, the key phrase used by Christian school attorney William Ball in the Whisner case was: "in the compelling state interest" -- meaning that only those regulations that were in the compelling interest of the state should be required of Christian schools. The position represented by Grover (1977) and Christian Schools of Ohio that refused, in principle, to accept any state chartering for their schools seems, in the writer's view, to be a refusal to acknowledge any of the proper regulatory responsibility of the state in the affairs of non-public education. A fair contention by these Christian schools would have been that the state was requiring more than was in its compelling interest. An overreaction was evident when they contended that, merely because they were religious schools, the state had no right to require anything of them. The writer believes that the spirit of this latter position has been evident in certain segments of the Christian school movement.

Case Studies

The writer found that the philosophy expounded in the Christian school literature and as described in chapter II of this study was, in fact, largely operative in the five Christian schools in which case studies were conducted. One area worthy of special note, however, concerns the relationship between the emphasis placed on "truth" and the emphasis placed on "love." In the writer's opinion, careful reading of the literature reveals that although Christian school proponents have emphasized the importance of both living by truth and living by love, living by truth has received

the greater emphasis. The writer questions the advisability of this order of emphasis, believing that "love is the bridge over which truth must travel."

This particular emphasis of the literature, however, was found in only two of the schools in which case studies were conducted. Although the writer acknowledges the subjective nature of this analysis, he experienced in three of the five schools an underlying as well as overt emphasis on loving the students, accepting them, and supporting them that equalled the schools' strong emphasis on truth and morality.

Questions and Cautions

The writer will now present some of the questions and inconsistencies that have become apparent to him during his study of the Christian school movement. He will attempt to do so not for the sake of mere criticism, but for the sake of encouraging caution and careful analysis by Christian school proponents.

One of the cardinal tenets of those involved in the Christian school movement has been that parents, not the school or the state, have the primary responsibility to rear and educate their children. They have contended that parents and the school must work in harmony, but of the two, parents are of primary importance in the development of their own children. In light of this frequently stated position, the writer often detected among those in the movement an inordinately high degree of importance and value placed on the Christian school. Having their children in a good Christian school often seemed to be of greater importance and urgency

to them than having them in a good Christian home. Although this was never stated directly, the writer sensed that this was frequently the underlying attitude.

In response to an interview question, one mother stated that she and her husband believed so strongly in the importance of sending their children to a Christian school that she had taken a job in order to help raise sufficient money for the high tuition fees. The inconsistency in this situation (in the writer's view) lay in the fact that one of her children was in Kindergarten and hence had to be cared for by someone else during the half-day in which he was not in school. If one believed that parents were more important than the school in the formation and education of their children, then it was inconsistent for such a person to give up half of every day with his or her child just to enable that child to spend the other half of every day at a good school. The inconsistency on this general position among Christian school proponents has been pointed out even by fellow evangelical Christians (Leggatt, 1979).

Religious Legalism

One of the cautions that those involved in the Christian school movement must take in order to accomplish their own objectives is to avoid the legalism that history has shown follows easily upon religious fervor. The main stated reason that Christian school proponents have given for establishing their own schools (besides the glorification of God) is the winning of their young for Christ and the development within their young of an eventually self-chosen

Christian way of life. With this objective in mind, the writer cautions Christian school proponents about the possibility of driving their young away by having tried too zealously to keep them. An overemphasis on legalistic and external religious requirements tends to encourage rebellion rather than commitment. An emphasis on truth and morality to the exclusion of love can also encourage this tendency.

In the writer's judgment, Christian school proponents have not seemed sufficiently aware of the danger from this end of the spectrum. They have been acutely aware of the danger to their young from the exclusion of God and the resultant relativization of morality which has developed in public schools. But by reacting too far in the opposite direction, they could also place their young in danger by imposing upon them a religious legalism that will ultimately yield only rebellion.

Christianity and Americanism

One last area of caution and questioning concerns the tendency among many Christian school proponents to assimilate Americanism into Christianity and to essentially treat them as one and the same. Although the writer does not question their belief that respect for one's country and government is in accord with Biblical principles, he does question the extent to which patriotism has been assumed to be a Biblical doctrine. The writer contends that it is not basically Biblical doctrine, but socio-cultural factors that have most contributed to the close association of Christianity and Americanism in much of the Christian school movement. The socio-cultural setting out of

which most of the Christian school movement grew was white, middle-class, and upper-middle-class America. This segment of the country's population has historically placed strong emphasis on the value of patriotism. It is this factor, more than an inherent value placed on patriotism in the Bible, which most accounts for the value placed on patriotism within the Christian school movement.

What appears to be especially perplexing about the Christian school emphasis on love and respect for America and its government is the fact that that government has been attempting to legally prosecute many of the movement's leaders and parents. One Christian school viewpoint of the government has been to regard it as a nemesis whose desires to control the movement through stifling requirements must be resisted even at the cost of legal prosecution and possible unjust conviction. But another, simultaneous Christian school viewpoint of American government has been that it is not a foe, but a friend. This viewpoint has pictured Christianity and America and its government working together toward the same ends and in mutual support. The inherent contradiction of maintaining both these viewpoints at the same time has been, in the writer's judgment, a largely unrealized fact within the Christian school movement.

Conclusion

The writer believes that the Christian school movement has made significant positive contributions to American education. Although some problems and inconsistencies exist within the movement and must be effectively resolved, the movement is basically sound. It is, however, at a critical stage in its development. It is, in a sense

on trial -- to be judged not by the judges and juries of a courtroom, but by its own future. If the movement does not make an earnest effort to keep its primary focus not on what it is against, but on a positive vision of what it is for, and thus diminish its prevalent "pendulum" tendency toward overreaction, there is a possibility that the movement could evolve into a basically reactionary entity. But if the Christian school movement can add to its basically sound convictions some on-going openness to change and to its own human fallibility, and especially if the movement can keep its primary focus on a positive vision of what it believes education should be, then the Christian school movement will continue to grow and contribute significantly to American life and education.

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