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dissertation entitled

A DESCRIPTION OF CHRISTIAN DISTINCTIVES
IN ELEMENTARY TEACHER EDUCATION CURRICULA
AT CHRISTIAN LIBERAL ARTS AND BIBLE COLLEGES

presented by

Victoria Wilson Swenson

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Teacher Education

Charles A. Blackman
Major professor

Date June 1992



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A DESCRIPTION OF CHRISTIAN DISTINCTIVES IN ELEMENTARY
TEACHER EDUCATION CURRICULA AT CHRISTIAN LIBERAL ARTS AND
BIBLE COLLEGES

BY

Victoria Wilson Swenson

A DISSERTATION

Submitted to Michigan State University in partial fulfillment of the
requirements for the degree of

DOCTOR OF PHILOSOPHY

Department of Teacher Education

1992



699-6838

ABSTRACT

A DESCRIPTION OF CHRISTIAN DISTINCTIVES IN ELEMENTARY TEACHER EDUCATION CURRICULA AT CHRISTIAN LIBERAL ARTS AND BIBLE COLLEGES

By

Victoria Wilson Swenson

The purposes were: To describe distinctively Christian content of teacher education curricula at Christian liberal arts and Bible colleges which are members of Association of Christian Schools International and American Association of Bible Colleges, with focus on required coursework and recommended co-curricular activities; to identify areas in which heads of teacher education at those colleges believe improvement is needed in their curricula; and to find whether significant differences between Christian liberal arts and Bible college teacher education curricula exist, based on questionnaire replies by the heads of teacher education.

Both Christian liberal arts and Bible college respondents expressed similar commitments to helping their students to model love and Christ-like character, to develop a Christian worldview, and to develop academic competence and professional skills. The similarity in distinctively Christian orientation is notable in statements of department goals, personal character qualities, and inclusion of elementary subject area topics which reflect a Biblical perspective. Christian liberal arts colleges tend to emphasize practical experiences in public schools and professional topics which are similar to those of

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secular education more than Bible colleges do. Bible colleges emphasize practical Christian distinctives such as Bible integration procedures, Christian school curriculum, current trends in Christian education and academic training in Bible and theology more than Christian liberal arts colleges do. Most respondents are fulfilling their goals of providing distinctively Christian education, but indicate improvement still is needed in 18 topic areas. The most notable topic for improvement is Bible integration procedures. Familiarity with this topic, and implementation of it, varied widely. Co-curricular activities cited as furthering a distinctively Christian education by helping to inculcate Christian character and action were: required or optional chapel attendance, Christian service, Bible clubs, prayer groups and missions, and extra contact with faculty. Recommendations for further study: Definition of Bible integration methods and description of their implementation; description of Christian teacher preparation for witnessing and Christian role-modeling in public schools; description of optional courses and activities which prepare teachers specifically for Christian schools; impact study of state certification requirements and educational reforms on Christian college curricula.

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DEDICATION

To my husband, Michael Swenson,
who has been a living example of God's love to me.

And to those who have ears to hear, this saying is
dedicated:

"Such confidence as this is ours through Christ before God.
Not that we are competent to claim anything for ourselves,
but our competence comes from God. He has made us
competent as ministers of a new covenant- not of the
letter, but of the Spirit; for the letter kills, but the Spirit
gives life," (II Corinthians 3:4-6).

I wish to express my appreciation to my family, especially my parents, for their love, support, and encouragement. I also thank my friends, especially my sister, for their love and support. I thank my advisor, Dr. [Name], for his guidance and support. I thank my committee members, Dr. [Name], Dr. [Name], and Dr. [Name], for their support and guidance. I thank my friends, especially my sister, for their love and support. I thank my advisor, Dr. [Name], for his guidance and support. I thank my committee members, Dr. [Name], Dr. [Name], and Dr. [Name], for their support and guidance.

To my mentor, Dr. [Name], for his guidance and support. I thank my committee members, Dr. [Name], Dr. [Name], and Dr. [Name], for their support and guidance. I thank my friends, especially my sister, for their love and support. I thank my advisor, Dr. [Name], for his guidance and support. I thank my committee members, Dr. [Name], Dr. [Name], and Dr. [Name], for their support and guidance.

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ACKNOWLEDGMENTS

I wish to express appreciation for those who have helped in this project, from its beginnings to its end. In the beginning were my parents, nurturing a love of learning and encouraging my academic dreams. Thank you for always assuming I would go to college, even though you had no idea how long I would stay. To my brothers and sister, and those friends who insisted upon the fulfillment of another degree, thank you for your persistent support. You were right.

To my mentor and advisor, Dr. Blackman, thank you for your patient support and encouragement, and for your astute guidance from the beginning stages of the doctoral program to the completion of the degree. I believe I am only beginning to realize how much I have learned from you. Your modeling of a thoughtful academic perspective and your care for individuals have been exemplary and steadfast. I hope to carry forward these qualities to my students in years to come.

I would also like to thank the members of my committee at Michigan State University, Drs. Glen Berkheimer, Robert Hatfield, Gloria Kielbaso, and Roger Niemeyer, for their encouragement and insightful

suggestions, and
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suggestions, and to give recognition to former professors at Grand Rapids Baptist Seminary, Drs. Anthony Fortosis and Ronald P. Chadwick, for their encouragement and helpful suggestions for development of the questionnaire and research questions.

This dissertation would not have been possible without the help of the prayer warriors, too numerous to name, but chief among them are my husband, my parents, Dr. Doyle E. Wilson and Shirlee Wilson, my family, friends at the Owosso Baptist Church, and Donna Kemper, Deb Klockziem, Judy Cooper, and Sandy Kenyon.

Finally, I owe lifelong gratitude to my project manager, research assistant, computer specialist and husband, Michael P. Swenson. It is in no small measure because of his love, enduring patience and generous character that we have grown together instead of apart over the duration of this project. I look forward to many more years of collaboration with him in the fields of the Lord.

LIST OF TABLES

Chapter

I. IDENTIFICATION

Purpose
Significance
Research
Background
Population
Delimitation
Limitations
Definitions
Overview

II. REVIEW OF LITERATURE

Historical
Definitions
Bibliography
Current
Summary

III. METHODOLOGY

Development
Research

Review
Administration

TABLE OF CONTENTS

LIST OF TABLES	xi
Chapter	
I. IDENTIFYING THE PROBLEM	1
Purpose of the Study	1
Significance of the Research	2
Research Questions	3
Background of the Problem	4
Population	10
Delimitations	10
Limitations and Generalizability	12
Definitions of Terms	12
Overview of the Dissertation	14
II. REVIEW OF THE LITERATURE	15
Historical Background	15
Definition of a Christian College	19
Biblical Integration Models	21
Current Research in Christian Teacher Education	24
Summary	31
III. METHODOLOGY	34
Development of the Questionnaire	34
Replication and Extension of Previous Studies	35
Items from Mitchell's Questionnaire	35
Items Derived from Preliminary Study in England	36
Review and Endorsement of the Questionnaire	37
Administration of the Questionnaire	38

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Follow-Up to the Questionnaire	38
Final Determination of Population	38
Processing of Data	39
Code Numbering of Replies	39
Organization of Data Analysis	40
Order of Analysis of Data by Questionnaire	40
Treatment of Data	40
Organization of Conclusions by Research Questions	41
Summary	42
 IV. ANALYSIS OF THE DATA	 43
Demographic Data	43
Categorization as Bible College or Christian Liberal Arts	45
Required Coursework for Christian Elementary Teachers	47
Years of Program and Years of Experience	47
Types of Certification	49
Purposes of Christian Teacher Education	50
Department Goals	50
Goals of Christian Elementary Schools	56
Personal Character Qualities	59
Possible Topics in Christian Teacher Education	64
Comparison of 1982 Recommendations to Current Programs	83
Elementary Subject Area Distinctives	85
Importance of Elementary Subject Distinctives	89
Methods of Biblical Integration	90
Classroom Worship	93
Methods in Classroom Worship	93
Classroom Worship Time	94
Recommended Co-Curricular Activities	95
 V. CONCLUSIONS, IMPLICATIONS, RECOMMENDATIONS	 97
Organization of Conclusions	97
Identification of Christian Distinctives	98
Goals	98
Topics for Instruction	102
Elementary topics	103
Co-curricular Activities	103
Expression of Christian Distinctives	105
Expressing Distinctive Goals	105
Advocating Distinctive Christian Elementary Education	105

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APPENDICES

A: PRELIM
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B: ADMIN

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Request
Reminc
Follow
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C ITEM 1

Distinctive "General" Education	106
Professional Education	107
Teaching Methods	108
Co-curricular Communication of Distinctives	110
Correlation to Previous Study	110
Perceived Need for Improvement	112
Comparison of Christian Liberal Arts and Bible Colleges	114
Department Goals	114
Types of Courses	115
Curricular Goals	116
Curriculum Content	117
Summary of Conclusions	118
Recommendations	119
Christian Preparation for Public Schools	119
Specialization in Christian School Teaching	120
Research on Biblical Integration Methods	120
Definition	121
Practice of Methods	123
Implications for College Teaching	123
State Certification of Christian Teacher Education	125
REFLECTIONS	126
 BIBLIOGRAPHY	 130
General References	134
Bibliography for Appendix A	137
 APPENDICES	
A: PRELIMINARY INVESTIGATION OF DEFINITION OF CHRISTIAN COLLEGE	 139
B: ADMINISTRATION OF QUESTIONNAIRE	146
Questionnaire for Christian Teacher Educators	147
Survey Letter	154
Letter of Endorsement - Dr. Gibbs	156
Letter of Endorsement - Dr. Bell	157
Request for college catalog	158
Reminder postcard	159
Follow Up Letter A (Program Described in Catalog)	160
Follow up Letter B (No Catalog Received)	161
 C: ITEM 12-DEPARTMENT GOALS IN CHRISTIAN EDUCATION	 162

D. ITEM 13
EDUCAT

E. ITEM 14

F. ITEM 38

G. ADDITIO

H. ITEM 50

I. ITEM 51

D: ITEM 13 - MAIN GOALS OF CHRISTIAN ELEMENTARY EDUCATION	176
E: ITEM 14 - PERSONAL CHARACTER QUALITIES	186
F: ITEM 38 - OTHER COURSE WORK FOR TEACHER EDUCATION	206
G: ADDITIONAL ELEMENTARY SUBJECT AREA DISTINCTIVES	210
H: ITEM 50 - METHODS OF BIBLICAL INTEGRATION	216
I: ITEM 51 - INSTRUCTION IN CLASSROOM WORSHIP	227

Table 1 -	De
Table 2 -	Th
	Re
Table 3 -	Re
	Te
Table 4 -	A
	E
Table 5 -	T
Table 6 -	R
Table 7 -	R
	G
Table 8 -	R
Table 9 -	C
	E
Table 10 -	R
Table 11 -	C
	Q
Table 12 -	R
	I
Table 13 -	C
	T
Table 14 -	R
	I
Table 15 -	C
	T
Table 16 -	C
	C
Table 17 -	I
	T
Table 18 -	I
Table 19 -	I
	I
Table 20 -	C

LIST OF TABLES

Table 1 - Denominations of Respondents' Colleges	44
Table 2 - Theological Descriptors of Colleges Selected by Respondents	44
Table 3 - Required Coursework for Christian Elementary Teachers by Type of College	46
Table 4 - Average Years of Program and Average Years of Experience of Department Heads by Type of College	48
Table 5 - Types of Certification Listed by Type of College	50
Table 6 - Rank Order of Teacher Education Department Goals	52
Table 7 - Rank Ordering of Teacher Education Department Goals by Type of College	55
Table 8 - Rank Order of Goals of Christian Elementary Schools	57
Table 9 - Comparison of Rank Ordering of Goals of Christian Elementary Schools by Type of College	58
Table 10 - Rank Order of Personal Character Qualities	62
Table 11 - Comparison of Ranking of Desired Personal Character Qualities by Type of College	63
Table 12 - Rank Order of Christian Teacher Education Topics for Ideal Program	65
Table 13 - Comparison of Ratings of Christian Teacher Education Topics for Ideal Program by Type of College	67
Table 14 - Rank Order of Christian Teacher Education Topics Included in Current Program	71
Table 15 - Comparison of Ratings of Topics in Current Christian Teacher Education Program by Type of College	73
Table 16 - Current Emphasis compared to Ideal Importance for Christian Teacher Education Topics	78
Table 17 - 1982 Recommendations of Christian Teacher Education Topics Compared to Current Programs	83
Table 18 - Included Elementary Subject Area Distinctives	86
Table 19 - Improvement Desired in Elementary Subject Area Instruction	88
Table 20 - Comparison of Ratings of Elementary Subject	

Di
Table 21 - Bi
Table 22 - Co
Ty
Table 23 - Re
Table 24 - Co
M
Table 25 - No
Cl
Table 26 - Co
Cl

	Distinctives by Type of College	89
Table 21 -	Biblical Integration Methods	90
Table 22 -	Comparison of Biblical Integration Methods by Type of College	91
Table 23 -	Recommended Classroom Worship Methods	93
Table 24 -	Comparison of Recommended Classroom Worship Methods by Type of College	94
Table 25 -	Number of Minutes Per Day Recommended for Classroom Worship	95
Table 26 -	Co-curricular Activities Endorsed for Christian Character Development	96

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CHAPTER I: IDENTIFYING THE PROBLEM

Both secular and Christian educators today are concerned about teacher preparation. In secular programs, research has been ongoing. The curricula have been surveyed and evaluated, and changes in curricula for teacher education are proposed based on research findings. For Christian colleges, recent research has focused on recommendations of what should be included in teacher education curricula, particularly with a view to making the education of teachers in Christian colleges distinctively Christian. (Bond, 1977, Burnworth, 1978, Mitchell, 1982) Little has been done to determine whether colleges are able to implement these recommendations to any significant extent. Descriptive research on the state of Christian teacher education curricula has focused on the fulfillment of NCATE criteria rather than on description of Christian distinctives (Kivioja, 1989).

Purpose of the Study

The two primary purposes of the present study are: to develop a benchmark description of current distinctively Christian goals, curricula, and co-curricular activities in the education of teachers for Christian day school settings; and to use the collective perceptions of the respondents to describe what is considered ideal and yet to be accomplished in the education of Christian day school teachers. A secondary purpose is to examine whether significant differences

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exist between the programs of Christian liberal arts colleges and Bible colleges. It is expected that because of the difference in goals of the two types of institutions, their teacher education programs may be different and even show distinctive characteristics within each group.

Connie Zeman Mitchell obtained data in 1981-82 from the heads of education departments of Christian colleges concerning what ideally should be included in teacher education curricula, particularly for the distinctively Christian education of elementary teachers. Many of the elements identified in that study will be included here, to find the extent to which they are still considered important, and to find whether they are being incorporated in the curriculum. This study should be useful in assisting Christian teacher educators to evaluate their programs, in obtaining data about the state of Christian teacher education as a whole, and in facilitating communication about aims and curricular content.

Significance of the Research

The study is intended to fill a gap in the current understanding of the Christian teacher education process. Those involved in Christian teacher education appear to lack a collective sense of how institutions view Christian distinctives and how they put those distinctives into practice. While goals and ideal content have been identified, the actual, distinctively Christian content of coursework and other curricular experiences have not been explored. The

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significance may be simple and practical for Christian teacher educators, answering the questions: "What are the ideas currently being implemented? Might my college and my classes benefit?" It is worth noting that Christian colleges are widely scattered over the country, and funds for national conferences and symposia are limited. A report of research may provide a similar function to a conference of professional teacher educators for the sharing of ideas. The study may serve as a benchmark of what is generally being done to implement the shared curricular goals of the Christian college community, so that further progress in curriculum development may be assessed. It may be helpful in identifying program elements or particular emphases which are more characteristic of one type of institution than the other. It may also be useful in ascertaining to what degree there is agreement on philosophical and methodological issues among teacher educators from similar colleges. The latter may be particularly useful for those colleges which desire accreditation from a Christian standpoint, and which find secular accreditation, such as NCATE's, to be prohibitively expensive for the small institution. The research may help in setting and meeting shared standards.

Research Questions

The idea for this study grew out of experience in Christian school teaching, coursework for a Master's Degree in Religious Education and Administration, and interaction with Christian teacher educators. During the preparation phase for the study, a preliminary study was

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carried out by surveying and interviewing heads of Christian elementary schools in England in 1985. This preliminary study and talks with U.S. Christian educators helped to focus the research questions. A questionnaire was designed to answer the following research questions about Christian distinctives in Christian liberal arts colleges and Bible colleges.

1. What elements, if any, do Christian teacher educators identify as those curricular and extracurricular elements which are most important to distinctively Christian teacher education?
2. How are Christian distinctives expressed to students and incorporated in the curriculum?
3. Of the curriculum content items ranked in a previous survey as highly important for the education of teachers in Christian colleges, which are included in current Christian college teacher education programs?
4. In what aspects of curriculum do heads of education departments in Christian colleges believe improvement still is needed in their programs?
5. Do differences in teacher education goals and/or curricula exist between Christian liberal arts colleges and Bible colleges?

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Background of the problem

The need for teachers who are Christian in outlook and training, as well as in commitment, has been noted by many Christian educators. Frank Gaebelein, in The Pattern of God's Truth, recalled conversations with two Christian educators, Karl Barth and C.S. Lewis:

It was Dr. Barth's emphatic opinion that the most effective way to integrate every subject of study with Christianity is through teachers with a genuinely Christian world view, or *Weltbild*, to use his German word. A few weeks later, I had a similar talk with Mr. C.S. Lewis in his rooms at Magdalen College, Oxford. He expressed the same view. The opinions of these distinguished men confirm a conviction that thoughtful Christian educators have held for years. Yes, the crux of the problem lies with the teacher. The fact is inescapable; the worldview of the teacher, in so far as he is effective, gradually conditions the worldview of the pupil. . . . In one way or another, every teacher expresses the convictions he lives by, whether they be spiritually positive or negative. (p 36-37)

The development of curricula for Christian elementary and secondary schools is not the heart of the matter, according to these thinkers. The education of Christian teachers is essential, and educating teachers to think Christianly is a continuous goal, even for those whose formal teacher training is ended. In correspondence with Gabelein, the chair of a Christian teachers' institute near Philadelphia wrote:

Most of us evangelicals, though well grounded in fundamental doctrines, had received educations in general subjects in which God was omitted and thus denied; so that as we under God educate the children, we must be allowing Him to re-educate us. (p. 41)

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The extent of the re-education process is indicated by Roy Lowrie, in his book, To Those Who Teach in Christian Schools (1978), "It takes about three years for a new teacher to be reeducated to teach from a true Christian viewpoint" (p.14).

The Christian worldview or Biblical worldview could also be called a Christian philosophy of education. Byrne points out that the Christian worldview begins with an assumption, as all worldviews do. "and that is, there is a supernatural world created by God who has revealed Himself to man through nature and spoken to man through the Bible and His Son" (Byrne, p. 43).

According to Byrne, Christian philosophy is informed by Bible study and Christian theology. The contribution of Christian Philosophy is to take the Word of God as basic truth, and to do the following:

1. It coordinates the various spheres of life as a whole.
 2. It relates knowledge systematically.
 3. It examines the presuppositions, methods, and basic concepts of each discipline and group of disciplines.
 4. It strives for coherence, the formulation of a worldview.
 5. Its method is to consult data from total experience.
- (Byrne, p. 75)

Chadwick also emphasizes the fact that God revealed Himself through the Bible as the Written Word of God and through Christ as the Living Word of God. Thus, in writing of Christian education, Chadwick refers to "Word-centered" Christian philosophy, meaning a

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1982, p. 39.)

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philosophy centered on both the Written and Living Word. (Chadwick 1982, p. 39.)

One aspect of the Christian world view is the view of the role of the teacher. The role of the teacher in Christian education is distinctive. He or she is responsible as the representative of the parent. The Bible repeatedly charges parents with the responsibility for the education of children, particularly for their education in the ways of the Lord. Godly education is expected to have long term consequences: "Train a child in the way he should go and when he is old he will not turn from it," (Proverbs 22:6). From verses such as Deuteronomy 6:6-7, it is inferred that godly education is meant to be a continuous part of life.

These commandments that I give you today are to be upon your hearts. Impress them upon your children. talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

By law, formal education is required. It would be impractical for children to accompany parents through the day's routines for the continuity of their spiritual education, and so the teacher is entrusted to do what the parents would do to educate them in the ways of God. The expectation that the teacher will exemplify Christian character and will continually rely upon God for wisdom permeates Christian educational thought. The teacher is viewed as holding authority delegated from parents, not from the state. Christian educators cite support for the authority of parents not only as given by Scripture

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but also as recognized by the United Nations Universal Declaration of Human Rights, Article 26 (3): "Parents have a prior right to choose the kind of education that shall be given to their children" (Blomberg, 1980). In Christian education, especially at schools guided by boards of parents, the teacher is seen as a minister, serving the parents, obedient to God and empowered by Him to do spiritual work. Teaching is a spiritual gift (I Corinthians 12:28) and an office to which people are called, (Ephesians 4:11). More than in public schools, the teacher is expected to be a role model for students, in recognition of the Biblical idea that "A student is not above his teacher, but everyone who is fully trained will be like his teacher" (Luke 6:40). The teacher's fulfillment of this role is cited by some as the most important element of Christian education. As one Christian educator used to proclaim "The teacher is the curriculum!" (Chadwick, lectures, GRBC, 1982). In the same vein, Nazigian writes in The Effective Teacher:

One of the most awesome truths that will confront the Christian teacher is that he is teaching his students to be just like himself. A teacher stands as a living model for students....Do we really want our students to be as we are? Do we want them to have our set of values, our attitudes, our love and concern for the things of Christ; our treatment of others? As God reveals the areas of our lives that need improvement, we must set out, determined before God, to allow the Holy Spirit to change us. To shrug off our weaknesses as normal is to pass on our infirmities to others. (Nazigian, 1983, p.36-37)

Vitality and consistency of Christian life in the teacher are thus seen as essential.

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Another essential is "Biblical Integration," the term used to indicate that the Christian teacher must do more than teach Bible as a subject, he or she must show its relation to all subjects and to all of life. Examples of education methods used in the Bible are given in the book, The Philosophy of Christian School Education, with encouragement to the teacher to explore which methods are best suited for different subjects (Kienel, ed., 1980, p.104-110). Examples of Biblical concepts in various disciplines are given by such educators as Lois Le Bar in Education That is Christian and Ruth Haycock in God's Truth in School Subjects. One systematic method of examining concepts in various disciplines for consistency with Biblical truth and changing the concepts to reflect a Biblical perspective has been proposed by Chadwick, in Teaching and Learning: An Integrated Approach to Christian Education. It remains to be seen whether Christian colleges are teaching that Biblical integration is important, and whether methods of Biblical integration are being taught. At the same time that Christian educators are writing more explicitly about Biblical integration, recent research indicates that the Christian emphasis is diminishing in Christian colleges (Haney, 1988; Snively, 1987). According to these researchers, the diversity of educational choices available to undergraduates is diminishing, because institutions which were previously distinctively Christian in orientation have become more similar to secular institutions.

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The population surveyed consists of heads of education departments in Christian colleges which belong to the Association of Christian Schools International (ACSI) or the American Association of Bible Colleges (AABC), and which offer teacher education courses for elementary day school instruction. The two associations share similar philosophical assumptions, and their membership overlaps somewhat. Member colleges of A.C.S.I. number 100, but not all have teacher education programs. It was estimated that approximately 85-90% of A.C.S.I. colleges have teacher education programs, and of these, all contain programs for elementary education. Members of A.A.B.C. which are not A.C.S.I. members number about 30 colleges, most of which also have elementary teacher education programs. By examining college catalogs from these institutions, and by receiving questionnaire responses from heads of teacher education departments, 110 colleges in ACSI and AABC were identified as having teacher education for Christian elementary schools included in their curricula. This group of 110 thus became the population for this study.

Delimitations

The study is delimited to teacher educators in U.S. Protestant Christian colleges which are members of Association of Christian Schools International or American Association of Bible Colleges. These associations were chosen because both organizations publish similar doctrinal statements to which member institutions give

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agreement. In a small preliminary investigation, the college catalogs of 24 colleges were surveyed. The study of catalogs was followed up by telephone conversations with admissions directors of selected institutions. The results indicated that not all colleges whose catalogs cite a religious affiliation actually maintain strong ties with a Christian denomination, or encourage Christian growth among students (Appendix A). Therefore, the attempt was made to delimit the study to institutions which do subscribe to Christian doctrine and encourage students as Christians.

A further delimitation was made because some of the colleges in AABC and ACSI offer only education courses aimed at Sunday school teaching or youth group work, or offer courses toward a teaching degree, but do not award a bachelor's degree. Colleges with these types of programs were excluded. Some of the 110 colleges which comprised the population of the study had joint programs with a state university or with a larger Christian college, but all had four year degree programs, and their education departments offered courses aimed at preparation for classroom instruction in day school settings. Also included were 3 institutions which offer masters programs in education for classroom teachers.

The focus of the study was delimited to examining the Christian distinctives of teacher education programs which prepare at least some of their graduates for teaching in Christian schools. Some Christian colleges prepare teachers primarily to be witnesses in public schools. The program elements involved in that preparation

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Limitations and Generalizability

Some limitations of the study are inherent in the methodology. Since the main portion of the study is based on survey results, the lack of data on frequency and quality of interpersonal interactions, campus climate, and recent increases or decreases in spiritual activities, is a limitation of the study.

The results may be generalizable to other Christian colleges, particularly those which are Protestant, evangelical, or fundamental in doctrine, according to the definitions given in the following section.

Definition of Terms

Definitions are taken from Webster's New Collegiate Dictionary (1973) or The New Lexicon Webster's Dictionary (1989).

Christian- "a person who believes in the doctrines of Jesus and acknowledges his divinity. . . (loosely) a person having the qualities expected of one who professes Christianity" (New Lexicon, p.175). For the purposes of this study, the strict, rather than the loose definition of "Christian" will be used.

Protestant- "Denying the universal authority of the Pope and affirming the Reformation principles of justification by faith alone,

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the priesthood of all believers, and the primacy of the Bible as the only source of revealed truth" (New Collegiate, p. 926).

Evangelical - "emphasizing salvation by faith in the atoning death of Jesus Christ through personal conversion, the authority of scripture, and the importance of preaching as contrasted with ritual" (New Collegiate p. 395).

Fundamental - "emphasizing the literally interpreted Bible as fundamental to Christian life and teaching" (New Collegiate, p. 465).

Christian College- A college which states specifically in its college catalog that it is a Christian college or Bible college (This definition excludes colleges which have some "historical affiliation" with a denomination, but which do not describe themselves as Christian or Bible colleges.)

Christian Liberal Arts College_ A Christian college which emphasizes integration of the liberal arts with a Biblical world and life view.

Bible College- A Christian college which emphasizes Christian theology and Biblical studies in preparation for Christian ministries.

Christian Distinctives - Characteristics associated with the program of a Christian college due to its religious orientation.

Christian Teacher Educator- An educator of teachers in a Christian liberal arts college or Bible college.

Co-curricular activities- Activities sponsored or encouraged by the college for which students receive no academic credit, including voluntary activities, and also activities at which attendance is expected, or required for graduation.

Chapter One

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Overview of the Dissertation

Chapter One contains the introduction, problem, purpose and significance. It also includes research questions, delimitations, limitations and generalizability, and definitions. In Chapter Two, background for the study is given, and related studies and other relevant literature are reviewed. Chapter Three contains the survey instrument, methodology, and explanation of data analysis. Chapter Four contains the survey results of mailed questionnaires and the results of follow-up telephone interviews with selected heads of departments of teacher education at the Christian colleges surveyed. In Chapter Five, the researcher will discuss the results, draw tentative conclusions, and give implications for further research. A bibliography will follow Chapter Five.

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CHAPTER II: REVIEW OF THE LITERATURE

In order to lay a foundation for the study, several key concepts will be discussed. In a brief historical background of Christian education in the United States, central aims will be highlighted, and some problems of definition will be noted which have come about as institutions changed their emphases. An explanation of the definition of "Christian college" follows the historical background. While the Christian World and Life View and the teacher as Christian role model have been discussed in Chapter I, methods which are meant to inculcate a Christian World and Life View and make it understandable to students will be explained more fully in Chapter II. A description of recent studies and their relationship to the present study is discussed under the heading. "Current Research in Christian Teacher Education".

Historical Background

Undergraduate education in the United States is founded on a vision of making human beings more humane, cultured, and responsive to the world around them than mere job training could do. Various baccalaureate institutions have developed their unique emphases within this framework, but the same ideal of education as an ennobling enterprise seems to infuse them all. In a recent study of colleges by the Carnegie Foundation for the Advancement of Teaching, the "conviction that something in the undergraduate

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experience will lead to a more competent, more concerned, more complete human being" is cited by Ernest Boyer as "one of the most enlightened visions that any society has ever collectively endorsed. And the institution established to bring it about is one of the most vital and enduring in our culture," (Boyer, p. 1).

Initially, the institutions established to fulfill the vision of more "competent, concerned, complete" human beings, whether public or private, were religious and Christian in orientation. The earliest and most famous of these was Harvard College, whose original statutes in 1636 read:

Everyone shall consider the main End of his life and studies, to know God and Jesus Christ which is eternal life...they shall eschew all profanation of God's holy name, attributes, word, ordinances, and times of worship and study with reverence and love carefully to retain God and His truth in their minds. (quoted by Snively, 1987, p. 1)

A further insight into early education is given by Mayer:

The great colleges were founded under religious auspices. Elementary education in early America meant study of the Bible and catechism; frequently the school teacher acted as assistant to the minister. (Mayer, p. vii, 1964)

Although not all teachers in early America were college-educated, they were part of an educational system which was Christian from top to bottom. Later, after the revivals of the 1800's,

The nineteenth century was the heyday of the founding of colleges across the American Midwest and on toward the far West. Almost all of those beginnings were Christian. Indeed, almost all of them were what you and

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I would recognize as either evangelical Christian or conservative confessional. (Wolterstorff, 1984)

Horace Mann, who became president of one of those colleges (Antioch) in 1852, wrote the following about the relationship between religious and public education in 1848:

But it will be said that this grand result in practical morals is a consummation of blessedness that can never be attained without religion, and that no community will ever be religious without religious education. Both these propositions I regard as eternal and immutable truths. (Mayer, p.197)

Mann and others who campaigned earnestly for public education believed that it would not only work harmoniously with religious education, but that it would inculcate generally accepted religious ideals and doctrine:

It is a system which recognizes religious obligations in their fullest extent; that it is a system which invokes a religious spirit, and can never be fitly administered without such a spirit; that it inculcates the great commands upon which hang all the law and the prophets; that it welcomes the Bible, and therefore welcomes all the doctrines which the Bible really contains...It is a system, however, which leaves open all other means of instruction-the pulpits, the Sunday schools, the Bible classes, the catechisms of all denominations, to be employed according to the preferences of individual parents. It restrains itself from teaching that what it does teach is all that needs to be taught, or that should be taught; But leaves this to be decided by each man for himself...on his responsibility to that Great Being who, in holding him to account for the things done in the body will hold him to the strictest account for the manner in which he has 'trained up' his children. . . . (Mann, quoted by Mayer, p. 198)

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The development of "normal schools to train teachers who would teach "correct doctrine" was a concern not only of Horace Mann but of others, such as Daniel Webster and Edward Everett (McCarthy, Skillen, Harper, p. 57). The religious assumptions were linked to a belief in democracy, and the common assumption was that the two worked together to have a civilizing influence on children and a positive influence in inducting the children of foreign immigrants into the American way of life. According to McCarthy, et. al. :

We are not suggesting, as many radical historians do, that a "conspiracy of class or self interest" was the primary motivation of the nineteenth century schoolmen and their supporters. For the most part the reformers sincerely believed their culture, values, and religion were best for all people and thus should be the norm for all society. The habit of overriding the rights of minorities became institutionalized, defended, and perpetuated, not so much as a planned "conspiracy" than as a consequence of the "imposition of majoritarian beliefs." (p. 57)

Through the beginning of the twentieth century, the God of the Bible was referred to in the instructional program of the great universities as well as in Christian denominational colleges. As Darwinism and higher criticism, or "form criticism" began to be more accepted, the commonly held assumptions about Biblical authority and theological centeredness were eroded. In addition, economic pressures for survival and secular influences continued. By the 1920's, a shift had occurred from referring to the God of the Bible to a less personalized, "anonymous, God in general, a 'John Doe god, '" (Henry, p.7).

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Instead of God, shared moral values became the cohesive force in liberal arts studies. This emphasis on ethical norms was not, however, associated with biblical imperatives and divinely revealed commandments. The study of morals was increasingly pursued independently of theological concerns. (Some campuses nonetheless scheduled annual 'spiritual emphasis' weeks, not unmindful of promotional and funding benefits amid waning if not already severed denominational ties.). (Henry, p. 8)

The practice of secularized institutions holding "spiritual emphasis weeks" and maintaining other outward signs of Christian orientation continues today and has been remarked upon by Christian educators (Chadwick, 1982; Fortosis, 1982-3, Lectures at Grand Rapids Baptist Seminary; Nash, 1989 and 1992; Hunter and Quebedeaux, cited by Nash, 1989).

Definition of a Christian College

A problem of definition arises: Which colleges are Christian? What elements define a distinctively Christian program? The definition of a Christian college would seem to be of primary importance before trying to study the Christian distinctives of its curriculum.

Others who have noted this problem cite the following definition of a Christian college:

". . . currently ascribes administratively to a doctrinal position or statement of belief which acknowledges the divinity of Christ. By this definition, it is expected that a Christian college would have a statement of its Christian

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purposes or beliefs published in its catalog or other official college publications. (Valle, 1974, p. 15)" (Vandermeulen 1986, p.23)

In the preliminary investigation of college catalogs and follow up conversations, a number of examples were found in which colleges which had been founded as Christian institutions were no longer Christian in orientation (Appendix A).

The movement of some colleges away from an orthodox doctrinal foundation is considered by some to be a move toward freedom and enlightenment, and by others to be a sign of lassitude and decay. Not only the absence of Christian religious emphasis, but antipathy toward that emphasis, has been cited as reason for caution in assuming that a college which mentions a Christian denomination as its affiliate is Christian in orientation. Dr. Ronald Nash names mainline denominations which have official relationships to many colleges in the U.S. Then he writes:

With only a few exceptions, these denominational colleges regard themselves as enemies of evangelical Christianity....In fact, if it were not for the fact that these schools still retain some kind of tie to a Christian denomination, it would be difficult to find any justification for regarding them as Christian colleges. Many faculty members at these schools see the undermining of evangelical Christianity as a major task for themselves and their colleges. (Nash, 1989, p. 67)

Nash then refers to James Davison Hunter's book, Evangelicalism, the Coming Generation: "Christian higher education historically evolved into precisely the opposite of what it was supposed to be, that is, into bastions of secularity if not anti-Christian sentiment" (Nash, p. 68).

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The definition used by Valle and Vandermeulen is supported by the preliminary study and by the authors cited. Simple references to Christianity do not signify commitment to it. For the present study, the following were used as indicators of a Christian college: 1. Specific self-definition as a "Christian college or Bible college" not simply as a "denominational liberal arts college" in the college catalog. 2. Statement of purpose which includes current goals of spiritual growth in Christian commitment and action. 3. A Doctrinal Statement or Statement of Faith which discusses or itemizes Christian beliefs supported by the school. Each college included in the present survey met at least two of these three criteria.

Biblical Integration Models

The purpose of a Christian college as stated in many of their college catalogs is to help students to develop their relationship with God through Christ, to develop a Christian World and Life View, and to be prepared for Christian action. An additional requirement for those preparing to teach in Christian schools is that they will implement Biblical integration at a level their students can understand. Several methods of Biblical integration have been proposed by Christian educators.

One approach is to research the methods of education used by Jesus and His disciples in the New Testament and to adapt these methods to various subject area disciplines. James W. Braley lists 37 methods used by Jesus, with Scripture references for each and suggestions for

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use in varied subject areas. Some of the methods are not exclusively Christian or religious in themselves, such as use of analogy, contrast, demonstration, direct involvement, discovery, individualized instruction and modeling. Others would be difficult to integrate in a secular setting, such as discipleship, indoctrination, parables, prayer, preaching, and quoting scripture. The application of these methods is left to the teacher. Braley suggests:

. . . review the different Biblical methods suggested above and assign them to the different subject areas where they could provide the best results. . . . If we use a variety of methods as Christ himself did, as we present materials to be learned, we will have a much better chance of reaching all the students in the group." (Kienel, p. 104-112)

The approach given by Braley affirms that methods of traditional and progressive education can both be Biblical, depending upon how they are used by the teacher. He also emphasizes the teacher's role in living God's truth, as well as inculcating it and exposing children to opportunities to discover it.

A systematic method of integration is proposed by Ronald P. Chadwick in Teaching and Learning: An Integrated Approach to Christian Education. He recommends examining the concepts in each discipline for consistency with Biblical truth and changing concepts to reflect a Biblical perspective. For example, the commonly taught concept "Man is the most intelligent animal on earth" conflicts with the Biblical idea that human beings are uniquely made in God's image and distinct from animals. The revised concept: "Man is made

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in God's image and is the most intelligent physical creature on earth." Because of the secular training of many Christian school teachers, and the secular materials sometimes used, Chadwick maintains that such rethinking must go on constantly in large and small ways over all the curriculum. An extended example is given in a later book of his, in which this process is applied to the social studies curriculum from kindergarten through 6th grade (Chadwick, 1990).

H. W. Byrne gives a philosophical framework, subject area generalizations, and objectives which show integration of Biblical truth in subject area disciplines. He also makes suggestions for using a Biblical world view to bring together and integrate subject areas with each other. (Byrne, 1961). Byrne's emphasis is primarily philosophical, leaving the practical application to the individual teacher.

Another Christian educator whose methods have been used in teacher education programs is Ruth Haycock. Her booklet, "God's Truth in School Subjects" takes a categorical approach, compiling Scripture which relates to the main subject area categories. For each subject, Biblical concepts are included as headings, with Scripture references beneath. In her General Principles, Haycock recommends:

Incorporate specifically Christian topics into the regular school curriculum so that pupils see these topics as part of the total subject, not as isolated subjects. Examples: teach Christian literature as part of English or language arts, creation truth as part of science, history of Israel as

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Haycock's four volume series, Bible Truth for School Subjects, expands on these ideas and is meant specifically as a set of handbooks to help Christian teachers with subject area integration.

Current Research in Christian Teacher Education

Of most direct influence on the present study is work by Connie Zeman Mitchell: A Study of Professional Education Courses for Elementary Christian School Teachers at Bible Colleges (1982). The heads of 30 education departments at Bible Colleges and over 200 teachers and administrators of Christian elementary schools were surveyed regarding an ideal teacher education curriculum for a Christian college. Mitchell's study included tabulation of titles of professional education courses and average number of credit hours given to each, but did not examine content of those courses for Christian distinctives. (Table 3, p. 99, Mitchell) The researcher elicited evaluation of 14 possible topics which might be included in a course entitled "Teaching in a Christian School." Mitchell asked for suggestions in content areas, professional development and character development. Neither Mitchell's study, nor subsequent ones, questioned to find whether these ideals were being realized in the colleges surveyed. When asked about replication and extension of parts of her study, Dr. Mitchell gave permission and encouragement. One section of the present study includes the fourteen topics

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suggested by Mitchell, as well as other topics, to find whether they are still deemed important and whether colleges are incorporating those topics in their programs.

The fourteen topics Mitchell surveyed were:

- Bible integration procedures
- Christian school curriculum
- Classroom discipline
- Current trends in Christian education
- Difference between Christian and secular education
- Inservice growth
- Parent/teacher cooperation
- Personal Commitment
- Purposes of Christian schools
- Organizations and administration
- Teacher roles
- Teacher selection
- Textbook selection
- Writing Christian lesson plans

To one item, "Personal Commitment" a parenthesis was added in the present study for clarification, so that it reads: Personal commitment (to Christ and ministry). The elementary subject area concepts recommended for inclusion in Christian teacher education by Mitchell's respondents will be rated in the present study according to whether they are included, and if not, whether the respondents would wish to include them in their Christian teacher education curricula.

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In a related study, The Perceptions of Christian School Administrators and Teachers Regarding the Importance of Selected Teacher Evaluation Criteria, Lowrie (1987) surveyed a different population from the present study, but a large majority of respondents concur with Mitchell and others that Christian distinctives in belief, action, and professional preparation are important for teachers in Christian schools. For example, the teachers and administrators surveyed by Lowrie concurred on criteria for teacher evaluation in Christian schools. Such characteristics as "promotes self-discipline and responsibility" and "encourages spiritual commitment" were deemed "very important". The most important characteristic was "Communicates effectively" followed by "Integrates Christianity into subject matter" (Lowrie, p. 105). Lowrie's items were derived from earlier studies, such as those by Burnworth (1978), Manatt and Stowe (1982), Grant and Carvell (1980) and an unpublished study by Lowrie and Lowrie (1986).

Other researchers studied the religious context and the attempts at character development at Christian colleges. Building a Curriculum of Discipleship Training Usable at the Seminary Level Based on an Investigation of Discipleship Curricula at Selected Colleges and Seminaries by Leavell (1987) is an in depth look at a few programs with an emphasis on their application to seminary students. The findings may apply to teacher candidates as well, since pastors and teachers in Christian schools both are expected to exemplify discipleship and to train others to do the same.

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In his study entitled The Intentional Design and Assessment Strategies for Character Development of Students in Christian Coalition Colleges, Snively (1987) surveyed Christian liberal arts colleges to investigate the identification and translation of ethical and moral ideals into written character development objectives. The survey questions also identified the curricular and co-curricular activities designed as means to achieve character education. The researcher lists among his conclusions that "There is little difference between public and Christian higher education regarding the intentional programming of character development in students" (p. 111).

Snively's conclusions certainly have relevance to the present project, since the intent is to survey aspects of the teacher education curriculum which are considered distinctively Christian by Christian educators. One aspect which is assumed to be distinctive is the emphasis upon development of Christian character. Snively's conclusions indicate that Christian colleges he surveyed have not codified their aims in character development into written objectives to any significant extent, and have not correlated the objectives with activities designed to fulfill them. He found that the respondents chose moral reasoning as the most often used and most effective method of character education on their campuses, with values transmission and moral action following it in efficacy. Snively reports that, unlike the more secular group of colleges surveyed by Dalton, Barnett and Healy, (1982), the Christian College Coalition group deemed values clarification as an unacceptable and ineffective

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method of character development. (p. 90-91). The secular group ranked values clarification most highly of the four methods (p.102).

Therefore, Snively's fourth conclusion, "There is little difference between public and Christian higher education regarding the intentional programming of character development in students," (p. 111) seems applicable only to the issue of whether or not written objectives have been developed and implemented. Differences did exist between Christian and public college respondents on which methods they approved for character development. A further indication that a greater difference may exist between Christian colleges and public higher education than indicated by Snively's results is found in the definition of populations. Snively chose to survey the Christian College Coalition for its "diverse constituency. It was also representative of the broad spectrum of Christian colleges ranging from conservative to liberal theological persuasions, (p. 13)". For the comparison between Christian college and public college respondents, Snively compared the survey results from the Christian Coalition colleges to the results of a survey by Dalton, Barnett, and Healy (1982) in which similar questions were asked. A significant problem is that in the Dalton study, both secular and church-related college administrators were surveyed, and data for the two types of institutions were not given separately. It would thus seem impossible to make a clear comparison between the "public" college and Christian college respondents, since the "public" responses include the responses from an unknown number of church-related colleges. In the Dalton study, 28% of the respondents cited "chapel"

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as a sponsored activity to promote values education. For promoting moral reasoning, 11% rated it among the most effective activities, and 15% rated chapel among the top three activities for effective values transmission. In a more stringent comparison, using only public colleges, greater differences might surface between Christian and public higher education.

The usefulness to the present study is that Snively includes types of strategies which are currently used for character development, and reports activities which Christian Coalition college administrators cite as intending to impart values and to build moral reasoning and moral action. These may be useful for comparison to co-curricular activities which inculcate Christian values and action, cited by respondents to the present survey.

In A Study of the Religious Context of the Christian College and University: 1976-1986, Haney examined the college catalogs of Christian colleges for their emphasis on five indicators of the religious context of a college, established by the Danforth Commission in 1966. As given by Haney, the criteria are:

"(a) the institution requires the completion of courses in religion or theology in order to obtain a degree; (b) the institution requires corporate college worship (chapel) at least once a week; (c) the institution houses 'on-campus' student religious organizations; (d) the institution requires church attendance at least once a week, and; (e) the institution's mission statement reflects Christian presuppositions or aims that guide the college or

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He found that, among students who participated in the study, 75% of indicators presented three out of five. The study context was also characterized by statistical change in religious content. The difference occurred between and non-denominational colleges required semester hours in denominational content, chapel attendance, and semester hours required in denominational content (p.78). Haney highlighted the distinctively Christian nature of the Christian college education, Haney

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university toward honoring Christ through the existence of the institution." (Haney,1988, p. 6)

He found that, among a random selection of the colleges which participated in the Danforth Commission study, the highest number of indicators present in the mission statement of any college was three out of five. The number of colleges which emphasized religious context was also lower than predicted. He concluded that little statistical change has occurred in the past ten years in the emphasis on religious context of Christian colleges, but a statistically significant difference occurred between two types of institutions, denominational and non-denominational Christian colleges. More denominational colleges required chapel, and denominational colleges required more semester hours in religion or theology in comparison with non-denominational colleges. The number of colleges which required chapel attendance was 12 of 100 (p. 83). The mean number of semester hours required in religion or theology was 4.66 for denominational colleges and 1.19 for non-denominational colleges (p.78). Haney hypothesized that the main shift away from distinctively Christian emphases occurred before 1966. In writing of the Christian colleges' distinctiveness from mainstream public education, Haney noted that the Christian college offered an important alternative choice to students, but concluded that:

The religious nature of Christian colleges and universities has dramatically declined, and that, much of this diversity is already lost. This conclusion agreed with what Pace (1972) predicted. He stated that except for extremely fundamentalist and evangelical colleges, the church related institution in this country would no longer

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(Haney, 1988)

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be recognizable as religious by the turn of the century.
(Haney, 1988, p. 126)

Both Snively and Haney surveyed groups of colleges which they expected to be distinctively Christian. Identifying a group of colleges which define themselves as Christian and which emphasize Christian distinctives would appear to be something of a challenge.

Kivioja (1989) surveyed part of the same population as the present study, to produce Teacher Education Programs in the Member Institutions of the Association of Christian Schools International (ACSI): A Comparison with NCATE. The focus of that study was a comparison of the over all programs of teacher education with NCATE standards. The goals of the institutions in providing a distinctively Christian emphasis are not covered by NCATE standards, and so were not within the purview of Kivioja's study. He found that few members of ACSI are NCATE certified. Some felt their institutions did not need it, others said it was too expensive a process to obtain certification by NCATE. Kivioja lays a groundwork in showing that certain basics of teacher education are provided by the member institutions. The present study goes beyond the basic criteria of NCATE, to survey the Christian distinctives of the teacher education curricula.

Summary

In the history of Christian Education in the United States, a central aim has been the inculcation of a world view in which God is at the

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center of all life, and the orientation of the individual is to know Him and glorify Him through a personal relationship to Jesus Christ as Lord. Many four year colleges across America were founded with the explicit aim of training godly leaders and citizens in this world view. Under economic, social and philosophical pressures, some institutions changed their emphases. Today, many colleges which were founded as Christian no longer hold their original aims. For this study, it was important to try to define "Christian college" and to identify a group of colleges which held the original aims of Christian colleges. Current research in Christian college education indicates disagreement as to whether Christian colleges retain distinctive character. The conclusions of the researchers who said Christian colleges do not retain a distinctive character exemplify two difficulties. One is the problem of definition cited above. The survey population may have been only nominally Christian, or the population which was used as a secular comparison also included institutions which had some residual Christian influence. The other difficulty is that of using criteria which, after the results are in, appear to be less broad in scope than needed to give a description of distinctively Christian education which may be present. Research on more conservatively defined populations, using open-ended questions, tended to show that distinctively Christian aims are present in Christian colleges and among Christian school teachers and administrators. However, this second category of research was not designed to survey whether the distinctively Christian aims were being implemented.

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An important distinctive aim in Christian education identified by Mitchell, Lowrie, and others is that of achieving Biblical integration in subject areas. Several methods have been proposed to help teachers to develop a Christian philosophy, to use teaching methods consistent with Biblical thought, and to make connections between subject area knowledge and Bible knowledge for students.

The method selected for this study was a survey. Research questions were developed to explore Christian aspects of the lives of teachers in Bible colleges, and to determine the level of preparation for teaching. The study recognized that the lives of Christian witnesses are shaped by their faith, and that good teaching is based on a sound understanding of the Bible. The study reviewed and analyzed the data, and the results of the study were discussed in terms of the lives of those whose members

D

Some questionnaire data were collected from Christian educators in Bible colleges. The questionnaire was distributed to Christian educators in Bible colleges, and the results of the study were compared with previous research. The study was based on Mitchell's survey of the lives of Christian educators who rated possible factors in their lives as important in their teaching. The study was based on the importance in their lives of the factors they worked. The study was based on the AABC Bible college survey of the lives of school teachers'.

CHAPTER III: METHODOLOGY

The method selected for the study was a survey questionnaire. Research questions were formulated to focus on the distinctively Christian aspects of teacher education in Christian liberal arts and Bible colleges, and to examine the curricula from the standpoint of preparation for teaching in Christian schools. Although it was recognized that these institutions may train teachers for work as Christian witnesses in public schools, coursework emphases which furthered that goal were not examined. The questionnaire was reviewed and endorsed by the two organizations of Christian colleges whose members were surveyed.

Development of the Questionnaire

Some questionnaire items were tested in a preliminary study given to Christian educators in England in 1985. The final form of the questionnaire was developed based on the literature regarding Christian education, findings from the preliminary study, and previous research such as Mitchell, (1982) and Lowrie, (1987). Mitchell surveyed teachers and administrators in Christian schools, who rated possible curriculum elements according to their importance in preparing teachers for the Christian schools in which they worked. She also surveyed 30 heads of teacher education in AABC Bible colleges, who agreed substantially with the Christian school teachers' and administrators' ratings. Lowrie surveyed

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In Mitchell's study, 14 topics on a five-point scale were identified, including them in the questionnaire. Those 14 topics were numbered 15-28 of Section II of the questionnaire (Questionnaire, Appendix A). Respondents on the questionnaire and on actual interviews were asked to rate each item on a five-point Likert scale used in the questionnaire. The questionnaire program" in the questionnaire. The wording was used in the questionnaire. The inclusion in curriculum

In Mitchell's study, it was found that you would be covered in a

teachers and administrators whose schools were ACSI members to find what teacher characteristics and evaluation criteria were deemed most important by them.

Replication and Extension of Previous Studies

Items from Mitchell's survey were included to find whether a larger population of Christian teacher educators concur that the same elements are important, and to find to what extent they include those elements in their programs.

Items from Mitchell's Questionnaire

In Mitchell's study, respondents were asked to rate 14 possible topics on a five point Likert scale, indicating the importance of including them in a course: "Teaching in a Christian School" (p. 222). Those 14 topics were included in this study as questionnaire items 15-28 of Section 3 "Possible Topics in Christian Teacher Education" (Questionnaire, Appendix B). All 23 topics in Section 3 were rated by respondents on their importance for inclusion in an ideal program *and* on actual inclusion in the current program. The same five point Likert scale used by Mitchell was used for the rating of "ideal program" in the present questionnaire. A modification of her wording was used on the five point Likert scale for rating actual inclusion in current programs.

In Mitchell's study, respondents were asked to "Please list any topics that you would add to a Bible college education course that would not be covered in a secular college." Ten categories were given: nine

elementary subject
examples of possible
parentheses. Each
suggestions (p. 2)
the highest frequency
were included in
"Possible Subject"
For Section 4, a
simpler system of
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Section 4.

Items Derived from

A small preliminary
England in 1985
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on five point Likert
emphasis given in
interviews using
The responses recorded
those mentioned
educators in 198

elementary subject areas, plus "student teaching," with three examples of possible themes or types of content for each in parentheses. Each category was followed by four blank lines for suggestions (p. 223-225). The suggestions which were made with the highest frequency in each of the nine elementary subject areas were included in the questionnaire for this study in Section 4 "Possible Subject Area Distinctives for the Elementary Classroom" For Section 4, a five point Likert scale was discarded in favor of a simpler system of marking whether the item was included in the curriculum or not, and whether the respondents would like to add those items not presently in their department's curriculum.

The items suggested by Mitchell's respondents for inclusion under the tenth category, "student teaching," were similar to items already included from her study in Section 3. They were not listed again in Section 4.

Items Derived from Preliminary Study in England

A small preliminary study was conducted by this researcher in England in 1985 with headmasters of Christian and tax-supported elementary schools. The questionnaire consisted of 32 items rated on five point Likert scales for importance in an ideal program and for emphasis given in the current program. The study also included interviews using eight open-ended structured interview questions. The responses revealed Christian distinctives which were similar to those mentioned in Lowrie's research with American Christian educators in 1986. For example, the "importance of integrating Bible

and religion with
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"Leading children
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Review

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and religion with other subjects" was rated "very strong emphasis", corresponding to Lowrie's item "Integrates Christianity into subject matter." rated 2nd in importance by his respondents (p. 128). "Leading children to a personal relationship to God- to worship and obey him" received very strong emphasis in the preliminary study, as "Encourages spiritual commitment on the part of each student." ranked 5th over all in Lowrie's study. "Applying Scriptures to life situations" was similar to Lowrie's "Clearly models personal values to students" (p. 128). Additional items which ranked highly in the preliminary study had to do with leading children in worship, knowledge of the purposes of Christian education, and maintaining a high commitment to Christ and to education. In the interviews, developing a Christian philosophy of education and following the Holy Spirit were advocated as essential. Some of these items were incorporated into Section 3: Possible Topics in Christian Teacher Education, items 29-37. Some of the emphases revealed in the preliminary study and in the literature on Christian education provided the basis for open-ended questionnaire items in this study.

Review and Endorsement of the Questionnaire

Because of the small population size, no pilot study was done. Instead, the questionnaire was submitted for review by an expert panel, consisting of two leaders in Christian teacher education who currently held teaching positions at the graduate level in a Christian college, and four professors of education at a state university. In the summer and fall of 1991, the study was also reviewed by the

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director of academic affairs at ACSI and a review panel at AABC. Each of these organizations endorsed the project.

Administration of the Questionnaire

In November, 1991, the questionnaire was sent to heads of teacher education departments at all colleges of the Association of Christian Schools International (ACSI) and the American Association of Bible Colleges (AABC) with a request letter and two letters of endorsement, one from ACSI Director of Academic Affairs, Dr. Ollie E. Gibbs, and one from Dr. Randall E. Bell, Executive Director of AABC. A request for a college catalog was also sent to the registrar of each college. (Copies of all items which were sent to respondents appear in Appendix B).

Follow-Up to the Questionnaire

Early questionnaire responses indicated some confusion about whether answers were desired from colleges which prepared teachers for public schools as well as Christian schools. The reminder postcard, sent December 4, addressed this issue (Appendix B). A final reminder letter (Appendix B) and an additional questionnaire were sent in early January.

Final Determination of Population

From the 153 listed member colleges of ACSI and AABC, 147 catalogs and 108 questionnaire replies were received. Neither a catalog nor a questionnaire reply were received from six colleges. Using

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questionnaire responses and college catalogs, 110 colleges were identified as having bachelor degree programs and education courses aimed at preparing teachers for elementary classroom teaching. These 110 colleges became the population of the study. The usable questionnaire replies from them numbered 72.

Processing of Data

Computer data processing through Michigan State University was used to assist in the analysis of the data on all closed-ended questions, and also on Section I of the questionnaire and on question 52. Further data analysis of open-ended questions was done by the researcher on Macintosh personal computer system.

Code Numbering of Replies

Since part of the research involved a comparison between the programs of Christian liberal arts colleges and Bible colleges, questionnaires were coded with numbers which obscured from the researcher which type of institution would be represented by each questionnaire. After all data were processed, each questionnaire was assigned a different number, using 01 through 31 for the 31 Christian liberal arts colleges, 32 through 71 for the Bible colleges and 72 for the uncategorized college. The renumbering was done for ease of data table organization and convenience in comparison of data for the reader.

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Organization of Data Analysis

The order of data analysis in Chapter IV followed the order of the questionnaire. The presentation of findings in Chapter V followed the order of the research questions.

Order of Analysis of Data by Questionnaire

The data were analyzed and presented according to their order of occurrence in the questionnaire. First, demographic information, items 1-11; then open-ended questions concerning goals of Christian education, items 12-14; Possible Topics in Christian Teacher Education, items 15-38; Possible Subject Area Distinctives for Elementary Classrooms, items 39-49; Bible Integration Methods, item 50; Classroom Worship Time, item 51; and Co-curricular activities, item 52.

Treatment of Data

The findings of this study were reported primarily by frequency, percentage, and rank ordering. For open-ended items, the following procedure was used. For each item, themes were identified after a first reading of all responses to the item. All responses to the item were recorded in full. A code letter was assigned to each theme, and each response was marked with the letters of themes represented in it. After all responses were marked and frequencies of themes were tabulated, the responses were separated into categories: first, Christian liberal arts colleges were listed, then Bible studies and ministries (Bible Colleges), and last, one unclassified college. The full responses to each open-ended item along with the categorizations of their themes are presented in Appendices C-H to give the flavor of

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the replies. It will be noted that in some cases, the same respondent gave more than one indicator of a particular theme. The theme was counted each time mentioned, as the criterion established for open-ended items was that the most frequently mentioned ideas would be considered "most important." The number of different respondents who mentioned each theme is also given for comparison where applicable. The same items receive the categorization of "most important" no matter which method of counting frequency is used, but their order is changed in some cases if number of respondents is counted instead of number of mentions.

A Chi square analysis was originally to be used in analyzing the significance of differences between the two groups, those which emphasize Christian liberal arts and those which emphasize Bible study and ministries. Because of the small sample size and the skewed distribution of the responses, the Chi square method was rejected for some items. Other non-parametric tests, such as Mann-Whitney U test and Wilcoxon signed-rank test were also considered. A t-test was recommended and used to determine whether significant differences existed between Christian liberal arts colleges and those emphasizing Bible study and ministries, also referred to as Bible Colleges, on items 15-37, 48 and 49. As appropriate, Chi square or t-tests were used on demographic items.

Organization of Conclusions by Research Questions

The conclusions were presented by following the order of the research questions. The headings which describe the emphasis of

each research question.
Expression of Discontent
Perceived Need for Change
Liberal Arts and Sciences

Chapter III contains a description of the questionnaire, with a list of the items used in the questionnaire. Chapter IV describes the education, community college, and preliminary study. Chapter V describes the replicates and experimental design. Chapter VI describes the similar to some of the findings of the administrators and the AABC.

Data were recorded and analyzed. The results of the ordering. The results of the data in Chapter IV. In Chapter V, the results of the findings and the findings.

each research question are: Identification of Christian Distinctives, Expression of Distinctives, Correlation to Previous Research, Perceived Need For Improvement, and Comparison of Christian Liberal Arts and Bible Colleges.

Summary

Chapter III contains a description of the development of the questionnaire, with items drawn from the literature on Christian education, Connie Zeman Mitchell's study, and an unpublished preliminary study by the researcher. The questionnaire partially replicates and extends Mitchell's study, and contains items which are similar to some used in Lowrie's study of ACSI Christian school administrators and teachers. The study was endorsed by ACSI and AABC.

Data were recorded primarily by frequency, percentage, and rank ordering. The treatment of the data will begin with analysis of the data in Chapter IV, reported in the same order as the questionnaire. In Chapter V, the order of the research questions will be followed, and the findings interpreted to answer those questions.

CHAPTER IV: ANALYSIS OF THE DATA

The basic aims of this study were to describe distinctively Christian content of the teacher education curricula of Christian liberal arts and Bible colleges, to identify areas in which heads of teacher education in those programs believe improvement is needed, and to find whether significant differences between Christian liberal arts and Bible college programs exist, based on reports by the heads of teacher education departments.

The data will be analyzed in the order of questionnaire items: Demographic data, Purposes of Christian Teacher Education, Possible Topics in Christian Teacher Education, Subject Area Distinctives in Elementary, Bible Integration Methods and Co-curricular Activities.

Demographic Data

The results of the demographic data, "Background Information" items 1-11, were obtained by data processing. On items 1 and 3, the frequency of response to each foil was calculated and reported in the following tables: Table 1 Denominations, Table 2 Theological Descriptors. The most common denomination was Baptist followed by Assemblies of God. The large group of respondents who marked "Other" reported such denominations as Anabaptist, Foursquare, Friends (Quakers), Grace Brethren, Missionary Alliance, and Reformed Presbyterian. Five listed Churches of Christ or Churches of Christ (Christian) and six wrote some indication that the college did

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not belong to a denomination: "Non-denominational", "multi-denominational" etc.

Table 1

Denominations of Respondents' Colleges

Denominations	Frequency	Percentage
Assembly of God	8	11.1
Baptist	16	22.2
Wesleyan	4	5.6
Independent	18	25.0
Other	26	36.1
	----	-----
Total	72	100.0

Table 2

Theological Descriptors of Colleges, Selected by Respondents

Descriptors	Frequency	Percentage
Charismatic	10	8.6
Covenant Theological	2	1.7
Evangelical	57	49.2
Fundamentalist	32	27.6
Other	15	12.9
	----	-----
Total	116	100.0

Note: One respondent did not indicate any selection

The theological orientation of the respondents was checked either "Evangelical", "Not explicit in their colleges", "Other", or "F". The last wrote "F" population was orientation.

Categorization

On Item 2, "Which respondents checked 'Bible study and Bible study' and Bible study

For the eight colleges liberal arts and descriptive material categorize those from the institution so did the catalog cases, either the college, or that Those six were colleges. In one

The theological descriptor most frequently marked in Table 2 was "Evangelical". Next was "Fundamentalist, and then " Charismatic". Not explicit in the table is that all of the respondents except four checked either "Evangelical," "Fundamentalist" or both to describe their colleges. Of the remaining four, one did not respond, one had checked "Other" with no explanation, one marked "Charismatic" and the last wrote "Pentecostal." It seems clear from these data that the population was predominantly evangelical and fundamentalist in orientation.

Categorization as Bible College or Christian Liberal Arts

On Item 2."Which type of emphasis does your college have?", thirty respondents checked "Christian liberal arts" orientation, 34 checked "Bible study and ministries" and 8 checked both Christian liberal arts and Bible study and ministries.

For the eight colleges whose respondents checked both Christian liberal arts and Bible studies and ministries, college catalogs, descriptive materials, and college titles were used to more narrowly categorize those institutions. In one case, the descriptive material from the institution indicated a Christian liberal arts orientation, and so did the catalog. It was re-categorized Christian liberal arts. In six cases, either the term "Bible College" occurred in the title of the college, or that orientation was mentioned in the catalog, or both. Those six were re-categorized as "Bible study and ministries" colleges. In one case, it was not possible to determine a category

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from the above-mentioned sources. That college remained unclassified.

The final number of colleges categorized with each type of emphasis was: 31 Christian liberal arts, 40 Bible studies and ministries (also referred to as Bible colleges), and 1 (one) unclassified.

Table 3

Required Coursework for Christian Elementary Teachers by Type of College

Variable	N	Mean No. of Sem. Hours	Standard Deviation	t - test
General Education				
Liberal Arts	31	56.6774	12.254	3.05**
Bible College	39	49.1538	8.343	
Bible Courses				
Liberal Arts	31	15.2903	10.533	-10.00**
Bible Colleges	40	37.6500	8.322	
Professional				
Liberal Arts	31	44.7742	14.491	0.44
Bible Colleges	40	43.2750	13.867	
Subj.Area Major				
Liberal Arts	17	23.47.06	5.713	-1.42
Bible College	11	28.1818	11.814	

*p<.05 & **p<.01, two-tailed pooled variance

Required

The number and questionnaire. The hours where needed required in each "Bible/Religion," were calculated. separately for C

Table 3 Required

The higher average liberal arts college number of semester the Christian liberal higher average .01 level. Semester 43 hours for each respondents did elementary education for those 28 who between the type

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The results of the program of education Christian liberal

Required Coursework for Christian Elementary Teachers

The number and type of credits were reported in items 4-8 of the questionnaire. The numbers of credits were converted to semester hours where needed for consistency. Average number of credit hours required in each area, "liberal arts or general education," "Bible/Religion," "professional education" and "subject area major" were calculated. Average number of credits in each area was listed separately for Christian liberal arts colleges and Bible colleges in Table 3 Required Coursework.

The higher average of 56.67 in general education credits for Christian liberal arts colleges was significant at the .01 level. The average number of semester hours of Bible and religion courses was 15.29 for the Christian liberal arts colleges and 37.65 for Bible colleges. The higher average reported for the Bible colleges was significant at the .01 level. Semester hours in professional education averaged above 43 hours for each subgroup, with no significant difference. Since 44 respondents did not report a subject area major in addition to elementary education, the average number of credits was reported for those 28 who responded. No significant difference existed between the types of colleges on this foil.

Years of Program and Years of Experience

The results of item 9, "number of years your college has had a program of education" were averaged for the separate subgroups, Christian liberal arts and Bible colleges. The averages are reported in

Table 4. The a
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* $p < .05$

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Table 4. The average number of years that Christian liberal arts colleges have had teacher education programs is more than twice the average for Bible Colleges (32.83 to 14.43).

Table 4

Average Years of Program and Average Years of Experience of Department Heads
by Type of College

Variable		N	Mean Years	Std Dev	t - test
Teacher Education Program in Existence	Liberal Arts	24	32.8333	25.466	4.04**
	Bible Colleges	37	14.4324	8.946	
Years as Head of Dept.	Liberal Arts	31	7.6226	7.016	0.42
	Bible Colleges	37	7.0135	4.910	
Years Christian Ed. Experience of Dept. Head	Liberal Arts	29	13.8103	7.736	-2.22*
	Bible Colleges	38	17.6579	6.466	
Years Non-Christian Ed. Experience of Dept. Head	Liberal Arts	29	11.9310	9.215	2.98**
	Bible Colleges	32	6.2500	5.363	
*p<.05 & **p<.01, two-tailed, pooled variance					

The difference may reflect the historical trend of institutions which were founded as Bible Colleges toward expanding their programs and

including preparation
becoming Christian
colleges which would
make up

Years of Experience

Item 11, on which
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item 9. The average
educational setting
Years of Program
existed between
teacher education
Bible college group
for years of experience
liberal arts group

Responses to Item
subgroup. Table
between the two
on the number
Bible diploma,
of certification.
likely to prepare
were significant
Both these statistics

including preparation for more kinds of career callings, eventually becoming Christian liberal arts colleges. These, added to the older colleges which were founded as Christian liberal arts institutions, would make up the group with a longer history of teacher education.

Years of Experience in Education

Item 11, on which the teacher educators recorded their number of years experience in different settings, was treated the same way as item 9. The average numbers of years' experience in each type of educational setting were reported for each sub-group in Table 4 Years of Program and Years of Experience. No significant difference existed between the two subgroups on years of experience as head of teacher education. For years of experience in Christian education, the Bible college group averaged significantly higher at the .05 level, and for years of experience in non-Christian education, the Christian liberal arts group averaged significantly higher at the .01 level.

Types of Certification

Responses to Item 10 were added for the total group and for each subgroup. Table 5 Types of Certification shows a comparison between the two subgroups, Christian liberal arts and Bible colleges, on the number of colleges whose graduates are eligible to receive Bible diploma, state certification, ACSI certification, and other types of certification. Christian liberal arts colleges were significantly more likely to prepare students for state certification, and Bible colleges were significantly more likely to prepare them for a Bible diploma. Both these statistics exceed the .01 level of significance.

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Table 5

Types of Certification listed by Type of College

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Type	Liberal Yes	Arts No	Bible Yes	Colleges No	DF	Chi-Square
Bible Diploma	2	29	16	24	1	10.38663**
State Certification	30	1	24	16	1	12.96952**
ACSI Certification	14	17	26	14	1	2.79438
Other	2	29	9	31	1	3.43557

*p<.05 **p<.01

Purposes of Christian Teacher Education

Section 2: Purposes of Christian Teacher Education contains three open ended questions, #12-14. Themes were rank ordered by frequency and listed in the following tables: Table 6 Department Goals, Table 8 Goals of Christian Elementary Schools, and Table 10 Personal Character Qualities.

Department Goals

For item #12, respondents were asked "Briefly, how would you state the main goals of your department in educating teachers for Christian elementary schools?" Themes were identified and assigned code letters, and each response was coded with the letters of the themes expressed in it. Table 6 shows the rank order of the themes identified. As noted previously, some respondents mentioned the same theme more than once, so Table 6 and others with data from open-ended questions include the number of different respondents who mentioned each theme, listed as "total colleges" represented, and also show the number of times each theme was mentioned, "total

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1. Are equi

mention". Inclusion in the top three or top ten is the same, no matter whether number of respondents or number of mentions is used as the criterion. A listing of all responses to item 12, and the letter ratings given to each, are included in Appendix C. It was anticipated that some goals would be distinctive to Christian education, while others might be held in common with secular education. The distinctively Christian themes are printed in boldface type in the table. They included preparation of teachers who:

- a. Profess a personal commitment to Christ/ role model a Christ-centered life
- b. Develop a Christian world view/ Christian philosophy of education
- c. Educate based on God's Word or Christian principles (Biblical integration)
- d. Are prepared for teaching as a ministry/sense God's calling to teach
- e. Possess academic preparation in Bible/theology
- f. Understand the uniqueness of Christian education

Other themes were indicated, such as equipping prospective teachers with professional methods and skills, academic qualifications, and ability to meet children's needs. Emphasis on preparation for teaching in both public and Christian schools was mentioned, as well as meeting state certification requirements.

The three most frequently mentioned goals of the teacher education department were to prepare teachers who:

1. Are equipped with professional methods and skills

2. Profess pe

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3. Meet acad

Rank

Rank
Order

1 (J) Equip

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4 (E) Devel
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17 (N) Show

18 (R) Misc

19 (S) Left

2. Profess personal commitment to Christ/ role model a Christ-centered life
3. Meet academic qualifications/show scholarship

Table 6
Rank Order of Teacher Education Department Goals

Rank Order	Theme	Total Mention	Total Colleges
1	(J) Equipped with professional methods and skills	34	34
2	(G) Profess personal commitment to Christ/ role-model Christ-centered life	31	26
3	(K) Meet academic qualifications, show scholarship	24	22
4	(E) Develop a Christian world view / Christian philosophy of education	22	22
5	(F) Educate based on God's Word or Christian principles (Biblical integration)	22	18
6	(A) Meet children's needs for growth in such areas as moral, spiritual, academic, social, emotional, and physical development	21	20
7	(P) Are prepared similarly, whether teaching in public or Christian schools	15	15
8	(D) Are prepared for teaching as a ministry/ sense God's calling to teach	15	14
9	(I) Demonstrate professional attitudes and behavior	11	11
10	(M) Possess academic preparation in Bible and theology	11	10
11	(Q) Meet state certification requirements	9	9
12	(C) Exercise critical thinking skills	8	8
13	(B) Have love and sensitivity toward students	6	6
14	(H) Understand the uniqueness of Christian education	6	6
15	(O) Relate well to parents and community	6	6
16	(L) Reflect social responsibility, moral character and democratic ideals	6	4
17	(N) Show creativity, develop creativity in students	5	4
18	(R) Miscellaneous	12	8
19	(S) Left Blank	10	10

Note: Christian Distinctives shown in Boldface.

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Closely following the top three items are two themes which were mentioned 22 times each (not by the same 22 respondents) and one which was named 21 times. These second three most important department goals were:

4. Develop a Christian world view/Christian philosophy of education
5. Educate based on God's Word/Christian principles (Biblical integration)
6. Meet children's needs for growth in various areas: moral, spiritual, academic, social, emotional, physical.

In case more than three ideas were mentioned by 50% or more of respondents, it was determined in advance that all ideas achieving that level would be considered "most important." This criterion did not need to be used.

For ten respondents, no answer was recorded for Item 12, either because it was left blank (8 cases), or because the "attached sheet" to which the respondent referred was not enclosed with the questionnaire (2 cases).

It is noteworthy that of 62 who recorded responses, nearly all made mention of at least one distinctively Christian goal or theme. (Themes B-F, K and some in R, miscellaneous). Only ten respondents did not include any of these ideas, but focused instead on professional skills and attitudes. Six of those ten indicated that their teacher

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preparation is substantially the same, whether students intend to work in Christian or public schools, and one indicated that their graduates are prepared solely for public schools. In all, 15 respondents specifically mentioned that they prepare graduates for both public and Christian settings, and the training is similar for both settings. However, teachers who are preparing to teach in public settings are expected to be Christian role-models or to view teaching as a ministry by nine of the 15 who said training is similar for both settings. Two sample responses are:

"Our goal is to provide a program that will prepare a graduate to teach in any setting in which the Lord places her" (Appendix C#08)

"We have a state certified education program. We make no difference in preparation for public, private, or Christian school. We believe you are paid to teach and you live Jesus, where ever you are." (Appendix C#41)

A comparison between Christian liberal arts respondents and Bible college respondents is given in Table 7 Differences in Department Goals by Subgroup, which shows the goals of each subgroup and the number of mentions for each item by that group. (The total number of mentions for each item in Table 7 do not in every case equal the over all total for the item on Table 6, because the responses of the unclassified college are included in Table 6 and not in the comparison in Table 7.)

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- 18 (R) Misc
- 19 (S) Left

Table 7
Rank Ordering of Teacher Education Department Goals
By Type of College

Over all Rank	Theme	Liberal Rank	Arts Freq.	Bible Rank	College Freq.
1	(J) Equipped with professional methods and skills	2	13	1	20
2	(G) Profess personal commitment to Christ/ role-model Christ-centered life	1	14	4	15
3	(K) Meet academic qualifications, show scholarship	3	10	6	13
4	(E) Develop a Christian world view / Christian philosophy of education	5	7	3	15
5	(F) Educate based on God's Word or Christian principles (Biblical integration)	6	7	5	15
6	(A) Meet children's needs for growth in such areas as moral, spiritual, academic, social, emotional, and physical development	7	6	2	15
7	(P) Are prepared similarly, whether teaching in public or Christian schools	4	8	10	7
8	(D) Are prepared for teaching as a ministry/ sense God's calling to teach	8	6	8	8
9	(I) Demonstrate professional attitudes and behavior	12	4	9	7
10	(M) Possess academic preparation in Bible and theology	17	0	7	11
11	(Q) Meet state certification requirements	11	5	13	4
12	(C) Exercise critical thinking skills	10	5	15	3
13	(B) Have love and sensitivity toward students	13	3	14	3
14	(H) Understand the uniqueness of Christian education	16	0	11	6
15	(O) Relate well to parents and community	15	2	12	4
16	(L) Reflect social responsibility, moral character and democratic ideals	9	6	17	0
17	(N) Show creativity, develop creativity in students	14	3	16	2
18	(R) Miscellaneous	18	11	18	1
19	(S) Left Blank	19	4	19	6

Note: Christian Distinctives shown in Boldface.

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2. Help chi
3. Provide

Goals of Christian Elementary Schools

The fact that not all of the Christian colleges are preparing teachers for Christian elementary settings may account for the smaller number of respondents who answered item 13: "Briefly, how would you state the main goals of Christian elementary schools?" The intention was to get an idea of how teacher educators perceive and communicate the vision of Christian schools to their students who may be teaching in those schools. Table 8 Perceived Goals of Christian Elementary Education shows the themes and number of times each was mentioned. The criterion for item #13 was that the three most frequently mentioned statements of purpose for Christian elementary schools would be considered most important. As in item 12, if more than three main ideas had been mentioned by 50% or more of respondents, all ideas achieving that percentage of responses would be considered most important.

A high number of respondents left the item blank (19) or indicated that the respondents felt reluctant to answer (3). Of the ideas mentioned, the top three perceived goals of Christian elementary schools were:

1. Develop and teach a Biblical or Christian World view
2. Help children to apply Biblical principles to their lives
3. Provide quality academic preparation

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Appendix D.

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Table 8
Rank Order of Goals of Christian
Elementary Schools

Rank Order	Theme	Total Mention	Total Colleges
1	(E) Develop and teach a Biblical or Christian world view	27	24
2	(F) Help children to apply Biblical principles to life, (develop Christian character, stand against worldly temptations)	25	24
3	(K) Provide quality academic preparation	22	21
4	(A) Meet children's needs for growth in such areas as moral, spiritual, social, emotional, physical and talent development	20	18
5	(C) Encourage a deepening relationship with God	10	10
6	(B) Lead children to accept Christ as Savior	8	8
7	(H) Assist Christian parents in training their children	8	8
8	(G) Provide Christian role-models for children	6	6
9	(D) Prepare students for ministry, service to God and others	5	5
10	(I) Provide a Christian atmosphere and values	5	5
11	(L) Miscellaneous	13	12
12	(M) Left Blank	18	18

Note: Christian Distinctives shown in Boldface type

All responses and categorizations of themes for #13 are given in Appendix D.

Both subgroups rank "Develop and teach a Biblical or Christian world view" and "Help children to apply Biblical principles to life" in the top three. "Provide quality academic preparation" and "Meet children's

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- 10 (I) Pro
atme
- 11 (L) Misc
- 12 (M) Left

Note: Response

Table 9
Comparison of Rank Ordering of Goals of
Christian Elementary Schools by Type of College

Over all Rank Order	Theme	Libera l Rank	Arts Freq.	Bible Rank	College Freq.
1	(E) Develop and teach a Biblical or Christian world view	2	10	1	17
2	(F) Help children to apply Biblical principles to life, (develop Christian character, stand against worldly temptations)	1	12	3	13
3	(K) Provide quality academic preparation	3	7	2	15
4	(A) Meet children's needs for growth in such areas as moral, spiritual, social, emotional, physical and talent development	4	7	4	13
5	(C) Encourage a deepening relationship with God	5	5	6	5
6	(B) Lead children to accept Christ as Savior	7	3	5	5
7	(H) Assist Christian parents in training their children	9	3	7	5
8	(G) Provide Christian role-models for children	6	5	10	1
9	(D) Prepare students for ministry, service to God and others	8	3	9	2
10	(I) Provide a Christian atmosphere and values	10	1	8	4
11	(L) Miscellaneous	11	4	11	8
12	(M) Left Blank	12	8	12	10

Note: Responses for one Unclassified College not shown in this table. Christian Distinctives shown in Boldface type.

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mentions each.

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needs for growth" in various areas ranked in the top five for both. Other goals besides blank and miscellaneous received five or fewer mentions each.

Personal Character Qualities

In item 14, respondents were asked "What personal character qualities do you endeavor to help prospective Christian elementary teachers to develop? Please LIST and put an asterisk in front of the three you consider most important." The criterion for item #14 was that the top ten most frequently mentioned desirable character qualities would be considered most important, unless more than ten qualities each received mention by over 40% of respondents. The character qualities were rank ordered and frequency of mention listed for all. The text of all responses is given in Appendix E to show the richness and diversity of responses. Instead of simple listings of one word character traits, phrases describing desirable qualities, or including numerous traits, were given. Responses included desirable professional preparation, academic preparation, and specific classroom skills, as well as character qualities. Respondents were asked to mark their top three choices with an asterisk to aid in the identification of those items considered most important. If a respondent wrote only three, or fewer, replies to this question, those replies were counted as if they had been asterisked by the respondent as the "three most important". Some respondents did not mark any three as most important. A few wrote apologies, such as "Sorry, I could not choose!" which may be an indication that others

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Appendix E.

Table 10 shows
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character quali

1. Love
2. Christ-like
3. Personal
4. Responsi
5. Life-long
6. Commitm
7. Honesty,
8. Servant
9. Integrity
10. Strong
11. Cooper

Responses such
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had difficulty, also. The asterisked items are included in Appendix E and all of the quotations in the discussion of Table 10 are found in Appendix E.

Table 10 shows the frequency distribution. The number of mentions of the top eleven items ranged from 17 to 48, with two items receiving 17 mentions each. The most frequently mentioned character qualities, in order, were:

1. Love
2. Christ-likeness, Christian role model
3. Personal Relationship with God
4. Responsibility
5. Life-long learning, self-improvement
6. Commitment, diligence
7. Honesty, fairness
8. Servant attitude
9. Integrity
10. Strong moral character, self-control
11. Cooperation, teamwork

Responses such as "genuine love and concern for children," (Appendix E, #10) "empathy", "love" were the most frequent over all and for each subgroup. A longer explanation of love as a character quality was given by one respondent:

"Love for children- not mitigated by their likability, but genuinely and freely desiring the best for and from each child. This will be evident in equitable discipline as well as in the friendly interchanges," (Appendix E, #54).

Another cited 'The range of commitment to empathy, comp

The terms "aff

The overlapping, illustrated by s world (people)' Christ and relig duties."(#33).

The second m role model". received 35 m leadership,"(#4 students," (#20 "Personal relat characteristic c relationships w relationship to in God," (#21) personal exper personal relati

The fourth mo 'dependability,

Another cited "love for others which manifests itself in action."(#21)
 The range of responses shows depth of care and practical
 commitment to the well-being of others: concern, kindness,
 empathy, compassion, and agape love are examples of terms used.
 The terms "affection" or "genuinely likes children" were never used.

The overlapping nature of themes and their Biblical base is
 illustrated by such responses as "Love for the Lord and love for His
 world (people)" (#52) , and "Consistent demonstration of the love of
 Christ and reliance on the Holy Spirit in the performance of all
 duties."(#33).

The second most frequent response was "Christ-likeness, Christian
 role model". The goal for students to be like Christ in character
 received 35 mentions by respondents. Examples were: "Spiritual
 leadership,"(#48) "demonstrate the love and life of Christ to all their
 students," (#20). The distinction between "Christ-likeness" and
 "Personal relationship with God" was made according to whether the
 characteristic or comment was focused on godliness in social
 relationships with others (Christian role-modeling) or on the spiritual
 relationship to God. Such responses as "persons of prayer and faith
 in God," (#21) "ability to hear from God," (#28) "Christ as Lord in a
 personal experience," (#19) were considered to reflect the goal of a
 personal relationship with Him.

The fourth most common item,"Responsibility" was also noted as
 "dependability," and "faithfulness in completing the task

assigned," (#72)

Self-Improvement

Rank
Order

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- | | |
|----|-----------|
| 1 | (D) Lov |
| 2 | (B) Ch |
| 3 | (A) Per |
| 4 | (T) Resp |
| 5 | (J) Life- |
| 6 | (S) Com |
| 7 | (N) Hon |
| 8 | (C) Ser |
| 9 | (E) Inte |
| 10 | (F) Stron |
| 11 | (K) Coop |
| 12 | (V) Gen |
| 13 | (H) Abil |
| 14 | (R) Resp |
| 15 | (P) Patie |
| 16 | (Z) Teac |
| 17 | (O) Fle |
| 18 | (L) Ent |
| 19 | (Q) Pos |
| 20 | (X) Mee |
| 21 | (W) Ac |
| | Int |
| 22 | (M) Cre |
| 23 | (G) Wise |
| 24 | (U) Org |
| 25 | (I) Self |
| 26 | (Y) Cla |
| 27 | (AA) L |
| 28 | (BB) M |
| 29 | (CC) Le |
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assigned,"(#72) The fifth item,"Desire for Life-long Learning and Self-Improvement" received 22 mentions. These were not limited to

Table 10

Rank Order of Personal Character Qualities

Rank Order	Theme	Total Mention	Total Colleges
1	(D) Love	48	41
2	(B) Christ-likeness, Christian Role Model	35	30
3	(A) Personal Relationship with God	31	27
4	(T) Responsibility	23	15
5	(J) Life-long learning, self improvement	22	19
6	(S) Commitment, Diligence	20	18
7	(N) Honesty, Fairness	19	16
8	(C) Servant Attitude	18	18
9	(E) Integrity	18	17
10	(F) Strong Moral Character/Self-Control	17	16
11	(K) Cooperation, Teamwork	17	16
12	(V) General Academic Preparation	14	12
13	(H) Ability to Lead	13	12
14	(R) Respect for Authority and Students	12	11
15	(P) Patience	12	9
16	(Z) Teaching Skills	11	11
17	(O) Flexibility	11	8
18	(L) Enthusiasm	10	10
19	(Q) Positive Attitude	10	8
20	(X) Meeting Children's Developmental Needs	9	8
21	(W) Academic Preparation in Bible and Integration	8	8
22	(M) Creativity	7	7
23	(G) Wisdom	7	6
24	(U) Organization	7	6
25	(I) Self-esteem	6	5
26	(Y) Classroom Planning Skills	5	5
27	(AA) Love for Teaching	4	4
28	(BB) Miscellaneous	31	22
29	(CC) Left Blank	10	10

Note: Christian Distinctives shown in Boldface type

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Note: Respons

academic concerns, but included "personality development,"(#32)
 "be continual learners in every aspect of their lives,"(#20) as well as
 "love of learning and ongoing professional growth." (#34)

An item which was noteworthy for consistency of wording was
 "Integrity." It was mentioned by 18 respondents, 15 of whom
 marked it with an asterisk and 6 of whom gave further
 explanations, such as "moral integrity and high standards of personal
 and professional conduct,"(#42) and "Integrity-lifestyle totally
 consistent with profession, and both conforming to biblical
 priorities."(#54). By contrast, "responsibility" and its synonyms
 received 23 mentions, but only 5 asterisks.

The ranking of character qualities by the two subgroups is given in
 Table 11.

Table 11

Comparison of Ranking of Desired Personal Character

Qualities by Type of College

Over all Rank	Theme	Liberal	Arts	Bible	College
		Rank	Freq.	Rank	Freq.
1	(D) Love	1	22	1	26
2	(B) Christ-likeness, Christian Role Model	3	14	2	19
3	(A) Personal Relationship with God	2	17	6	12
4	(T) Responsibility	17	4	3	18

Note: Responses for one Unclassified College not shown in this table. Christian
 Distinctives shown in Boldface type

Table 11 - con

Over
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- 5 (J) Life-impr
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- 11 (K) Coop
- 12 (V) Gen
- 13 (H) Abil
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- 17 (O) Fle
- 18 (L) Ent
- 19 (Q) Pos
- 20 (X) Me
Nee
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Bib
- 22 (M) Cro
- 23 (G) Wis
- 24 (U) Org
- 25 (I) Self
- 26 (Y) Cla
- 27 (AA) Le
- 28 (BB) M
- 29 (CC) Le

Note: Respons

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Items 15-37
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Table 11 - continued

Over all Rank	Theme	Liberal Rank	Arts Freq.	Bible Rank	College Freq.
5	(J) Life-long learning, self improvement	5	8	4	14
6	(S) Commitment, Diligence	4	10	13	10
7	(N) Honesty, Fairness	7	7	9	12
8	(C) Servant Attitude	9	6	7	12
9	(E) Integrity	6	7	10	11
10	(F) Strong Moral Character/Self-Control	12	5	11	11
11	(K) Cooperation, Teamwork	23	2	5	14
12	(V) General Academic Preparation	8	7	17	7
13	(H) Ability to Lead	26	1	8	12
14	(R) Respect for Authority and Students	24	2	12	10
15	(P) Patience	13	5	16	7
16	(Z) Teaching Skills	15	5	18	6
17	(O) Flexibility	16	4	15	7
18	(L) Enthusiasm	19	3	14	7
19	(Q) Positive Attitude	10	6	23	4
20	(X) Meeting Children's Developmental Needs	11	6	25	3
21	(W) Academic Preparation in Bible and Integration	14	5	24	3
22	(M) Creativity	20	3	22	4
23	(G) Wisdom	21	3	20	5
24	(U) Organization	27	1	19	6
25	(I) Self-esteem	22	2	21	4
26	(Y) Classroom Planning Skills	18	4	27	1
27	(AA) Love for Teaching	25	2	26	2
28	(BB) Miscellaneous	28	4	28	26
29	(CC) Left Blank	29	4	29	6

Note: Responses for one Unclassified College not shown in this table. Christian Distinctives shown in Boldface type

Possible Topics in Christian Teacher Education

Items 15-37 were tabulated and rank ordered according to the average of the ratings they received on importance for inclusion in an ideal program, and also according to the average of the ratings

they received
treatment of th

Rank Order

Rank	Item No.
1	22
2	35
3	15
4	29
5	30
6	17
7	25
8	33
9	21
10	34
11	28
12	19
13	36
14	26
15	23
16	27
17	37
18	20
19	31
20	32
21	16
22	18
23	24

they received on emphasis given in the current program. The treatment of the data relates to research questions 2-5. Table 12

Table 12

Rank Order of Christian Teacher Education Topics for Ideal Program

Rank	Item No.	Item Description	N	Mean	Std Dev
1	22	Personal commitment (to Christ and Ministry)	69	1.06	0.29
2	35	Fieldwork in schools, prior to student teaching	69	1.28	0.51
3	15	Bible integration procedures	64	1.33	0.56
4	29	Application of Scripture to life situations	67	1.34	0.73
5	30	Following the leadership of the Holy Spirit	66	1.36	0.89
6	17	Classroom discipline	69	1.48	0.68
7	25	Teacher roles	69	1.49	0.56
8	33	Writing one's own philosophy of education	68	1.53	0.68
9	21	Parent/teacher cooperation	68	1.71	0.60
10	34	Fieldwork in Christian service	69	1.80	0.96
11	28	Writing Christian lesson plans	61	1.93	1.12
12	19	Difference between Christian and secular education	65	1.97	0.98
13	36	Student teaching experience in public schools	68	2.01	1.24
14	26	Teacher selection	65	2.03	0.98
15	23	Purposes of Christian schools	66	2.08	0.85
16	27	Textbook selection	67	2.12	0.95
17	37	Student teaching experience in Christian schools	66	2.12	1.25
18	20	Inservice growth	66	2.14	0.93
19	31	History and philosophy of Christian Education	68	2.18	1.04
20	32	Critical study of secular philosophies of education	68	2.19	0.85
21	16	Christian school curriculum	64	2.25	0.93
22	18	Current trends in Christian Education	64	2.42	0.79
23	24	Organizations and administration	66	2.58	0.75

Note: Christian Distinctives shown in Boldface type

Rank of Topics
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 Thus, the high
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All items met

1. Perso
2. Field
3. Bible
4. Appl
5. Follo
6. Class
7. Teach
8. Writi
9. Paren
10. Field

All of the ab
 those respond
 indicated the

Writing
 Difference
 Student t

Rank of Topics in Ideal Christian T.E. Program shows the average ratings and rank order of topics considered most important by the respondents over all. On the Likert scale used to rate the importance of these topics in an ideal program, the highest rating was 1, "Of top importance," and the lowest was 5, signifying "Of no importance." Thus, the highest ranked item was "Personal commitment to Christ and ministry". The lowest ranked item, "Organizations and administration" still received an average rating above 3, which indicated medium importance. An average rating of three or above was set as the level indicating the item was considered important.

All items met this criterion. The top ten items in order were:

- 1 Personal commitment to Christ and ministry
- 2 Fieldwork in Schools, prior to student teaching
- 3 Bible integration procedures
- 4 Application of Scripture to life situations
- 5 Following the leadership of the Holy Spirit
- 6 Classroom discipline
- 7 Teacher roles
- 8 Writing one's own philosophy of education
- 9 Parent-teacher cooperation
10. Fieldwork in Christian service

All of the above items received an average rating of 1.80 or above by those responding. Three more topics averaged 2.01 or higher, which indicated the topic was "Of great importance":

Writing Christian lesson plans
Differences between Christian and secular education
Student teaching experience in public schools

Differences in

Compa

15. Bible inte

16. Christian

17. Classroom

18. Current t
Ed.

19. Differenc
and secul

Note: Ch

* $p < .05$, t

Differences in goals of the two subgroups are shown in Table 13.

Table 13
Comparison Ratings of Christian Teacher Education Topics for
Ideal Program by Type of College

Topic	N	Mean Rating	Std Dev	t - test
15. Bible integration procedures				
Liberal Arts	26	1.3462	0.562	0.15
Bible Colleges	37	1.3243	0.580	
16. Christian school curriculum				
Liberal Arts	26	2.5385	0.948	1.99
Bible Colleges	37	2.0811	0.862	
17. Classroom discipline				
Liberal Arts	29	1.4483	0.736	-0.38
Bible Colleges	39	1.5128	0.644	
18. Current trends in Christian Ed.				
Liberal Arts	26	2.5769	0.643	1.14
Bible Colleges	37	2.3514	0.857	
19. Difference between Christian and secular education				
Liberal Arts	27	2.1111	1.155	1.10
Bible College	37	1.8378	0.834	

Note: Christian Distinctives shown in Boldface type

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

20. Inservice gro

21. Parent/teach

22. Personal c
Christ and

23. Purposes
schools

24. Organization

25. Teacher rol

Note: Ch

* $p < .05$, t

Table 13 - continued

Topic	N	Mean Rating	Std Dev	t - test
20. Inservice growth program				
Liberal Arts	28	2.1429	0.890	-0.08
Bible Colleges	37	2.1622	0.958	
21. Parent/teacher cooperation				
Liberal Arts	28	1.6429	0.559	-0.85
Bible Colleges	39	1.7692	0.627	
22. Personal commitment (to Christ and Ministry)				
Liberal Arts	29	1.1034	0.409	1.08
Bible Colleges	39	1.0256	0.160	
23. Purposes of Christian schools				
Liberal Arts	27	2.2222	0.892	1.05
Bible Colleges	38	2.0000	0.644	
24. Organizations and administration				
Liberal Arts	28	2.6071	0.786	0.35
Bible Colleges	37	2.5405	0.730	
25. Teacher roles				
Liberal Arts	29	1.5172	0.634	0.22
Bible College	39	1.4872	0.506	

Note: Christian Distinctives shown in Boldface type

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

26. Teacher sel

27. Textbook se

28. Writing
plans

29. Application
life situa

30. Following
the Holy

31. History a
Christian

Note: Cl

* $p < .05$,

Table 13 - continued

Topic	N	Mean Rating	Std Dev	t - test	
26. Teacher selection	Liberal Arts	28	2.2143	1.067	1.44
	Bible Colleges	36	1.8611	0.958	
27. Textbook selection	Liberal Arts	29	2.2414	1.023	0.80
	Bible Colleges	37	2.0541	0.880	
28. Writing Christian lesson plans	Liberal Arts	26	2.1154	1.306	0.99
	Bible Colleges	34	1.8235	0.968	
29. Application of Scripture to life situations	Liberal Arts	28	1.6071	0.994	2.56*
	Bible Colleges	38	1.1579	0.370	
30. Following the leadership of the Holy Spirit	Liberal Arts	28	1.4286	0.879	0.46
	Bible Colleges	37	1.3243	0.915	
31. History and philosophy of Christian education	Liberal Arts	29	2.3103	1.137	0.80
	Bible Colleges	38	2.1503	0.953	

Note: Christian Distinctives shown in Boldface type

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

32. Critical stud
philosophies

33. Writing one's
education

34. Fieldwork
service

35. Fieldwork in
student teach

36. Student tea
public scho

37. Student t
in Christi

Note: Cl

* $p < .05$,

Table 13 - continued

Topic	N	Mean Rating	Std Dev	t - test
32. Critical study of secular philosophies of education				
Liberal Arts	29	2.0345	0.823	-1.22
Bible Colleges	38	2.2895	0.867	
33. Writing one's own philosophy of education				
Liberal Arts	29	1.5517	0.783	0.15
Bible Colleges	38	1.5236	0.603	
34. Fieldwork in Christian service				
Liberal Arts	29	2.3103	1.137	4.11**
Bible Colleges	39	1.4359	0.598	
35. Fieldwork in schools, prior to student teaching				
Liberal Arts	29	1.1724	0.384	-1.49
Bible Colleges	39	1.3590	0.584	
36. Student teaching experience in public schools				
Liberal Arts	28	1.6071	0.994	-2.17*
Bible Colleges	39	2.2308	1.266	
37. Student teaching experience in Christian schools				
Liberal Arts	28	2.5556	1.423	2.35*
Bible Colleges	38	1.8421	1.027	

Note: Christian Distinctives shown in Boldface type

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

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schools" was
at the .05 level
schools" and
ranked more i
significance.
important by

Table 14 Rank
Programs sho

Rank Order of

Rank	Item No.
1	22
2	35
3	25
4	29
5	33
6	30
7	17
8	15
9	36
10	21

The significantly different items are: "Student teaching in public schools" was ranked more important by Christian liberal arts colleges at the .05 level of significance. "Student teaching in Christian schools" and "Application of Scripture to life situations" both were ranked more important by Bible colleges at the .05 level of significance. "Fieldwork in Christian service" was ranked more important by Bible colleges at the .01 level of significance.

Table 14 Rank of Topics in Current Christian Teacher Education Programs shows the emphasis that respondents presently give to

Table 14

Rank Order of Christian Teacher Education Topics Included in Current Program

Rank	Item No.	Item Description	N	Mean	Std Dev
1	22	Personal commitment (to Christ and Ministry)	71	1.18	0.49
2	35	Fieldwork in schools, prior to student teaching	71	1.49	0.79
3	25	Teacher roles	71	1.51	0.65
4	29	Application of Scripture to life situations	69	1.59	0.88
5	33	Writing one's own philosophy of education	69	1.59	0.71
6	30	Following the leadership of the Holy Spirit	69	1.67	1.04
7	17	Classroom discipline	71	1.75	0.77
8	15	Bible integration procedures	67	1.97	0.98
9	36	Student teaching experience in public schools	70	1.99	1.35
10	21	Parent/teacher cooperation	70	2.06	0.85

Note: Christian Distinctives shown in Boldface type

Table 14 - conti

Rank	Item No.
------	----------

11	19
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12	32
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13	34
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14	31
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15	37
----	----

16	26
----	----

17	28
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18	23
----	----

19	27
----	----

20	24
----	----

21	20
----	----

22	18
----	----

23	16
----	----

each item in

ranked items

Personal

Fieldwork

Teacher

Applica

Writing

Followi

Classro

Bible

Student

Parent/

All 22 of the
least a median
of 3 or higher

Table 14 - continued

Rank	Item No.	Item Description	N	Mean	Std Dev
11	19	Difference between Christian and secular education	68	2.10	1.02
12	32	Critical study of secular philosophies of education	68	2.13	0.88
13	34	Fieldwork in Christian service	71	2.14	1.23
14	31	History and philosophy of Christian Education	67	2.31	1.14
15	37	Student teaching experience in Christian schools	68	2.32	1.35
16	26	Teacher selection	67	2.36	1.10
17	28	Writing Christian lesson plans	63	2.38	1.16
18	23	Purposes of Christian schools	68	2.44	1.01
19	27	Textbook selection	69	2.45	0.99
20	24	Organizations and administration	69	2.61	0.91
21	20	Inservce growth	67	2.64	1.10
22	18	Current trends in Christian Ed.	67	2.79	0.90
23	16	Christian school curriculum	67	2.84	1.14

Note: Christian Distinctives shown in Boldface type

each item in their teacher education programs. The ten highest ranked items are:

- Personal commitment (to Christ and ministry)
- Fieldwork in Schools, prior to student teaching
- Teacher roles
- Application of Scripture to life situations
- Writing one's own philosophy of education
- Following the leadership of the Holy Spirit
- Classroom discipline
- Bible integration procedures
- Student teaching experience in public schools
- Parent/teacher cooperation

All 22 of the items are reported as included in the programs to at least a medium degree of emphasis, as indicated by an average rank of 3 or higher.

Differences in
of Ratings of
Subgroup. Th
greater empha

Parent/teach
Fieldwork
significanc
Student tea
significanc

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15. Bible int

16. Christian

17. Classroom

* $p < .05$,

Differences in current program are indicated in Table 15 Comparison of Ratings of Topics in Current Teacher Education Programs by Subgroup. The items on which Christian liberal arts colleges report greater emphasis in their program to a significant degree are:

Parent/teacher cooperation-.05 level of significance
 Fieldwork in schools, prior to student teaching-.05 level of significance
 Student teaching experience in public schools-.01 level of significance

Table 15
Comparison of Ratings of Topics in Current
Christian Teacher Education Program by Type of College

Topic		N	Mean Rating	Std Dev	t - test
15. Bible integration procedures					
	Liberal Arts	29	2.3448	0.562	2.76**
	Bible Colleges	37	1.7027	0.812	
16. Christian school curriculum					
	Liberal Arts	29	3.2069	0.940	2.27*
	Bible Colleges	37	2.5946	1.189	
17. Classroom discipline					
	Liberal Arts	31	1.5484	0.624	-1.91
	Bible Colleges	39	1.8974	0.852	

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

18. Current tr
Ed.

19. Difference
and secula

20. Inservice g

21. Parent/teac

22. Personal
Christ an

23. Purposes

Table 15 - continued

Topic	N	Mean Rating	Std Dev	t - test
18. Current trends in Christian Ed.				
Liberal Arts	29	3.1034	0.900	2.50*
Bible Colleges	37	2.5676	0.835	
19. Difference between Christian and secular education				
Liberal Arts	30	2.2333	1.251	1.03
Bible College	37	1.9730	0.799	
20. Inservice growth program				
Liberal Arts	30	2.5333	1.196	-0.91
Bible College	36	2.7778	0.989	
21. Parent/teacher cooperation				
Liberal Arts	30	1.8000	0.714	-2.43*
Bible Colleges	39	2.2821	0.887	
22. Personal commitment (to Christ and ministry)				
Liberal Arts	31	1.2903	0.588	1.61
Bible Colleges	39	1.1026	0.384	
23. Purposes of Christian schools				
Liberal Arts	29	2.6897	1.004	1.64
Bible Colleges	38	2.2895	0.984	

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

24. Organization

25. Teacher role

26. Teacher sel

27. Textbook s

28. Writing C
plans

29. Application
life situa

N

*p<.05, tw

Table 15 - continued

Topic	N	Mean Rating	Std Dev	t - test
24. Organizations and administration				
Liberal Arts	30	2.7333	0.740	1.04
Bible Colleges	38	2.5000	1.033	
25. Teacher roles				
Liberal Arts	30	2.4000	1.070	0.34
Bible Colleges	39	1.5641	0.680	
26. Teacher selection				
Liberal Arts	30	2.4000	1.070	0.34
Bible Colleges	36	2.3056	1.142	
27. Textbook selection				
Liberal Arts	31	2.5806	0.923	0.894
Bible Colleges	37	2.3784	1.037	
28. Writing Christian lesson plans				
Liberal Arts	28	2.6429	1.254	1.59
Bible Colleges	34	2.1765	1.058	
29. Application of Scripture to life situations				
Liberal Arts	30	1.8000	1.064	1.66
Bible Colleges	38	1.4474	0.686	

Note: Christian Distinctives shown in Boldface type.

* $p < .05$, two-tailed pooled variance ** $p < .01$, two-tailed pooled variance

30. Following
the Holy

31. History a
Christian

32. Critical stu
philosophies

33. Writing one
education

34. Fieldwork
service

35. Fieldwork
student tea

Table 15 - continued

Topic	N	Mean Rating	Std Dev	t - test
30. Following the leadership of the Holy Spirit				
Liberal Arts	31	1.8065	1.078	0.94
Bible Colleges	37	1.5676	1.015	
31. History and philosophy of Christian education				
Liberal Arts	30	2.5333	1.383	1.31
Bible College	36	2.1667	0.878	
32. Critical study of secular philosophies of education				
Liberal Arts	31	1.9677	0.836	-1.32
Bible College	36	2.2500	0.906	
33. Writing one's own philosophy of education				
Liberal Arts	31	1.6129	0.803	0.10
Bible College	37	1.5946	0.644	
34. Fieldwork in Christian service				
Liberal Arts	31	2.8065	1.302	4.42**
Bible Colleges	39	1.6410	0.903	
35. Fieldwork in schools, prior to student teaching				
Liberal Arts	31	1.2581	0.631	-2.35*
Bible Colleges	39	1.6923	0.863	

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

36. Student tea
public scho

37. Student t
in Christi

* $p < .05$, t

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program to a

Bible inte
Christian
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ideal rating
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Table 15 - continued

Topic	N	Mean Rating	Std Dev	t - test
36. Student teaching experience in public schools				
Liberal Arts	30	1.3333	0.661	
Bible Colleges	39	2.4103		-3.70**
37. Student teaching experience in Christian schools				
Liberal Arts	29	2.6897	1.442	
Bible Colleges	38	2.0789	1.239	1.86

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed pooled variance **p<.01, two-tailed pooled variance

The items on which Bible colleges report greater emphasis in their program to a significant degree are:

Bible integration procedures- .01 level of significance
 Christian school curriculum- .05 level of significance
 Current trends in Christian education- .05 level of significance

A comparison was done to find whether significant differences existed between the rating on ideal program and current program by the total group of respondents. Table 16 shows eighteen of the 22 items were significantly different as measured by a t-test, showing ideal rating significantly higher than current program rating in each case. It was inferred from these data that the topics so rated were

Top

15. Bible int
procedure

16. Christian
curriculu

17. Classroom

18. Current
Christian

19. Difference
Christian
secular

Table 16

Current Emphasis compared to Ideal Importance
for Christian Teacher Education Topics

Topic	N	Mean Rating	Std Dev	Mean Diff.	Std Dev	t - test
15. Bible integration procedures						
Ideal	63	1.3016	0.528	-0.6349	0.747	-6.75**
Current		1.9365	0.914			
16. Christian school curriculum						
Ideal	63	2.2540	0.933	-0.5397	0.839	-5.11**
Current		2.7937	1.124			
17. Classroom discipline						
Ideal	68	1.4853	0.680	-0.2353	0.626	-3.10**
Current		1.7206	0.770			
18. Current trends in Christian Education						
Ideal	63	2.4444	0.778	-0.3333	0.741	-3.57**
Current		2.7778	0.851			
19. Difference between Christian and secular education						
Ideal	64	1.9688	0.992	-0.1250	0.488	-2.05*
Current		2.0938	1.003			

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed **p<.01, two-tailed

Top

20. Inservice g
program

21. Parent/tea
cooperation

22. Personal
commitmen
Christ an

23. Purposes
Christian

24. Organizatio
administra

25. Teacher re

Table 16 - continued

Topic	N	Mean Rating	Std Dev	Mean Diff.	Std Dev	t - test
20. Inservice growth program						
Ideal		2.1538	0.922			
Current		2.6462	1.110	-0.4923	0.937	-4.23**
21. Parent/teacher cooperation						
Ideal		1.7015	0.603			
Current	67	2.0896	0.848	-0.3881	0.717	-4.43**
22. Personal commitment (to Christ and ministry)						
Ideal		1.0588	0.293			
Current	68	1.1765	0.487	-0.1176	0.406	-2.39*
23. Purposes of Christian Schools						
Ideal		2.0769	0.853			
Current	64	2.4462	1.016	-0.3692	0.675	-4.41**
24. Organizations and administration						
Ideal		2.5692	0.749			
Current	65	2.6308	0.911	-0.0615	0.726	-0.68
25. Teacher roles						
Ideal		1.4853	0.560			
Current	68	1.5000	0.635	-0.0147	0.440	-0.28

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed **p<.01, two-tailed

Topic

26. Teacher sel

27. Textbook s

28. Writing
lesson pl

29. Applicatio
Scripture
situation

30. Followin
leadership
Holy Spi

Table 16 - continued

Topic	N	Mean Rating	Std Dev	Mean Diff	Std Dev	t - test
26. Teacher selection						
Ideal	64	2.0313	0.992			
Current		2.3750	1.106	-0.3438	0.840	-3.27**
27. Textbook selection						
Ideal	66	2.1212	0.953			
Current		2.4697	0.996	-0.3485	0.712	-3.97**
28. Writing Christian lesson plans						
Ideal	60	1.9500	1.126			
Current		2.3500	1.176	-0.4000	0.764	-4.06**
29. Application of Scripture to life situations						
Ideal	66	1.3485	0.734			
Current		1.6061	0.892	-0.2576	0.615	-3.40**
30. Following leadership of the Holy Spirit						
Ideal	65	1.3692	0.894			
Current		1.6615	1.050	-0.2923	0.655	-3.60**

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed **p<.01, two-tailed

Top

31. History a
philosophy
Christian

32. Critical stu
philosophies
education

33. Writing on
philosophy

34. Fieldwork
Christian

35. Fieldwork
prior to s

Table 16 - continued

Topic	N	Mean Rating	Std Dev	Mean Diff	Std Dev	t - test
31. History and philosophy of Christian education						
Ideal	64	2.1719	1.047	-0.2031	0.739	-2.20*
Current		2.3750	1.134			
32. Critical study of secular philosophies of education						
Ideal	66	2.1818	0.858	0.0152	0.411	0.30
Current		2.1667	0.870			
33. Writing one's own philosophy of education						
Ideal	66	1.5152	0.685	-0.0909	0.601	-1.23
Current		1.6061	0.721			
34. Fieldwork in Christian service						
Ideal	68	1.7941	0.971	-0.2941	0.882	-2.75**
Current		2.0882	1.181			
35. Fieldwork in schools, prior to student teaching						
Ideal	68	1.2500	0.469	-0.2647	0.683	-3.20**
Current		1.5147	0.801			

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed **p<.01, two-tailed

Table 16 - cont

Top

 36. Student tea
experience
schools

 37. Student
experience
Christian

 areas in wh
items rated

 Bible in
Christian
Classroom
Current
Inservice
Parent/te
Purposes
Teacher
Textbook
Writing
Applicat
Followin
Fieldwor
Field wo

Table 16 - continued

Topic	N	Mean Rating	Std Dev	Mean Diff	Std Dev	t - test
36. Student teaching experience in public schools						
Ideal		1.9851	1.225			
67				-0.0149	0.992	-0.12
Current		2.0000	1.360			
37. Student teaching experience in Christian schools						
Ideal		2.1231	1.256			
65				-0.2615	0.644	-3.27**
Current		2.3846	1.354			

Note: Christian Distinctives shown in Boldface type.

*p<.05, two-tailed **p<.01, two-tailed

areas in which respondents believe improvement still is needed. The items rated at the .01 level of significance were:

Bible integration procedures
Christian school curriculum
Classroom discipline
Current trends in Christian education
Inservice growth program
Parent/teacher cooperation
Purposes of Christian schools
Teacher selection
Textbook selection
Writing Christian lesson plans
Application of Scripture to life situations
Following the leadership of the Holy Spirit
Fieldwork in Christian service
Field work in schools, prior to student teaching

Student t

Those which

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respondents.

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Item D

Bible Integ
Procedures

Personal C

Classroom D

Student teaching experience in Christian schools

Those which were significant at the .05 level were:

Difference between Christian and secular education
Personal commitment (to Christ and ministry)
History and philosophy of Christian education

Comparison of 1982 Recommendations to Current Programs

To answer the question of whether the topics evaluated in Mitchell's research were included in current programs, Table 17 shows the fourteen topics from her study, listed in rank order according to the average values they received on ideal importance from her respondents. The table also shows the average values they received on emphasis in current programs for the present study. It can be seen that each topic received an average of at least a level 3, "medium emphasis," according to respondents' reports of their

Table 17

1982 Recommendations of Christian Teacher Education Topics Compared to Current Programs

Item Description	Mitchell's Study		Current Programs			
	R	Mean	Std Dev	R	Mean	Std Dev
Bible Integration Procedures	1	1.250	0.497	4	1.97	0.98
Personal Commitment	2	1.266	0.530	1	1.18	0.49
Classroom Discipline	3	1.439	0.590	3	1.75	0.77

Christian Distinctives shown in Boldface type

Item De

 Purposes of
Schools

Parent/teacher

Textbook Selec

Christian S
Curriculum

Teacher Roles

Difference
Christian
Secular

Teacher Select

Writing Ch
Lesson Plan

In-service Gro

Organizations
AdministrCurrent Tre
Christian

current prog

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For item 38

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Table 17 -continued

Item Description	Mitchell's		Study Std Dev	Current Programs		Std Dev
	R	Mean		R	Mean	
Purposes of Christian Schools	4	1.525	0.707	9	2.44	1.01
Parent/teacher Cooperation	5	1.680	0.702	5	2.06	0.85
Textbook Selection	6	1.705	0.827	10	2.45	0.99
Christian School Curriculum	7	1.735	0.730	14	2.84	1.14
Teacher Roles	8	1.861	0.807	2	1.51	0.65
Difference between Christian and Secular Education	9	1.876	0.943	6	2.10	1.02
Teacher Selection	10	2.042	0.993	7	2.36	1.10
Writing Christian Lesson Plans	11	2.105	0.971	8	2.38	1.16
In-service Growth	12	2.140	0.848	12	2.64	1.10
Organizations and Administration	13	2.287	0.826	11	2.61	0.91
Current Trends in Christian Education	14	2.364	0.873	13	2.79	0.90

Christian Distinctives shown in Boldface type

current programs. According to the criteria established, all items are included in current programs.

For item 38, "Other coursework or topics not mentioned in 15-37 which would contribute to a distinctively Christian education?," the

16 individual
topics which
study method
experiences v
responses we

F Item 38:

Items 39-47
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each item.

Table 18 sh
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16 individuals who gave responses mentioned 12 specific courses or topics which develop a Christian world view, and recommended Bible study methods five times. Helping special needs children and field experiences were each mentioned by two respondents. Eleven responses were categorized miscellaneous. All are given in Appendix F Item 38: Other Coursework for Christian Teacher Education.

Elementary Subject Area Distinctives

Items 39-47 from Section 4: Possible Subject Area Distinctives for the Elementary Classroom were tabulated and rank ordered according to frequency of inclusion in current programs, and according to frequency with which they were rated as desirable additions to the current program. Respondents who answered these items reported a high rate of inclusion. Respondents were asked to indicate any foils which were already receiving strong emphasis in their programs. The three most mentioned and their frequencies were: "Nature of Man in light of Biblical revelation" (9) Christian's role in a changing society (8) and Skills in Critical Thinking and Discernment (6). The rest of the foils received five or fewer markings of strong emphasis. Instead of being listed in a separate table, these scores were added to the "included" scores for each item.

Table 18 shows the list of subject area distinctives in rank order from most often included to least often included, according to the percentage of those responding who said it was included in their

program. It
rank order.

Rank	Item
1	Q41.4
1	Q43.2
2	Q43.4
3	Q40.3
3	Q40.4
4	Q40.2
5	Q46.1
6	Q41.2
6	Q43.1
6	Q45.3
7	Q45.1
8	Q39.3
8	Q46.3
8	Q47.3

program. Items receiving the same percentage were given the same rank order.

Table 18
Included Elementary Subject Area Distinctives

Rank	Item	Description	N	Pct of Cases
1	Q41.4	Skills in critical thinking and discernment	64	88.9
1	Q43.2	Guidelines for appropriate literature	64	88.9
2	Q43.4	Character traits and morals in Biblical and secular literature	61	84.7
3	Q40.3	Nature of Man in light of Biblical revelation	60	83.3
3	Q40.4	Christian's role in a changing society	60	83.3
4	Q40.2	God's sovereignty in human events:history, inventions, discoveries	59	81.9
5	Q46.1	Body as temple of God	57	79.2
6	Q41.2	Importance of clear communication of God's truth	56	77.8
6	Q43.1	Biblical literature	56	77.8
6	Q45.3	Guidelines for choosing music	56	77.8
7	Q45.1	Music as Worship	55	76.4
8	Q39.3	Creation and evolution comparison	54	75.0
8	Q46.3	Christian attitude toward competition, winning, and losing	54	75.0
8	Q47.2	Beauty of God's creation	54	75

Table 18 - Con

Rank	Item
9	Q39.1
9	Q40.1
9	Q41.3
9	Q44.2
10	Q41.1
10	Q47.3
11	Q42.1
12	Q39.4
13	Q39.2
14	Q42.2
14	Q45.2
15	Q43.2
15	Q47.2
16	Q42.2
17	Q46.2
18	Q44.2
19	Q44.2

Table 18 - Continued

Rank	Item	Description	N	Pct of Cases
9	Q39.1	Scientific statements in the Bible	53	73.6
9	Q40.1	Influence of Christians in American history and world history	53	73.6
9	Q41.3	Ability to communicate comes from God	53	73.6
9	Q44.2	God's order and design for the universe	53	73.6
10	Q41.1	Poetry passages in Scripture	50	69.4
10	Q47.3	Ability and workmanship are from God	50	69.4
11	Q42.1	Bible reading - practice and importance	49	68.1
12	Q39.4	Ecology: stewardship of God's creation	48	66.7
13	Q39.2	Corresponding spiritual application to scientific facts	47	65.3
14	Q42.3	Emphasis on traditional approaches (phonics, McGuffey readers)	46	63.9
14	Q45.2	Background of hymns and history of Christian music	46	63.9
15	Q43.3	Comparison of Biblical truths with literature myths	45	62.5
15	Q47.1	Art's reflection of Man's philosophy	45	62.5
16	Q42.2	Reading material and methods evaluated in light of scripture	44	61.1
17	Q46.2	Sports as outreach ministry	41	56.9
18	Q44.3	Character qualities developed in mathematics	29	40.3
19	Q44.1	Numerical symbols in the Bible	26	36.1

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The rank order of elementary subject areas in which respondents said they wished to add items to their programs is given in Table 19 Improvement Desired in Elementary Subjects Instruction. Science had the greatest number of desired additions, followed by Mathematics, Art, Language Arts, Physical Education, Social studies,

Table 19

Improvement Desired in Elementary Subject Area Instruction

Rank	Item	Subject Area
1	A39	Science
2	A44	Mathematics
3	A47	Art
4	A41	Language Arts
5	A46	Physical Education and Health
6	A40	Social Studies
7	A42	Reading
8	A43	Children's Literature
9	A45	Music

Reading, Children's Literature and Music. The two foils which received the highest number of responses were "Character qualities developed in mathematics" (12) and "Ecology: Stewardship of God's creation" (11). The desired additions are listed in Appendix G: Elementary Subject Area Distinctives.

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Importance of Elementary Subject Distinctives

In items 48 and 49, respondents were asked to rate the importance of the previously listed elementary subject area distinctives for an ideal program and to rate the emphasis currently given in their programs. The average ratings for ideal program and current program are given for both subgroups in Table 20. No significant

Table 20

Comparison of Ratings of Elementary

Subject Distinctives by Type of College

Rating	Ideal Program Liberal Arts	Bible Colleges	Rating	Current Program Liberal Arts	Bible Colleges
Top Importance	11	15	Very Strong	5	8
Great Importance	12	18	Strong Emphasis	14	20
Medium Importance	4	2	Medium Emphasis	8	4
Little Importance	1	0	Little Emphasis	1	2
Results of Comparison	Pearson 2.73808			Pearson 2.86397	

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difference exists between subgroups. Most of the respondents rated these items as being of "great importance" or "top importance", and only three ranked them below medium emphasis.

Methods of Biblical Integration

In item 50, the respondents were asked "What methods, if any, do you teach prospective teachers to use for integration of Biblical

Table 21

Biblical Integration Methods

Rank Order	Theme	Total Mention	Total Colleges
1	F. Recommend teachers cite Biblical truth in subject areas and/or think of life applications	16	12
2	A. Bible study	14	13
3	C. Modeling of integration by professors	12	11
4	B. Development of Christian world view, comparison between Christian curriculum and public school curriculum	11	11
5	E. Specific authors or books on Biblical integration cited	10	6
6	I. Use varied teaching strategies and media	9	9
7	D. Description of a systematic strategy of Biblical integration	9	7
8	H. Teacher candidates practice integration in lesson planning	8	8
9	G. Integration is discussed in courses-(no method mentioned)	7	7
10	J. Practicum in schools, teaching Bible	6	6
11	L. Indication of disagreement with the concept of teaching a "method" of biblical integration, either because it is not possible or not desirable.	5	5
12	M. We do not include, NA, preparation is for public school teaching	4	4
13	K. Miscellaneous	5	5
14	N. Left Blank	16	16

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Note:

content with various subject areas?" Themes were identified and responses were recorded and categorized. The frequency

Table 22
Comparison of Biblical Integration

		<u>Methods By Type of College</u>			
Over All Rank Order	Theme	Liberal	Arts	Bible	College
		Rank	Freq.	Rank	Freq.
1	F. Recommend teachers cite Biblical truth in subject areas and/or think of life applications	7	3	1	13
2	A. Bible study	2	5	2	9
3	C. Modeling of integration by professors	3	4	3	8
4	B. Development of Christian world view, comparison between Christian curriculum and public school curriculum	1	6	7	5
5	E. Specific authors or books on Biblical integration cited	9	3	4	7
6	I. Use varied teaching strategies and media	8	3	5	6
7	D. Description of a systematic strategy of Biblical integration	6	3	6	6
8	H. Teacher candidates practice integration in lesson planning	5	4	9	4
9	G. Integration is discussed in courses-(no method mentioned)	4	4	10	3
10	J. Practicum in schools, teaching Bible	10	1	8	5
11	L. Indication of disagreement with the concept of teaching a "method" of biblical integration, either because it is not possible or not desirable.	12	2	12	2
12	M. We do not include, NA, preparation is for public school teaching	12	3	12	1
13	K. Miscellaneous	13	2	13	3
14	N. Left Blank	14	7	14	9

Note: Responses for one Unclassified College not shown in this table.

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distribution is shown in Table 21 Biblical Integration Methods. The themes are listed in rank order from most frequently mentioned to least mentioned for the total group of respondents. A comparison is given in Table 22 of the frequency distributions between the subgroups Bible colleges and Christian liberal arts colleges. The most frequently mentioned method was "Recommend teachers cite Biblical truth in subject areas and/or think of life applications", followed by "Bible Study". Other ideas which received more than ten mentions each were "Modeling of integration by professors" and "Development of Christian world view, comparison between Christian curriculum and public school curriculum." Seven respondents gave a "Description of a systematic strategy of Biblical integration" without referring to any author or system by name, three of the 7 described more than one type of Biblical integration, and one had developed his own model with thematic units, (Appendix H: 05, 09, 51). A different group of six respondents made 10 references to "Specific authors or books on Biblical integration" without describing their methods. Five indicated that they disagreed with the concept of a Biblical integration method, and four found it not applicable. Sixteen respondents left the item blank. Complete replies are listed in Appendix H: Methods of Biblical Integration. The variety of responses was increased when a telephone call was made to clarify an answer. That respondent explained Biblical integration as finding Biblical ways and support for teaching a multicultural perspective (i.e. respect for different cultural perspectives) and achieving racial integration.

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Classroom Worship

Item #51 consisted of two parts: methods recommended for classroom worship and number of minutes per day recommended for classroom worship.

Table 23

Recommended Classroom Worship Methods

Rank Order	Theme	Total Mention	Total Colleges
1	B. Bible Lesson, devotionals, Bible stories	21	19
2	C. Prayer	20	20
3	E. Singing, music	20	20
4	L. None, we do not include	20	20
5	D. Prayer requests & reports of prayers answered	19	18
6	I. Discussion of applications, decision making	13	13
7	K. Praise and Worship	12	11
8	G. Skits, drama, role play	7	5
9	F. Audio visuals, object lessons	4	3
10	J. Quiet time, reflective thinking	3	3
11	A. Bible Reading	2	2
12	H. Craft	2	2
13	M. Left Blank	15	15

Methods in Classroom Worship

The responses given to "What type of experiences or activities do you instruct prospective teachers to include in classroom worship time?" were categorized, tabulated and ranked. They are given in Table 23 Classroom Worship Methods. The most frequently cited type of activity was "Bible lesson, devotionals and Bible stories" followed by "Prayer" and "Singing, music." "Prayer requests and reports of prayers answered, (sharing time)" was almost as frequently

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mentioned as prayer and singing. On this item, 20 respondents indicated it was not applicable to their program, and 15 left it blank. The comparison between the two subgroups is shown in Table 24.

Table 24

Comparison of Recommended Classroom Worship Methods by Type of College

Over all Rank	Theme	Liberal Rank	Arts Freq.	Bible Rank	College Freq.
Order					
1	B. Bible Lesson, devotionals, Bible stories	3	5	3	15
2	C. Prayer	5	4	2	15
3	E. Singing, music	6	3	1	17
4	L. None, we do not include	12	12	12	8
5	D. Prayer requests & reports of prayers answered	1	7	4	12
6	I. Discussion of applications, decision making	2	6	6	6
7	K. Praise and Worship	4	5	5	7
8	G. Skits, drama, role play	9	1	7	6
9	F. Audio visuals, object lessons	8	1	8	3
10	J. Quiet time, reflective thinking	10	1	10	2
11	A. Bible Reading	7	1	11	1
12	H. Craft	11	0	9	2
13	M. Left Blank	13	6	13	5

Note: Responses for one Unclassified College not shown in this table.

Classroom Worship Time

Responses to item 51b "Approximately how many minutes per day do you recommend should be set aside for classroom worship?" were classified and tabulated as shown in Table 25 Amount of Classroom

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Worship Time. The recommendations ranged from zero to 30 minutes, with 15 minutes most frequently mentioned.

Table 25

Number of Minutes Per Day Recommended for Classroom Worship

Number of minutes	N	Percent
<5	3	4.2
5-10	8	11.1
15	15	20.8
20	9	6.9
30+	9	12.5
None	32	44.4
	-----	-----
Total	72	100.0

Recommended Co-curricular Activities

Answers to item 52 "What co-curricular activities (such as religious clubs or chapel) does your college offer which you believe help to inculcate Christian values and action, particularly for prospective teachers?" were categorized by type of activity, recorded, and scored by data processing. The categories and frequency distribution expressed as percent are given in Table 26 for the total number of respondents.

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Table 26

Co-curricular Activities Endorsed for Christian Character Development

	Required	Optional	Not Mentioned
Chapel	57.7%	9.9%	32.4%
Christian Service	36.6%	26.8%	36.6%
Clubs, Prayer Groups, Bible Study	9.9%	40.8%	49.3%
Extra Contact with Faculty	4.2%	15.5%	80.3%

Required chapel was listed by 57.7 % of respondents as an important influence. Chapel was reported as optional in 9.9% of cases, with 32.4% not mentioning chapel. Some respondents also mentioned the frequency of chapel on their campuses. The number who mentioned each level of frequency was as follows:

5 times per week -13 respondents

4 times per week-4 respondents

3 times per week-11 respondents

2 times per week-1 respondent

For the remaining 21 who mentioned chapel as required or optional, it was inferred that it met at least once per week. "Christian service" was mentioned by 63.4% of respondents, and items in the category "Clubs, Prayer group and Bible study" were mentioned by 50.7%. "Extra contact with faculty" received mention by 19.7% of respondents.

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CHAPTER V: CONCLUSIONS, IMPLICATIONS, RECOMMENDATIONS

For this study of Christian distinctives in elementary teacher education curricula, the heads of teacher education at 110 Christian colleges were surveyed by questionnaire. The colleges were identified as those members of ACSI and AABC which have elementary teacher education programs. The background of the study includes a brief history of Christian education in the United States, discussion of Christian distinctives and definition of a Christian college, description of Biblical integration methods, and current research in Christian education. The basic finding of this study was that Christian distinctives in content of teacher education curricula at Christian liberal arts and Bible colleges do exist, as reported by heads of teacher education. Curriculum areas were identified in which the teacher educators surveyed believe improvement is needed in their programs, and statistically significant differences between Christian liberal arts colleges and Bible colleges emerged from their reports. The most evident finding, however, was the similarity of vision among those who answered the questionnaire, and the similarity in many aspects of the curriculum with which they carry out their goals.

Organization of Conclusions

The procedure for presentation of conclusions will follow the order of the research questions. The headings which describe the emphases

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of each research question are: Identification of Christian Distinctives, Expression of Distinctives, Correlation to Previous Research, Perceived Need For Improvement, and Comparison of Christian Liberal Arts and Bible Colleges.

Identification of Christian Distinctives

Research question 1

"What elements, if any, do Christian teacher educators identify as those curricular and co-curricular elements which are most important to distinctively Christian teacher education?"

The items on statements of purpose (#12 and 13), personal character qualities (#14), coursework for prospective teachers (#15-38), subject area distinctives (#39-49), and co-curricular activities (#52), which relate to this research question were separately rank ordered. The criteria for ideas considered "most important" were established in the research proposal before any data were received, and are stated in Chapter IV.

Goals

The main goals of teacher education departments included distinctively Christian goals of educating teachers who "Profess personal commitment to Christ/role model a Christ-centered life" and who "Are prepared for teaching as a ministry/sense God's calling to teach." These were ranked 2nd and 8th respectively, in Table 6.

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Highly ranked were items aimed at professional and academic excellence: "Equipped with professional methods and skills" ranked 1st, and "Meet academic qualifications, show scholarship" ranked 3rd, (Table 6). The latter are not distinctively Christian, but respondents seem to indicate they are key components in the Christian's responsibility to prepare for ministry. Some respondent related the academic, professional and spiritual components as follows:

Our goals are to prepare competent, caring teachers who know how to address the moral and spiritual development of their students as well as the intellectual, physical, and emotional needs and to prepare people who understand how their faith relates to all of life and learning. (Appendix C-38)

The main goal of our department is to prepare Christian school teachers so that they are qualified academically and theologically to teach children. We feel that they must know Jesus Christ as Savior and Lord, evidence spiritual maturity and be professional in their relationships. (Appendix C-47)

Our goal is to prepare the Elementary education major academically, spiritually and personally, to serve in a local church elementary school ministry. (Appendix C-56)

The academic and professional preparation are thus seen as part of the preparation to serve God effectively.

Other themes which connect academic preparation to Christian purpose are:

"Develop a Christian world view/Christian philosophy of education," ranked 4th,

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"Educate based on God's Word or Christian principles (Biblical integration)" ranked 5th,

"Possess academic preparation in Bible/theology" ranked 11th.

These last three goals are distinctively Christian, and are reinforced by the responses to Item 13, in which respondents identified goals of Christian elementary schools. They are preparing students to teach in schools which do the following: "Develop and teach a Biblical or Christian world view" and "Help children to apply Biblical principles to life..." and "Provide quality academic preparation" (top three items, Table 8).

In order to prepare them, respondents reported that they were emphasizing to prospective teachers a number of personal character qualities which relate to the ministry of teaching. The most important are: Love, Christ-likeness, and Personal Relationship with God (top three items, Table 10). They also mention distinctively Christian aspects such as Servant Attitude (ranked 9th), and Academic Preparation in Bible and Integration (ranked 23rd). The significance of Love in the Christian context has been noted in Chapter IV. It is focused on commitment to the well-being of another, not on sentimentality or even on demonstrations of affection. Personal relationship to God and Christ-like behavior are not taken for granted, but mentioned specifically by respondents.

A term which seemed to have special significance or connotations was "Integrity" which ranked tenth among the top ten character qualities. Two explanations by respondents go beyond indicating

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high moral character to making a spiritual application-integrity is consistently living out one's commitment to God in every aspect of life. As one respondent wrote: "Integrity-lifestyle totally consistent with profession, and both conforming to biblical priorities," (Appendix E-54). In this context, "profession" seems to be the "profession of faith" of an individual, rather than a reference to the teaching profession. Another said "1.*.Personal integrity-a. biblical moral values. b. honesty in all areas. c. a sense of fairness," (Appendix E-66). Integrity is used by Christian authors Ron Chadwick, J. Daniel Hess and Ted Engstrom as indicating wholeness and completeness of applying a Christian orientation to life. Chadwick entitled a chapter of his book Christian School Curriculum "The Missing Teacher Ingredient: Integrity":

What we desperately need in our homes, our churches, Christian schools, colleges and seminaries are people who know the Word and who are living by it in the totality of their lives. Our students and children will have a much better chance of becoming Godly men and women of integrity if we as Christian parents and leaders demonstrate a model of integrity. May God enable us to demonstrate this missing ingredient. "The righteous man walks in his integrity. Blessed (happy or fortunate) are his children after him." (Chadwick, 1990 p. 23)

Further on he emphasizes the importance for Christian teachers:

Often I will say to Christian school people that the ultimate objective of Christian education is character change that is Christ-like. That is a matter of allowing the truths of the Word of God and Jesus Christ to have impact in the totality of life. It can also be stated this way: The ultimate objective in Christian education is to

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Hess and Engstrom each have written books entitled simply Integrity, which explore the meaning of the term for a general Christian audience as Chadwick has done explicitly for educators.

Dividing explanations of desired personal character qualities into categories is made difficult by the fact that such qualities as personal relationship to God, Christian role-modeling, integration of Biblical truth, love and academic excellence are presented by the respondents as interwoven strands in a fabric of integrity and commitment to God. Rather than be categorized as separate, the strands may more properly be identified as different themes of the whole.

Topics for Instruction

For purposes of systematic instruction, topics are selected which will help students to weave the fabric of integrity. Topics which were rated as most important to Christian teacher education were listed in Table 14. The highest ranked distinctively Christian topics were "Personal commitment to Christ and ministry," which ranked first; "Bible Integration procedures," 3rd; "Application of Scripture to life situations," 4th; "Following the leadership of the Holy Spirit," 5th; and "Fieldwork in Christian service," 10th. All of these ranked in the top ten, both in the ideal sense and in the extent to which respondents reported they are included in current programs, (Table 14).

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Optional topics or courses listed in Item 38 (Appendix F) include Bible study methods, special courses aimed at developing a Christian world view, and a note from one respondent about an optional set of courses to prepare teachers specifically for Christian school teaching.

Elementary Topics

The Christian orientation given by the Possible Subject Area Distinctives for the Elementary Classroom was endorsed by the respondents. All except two subject area items were reported as included in the current program by at least 50% of the 72 heads of teacher education, (Table 18). On item 48, the over all importance of these items was rated as "Of top importance" or "of great importance" by 56 of the respondents (Table 20). Only two respondents indicated that they did not know what was included in some subject areas because they did not teach those courses. As most of the colleges are small to moderate in size, the feasibility of the head of teacher education knowing what is included in methods courses for subject areas is greater than for a larger institution. However, on most of these items, an average of ten respondents did not answer. That is, they answered some but not all items. Lack of sure knowledge of whether the item was included could be the reason.

Co-curricular Activities

In response to Item 52, the co-curricular activity which was most often mentioned as useful for inculcating Christian character was chapel. Chapel was cited as required by 57.7% of respondents and as

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optional by 9.9%. It was not mentioned by 32.4%. By contrast, in the Christian colleges surveyed by Haney, the number of colleges which required chapel attendance was 12% (Haney, p. 83). One who is familiar with these colleges might feel that a report of over 67% inclusion of chapel is a low figure. The percentage is influenced by the fact that some respondents left this last item of the questionnaire blank. Also, the focus of this question was not simply to catalog which co-curricular activities are included at the colleges, but to find which co-curricular activities the heads of teacher education "believe help to inculcate Christian values and action, particularly for prospective teachers". Activities listed in the college handbook may be of varying relevance for future teachers. Also, it has been noted by previously cited authors (Henry, Nash) that some colleges continue to hold activities which have spiritual titles, when the spiritual content is no longer present. The evaluation by teacher educators is an attempt to identify activities on their Christian college campuses which retain spiritual vigor.

Other spiritually influential and distinctive activities are Bible study clubs, missions and prayer groups, cited by 40% as optional activities and by 9.9% as required. Extra contact with faculty was more likely to be optional, (15.5%) with only 4.2% requiring it. Christian service was more often cited as required (36.6%) than optional (26.8%) by those who responded.

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Expression of Christian Distinctives

Research Question 2:

"How are Christian distinctives expressed to students and incorporated in the curriculum?"

Responses on statements of purpose (items #12, 13, & 14) methods of integration, (items #48, 49, 50 and 51) additional courses, (#38) and co-curricular activities (#52) and Table 3 responses were examined for answers to this question.

Expressing Distinctive Goals

One way of communicating Christian distinctives effectively is to write or speak about them extemporaneously. This was demonstrated by many of the respondents to Items 12 -14. They expressed the distinctively Christian goals of their departments, without reference to college publications, clearly and fluently. The distinctives are also incorporated in the department descriptions for students in the college handbooks and catalogs. Some heads of teacher education quoted the college handbook or attached pages from it. Both inclusion of catalogs and spontaneous expression gave evidences that the heads of teacher education departments are in agreement with the distinctively Christian goals espoused by their colleges, and are able to communicate them.

Advocating Distinctive Christian Elementary Education

In Item 13, the intention was to get an idea of how teacher educators perceive and communicate the vision of Christian schools to their

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students who may be teaching in those schools. The top three perceived goals of Christian elementary schools were similar to the departments' goals: Develop and teach a Biblical or Christian world view, Help children to apply Biblical principles to life, and Provide quality academic preparation, (Table 8). Christian distinctives can be expressed to students by the way their educators encourage them to instill those distinctives in their pupils. The distinctives are also expressed in the instruction to prospective teachers on leading classroom worship and Bible study times, (Table 24) and by indicating how much time should be spent on worship activities with children, (Table 25). Many distinctively Christian subject area concepts were marked as incorporated into the instruction for elementary teachers, and may form the basis for Biblical integration in subject areas.

Distinctive "General" Education

The goals of Biblical academic preparation and inculcating a Christian world view are incorporated in the curriculum of required courses. Among the colleges surveyed, "General Education" courses often included substantial numbers of Bible and theology credits. These are not "general education" to a secular observer, but they are part of the basic curriculum which everyone is expected to take in the member colleges. The very definition of these courses as "basic," "general" courses communicates a view of the Christian's world to students: a world in which Bible study and theology are normative.

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Amount of time given to a goal or activity is one indication of its importance. According to Table 3, the average number of semester hours of Bible and religion courses was 15.29 for the Christian liberal arts colleges and 37.65 for Bible colleges. The average number of hours for the total group would be over 26 semester hours of Bible and Theology, or about a semester and a half of an eight semester program. By contrast, in Haney's 1988 study, the denominational Christian colleges required an average of 4.660 semester hours in "Religion or theology" and non-denominational Christian colleges required an average of 1.194 semester hours (Haney, p. 78). The number of hours alone, aside from content, would seem to communicate to students that Bible study and theological training are important. The content of Bible courses would be expected to include Christian distinctives as well.

Professional Education

Christian distinctives are expressed to students and incorporated in the curriculum by topics in teacher education classes. Personal Commitment to Christ and ministry was ranked highest for inclusion in current program, followed by other distinctives such as Application of Scripture to life situations, ranked 4th in current program, Following the leadership of the Holy Spirit, ranked 6th, and Bible integration procedures, ranked 8th, (Table 14). In addition, respondents' emphasis in open-ended questions on Christian role modeling has distinctively Christian implications for aspects of Teacher roles, ranked 3rd, and their emphasis on formulating a Christian world view/Christian philosophy of education would affect

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Teaching Methods

Role modeling was a method mentioned for expressing the distinctives and incorporating them into the curriculum. Role modeling for teacher education students by professors was ranked 3rd among methods of Biblical integration (Table 21), and faculty contact was mentioned as an extra-curricular activity which helped to build Christian character and action, (Table 26).

Biblical Integration Methods, Item 50, were cited by some, but not all respondents as ways of communicating Christian distinctives and incorporating them in the program. The following were most recommended: "Recommend teachers cite Biblical truth in subject areas and/or think of life applications" was ranked first, followed in order by: "Bible Study;" "Modeling of integration by professors;" and "Development of Christian world view, comparison between Christian curriculum and public school curriculum." Of the seven respondents who gave a "Description of a systematic strategy of Biblical integration" without referring to any author or system by name, three described steps which were similar to those recommended by Chadwick, while three seemed to be influenced by Haycock's work. Three of the seven also described other methods, or composites which they had developed themselves (Appendix H- 05, 09, 51) Of six respondents who made 10 references to "Specific authors or books on Biblical integration," three mentioned Ruth Haycock or her

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books, the other seven authors or books were mentioned only once each. The most fully described method was a combination of analysis of subject concepts and synthesis of Biblical ideas, such as that recommended by Chadwick. The respondent gave the following description:

Biblical Integration: we seek to communicate six general principles:

1. Integration begins in the mind of the teacher.
2. Integration has both positive and negative aspects: identify and refute error, inculcate TRUTH.
3. Integration requires thorough mastery of both scripture and subject matter.
4. Integration is concentrated at the level of generalizations, not facts or concepts.
5. Integration demands careful balance between intellectual humility and unshakable dogmatism.
6. Integration must occur in all phases of the educational process: administration, staffing, curriculum, and co-curriculum.

Five steps toward effective integration in the classroom:

1. Distinguish fact from interpretation.
2. Identify key generalizations (principles, theories, laws) from the subject discipline: what assumptions, beliefs, values are implied?
3. Identify scriptural generalizations that deal with similar subjects; evaluate the subject generalizations in light of scripture.
4. If the subject generalization is truthful, correlate the truth within the biblical concept to form a "Biblically integrated generalization."
5. Develop implications for life application. (Appendix H-54))

Those who said prospective teachers practice in schools or practice writing integrated lesson plans did not specify what method the teachers were using, but their statements do indicate that attempts

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are being made to incorporate the distinctive of Biblical integration in the curriculum.

Co-curricular Communication of Distinctives

The co-curricular activities enumerated in the previous section on Research Question 1 serve to communicate Christian distinctives: Chapel, whether required or optional, Christian service, Bible Clubs, and informal contact with Christian faculty can be among the greatest influences in the formation of Christian character, and among the most difficult to survey.

3. Correlation to Previous Study

Research question 3

"Of the curriculum content items ranked in previous surveys as highly important for the education of teachers in Christian colleges, which are included in current Christian college teacher education programs?"

Items in Section 3 "Possible Topics in Christian Elementary Education" which were included in Mitchell's study in 1982 (items 15-28), were rank-ordered by average rating on importance in her survey, accompanied by the average rating on emphasis in current program ten years later. The criterion established was that those receiving an average score of three or higher on emphasis in current program would be considered as included in current Christian college curricula to an important degree. Table 17 shows only the items

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taken from Mitchell's study. All averaged a score of 3 or higher on inclusion in program. Interestingly, the average scores on current inclusion were lower than the average score for ideal rating ten years ago on each item. Because of the differences in sample population, these were not compared to find significance of difference.

Section 4, "Possible Subject Area Distinctives for the Elementary Classroom," lists subject area distinctives recommended for inclusion in teacher education curricula by respondents to Mitchell's study. These items were rank ordered according to whether they are actually included in the teacher education curricula. Most items ranked above 50% inclusion. Two items in Table 18 which were not directly quoted from Mitchell's study are: "Skills in critical thinking and discernment," under the language arts area, which was similar to a theme from Mitchell's study listed under reading which received 11-15 mentions: "Evaluation of readings in the light of Biblical truth" (Mitchell, p. 160); and "Ecology: stewardship of God's creation" which was an idea mentioned by only one respondent (p. 134) and included in the present study because concern and emphasis in this area seems to have increased in the over all culture in the past ten years. Responses show it may have increased in the target population as well.

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4. Perceived Need for improvement

Research Question 4

"In what aspects of curriculum do heads of education departments in Christian colleges believe improvement is still needed in their programs?"

Items which related to this question were the following: Section 3, #15-38; Section 4, #39-49.

Section 3, "Possible topics", were listed with the mean difference between the ideal program ratings and the current program ratings, (Table 16). Eighteen of the 22 items were significantly different as measured by a t-test, showing ideal rating higher than current program rating in each case. It was inferred from these data that the topics so rated were areas in which respondents believe improvement still is needed. The items rated at the .01 level of significance were:

- Bible integration procedures
- Christian school curriculum
- Classroom discipline
- Current trends in Christian education
- Inservice growth program
- Parent/teacher cooperation
- Purposes of Christian schools
- Teacher selection
- Textbook selection
- Writing Christian lesson plans
- Application of Scripture to life situations
- Following the leadership of the Holy Spirit
- Fieldwork in Christian service
- Fieldwork in schools, prior to student teaching

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Those which were significant at the .05 level were:

Difference between Christian and secular education
Personal commitment (to Christ and ministry)
History and philosophy of Christian education

The differences in ratings between ideal program and current program are significant, but to put the need for improvement in context, it must be noted that inclusion in current program ratings averaged above 3 "medium emphasis," (Table 14) for all topics. The data in Table 16 seem to indicate that respondents have high goals for making their departments distinctively Christian, and some improvement is considered needed in many areas.

For subject area distinctives, Section 4, items were ranked according to the number of ratings as "desirable additions" to program. A composite score was tabulated for each subject area, and subject areas ranked from greatest number of additions desired to least number of additions desired. The subject area rankings from Table 19 show the top five areas as Science, Mathematics, Art, Language arts and Physical education. It should be noted that the number of responses on "Would Add" to the curriculum was very small for elementary subject area topics. The areas indicated for improvement are principally among the topics for professional education of Christian teachers (Table 15), and not in the elementary subject areas.

5. Conclusions

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5. Comparison of Christian Liberal Arts and Bible Colleges

Research question 5

"Do differences in teacher education goals and /or curricula exist between Christian liberal arts colleges and Bible colleges?"

Departmental Goals

Both Christian liberal arts colleges and Bible colleges included many references to distinctively Christian goals for their own departments and for Christian elementary schools, and both show a high priority on equipping prospective teachers with professional methods and skills, (Table 7). A difference seems to be that Christian liberal arts college respondents tended to mention personal commitment to God more often and more explicitly on open-ended questions, and Bible college respondents tended to mention the practical applications of commitment to God more often and in a greater variety of ways. (Tables 7 and 11). For example, for Christian liberal arts college respondents, "Profess personal Commitment to Christ/role model Christ centered life" ranked first in number of mentions for department goals, and "Personal relationship to God" ranked 2nd on personal character qualities. The Bible colleges number of mentions of those two items ranked 4th and 6th, respectively. However, Bible college respondents mentioned six types of distinctively Christian goals in their top eleven department goals, and had a total of 70 mentions of these goals (Table 7). Christian liberal arts respondents made proportionately fewer mentions of distinctively Christian goals (33), and included only four Christian distinctives in their top eleven goals, (Table 7). The response that students are prepared similarly,

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whether teaching in public or Christian schools, ranked 4th for Christian liberal arts and 9th for Bible colleges. Themes which received all their mentions from one group and none from the other are noteworthy. For example, "Possess academic preparation in Bible and theology" was mentioned 11 times by Bible college respondents, and "Understanding the uniqueness of Christian education received six mentions from them. No Christian liberal arts college respondents mentioned either of these. It turned out that all six mentions of such ideas as "Reflect social responsibility, moral character, and democratic ideals, " were Christian liberal arts respondents.

Types of courses

Types of courses for prospective Christian school teachers in Bible colleges and Christian liberal arts colleges were compared by tabulating the average number of hours given to various types of courses by the two types of institution (items #4-8). As shown in Table 3, Christian liberal arts colleges averaged significantly more credits in general education requirements, and Bible colleges averaged significantly more credits in Bible and Religion. Respondents were asked to report "liberal arts or general education" separately from "Bible/Religion". It is inferred that most did this, however, in the course listings of some colleges, Bible and theology are listed as part of the general education program, so if any discrepancies exist, it would be in the direction of more Bible credits included than reported. During the process of recording data, any figures which looked doubtful were checked against the college

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Curricular Goals

In the area of course topics, (Section 3), differences in **goals** were inferred by comparing the difference in ratings on **ideal program** by the two groups, Bible colleges and Christian liberal arts colleges, (Table 13).

Significant differences occurred on only four items:

Application of Scripture to life situations - significant at the .05 level,
Fieldwork in Christian service - significant at the .01 level,
Student teaching experience in Christian schools - significant at the .05 level, were rated more important by Bible college respondents.

Student teaching experience in public schools - significant at the .05 level, was rated more important by the Christian liberal arts respondents.

The Bible colleges appear to be more oriented toward providing teaching experiences in Christian schools, and providing preparation for those experiences.

The greater rate of state certification by Christian liberal arts colleges may affect their view of the more desirable student teaching placement. In a letter, one head of teacher education explained that state certification in her state requires that the college provide a student teaching situation which is multicultural, if possible. The multicultural setting desired is one which includes students of ethnic,

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racial, and religious diversity as well as handicapped youngsters. The Christian schools usually do not have the resources to serve handicapped students, and of course, do not have diversity in the religious backgrounds of their students, or in the religious values which they endorse. This makes them less desirable placements for state certification than the the nearby public schools, which have children of different ethnic and religious backgrounds, and opportunities to work with mainstreamed students. In addition, the supervising teacher must meet requirements set by the state which are less often met by the Christian school teachers. It may be that requirements for certification in other states make similar demands or barriers for Christian colleges. The possibility arises that those who wish to provide state certification for their students must do so at the expense of Christian experiences or distinctives, or else lengthen the teacher education program to five years, which some of them have done.

Curriculum Content

Differences in **curriculum** were inferred by comparing the ratings on **current program** by each group, (Table 15). Significant differences occurred on seven items. The one's which were emphasized more by Christian liberal arts colleges were significant at the .05 level, except where noted:

Classroom discipline

Parent/teacher cooperation

Fieldwork in schools, prior to student teaching

Student teaching in public schools - significant at the .01 level

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The Bible colleges reported significantly more emphasis on distinctively Christian items, such as:

Bible integration procedures - significant at the .01 level

Christian school curriculum - significant at the .05 level

Current trends in Christian education - significant at the .05 level

It would appear from the above data that Christian liberal arts colleges emphasize professional components which would be included in a secular program and Bible colleges place more emphasis on distinctively Christian components. This difference in emphasis reflects the difference in purposes: Bible colleges tend to educate more specifically for Christian ministry, including church ministry in elementary education. Christian liberal arts colleges educate students to be Christian professionals in secular or church settings.

Summary of Conclusions

Both Christian liberal arts and Bible college respondents express a similar commitment to helping their students to model love and Christ-like character, to develop a Christian world view, and to develop academic competence and professional skills. The similarity in distinctively Christian orientation is notable in statements of department goals, personal character qualities, and inclusion of elementary subject area topics which reflect a Biblical perspective. Christian liberal arts colleges tend to emphasize practical experiences in public schools and professional topics which are similar to those of

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secular education more than Bible colleges do. Bible colleges emphasize practical Christian distinctives such as Bible integration procedures, Christian school curriculum, current trends in Christian education and academic training in Bible and theology more than Christian liberal arts colleges do. Most of the respondents are fulfilling their goals of providing distinctively Christian education, but indicate improvement still is needed in 18 topic areas. The most notable topic for improvement is Bible integration procedures. Familiarity with this topic, and implementation of it, varied widely. Co-curricular activities cited as contributing to a distinctively Christian education by helping to inculcate Christian character and action were: required or optional chapel attendance, Christian service, Bible clubs, prayer groups and missions, and extra contact with faculty.

Recommendations

Recommendations include topics for further study in Christian teacher education, some implications of the present study for Christian college teaching in teacher education departments, and suggestions for a broader ranging study of state policies as they affect Christian education.

Christian Preparation for Public Schools

A number of respondents, in notes attached to the questionnaire, as well as on the questionnaire itself, indicated uneasiness with the

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request to provide information on preparation of teachers for Christian schools, because the teacher education provided at their colleges was aimed primarily toward preparing future teachers to be witnesses and role models in public schools. The respondents said the education provided at their colleges was distinctively Christian, even though their students were not aiming for Christian school ministry. Further research might be done to find and share what curricula and methods are being used to prepare Christian teachers to witness in public schools. Guidelines may be developed for Christian teachers for sharing their faith in Christ, to help them to act confidently within the legal parameters surrounding discussion of faith issues with students and parents.

Specialization in Christian School Teaching

In Item 38, (Appendix G) and in notes attached to the questionnaire, optional courses which prepare students for teaching in Christian schools were referred to by respondents. Since the present study focused on required coursework to give a baseline description of the curricula, it remains for a future study to explore the various optional programs which prepare specifically for Christian school teaching.

Research on Biblical Integration Methods

Another area for further research is in Biblical integration methods. Of 25 respondents who did not list any methods, 16 did not answer the item, four indicated it was not applicable, and five said that they disagreed with the concept of using a "method" of Biblical integration.

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These responses indicate that Biblical integration methods are not so widely used as might have been assumed, and in fact, the concept of what Biblical integration is seemed to vary. The wide range in degree of familiarity with Biblical integration methods has implications for teaching and research.

Definition

A researcher would probably want to ascertain what respondents understand by such terms as "Biblical integration methods" or "methods for integration of Biblical content with various subject areas." The varied responses reflect great diversity in definitions of Biblical integration methods. For respondents to the present study, Biblical integration in subject areas can mean:

Various media and modern instructional methods, such as movies, roleplays, etc., used to communicate the truth of the Bible.

Finding Biblical ways and support for teaching a multicultural perspective (i.e. respect for different cultural perspectives) and achieving racial integration. [Follow up phone call to a respondent to clarify the response yielded this viewpoint.]

Citing Bible truths in a subject area, and/or making application of Biblical truths.

Doing Bible Study.

Developing a Christian world view.

Teaching Bible.

Analyzing concepts for consistency with sound Biblical doctrine, changing or omitting those which conflict, and forming new concepts which include and are congruent with Biblical truth.

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Developing thematic units in which various subjects and the Bible are related to a central concept or life application.

Finally, some respondents viewed using a "method" as unBiblical, artificial, or not helpful.

It would be useful to compare and contrast these concepts with the recent historical development of the concept of Biblical integration methods. "Biblical integration" was cited as desirable for helping students to become fully functioning Christians before any specific methods were proposed. At first, "Biblical integration" was used only to mean integration of Bible knowledge into the life of the pupil, application of Scriptural truth. LeBar in Education That is Christian used "integration" in this sense, and later authors also include application of Truth to life in the concept of "integration" (Chadwick, 1982, Gangel, 1971). In contrast, the term "Biblical integration methods" tends to refer to methods of relating various academic subject areas to Biblical truth. The contribution of Braley was to show that teaching methods which may have been viewed by conservative Christians as non-traditional, or in conflict with the Bible, were actually used in the Bible and could be used by the teacher to inculcate Biblical truth and to teach other subjects. Later, Haycock began correlating principles stated in Scripture with the appropriate subject areas to which they related. Chadwick subsequently described for the elementary teacher an analytical method for harmonizing Scriptural Truth with subject area truth. Its strength is to provide a systematic way to evaluate traditional subject areas and any new subject area concepts in the light of

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Scripture, and to synthesize new concepts which are in harmony with Biblical truth. Currently, some respondents report teaching a combination or synthesis of these methods, and adding ideas of their own, such as thematic units. These innovations might be added to a fuller definition of what Biblical integration methods are.

Practice of Methods

In addition to exploring definition, research might also include:
 Survey of Biblical integration methods recommended and used
 Books required or recommended for students
 Request for a syllabus of the course or courses in which Biblical integration is taught.

Specifics on how Christian distinctives in general and Biblical integration methods in particular are taught to students
 Specifics on what teachers are instructed to teach elementary students about integrating a Biblical perspective in their lives and in their schooling. For example, to what extent might teachers encourage students of various ages to critique, analyze and synthesize Biblical concepts for themselves, rather than having all of this work done for students beforehand by the teacher?

Implications for College Teaching

The area in which respondents indicated the greatest discrepancy between current and ideal program was in Bible integration methods, ranked 8th on current program and 3rd on ideal program, (Tables 12 and 14). It is recommended that varied Biblical integration methods

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be tried by the teacher educator and taught in the classroom. Teaching varied Biblical integration methods could have the following benefits:

Give students a range of tools to choose from for implementing Biblical integration of topics. Teach Biblical integration methods so that students may apply them in areas not covered in handbooks or texts on Biblically integrated topics.

Strengthen discernment by giving opportunity to evaluate varied methods for their consistency with Biblical and denominational principles.

Meet individual differences in learning style.

Different Biblical integration methods seem to appeal to different conceptual learning styles, such as categorical (Haycock), analytic-descriptive (Chadwick), and relational (LeBar, and thematic units approach), (Student Learning Styles, p. 10). The way which seems a "natural" outgrowth of Christian commitment to a teacher educator may be a result of his or her own conceptual learning style, combined with years of experience in applying that style to the problem of Biblical integration. Familiarity with different methods would expand the ability of the teacher educator to help students of different learning styles to integrate special and general revelation in as many ways as possible.

Following the teaching of the

State Certification of Christian Teacher Education

The foregoing are specific recommendations which follow from the research. In a broader perspective, it may be helpful to consider distinctively Christian education and the outside factors which impact upon it. One factor already considered by Kivioja is NCATE accreditation. His finding was that NCATE provided a useful influence, even for those who did not intend to pursue accreditation, (Kivioja, p. 122). Apparently, some of its guidelines and goals were considered useful and attainable, even though accreditation itself was considered too expensive or time consuming for some colleges to undertake.

Another factor affecting Christian education is the increasing number of requirements for state certification of graduates. In order to include more state-required topics, Christian colleges face the choice of reducing the required number of credits in courses not considered essential by the state, or doing without state certification for graduates. Another option tried by some ACSI colleges was to develop a cooperative program with a nearby state university for students to take courses toward certification. This tends to reduce the time that students spend in a Christian environment, or to expand the time taken for the total education program. Also, the option is not available for colleges which are farther away from state institutions.

A study of state certification policies might be done, to ascertain their impact on Christian college curricula. Recommendations by

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such influential advisory bodies as the Holmes group also have implications for Christian teacher education and certification. Some colleges have already found it necessary to expand their Christian teacher education programs to five years in order to meet state requirements and Christian education goals. If state certification programs require five years, as recommended by the Holmes group, (Tomorrow's Teachers, p. 10-13), the possibility exists that those Christian college programs would be increased to six years, or else they would reduce the number of courses which do not count toward state certification.

As college expenses rise, it may become less feasible to expand programs to meet two goals: state certification requirements and distinctively Christian preparation. As state requirements increase, it may be that the Christian colleges in this study will become more and more dichotomous: some choosing to comply and give their students the advantage of state certification, and some choosing to demur and give their students the advantages of distinctively Christian education.

REFLECTIONS

As a result of the study, my appreciation and respect for Christian colleges has increased. The pressures they faced historically continue today. The struggles to provide distinctively Christian

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education, to keep tuition costs down and provide financial aid, and to compete for a decreasing number of students are perhaps made more difficult by the decreasing Christian consensus in the society at large. As Christian teacher educators educate teachers for Christian schools, and for public schools, many try to keep a distinctively Christian program and meet the qualifications for state certification.

Instead of increasing Christian college programs to six years as state certified programs increase to five, Christian colleges might consider giving academic credit for courses which combine Christian service with seminars or reflective papers which allow the students to make connections between Christian doctrine and action. Such a course would allow them to gain more from Christian service than they would by fulfilling it as a non-academic requirement. As adult learners, reflecting on application of Biblical teaching may benefit them as much or more than additional hours of strictly academic instruction.

Another, more political possibility is to advocate that the state increase the number of Bible and religion credits which are accepted as applying to state certification. Just as students earn liberal arts degrees with emphases in Women's studies, Black studies, and Asian studies, consideration of the multi-cultural diversity of our society could lead to recognition of Biblical studies as an area of major concentration which is different from, but equal in value, to other liberal arts studies.

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An issue which is raised by this study but not explored is the problem which educators may perceive in the integration of knowledge from different disciplines with different knowledge bases. In the integration of science and Bible knowledge, for example, an apparent conflict between particular revealed truths and particular pieces of discovered knowledge may exist. The tension can be resolved by subordinating one discipline to the other, making one definitive and the other less valuable. The effort not to unnecessarily emphasize one discipline at the expense of the other also causes a degree of intellectual tension. One approach is to conclude that human understanding of either science, or the Bible, or both may be incomplete or faulty, and further study is needed in each area. An example which fits this approach is God and the New Physics, by Paul Davies. He cites examples of religious controversies rendered meaningless by scientific advances (combined with further theological reflection), and scientific advances which have led to a reconsideration of a divine creator, (Davies, 1983). Still, the problem is complex, and no simple solution presents itself. No single study, but further studies in epistemology would be needed to gain an understanding of how colleges are handling the problem of combining knowledge from different knowledge bases.

Generally, Bible colleges have been criticized in the past for too quickly ruling out secular knowledge which appears to conflict with revealed truth, and for not emphasizing academic areas enough. The opposite charge has been made toward Christian liberal arts colleges: too ready to lay aside Biblical doctrine in the face of secular pressure

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and secular knowledge, and not emphasizing spiritual teaching enough. It is interesting that in the present study, Bible college respondents made more frequent mention of academic preparation in their goals, and Christian liberal arts colleges made more frequent mention of encouraging students' personal relationship to Christ in their departmental goals. These findings were the opposite of what was expected. Possibly, they may be the result of respondents being careful to mention the goals they are striving for which had previously been cited as lacking.

The strong commitment to academic and spiritual preparation of Christian teachers voiced by these respondents shows an agreement on basic principles which goes beyond denominations and categories: Jesus Christ is considered as central, and serving Him well as essential. As I was surprised and encouraged by the similarity of vision between English and American Christian schools in 1985, I am deeply encouraged and refreshed, and stimulated to deeper reflection on the task before us, by the commitment and vision expressed by these Christian educators.

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APPENDIX A
PRELIMINARY INVESTIGATION OF DEFINITION OF CHRISTIAN
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Prior to the present study, a preliminary investigation of 24 college catalogs was conducted to compare and contrast the mission, purpose statements, and general education course requirements of four types of colleges: state universities, liberal arts colleges, Christian liberal arts colleges, and Bible colleges. The purpose was to set the study of Christian colleges in the context of baccalaureate education in the U.S.

Confusion arose in the distinction between liberal arts colleges and Christian liberal arts colleges. Some liberal arts colleges cite a connection with a Christian denomination at their founding, but express no current interest in students' spiritual development in their mission. Such is the case with L. College, which is

"historically related to the (denomination). While no sectarian authority exercises control over its educational enterprise, ties to a religious heritage have provided a continuing force in the humanitarian, moral and spiritual character of the college," (p. 9).

"The purpose of L. College is to provide the opportunity for liberal education. Its primary emphasis is on intellectual discipline and intellectual growth.....L. College emphasizes a serious commitment to personal and social responsibility and a steady concern for human well-being, (p. 9).

A similar statement comes from M. College:

"Founded in 1848 to provide a liberal arts education in the Christian humanistic tradition, M. is committed to high standards of academic integrity and excellence. "

"Purposes:

M.'s primary purpose is to help students develop those capacities of imaginative and critical thinking that make possible humane and responsible living within a free society.

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A secondary, but related, purpose of M. College is to provide students with excellent undergraduate preparation for socially useful and self-fulfilling careers." (catalog, p. 5)

In a telephone call, the assistant director of admissions at M. College was asked to "describe the type of college" that M. is. No categories were suggested. She said that it is a "small, private, liberal arts college. The religious affiliation is historical," and "about the only present day recognition of the (denomination) affiliation is that a son or daughter of a (denomination) minister receives a 50% tuition grant." When asked how a person might tell from the catalog whether the religious affiliation is of current importance, she reflected that the description of the college at the beginning would be most useful, comparing the history to the description of present day purposes. When it was noted that some colleges cite an affiliation, but have no mention of religious goals in the purposes, she concurred that was a significant indication that the affiliation was no longer important.

In the Christian Liberal arts college, lifelong learning, personal development, citizenship, and the development of moral and religious values are emphasized. Initially, the following statement from the catalog of A. College was considered as an example:

"Historically related to the Methodist Church and profoundly aware of its connection with Judeo-Christian thought and values, (A. college) provides students with.... opportunities to assess their values, to discover the origins of their beliefs, to put their convictions to work in community serviceand to deepen and broaden the structure of values on which they may base their subsequent decisions." (A., p. 6)

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As colleges which are "historically related" to Christianity are different from those which are presently involved in encouraging spiritual concerns, a further distinction may need to be made between Christian liberal arts colleges which are "profoundly aware" of Christianity as a tradition, and those which are deeply cognizant of it as a day-to-day commitment.

The assistant director of admissions at A. defined the school as a "small, private, liberal arts college." When asked if the religious affiliation was then historical, he said "yes". As a further indication, he was asked to choose which among the following descriptions best describes A. college:

"Liberal arts college.....liberal arts with emphasis on ethics and values..... liberal arts with emphasis on spiritual or religious issues.....liberal arts with emphasis on Christianity, or a particular denomination." On the second reading of these choices, he chose "....emphasis on ethics and values". It appears doubtful that A. is a Christian liberal arts college. Upon rereading the statement of "A.'s Aims" (p.5), no current commitment to Christianity or the Methodist Church is actually stated.

In contrast to historically affiliated denominational colleges, a self-defined "Christian liberal arts college," such as Cedarville College, takes an aggressive stance regarding the teaching of Christianity itself. The letter from the president on page two states:

"our purpose remains the same as when we were founded in 1887: to provide a quality Christian education to young men and women so that they may go on to minister throughout the world for Christ." The college is "committed not only to quality education, but also the local church, evangelism, discipleship, and Christian service."

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The "College Profile" on page 8 continues in the same vein:

"All classes are taught by dedicated Christian professors who integrate the knowledge of their respective fields with Biblical perspectives." Later in the same section, it states,

"For 100 years, our purpose has remained the same: *To offer students an education consistent with biblical truth,*" (Italics theirs). The subsequent objectives begin with the following:

- "1. *To undergird the student in the fundamentals of the Christian faith, and to stimulate him to evaluate knowledge in the light of Scriptural truth.*"
2. *To encourage growth in Christian character in each student and to help the student accept his responsibility in faithful Christian service.*" (p. 9).

The remaining objectives seem to be the same as a secular liberal arts college: development of awareness of the world of ideas, critical and analytical reasoning, communication skills, academic specialization and preparation for graduate study, preparation for a vocation, and enjoyment of cultural activities. A Christian liberal arts college is more likely to specify "wholesome cultural activities" as Cedarville does, to place the Gospel as the most important idea to communicate, and to dedicate the vocation to God rather than to self-fulfillment. Along with explicitly stated goals and opportunities for Christian growth, all but one of the eight Christian liberal arts colleges sampled included a 3-4 page doctrinal statement and discussion of its implications in the college catalog.

In the Bible College academic catalog, a doctrinal statement is usually near the front, and the emphasis tends to be on development of a relationship with God and on doing His work in the world,

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particularly evangelism. Says the philosophy of the East Coast Bible College : "The principal aim of a Bible college program is preparing workers for Christian ministries, with a required major in Biblical and church-related studies," (p. 6). The mission of Columbia Bible College is stated in one sentence:

"The mission of Columbia Bible College is to glorify God by assisting the church to evangelize the world in this generation, through helping God's people grow in spiritual maturity, Bible knowledge, and ministry skills," (p. 3).

The purposes which follow the mission statement are all aimed at the three aspects of the mission:

"Know Christ by learning submission to His Lordship and dependence on the Holy Spirit, thus making progress in conforming to His image;

Know the Word (the Bible)...

Know oneself by an increasing awareness of spiritual gifts and personal potential;

Know people by becoming sensitive to their needs.... and by improving facility in communicating with them, whatever their culture;

Know the skills required in one's area of service."

Eight Bible college catalogs were examined for statements of purpose. The stated purposes of all were focused on spiritual goals. In comparison with the liberal arts colleges, several emphases are conspicuous by their absence. No mention is made of the enjoyment of cultural activities, or graduate study, or self-fulfillment in the purpose or mission statement. Instead of specialization in an academic area, the focus is on specialization in an area of service. The mention of commitment to God as a primary focus is generally

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even more explicit in the Bible colleges' than in Christian liberal arts colleges' statements of purpose.

This preliminary investigation and readings of authors such as Nash (1989) and quotes from Hunter (1988) led to the adoption of the specific definition of Christian college used by Vandermeulen (1986) and Valle (1974).

APPENDIX B

ADMINISTRATION OF QUESTIONNAIRE

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QUESTIONNAIRE FOR CHRISTIAN TEACHER EDUCATORS

SECTION 1: BACKGROUND INFORMATION

1. Please check the denomination with which your college is affiliated.

- ☐ 1 Assembly of God
- ☐ 2 Baptist
- ☐ 3 Wesleyan
- ☐ 4 Independent
- ☐ 5 Other (specify) _____

2. Which type emphasis does your college have?

- ☐ 1 Christian liberal arts
- ☐ 2 Bible studies and ministries

3. Of the following descriptors, check **all** which apply to your college:

- ☐ 1 Charismatic
- ☐ 2 Covenant Theological
- ☐ 3 Evangelical
- ☐ 4 Fundamentalist
- ☐ 5 Other _____

Please check type of credit hours and write the number of credits required for candidates preparing to teach in Christian elementary schools.

4. Check type of credit hours: ☐ Semester ☐ Term
5. Total credits required in the liberal arts or general education _____
6. Total credits required in Bible/Religion _____
7. Total credits required in professional education _____
8. a. Is a subject area major required within elementary education? ☐
 b. If yes, number of credits required _____
9. Number of years your college has had a program of teacher education? _____
10. Check **each** type of certification your teacher education graduates are eligible to receive:
- ☐ 1 Bible diploma
 - ☐ 2 State certification
 - ☐ 3 ACSI certification
 - ☐ 4 Other _____
11. Number of years you have been head of teacher education _____
 Years of teaching experience in Christian education, elementary through college _____
 Years of teaching experience in public or non-Christian education _____

SECTION 2 :

12. Briefly, how
teachers for

13. Briefly, how

14. What perso
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SECTION 2 : PURPOSES OF CHRISTIAN TEACHER EDUCATION

12. Briefly, how would you state the main goals of your department in educating teachers for Christian elementary schools?

13. Briefly, how would you state the main goals of Christian elementary schools?

14. What personal character qualities do you endeavor to help prospective Christian elementary teachers to develop? Please LIST them and put an asterisk in front of the three you consider most important.

SECTION 3: EDUCATION

The following are
education program
item#38

Directions: Please
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- 4-Of little
- 5-Of no in

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38. Other cour
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SECTION 3: POSSIBLE TOPICS IN CHRISTIAN TEACHER EDUCATION

The following are topics identified as possible distinctives in a Christian teacher education program. The list is not all-inclusive, and you are invited to add ideas in item #38

Directions: Please indicate your response to each question twice.

On the **LEFT**, rate each item for the degree of importance you would give it in an **ideal** situation. On the **RIGHT**, rate the emphasis it is **currently** receiving in your program, taking into consideration time spent on the topic and assignments given.

ideal program:

current program:

1-Of top importance

a-Very Strong emphasis

2-Of great importance

b-Strong emphasis

3-Of medium importance

c-Medium emphasis

4-Of little importance

d-Little emphasis

5-Of no importance

e-No emphasis

- | | | |
|-----------|--|-------|
| 1 2 3 4 5 | 15. Bible integration procedures | abcde |
| 1 2 3 4 5 | 16. Christian school curriculum..... | abcde |
| 1 2 3 4 5 | 17. Classroom discipline..... | abcde |
| 1 2 3 4 5 | 18. Current trends in Christian education..... | abcde |
| 1 2 3 4 5 | 19. Difference between Christian and secular education | abcde |
| 1 2 3 4 5 | 20. Inservice growth..... | abcde |
| 1 2 3 4 5 | 21. Parent/teacher cooperation..... | abcde |
| 1 2 3 4 5 | 22. Personal commitment (to Christ and ministry)..... | abcde |
| 1 2 3 4 5 | 23. Purposes of Christian schools | abcde |
| 1 2 3 4 5 | 24. Organizations and administration..... | abcde |
| 1 2 3 4 5 | 25. Teacher roles..... | abcde |
| 1 2 3 4 5 | 26. Teacher selection | abcde |
| 1 2 3 4 5 | 27. Textbook selection..... | abcde |
| 1 2 3 4 5 | 28. Writing Christian lesson plans..... | abcde |
| 1 2 3 4 5 | 29. Application of Scripture to life situations | abcde |
| 1 2 3 4 5 | 30. Following the leadership of the Holy Spirit..... | abcde |
| 1 2 3 4 5 | 31. History and philosophy of Christian education..... | abcde |
| 1 2 3 4 5 | 32. Critical study of secular philosophies of education..... | abcde |
| 1 2 3 4 5 | 33. Writing one's own philosophy of education..... | abcde |
| 1 2 3 4 5 | 34. Fieldwork in Christian service..... | abcde |
| 1 2 3 4 5 | 35. Fieldwork in schools, prior to student teaching..... | abcde |
| 1 2 3 4 5 | 36. Student teaching experience in public schools | abcde |
| 1 2 3 4 5 | 37. Student teaching experience in Christian schools..... | abcde |

38. Other course work or topics not mentioned in 15-37 which would contribute to a distinctively Christian education? (May be optional or required courses or topics. If **required** in your program, mark with an asterisk [*])

Check **only one**
Check the **first**
Check the **second**
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SECTION 4: POSSIBLE SUBJECT AREA DISTINCTIVES FOR THE ELEMENTARY CLASSROOM

The following are items identified as possible Christian distinctives for various subject area, to be recommended to prospective teachers for emphasis in their elementary classrooms. As in section 3, you are invited to add items. Please remember to check the appropriate boxes for added items.

Check **only one** box per item, as follows:

Check the **first** box if the item is **currently presented** in your program.

Check the **second** box if it is **not** currently presented in your program.

Check the **third** box if the item is **not** presented, but would be a **desirable addition** to your program.

Place an **asterisk** before the first box of any item which is given **strong emphasis** in your curriculum.

39. Science

- ☐ ☐ ☐ Scientific statements in the Bible
☐ ☐ ☐ Corresponding spiritual application to scientific facts
☐ ☐ ☐ Creation and evolution comparison
☐ ☐ ☐ Ecology: stewardship of God's creation

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

40. Social Studies

- ☐ ☐ ☐ Influence of Christians in American history and World history
☐ ☐ ☐ God's sovereignty in human events: history, inventions, discoveries
☐ ☐ ☐ Nature of Man in light of Biblical revelation
☐ ☐ ☐ Christian's role in a changing society

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

41. Language arts

- ☐ ☐ ☐ Poetry passages in scripture
☐ ☐ ☐ Importance of clear communication of God's truth
☐ ☐ ☐ Ability to communicate comes from God
☐ ☐ ☐ Skills in critical thinking and discernment

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

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42. Reading

- ☐ ☐ ☐ Bible reading -practice and importance
☐ ☐ ☐ Reading material and methods evaluated in light of scripture
☐ ☐ ☐ Emphasis on traditional approaches (phonics, McGuffey readers)

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

43. Children's Literature

- ☐ ☐ ☐ Biblical literature
☐ ☐ ☐ Guidelines for appropriate literature
☐ ☐ ☐ Comparison of Biblical truths with literature myths
☐ ☐ ☐ Character traits and morals in Biblical and secular literature

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

44. Mathematics

- ☐ ☐ ☐ Numerical symbols in Bible
☐ ☐ ☐ God's order and design for the universe
☐ ☐ ☐ Character qualities developed in mathematics

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

45. Music

- ☐ ☐ ☐ Music as Worship
☐ ☐ ☐ Background of hymns and history of Christian music
☐ ☐ ☐ Guidelines for choosing music

☐ ☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

46. Physical education and health

- ☐ ☐ ☐ Body as temple of God
☐ ☐ ☐ Sports as outreach ministry
☐ ☐ ☐ Christian attitude toward competition, winning, and losing

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

47. Art

- ☐ ☐ ☐ Art's reflection of Man's philosophy
☐ ☐ ☐ Beauty of God's creation
☐ ☐ ☐ Ability and workmanship are from God

☐ ☐ ☐ Other _____

☐ ☐ ☐ Other _____

POSSIBLE SUB
(cont.)

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**POSSIBLE SUBJECT AREA DISTINCTIVES FOR THE ELEMENTARY CLASSROOM
(cont.)**

The inclusion of items #39 through 47 above would be one method of developing a distinctively Christian program. It is recognized that other methods exist. For items 48 and 49, please give a global assessment of the applicability of such items to your "ideal program", and their current inclusion in your program.

48. **Circle** the over all level of importance you would give to subject area items listed in #39-47 above for inclusion in an **ideal** program of Christian teacher education.

top importance great importance medium importance little importance no importance

49. **Circle** the over all degree of **emphasis currently given** to the subject area items listed in #39-47 above in your program

very strong emphasis strong emphasis medium emphasis little emphasis no emphasis

50. What methods, if any, do you teach prospective teachers to use for integration of Biblical content with various subject areas?

- 51 a. What type of experiences or activities do you instruct prospective teachers to include in classroom worship time?

- b. Approximately how many minutes per day do you recommend should be set aside for classroom worship? _____

52. Questions about course content may not be adequate to give a picture of the Christian emphasis of the program at your college. What co-curricular activities (such as religious clubs or chapel) does your college offer which you believe help to inculcate Christian values and action, particularly for prospective teachers? (Put an asterisk before any activities which are required).

Thank you for your time and your replies. As mentioned in my letter, all information will be kept confidential. I plan to present composite data, and no individual colleges will be discussed.

The questionnaire may be followed by telephone calls to clarify responses and to gain more in depth information from a limited number of colleges. Please give your name and phone number below, in case a phone call is needed. Include your address if you would like a copy of the results of the completed study.

Name:

Phone: ()

For an abstract of the study, complete the following:

Name:

College:

Address:

P.O. Box 1704
Owosso, MI 48867
November 11, 1991

Addressee
 Title
 Institution
 Address
 City, State Zip

Dear Fellow Ed

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In addition to the information provided, you may be made aware of other research opportunities. You may be asked to participate in a study. You may be asked to return the results of the study.

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Thank you for
please feel free

SURVEY LETTER

P.O. Box 1704
Owosso, MI 48867
November 11, 1991

Addressee
Title
Institution
Address
City, State Zip

Dear Fellow Educator:

I am studying the distinctively Christian aspects of teacher education in Christian colleges. As the Christian school movement has grown, the need for teachers prepared for this unique setting has increased. The current survey asks "What is being done?" and "What further goals do we wish to accomplish?"

The purpose of the survey is to set a benchmark describing the distinctively Christian purposes, curricula, and activities of Christian colleges in the preparation of elementary teachers for Christian day schools. Your college was chosen for study because it is a member of ACSI, or AABC, organizations which have shown strong commitment to Christian education.

Currently, I am an instructor in education at Michigan State University. I have previously taught in a Christian school and received my masters degree in religious education and administration at an A.C.S.I. member college. The present study is part of my doctoral work. I have enclosed a research questionnaire which is the main component of the study, and which will take about 20-30 minutes to complete.

In addition to the questionnaire, follow up interviews to a limited number of colleges may be made by telephone. I hope you will be willing to participate in both parts of the study. You indicate your voluntary agreement to participate by completing and returning the questionnaire.

I want to take a moment to recognize the challenge of objectively describing the program of your own college. It is hoped that the study itself will stimulate reflection and self-evaluation, but the main purpose of the study is not to evaluate individual colleges. Rather, the goal is to compile an over all view of distinctively Christian teacher education, and to identify the goals for improvement which we hold in common. Accordingly, all data will be reported as composite findings and no individual institution will be identified. The questionnaire and interview results will be confidential. If you would like an abstract of the results, include your name and address on the form at the end of the questionnaire, and I will be pleased to send an abstract to you.

Because of the small sample size, every response is vital. Please use the enclosed envelope to return your response by **November 28, 1991**.

Thank you for your time and willingness to assist in this study. If you have questions, please feel free to contact me at the address above, or by collect call at 517-725-6803.

Yours sincerely,

Yours sincerely,

1300000 2540Y



ASS

NATIONAL/INTERNATIONAL
MAILING ADDRESS: P.O. BOX
STREET ADDRESS: 731 N. BE
(213) 694-4791

July 22, 1991

Dear Colleague,

I would like to st
Victory Swenson
information gather
teachers.

I know that she
questions. ACSI
you will actively p

Sincerely, in Chris

A handwritten signature in cursive script, appearing to read "Ollie E. Gibbs".

Ollie E. Gibbs
Director of Acade

LETTER OF ENDORSEMENT - DR. GIBBS



ASSOCIATION OF CHRISTIAN SCHOOLS INTERNATIONAL

NATIONAL/INTERNATIONAL HEADQUARTERS
MAILING ADDRESS: P.O. BOX 4097, WHITTIER, CA 90607-4097
STREET ADDRESS: 731 N. BEACH BLVD., LA HABRA, CA 90631-3626
(213) 694-4791 FAX (213) 690-6234

July 22, 1991

Dear Colleague,

I would like to strongly urge you to participate in the study described by Victory Swenson in the enclosed letter. I am confident that the information gathered will benefit all of us as we prepare Christian school teachers.

I know that she would appreciate a prompt and thorough response to her questions. ACSI supports continued research in these vital areas. I trust that you will actively participate in this study.

Sincerely in Christ,



Ollie E. Gibbs
Director of Academic Affairs



Box 1223 • Fayetteville, AR

TO: AABC

FROM: Rand

SUBJECT: Disse

DATE: Nove

On behalf of the
participation in the
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I believe that Ms
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We are grateful
for your cooperat

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LETTER OF ENDORSEMENT - DR. BELL

AMERICAN
ASSOCIATION OF
BIBLE COLLEGES

O. Box 1523 • Fayetteville, Arkansas 72702 • 501-521-8164

MEMORANDUM

TO: AABC Member Colleges

FROM: Randall E. Bell, Executive Director *REB*

SUBJECT: Dissertation Project of Victoria W. Swenson

DATE: November 7, 1991

On behalf of the AABC Commission on Research, I am writing to encourage your participation in the dissertation project of Vicki Swenson who serves as an instructor in education at Michigan State University. Enclosed are self-explanatory materials relating to the study.

I believe that Ms. Swenson's project, "A Descriptive Study of Christian Distinctives in Elementary Teacher Education Curricula at Christian Liberal Arts and Bible Colleges" will be helpful to the entire Bible College Movement. The Research Commission has reviewed and voted to endorse the study, which meets the conditions specified for endorsement.

We are grateful for your participation in such research. We thank you in advance for your cooperation with this endeavor.

jm

«DATA Letter»

P.O. Box 170
Owosso, MI
December 14

Office of the
«institution»
«address»
«city,» «state»

Dear Register

I am interested
in a Christian
catalog to
you for your

Yours sincerely

Victoria W

REQUEST FOR COLLEGE CATALOG

«DATA Letter for Catalogs»

P.O. Box 1704
Owosso, MI 48867
December 14, 1991

Office of the Registrar
«institution»
«address»
«city,»«state»«zip

Dear Registrar:

I am interested in the study of elementary education for teaching in a Christian school. Will you please send a copy of your college catalog to the address above at your earliest convenience? Thank you for your assistance.

Yours sincerely,

Victoria W. Swenson

Dear Fellow

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REMINDER POSTCARD

Dear Fellow Educator:

As head of education, you received my questionnaire concerning "Christian Distinctives in Elementary Teacher Education" about three weeks ago. I hope you will find time to fill out the questionnaire and return it as soon as possible. I am very interested in your replies whether your program prepares teachers for Christian schools, or both public and Christian. If your college does not have a teacher education program, that information is itself valuable. Please write **"no TE program"** on the first page of the questionnaire and return it in the stamped, self-addressed envelope. If this card has crossed your response in the mail, please accept my thanks for your help. If not, I hope to hear from you soon for the furtherance of Christian education. Yours sincerely, Vicki Swenson

FOLLOW

P.O. Box 170
Owosso, MI
January 15,

addressee
institution
address
city, state

Dear Fellow

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Sincerely,

Vicki Swen
(517) 725

FOLLOW UP LETTER A (PROGRAM DESCRIBED IN CATALOG)

P.O. Box 1704
Owosso, MI 48867
January 15, 1991

addressee
institution
address
city, state zip

Dear Fellow Educator:

Some weeks ago, you should have received a copy of a research questionnaire concerning "Christian Distinctives in Elementary Teacher Education." Since I have not yet received a response from you, I am enclosing a new copy in case the previous one did not arrive or was misplaced. I am writing again because descriptions in your college catalog suggest that your department would have valuable input for the description of teacher education in Christian colleges.

A number of Christian educators who hope to begin teacher education programs at their colleges have written to request an abstract of the study. By participating, you would be helping them to begin their programs, as well as assisting in the self-evaluation and improvement of existing programs.

Your reply is important whether your program prepares Christian teachers for Christian schools, or for vocations in both public and Christian schools. Your college is one of only 110 ACSI and AABC colleges which report they are preparing teachers. I hope you will find time to fill out the questionnaire. Thank you for your time. I hope to hear from you soon for the progress of Christian teacher education.

Sincerely,

Vicki Swenson
(517) 725-6803

P.O. Box 170
Owosso, MI
January 15,

addressee
institution
address
city, state

Dear Fellow

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Sincerely,

Vicki Swen
(517) 725-

FOLLOW UP

P.O. Box 170
Owosso, MI 48867
January 15, 1991

addressee
institution
address
city, state

Dear Fellow

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Sincerely,

Vicki Swen
(517) 725-

FOLLOW UP LETTER B (NO CATALOG RECEIVED)

P.O. Box 1704
Owosso, MI 48867
January 15, 1991

addressee
institution
address
city, state zip

Dear Fellow Educator:

Some weeks ago, you should have received a copy of a research questionnaire concerning "Christian Distinctives in Elementary Teacher Education." Since I have not yet received a response from you, I am enclosing a new copy in case the previous one did not arrive or was misplaced.

I am writing again because some educators questioned whether their programs would be suitable for the study, because their students take some courses at the Christian college and some courses at a state college or university. If your college is involved at all in preparing teachers who may teach in Christian schools, your department would have valuable input for the description of teacher education in Christian colleges.

A number of Christian educators who hope to begin teacher education programs at their colleges have written to request an abstract of the study. By participating, you would be helping them to begin their programs, as well as assisting in the self-evaluation and improvement of existing programs.

I hope you will find time to fill out the questionnaire. Your reply is important whether your program prepares Christian teachers for Christian schools, or for vocations in both public and Christian schools. Thank you for your time. I hope to hear from you soon for the progress of Christian teacher education.

Sincerely,

Vicki Swenson
(517) 725-6803

PO Box 1111
Owasso, OK 74757
January 11, 1991

Address:
Phone:
Fax:

PO Box 1111

PO Box 1111
Owasso, OK 74757
January 11, 1991
PO Box 1111

PO Box 1111
Owasso, OK 74757

PO Box 1111
Owasso, OK 74757
January 11, 1991
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January 11, 1991
PO Box 1111

PO Box 1111
Owasso, OK 74757
January 11, 1991
PO Box 1111

PO Box 1111

PO Box 1111
Owasso, OK 74757

APPENDIX C

ITEM 12: DEPARTMENT GOALS IN CHRISTIAN TEACHER EDUCATION

In the response
state the major
Christian element
identified. (1)
Less frequently
though the
respondents.
each response

EDUCATION

- A Meet children
- academic.
- D Are preparing
- teach
- E Develop
- education
- F Educate
- integrati
- G Profess
- centered
- H Understand
- I Demonstrate
- J Are equipping
- K Meet academic
- L Reflect
- M Possess
- N Show
- O Relate
- P Are preparing
- schools
- Q Meet
- R Have
- S Exercise

The following
the codings

In the responses to questionnaire item 12, "Briefly, how would you state the main goals of your department in educating teachers for Christian elementary schools?" the following common themes were identified. Often, more than one idea was mentioned in a sentence. Less frequently, the thrust of a statement indicated a theme even though the words used were not the same as those of the majority of respondents. Themes are identified by code letters in brackets after each response. Explanatory notes also appear in brackets.

COMMON THEMES MENTIONED

EDUCATION DEPARTMENT GOALS ARE TO PREPARE TEACHERS WHO:

- A Meet children's needs for growth in such areas as moral, spiritual, academic, social, emotional, and physical development
- D Are prepared for teaching as a ministry/ sense God's calling to teach
- E Develop a Christian world view / Christian philosophy of education
- F Educate based on God's Word or Christian principles (Biblical integration)
- G Profess personal commitment to Christ/ role-model Christ-centered life
- H Understand the uniqueness of Christian education
- I Demonstrate professional attitudes and behavior
- J Are equipped with professional methods and skills
- K Meet academic qualifications, show scholarship
- L Reflect social responsibility, moral character and democratic ideals
- M Possess academic preparation in Bible and theology
- N Show creativity, develop creativity in students
- O Relate well to parents and community
- P Are prepared similarly, whether teaching in public or Christian schools
- Q Meet state certification requirements
- R Have love and sensitivity toward students
- S Exercise critical thinking skills

INDIVIDUAL RESPONSES

The following presents the individual responses received along with the codings that were assigned shown in []'s.

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LIBERAL ARTS COLLEGES (LA)

- 01 Our focus is not on preparing teachers specifically for the Christian schools (although many of our grads are involved with Christian schools). Rather, we seek to prepare teachers who have a Christian foundation and sense of responsibility based on Christian principles and a vital faith in Christ. [P, E, G]
- 02 Left blank. [S]
- 03 Prepare them academically, in pedagogy and in spiritual qualities to be good models of Christ as well as instructors. [K, J, G]
- 04 Our goal is to prepare all teachers to the highest standard. We do not believe Christian teachers should be less well-prepared than those in public schools. Our thrust is to meet state certification standards. [P, Q]
- 05 "... Upon completion of the elementary program, it is intended that the teacher will have an appropriate subject matter foundation (liberal studies major), upon which has been built an understanding of student behavior, competence in teaching abilities, the ability to develop and encourage critical judgment and creativity, and a commitment to high ethical standards and Christian service. In summary, the Elementary Education Department desires to guide individuals who have acceptable academic abilities, social and personal traits, and Christian commitment to become excellent teachers." (p. 72, College Catalog) [K, A, J, C, N, L, G,] [summary statements were not rated due to being repeats]
- 06 make them aware [R]
provide opportunity for service [R]
provide placement opportunities [R]
- 07 (1) Promote an appreciation of the institutions and traditions of a free society-(with emphasis on the Hebraic-Christian tradition). (2) Equip the prospective teacher with moral and ethical standards. (3) Impart a sense of social responsibility. (4) Aid in the establishment of attitudes and skills which will enable the student to become a contributing member of the education profession. [L, L, L, I, J]

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- 08 Our goal is to provide a program that will prepare a graduate to teach in any setting in which the Lord places her. [P, D]
- 09 Left blank [S]
- 10 (1) Be fully prepared to meet State certification standards [[Q]
 (2) To encourage students to consider ministry in Christian School [D]
 (3) Identify and deal with (a) areas where a Christian emphasis should be introduced in instruction (b) areas of conflict between a Christian and non-Christian perspective [E, F,C]
- 11 (1). To integrate Bible truth with content areas. (2). To challenge teachers to live Christianly in light of Luke 6:40. (3). To constantly search for connections between school and life. [F, G,R]
- 12 To integrate Bible with subject matter [F]
 To work well with parents [O]
 To develop the whole child [A]
- 13 (1) Provide sound preparation for classroom management, instruction, methodology, and pupil growth and development. [J, A]
 (2) Provide opportunity for observation and participation in public and Christian schools [R]
 (3) Provide understanding of the contexts of schooling [R]
- 14 (1) To develop a person who reflects the highest in Christian values.
 (2) To develop a teacher well grounded in the traditions of scholarship.
 (3) To develop a teacher thoroughly trained in the art and craft of teaching. [G, K, J]
- 15 To present the difference between sacred and secular education. [R]
- 16 Vertical and horizontal integration-integration of the Christian liberal arts-all truth is God's truth- and the formation of a Christian world and life view. How to think critically - to provide our students with the current knowledge and skills of effective instruction. [F, E, C, K,J]

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- 17 We don't distinguish between goals for teaching in Public/Christian schools. We have the goal of producing effective, reflective teachers. [P, I]
- 18 Our primary goal is not the preparation of Christian school teachers, but Christian teachers [P]
 - 1) Singlemindedness [I]
 - 2) Development of "Christian" epistemology [E]
 - 3) Integration/application in modeling and curriculum [G, F]
- 19 [Portion from handbook attached]
 - "1. Adequately prepare Christian teachers (for public or private schools) dedicated to: [P]
 - a. Christ as Lord in a personal experience [G]
 - b. Continuously seeking improvement in thinking and acting creatively. [N]
 - c. Service to each child and the community. [O]
 2. Guide the student (teacher) in the development of his whole personality to its greatest potential. [R]
 3. Recommend for certification candidates in both elementary and secondary education who have: [Q]
 - a. demonstrated the ability to teach. [J]
 - b. a genuine love of children [B]
 - c. Adequate scholarship in their fields of study [K]
 - d. Shown evidence of strong Christian character [G]"
- 20 We meet state requirements for certification which meets both public and private requirements. In all of our courses, the integration of faith and learning are emphasized so that whether a teacher teaches in a Christian or public school, his/her faith is integrated and demonstrated within that sphere of influence. [Q, E, G]
- 21 To see all of life from a Biblical perspective, in particular the teaching profession. To help the students to be knowledgeable in the disciplines, teaching methodology and practice. To critically evaluate teaching practices and to develop their own creativity. [E, K, J, C, N]
- 22 Prepare young people to function completely in the areas of content being taught, methods and techniques used to teach, ability to integrate Biblical principles and concepts throughout

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their content, methods and management, and practice professional attitudes and behavior. [K, J, F, I]

- 23 To have our students realize that teaching is a ministry- a calling from God. James 3 says that teachers will be judged by the Lord, indicating that our responsibility is great. God has put his children under our guidance and care. [D, A]
- 24 [portion of college publication attached to page]
 "The program of the Education Department aims to guide the development of students so that they will:
 1. Reflect a Christian commitment through service in the teaching profession. [G, D]
 2. Show an understanding of human growth and development through the interrelationships between individuals in the classroom. [A]
 3. Demonstrate a mastery of the school curriculum by adapting basic subject matter content to the growth and potential of the pupils. [J]
 4. Use modern media resources to enrich instruction in the school. [J]
 5. Show responsibility for service and loyalty to their fellow human beings. [L]
 6. Develop consciousness of individual differences and plan instruction accordingly. [A]
 7. Develop sensitivity to students and help each to develop a positive self image. [B]"
- 25 See Accompanying Excerpts from our Handbook -A [no enclosure] [S]
- 26 Our program is designed to prepare Christians to teach in public, private, and Christian schools. Graduates should be a model of Christian character to their students and society. [P, G]
- 27 Left blank [S]
- 28
 1. To acquire a philosophy of education. [R]
 2. To define the ministry of a Christian educator. [D]
 3. To prepare teachers to answer the call on their lives. [D]
 4. To motivate teachers to be as "Christ-like" in their profession. [G]
 5. To emulate Jesus, the greatest teacher of all. [G]

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- 29 To base everything we do on God's Word (see Col. 3:17) [F, G]
- 30 To prepare teachers to integrate faith commitments with professional competency through use of reflective inquiry. [E]
To prepare competent teachers who self-evaluate, use research to guide practice, and emphasize caring relationships. [C, K, B]
- 31 The mission of the Teacher Certification Program at (Name deleted) is to develop competent professionals for both public and private schools. In order to achieve this goal, educational experiences are designed which enable each student to: [Q, P]
1. Establish a broad base of general knowledge [K]
 2. Acquire skills in speaking, writing, reading, and listening through special emphasis on communication skills. [J]
 3. Develop skills in classroom management, lesson preparation, teaching methodology, and research. [J]
 4. Establish knowledge of their content areas. [K]
 5. Demonstrate the democratic way of life by modelling good citizenship, moral leadership, and sensitivity to human needs. [L, B]
 6. Participate in intercultural/multicultural and collaborative learning experiences. [R]
 7. Participate in field experiences and classroom observation. [R]

BIBLE COLLEGES (BC)

- 32 To develop teachers who have a philosophy of education that is distinctively Christian who are able to teach each subject from a Biblical perspective within the understanding of the elementary school learner's spiritual, cognitive, social and physical needs. [E, F, A]
- 33 [page 71 from a college publication was attached, which stated these goals]
- " . . . The student graduating from the elementary education program should demonstrate the following abilities:
1. Ability to understand and communicate with the whole child-spiritually, academically, emotionally, socially and physically. [A]
 2. Competent use of appropriate teaching skills. [J]

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3. Ability to generate love of learning, critical judgment, and creativity in students. [N, S]
 4. A firm commitment to ethical and professional standards. [I]
 5. Ability to work well with administrators and faculty, [O] while demonstrating initiative and creativity in the classroom, as well as in the total school program. [N]
 6. Consistent demonstration of the love of Christ and reliance on the Holy Spirit in the performance of all duties. [G,G]
 7. Integration of biblical principles into all aspects of life and teaching." [F]
- 34 (1) Academic preparation for subject matter [K]
 (2) Bible knowledge and application for modeling and nurturing [M,G,B]
 (3) Understanding of human development [A]
- 35 (1) see as sacrificial ministry [D]
 (2) apply Biblical, ethical & character building principles [F]
 (3) develop a Christian philosophy of ed [E]
 (4) familiar with curriculum, methods, materials, and basic skills of effective teaching. [J]
 (5) understand purposes, organization of Christian school [H]
 (6) use biblical motivational and disciplinary methods [F]
 (7) familiar with growth and development of children [A]
- 36 Our objectives as stated in the 1990-92 catalog apply to those training for Christian or public school teaching. [P]
- 37 (1)To develop an appreciation for and an understanding of the Christian school: its Biblical basis, its place in the educational world, its operation and peculiar problems. (2). To enable graduates to understand children and their growth and development so they can effectively minister to their needs. (3). To develop sufficient familiarity with the elementary school curriculum, methods and materials that a graduate can be successful as a beginning teacher (4). To formulate a Christian philosophy of education and to be able to evaluate contemporary trends. [H, A, J, E ,C]
- 38 Our goals are to prepare competent, caring teachers who know how to address the moral and spiritual development of their

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students as well as the intellectual, physical, and emotional needs and to prepare people who understand how their faith relates to all of life and learning. [J, B, A, E]

- 39 (Name deleted) is a Pentecostal educational center equipping spirit-anointed students to fulfill their God-ordained role in Christian and Public education. [G, D, P]
- 40 See attached sheet [no sheet attached] [S]
- 41 We have a state certified education program. We make no difference in preparation for public, private or Christian school. We believe you are paid to teach and you live Jesus, where ever you are. [Q, P,G]
- 42 to prepare teachers who are able to integrate their Christian faith with the knowledge, skills and attitudes required for effective teaching in both public schools and private Christian schools. [G, E, K, J, I, P]
to prepare teachers with the necessary knowledge for effective teaching and for successful careers in education. [K]
- 43 That the student will be able to:
 - 1) Integrate the truth of God with every elementary subject. [F]
 - 2) Teach the word of God for application and response to elementary students. [F]
 - 3) Conduct an elementary class using a variety of methods to involve students in the learning process [J]
 - 4.) Apply Biblical principles of discipline which produce obedient, kind, and respectful students [F]
 - 5) Understand and articulate the Christian philosophy of education [E]
- 44 Left blank [S]
- 45 [Portion of college catalog attached] "The students who complete this program should be able to: (1) demonstrate an understanding of and an appreciation for the philosophy, history and operation of the Christian school, (2) demonstrate proficiency in the subject areas in which they will be instructing children, (3) show familiarity with the elementary curriculum, methods and materials essential to a beginning Christian

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teacher, (4) demonstrate the necessary teaching skills, management techniques, and personal attitudes normally expected of a successful Christian teacher, (5) demonstrate an understanding of, love for and a desire to teach elementary age children, (6) fulfill the objectives of the Biblical Studies Division as presented on page 54, and (7) fulfill the objectives of the General Studies Division as presented on page 74." [H, K, J, G, B, M, K]

- 46 To prepare the teacher to:
 - a. Understand the elementary ed program in relation to other Church ministries [H]
 - b. Be able to communicate a personal philosophy of Christian Elementary Ed. [E]
 - c. To identify maturational characteristics and needs of students [A]
 - d. To be able to compare and contrast current educational innovations and their value to the Christian school. [C]
- 47 The main goal of our department is to prepare Christian school teachers so that they are qualified academically and theologically to teach children. We feel that they must know Jesus Christ as Savior and Lord, evidence spiritual maturity and be professional in their relationships. [K, M, G, G, I]
- 48 (Name deleted) college has as its purpose to train qualified teachers whether they teach in the Christian, other private, or public schools. Our programs seek to develop teachers who appreciate and understand the philosophy, operation, and problems of Christian schools. [P, H]
- 49 The mission of (name deleted) is to prepare certified, competent elementary teachers for both parochial and public schools. Students will be prepared in the knowledge and skills of elementary school teaching within a framework of Christian attitudes and principles. [Q, P, J, K]
- 50 A graduate of the program should:
 1. be familiar with basic content from exposure to the general studies component of the curriculum.
 2. demonstrate a general knowledge of the Bible and of Bible doctrine based upon the Biblical studies component of the curriculum.

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3. demonstrate knowledge of the professional Areas of education and specific competencies based upon the professional education component of the curriculum. (college catalog-p. 49) [K, M, J]
- 51 To prepare Christian men and women to be professional educators who demonstrate academic and professional competencies in an elementary classroom. These competencies include academic skills(ie. math, writing) and professional skill(ie. lesson planning, instructional methods, classroom management.). Incorporated with these skills is the ability to articulate and implement a strong Christian philosophy of education. [K, J, E, F]
 - 52 The graduate will be an "integrated" human being operating out of a biblical world view and will develop the role competencies of a good teacher, one who can affect learning in all kinds of students. (see catalog for additional) [E, G, J, A]
 - 53
 - (1) Students should have Biblically based knowledge of the nature, grounds, and development of the child being taught [M, A]
 - (2) students should have Bible knowledge and knowledge of content in subject areas enough to utilize and integrate for a Biblical approach to truth that has an absolute foundation. [M, K, E, F]
 - (3) Students should demonstrate use of the technical skills required for instruction and evaluation. [J]
 - (4) Live out a Biblical world view. [G]
 - 54 Program goals include (adapted from our catalog descriptions):
 1. Develop a biblical theology of Christian education. [E, M]
 2. Articulate characteristic age-level needs, and derive appropriate biblical goals for that age level ministry. [A, D]
 3. Formulate educational programs that are biblically based, educationally sound, and relevant to people's needs. [F]
 4. Describe and utilize appropriate educational methods in the general context of Christian education. [J]
 5. Minister effectively within a local church or parachurch agency as a spiritual and educational leader. [G, O]
 - 55 Attach missions statement and program objectives [no item attached] [S]

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- 56 Our goal is to prepare the Elementary education major academically, spiritually and personally, to serve in a local church elementary school ministry. [K, G, D]
- 57 [Portion of college catalog attached] "(Name deleted) College is committed to graduating men and women who will have an understanding of Christian philosophy as related to the teaching profession. The major in Elementary education is a bachelor degree program designed to prepare students for initial certification by the state of Washington. This certification qualifies the student to teach in public and/or private schools." [R, Q]
- 58
- 1) Understand/value teaching as a ministry opportunity [D]
 - 2) Integrate biblical principles throughout academics [F]
(articulate/implement Christian philosophy of education ministry)[E]
 - 3) Emphasis on excellence in academics [K]
 - 4) Balance between content/methods in professional courses [J]
 - 5) Understand child/ effectively minister according to dev. principles [A]
- 59 [2 complete pages from student handbook. Main headings are:]
"1. Develop confident and competent teachers who are prepared to better serve their students, their schools and their Lord through: [3 items listed] 2. Provide for the professional education of the student by: [2 items]Help the prospective teacher recognize the value of each child as an individual by: [3 items]4. Help the student teacher understand the relationship between the school, the parents, and the community by: [4 items]. " [G, J, K, A, O, I]
- 60 A highly qualified, deeply committed teacher in both Christian and public schools. [P, I]
- 61 Prepare teachers thoroughly prepared in Biblical studies and elementary ed. *Note: Our program is unique, in that, all Bible training is worked through the college and all education (needed for state certification) is worked through a local state university. Students actually are granted 2 degrees; one from each institution. [M, Q, K, J]

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- 62 Prepare people with Biblical competence and teaching skills to minister in a school. [M, J, D]
- 63 Left blank [S]
- 64
1. To develop a theological foundation for the concept of teaching as a ministry. [M, D]
 2. To develop a philosophical foundation for the uniqueness of Christian education [E, H]
 3. To develop a coherent methodology and pedagogy [J, A]
 4. to provide opportunities for "hands-on" application with evaluation [R]
- 65 Left blank [S]
- 66
1. Development of personal and professional ethic from biblical criteria [E]
 2. Development of a working understanding of interpersonal relational skills with administrators, colleagues, students, parents and community within the school structure by evaluating principles and strategies which enable them to (have ?) biblical perspective to function effective (sic) in this setting [O]
 3. Understanding of the basic elements of instruction [J]
 4. Develop proficiency in unit planning-keeping abreast of current methods in elementary subjects [I]
 5. Develop understanding of biblical concepts of discipline from which they can evaluate classroom management models and strategies [F,M]
- 67
1. Teachers with Christian ideals [E]
 2. Teachers with pedagogical knowledge [A]
 3. Teachers with classroom mgt skills [J]
- 68 The student will be able to:
1. Teach the Word of God to students effectively [F]
 2. Minister to students effectively [D]
 3. Foster specific and general development in the student, especially in spiritual areas [A, F]
- 69 Our teacher ed. programs primary focus is to prepare Christians to teach/ witness in public schools, not private schools. [R]

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- 70 Left blank [S]
- 71 Main goal is to prepare committed Christians to have an impact on the lives of young people in a classroom environment. [G]

UNCLASSIFIED CHRISTIAN COLLEGE (UC)

- 72
1. To inculcate in students the kind of personal Christian commitment and Christian leadership required in a Christian school teacher. To cull out those who would not qualify in this area. [G, G]
 2. To thoroughly instruct students in the information and skills that are necessary to be a Christian school teacher. [K, J]
 3. To prepare students for the kind of personal sacrifice that is necessary if one is led of God to spend a life-time as a Christian school teacher. [D]

ITEM

APPENDIX D

ITEM 13: MAIN GOALS OF CHRISTIAN ELEMENTARY SCHOOLS

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The following are responses to item 13: "Briefly, how would you state the main goals of Christian elementary schools?" Items in brackets are code letters of the identified themes in each respondent's reply.

COMMON THEMES MENTIONED

- A. Meet children's needs for growth in such areas as moral, spiritual, social, emotional, physical and talent development.
- B. Lead children to accept Christ as Savior
- C. Encourage a deepening relationship with God
- D. Prepare students for ministry, service to God and others
- E. Develop and teach a Biblical or Christian world view
- F. Help children to apply Biblical principles to life, (develop Christian character, stand against worldly temptations)
- G. Provide Christian role-models for children
- H. Assist Christian parents in training their children
- I. Provide a Christian atmosphere and values
- K. Provide quality academic preparation
- L. Miscellaneous
- M. Left Blank

INDIVIDUAL RESPONSES LIBERAL ARTS COLLEGES (LA)

- 01 Left blank [M]
- 02 Left blank [M]
- 03 To teach the whole person and to integrate Christian truth into the subject matter and skills whenever appropriate. [A, E]
- 04 To provide the highest quality education to all students. [K]
- 05 To educate the whole child: mentally, physically, socially, emotionally, morally, and spiritually. [A]
To supplement the education in the home with academic knowledge, Biblical knowledge, and life applications of spiritual truth. [K, F]
- 06 Coordinating the Christian life with life [E]
Nurturing faith [C]
Good education [K]

The following is a list of the state and local health officers who are responsible for the health of the community.

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 - 1. to communicate to the children the claims of Christ. [B]
 - 2. to effectively teach the basic skills of reading, writing and arithmetic as well as the literature, social sciences, and fine arts and how these relate to the Bible. [K, E]
 - 3. Develop Christian character in all students. [F]
- 08 Prepare young people to understand and apply Biblical principles to life so that they will know the real wisdom and use it. A true Christian teacher is a key ingredient. [E, F, G]
- 09 Left blank [M]
- 10 Quality instruction integrating Christian faith, scholarship, and commitment. [E, K]
- 11
 - 1. To train students to glorify God. [C]
 - 2. To develop a Kingdom view of the world. [E]
 - 3. To apply Biblical principles to life. [F]
- 12 To develop the whole child [A]
 To train academically [K]
 To serve God [G-assumed to refer to the teacher's/school's service, not to the student's service to God]]
- 13
 - 1. Promote physical, social academic and spiritual development of children and youth [A]
 - 2. Provide fiscally sound, well-managed child centered environment [L]
 - 3. Promote parent/community involvement [H]
 - 4. Provide authentic, Christ-centered curriculum [E]
- 14
 - 1. To encourage students to develop a personal relationship with Christ [B]
 - 2. To develop in students an excitement for learning [L]
 - 3. to develop students who are concerned for the welfare of others [F]
- 15 To prepare students for the future through Christ-centered education. [F]
- 16 To prepare their students to live in the world as a Christian citizen in the society. [F]

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- 18 Hopefully, the same- 1) Singlemindedness [L]
2) Development of "Christian" epistemology [E]
3) Integration/application in modeling and curriculum [G, F]
Dr. Arthur Holmes has helped my thinking greatly.
- 19 Left blank [M]
- 20 I don't believe I can state those categorically. [L]
- 21 To educate students to be children of God - [C]
To lead students to a personal walk with God. [B]
To prepare students for ministry [D]
To prepare students for vocations which are most suited to their gifts. [A]
To prepare students for avocations. [A]
- 22 To prepare children to know and serve God, to function effectively as American citizens, and to become lifetime learners. [C, D, A]
- 23 To disciple born-again students so that they can stand up against the temptations of the world- and to develop within the students the Christian world-view. "Let this mind be in you which was in Christ Jesus." Phil. 2:5 applies to both teacher and student in the Christian elementary school. [G, F, E]
- 24 Offer alternative to public school education for parents who wish their children to grow in Christian love and commitment. [H, F]
Allow Christian teachers to model their Christian life style for pupils. [G]
- 25 Left blank [M]
- 26 To teach elementary students in a Christian setting from a Biblical perspective in all subjects. [I, E]
- 27 Left blank [M]
- 28 1. To bring children to acceptance of Jesus Christ as their Savior. [B]

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2. To mature their experience into a full-blown relationship with our Savior. [C]
 3. To prepare them academically to take their places in society as leaders and successful workers. [K]
 4. To be able to minister to peers the good news of the Bible in a believable way. [D, F]
- 29 To be the parents designated representative (see Gal. 4:2) to raise up their children in the nurture and admonition of the Lord (see Eph. 6:4) [H]
- 30 To initiate our children into Christian community. To help children commit themselves to "Christ-like" attitudes of love, forgiveness and reconciliation toward others as a basis for interpersonal relationships. [F]
- 31 Left blank [M]

BIBLE COLLEGES (BC)

- 32 To teach students in every area of life the Biblical truth God has revealed. [E]
- 33 Left blank [M]
- 34 To educate wholistically - including and integrating the spiritual dimension. [A, E]
To internalize applied Christianity [F]
- 35 see that students are presented with the gospel and try to win them to apply biblical principles in their life after trusting Christ as Savior. [F, B]
Cognitive, affective, and psychomotor skills appropriate for elementary schools. [A]
- 36 Left blank [M]
- 37 These are variously stated in the literature.- [L]
- 38 To teach children truth wherever it is found [L]
To develop love for God and commitment to His principles [C]
To teach subject matter [K]
To develop physical and emotional/social growth [A]

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- 39 To provide a Christian education for the children from Christian homes rather than expose them to the "wiles" of public education. Most are not a "ministry" outreach. [H]
- 40 -train children to think from a biblical world view. Of course, this comes with years in the school, and develops best when home/school/church help in this thinking (training) [E, H]
 -teach Bible as source of all Truth, and have that attitude when teaching content subjects. [E]
 -be an institution which expects the best of each student and providing the best for their training-in teachers, training, facilities, etc. [L]
- 41 Left blank [M]
- 42 *to educate children with the full range of knowledge, including spiritual understanding and biblical knowledge, that will enable them to live productive and fulfilling lives, and to bring honor to God through the conduct of their living. [K, F]
- 43 1. To assist Christian parents to accomplish their responsibility of training children from a Biblical perspective. [H]
 2. To work with the Bible Believing Church in accomplishing the great commission by making disciples for Jesus Christ. [B]
 3. To develop a desire in each student to know and obey the will of God as revealed in the Word of God. [C]
 4. To help each student develop for himself a Christian world view by integrating life and studies with the Bible. [E]
 5. To help each student realize and reach his academic potential as a unique individual created by God. [K]
- 44 Left blank [M]
- 45 1. Teach skill of thinking, relationship, communication and investigation(Basic curriculum of Bible, math, history, language, and the sciences [K]
 2. Model Christian lifestyle. [G]
 3. Cooperate with Christian home and church in shaping values and morals in children. [H]
- 46 a. To develop a philosophy of Christian education which fulfills the stated purpose of the institution [E]

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- b. To develop a biblio-centric curriculum which will meet all areas of student needs [E, A]
- 47 The main goal of the Christian elementary school is to bring into focus for children and young people the spiritual discipline of thinking "Christianly," as well as to provide the academic and social environment to promote a healthy Christian lifestyle. [E, K, A]
- 48
 - 1. To win every student to Jesus Christ [B]
 - 2. To cause elementary students to grow spiritually [C]
 - 3. To teach basic skills as reading, writing, computation, and problem-solving [K]
- 49 To provide a quality education in a Christian atmosphere taught with traditional Christian values. [K, I]
- 50 Christian elementary school should assist parents in training their children and provide a quality academic program. [H, K]
- 51 To prepare Christian men and women to be effective communicators, leaders, servants, and producers in the society in which God has placed them. The curriculum of the Christian school should be designed to assist the Christian teacher by providing information effective for instruction. The graduate of the Christian school should be challenged to live a life surrendered to God in his adulthood, youth, and throughout life. His service to God can be implemented and should be implemented in the church and the world. (Too often the goals are only seen as academic, rather than life application of God's principles for the student's life.) [F, K, C, D, F]
- 52 To prepare with excellence, individuals who will be able to live and contribute well in society for God's glory. [F]
- 53
 - 1. Produce young people who will glorify Jesus Christ by their living [F]
 - 2. Provide for the needs of various kinds of students in the school [A]
 - 3. Develop each to his/her full potential [A]
 - 4. Provide a safe environment within which children can grow [L]

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5. Provide a happy place in which each child feels secure and valuable and loved in order to be free to function. [L]
- 54 Christian elementary schools should
- a. Nurture children toward faith in Christ as personal Savior, and equip them with biblical principles and values for living as His disciples. [B, F]
 - b. Provide a biblical framework for interpreting all subject content--learning to view truth as both revealed by God and revelatory of Him. [E]
 - c. Equip students with the basic skills essential to all learning: to read with comprehension and appreciation, to calculate and solve problems accurately; to reason effectively; to communicate verbally with clarity and beauty. [K]
 - d. Instill a sense of disciplined order as well as love for learning. [L]
 - e. Stimulate each student to recognize and develop the individual abilities interests and talents with which God has endowed them. [A]
- 55 Left blank [M]
- 56 The primary goals for a Christian school should be:
1. to present a Biblical world view [E]
 2. to prepare the students so they are functional in the basic skills [K]
 3. to prepare the student for middle and high school [K]
 4. to integrate biblical truths into the entire curriculum, based on the presumption that all truth is God's truth. [E]
- 57 Academic training w/ Christian world view integrated into curriculum. Social, emotional, phys. growth as well-total person. [K, E, A]
- 58
- 1) Effectively teach the whole child incorporating biblical principles with academics [A, E]
 - 2) Provide alternative educational plan for Christian parents [H]
 - 3) Evangelize [B]
- 59 The purpose of Christian schools of (name deleted) is to complement and strengthen Christian parents in meeting their God-given responsibility of teaching and training their children.

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To achieve this purpose, the school must develop Christian minds by providing a sound educational program integrated with a Christian view of God and His world. [H,E]

A Christian mind leads the individual to view all within the context of eternity, see as God sees, and live according to the principles of God's word. [F]

Christian schools of (name deleted) exists to help students bring glory and honor to God by maturing spiritually, socially, academically and physically as they learn truths revealed in God's Word and world. The school purposes to develop academic excellence according to students' abilities and to nurture their Christian minds. This will enable them to be fulfilled personally while serving God and others. [C, A, K, D]

60 Left blank [M]

61 Education with Christian basis [I]

62 Educate students in a Biblical context [I]

63 Left blank [M]

- 64
1. To assist the parents in the development of their children and young people into individuals who will glorify God through the development of Christian character. [H, F]
 2. To educate the whole person-morally, spiritually, intellectually and socially- from a Biblical perspective.[A, E]
 3. To transmit the "permanent things" of our Judeo-Christian cultural heritage to the next generation [L]

65 Left blank [M]

66 The integration of biblical concepts in all areas of the academic process to enable students to problem solve on-goingly from biblical principle. [E, F]

- 67
1. To produce well-rounded, well educated, culturally alert children with good communication skills. [A]
 2. To provide an environment where students can develop a Christian philosophy/world-view and value system. [E]

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- 68 Left blank [M]
- 69 Left blank [M]
- 70 Left blank [M]
- 71 To prepare Christian children in academic areas in a "Christian" environment [K, I]

UNCLASSIFIED CHRISTIAN COLLEGE (UC)

- 72 These vary so widely from school to school that I would hesitate to state general goals. I am fearful that the Christian goals that were paramount in years gone by ar being superceded by professional goals. [L]

APPENDIX E

ITEM 14. PERSONAL CHARACTER QUALITIES

Responses to
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- Q. P

Responses to Open-ended Question #14 " What personal character qualities do you endeavor to help prospective Christian elementary teachers to develop? Please LIST them and put an asterisk in front of the three you consider most important."

After categorization into themes and initial tabulation, the full responses to #14 were recorded. The respondents from Christian liberal arts colleges are listed first below, then Bible colleges, and last the one uncategorized college.

If a respondent wrote only 3, or fewer, replies to this question, those replies were counted as if they had been asterisked by the respondent as the "three most important". Some respondents did not mark any three as most important. A few wrote apologies, such as "Sorry, I could not choose!" which may be an indication that others had difficulty, also. As on other open-ended items, explanatory comments by the researcher and ratings of the themes appear in brackets[]

COMMON THEMES MENTIONED

- | | |
|--|--|
| A. Personal Relationship with God | R. Respect for authority and for students |
| B. Christ-Likeness, Christian Role Model | S. Commitment, Diligence |
| C. Servant Attitude | T. Responsibility |
| D. Love | U. Organization |
| E. Integrity | V. General academic preparation |
| F. Strong Moral Character/Self-Control | W. Academic preparation in Bible and integration |
| G. Wisdom | X. Meeting Children's developmental needs |
| H. Ability to lead | Y. Classroom planning skills |
| I. Self-esteem | Z. Teaching skills |
| J. Desire for Life-long learning, self improvement | AA Love for teaching |
| K. Cooperation, Teamwork | BB Miscellaneous |
| L. Enthusiasm | CC Left blank |
| M. Creativity | |
| N. Honesty, Fairness | |
| O. Flexibility | |
| P. Patience | |
| Q. Positive Attitude | |

Respondents
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*Loyalty

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Respondents were asked to place an asterisk next to the three personal character qualities they considered most important for prospective teachers to develop. The following items were marked. The number of times an item was "starred" follows it in parentheses.

PERSONAL RELATIONSHIP WITH GOD

- *A personal relationship and daily walk with God
- *Personal experience with God
- *They must know Jesus Christ as Savior and Lord
- *Personal faith in Jesus Christ as risen Lord
- *Love for God
- *Love of the Lord
- *Personal dedication to the Lord and His service.
- *Love for the Lord and love for His world (people)
- *Loyalty to Christ

PRAYER

- *Reliance on prayer and Bible study for direction in their lives
- *Personal prayer life
- *Daily Bible study and prayer
- *persons of prayer and faith in God
- *Interest in Spiritual things

CHRIST-LIKENESS, CHRISTIAN ROLE MODEL

- *godliness (2)
- *godly
- *Personal Godliness and Christlikeness
- *Pursuit of Christlikeness
- *Christlikeness (2)
- *Christ-like character, i.e. Christ is our example(to have His mind)
- *Moral character-Christian-likeness
- *piety-spirituality
- *Spirit-filled life
- *They must evidence spiritual maturity
- *Faith-Christian as content and process
- *ability to articulate/demonstrate Christian faith
- *demonstrate a Christian lifestyle
- *Excellent model of "Christ-like" behavior
- *ability to model a Christian life style
- *(character qualities named) "all within a Biblical World Life View"
- *To be a Christian role model for children(2)
- *consistent role model in love, what is said, done, thought
- *demonstrate the love and life of Christ to all their students

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- *Every trait that we see demonstrated by Jesus. Perhaps the three highest are obedience/self-discipline, faith, (and love, counted below)
- *Spiritual leadership
- *fruit of the spirit(Gal. 5) (2)
- *that they will exemplify the fruits of the Spirit(Gal. 5:22-23) (listed)
- *resulting from a constant devotional life
- *Christian moral standards

MORAL CHARACTER

- *morality
- *personal purity
- *purity, virtue
- *conviction

SERVANT ATTITUDE

- *desire to live lives of service to God and others
- *servant attitude (3)
- *servant's heart (2)
- *A servant spirit which enables them to give unselfishly to develop the lives of their students.
- *Commitment to teaching as a ministry
- *Sense of ministry
- *Willingness to serve
- *humility

LOVE

- *Compassion
- *Compassion-sensitivity
- *sensitivity toward and concern for others
- *sensitivity to needs of others
- *concern
- *Caring for people
- *A love for children (3)
- *Love for children-not mitigated by their "likeability" but genuinely and freely desiring the best for and from each child. This will be evident in equitable discipline as well as the friendly interchanges.
- *Love for students (2)
- *love(2)
- *Love, faith and hope
- *loving attitude
- *caring and accepting attitude toward students they teach
- *Agape love
- *love for others which manifests itself in action

*unselfishness

INTEGRITY

[*"integrity" received (10) starred mentions as a single word. in addition, 5 listed below wrote with explanations- one respondent included "honesty- openness, truthfulness" in bracket pointing to integrity, which was starred]

*Role model of integrity above question

*moral integrity and high standards of personal and professional conduct

*"Integrity-lifestyle totally consistent with profession, and both conforming to biblical priorities"

*Personal integrity-a. Biblical moral values b. honesty in all areas c. a sense of fairness

SELF-ESTEEM

*self-esteem

*self respect which precipitates respect for others

DESIRE FOR SELF IMPROVEMENT/LIFELONG LEARNING

*life-time learner

*be continual learners in every aspect of their lives

*willingness to learn

*A thirst for knowledge and ability to communicate what they have learned

*love of learning and on-going professional growth

*love for learning and continued learning

*that they maintain the attitude of a student ever learning and improving themselves and their teaching skills

WISDOM

*sound judgment

*Wisdom_ability to properly invest the limited resources of time,energy, *and finances to maximum advantage; also to respond properly to the *"decision crises" of each classroom day

COOPERATION

*Ability to get along and work with administration and staff

*Ability to communicate well- a "people -person"

*relationship skills

*team-spirited

COMMITMENT
*Commitment

HONESTY
*fairness
*honesty
*openness

OTHER CHARACTERISTICS
*enthusiasm
*friendly
*firm
*flexibility
*good sense
*creative
*grateful
*patient
*Maturity
God
*maturity
*faithful
*consistent
*responsive
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*Personal
*a sense
SELF-ESTEEM
*self-esteem
*self-respect

DESIRE FOR

*lifelong
*be content
*willingly
*A vision
*learned
*love of
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improving

WISDOM

*sound judgment
*Wisdom
*time, energy
property to

COOPERATION

*Ability to get
*Ability to
*relationship
*team-spirited

COMMITMENT

*Commitment(4)

HONESTY/FAIRNESS

*fairness (2)

*honesty (3)

*openness

OTHER CHARACTER QUALITIES

*enthusiasm

*friendly

*firm

*flexibility (2)

*good sense of humor

*creative and dynamic

*gratefulness

*patient

*Maturity in faith and commitment to teaching, to children and to God

*maturity

*faithfulness(2)

*consistency

*responsibility (2)

*areas of responsibility like respect for authority, ethical behavior in

*relationships

*submissive to authority

*Love for teaching

*a love for affecting learning in others-teaching

*positive attitude toward children, teaching and learning

*that they develop motivational skills

*Christian professionalism

ACADEMIC PREPARATION

*An understanding of God's word

*knowledge

*scholarship

*To display excellence in academic preparation

*competence-know your subjects

*competent and knowledgeable (child psychology and subject area)

*competent

*Reflective-critical thinking-adaptable

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CLASSROOM PLANNING AND TEACHING SKILLS

- *Ability to communicate on a child's level
- *Ability to design effective lessons
- *Sound content preparation
- *Preparation before entering the classroom
- *Preparation to teach effectively
- *academically trained-able to teach
- *They must have teaching ability
- *To integrate the word of God in subject matter

INDIVIDUAL RESPONSES

LIBERAL ARTS COLLEGES (LA)

- 01 Christian teachers with
Integrity, [E]
Commitment, [S]
decision-making skills, and [H]
professional teaching skills [Z]
- 02 Left blank [CC]
- 03 acceptance of students [D]
fairness to all [N]
loving attitude [D]
friendly [Q]
firm [Z]
- 04 *Commitment [S]
*integrity [E]
*morality [F]
ethical [N]
honesty [N]
- 05 *Personal Godliness and Christlikeness [B]
*Daily Bible study and prayer [A]
*Love of learning and on-going professional growth [J]
*Serving as role model for students [B]
- 06 Commitment [S]
Personal Experience with God [A]
Role model of integrity Above question [E]

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CLASSROOM
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- 07 *integrity, responsibility, empathy, good judgment, *reliance on prayer and Bible study for direction in their lives, knowledge of child development curriculum and effective teaching strategies. [E, T, D, G, A, X, Z]
- 08 The fruit of the Spirit plus a good sense of humor. [B, BB] [The "fruit of the Spirit" refers to Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control," (NIV)]
- 09 Left blank [CC]
- 10 Sense of personal mission [C]
Genuine love & concern for children [D]
*Integrity [E]
*Openness [N]
- 11 1*. An understanding of God's word. [W]
2. Knowledge of subject matter. [V]
3. Understanding of child growth and development. [X]
4*. Ability to design effective lessons. [Y]
5*. Commitment to teaching as a ministry [C]
6. View of children as God's image-bearers [BB]
- 12 *commitment [S]
*love for children [D]
*academically trained-able to teach [V, Z]
even-tempered [P]
able to adjust [O]
patient [P]
fair [N]
- 13 1*. Maturity in faith and commitment to teaching, to children, and to God. [A, AA, D]
2. Enthusiasm and energy [[L]
3*. Flexibility and adaptability [O]
4*. Sound content preparation [V]
5. Lifelong learning within each person [J]
6. Integration of faith and learning and vocation [W]
- 14 1*. Honesty [N]
2. Reliability [T]

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- 3*. Self-esteem [I]
 - 4. Positiveness [Q]
 - 5*. Pursuit of Christlikeness [B]
 - 6. Concern for others [D]
 - 7. Commitment [S]
- 15 *To be a Christian role model for children [B]
 *To display excellence in academic preparation [V]
 *To integrate the word of God in subject matter [W]
 To be "called" to teach in a Christian school [A, C]
 To be a "team" member of the Christian school faculty [K]
- 16 Character only because of the grace of the Lord. Professional [writing illegible] of our teacher education faculty- [A]
 Life by the empowerment of the Holy Spirit [A]
 Professional [Writing illegible]
 Willing to invest my life in my students as a servant leader. [C]
- 17 *Life-time learners [J]
 *Reflective - critical thinkers - adaptable [V, O]
 *Godly [B]
 *Caring [D]
 Warm [D]
 Enthusiastic-etc. [L]
- 18 Can't do-sorry_ [referring to request to mark three most important]
 Galatians 5:22-23 [B]
 Stewardship I Cor 4:2 [G]
 Orderliness I Cor 14:40 [U]
 Commitment Phil 3:14+ [S, A]
 Excellence Col 3:23 [J]
 Community "one another" - all over NT [D]
 Integration "Christ is all and in all" Col 1 [W]
- 19 see attached- no priority all are equal

[the following personal qualities were taken from the "general statement" on the attached page. The page also included 14 specific teacher education objectives and 10 criteria for admission]

Christ as Lord in personal experience [A]
 Service to each child and the community [C]

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W

U

Se

A

C

- 24 1

2

3

A genuine love of children [D]
 Shown evidence of strong Christian character [B]

- 20 We feel it is important for our students to
 1) demonstrate the love and life of Christ to all their students [D,B]
 2) be continual learners in every aspect of their lives [J]
 3) [left blank]

These character qualities are emphasized whether one will be teaching in a Christian or public school. [BB]

- 21 *integrity [E]
 *love for others which manifests itself in action [D]
 perseverance [S]
 creativity [M]
 knowledgeable [V]
 compassion [D]
 *persons of prayer and faith in God [A]
 a positive attitude [Q]
 servant-leadership [C]
- 22 *Compassion, courtesy, tolerance, honesty, self-discipline, diligence, responsibility, self-respect, courage, *integrity, all within a Biblical World Life View. [D, R, P, N, F, S, T, I, F, E, B]
- 23 *Christ-like character, i.e. Christ is our example, to have His mind [B]
 *Spirit-filled life [A]
 *Agape love [D]
 Patience [P]
 Willing to work 1-o-n-g hours [S]
 To be a team player with administrators, faculty and staff [K]
 Innovative;creative [M]
 Well prepared each day to teach well [Y]
 Up to date in teaching methods; continue taking coursework [Z,J]
 Sensitive; compassionate [D]
 A serious student of God's Word [W]
 Consistent prayer life [A]
- 24 1*. Personal faith in Jesus Christ as risen Lord. [A]
 2*. Ability to model Christian life style. [B]
 3*. Caring and accepting attitude toward students they teach. [D]

4. Appreciation of the role of life-long learning. [J]
- 25 See accompanying excerpts from Handbook- B [none attached, CC]
- 26 *Love for God, teaching, and their students [A, AA, D]
 *Preparation before entering the classroom [Y]
 Punctuality [T]
 Empathy, understanding of students & age characteristics [X]
 *Enthusiasm [L]
 Self-discipline [F]
 Flexibility [O]
 Respect for authority and students [R]
- 27 Left blank [CC]
- 28 1*. Love of the Lord. [A]
 2. Ability to recognize that talent is a God-given gift. [BB]
 3*. Preparation to teach effectively. [Y]
 4. Patience. [P]
 5. Cheerfulness. [Q]
 6*. Love for children [D]
 7. Ability to encourage children [X]
 8. Ability to hear from God [A]
 9. Perseverance [S]
 10. Joy [Q]
- 29 Every trait that we see demonstrated by Jesus. Perhaps the highest 3 are: obedience/Self-Discipline, Faith, and Love. [B, F, A, D]
- 30 Caring [D]
 *Excellent model of "Christ-like" behavior [B]
 Joyous [Q]
 *Competent and knowledgeable (child psychology, subject area) [X, V]
 Interested in asking questions [J]
 *Creative and dynamic [M]
- 31 Described in Purpose and Aim in #12
 [items in #12 dealt with skills, knowledge, and experiences, except for one statement about personal character qualities.]

1. Give a brief history of the
*Pregnancy
*Epidemiology
*Etiology
*Clinical features
*Diagnosis
*Prognosis

2. List the

3. List the

4. List the

5. List the

6. List the

7. List the

8. List the

9. List the

10. List the

11. List the

12. List the

13. List the

14. List the

15. List the

16. List the

17. List the

18. List the

19. List the

20. List the

Demonstrate the democratic way of life by modelling good citizenship, moral leadership, and sensitivity to human needs. [F,D]

BIBLE COLLEGES (BC)

- 32 *A personal relationship and daily walk with God [A]
 *A thirst for knowledge and ability to communicate what they have learned [J, Z]
 *A love for children [D]
 A self-disciplined life style [F]
 Love of reading [BB]
 Personality development [J]
- 33 [page from handbook attached. all items listed in #12. those categorized as personal character qualities given below]
- "A graduate from the program should possess the basic professional qualifications and personal maturity to be a competent teacher, as well as a strong Christian influence."
 [Z,B]
- "4. A firm commitment to ethical standards [F]
 "6. Consistent demonstration of the love of Christ and reliance on the Holy Spirit in the performance of all duties." [D, B, A]
- 34 ongoing professional growth [J]
 emotional stability [[BB]
 enthusiasm [L]
 responsibility [T]
 poise [BB]
 initiative [H]
 *sound judgment [G]
 resourcefulness [O]
 cooperation [K]
 flexibility [O]
 relationship skills [K]
 *Christlikeness [B]
- 35 *faithfulness [T]
 *consistency [T]
 flexibility [O]
 kindness [D]

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

1000 A* 11

Christ-centeredness [B]

- 36 dependability [T]
 resourcefulness [O]
 poise [BB]
 appearance [BB]
 enthusiasm [L]
 physical vitality [BB]
 flexibility [O]
 adaptability [O]
 integrity [E]
 cooperativeness [K]
 responsibility [T]
 initiative [H]
- 37 My time is very short. It would have been helpful here to have a list to choose from. Love for students, honesty, ability to get along and work with adm. and staff. etc. etc. [D, N, K]
- 38 *godliness [B]
 *knowledge [V]
 insight [G]
 *love [D]
 patience [P]
 articulate [BB]
 self-esteem [I]
 confidence [I]
 compassion [D]
 wisdom [G]
 tactful [R]
 respectful [R]
 organized [U]
- 39 *integrity, purity [E]
 character (High Moral Standards) [F]
 content [P] sensitivity [D]
 leadership [H] *fairness, impartiality [N]
 temperance [BB] loyalty [K]
 respect [R] personal appearance [BB]
 *willingness to serve [C] *positive attitude [Q]
 *willingness to learn [J]

- 40 I couldn't! [arrow pointing to request to choose three most important]
 *Servant's heart [C]
 *integrity [E]
 *love for Christ reflected in tchg [teaching] [A]
 hard working [S]
 *consistent role model in love, what is said, done, thought [B, D]
 organizational skills [U]
 orderly [U]
 ability to manage [H]
 ability to analyze, reflect, change programs for individuals [X]
- 41 love of students [D]
 love of learning [J]
 commitment to excellence [J]
 classroom management [Z]
 parent community relations [BB]
The list could go on forever. [BB]
- 42 *sensitivity toward and concern for others [D]
 *A desire to live lives of service to God and others. [A, C]
 *moral integrity and high standards of personal and professional conduct [E, F]
 academic integrity and a desire to learn [E, J]
- 43 diligence [S] forgiveness [BB] meekness [BB]
 responsibility [T] patience [P] *gratefulness [BB]
 *purity, virtue [F] determination [S] decisiveness [H]
 faithfulness [T] self-control [F] reverence [A]
 honesty [N] compassion [D] creativity [M]
 thoroughness [T] tolerance [P] joyfulness [Q]
 *humility [C] discernment [G] enthusiasm [L]
 kindness [D] deference [R]
- 44 Left blank
- 45 1*. competence-know your subject [V]
 2. Spirit of excellence [J]
 3*. Faith-Christian as a content and process [B]
 4. Life-long learner [J]
 5. Bible knowledge [W]
 6. Critical thinking skills [V]
 7*. Servant attitude [C]

1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study.

2. The second part of the report is a detailed description of the methodology used in the study. It discusses the data collection methods, the sample size, and the statistical analysis techniques used.

3. The third part of the report is a discussion of the results of the study. It discusses the findings of the study and compares them with the results of previous studies.

4. The fourth part of the report is a conclusion and recommendations. It discusses the conclusions of the study and provides recommendations for future research.

5. The fifth part of the report is a list of references. It lists the sources of information used in the study.

8. Love for children [D]
 9. Responsible to authority [R]
 10. Hard working, diligent [S]
 11. Motivational skills [H]
 12. Discipline skills [Z]
- 46
- *a. honesty [N]
 - *b. integrity [E]
 - *c. servant-attitude [C]
- 47
- 1*. They must know Jesus Christ as Savior and Lord. [A]
 - 2*. They must evidence spiritual maturity [B]
 - 3*. They must have teaching ability. [Z]
 - 4. They must be skillful in establishing relationships with students [X]
 - 5. They must understand curriculum development. [Y]
 - 6. They must be able to integrate scripture with academic instruction. [W]
- 48
- *positive attitude toward children, teaching, and learning [Q]
 - positive view of self, others, and world [I, Q]
 - *areas of responsibility like respect for authority, ethical behavior in relationships [R,N]
 - love for children and teaching [D, AA]
 - desire to learn and keep up-to-date [J]
 - *Spiritual leadership [B]
- 49
- *- demonstrate a Christian lifestyle [B]
 - *- Christian professionalism [BB]
 - *- integrity [E]
 - loyalty [K]
 - punctuality [T]
- 50
- responsibility [T]
 - *integrity [E]
 - honesty [N]
 - dependability [T]
 - *commitment [S]
 - thoroughness [T]
 - *godliness [B]
- 51 The following is the list given on the Student Teacher evaluation:

Discipline
Meditation
The Mind
The Heart
The Soul

*a. honest
*b. integrity
*c. respect

17. 1. The
2. The
3. The
4. The
5. The
6. The
7. The

18. *a. honest
*b. integrity
*c. respect
*d. discipline
*e. meditation

19. *a. honest
*b. integrity
*c. respect
*d. discipline
*e. meditation

20. *a. honest
*b. integrity
*c. respect
*d. discipline
*e. meditation

21. The
The
The

Appearance [BB]
 Enthusiasm [L]
 Creativity [M]
 Sense of Humor [BB]
 Cooperation [K]
 *Dependability [T]
 *Maturity [BB]
 Attitude to Constructive Criticism [J]
 Initiative [H]
 *Interest in Spiritual things [A]

- 52 *Love for the Lord and love for His world (people) [A,D]
 *A servant's heart [C]
 * A love for learning and continued learning [J]
 *A love for affecting learning in others-teaching [AA]
 All the role competencies to accomplish 12/13 above [BB]

- 53 Honesty-openness} * Integrity [E]
 Truthfulness [included in brace pointing to "integrity"] [N]
 *Fairness [N]
 orderliness-organization [U]
 cleanliness [BB]
 purity [F]
 respect- for authority/for those under your authority [R]
 *responsibility [T]
 faithfulness [T]

- 54 1*. Integrity-lifestyle totally consistent with profession, and both conforming to biblical priorities. [E]
 2*. Wisdom-ability to properly invest the limited resources of time, energy, and finances to maximum advantage; also to respond properly to the "decision crises" of each classroom day. [G, Z]
 3*. Love for children-not mitigated by their "likeability" but genuinely and freely desiring the best for and from each child. This will be evident in equitable discipline as well as in the friendly interchanges. [D]
 4. Loyalty to the institution and colleagues. [K]
 5. Persistence [S]

- 55 Attach missions statement and program objectives [attachment not received. CC]

- 56 1*. That they exemplify the fruits of the Spirit (Galatians 5:22-23) "...love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,..." resulting from a constant devotional life. [B, A]
2. cooperative spirit [K]
 3. ability to follow and lead [H]
 4. an attitude of perseverance, mental and emotional stability, self-motivation and self-discipline [S, BB, F]
 5. that they maintain their own personal appearance and that of the classroom in a clean, orderly and attractive manner [BB]
 6. that they develop motivational skills [H]
 7. that they maintain the attitude of a student ever learning and improving themselves and their teaching skills [J]
- 57 *Christlikeness [B]
 *Competent [BB]
 *Patient [P]
 Empathetic [D]
- 58 1*. Servant attitude [C]
 2. Responsibility [T]
 3*. Submissive to authority [R]
 4*. Faithfulness [T]
 5. Loyalty [K]
- 59 [evaluation form attached, items in three unlabeled sections]
 a. Cooperation [K]
 b. Flexibility [O]
 c*. Moral Character Christlikeness [added and underlined, handwritten] [B]
 d. Industry and Efficiency [S]
 e. Scholarship [V]
- a. Speech and English Usage [V]
 - b. Courtesy and Tact [R]
 - c. Enthusiasm [L]
 - d. Organizational Skills [U]
 - e. Poise [BB]
 - f. Preparedness [T]
- a. Ability to communicate on a child's level [X]

- b. Demonstrates concern for others [D]
 - c. Leadership [H]
 - d. Mental Alertness [BB]
 - e. Seeks self-improvement [J]
- 60 well qualified academically [V]
 a "heart" for people, especially children [D]
 ability to relate well with other teachers and administrators [K]
 ability to establish rapport with the community [BB]
- 61 Left blank [CC]
- 62 Sense of ministry [C]
 Personal purity [F]
 Caring for people [D]
- 63 Left blank [CC]
- 64 1. Piety-Spirituality [A]
 2. Ability to communicate well - a "people-person" [K]
 3. Enthusiasm [L]
 4. Strong management ability [H]
 5. Creativity and Originality [M]
 6. Compassion - sensitivity [D]
- 65 Left blank [CC]
- 66 1*. Personal integrity-a. biblical moral values. b. honesty in all areas. c. a sense of fairness [E, B, N]
 2*. Self respect which precipitates respect for others. [I]
 3. Continual demonstration of personal spiritual growth. [A]
 4. Submission to those in authority. [R]
 5. a servant spirit which enables them to give unselfishly to develop the lives of their students. [C]
 * the asterisks were difficult to choose [BB]
- 67 1. sincerity [N]
 2. patience [P]
 3. tolerance [P]
 4. conviction* [F]
 5. kindness [D]
 6. concern* [D]
 7. unselfishness* [C]

Demonstration of
 Leadership
 Moral Authority
 Social Responsibility

60. well qualified to lead
61. leadership
62. social responsibility
63. leadership
64. leadership
65. leadership
66. leadership
67. leadership
68. leadership
69. leadership
70. leadership
71. leadership
72. leadership
73. leadership
74. leadership
75. leadership
76. leadership
77. leadership
78. leadership
79. leadership
80. leadership
81. leadership
82. leadership
83. leadership
84. leadership
85. leadership
86. leadership
87. leadership
88. leadership
89. leadership
90. leadership
91. leadership
92. leadership
93. leadership
94. leadership
95. leadership
96. leadership
97. leadership
98. leadership
99. leadership
100. leadership

- 68 *Sensitivity to needs of others [D]
 Openness [N]
 Honesty [N]
 Creativity [M]
 Perseverance [S]
 Self-control [F]
 *Love, Faith, and Hope [D, BB, BB]
 Leadership [H]
 *Team-spirited [K]
 Humility [C]
- 69 -loyalty to Christ [A]
 -ability to articulate/demonstrate Christian faith [B]
 -fruit of the Spirit(Gal. 5) [B]
- 70 Left blank [CC]
- 71 Godliness [B]
 Knowledgeable about education [V]
 Caring [D]
 Enthusiastic [L]
 Organized [U]
 Knowledgeable about the Word and content [W]

UNCLASSIFIED CHRISTIAN COLLEGE (UC)

- 72 1*. Personal dedication to the Lord and His service [A].
 2. A personal prayer life. [A]
 3. Desire and ability in personal witnessing [B]
 4. Christian moral standards. [B]
 5. Faithfulness in completing tasks assigned. [T]
 6. Good personal grooming. [BB]
 7. Ability to get along well with others. [K]
 8. Ability to stand up for moral convictions. [F]

[19] Yano K.

45. *Chrysomelidae*

1999

11.2

$$- \frac{1}{2} \frac{d}{dt} \int_{\mathbb{R}^n} |\nabla u|^2 dx + \frac{1}{2} \frac{d}{dt} \int_{\mathbb{R}^n} |u|^2 dx = 0$$

APPENDIX F

ITEM 38: OTHER COURSE WORK FOR TEACHER EDUCATION

0.8% MET

In the responses to questionnaire item 38, "Other course work or topics not mentioned in 15-37 which would contribute to a distinctively Christian Education? (May be optional or required courses or topics. If **required** in your program, mark with an asterisk [*])"

The common themes and their frequencies were .

- A. Bible study methods--5
- B. Field experiences--2
- C. Courses or topics which develop Christian worldview --12
- D. Helping special needs children--3
- E. Miscellaneous--11

Themes are identified by code letters in brackets after each response. Explanatory notes also appear in brackets.

The respondents from Christian liberal arts colleges are listed first below, then Bible colleges, and last the one uncategorized college.

INDIVIDUAL RESPONSES

LIBERAL ARTS COLLEGES

- | | |
|--|---|
| 01 Left blank | 07 Left blank |
| 02 Left blank | 08 Inclusion of field
experience & observation
in Christian education
prior to student teaching
is important at an
elementary level. [B] |
| 03 Left blank | 09 *The development of a
world view -
Course:World-view
*Christian Mind [C]
*Philosophy of Culture [C] |
| 04 Left blank | 10 Left blank |
| 05 *The required core of
courses in Bible, doctrine,
apologetics and philosophy
contribute to a
distinctively Christian
education. [A, C] | 11 Left blank |
| 06 Workshop offerings for
Administrators/Pastors
[E] | 12 Left blank |

in the responses to
these two questions
concerning the
content of topics in
writing (1*)

The common

- 1. Bible study
- 2. Field experience
- 3. Courses on topics
- 4. Helping others
- 5. Miscellaneous

Themes are related to
responses by the

The responses
before the

01. 1st year

02. 1st year

03. 1st year

04. 1st year

05. *The

concerning

concerning

education

06. Workshop

Admission

[E]

- 13 Left blank
- 14 1. Planning for special needs children [D]
2. Organization for instruction [E]
- 15 *Sociology of Education - Our Culture Today [C]
- Please Note: The Education Religious Studies Program is an endorsement area where students may elect to take 25 hours above the elementary program and prepare to teach specifically in a Christian School. [C]
- 16 Left blank
- 17 Left blank
- 18 Left blank
- 19 Left blank
- 20 Left blank
- 21 *Experience with Learning Disabled, gifted [D]
*Experience with different ethnic groups [D]
- 22 Field Experience in Christian schools [B]
Creative and critical thinking [E]
Character education [E]
- if top importance in an ideal program and were being given Very Strong emphasis in the current program.]
- 23 Left blank
- 24 Left blank
- 25 Stressing the effect of common grace in producing truth in the work of non-Christians. This prevents children from developing a sacred-secular dichotomy. [C]
Stressing the need for parent controlled schools. [E]
Developing the concept that God's calling touches all areas of life - not merely the Gospel related fields of work. [C]
- 26 Left blank
- 27 Left blank
- 28 Left blank
- 29 *How to walk with God in the sanctification process. [C]
- 30 Left blank
- 31 Left blank

[note: respondent indicated that these were

10-10-1964

10-10-1964

10-10-1964

10-10-1964

10-10-1964

10-10-1964

10-10-1964

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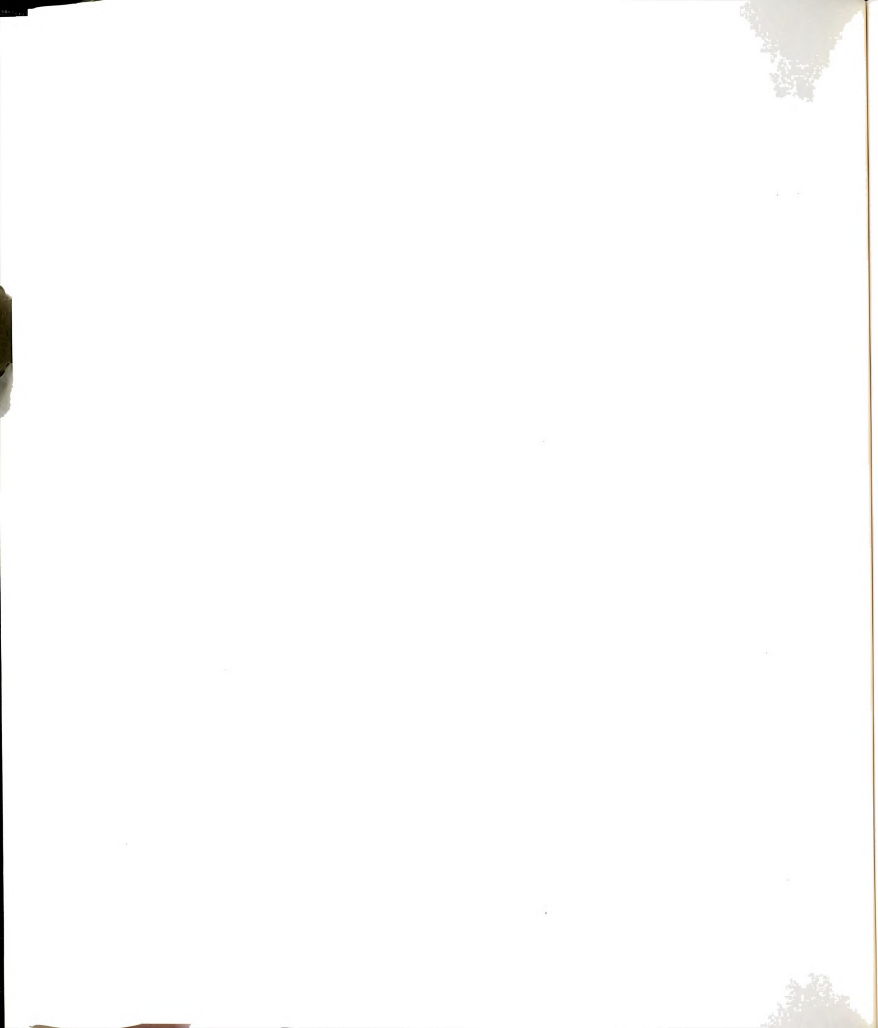
10-10-1964

10-10-1964

10-10-1964

BIBLE COLLEGES

- | | |
|---|--|
| 32 Left blank | 50 Left blank |
| 33 Left blank | 51 *Methods of Teaching Bible [A] |
| 34 Left blank | *Review of Children's Literature & its values [C] |
| 35 Left blank | *Secular school curriculum [goes with item #16] |
| 36 Left blank | *Current trends in public education [goes with item #18] |
| 37 Left blank | |
| 38 Left blank | These are the four that immediately come to mind. I'm sure there are more. |
| 39 Left blank | |
| 40 Left blank | |
| 41 Left blank | 52 Left blank |
| 42 Left blank | 53 Left blank |
| 43 *Teaching Bible in the Elementary School/Secondary School - 2 hour course. [A] | 54 Interpersonal relationships (working as a team member) [E] |
| 44 Left blank | *Bible Study Methods (equipping to be independent of other human sources & interpreters) [A] |
| 45 Missions education [C] | Evaluation from a Christian perspective (achievement, teacher & program evaluation) [C] |
| *Personal Evangelism [C] | |
| 46 Left blank | |
| 47 Left blank | 55 Left blank |
| 48 *Tests and Measurement [E] | 56 Left blank |
| 49 Left blank | 57 Left blank |



58	*Classroom Management [E]	65	Left blank
59	Left blank	66	Left blank
60	Left blank	67	Left blank
61	Left blank	68	Left blank
62	Left blank	69	Left blank
63	Left blank	70	Left blank
64	Left blank	71	Left blank

UNCLASSIFIED CHRISTIAN COLLEGE

- 72 1*. Teaching the multiple-grade classroom. [E]
 2*. Teaching Bible in the Christian school. [A]
 3. How to organize a Christian school [E]
 4. Introduction to Homeschooling. [E]

28

• *Field and Day*

2000 115.1 1.0

APPENDIX G

ADDITIONAL ELEMENTARY SUBJECT AREA DISTINCTIVES

ADDITIONAL

Section 4 identifies possible Christian distinctives for various subject areas that are divided into items 39 thru 47. Each item provides space for the respondent to add suggestions. The following is a list of the items added. **Incl.** before an entry signifies that the respondent marked the item as **already included** in his or her college's program.

INDIVIDUAL RESPONSES

LIBERAL ARTS COLLEGES

- 01 No additions.
- 02 No additions.
- 03 No additions.
- 04 No additions.
- 05 No additions.
- 06 No additions.
- 07 No additions.
- 08 No additions.
- 09 No additions.
- 10 No additions.
- 11 No additions.
- 12 No additions.
- 13 42. Reading: **incl.** "& other approaches such as whole language and language experience.
- 14 42. Reading: **incl.** Whole Language Program
Language Experience Approach
- 15 No additions.

identifies items
are divided
the response
the items added
marked the item
program.

01 No additional

02 No additional

03 No additional

04 No additional

05 No additional

06 No additional

07 No additional

08 No additional

09 No additional

10 No additional

11 No additional

12 No additional

13 No additional

14 No additional

15 No additional

- 16 41. Language Arts:**incl.** Process Writing
Reading: **incl.** Whole Language instructions
Music: **incl.** Music for the classroom teacher
- 17 No additions.
- 18 No additions.
- 19 No additions.
- 20 No additions.
- 21 42. Reading: **incl.** Whole Language
- 22 No additions.
- 23 No additions.
- 24 No additions.
- 25 No additions.
- 26 No additions.
- 27 No additions.
- 28 No additions.
- 29 Item 40: Social Studies: **incl.** History is primarily His story not
man's while it is an account of man's decisions.
- 30 No additions.
- 31 Item 43: [Status not indicated] (1)Seven basic approaches to
reading children's literature.
(2) Life Applications.

BIBLE COLLEGES

- 32 No additions.
- 33 No additions.

Language Arts
Reading
Math

17 No additional

18 No additional

19 No additional

20 No additional

21 No additional

22 No additional

23 No additional

24 No additional

25 No additional

26 No additional

27 No additional

28 No additional

29 No additional

30 No additional

31 No additional

(25)

32 No additional

33 No additional

- 34 No additions.
- 35 No additions.
- 36 No additions.
- 37 No additions.
- 38 No additions.
- 39 No additions.
- 40 Item 41. Language Arts: **incl.** It's God's plan that we be able to communicate.
- 41 No additions.
- 42 No additions.
- 43 No additions.
- 44 No additions.
- 45 No additions.
- 46 No additions.
- 47 No additions.
- 48 No additions.
- 49 No additions.
- 50 No additions.
- 51 No additions.
- 52 Item 42:Reading **incl.** Balance of whole language & decoding
Item 44; Mathematics **incl.** General use of numbers & space -
quantitative thinking in Scripture.
- 53 No additions.

24. No addition

25. No addition

26. No addition

27. No addition

28. No addition

29. No addition

30. No addition

31. No addition

32. No addition

33. No addition

34. No addition

35. No addition

36. No addition

37. No addition

38. No addition

39. No addition

40. No addition

41. No addition

42. No addition

43. No addition

44. No addition

54 No additions.

55 Item 39: Science **incl.** (1) The Scientific Method
(2) Discover Science

Item 40: Social Studies **incl.** National & State Government

Item 41: Language Arts **incl.** (1) Children's Literature
(2) Creative Writing

Item 42: Reading **incl.** (1) Must prepare them to use all available methods, including whole language. language experience and individualized.

(2) Prepare them to teach all children to read, not just the average child.

Item 46. Physical Education and health **incl.** First Aid & CPR

Item 47. Art: **incl.** Creative expression of children.

56 No additions.

57 No additions.

58 No additions.

59 No additions.

60 No additions.

61 No additions.

62 No additions.

63 No additions.

64 No additions.

65 Item 39. Science **incl.** (1) Hands on - Activity oriented
(2) Application & integrated across the curriculum.

Item 40. Social Sciences **incl.** (1) The need for teachers to understand culture

(2) Defining the Social Sciences

Item 41. Language Arts **incl.** Integrated learning across content areas

Item 42. Reading **incl.** (1) Whole language

(2) Reading & Writing connection

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- Item 43. Children's Literature **incl.** (1) Connect with reading
(2) How to use across curriculum
- Item 44. Mathematics **incl.** (1) Emphasis on use of manipulatives
(2) NCTM New Standards
- 66 Item 40. Social Studies **incl.** Biblical Foundations for developing values -character development
- Item 42. Reading **incl.** English as a second language - Christian concepts of cultural integration.
- Item 44. Mathematics **inc.** Problem Solving from biblical perspective.
- Item 47. Art [not rated] Design in art - reflective of the Master designer-Creator God.
- 67 No additions.
- 68 No additions.
- 69 No additions
- 70 No additions.
- 71 No additions.

UNCLASSIFIED COLLEGE

- 72 Item 39. Science **incl.** (1) God's truth systematically presented
(2) God's truth apologetically presented
- Item 40. Social Studies **incl.** History a record of man's moral declension not ascendancy
- Item 41. Language Arts **incl.** Biblical truths gleaned from secular literature
- Item 44. Mathematics **incl.** Attributes of God reflected through mathematics.
- Item 45. Music **incl.** (1) Music as a vehicle for honoring God.
(2) Music can be dishonoring to God and damaging to Man (As at Mt. Sinai)
- Item 47. Art. **incl.** (1) Art as vehicle for honoring God
(2) Art can be dishonoring to God and damaging to man. (pornography)

APPENDIX H

ITEM 50: METHODS OF BIBLICAL INTEGRATION

1792

Responses to item #50 "What methods, if any, do you teach prospective teachers to use for integration of Bible content with various subject areas?" included the following themes. Not all of the themes are Biblical integration methods, per se, but they show the range of reactions to the concept of "Biblical integration".

COMMON THEMES MENTIONED

- A. Bible study
- B. Development of Christian world view, comparison between Christian curriculum and public school curriculum
- C. Modeling of integration by professors
- D. Description of a systematic strategy of Biblical integration
- E. Specific authors or books on Biblical integration cited
- F. Recommend teachers cite Biblical truth in subject areas and/or think of life applications
- G. Integration is discussed in courses-(no method mentioned)
- H. Teacher candidates practice integration in lesson planning
- I. Use varied teaching strategies and media
- J. Practicum in schools, teaching Bible
- K. Miscellaneous
- L. Indication of disagreement with the concept of teaching a "method" of biblical integration, either because it is not possible or not desirable.
- M. We do not include, NA, preparation is for public school teaching
- N. Left blank

INDIVIDUAL RESPONSES

The following presents the individual responses received along with the codings that were assigned.

LIBERAL ARTS COLLEGES (LA)

- 01 N/A [M]
- 02 Left blank [N]
- 03 The following methods are presented: [K]
 - 1. against
 - 2. incorporation
 - 3. character education

range of functions and
range of functions and
range of functions and
range of functions and
range of functions and

range of functions and
range of functions and
range of functions and
range of functions and
range of functions and

- 7 Bible and
- 8 Development of
- 9 Christian
- 10 Modelling of
- 11 Description of
- 12 Specific
- 13 Research
- 14 Think of
- 15 Integration
- 16 Teaching
- 17 Use of
- 18 Practice
- 19 Miscellaneous
- 20 Historical
- 21 "National"
- 22 and
- 23 Development
- 24 Development
- 25 Development

The following
the following

- 01 New
- 02 Ten
- 03 The
- 1. The
- 2. The
- 3. The

- 4. revelation of God
- 5. concepts from the discipline

04 Left blank [N]

05 Students are introduced to a taxonomy of levels of Biblical integration along with a method of Bible study to use in identifying major concepts to be used in the integration process. [D, A]

06 small group discussion
experimentation
individual research [I]

07 In the History and Social Science framework in the state of requirements much Bible content is required to be taught including the story of Esther, Tower of Babel, David and Goliath, and the entire story of Christianity. So our Social Studies and Science devotes much of our time as to how this old and new testament can be taught effectively. The new Houghton Mifflin Social Science text now has much of the biblical material in the text, so we study those texts and write units and lesson plans using them. [G, H]

08 Left blank [N]

09 Of recent days we have been helping students learn to connect subjects better rather than promote separate-subject fragmented learning. This occurs primarily thru Integrated Units.

Students develop a Christian philosophy of education in courses: "Intro. to Teaching" and "Educ. Psychology." Considered core courses, these courses focus on topics such as the task of education, nature of the learner, role of the teacher, the place of content, and the teaching /learning process. Students are taught many premises and principles: they are challenged to connect these principles to everything in the educational endeavor-grading, teaching methods, discipline, giving or not giving rewards, relationships, etc., etc. These Biblical criteria are utilized in "methods classes." E.g. used to critique Traditional Basal approach, Whole-Language, Integrated Thematic Units, Interactionist, Individualization, etc. In a senior class, students

learn the Tri-functional model of Biblical Integration. I developed this model several years ago based on the work of several Christian educators. [B, D, C]

- 10 Left blank [N]
- 11 -Not- [M]
- 12 Chadwick's work: Christian School Curriculum [E]
- 13 Left blank [N]
- 14 Since most of our grad's will teach in the public schools, we emphasize preparation for certification. [M]
- 15 to study the Bible and be an amateur theologian learning where Biblical truth can be cited for specific areas. [A, F]
- 16 These are integrated into all courses. We see all truth as Gods truth. [G]
- 17 Integration of Biblical principles as guidelines for Christian professional and subject content are discussed in all content area instruction (methods courses and student teaching). [G]
- 18 [...]"Biblical content with various subject areas?" was underlined]

I have trouble with the underlined phrase since I believe that "all truth is God's truth" and that natural revelation is not less important or less revelation than special revelation. [L]

- 19 Left blank [N]
- 20 Left blank [N]
- 21 -inductive Bible Study [A]
 -comparison of the Christian mind w/secular mind for each topic (Blamires-The Christian Mind) [B, E]
 -use of Knight's book of Christian philosophy its used to analyze basic questions about each era of educational history and current issues. [E]

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- 22
 - A. Identify the apparent assumptions of authors
 - B. Compare those assumptions with Biblical presuppositions.
 - C. Since "All truth is God's truth," discern truth from error, honor truth, criticize error, recognize truth is not always known by finite creatures, treat as hypothesis what is not clearly discernable as truth, thank God for common grace which enables all men to know some truth, try to assemble facts into a larger picture which provides oneness of truth, always be a seeker for truth in both natural and special revelation. [B, D]

- 23 In our methods courses, students learn different ways to integrate. [G] They have to integrate at least one of their lesson plans for one-week and two week units. [H]
(About 3/4 ths of our graduates go into public school teaching.)

- 24 This is stressed in all education classes using modeling, lectures, self-study, etc. [G, I]

- 25 I know of no specific methods to accomplish this. The most essential concern for a teacher is a good foundation in Biblical knowledge and doctrine and a commitment to integrating this knowledge in their classroom teaching. This is not done by simply citing proof texts, it depends upon the application of Biblical principles to situations and can only be taught by doing it. [A, L]

- 26 Our students are taught to see each subject area in light of Scripture. We address, for example, values clarification, evolution, and New Age curriculum. These are taught in our local public schools. Most of our teachers go on to teach in public schools, not Christian schools so we emphasize how to teach Biblically in a secular setting. [B, F]

- 27 We try to demonstrate this in all content areas. We do not stress it otherwise. [C]

- 28 We survey Christian curriculum, compare it to public school curriculum. We teach teachers to compile and make lesson plans that incorporate several mediums, with the bible truths as the center. [B, H, I]

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- 29 The Principle Approach [K]
 Bible hermeneutics [A]
 Prayer [K]
 Consulting other reference sources [K]
- 30 -practical experiences in private Christian schools
 -example of instructor in classes [J, C]
- 31 Emphasize characteristics of Jesus as the Master Teacher
 Select own life verse as related to education [B]
 Do not try to just begin class with prayer and scripture, but
 apply biblical principles throughout the day. [F]
 Specifically, a Bible verse and principle are required to be
 incorporated in every lesson plan for our language arts
 methodology courses. [H]

BIBLE COLLEGE

- 32 Bible study methods [A]
 Teaching the Bible [J]
 In various content areas Ruth Haycock's books are referred to
 and their use is encouraged in writing behavioral objectives for
 lesson plans. [E, H]
- 33 Lecture, cassette tapes, videos, speakers, included in writing
 lesson plans, used in teaching experiences, used in practice
 teaching or practicum experiences. [I, H, J]
- 34 Again, we don't have a credential program, but our subject
 preparation is very integrated! [K]
- 35 give devotions sample with oral presentations [C]
 Read Ruth Haycock's Bible Truths (I-IV) for School Subjects in
 appropriate class [E]
 Include Biblical integration section in written lesson plans- [H]
 use and model in my lectures [C]
 discussion, research, lesson plans, lecture, buzz group, reading
 [I]
- 36 We require all to take "Methods of Teaching the Bible." Our
 program is designed to train teachers for public and private
 schools. Thus, while we discuss these topics in other courses, we

30 - practical
- examples

31 Emphasize
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Do not
up
Special
and
mean

32 Emphasize
Select
Do not
up
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and
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33 Emphasize
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and
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34 Emphasize
Select
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and
mean

35 Emphasize
Select
Do not
up
Special
and
mean
[1]

36 We hope
per
school

have to be aware, also, that constraints exist in public schools.
[A, G]

- 37 We have a committee which oversees the teaching and integration of:
- (1.) Hidden curricular items, such as study skills, term paper design, spelling, composition. The committee looks across the curriculum and recommends guidelines in these and other areas for each grade student. [B, F]
 - (2.) Biblical items, such as Bible geography, maps, memory work, Bible debate and Bible archaeology, and examines the curriculum for possible overlaps, or where more emphasis is needed. [A]
- 38 We do not teach how to integrate Biblical content with various subject areas directly. we truly model it in our content and methods in general studies and methods/professional courses. We spend much time in emphasizing a Christian world view and in evaluating teaching methods and psychology of learning as well as philosophy of education from a scriptural perspective. We talk about textbook selection and tradebook selection from Scriptural principles. [C, B]
- 39 we use the Bible in the classroom and cross-reference as often as possible. [C]
- 40 Personal demonstrations by profs [C]
discussions and brainstorming on "how to " for particular lessons they are developing [H]
Reading material in Gaebelein
Ruth Haycock (ACSI)
Blaylock
Brynes [4E]
- 41 Left blank [N]
- 42 modeling by instructors [C]
peer teaching
cooperative planning } of lessons using biblical integration [I, H]
- 43 Scripture search-students learn to correlate appropriate scripture passages with school subjects and lesson topics. [F]

Page 10 of 10

37 We have a very good...

integration of...

(1) History...

design, social...

the content of...

other than...

(2) History...

social, social...

social, social...

social, social...

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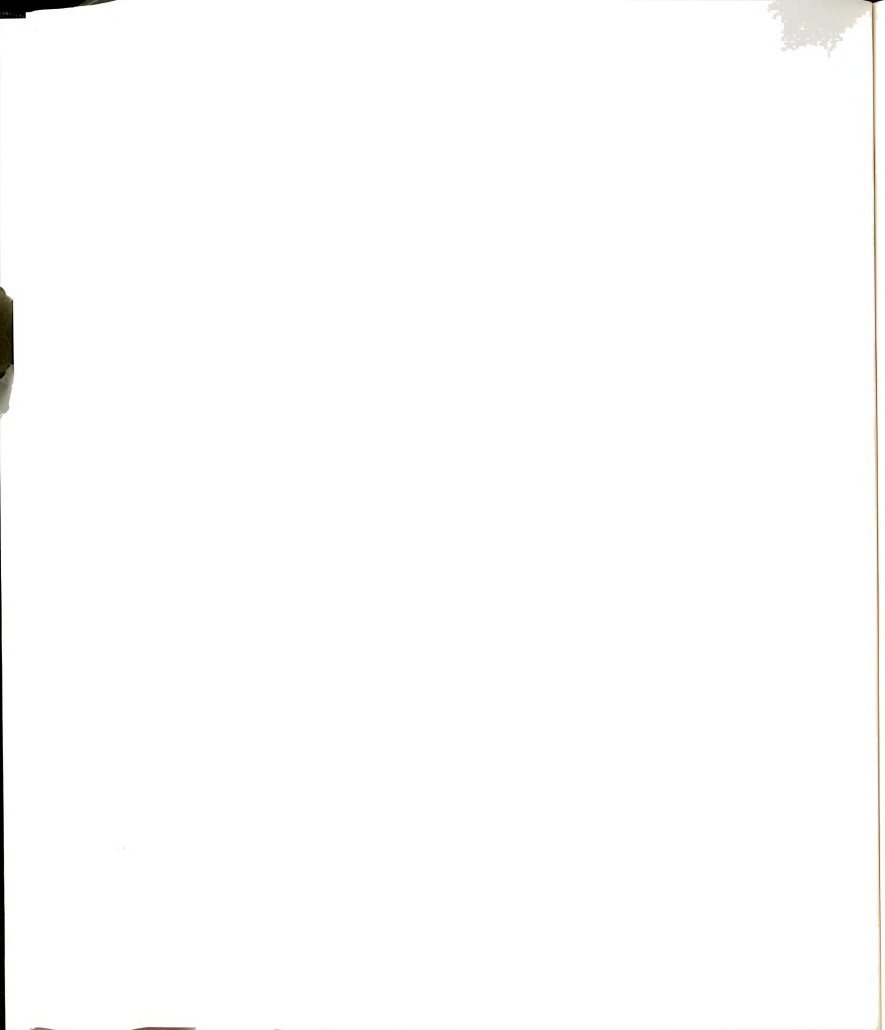
social, social...

Lecture, Question & Answer, and Discussion- are all used in the Bible and Theology courses. each student in our teacher education program is required to complete 46 semester hours of Bible and Theology for graduation. [I, A]

Research and Reports-students are required to write a number of papers in Bible and Theology classes. This requires adequate research to address a number of topics. [A]

Senior Theology Project-Each student must write and defend their personal doctrinal position-a 20 page paper. [B]

- 44 Discussion, and comparative reading [I]
- 45 mingled-
Perhaps a weak area here!
1. model in our own teaching [C]
2. "7 laws of the learner" walk thru the Bible. [E, A]
- 46 Left blank [N]
- 47 They are taught to continually be alert for lifestyle situations and classroom experiences where God's word may be an illumination to solve the problem. [F]
- 48 1. Students are challenged to identify ways to teach various subjects from a Christian perspective. [F]
2. Students teach lessons in a Christian school. [J]
3. Students relate Biblical truth to specific content. [F]
4. Students are asked to justify the teaching of content in the light of Biblical concepts. [B]
- 49 they have to take a biblical hermeneutics course. [A]
- 50 We encourage our students to naturally, without bending or twisting, teach their content from a Biblical perspective. [L]
- 51 A comparison of three models of integration with the emphasis on the third.
1. Core model <-` Bible'->subjects [Bible at center, arrows point outward to subjects]
2. Synthetic model subject
Bible } integration [brace includes both "subject" and "Bible"]



3. Analytic Model

Bible-> correlation

conflict

correction -> Bible World & Life View [3D]

- 52 We teach an over all approach or model that does not "tack-on" Christianity but starts with 1) Biblical presuppositions (whole) related to that subject area (must study structure of the subject) 2) moves to the lesson content /skills or particulars and 3) brings the knowledge and skills back to the whole worldview for appreciation, evaluation, integration- [D]
- 53 We teach that Bible integration of truth with subject matter content is a personal matter that results from the teacher's knowledge of the subject and of the Bible. It should be developed in the teacher's planning and be a "natural" part of lesson development. It must then be lived out daily by the teacher to validate the teaching to students. There are no specific "techniques" for integrating Bible truth. [A, L]
- 54 Biblical Integration: we seek to communicate six general principles:
1. Integration begins in the mind of the teacher.
 2. Integration has both positive and negative aspects: identify and refute error, inculcate TRUTH.
 3. Integration requires thorough mastery of both scripture and subject matter.
 4. Integration is concentrated at the level of generalizations, not facts or concepts. [K]
 5. Integration demands careful balance between intellectual humility and unshakable dogmatism. [K]
 6. Integration must occur in all phases of the educational process: administration, staffing, curriculum, and co-curriculum. [K]
- Five steps toward effective integration in the classroom:
1. Distinguish fact from interpretation.
 2. Identify key generalizations (principles, theories, laws) from the subject discipline: what assumptions, beliefs, values are implied?
 3. Identify scriptural generalizations that deal with similar subjects; evaluate the subject generalizations in light of scripture.

Analysis of

Ship

Control

Control

1. We have

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(40) Control

4. If the subject generalization is truthful, correlate the truth within the biblical concept to form a "Biblically integrated generalization."
5. Develop implications for life application. [B, D, F]

55 Left blank [N]

56 Left blank [N]

57 Each professor makes a conscious effort to include biblical content in the curriculum. Methods would include lecture and skill building while in field experiences in Christian schools. [C, I, J]

58 I teach that true integration comes from the students own relationship with the Lord. For any unit of any subject, the student begins with deciding what principles from God's Word are applicable. Then as lessons are planned, the student naturally includes these principals in the lecture, or has students discuss in small groups, etc. Ex. Unit on Dental Health Principles- 1) Stewardship of body
2) Body is temple of Holy Spirit [F, I]

59 Left blank [N]

60 Emphasized in all subjects [G]

61 Left blank [N]

62 It is woven into our courses for their own understanding. [G]

63 Left blank [N]

- 64
 1. Start with Biblical Principles which apply to the particular subject area.
 2. Reinforce with additional examples and illustrations in that area.
 3. Then make some kind of application to the students' personal lives. [D, F]

65 Teachers can and do use Biblical illustration for particular topics or special times with students. [J]

the subject
General Information
2. Description of the

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- 66 Students are taught that all truth emanates from God.

Discussion, role playing, oral language activities are used to help students apply biblical concepts to subject area content [I]

Emphasis is placed on historical figures who have functioned from biblical perspectives [F]

Design patterns in creation is taught to be reflective of God's creative work. [F]

Students are taught problem solving skills from a foundation of biblical absolutes. [F]

- 67 none [M]

- 68 Left to individual professors-hard to generalize [K]

- 69 Left blank [N]

- 70 Left blank [N]

- 71 1. Integration of the Bible as a separate course or separate time- [A]
 2. Integration of the Bible as blended into the curriculum such as writing assignments on Biblical themes during Language Arts. [F]
 3. Integration by seeing life as God sees it- i.e. understanding that math is an explanation of God's creation or that history is God's working in man through the ages. [F]

UNCLASSIFIED CHRISTIAN COLLEGE

- 72 We teach that since God created all things that therefore all subject matter is revelatory of God. Subjects that are considered secular are that way because someone has deliberately secularized them. Those who think this way do not have to have methods to artificially integrate but will automatically teach all subjects from a God centered viewpoint. [L]

help students

121

Engraving is the art of representing objects in a permanent form by the use of a burin and graver on a hard surface, such as stone, metal, or wood. It is a branch of the fine arts, and is distinguished from painting and sculpture by its permanent and unchangeable character. The art of engraving has been cultivated in all ages and in all countries, and has been the means of preserving and disseminating the works of the great masters of the fine arts. The art of engraving is divided into several branches, such as line engraving, stipple engraving, and color engraving. The art of engraving is a most useful and important branch of the fine arts, and is the means of preserving and disseminating the works of the great masters of the fine arts.

APPENDIX I

ITEM 51: INSTRUCTION IN CLASSROOM WORSHIP

Item 51: What type of experiences or activities do you instruct prospective teachers to include in classroom worship time?

The following common themes were identified. Often, more than one idea was mentioned in a sentence. Less frequently, the thrust of a statement indicated a theme even though the words used were not the same as those of the majority of respondents. Themes are identified by code letters in brackets after each response. Explanatory notes also appear in brackets.

COMMON THEMES MENTIONED

- A. Bible Reading
- B. Bible Lesson, devotionals, Bible stories
- C. Prayer
- D. Prayer requests & reports of prayers answered (sharing time)
- E. Singing, music
- F. Audio visuals, object lessons
- G. Skits, drama, role play
- H. Craft
- I. Discussion of applications, decision making
- J. Quiet time, reflective thinking
- K. Praise and Worship
- L. None, we do not include
- M. Blank

INDIVIDUAL RESPONSES

LIBERAL ARTS COLLEGES (LA)

- 01 N/A [L]
- 02 Left blank [M]
- 03 Bible reading, discussion of applications, prayer [A, I, C]
- 04 Left blank [M]
- 05 Prospective teachers are instructed in developing a reverence for God and in including prayer in worship time. They are also instructed in how to discuss and apply Biblical principles to the lives of their students. [C, K, I]

Item 21: What type
of technology

The following content
idea was mentioned in the
statement provided. The
same as the
identified by the
Explanatory

- A. Basic Research
- B. Basic Research
- C. Practice
- D. Practice
- E. Single
- F. Single
- G. Single
- H. Single
- I. Single
- J. Single
- K. Single
- L. Single
- M. Single

- 01. N/A
- 02. Left blank
- 03. Blank
- 04. Left blank
- 05. Perspective
- for God
- inspired
- lives of their

- 06 Music-quiet time-slide/video programs individual sharing -
Object lessons [E, J, F, D]
- 07 Because we are preparing both public and christian (sic) school
teachers in the class we talk about different ways we can share
our faith with our students but we do not discuss or study
methods of teaching or leading worship experiences. [L]
- 08 Left blank [M]
- 09 course called teaching Bible. [B]
- 10 We do not focus on preparing students specifically for Christian
school teaching. [L]
- 11 -not- [L]
- 12 _____ [M]
- 13 observation of Christian schools where worship time is
conducted [K]
- 14 We don't [L]
- 15 Prayer and concern for others. Identification of scriptural
objectives for worship. [D, K]
- 16 we don't focus on this as our students are preparing to teach in
Christian and Public schools at about 50-50 -God's will for their
career is between the student and the Lord- We get them ready.
[L]
- 17 We do not provide specific instruction in this area. Many of our
graduates are pursuing public school positions. So, it is not
applicable to all. [L]
- 18 Of course, the sharing of prayer needs, God's blessings etc. are
appropriate, but care must be taken not to dichotomize life this
[classroom worship?] is valid but not if it is used to characterize
the uniqueness of a "Christian" mentality. [D, K, I]
- 19 Left blank [M]

19 Left blank [M]

18 Of course, if you are
appropriately prepared,
[classroom] and the
the workshop.

17 We do not have to
graduate and then
applied to the

16 we don't have to
Christianity and
cannot be [M]
[M]

15 Roger and I
opposites [M]

14 We don't [M]

13 observation and
conclusion [M]

12 [M]

11 not [M]

10 We do not have to
school teachers [M]

09 course with [M]

08 Left blank [M]

07 [M] we are
[M] in the [M]
our faith with [M]
methods of [M]

06 [M] lessons [M]

- 20 Left blank [M]
- 21 We model class devotions- using music, scripture, poetry, moral dilemmas (sic) [B, E, I]
- 22 Scripture, application, prayer [B, I, C]
- 23 none [L]
- 24 Music, prayer, self-analysis and sharing [E, C, D]
- 25 We stress the need to teach the Bible as the on-going revelation of God's redemptive program, rather than Bible stories. Any event in the Bible needs to be seen in the context of the over all purpose of God in redemptive history. [B]
- 26 This topic is not addressed in our program. Different Christian schools have different requirements for their "Bible time." When I taught in a Christian school, we had prayer time and a Bible story (primary grades.) [L]
- 27 We discuss this, but have no prescribed instruction. [L]
- 28 1. Bible-centered teaching
2. Involvement of children in learning process-e.g. drama, role-play, puppets, etc.
3. A time for children to ask questions.
4. A time for ministry to needs of children. [B, G, D, I]
P.S. I have written a book on this subject.
- 29 prayer requests
praise and worship
praise reports(answered prayers) [D, K, D]
- 30 A number of prospective teachers complete practica experiences in private Christian schools. Biblical studies, devotions and integration of faith principles are incorporated. [L]
- 31 none [L]

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100-100000

BIBLE COLLEGES

- 32 Singing, praying, role playing, dramatic readings, skits, object lessons, crafts, flannel graph, various visual aids and audio-visual aids.[E, C, G, G, G, F, H, F]
- 33 Prayer, music, bible reading, sharing time. [C, E, A, D]
- 34 I don't teach those classes, but I know the teachers encourage hands-on experiences and Bible based stories with applications [B, I]
- 35 [arrow extends from previous section to this one. nothing in previous section looks like it goes here.] [M]
- 36 This would be governed by school which employs them as teachers [L]
- 37 worship, expression, speaking and leadership training of students, the relevance of Bible to all the elementary school disciplines (integration) [K, I]
- 38 We do not cover this. [L]
- 39 music- drama- art [E, G, H]
- 40 prayer, singing, worship, reflective thinking, eliciting personal response [C, E, K, J, D]
- 41 [blank] [letter says that students do not student teach in C. schools for two reasons: supervisors must have valid MN licensure. Many of Christian school teachers do not meet this requirement. We are mandated by the state to teach and to provide, if possible, multi-cultural, gender-fair, disabilities aware experiences for our students. The public schools are over 60% minorities and provide our students with exceptional experiences. In addition, we believe our students we serve as role models and a testimony to their faith. [L]
- 42 none [L]

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101. [illegible]

- 43 storytelling
creative dramatics
prayer
singing [B, G, C, E]
- 44 Sharing of personal religious experiences.
Success experiences
Problem areas in which help is needed [D, I]
- 45 singing of choruses
devotionals
utilizing Bible curriculum [E, B, B]
- 46 -Bible reading
-Bible lesson
-song
-prayer [B, B, E, C]
- 47 1. Music
2. Scripture
3. Prayer
4. Meditation
5. Instruction
6. Evaluation Time (decision-making) [E, B, C, I]
- 48 Daily quiet time
Reading the Word of God and recording thoughts
Prayer requests [J, B, D]
- 49 typically a chorus, scripture reading, testimony or prayer
request [E, B, C, D]
- 50 testimonies, devotion, prayer, music [D, B, C, E]
- 51 We do not specifically discuss classroom worship- but rather
living Biblical principles. [B, C, D]

[in response to b. # minutes recommended for classroom
worship] Prayer/devotions should be included daily but it is
not identified as classroom worship. The time frame is
grade/age dependent.]

- 52 Response to instruction about God is acknowledging and appreciating the worth of God and telling Him so. -Prayer, music, sharing about Him, poems, etc. Ps. 105- [C, E, D]
- 53 Left blank [M]
- 54 Training for leading worship is included in our age-level courses, but not specifically in the Christian school courses. [K]
- 55 Left blank [M]
- 56 Left blank [M]
- 57 I don't believe we are doing anything in this area. [L]
- 58 1) Singing
2) Giving praise for Who God is
3) Gratefulness
4) Prayer
5) Short devotions-perhaps a principle that is applicable to a problem in class or that relates to a unit of study [E, K, K, C, I]
- 59 Singing
Testimonies
Prayer
Praise
Bible study with visuals
Skits
Videos [E, D, C, K, F, G]
- 60 The bulk of our students will be teaching in public schools. [L]
- 61 Left blank [M]
- 62 _____ [M]
- 63 Left blank [M]

54 TREATISE
ON THE

[illegible]

02 21 11

10. 25.7

1991

- 64
1. Songs/choruses
 2. Scripture-meaningful passages
 3. Prayer requests
 4. Prayer
 5. Personal testimonies
 6. Literature illustrative of Biblical principles [E, B, D, C, I]
- 65 NA [L]
- 66 The worship time is integrated into the Bible lesson segment. Worship songs appropriate to the age level are used. Children learn scripture which encourages singing, clapping, raising of hands, as physical expression of worship. They also developmentally learn the meaning of giving [honor?] and praise to God.
1. Physical expression in worship music
 2. Doctrinal-Biblical foundation of worship
 3. Personal application in life circumstances are expressed in sharing times. [E, K, B, D]
- 67 Prayer reading singing [C, B, E]
- 68 none-again, Left to individual professors [L]
- 69 Left blank [M]
- 70 blank [M]
- 71 What type of classroom? I assume Christian school.
 prayer
 devotional Bible reading
 Bible study
 sharing
 music [C, B, D, E]

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- 72
1. Personal prayer time.
 2. Biblical recognition of the attributes of God.
 3. Personal submission to God's power.
 (We do not teach tongues or other Pentecostal type experiences) [C, B, I]

- 1. Theological
- 2. Scriptural
- 3. Prayer
- 4. Praise
- 5. Personal
- 6. Liturgical

62 NA 11

The worship of
 God is the central
 act of the Christian
 life. It is the
 expression of our
 love and gratitude
 to God for His
 love and mercy.
 It is the source
 of our strength
 and joy.

63 Prayer

64 The Word

65 The Sacraments

66 The Church

67 The Christian Life

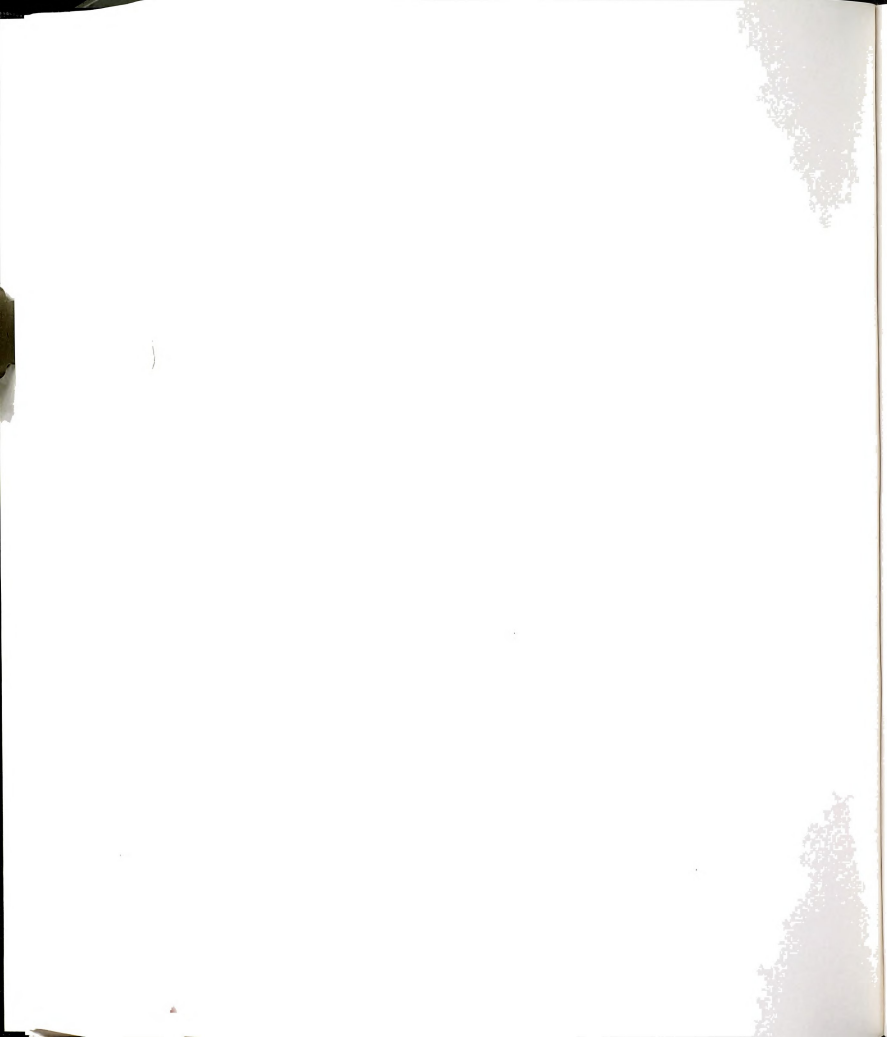
68 The Christian's Duty

69 The Christian's Hope

70 The Christian's Love

UNCLASSIFIED

- 71 The Christian's Faith
- 72 The Christian's Hope
- 73 The Christian's Love
- 74 The Christian's Duty
- 75 The Christian's Hope
- 76 The Christian's Love



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