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AND HOW THEY ARE PUT INTO ACTION AS PERCEIVED

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by

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ABSTRACT

A DESCRIPTIVE STUDY OF CHRISTIAN SCHOOL "DISTINCTIVES"
AND HOW THEY ARE PUT INTO ACTION AS PERCEIVED
BY TEACHERS AND ADMINISTRATORS

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Paul VanKleek

This descriptive study focuses upon two research questions
which are asked about the Christian school: What are the distinctives
of a Christian school? How are these distinctives put into action?

Perceptions of both teachers and administrators are investi-
gated as a means of addressing these questions. Two interview
instruments were designed which incorporated four components:
curriculum, instruction, student policies and practices, and school
climate. The six schools of the Grand Rapids Christian School Associa-
tion provided the setting. The entire administrative staff of six was
interviewed, as were twelve randomly selected teachers, two from each
building.

An item analysis was done on each of the interview responses.
The findings indicated the existence of nine distinctives which were
commonly perceived by the interviewees: (1) all school staff espouse
a Christian view and interpretation of the world; (2) the teacher is
the most significant figure in making the school Christian; (3) the
specific role of each teacher is that of being a Christian model and
servant; (4) the students are actively engaged in becoming

responsible Christians; (5) the school environment is providing a place where students are being nurtured and prepared for adult life; (6) there prevails a commonly espoused Christian value system; (7) the schools are characterized as having a supportive open climate; (8) all staff hold to a common Christian orientation; and (9) the school is characterized as being goal-oriented.

In addition, the interviewees perceived five ways in which distinctives are being put into action: (1) at those times when the teacher relates curriculum to teachings of the Christian faith; (2) at those times when curricular materials focus upon teachings of the Christian faith; (3) when the breadth of the curriculum allows the needs of the individual student to be met; (4) at those times when the teacher relates the curriculum to God's involvement in history; and (5) at those times when school staff demonstrates a proper sense of awe before God.

The perceptions of both teachers and administrators were found to clearly emphasize the importance of the teacher. This perception, linked with the significant role played by the teacher, indicated that the human dimension was by far the most outstanding distinctive of the school. Christian educators have indicated that Christian school distinctives reside in curriculum design, teaching methodologies, and school governance. The data, however, strongly identified the human equation as the most significant factor within the Christian school.

To my wife, Judy, and my sons, Kent and Terry, who have strongly supported me and helped me to keep my perspective while pursuing the completion of this study.

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CHAPTER I

INTRODUCTION

A school's philosophy of education is basic to its program and to its future. The significance of this fundamental truism needs to be comprehended by all educators. Basic to any school is its philosophy as it represents the community which is served. Growing out of that philosophy of education are those various components of the school's program which are purposely planned to articulate that set of philosophical beliefs and assumptions. Establishing a school's philosophy and subsequently planning its program are paramount to good educational planning.

In the last decade Americans have seen an unusual growth of interest in alternatives to public education. Educators within the growing non-public school sector have found it particularly challenging to respond to this demand for creative alternative schools. Necessarily foremost in their planning should be establishing the school's philosophy of education and seeing that it is articulated within the school's program. These two factors are basic elements which will affirm the education of a responsible citizenry. This would seem to be especially true as it relates to the growth of private Christian schools with the varied historical roots and philosophical distinctives represented.

Once thought to be in a state of decline, the nation's private schools, particularly the non-Catholic parochial and Christian schools, are experiencing a resurgence in growth as the political climate in Washington and across the nation grows favorable to them. The earning power of the two-income family, government policies, religious fervor, philosophical differences, and the current interest in emphasizing the basics are some of the factors contributing to the success of this phenomenon. As the schools within the Christian school movement continue to multiply, the onus of responsibility for their future rests largely upon the shoulders of those educators dealing with the pressures and interest groups that beseige them upon all sides.

Background of the Problem

Although the growth of non-public schools, particularly those of the non-Catholic parochial and Christian groups, appears to be a recent phenomenon, such schools have a rich history. Rowe, in an unpublished manuscript, has dealt at length with the origins and growth of what she calls "Protestant non-parochial elementary and secondary schools."[1] Her observation is derived from tracing the historical development of both those schools established in the Reform or Calvinist tradition and those schools having an inter-denominational heritage. Reaching as far back as Holland, schools in the Reform tradition became a natural complement to the Reform churches as they took root in early American communities.

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[1] Kay D. Rowe, "The Christian Day School Movement in America: Origins and Growth of Protestant Non-Parochial Elementary and Secondary Schools" (Heritage Collection, Calvin College, Grand Rapids, Michigan, 1978), p. 1. (Typewritten.)

During those early years there emerged the rudimentary elements of what today is called the Christian school movement. Other non-Catholic denominations and church groups began to make the day school a part of their exercise of religious and educational freedom. Two examples illustrative of such schools were those rooted in Lutheranism and Seventh Day Adventism. Youthful, yet vigorous in purpose, these schools continued to mature and to maintain their distinct religious beliefs and convictions. So strong in his conviction about education, Mr. W. J. Hackett, Vice-President of the Seventh Day Adventist General Conference in 1854, is quoted as having said, "The development of Christian education and the development of the Seventh Day Adventist Church are almost synonymous."[2] Although distinctives separated these various non-Catholic groups, this shared fervor for education formed a common bond.

During the 1940s still another group of schools became noticeably visible. While not disclaiming the religious impact of their predecessors nor claiming to be the exclusive representatives of the Christian religion, this rather fragmented scattering of schools became known simply as Christian schools. In contrast to the earlier examples of Christian non-Catholic parochial and denominational schools, these were usually generated by the vision of a single church or group of parents representing several churches. These emerging years might be described as being not only formative, but definitive in terms of theological and philosophical differences that began to

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[2]W. J. Hackett, "One Man's Convictions on Christian Education," Journal of Adventist Education 13 (October-November 1970): 11.

emerge. Not enjoying the clearly defined denominational lines of thought it became obvious that while many of these schools and school systems felt the need for some kind of association, the individualistic properties and philosophies of each were meant to be preserved.

Running concomitantly with this grass roots movement during the 1930s and 1940s was the swing in public education toward what Blanchard calls "a complete secularization" which he contends had already started in the 1850s.[3] While this change was being hailed by some as the only logical direction that a non-sectarian public education system should take, others found themselves hard put to accept this apparent directional change. One response made by some families was to establish independent Christian schools, either church related or parent supported.

Today much of the original fervor for Christian education that contends to be uniquely different, and philosophically distinct from the public school sector, not only still exists, but is enjoying new gains. While public school enrollment has declined by about a million students a year through the late 1970s, private school enrollment has held steadily at more than five million students. Parents who have traditionally supported public education are, according to Maeroff, "shifting allegiances, searching for safer schools, havens from governmental interference where traditional values can be taught and youngsters can achieve on higher levels."[4] He adds that it is

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[3]John F. Blanchard, "Education that is Christian," Christian Teacher 14 (May-June 1977): 3.

[4]"Private Schools Look to Bright Future," New York Times 4 January 1981, sec. 12, p. F12.

significant that "the non-Catholic parochial and other private schools are by far the fastest growing group of non-public education while the Christian Fundamentalist schools are by far the fastest growing group of all."[5] Typical of the growing number of this latter type of school, which may also be characterized as evangelical Christian schools, are those 1933 member schools and colleges of the Association of Christian Schools International (ACSI). This association is the result of a 1978 merger of the Western Association of Christian Schools, the Ohio Association of Christian Schools and the National Christian School Education Association. The ACSI currently claims a combined enrollment of 337,554 students and 1933 members schools.[6]

There needs to be a credible response to the apparent growing demand for this kind of alternative to public education. Once again, this charge rests upon the Christian school educator. Fundamental to the success of any Christian school is its philosophy of education which is foundational to the entire educational process. Its philosophical elements, particularly those which may be considered as the school's distinctives, become the very pillars of the system, while the school's program is where the distinctives are put into action. Succinctly put by Kite,

> Education must effect a marriage between those unlikely partners, committed educational philosophy and skillful planning considerations. Systematic planning, rather than

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[5]Ibid.

[6]Association of Christian Schools International, 1983 Directory: ACSI (LaHabra: Association of Christian Schools International, 1983), p. vii.

being suspect as a betrayer of our basic values, can be
viewed as means to achieve educational goals compatible
with our beliefs.[7]

With these precautions in mind, the wise Christian educator
will not become the victim of a school system that is growing like
the proverbial Topsy. Necessary time will be taken to ask the right
questions, for clearly defining the ideology and beliefs unique to
the setting, and to begin translating those values and beliefs into
compatible experiences and outcomes. This need for laying a sure
philosophical foundation and for careful program planning may well be
the most crucial issue facing the Christian school movement. Pressed
upon by the tyranny of the urgent, piecemeal planning and shortcuts
will become major temptations. The problematic nature of what a
school body believes about education and how such beliefs may be
activated within the school's program needs careful study and examina-
tion.

Statement of the Problem

Research Questions

The research problem to be investigated in this study is
stated in the following questions:

1. What are the distinctives espoused by a Christian
   school system?

2. What are some of the ways those distinctives are put
   into action in the school program?

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[7]R. Hayman Kite, "Planning Philosophically," Clearing House
53 (December 1979): 191.

Educators in Christian schools would agree that education should play an important part in seeing to it that significant elements of the Christian religion come alive and provide the framework for planning educational activities in the school. Some educators within the present Christian school movement may believe that their particular school program already rests upon a respectable philosophical base and that its beliefs and distinctives are satisfactorily being played out in the program. There may be, however, a sense of tension and even uncertainty which is to be expected when a great deal of time, energy, and money are being invested in the business of educating children.

Such uncertainty may be suggested by numerous concerns that appear in the daily operation of many schools. Teachers are found expressing concern about students who lack excitement about learning, and who appear to remain unchallenged by social and world affairs. While facts are being memorized and recalled by these same students there remains an absence of vision for changing their world and setting one's life goals. Administrators entertain the notion that teachers are not carrying out school mandates and that instruction is taking the form of unchallenging lectures behind far too many classroom doors. Students say that they are being institutionalized rather than educated. They would contend that traditions, rather than contemporary issues and contemporary answers, are being emphasized. Parents sending children to the school are concerned that certain religious and social issues relevant to the church and the home are being adequately addressed and whether or not their children are being

suitably prepared for college. Such complaints and concerns may be symptomatic of a Christian school which has not laid the proper philosophic foundation and the educational outcomes desired or expected are not in fact being fully realized.

Significance

The benchmark of any Christian school is its capacity to articulate and to conceptualize its espoused uniquenesses within its philosophy of education and the implementation of those beliefs throughout its program. The research questions will focus upon both the perceived distinctives of one Christian school system's philosophy of education and upon the ways in which they are perceived to be put into action within that system's program. Raabe, in examining similar concerns, challenges Christian educators of Lutheran schools with a question that becomes universal in its application to those in all Christian schools. "Are we so well grounded in our philosophy and purpose that we can clearly explain how that permeates all instruction and activity in our school?"[8] In his words, Christian educators need to be "working with our philosophy . . . the foundation on which everything else in our school is built."[9] When educators begin to think at this level a Christian school is ready to decide what sorts of specific learning experiences children need to have. Such a school is able to decide, moreover, which school aims take priority over

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[8]James L. Raabe, "Let's State our Christian Philosophy," The Lutheran Educator 19 (October 1978): 22.

[9]Ibid.

other school aims or at best help to focus upon those aims. Beversluis
puts it this way:

> At this level of educational philosophy, a Christian school
> makes its implementing decisions: it translates its educa-
> tional understandings and commitments into its own kind of
> creative actions. At this frontier of the 'real world' of
> education, the school makes decisions about school governance
> and administration, about teaching methodologies and
> strategies, and about curriculum--its overall pattern and
> its arrangement in graded courses of study.[10]

Thus it becomes important that the educator not only examine what the
school believes about education, but how that school needs to translate
those beliefs at the practical program level.

Purposes of the Study

The primary purpose of this study is to focus upon perceptions
of the Grand Rapids Christian School Association's (GRCSA) professional
staff concerning philosophy and the school program. An introductory
study will be made of the GRCSA philosophy of education statement.
The professional staff of the GRCSA schools will be interviewed to
determine what they perceive the distinctives of their school system
to be and how those distinctives are being put into action in
selected components of the school program. Those interviewed will be
full-time teachers and administrators.

In addition to the primary purpose of this study, it is hoped
that a framework will be suggested in which other schools can examine

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[10]N. H. Beversluis, "In Their Father's House: A Handbook of
Christian Educational Philosophy" (Paper prepared for the Christian
International Schools Task Force on the Future of Christian Education,
Grand Rapids, Michigan, February 1982), p. 23. (Mimeographed.)

their perceptions regarding school distinctives and how they are being articulated in their respective programs.

It is also hoped that the data collected may suggest a basis for possible evaluation related to the GRCSA schools themselves. The descriptive nature of the study should provide an indepth look at what the professional staff perceive about the schools and their programs in which they are deeply involved and to which they are committed.

Definition of Terms

The following terms will be used throughout this study:

Christian School Movement (CSM): The activity related to the promotion and establishment of Christian elementary and secondary schools.

Christian School: A non-public elementary or secondary school which espouses the principles and doctrines of the Christian religion.

Distinctives: Key beliefs or assumptions which are found to be articulated in the educational philosophy of a school.

Curriculum: The series of planned experiences that are intended to have educational consequences for one or more students.

Instruction: The interactions between student and teacher in carrying out the series of planned experiences prescribed by the curriculum.

Student Policies and Practices: Those written and unwritten school policies and practices which help to govern and nurture the student's development.

School Climate: The personality unique to a particular school.

Sovereignty of God: The supreme rulership of God which is the fundamental principle in the Calvinistic view of life and the world.

Sphere Sovereignty: The Calvinistic principle which places schools under the ownership, authority, and control of citizen-parent groups.

Covenant: The Calvinistic principle which states the existence of an agreement relationship between God and Christians and their children wherein God blesses His people while they embrace Him and His blessings by faith.

Special and General Revelation: The Calvinistic principle that God has revealed Himself to all mankind through two trustworthy sources of truth, namely, Holy Scripture and nature.

Cultural Mandate: The Calvinistic principle which holds that the Christian life is one of community membership to be lived productively in contemporary society.

Limitations of the Study

The study is limited to the perceptions of those full-time professional staff of the GRCSA schools. Although administered by a parent association board independent of any one church or denomination,

the system's schools are rooted in the historical and philosophical heritage of Christian Reformed churches. These schools have played an important role in sustaining that heritage and continue to do so to this day. While it is suggested that these perceptions are applicable to this school population, this study is nevertheless a starting point for those interested in identifying perceptions of a similar nature in other school populations.

One additional limitation is found in the fact that the data were collected and analyzed by one researcher. While this fact remains, every effort has been made to minimize bias and data contamination. Despite these limitations it is believed that the research framework suggested by this study will provide an instrument which may be adapted to other school populations.

Summary and Overview

It has been pointed out that a school needs to have a clearly defined philosophy of education. Educators from a Christian school system will be selected for the purpose of describing their perceptions of school distinctives and how those distinctives are put into action in the school program.

In Chapter I, the background of the problem, statement of the problem, purposes of the study, definition of terms, and limitations of the study have been given.

Chapter II contains a review of the literature for understanding the Christian school movement by reviewing the history of Christian Schools International (CSI) and the Association of Christian

Schools International (ACSI). The chapter also contains literature for understanding educational philosophy by reviewing the importance of having an educational philosophy, the role of philosophy, and the elements of philosophy.

Chapter III includes the research methodology, pilot study, selection of subjects, instrumentation, data collection, data processing and analysis.

Chapter IV contains each analysis question; relevant data in response to each analysis question; and an analysis statement based on these data or a selection of interview quotations which will illustrate the data.

In Chapter V the summary, conclusions, implications, reflections, and recommendations for additional research are presented.

CHAPTER II

REVIEW OF RELATED LITERATURE

There are two distinct emphases focused upon in this study:
the Christian school's distinctives, and how these distinctives are
put into action in the school program. School distinctives are
important because they set forth the philosophical beliefs espoused
by those in that school. How the distinctives are put into action
becomes important in matters of school program planning and develop-
ment.

The backdrop against which these two emphases will be examined
is that of the Christian school movement. Literature related to each
of the two emphases will be described in two sections of this chapter.

The description of the Christian school movement will include
a brief history, characteristics, and trends. The review of litera-
ture related to the two emphases will include the importance of having
an educational philosophy, the role of philosophy, and the elements
of philosophy.

Section I
History of the Christian School Movement

The literature reviewed in this section will deal with two
prominent national organizations of Christian schools: Christian

Schools International (CSI), and The Association of Christian

Schools International (ACSI). While other organizations active in

the Christian school movement have been identified by Chadwick[1] and

others[2] these two have played significantly longer roles in the

historical development of the Christian school movement as it is

known today.

It will be seen that the CSI and ACSI (as they will be

referred to in this study) represent those schools which are char-

acterized as Christian while being distinguished from denominational

or parochial schools. Rowe has indicated that member schools of

both CSI and ACSI are "independent in financial and administrative

organization, and autonomous in matters of doctrine, policy, and

government."[3] Furthermore, she points out that while these schools

may be sponsored by a church, they are "not limited to a given

parish . . . but accept students from many churches and denomina-

tions."[4] An additional distinguishing feature is that many are

"parent controlled rather than church controlled."[5] These features

serve to distinguish the movement as it relates to CSI and ASCI

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[1]Ronald T. Chadwick, Teaching and Learning: An Integrated Approach to Christian Education (Old Tappen: Revell, 1982), p. 183.

[2]Ronald T. Chadwick, "Accelerated Christian Education--A Philosophical Analysis," Christian Educators Journal 21 (December 1981-January 1982): 16.

[3]Rowe, "The Christian Day School Movement in America . . . ," p. 1.

[4]Ibid.

[5]Ibid.

schools from other denominational and parochial schools which have also played a part in the history of religious education in America.

Christian Schools International

It has been shown by Oppewal that the CSI as it is known today finds its roots in the Netherlands.[6] Early dissenters in the Dutch Reformed Church withdrew from the established church in 1834 because of doctrinal differences. They also felt that "the schools under the supervision of the state church were becoming neutral in matters of religion."[7] This concern over doctrinal purity and opposition to the church educational system continued to grow until in 1847 these dissenters emigrated to America.[8]

In 1847, the American version of the Calvinist school was established in Holland, Michigan, by Alberto Van Raalte.[9] Progress for this school was not without difficulty. Although much work had gone into transplanting the Calvinist vision in the New World, Van Raalte had "little success to get these early Calvinists to build and support schools."[10] Much of this difficulty seemed to have been

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[6]Donald Oppewal, The Roots of the Calvinistic Day School Movement, Calvin College Monograph Series (Grand Rapids: Calvin College, 1963), p. 11.

[7]Ibid.

[8]Ibid.

[9]Ibid., p. 16.

[10]Ibid.

related to the "belief that the public schools in America were Christian enough. . . ."[11]

Rowe says that in 1857 the Christian Reformed Church was formed in the new land.[12] It was "primarily this Christian Reformed branch that undertook the founding and promoting of schools,"[13] the first school already being in existence in Grand Rapids, Michigan. At that time the school with its enrollment of 100 was parochial as were the other Calvinist schools before 1900. The school was "committed to no purpose other than perpetuation of the denomination and the Dutch language and heritage."[14]

Meanwhile in 1870-80 a Calvinistic revival took place in the Netherlands under Dr. Abraham Kuyper which made an impact upon Calvinist schools in America. "The movement was for the free Christian school, from both state and church domination and therefore linked more closely to the family. . . ."[15] The immediate impact was felt in theological circles of the Netherlands, but eventually "numbers of professional educators, ministers, and laymen carried these ideas with them when they emigrated to America."[16] This fact linked with the

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[11]Ibid.

[12]Rowe, "The Christian Day School Movement in America . . . ," p. 6.

[13]Ibid.

[14]Ibid.

[15]Oppewal, The Roots of the Calvinistic School Movement, p. 12.

[16]Rowe, "The Christian Day School Movement in America . . . ," p. 4.

generally accepted practice of having a school linked with every church[17] led to liberalizing trends such as the adoption of English as the main language.[18] Perhaps it was in the basement of the Coldbrook Church, Grand Rapids, Michigan, that in 1890 "a course in English was finally introduced,"[19] and "children were required to have special permission from their parents in order to study the English language."[20]

In 1892 a minister in Grand Haven, Michigan, named Kuiper initiated a gathering of "the leaders of the Christian schools in western Michigan to a meeting to discuss their common problems"[21] This meeting led to a union of Christian educators which was known as the Association of Christian Instruction on Reformed Principles."[22] Their discussion and decisions led to a resolution that "a superior principle of school operation was by means of associations of parents rather than through the church."[23] This same strong feeling against the parochial school concept was cited by the denominational paper of the day, De Wachter on June 22, 1892: "The Christian school must not

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[17]C. B. Eavey, History of Christian Education (Chicago: Moody Press, 1964), p. 199.

[18]Rowe, "The Christian Day School Movement in America . . ." p. 4.

[19]Ibid.

[20]Christian Home and School 32 (May 1954): 11.

[21]Rowe, "The Christian Day School Movement in America . . ." p. 4.

[22]Ibid.

[23]Ibid.

be a child of the churches. . . . The Christian school requires a life sphere of its own, with its own rationale. . . ."[24] The synod of the Christian Reformed Church in 1892 also adopted a resolution which favored the organization of a society for the promotion of Christian Reformed education. This break "directly affected only some twelve or fourteen schools then in existence,"[25] but, says Oppewal, "all schools thereafter established were begun by societies of parents and not by the consisteries of churches."[26] The schools had officially become parental rather than parochial.

In 1920, Mark Fakkema, along with a number of educators who believed that "a number of persons together can move mountains,"[27] established the union of Christian schools that later became known as the National Union of Christian Schools (NUCS). Within two years, 37 of a possible 82 schools became NUCS members.[28] In that same year a booklet was issued by the NUCS entitled "A Survey of Our Free Christian Schools in America."[29] The booklet identified common problems, pioneered the way to subsequent yearbooks and spelled out the purpose of the NUCS:

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[24]Oppewal, The Roots of the Calvinistic School Movement, pp. 18-19.

[25]Ibid.

[26]Ibid.

[27]"CSI, An Idea Whose Time Had Come," Christian Home and School, March 1982, p. 2.

[28]John A. Vander Ark, "CSI, Idea to Reality," Christian Home and School, March 1982, p. 4.

[29]Ibid.

aiding the cause of Christian Normal Training; encouraging
the publication of literature of a pedagogical nature;
raising the standard of education; improving the economic
position of the teacher; aiding one another as schools become
necessary; and supervising the individual schools.[30]

All but the last purpose became an integral part of the NUCS program
for member schools.

It has been suggested by Oppewal that a significant contribu-
tion of NUCS has been the impact it has made upon what he calls "the
continuing spirit of parochialism."[31] Dr. Clarence Bouma, in
expressing what appears to have been the official NUCS position in
1925, pointed out that the three Calvinistic Forms of Unity (Canons
of Dort, Heidelberg Catechism, Belgic Confession) are an inadequate
foundation upon which to build schools. He said:

> The three Forms of Unity are not an adequate platform for
> our Christian school movement. They are ecclesiastical
> standards and as such I prize them highly, but they are
> not intended to be and should not be looked upon as an
> adequate platform for the Christian school movement.[32]

The NUCS took Bouma's statement seriously and, according to
Oppewal, attempted "to establish a Christian school system free of
the church . . . by its early plans to set up a Normal School for the
training of teachers."[33] The efforts to do so failed, however, and
because of this there has subsequently been a failure to establish
complete independence from the Christian Reform Church.

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[30]Ibid.

[31]Oppewal, The Roots of the Calvinistic School Movement, p. 24.

[32]"Proceedings," National Union of Christian Schools Yearbook
(Grand Rapids: National Union of Christian Schools, 1925), p. 121.

[33]Oppewal, The Roots of the Calvinistic School Movement, p. 25.

> Thus in many ways the Christian Reform Church as an ecclesiastical institution continues to dominate the school many years after she officially renounced control of it. . . . At its best the present school movement exhibits both the spirit and purpose of the Kyperian tradition. . . .[34]

Rowe says that the 1930s constituted difficult years for the member schools of the NUCS. There was a noticeable drop in membership as parents were not able to maintain the financial requirements necessary to operate the schools.[35] Vander Ark, in setting out to dispel any possible notions that this dip in activity demonstrated a retrogression, submits that "the severe testing of the 30's was a plus for the future."[36] He explains by saying that the overall enrollment rose at the end of the decade and that there even were a few new schools that opened during that time.[37]

The 1940s ushered in the decade when the NUCS began to add Canadian member schools, the first being one located in Holland Marsh, Ontario, in 1942.[38] The NUCS curriculum development program made particularly significant efforts to contribute instructional materials to the new member schools.[39] A financial plan that updated

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[34]Ibid.

[35]Rowe, "The Christian Day School Movement in America . . . ," p. 20.

[36]John A. Vander Ark, "Dipstick in History," The Banner 114 (March 1979): 18.

[37]Ibid.

[38]Ibid.

[39]Ibid.

teacher salaries and provided a pension plan began in the 1940s.[40]

Another development of the time was enlarging the NUCS staff to

allow for additional writing, coordinating, and editing of educa-

tional materials.[41] Toward the end of the decade, one of its leaders,

Dr. Mark Fakkema, was appointed to help give vision and leadership to

yet another group of Christian educators who did not agree at all

points with the NUCS. We are told that,

> Mr. Fakkema was particularly enamored with this avenue of
> service. As a means to help them he conceived of an
> overall organization that would embrace all private
> Christian schools not distinctly proceeding from parish
> authority.[42]

In 1947 in plenary session Dr. Fakkema presented this idea to

the National Association of Evangelicals (NAE). The NAE accepted the

concept and the National Association of Christian Schools (NACS) was

born.[43] In the following section it will be shown that the National

Association of Christian Schools (NACS) is one and the same as the

present ACSI. This decision led to negotiations between the NUCS,

the NACS, and Mr. Fakkema which resulted in his being loaned to the

NACS to provide further leadership and organizational skills. After

one year he accepted a permanent position with the NACS. "Thus,"

says Vander Ark, "in the 1940's the NUCS realized a new goal, namely,

to use its influence outside of its traditional sphere."[44] The NUCS

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[40]Ibid., p. 19.

[41]Ibid.

[42]Ibid.

[43]Ibid.

[44]Ibid.

continued to grow until on April 21, 1978, the name was changed to Christian Schools International (CSI).[45] Thus it had become "an international serving agency for literally thousands of Christian day schools throughout North America."[46] Today, CSI has fraternal relationships with Reformed Christian schools in other nations including the Unie School en Evangelie in the Netherlands and the National Union of Christian Parent-Controlled Schools in Australia where 23 of their schools are affiliate members of CSI.[47]

CSI is today an organization of over 300 schools which has been built by a community of Christian parents of the Reform persuasion committed to a common goal, namely, Christian education for their children. In a day of growing interest in alternative education, it may be a forthcoming move by CSI to broaden its outreach and service capabilities to include those students whose parents claim the same common goal, but may not have the identical Calvinist heritage. As Hoekman has pointed out, there are some CSI schools already "where from one-third to one-half of the school population is comprised of non-Reformed children."[48] It may be this dimension of growth and adaptability which Nederhood refers to when he says:

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[45]Chadwick, Teaching and Learning . . . , p. 158.

[46]Kenneth L. Swets, "CSI, The New Reality," Christian Home and School 60 (March 1982): 7.

[47]"CSI, Broadening our Tent - Here . . . ," Christian Home and School 60 (March 1982): 21.

[48]Steven Hoekman, "The CSI I know: What is a CSI School?" Christian Home and School 60 (March 1982): 27.

This community [CSI parents] now has a pressing obligation to work with all diligence so that the day will soon come when all children of believing parents will have the opportunity to enjoy the benefits of Christian education without penalty and without prejudice.[49]

Nondenominational Evangelical Christian Schools: Association of Christian Schools International

The National Association of Christian Schools (NACS), later known as the Association of Christian Schools International (ACSI), has experienced a shorter history in the Christian school movement than has the CSI. Vander Ark[50] and Rowe[51] have indicated that Dr. Mark Fakkema, while being associated with NUCS, was in 1947 assigned to assist the National Association of Evangelicals (NAE). A number of churches and denominations with the NAE, while wishing to have an organization of Christian schools, did not wish to affiliate with NUCS. Under Fakkema's leadership, the NACS was born in 1947.

Rowe suggests that the growth of interest in Christian schools in the 1940s and 50s affected both the NUCS and the NACS. This interest was "the product of a gradual secularization of American society which profoundly affected the public schools."[52] Eavey indicates that there was at one time in the history of American

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[49]Joel Nederhood, "The CSI I Know: CSI . . . We Need it Now!" Christian Home and School 60 (March 1928): 23.

[50]John A. Vander Ark, "Dipstick in History."

[51]Rowe, "The Christian Day School Movement in America . . . ," p. 13.

[52]Ibid.

schools no such secularization. He declares that the history of Christian education in colonial America was one and the same as the history of the development of general education: "The two were inseparably united because the first settlers were mostly of the Protestant faith. . . ."[53] Because these settlers held the common conviction that one's personal salvation was to be found in the Bible, each child was taught to read, "else he could not become acquainted with the Scriptures to gain the knowledge necessary for salvation and the living of the Christian life."[54] Eavey continues by pointing out that while much of the education of children was carried on informally by the family, it was these same families who "gave serious attention to formal education of the young . . . to carry on the work of the church, establishing schools for accomplishing these ends."[55] Thus it was the "New England Primer" which included Biblical admonitions to sinners, proverbs, the Lord's Prayer, the Apostles' Creed, and prayers for children, which became the natural step to studying the Bible, the basis to practically all of the reading matter in colonial schools until 1750.[56]

The Middle Colonies, while still Protestant, were founded by a more heterogeneous group of settlers. Because of this broad representation of varied religious doctrines a common school was not

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[53]Eavey, _History of Christian Education_, p. 189.

[54]Ibid.

[55]Ibid., p. 190.

[56]Ibid., p. 196.

an acceptable concept and thus were developed parochial school

systems. These groups (German Reformed, Dutch Reformed, Quakers,

Anglicans, Presbyterians, Baptists, Methodists, German Lutherans,

Moravians, Mennonites) were largely Protestant and commonly

"stipulated the reading of the morning prayer . . . the Lord's

Prayer . . . the singing of a psalm. . . ."[57] We are told that "the

Scriptures and theology were taught, daily worship was observed, and

moral habits inculcated with the purpose of forming Christian

character."[58]

Moehlman, in discussing this period, calls it "The American

Protestant Age."[59] He goes on by saying that these same sectarian

colonial schools led to the present free school system, yet asserts

that the First Amendment signaled the end of this Protestant control

over American educational life.[60] The American Protestant Age, with

its sectarian educational impact, "begins with the communion service

at Jamestown," he says, "and ends in principle with the adoption of

Amendment I."[61]

Although the adoption of the Bill of Rights appears to have

made public education inevitable, Protestants still continued to

supervise grammar schools. In fact, says Rowe, "well into the 19th

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[57]Ibid., p. 199.

[58]Ibid., p. 201.

[59]Conrad Henry Moehlman, School and Church: The American
Way (New York: Harper and Brothers Publishers, 1944), p. 3.

[60]Ibid.

[61]Ibid.

century churches often directed the process of education and local

ministers concerned themselves with appointment of teachers. . . ."[62]

Upon discovering that such control of education was slipping and

becoming impossible, "Protestantism proceeded to establish parochial

schools and denominational academies and colleges. . . ."[63] This was

a period of transition. The tide of nationalism was beginning to run

strong and proposals were made by many political and educational

writers for the creation of a national system of education which

would focus upon training a national citizenry. For the time being,

however, such proposals were, says French, "much too revolutionary

and contrary to the established patterns. . . ."[64] This nationalistic

period has been characterized by Eavey as a time of growing

"sectarianism, intellectualism, and statism."[65] It was a time when

Protestant groups failed to make a continued substantial impact upon

a growing populace. It was in this setting that Horace Mann of

Massachusetts urged his argument that free public education is

necessary to society in a republic.[66] It became commonplace after

1835 for states to enact laws against sectarianism in education.

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[62]Rowe, "The Christian Day School Movement in America . . . ,"
p. 15.

[63]Moehlman, School and Church: The American Way, p. 67.

[64]William M. French, America's Educational Tradition: An
Interpretive History (Boston: D. C. Heath and Company, 1963), p. 277.

[65]Eavey, History of Christian Education, p. 306.

[66]French, America's Educational Tradition: An Interpretive
History, p. 103.

One reaction by many Protestants to this moment in history was a renewal of interest in the Christian school concept. It was in the middle of the nineteenth century when this interest was demonstrated by the founding of a number of Christian schools. This growth, according to Eavey, was of short duration, however, largely because Protestants were content that "public schools were for the most part Christian to a considerable extent, and it seemed they would remain so."[67] Lynn adds that there were other reactions to the growing secularism. These reactions were the Protestant emphasis upon both the Sunday school concept and the weekday church school. The latter was found to be expressed by three varieties: the released time concept, shared-time, and the after school program.[68] These combined efforts to respond to the overall discontent regarding the school situation amounted to little, and were considered by some to be nothing short of semi-professional efforts.[69] The effects of the financial problems of the 1930s linked with these failing efforts have been summarized as follows: "The whole religious education movement--still something of a relative newcomer to the life of American Protestantism--felt the whiplash of retrenchment; church school budgets were lopped, and directors of religious education were often the first to be fired."[70] This lack of momentum brought about,

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[67]Eavey, History of Christian Education, p. 318.

[68]Robert W. Lynn, Protestant Strategies in Education (New York: Association Press, 1964), pp. 33-34.

[69]Ibid., p. 35.

[70]Ibid.

for the most part, the disappearance of church-related schools and by 1920 nonpublic-school enrollment in elementary and secondary schools was only 7½ percent of the total enrollment of all schools.[71] The 1936 religious census of the United States enumerated thirty-one Protestant bodies engaged in education. The combined constituency of over thirty-one million enrolled only 275,643 students while the public schools enrolled over twenty-six million students.[72]

There were a number of legal concerns during these years which emphasized the tentative relationship between religion and education. One particular legal controversy in Oregon involving Christian schools arose in 1922. A bill challenging the existence of private schools was passed by the Legislature and approved in a vote of public referendum. Beck, in reviewing the case, states that the Lutheran Missouri Synod took an active part in a campaign to defeat the bill, protested its action, and carried on an extensive literature rebuttal. After the law was enacted, appeals were taken by the Catholic Society of the Sisters of the Holy Name of Jesus and Mary and by the Hill Military Academy.[73] The Circuit Court of Appeals in 1924 held the act unconstitutional and on appeal of the State of Oregon the United States Supreme Court, in 1924, upheld the District courts and declared the act unconstitutional.[74] While this

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[71]Eavey, History of Christian Education, p. 318.

[72]Moehlman, School and Church: The American Way, p. 68.

[73]Walter H. Beck, Lutheran Elementary Schools in the United States (St. Louis: Concordia Publishing House, 1965), p. 339.

[74]Ibid.

action took place in the midst of retrenchment years, Rowe believes that this court decision became pivotal in ushering in a period of renewed interest and growth in the Christian school movement.[75]

The period of 1945 onward has witnessed a marked growth of schools of nondenominational evangelical Christian persuasion. This period, says Rowe, parallels the period of economic recovery as well as the increase of criticism against the public schools.[76] She goes on to suggest that an additional factor making an impact upon the growth of these schools was that of still other court decisions regarding prayer and Bible reading in public schools.[77] Such court decisions may not necessarily have immediately altered actual practices in schools, but for a number of evangelical Christians they have "symbolized the final and complete departure of public education."[78] Cook, in summarizing the impact of such legislation, said:

> . . . the state has a legitimate function in the education
> of its children. In carrying out this function through its
> public school system, it is fully entitled to delve into
> all phases of human knowledge and human history, including
> religion where religion constitutes an integral part of
> knowledge and history. . . . Therefore, the state, through
> its public school system, is not entitled to require or
> permit religious observance or any other act which has the
> effect of giving sponsorship or affirmative approval to a
> particular religion or to a religion in general.[79]

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[75]Rowe, "The Christian Day School Movement in America . . . ,"
p. 17.

[76]Ibid.

[77]Ibid.

[78]Ibid., p. 18.

[79]David M. Cook, "The Present Legal Situation," in America's
Schools and Churches, ed. David W. Beggs III (Bloomington: Indiana
University Press, 1965), p. 36.

It is within this context that one finds the roots of the more current surge of interest and growth in Christian schools. In the light of this Chadwick has stated that,

> . . . the most rapidly growing area in Christian education today is the expansion of the Christian school ministry. . . . The Christian day-school movement has seen a phenomenal growth in the number and size of Christian schools, as well as the grades covered.[80]

When Dr. Mark Fakkema was asked on May 13, 1947 to take a leadership role in organizing what was to become the National Association of Christian Schools (NACS) it was with the blessing and in the good graces of the NUCS from which he came.[81] The growing interest in establishing schools of the nondenominational evangelical type led Fakkema to observe in 1948 that it was "nothing short of spectacular. In gatherings, a favorable attitude toward the Christian day school can now be taken for granted."[82] Shortly thereafter, Fakkema, as director of the NACS, initiated the writing of two promotional pamphlets: "Popular Objections to the Christian School," and "A Historical Survey of the Private School." The NACS Executive Committee soon began discussing Christian textbook publication. Soon thereafter, the NACS financial report showed that the young organization had already established a sound fiscal base.[83] Until the time

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[80]Chadwick, _Teaching and Learning . . ._ , p. 157.

[81]Warren Sten Benson, "A History of the National Association of Christian Schools During the Period 1947-72" (Ph.D. dissertation, Loyola University, 1979), pp. 46-50.

[82]Ibid., p. 92.

[83]Ibid., p. 101.

of Fakkema's resignation in 1960, the NACS continued to grow. One hundred and eighty-nine schools became members of the NACS by that year.[84]

July 27, 1960, marked an end of an era. Until that time, Dr. Fakkema had been given almost carte blanche freedom in the Association's affairs, from 1947 to 1958. Much of the financing of the organization had become dependent upon the friends of the Director. The change of hands in leadership led to a period of tension and confusion due primarily to a more assertive NACS board and the financial demands of the growing organization.[85] Although the Assistant to the Director, Mr. Donald Erickson, was asked to utilize his personal and professional skills, a temporary impasse between the Board and its outgoing Director did not seem to allow for the exercise of those skills. It was at this time that Dr. Charles Benton Eavey consented to become the Acting Director during the transition year 1960-61.[86]

During his administration an interesting report and analysis appeared in the May 1961 issue of the Christian Teacher, which had become the official publication of the NACS. This report by Walter Fremont on the grass roots health of the NACS was based upon a study of the Association schools. In that report Fremont cited the following:

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[84]Ibid., p. 108.

[85]Ibid., p. 111.

[86]Ibid., p. 112.

Five strengths of the responding Christian day schools:

1. The average Christian day school has a pupil-teacher ratio of sixteen to one.
2. 80% of the schools have complete cumulative records.
3. 76% give intelligence tests and over 87% give achievement tests.
4. 70% of the schools have a thorough public relations program.
5. In 77% of the schools the board takes its rightful place in determining the broad policies.

Five weaknesses:

1. The inadequate financial base of the majority of the schools makes it necessary to look to donations for adequate monies.
2. The inadequate preparation of the Christian day school teachers is reflected in the fact that one-fifth of them do not have a bachelor's degree.
3. The majority of schools have a formal grade standard concept as evidenced by their promotion and report card practices.
4. Over 40% of the schools lack a good program of supervision or in-service training.
5. In the majority of schools, the teachers do not participate in the preparation of the budget.[87]

The NACS schools had apparently been growing in number, but the report indicated sufficient weaknesses of the organization to raise deep concern among its leaders. It was clearly time for educational expertise to have its day. Benson observes that "upgrading of the quality of the education aspects of the enterprise had to be given priority. Fremont's critique alerted some to the weaknesses nationally of the Evangelical churches' attempts in the Christian day school field."[88] Shortly thereafter the June 1961 <u>Christian Teacher</u>

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[87]Ibid., pp. 114-115.

[88]Ibid.

announced that Dr. John F. Blanchard, Jr. would be the new Director of the NACS.[89]

The NACS experienced a period of significant growth and stability under Dr. Blanchard from 1961-1972. Dr. Blanchard had these basic convictions that became his modus operandi: (1) the importance of maintaining the philosophical stance of his predecessor, Dr. Fakkema, (2) the conviction that the vitality of the Christian school movement depended upon a consistently positive, biblical thrust, and (3) the need to stimulate regional responsibility for Christian school programs across the United States.[90] His emphasis upon the Christian parent as the responsible party for the education of children,[91] the integration of Biblical principles and values into the curriculum,[92] and the need for true professionals in the class-room were but a few of those characteristics which addressed the needed educational expertise pointed out by Fremont's study. The Director's flexibility was demonstrated by his willingness to help both schools started and administered by churches and those started and administered by parent boards.[93] The fiscal receipts of the Association increased from $10,000 per year in 1961 to $100,000 in 1972, thus easing the constant financial stress.[94] A long range

[89]Ibid.

[90]Ibid., pp. 124-125.

[91]Ibid., p. 122.

[92]Ibid., p. 134.

[93]Ibid., pp. 138-139.

[94]Ibid., p. 144.

planning committee was assigned the task of self-evaluation for the Association as an effort to upgrade areas such as testing and the overall quality of member schools.[95] Furthermore, a teacher's insurance for life, hospitalization, and major medical care was made available to those working in member schools.[96]

During these growth years under Dr. Blanchard, there was growing evidence of dissatisfaction with the Association's affiliation with the NAE: Benson points out that "several member schools did not renew membership and questions were being raised about NAE."[97] One strong reason for this dissatisfaction was the recognized fact that the NAE Board of Administration "had never promoted NACS or encouraged its members to belong to NACS."[98] Another area of departure from the close ties with the NAE was due to the growing fear among NAC schools and their leaders that public money under any plan for private schools would lead to eventual limiting of their freedom. This official position led Dr. Blanchard in his October 5, 1970 NACS report to the NAE to state that "it is our deep conviction that public money under any plan will bring public controls!"[99]

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[95]Ibid., pp. 159-161.

[96]Ibid., p. 168.

[97]Ibid., p. 164.

[98]Ibid.

[99]"Report to the National Association of Evangelicals Board of Administration" (Wheaton: National Association of Christian Schools, 1970), p. 1. (Mimeographed.)

This same report to the NAE also summarized the positive gains experienced by the Association:

> Interest in the NACS services to the Christian school movement continues to mount. Income for the year just ended was 38% above one year ago! New schools have joined the Association at the rate of more than one a week! Inquiries concerning the publication "How to Start a Christian School" have increased ten fold in the past five years.[100]

Another summary of NACS growth as found in the Association Board minutes of December 6, 1971 is presented in Table 2-1. It was at this same meeting that Dr. Blanchard introduced to the Association an organization called the Council for American Private Education (CAPE). This organization for promoting parental rights included Jewish, Roman Catholic and Protestant school agencies. Membership in CAPE was requested and approved, thus increasing NACS visibility among other private school organizations.

TABLE 2-1.--NACS Growth from 1967-1971.

Year	USA	Foreign	Total
1967	224	20	244
1968	236	24	260
1969	268	30	298
1970	297	48	345
1971	314	50	364

SOURCE: Warren Sten Benson,, "A History of the National Association of Christian Schools During the Period 1947-72" (Ph.D. dissertation, Loyola University, Chicago, 1975), p. 168.

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[100] Ibid.

During the summer of 1972, Dr. Blanchard resigned the directorship of NACS and accepted the role of Superintendent of the Christian schools of Portland, Oregon.[101] Shortly before this decision was finalized it became even more evident that the relationship between NAE and NACS was steadily becoming more strained. The scope of the NACS schools was broader than that of the NAE. In addition, Christian school leaders were unhappy that the NAE had "made pronouncements in the field of public and private education which were in disagreement with many of the Christian school administrators across the country."[102] Dr. Blanchard's resignation left a vigorous and growing Association facing what appeared to have grown beyond the scope and umbrella of the NAE.

Dr. Roy Lowrie was then appointed the Director part-time of the Association. During his administration the NACS grew increasingly aware that the Christian school movement would not flourish unless the NACS became completely independent of the NAE. Gene Garrick has indicated that with the exception of only two or three, all Board members of the NACS resigned from the NAE affiliation and formed the National Christian School Education Association (NCSEA) in the summer of 1973. At that time, Gene Garrick was elected as President and Roy Lowrie was appointed as Executive Director.[103]

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[101]Ibid., p. 170.

[102]Ibid., p. 169.

[103]Gene Garrick to Paul VanKleek, 24 February 1983, Tabernacle Church of Norfolk, Norfolk.

In 1977 a merger was considered which would include the
NCSEA, the Ohio Association of Christian Schools, and Western
Association of Christian Schools. The leaders of the three organiza-
tions were, according to Garrick, already meeting regularly at the
National Institute of Christian School Administration at Grace
College, Indiana.[104] The identical aims and purposes of the
organizations led to the merger in 1978. The newly formed group
became the Association of Christian Schools International (ACSI).
Paul Kienel became the Executive Director and Roy Lowrie became the
President. Members of the board of all three organizations became
the members of the new board.[105] Since the merger year the number
of ACSI member schools has grown from 1051 in 1978-79 to 1933 in
1982-83. Student enrollment has grown to a total of 337,554 in
1982-83.[106]

Section II

The Importance of Educational Philosophy

The Christian school movement, along with some of its more
important features, was described in the previous section. It has
been observed that a critical difference between Christian schools
and public schools is that of differing philosophies. At this

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[104]Ibid.

[105]Ibid.

[106]Association of Christian Schools International, 1983
Directory: ACSI, vii.

juncture it will be helpful to focus upon philosophy itself and its importance in the school program.

Establishing a philosophy of education is crucial to those in education because philosophy is basic to the school's operation and program. Prior to any formal recognition of an existing philosophy of education is the fact of its existence. Jelinek, in an article, endeavors to put this into perspective by saying, "not all educators are philosophers, but all educators, no matter what their level of sophistication in philosophy, deal in one way or another with the enduring issues with which systematic philosophy deals. . . ."[107] Decisions and planning in the educational setting rest upon the beliefs and assumptions espoused by teachers and school authorities. The consequences of these daily choices and plans cannot be taken lightly. Jelinick emphasizes this by adding:

> assumptions, left unexamined and unchanged, not only
> have consequences as of the moment, but consequences
> that extend as far into the future as the assumptions
> upon which they are built all thrive and endure.[108]

From this, one may gather that a philosophy of education does in fact exist in the educator's mind in some form or another even before given formal recognition. Rossi, in the same volume, continues this line of thought in his article, "Analytic Responsibility: Ours or Theirs." His theme presupposes the existence of basic philosophic assumptions whenever educational researchers, test

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[107]Far Western Philosophy of Education Society, Proceedings of the Twenty-Second Annual Meeting of the Far Western Philosophy of Education Society (Temple, Arizona, 1973), p. 28.

[108]Ibid.

theorists and curriculum developers congregate. "Test theory," states Rossi, "presupposes even more directly an understanding of many concepts and issues in the philosophy of science and how the philosopher goes about examining these matters."[109] He later goes on to say that "since very many of the concepts and issues are philosophical, it is the philosopher's responsibility to examine them."[110] Since Rossi is most interested in the relation of philosophy to educational research and testing, he continues to outline three types of analysis which may be helpful in considering these kinds of issues. It is significant that the underlying premise of his work is the assumption that educational schemes, including testing and evaluation procedures and their interpretation, are found to be rooted in or at least rationalized by some kind of philosophic criteria.

Work done by Dixon suggests that everyone who teaches has really no choice in the matter of whether or not he or she deals with philosophic issues. Each teacher, he claims, "is forced on occasion to reflect upon the process in which he or she is engaged."[111] Furthermore, when such reflection becomes general in nature, philosophizing has already begun. Personal philosophy, whether one's view of the world, one's moral code or one's assumptions about the

[109]Ibid., p. 108.

[110]Ibid., p. 109.

[111]Keith Dixon, ed., Philosophy of Education and the Curriculum (Elmsford: Pergamon Press, 1972), p. 4.

nature of man will make its impact upon teaching. "Philosophy,"
adds Dixon, "is primarily analysis--but analysis of a particular
type directed toward the answering of certain kinds of general
questions and meeting certain kinds of challenges."[112] Implicit
with such forced reflections will be those questions related to the
nature of knowledge, learning theory and the justification of subject
matter, each of which can be found rooted in a philosophical issue.

It does appear that one's philosophy of education does exist,
whether in a rudimentary form or a sophisticated form and that it
will make a substantial impact on planning and decision making. In
view of this, what is the educator to do? In the introduction to
Kilpatrick's Philosophy of Education, the burden of answering that
question is thrust upon teachers, superintendents, and supervisors.
It is their task, says Kilpatrick, to ask those questions which will
clarify what is to be done in the school and for whom. In his words,
one needs to ask "what should be the resulting philosophy of educa-
tion in order to implement the chosen philosophy and realize the life
for which it, the school, stands."[113]

Although Kilpatrick holds the educator responsible to ask the
leading questions about philosophy, it has been suggested by Kite
that the underlying motive for asking such questions is rooted in a
deep sense of mission. Such a connotation suggests a moral
responsibility. Kite points out that in a highly technological age

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[112]Ibid., p. 5.

[113]William Heard Kilpatrick, Philosophy of Education (New
York: The Macmillan Company, 1963), p. 12.

with its compounded pressures and interest groups, schools are in danger of grasping immediate solutions to educational problems and demands. In emphasizing this situation he states, "philosophy may be minimized in the market places but it never has been more greatly needed in the field of education. Philosophy stands for wisdom and wisdom cannot be machine tooled."[114] He continues by adding, "the first line of defense . . . is professional educators who are philosophically committed, educators whose acts are a consequence of held beliefs."[115]

Stellar, in considering yet another motive for dealing with educational philosophy, holds that it is in the best interests of the school's planning that such a philosophy of education be formalized and periodically reviewed by all in the system: "a 'good philosophy' which is continually cited, will prevent curriculum from becoming too narrow in terms of what children ought to have and what education is all about."[116] This functional dimension of philosophy becomes so basic and essential to Stellar that he underlines his position by saying, "the process of creating, revising, or reintroducing an educational philosophy may be as significant to the improvement of the educational program as some curriculum projects."[117]

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[114]Kite, "Planning Philosophically," p. 191.

[115]Ibid.

[116]Arthur Stellar, "Curriculum Development as Politics," Educational Leadership (November 1980): 162.

[117]Ibid., p. 163.

In their article, "Philosophy: Curriculum Source and Guide,"
Hamm and Henson expand the pragmatic function of the school's
philosophy. They would hold that the philosophical bias of a school
not only defines the nature of curriculum itself,

> . . . it also conjectures the nature of curriculum design
> and development and the relationship between all subsets--
> such as administrative theory, instructional theory, and
> learning theory--that undergird that large cognitive
> structure designated as education.[118]

Taken in conjunction with the observations of Kite and others, one is
led to conclude that the existing philosophy of a school plays a most
significant role in all the school sets forth to accomplish both in
its day-to-day operation and in those projects that extend over
longer periods of time.

The Role of Educational Philosophy

It has been argued thus far that each school and each
educator has a philosophy of education. Furthermore, the assumptions
and beliefs inherent to that philosophy become the basis for decision
making and program planning. To seriously question the existence of
a residual philosophy runs contrary to the existence of those educa-
tional questions which are addressed daily, many of which are found
related to philosophic concerns and issues. In short, each educator
is forced to grapple with philosophic questions which cannot be
avoided. Not only has it been pointed out that there is a moral
responsibility to confront these issues, but it becomes a matter of

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[118]Russel L. Hamm and Kenneth T. Henson, "Philosophy:
Curriculum Source and Guide," Contemporary Education 51 (Spring 1980):
147.

practicality and instrumental in the educational planning which is sustained and given direction by those belief's and their parameters.

What then becomes the role of philosophy in education or more specifically decision making and program planning? Chamberlain and Loewen have addressed the question by pointing out that "institutions . . . are really qualitative entities. They are the organizational manifestations of what a given people considers to be of value, those essential qualitative aspects of life. . . ."[119] This would then suggest that nearly all, if not all, activities of an institution are rooted in the belief system espoused by the institution. Thus the unique character of a school or its distinctiveness has led Chamberlain and Loewen to conclude that "every institution exists to serve some definable constituency, and that each educational institution is distinctive for that constituency."[120] Taken at face value the educator is encouraged to believe that the philosophy espoused by a school serves to articulate and to give direction in transmitting the beliefs, themes, teachings, and values which are a vital part of the school's traditions and uniqueness.

It has been demonstrated by those in school assessment that part of evaluation is determining the extent to which the educational program of a school is supportive and consistent with the espoused philosophy. As part of the North Central Association's Evaluative

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[119]Philip C. Chamberlain and Elenor M. Loewen, "The Use of Doctrine as a Means for Determining Institutional Distinctives," North Central Association Quarterly 56 (Ann Arbor, Michigan, 1981-82): 438.

[120]Ibid., p. 439.

Criteria for the Evaluation of Secondary Schools, the role of

philosophy is discussed. A positional statement is made in the

section, "Philosophy and Objectives":

> The philosophy of a school is a framework of basic principles
> of education that expresses the staff's convictions of such
> essential points as the scope of the school's responsibility
> for the education of youth, the nature of the educative
> process, the characteristics and needs of the students
> whom it seeks to serve, the content and methods of
> instruction, desirable types of student activities, and
> the outcomes to be attained.[121]

This framework would claim a high degree of ownership as it relates

to the professional staff. It also suggests that the essence of the

community served and the perceived needs of students be defined by

the staff, and responded to in a highly professional way.

A similar position is upheld by the National Study of School

Evaluation, in its Elementary School Evaluative Criteria, that the

significant role of the school's philosophy of education is that of

giving direction and in providing a means of self-evaluation. The

position indicated by the instrument focuses upon the fundamental

principle that a school shall first of all determine what it believes

in and what it is striving to accomplish. In the words of the Study,

it becomes

> essential that a school faculty carefully consider its
> purposes and beliefs about the nature of a good educational
> program for its own particular students. On such a developed
> statement of beliefs, the school's program is planned,
> carried out, and evaluated. . . . Thus the school's
> philosophy and objectives become the yardstick by which

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[121]Evaluative Criteria for the Evaluation of Secondary
Schools (Arlington: National Study of School Evaluation, 1978),
p. 29.

the visiting committee measures the school's progress toward its goals.[122]

The National Study of School Evaluation has again articulated its position in the Evaluative Criteria for Middle School/Junior High School. The "Philosophy and Goals" section in the instrument identifies that section as one which is basic to the entire evaluation process. "One of the fundamental principles," it is pointed out, "is that a school should be evaluated in terms of what it is striving to accomplish--its philosophy and goals. . . ."[123] Furthermore, it states that "after the statements of philosophy and goals have been determined, each learning area should develop a set of objectives which is consistent with these statements."[124] In retrospect, it would seem that the basic role of the school's educational philosophy is that of providing direction and to serve as an instrument of self-evaluation. It also appears that the essence of the statement is a major responsibility of those in the school who are most familiar with the need to be internally consistent and aware of the ever changing needs of the community and the students.

Chadwick, speaking from a Christian school perspective, indicates that whatever the role of one's educational philosophy, it is basic to recognize that such a philosophy be based upon one's

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[122]Elementary School Evaluative Criteria (Arlington: National Study of School Evaluation, 1980), p. 3.

[123]Middle School/Junior High School Evaluative Criteria (Arlington: National Study of School Evaluation, 1979), p. 37.

[124]Ibid., p. 38.

"Christian world view or Weltanschuung . . . a Christian theistic world view."[125] It is, to Chadwick, essential that the subsequent philosophy of education then serves

> (1) to guide and govern the total teaching-learning process; (2) to effectively correlate the total educational process in the school; (3) to more wisely use the personnel, facilities and programs to achieve a more effective educational effort; and (4) to provide clear criteria for establishing the educational aims and to evaluate the educational results.[126]

It would seem, according to Chadwick, that the basic role becomes that of providing the overall direction sought by the school's professional staff and community and that the philosophy statement serves as an instrument of self-evaluation. Foundational to its formulation would be the determination and articulation of a world view which, it is presumed, represents the philosophical commitment of the school and its community.

Beversluis sets out to define the role of educational philosophy in an unpublished document, "In Their Father's House: A Handbook of Christian Educational Philosophy." "Education," says Beversluis, "is religious because, intentionally or unintentionally, by its silences and by what is said, it unavoidably promotes a way of thinking and living. It promotes commitment, allegiance to a way of life."[127] He would suggest that the role of educational philosophy

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[125]Chadwick, Teaching and Learning . . . , p. 39.

[126]Ibid., p. 40.

[127]Beversluis, "In Their Father's House: A Handbook of Christian Educational Philosophy," p. 2.

therefore be that of transmitting a way of life or a philosophy of life. Later he confirms this by pointing out that a significant role is that of "transmitting to the young the most deeply cherished belief of the adult community."[128] Since this is the case, his definition of educational philosophy, does in fact, underline its major role: "It [educational philosophy] is the organization of the school's basic faith commitments for the choosing and testing of its educational aims and practices."[129] This definition then focuses upon the creation of an educational environment with its educational processes which serve to transmit the values of a given community and its educational aims while providing a means of self-evaluation.

The Elements of Educational Philosophy

It has been pointed out that the role of the school's philosophy of education essentially becomes that of being the official articulation of those beliefs and assumptions espoused by the body it represents. It also has been shown that it becomes the basis for self-evaluation while serving to transmit those beliefs espoused by both those working there and learning there. In that regard it may now be asked how concise or complex such a formal articulation should be. What might be the elements of such a statement?

The Evaluative Criteria for the Evaluation of Secondary Schools addresses this question. The introductory statement to

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[128]Ibid., p. 5.

[129]Ibid.

"Guidelines for the Development of Statements of Philosophy and

Objectives" states that

> the philosophy is more than a statement of objectives or
> changes that the school seeks to achieve in the behavior
> or students. It is an expression of fundamental beliefs
> concerning the role of the school in society, its responsi-
> bility in providing educational opportunities, the nature
> of the educative processes, and the scope and relationships
> of services that are regarded as essential in attaining
> objectives.[130]

It is also suggested that the formulation of the statement be the

product of responses to a number of pivotal questions concerning the

direction, scope, and processes of the educational program. A

limited number of such questions is suggested:

1. What are the central purposes of this school within its
   community?

2. What are the responsibilities of the school to the
   community; of the community to the school?

3. What are the common concerns of students, regardless
   of the differences among them?

4. How does the school identify individual differences,
   abilities, and capacities, and how does it adjust methods,
   materials, and programs to foster individual development?

5. What is a desirable relationship between student and
   student, student and teacher, teacher and administrator,
   administrator and community?

6. How does the school identify the changes occurring in
   American society? How does it best equip students to
   understand and react to them now and in the future?

7. What specific commitments has this school made for
   educating its students for a pluralistic society?[131]

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[131]National Study of School Evaluation, The Evaluative
Criteria for the Evaluation of Secondary Schools, p. 30.

[131]Ibid.

These questions are intended to be helpful in focusing on the
areas which may need attention. Each school is given the flexibility
to formulate a statement unique to its setting. In an earlier edition
of the same instrument, the statement of philosophy is described as
"a living mandate, constantly being exposed to reassessment and
revision, constantly being changed to bring it into accord with
changing circumstances both in the school and in society at large."[132]
While this may be true, the elements therein must be specific and
comprehensive enough to "shape the program of the school: indeed,
every aspect of that program, every proposed modification, must be
related back to this basic statement to see that no violence is
being done to the governing purposes of the school."[133] The criteria
governing the consciseness or complexity of the philosophy then
become that which the school itself determines as its own parameters.
The elements of such a statement would then seem to be determined by
the school people concerning the purposes desired both as it
relates to the educational environment and the educational process.

Guiding principles for the formulation of a philosophy are
also outlined by the National Study of School Evaluation for the
evaluation of elementary schools. A number of items are suggested.
Content elements may be formulated by such items as found in the
section, "Guiding Principles for a Statement of Philosophy."

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[132]National Study of School Evaluation, The Evaluative
Criteria for the Evaluation of Secondary Schools, 1960, p. 30.

[133]Ibid.

1. Relevance of the statement of philosophy to the larger purposes of the American democratic commitment.

2. Attention to intellectual, democratic, moral, and social values basic to satisfying the needs of the individual and his culture.

3. Recognition of individual differences.

4. The special characteristics and unique needs of elementary school pupils.

5. Concern for the nature of knowledge and for the nature of the learning process as they apply to learners and their total development.

6. Consistency of philosophy with actual practice.

7. Identification of the roles and relationships expected of the community, the pupil, the teacher, and the administration in the educational process of the school.

8. The role of the elementary school program of the school district and the importance of articulation with the other elements of the overall educational program.

9. The responsibility for making a determination as to a desirable balance among activities designed to develop the cognitive, affective and psychomotor domains.

10. The relationship of the school to all other educational learning centers.

11. The responsibility of the school toward social and economic change.

12. The accountability of the school to the community it serves.[134]

A formulation process is discussed which would include a series of group discussions focusing on desirable philosophy and objects. Each individual is expected to contribute and all viewpoints considered. If a consensus or majority viewpoint can be

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[134]National Study of School Evaluation, Elementary School Evaluative Criteria, p. 39.

reached, that should make the final stage all the easier. Since the process is to be the product of local participants and the outcome to express "the unique role of this particular elementary school in light of special individual needs of the pupils it serves,"[135] There are no specified number of elements or components.

The <u>Evaluative Criteria for Middle School/Junior High School</u> lists similar items as guiding principles for the formulation of a school philosophy. The participating school is encouraged not to be limited by the suggested items:

1. Relevance of the statement of philosophy to the larger purposes of American democracy.

2. Attention to intellectual, ethical, and social values basic to satisfying the needs of individuals and their culture.

3. Provision for individual differences and the special characteristics, needs, and dispositions of pre- and early adolescents in the local community.

4. Attention to the nature of knowledge and learning processes as they apply to learners and their total development.

5. Determination of a philosophy so conceived and so expressed that it is reality based and can be achieved in a practical sense.

6. Identification of the roles and interrelationships of the community, the student, the teacher, and the administration in the education process of the school.

7. Consideration of the unique position of the middle school and the junior high school educational program in the school district and the importance of articulation with the other elements of the overall educational program.

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[135]Ibid., p. 40.

8. Relationship of the school to other educational institutions and agencies in the community, such as colleges, libraries, museums, and recreational agencies.

9. Responsibility and participation of the school in the process of social change.[136]

It has been pointed out thus far by these proposed guidelines that the elements of a philosophy statement depend upon the judgment of those in the local setting and what the professional staff considers necessary to express the unique personality and values held by that body. It may be said again, for emphasis, that the statement becomes a matter of personal ownership by virtue of its authors.

Others outside the public school sector have also suggested what the elements of a philosophy statement might be. DeJong attempts to address the question from a religious perspective. He states that,

> if a sense of direction and a sense of purpose is ever
> going to be around in our currently fluid and highly
> chaotic education-minded society, it should be undeniable
> by now that some basic questions must be asked and
> answered. . . . .[137]

At first glance it would appear that DeJong would submit a basic list of concerns suggested for the educator to address, but it becomes apparent that he sees the need for a systematic and carefully set course of action as well. He points out that there is a logical sequence to be followed or a logical order in which the questions are

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[136]National Study of School Evaluation, Middle School/Junior High School Evaluative Criteria, p. 39.

[137]Norman DeJong, Education in the Truth (Phillipsburg: Presbyterian and Reformed Publishing Company, 1979), p. 61.

to be approached.[138] He adds that "such sequencing of questions is
essential to the formulation of a worthwhile philosophy of educa-
tion."[139] This ordering is what he calls the "Philosophic Ladder"[140]
which becomes the framework for the formulation of the school's
statement of philosophy. He adds that while allowing for individual
responses to differ, he does not suggest that his questions be
significantly altered or changes made in their sequence if they
are to achieve their intended purpose. DeJong's "Philosophical
Ladder" outlines these questions:

1. Basis or Authority: What is the basis upon which all
   our thinking rests?

2. Nature of Man: What is man?

3. Objectives or Goals: What are the goals, aims, and
   objectives that we desire for the students that
   experience that process that we call education?

4. Structural Organization: In what kind of structural
   setting and by what agent are you going to effect the
   changes that we have previously discussed and agreed
   upon?

5. Implementation: With what tools or implements, and
   by what methods are the agents in charge going to
   bring about these desired changes?

6. Evaluation: How well is the job being done?[141]

In still another attempt to put into perspective the formula-
tion of a philosophy in the religious or Christian orientation,

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[138]Ibid.

[139]Ibid.

[140]Ibid., p. 63.

[141]Ibid., pp. 61-62.

Chadwick outlines what he calls "The Distinctive Philosophy of Christian Education."[142] In focusing upon what he considered to be the elements of such a statement, he asks "what are the major loci or components that must be considered as one attempts to formulate a statement of his personal philosophy of Christian education?"[143] Because of his position which was stated earlier regarding the Christian world view or Weltanschauung,[144] it becomes essential that issues relevant to one's world view be dealt with at the very beginning of his suggested elements of a philosophy statement.

Authority

1. The basic foundational presuppositions or assumptions upon which the whole educational philosophy will be built:

    Bibliology-Bible
    Theology-God
    Anthropology-Man
    Pneumatology-Holy Spirit
    Ecclesiology-Church
    Metaphysic-First Principles
    Epistemology-Knowledge
    Axiology-Values

Teacher

2. The place of the teacher (education) in the potential learner.

Pupil

3. The persons toward whom the educational activities are directed.

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[142]Chadwick, Teaching and Learning . . . , p. 37.

[143]Ibid.

[144]Ibid., p. 39.

Teaching-Learning Process

4. The process (psychology) or how persons involved in educational activities learn the things intended. (Basic assumptions about man and his relation to culture.)

Curriculum and Organizational Patterns

5. The identification of structures and processes the teacher (educator) can employ to aid learning (curriculum).

Objectives

6. The expected learning outcomes (product-goals and objectives).

Correlation-Integration

7. The relationship of patterns and objectives of educational activities to the rest of life of those involved. (Development of a distinctive Christian world view thoroughly integrated with all of truth and all of life.) Correlation-Integration-Truth (Biblical Truth and all other truth with life.)[145]

Given a religious content and taking his definition of educational philosophy, Beversluis also outlines a way to "map out the educational landscape."[146] This mapping out process, as he puts it, becomes essentially a way of identifying the suggested elements of an educational philosophy. His way of formulating such a statement is to classify questions into groups or levels, to arrange those levels in the appropriate ascending order, and to search out the answers to those questions. In his outline, these levels would be followed by their respective questions. The levels are as follows:

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[145]Ibid., p. 43.

[146]Beversluis, "In Their Father's House: A Handbook of Christian Educational Philosophy," p. 5.

1. Controlling Faith Commitments: Biblical World View
2. Human Calling in the World: Obeying the Three Commands
3. The Nature and Needs of Children
4. Major Aims in Education
5. The Practices of Christian Education.[147]

Summary

There are two distinct emphases that are focused upon in this study: the Christian school's distinctives and how those distinctives are put into action in the school program. To provide a backdrop for the consideration of these emphases, the literature has been reviewed to help in understanding the Christian school movement in America. The literature has also aided in understanding the importance, the role, and the elements of educational philosophy.

It was pointed out that one group of Christian schools, members of the organization Christian Schools International (CSI), has its roots in the Netherlands prior to colonial days. Upon emigrating to America, those educators of the Reform persuasion helped to pioneer what is known today as the Christian school movement. CSI schools, while being parent run schools, are largely Calvinistic in persuasion, but are enrolling growing numbers of students from non-Reform churches.

A second group of Christian schools includes a number of parent run and church run or related schools. This organization has its roots in the 1940s, and was known earlier as the National Association of Christian Schools (NACS). In 1978, the Association of Christian Schools International (ACSI) was formed due to a merger

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[147]Ibid., pp. 7-30.

of three Christian school organizations. The ACSI continues to grow in numbers of membership schools and students.

In both instances, the CSI and the ACSI, have emerged because of philosophical differences regarding education. These differences or distinctives, are philosophical in nature. The literature has shown that it is important that any school or educator realize that there is in effect a philosophy of education wherever the educational process is in effect. That philosophy attempts to address those broad questions related to life and education which that respective school and its community are asking. The role of the philosophy is that of setting the standard and providing direction for the school. In addition, the role provides a means of self-evaluation in terms of the internal consistency of what is believed and what is actually happening in the school. The elements of a philosophy of education are generally formulated by the school staff and the community. These elements are often articulated as a list of questions or a sequence of logical steps leading to a full blown articulation of the philosophy and those educational outcomes which impact the overall school program.

CHAPTER III

RESEARCH

The procedures employed in implementing this study's research design will be the focus of Chapter III. Initially, there will be a description of the research methodology. The second section will describe the pilot study which preceded final refinement of the research instrument. Following sections will include the selection of research subjects, instrumentation, data collection and recording, processing and analysis of the data, and the study's limitations. A summary will conclude the chapter.

Research Methodology

The method used in this study will be that of descriptive research. The purposes of the study are:

1. To identify the philosophic distinctives espoused by a Christian school system which help to determine its uniqueness.

2. To identify ways in which the distinctives are set in action within four selected components of the school program: curriculum, instruction, student policies and practices, and the determination of school climate.

3. To develop a research framework which may be adopted and applied by schools as a means of identifying school distinctives and their articulation in the program.

4. To generate research data concerning relationships between educational philosophy and program planning.

The initial phase of this study was to select a Christian school system which had articulated its philosophy of education in a written statement. The Grand Rapids Christian School Association (GRCSA) was selected.

This Association of six Christian schools has a total 1982-83 enrollment of 3210 students and employs 151 full-time professional staff members. Although its oldest school building dates as far back as 1881, historically the Association itself dates back to a 1969 incorporation which brought together separate school associations. Each of the six GRCSA school campuses is presently governed by its respective neighborhood parent association which allows for a degree of campus autonomy while all six are under the same governing umbrella of the GRCSA Board. Since the Association is rooted in the Calvinistic traditions, it is a member of Christian Schools International (CSI). The GRCSA's formal statement of philosophy is entitled, "Philosophy of the Grand Rapids Christian School Association." This statement, dating back to the incorporation, has served as the formal expression of philosophical and theological distinctives which are presumed to set the Association schools apart from other schools and to provide their unique features.

Initial contact was made with the Superintendent of the GRCSA on September 14, 1981. At a conference in his office the discussion focused on an explanation of such a study, why it was important, how it might generate data helpful to the GRCSA schools, and the plan to

use interviews as a way to collect in-depth data. Tentative permission was granted, contingent on the development of a credible research instrument, the refining of the study, and after a full discussion of the study with the administrative council of the GRCSA which consists of its six building principals.

This beginning was followed by an informal visit during the months of October and November to each of the six campuses. This was to acquaint the researcher with each building principal and his responsibilities. This introduction was intended to familiarize both parties with each other and to help acquaint the researcher with the research setting itself. The initial study plans and interest in the Christian school's distinctives were also shared at that time.

An October 12, 1981, meeting was held with the Superintendent to further discuss the study, its implications, selection of interviewees, and the educational philosophy of the GRCSA schools. A document entitled, "Christian Educational Philosophy: A Creedal Summary," by Dr. N. H. Beversluis was recommended for reading to assist in understanding and interpreting school philosophy.

On October 9, 1981, a visit was made to the international headquarters of CSI, located in Grand Rapids, Michigan. As a means of better understanding the CSI philosophy of education and its responsibilities to member schools, such as the GRCSA schools, a conference was held with the Executive Director. During this meeting he discussed the trend toward CSI associate membership status for schools which are neither Reform or Fundamentalistic in doctrinal creed. There was also a short meeting with the CSI business manager.

The Curriculum Administrator discussed at length his role of coordinating all curriculum research and development and the specific plans of that department of CSI. During the course of this meeting there was a discussion regarding CSI plans to write and to develop the curriculum subjects which constitute the more vulnerable areas relating to Reform tradition and interpretation of history and science. Finally, there was a short discussion with the School and Government Relations Administrator.

On October 16, 1981, a letter was sent to the Superintendent describing the study in detail. This information was shared by the Superintendent with the administrative council and a full discussion was held to clarify the study's intent and to answer questions expressed by the building principals.

The CSI headquarters were revisited on November 9, 1981, during which time an interview was held with the School and Government Relations Administrator, Dr. Philip Elve. The focus of this interview was to gather information relating to the 1969 incorporation of the six schools which make up the GRCSA. It had been Dr. Elve's responsibility to provide leadership for that incorporation and the formulation of the Association's present statement of educational philosophy. At that time, Dr. Elve served as the Superintendent of the newly incorporated Association for an interim period, during which time he was on leave of absence form his position at the National Union of Christian Schools (NUCS), which later became CSI. These eight schools became six campuses during this process and

several separate statements of educational philosophy were combined
to form the present statement.[1]

It was decided at that time that each of the six buildings
would retain some of the original autonomy by keeping a functioning
parent association board for each school. GRCSA organizational unity
needed for incorporation would be gained by having each of these
boards represented on the major decision-making Association Board.
The identity of each of the original philosophy statements was pre-
served because each had a common Reform creedal foundation.[2]

The success of the incorporation became more apparent. In
the first edition of the Grand Rapids Christian School Association
Newsletter, April 1969, this historical incorporation was summarily
applauded:

> For the first time in the history of the Grand Rapids
> Christian School System, tuition schedules have been
> equalized in five of the six school societies which voted
> last fall to consolidate under a single system. In addition,
> the Board of Trustees is striving to equalize salaries and
> fringe benefits. It is hoped that this will be accomplished
> in one or two years. Historically, our local Christian
> schools have maintained independence to a degree no longer
> considered practical educationally or financially.
>
> Consolidation was approved by the Societies of Christian
> High Schools, East Paris, Mayfield, Seymour Sylvan, and
> United Schools. Since that time, the task of organizing and
> implementing this decision has resulted in numerous meetings
> and many hours of work by representatives of the six
> societies on the Consolidated Board.

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[1]Interview with Philip Elve, Christian Schools International,
Grand Rapids, Michigan, 9 November 1981.

[2]Ibid.

Many of the organizational hurdles have been cleared and, although much work still remains, positive steps taken and decisions made can now be reported.[3]

Later in the Newsletter, an article entitled, "Consolidation Gets a B+" reported the continuing optimism of those involved.

"How is it going?" is a common question of those interested in but not a part of the Grand Rapids Christian School Association. Most of those involved in the operation of the Association schools would answer, "Just great!"; others would add, "Better than we expected it would." It would seem entirely fair in the light of the reactions of most who are vitally involved to say that consolidation deserves at least a B+ for this marking period. . . .

Just what are the satisfying aspects that give rise to this enthusiasm? It's not easy to describe a spirit, an attitude, or new-found vigor, but let's take a look at some of the obvious benefits that have been realized.

The guiding principle that has surfaced repeatedly in the last half year has been "The best from each for the benefit of all." Any fear that board members, principals, or teachers would not work as hard or as well for the system as they would for the individual school has been dispelled. The desire to help each other and the concern for the common good has exceeded all expectations. The district boards find they do still have a vital role to play in the administration and improvement of the district school, but they also find that their good ideas and methods now have a far broader application. The Association board finds that tasks they could not possibly perform well on the district level are wholeheartedly accepted by the district boards, hence freeing the Association board for administrative structuring and policy forming roles. The idea of retaining and utilizing district boards in a meaningful way has worked well and the mutual sharing of viewpoints through Association standing committees is bringing about a new vitality. The boards have generally found that many fears regarding consolidation were unfounded and that some benefits that have come to pass were unforeseen.[4]

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[3]"Grand Rapids Christian School Association News," Newsletter 1 (April 1961): 2.

[4]"Consolidation Gets a B+," Newsletter 1 (November 1969): 1.

On December 29, 1981, there was a conference in the Super-
intendent's office at which time consultation was held regarding the
research interview format. A number of constructive suggestions were
made by the Superintendent. These suggestions were later incor-
porated into the first draft of the research interview format. This
meeting also served to increase further understanding of the GRCSA,
its professional staff, and the community it served.

In June 1982, a letter was sent to the Superintendent with an
update on the study's progress. At that writing a time was suggested
for the forthcoming interviews to be held in the fall, after school
was well under way.

Upon the completion of the first draft of the interview
instrument during the summer of 1982, a fall appointment was made with
the Superintendent. Several points of clarification were suggested
by him which would further enhance readability and the instrument's
practicality.

During the period of time from September 1981 to the fall of
1982, literature related to the Reform perspective of educational
philosophy was read as a means to better understand the years of
Calvinistic tradition and thought which are the heritage of the
Association schools and foundational to their distinctives. Two con-
ferences with Dr. Donald Oppewal, Professor of Education, Calvin
College, stand out as being instrumental in drawing together the
literature which described the creedal, doctrinal, and cultural
dynamics which are part of this heritage. These two meetings took
place in his office on the Calvin College campus in the fall of 1982.

During those meetings a number of topics were identified and dis-
cused: the Calvinistic perspective of education, Reform scholars
and authors who have influenced educational thought, fundamentalism
and evangelical thinking on educational philosophy, the GRCSA
philosophy statement in both general and specific terms, and its
interpretation. Summarily stated, there have been and continue to
be five philosophical/theological principles which seem to be para-
mount in Calvinistic educational philosophy. These principles may
be considered as those traditionally held distinctives which are
presumed to have influenced the GRCSA statement of educational
philosophy:

> The Covenant
> Sphere Sovereignty
> Special and General Revelation
> Cultural Mandate
> Sovereignty of God[5]

A manuscript in preparation by Dr. Oppewal entitled, "Calvinistic Day
Schools: Roots and Branches," was read and critiqued. This manu-
script discussed the five traditional Calvinistic principles. These
collegial discussions helped to develop a sensitivity to the history,
traditions, and perceptions of those to be interviewed.

A final meeting was convened in the fall of 1982 with the
Superintendent at which time the final plans were laid for data
collecting. It was concluded at that time that the selection of
interviewees would be decided ultimately by the building principals,
but in consultation with the interviewer. The interviewer would

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[5]Interviews with Donald Oppewal, Calvin College, Grand Rapids,
Michigan, September 1982.

contact each principal for the purpose of developing the schedules, and preparing for the data collecting. It was understood that a pilot study would take place prior to a final refinement of the interview instrument.

Pilot Study

The first draft of the interview was constructed during the summer of 1982. During the first month of school, an informal meeting was convened which involved several elementary school teachers from a Lansing, Michigan, Christian school. Questions from the first draft were discussed and critiqued by those teachers. Two recommendations were made which helped in constructing most of the questions: (1) avoid excessive theoretical and philosophical terminology so that a minimum of direction and clarification is required on the respondent's part, and (2) consult with a party knowledgeable in Calvinistic educational philosophy who is independent of the GRCSA schools. As has already been indicated in the section on research methodology, two conferences were held during the fall of 1982 as a result of those recommendations with Dr. Donald Oppewal of Calvin College. Questions from the first draft were discussed, critiqued, and refined as a result of those consultations. Also, as pointed out earlier, a fall meeting with the Superintendent of the GRCSA schools, served further to refine those same questions. It was determined during this phase in the writing of the pilot instrument that two forms should be designed if both administrators and teachers were to become interviewer subjects. Two pilot forms were prepared to meet that need.

A pre-pilot testing was conducted in a Lutheran school. Although the school itself could not be considered as an evangelical non-denominational Christian school, it nonetheless was private and a parochial Christian school which identifies itself with the private schools of the Lansing area. The Administrator Form was used on September 27, 1982 with the school principal and the Teacher Form was used September 30, 1982 with an elementary teacher. Each interview was tape recorded. The only notes taken by the interviewer were related to corrections in the text which were needed, and recording suggestions, questions, and problems experienced during the interview. Several revisions were made as a result of suggestions submitted by those participants: (1) without compromising the original focus upon interviewee perceptions, efforts were made to make the questions still more direct, (2) further efforts were also made to clarify the terminology, (3) expanded definitions for "curriculum," "instruction," "student policies and practices," and "climate," were developed which would, in the future, be placed in the hands of each interviewee, and (4) a black line drawing was prepared to assist in understanding the meaning of "distinctives" which again would be placed in the hands of each interviewee. The pilot instrument draft was developed incorporating these refinements.

At that time it was suggested by the GRCSA Superintendent that the instrument be piloted at the school building which had a principal with an advanced degree. This principal would identify with the process and its demands upon both interviewer and the subjects.

Personal contact was made with him for the purpose of setting inter-
view dates.

October 21, 1982, became the target date for the pilot study.
The principal participated using the pilot draft of the Administrator
Format. Two experienced teachers were selected by the principal to
interview using the pilot draft of the Teacher's Format. The teachers
were selected on the basis of having had at least one year's teaching
experience in the building and having a schedule which allowed the
needed interview time.

The pilot study procedure followed a systematic format:
(1) the interviewer introduced himself and briefly explained the study,
(2) directions and explanations were read to the interviewee, (3) the
black line picture was handed to the interviewee and explained,
(4) the tape recorder was turned on, (5) a definition sheet was handed
to the interviewee, (6) the definition was read to the interviewee,
and (7) the interview questions followed. As each new component was
introduced a new definition sheet was handed to the interviewee.

The texts of the two forms were basically similar and meant
to address the same areas of concern. It was soon discovered,
however, that while the teachers tended to be verbally at ease and
articulate regarding curriculum and instruction, the administrator was
more verbal and articulate regarding student policies and practices.
Both teacher and administrator articulated the school climate
questions with nearly the same capacity of freedom and ease. To
facilitate the differences, the questions regarding curriculum and
instruction were later refined to be somewhat more general in nature

in the Administrator Form. Sections regarding student policies and practices and school climate were refined somewhat, but remained basically the same.

Timing did not appear to present a problem. Interviews tended to need from thirty to forty-five minutes each. It was observed that in the shorter interviews the interviewee often tended to "anticipate" questions which logically followed. Therefore, it was not always necessary to read each question and address each separately.

Perhaps a significant point of concern was the interview environment. Although the setting generally was private, often it would be subject to peripheral noise distractions. These situations were not frequent, but required intense concentration and presented taping difficulties. These occasions did not present observable problems to the interviewee.

One concern which had to be dealt with throughout the data collection was the personal interest the interviewer had in the subject. Unconsciously there was a tendency to veer slightly from the more objective concise reading of the text questions to clarifying sub-sets of questions to conversational level questions. Effort was made to remain somewhat aloof from this natural tendency while still creating an atmosphere of warmth and openness.

Responses to the pilot study were generally given without significant anxiety. Respondents generally expressed no outward difficulty in knowing what was being asked for and in understanding the definitions. This was demonstrated by a general sense of ease

and occasionally going beyond the questions by offering examples and personal illustrations.

Only minor changes were made in the text and procedure after the pilot study. This was due largely to the fact that the pre-pilot study had identified the weaknesses of the instrument. The pre-pilot experience also served to make the researcher sensitive to the people being interviewed and aware of his personal tendency toward informality.

Selection of Subjects

The GRCSA system of schools consists of six separate campuses situated within the Grand Rapids, Michigan, city limits. The six campuses are approximately fifteen minutes apart. They are described in Table 3-1 on the following page.

There is a total of 151 full-time professional staff for the 1982-83 school year. Of that number there are 143 full-time teachers, seven building principals, and one assistant principal. This total of 151 full-time professional staff constitutes the population of this study.

The section on research methodology has already indicated that the research interview would be utilized as the only means of collecting data. While the interview allows the researcher to gather in-depth perceptions, one disadvantage is in the restriction it places on the sample size. With one interviewer, it became impractical to collect data from each building on an equitable basis. Still another variable was that of the time needed per interview and the

TABLE 3-1.--Grand Rapids Christian School Association.

School	Opened	Board Members	Students	Grades	Months	Full-Time Faculty	Principals	Part-Time Faculty
Creston-Mayfield	1899	11	528	P-9	9	23	1	7
Grand Rapids Christian High	1920	12	761	10-12	9	34	1(1)	8
Millbrook	1954	10	332	P-9	9	17	1	4
Oakdale	1881	12	474	P-9	10	24	1	4
Seymour	1921	12	402	P-6	9	13	1	7
Sylvan (2 units)	1957	11	714	P-9	10	32	2	2

SOURCE: Christian Schools International 1982-1983 Directory, p. 21.

accessibility to those being interviewed. Rather than attempt to schedule interviews outside of school hours, interviews needed to be scheduled during the regular school day. It was hoped that this would minimize any tendencies to hurry through the interview.

It was decided that a reasonable expectation would be to schedule three interviews per day on the same campus. Because of this, and the need to collect data from both teachers and administrators, a total of eighteen subjects were to be selected: two teachers and one administrator per school.

Each school principal was asked to participate. One exception to this was the school site where the principal already participated in the pilot study. His assistant principal was asked to participate on his behalf. This provided six administrators, as needed.

Two teachers from each school were selected randomly for the interviews. A list of full-time faculty was compiled alphabetically. The first two became interviewees and the third person became a substitute, should the need arise. In four of the six schools this method of selecting persons was found to be practical and was implemented. Scheduling logistics made this impractical in two buildings. In the case of the latter two buildings, the teachers available were assigned by the principal to be interviewed.

The total number of persons to be interviewed amounted to the desired eighteen: two full-time teachers from each building for a total of twelve and one administrator from each building for a total of six. These eighteen represented an equitable spread, representing

an equal number of respondents from each of the six schools.

Table 3-2 shows the final sample distribution.

TABLE 3-2.--Distribution of Teacher Interviewees.

Grade Taught	Number of Subjects Taught	Sex	Building (Coded)	Degree
10-12	1	M	A	M.A.
10-12	1	M	A	M.A.
4	All	M	B	M.A.
7-9	1	M	B	M.A.
2	All	F	C	B.A.
4	All	F	C	B.A.
3	All	F	D	M.A.
6	All	F	D	M.A.
K	All	F	E	B.A.
1	All	F	E	B.A.
1	All	F	F	B.A.
1	All	F	F	B.A.

Instrumentation

The interview instrument will be reviewed in this section by a description of both the Administrator Format and the Teacher Format. It has been pointed out that the primary aim of the study is to describe personal perceptions of teachers and administrators concerning

school distinctives and how these distinctives are put into action in
the school program. Each of the two formats is divided into two
sections: Introduction and Questions. The Introduction of both
formats serves to prepare the interviewee for the Questions. With
the exception of paragraph six, the introductory paragraphs are
identical in both forms:

One: There is a word of appreciation for the
interviewee's participation in the study.

Two: Christian education is focused upon.

Three: A major assumption is stated regarding the
philosophy of education.

Four: The Christian school's distinctives are defined
and attention is drawn to a black ink drawing
which graphically illustrates possible
philosophical differences between the Christian
school and public schools. The drawing is
placed in the interviewee's hands and remains
within his or her glance at all times.

Five: Possible Christian school distinctives are
focused upon by using the drawing.

Six: Confidentiality with the information shared by
each interviewee is assured. Because there are
only six administrators participating, the
possibility of identification of data sources
may seem likely. Administrators are reassured
that in the data analysis efforts will be made
to limit such possibilities.

Seven: There is an indication of what kinds of questions
can be expected.

Eight: The interview mechanics are explained and the
participant is given an opportunity to ask
clarifying questions before the interview begins.

Both the Introduction from the Teacher Format and the Administrator
Format are shown on the following pages. In addition, the black ink
drawing used in explaining the meaning of "distinctives" is shown.

TEACHER INTERVIEW FORMAT

INTRODUCTION

I would like to begin our time together by saying how much I appreciate your willingness to spend the next 45 or so minutes with me. Thank you for the time you are devoting to this interview.

Nearly thirteen of my years in education have been spent in some aspect of Christian education. I am vitally interested in Christian schools, especially in the areas of curriculum and instruction.

It is my personal belief that every Christian school has developed its own distinctives or uniquenesses which become part of its philosophy of education. I believe this to be true in schools where the philosophy of education is found written out in a document of some kind and also in schools where the philosophy of education is not written out, yet nevertheless it exists and is understood by those working there. In both cases the philosophy of education provides the basis for the way things are done in the school.

A Christian school's distinctives are those beliefs or ideologies which help to set that school apart and make it different from the public school. As a rule of thumb, the Christian school teacher and administrator want those distinctives to be put into action somehow in the school's program. To illustrate what is meant by the Christian school's distinctives, I have prepared a picture which I will place in your hands. You may wish to refer back to that picture during our conversation. You will see that there is a large rectangle filled with small school buildings. That rectangle with its school buildings represents the public school system with its beliefs and ideologies which represent all that public schools believe and stand for. Against this backdrop you see a larger school building that stands out from the rest. That building represents the Christian school with its distinctives. It obviously is meant to be different from the others. This is true because of its distinctives.

Usually the Christian school's distinctives are philosophical or religious beliefs, but they may also be illustrated by other beliefs. A number of possibilities are listed inside the Christian school building. The questions that I will be asking today will focus upon the distinctives of your school.

The information that you will be providing will be pooled with the information gathered during the other interviews which I am having. It will be kept confidential and will not be identified as having come from this building or from you.

During my questions you may notice that they fall into two general categories: what you believe the distinctives to be in your school and how those distinctives are being illustrated or put into action.

My questions will also be focusing upon four parts of the overall school program: the curriculum, instruction, student policies, and the school climate. I have developed a definition for each of these terms. Each has been typed on a sheet of paper. When our discussion begins to focus upon that particular area I will read the definition along with a clarifying statement. You may take that definition in case you wish to refer to it. Do you have any questions before we begin? I would like to encourage you to relax and to respond naturally as your answers come to mind.

ADMINISTRATOR INTERVIEW FORMAT

INTRODUCTION

I would like to begin our time together by saying how much I appreciate your willingness to spend the next 45 or so minutes with me. Thank you for the time you are devoting to this interview.

Nearly thirteen of my years in education have been spent in some aspect of Christian education. I am vitally interested in Christian schools, especially in the areas of curriculum and instruction.

It is my personal belief that every Christian school has developed its own distinctives or uniquenesses which become part of its philosophy of education. I believe this to be true in schools where the philosophy of education is found written out in a document of some kind and also in schools where the philosophy of education is not written out, yet nevertheless it exists and is understood by those working there. In both cases the philosophy of education provides the basis for the way things are done in the school.

A Christian school's distinctives are those beliefs or ideologies which help to set that school apart and make it different from the public school. As a rule of thumb, the Christian school teacher and administrator want those distinctives to be put into action somehow in the school's program. To illustrate what is meant by the Christian school's distinctives, I have prepared a picture which I will place in your hands. You may wish to refer back to that picture during our conversation. You will see that there is a large rectangle filled with small school buildings. That rectangle with its school buildings represents the public school system with its beliefs and ideologies which

represent all that public schools believe and stand for. Against this backdrop you see a large school building that stands out from the rest. That building represents the Christian school with its distinctives. It obviously is meant to be different from the others. This is true because of its distinctives.

Usually the Christian school's distinctives are philosophical or religious beliefs, but they may also be illustrated by other beliefs. A number of possibilities are listed inside the Christian school building. The questions that I will be asking today will focus upon the distinctives of your school.

The information that you will be providing will be pooled with the information gathered during the other interviews which I am having. It will be kept confidential and will not be identified as having come from this building or from you. Your responses may be identified as having come from "the administration" or "an administrator."

During my questions you may notice that they fall into two general categories: what you believe the distinctives to be in your school system and how those distinctives are being illustrated or put into action.

My questions will also be focusing upon four parts of the overall school program: the curriculum, instruction, student policies, and the school climate. I have developed a definition for each of these terms. Each has been typed on a sheet of paper. When our discussion begins to focus upon that particular area I will read the definition along with a clarifying statement. You may take that definition in case you wish to refer to it. Do you have any questions before we begin? I would like to encourage you to relax and to respond naturally as your answers come to mind.

The Public Schools...

Up until after the reading of the first definition in the section Curriculum, the tape recorder was not in operation. This was to allow the interviewee to become accustomed to the researcher, and to become comfortable in expressing any anxieties, and for asking questions.

As the Curriculum section of the instrument was introduced, the expanded definition was placed in the hands of the interviewee. The definition was read by the interviewer and opportunity was given for clarification should it be needed. Questions in the Administrator's instrument are more general in nature based upon the assumption that these participants are cognizant of the overall curriculum within the school and that none were presently teaching. Both the Teacher and the Administrator instruments asked the interviewee to share personal perceptions regarding curriculum content and school distinctives which may be articulated in some way within curriculum. An opportunity was given to reflect upon the individual's viewpoint on the process of how curriculum is developed and for any personal recommendations. Examples of the expanded definition and questions for both formats are shown on the following pages.

CURRICULUM: EXPANDED DEFINITION

"The series of planned experiences that are intended to have educational consequences for one or more students."

That definition would include:

1. *all written curriculum guides, units, courses of study, and outlines;*

2. *scheduled events such as field trips, excursions, extra-curricular activities, work assignments, and social activities;*

3. *that aspect of the curriculum which is less obvious because it deals with values and traditions which generally are not thought of as part of the curriculum; possible illustrations are:*

   a. *when a teacher arranges classroom furniture to make open shelves containing varied activity materials available to students; his/her plan is to create experiences which will teach independence and constructive use of free time;*

   b. *a daily class meeting is scheduled when students are routinely drilled in activities which teach order, patterns, and sequence;*

   c. *organizing a classroom so that each student has some area which is his/her personal area; this is to teach respect for one another's territory.*

   d. *teaching responsibility and accountability by having students develop personal goals, working with contracts, using check lists, and filing away their work alphabetically for future reference purposes.*

Do you have any questions about what it meant by curriculum?

CURRICULUM: TEACHER FORMAT

I would like to begin our discussion by focusing upon the area of curriculum. Curriculum is defined as:

1. *I would like to have you pick your favorite subject area, one that you feel the most confident and comfortable teaching. What is that subject?*

2. *Would you describe as best you can, an overview of that subject's curriculum as it unfolds over the year. Feel free to stop and to highlight areas along the way which may be of special interest to you.*

3. *Can you think of any illustrations or evidences where the distinctives unique to this school are focused upon or addressed in that curriculum?*

4. *Please describe those distinctives for me.*

I would like to have you take a broader look now at the overall curriculum that you are responsible for, i.e., to teach, to be knowledgeable of, to perhaps develop.

5. *Describe how the curriculum as a whole is consistent with what you believe the distinctives of this school to be. Please cite any illustrations that may help to clarify and to develop your train of thought.*

6. *Are there any distinctives you could describe that are focused upon within that overall curriculum that may not have been focused upon in your earlier one subject choice?*

7. *Describe those distinctives.*

8. *Before leaving curriculum, I would like you to have the opportunity to comment on the process of how the curriculum is developed. What recommendations would you make regarding curriculum development, and how it can further put into action the distinctives important to this school?*

You might wish to take a moment to jot down the distinctives you have just mentioned. During the following questions you may want to refer back to them.

CURRICULUM: ADMINISTRATOR FORMAT

I would like to begin our discussion by focusing upon the area of curriculum. Curriculum is defined as:

I would like to have you take a broad look at the overall curriculum that you as an administrator are responsible for, i.e., its development, its implementation and its articulation.

1. *Describe how that overall curriculum is consistent with what you believe the distinctives of this school to be.*

2. *Would you describe each of those distinctives.*

3. *Can you think of any illustrations or evidences from this overall curriculum view where the distinctives unique to this school are focused upon or addressed in some way?*

4. *Based upon your familiarity with the various subject areas, is there any one subject in which its curriculum especially focuses upon the distinctives held by the school? Would you cite any illustrations that might help to clarify or to develop that train of thought.*

5. *Before leaving curriculum, I would like you to have the opportunity to comment from an administrator's viewpoint on the process of how it is developed. What recommendations would you make regarding curriculum development and how it can further put into action the distinctives important to this school?*

You might wish to take a moment to jot down the distinctives you have just mentioned. During the following questions you may want to refer back to them.

The next set of questions was directed at the area of Instruction. Once again, instruction was defined by reading a definition while the interviewee was given a copy of the definition for personal reference. In the Teacher Format, questions focus upon personal instructional practices and the articulation of distinctives. The Administrator Format approaches instruction by focusing upon the teaching methods used by the building teachers and the distinctives he perceives to be put into action. Both formats directed the interviewee to address what might be done to strengthen the existing bridge between curriculum and instruction. The expanded definition and both formats are shown below.

INSTRUCTION: EXPANDED DEFINITION

"The interactions between student and teacher in carrying out the series of planned experiences prescribed by the curriculum."

Such interactions would include:

1. *the formal act of teaching when the teacher instructs students according to the prescribed courses of study and the various content areas;*

2. *accompanying and guiding students on field trips, excursions, and the various school activities;*

3. *guiding students during activities involving drills, practice, and other reinforcement exercises;*

4. *times when the teacher's lifestyle and behavior models the school's goals, its values and traditions.*

Do you have any questions regarding what it meant by instruction?

INSTRUCTION: TEACHER FORMAT

We will be moving on now to the area of instruction. Instruction has been defined as:

1. Would you describe some of the teaching methods that are helpful in putting into action those distinctives that are part of the school curriculum.

2. What particular distinctives do you have in mind at this point?

3. Would you describe some of the less formal ways of interacting with students that help to put school distinctives into action.

4. What distinctives are focused upon during these less formal times of interacting?

5. Would you describe any distinctives that you believe are difficult to put into action during instruction.

6. Can you think of any reason why this is true?

7. Before leaving instruction, I'm wondering if there are any suggestions you might like to make relating to things that could be done to further strengthen the bridge between curriculum and instruction. You may wish to talk about teaching methods or any ways of interacting with students.

INSTRUCTION: ADMINISTRATOR FORMAT

Let's take a look at the area of instruction.   Instruction has been defined as:

1.   *Based upon your contact with teachers, would you describe some of the teaching methods that are helpful in putting into action the distinctives that are part of the school's curriculum.*

2.   *What particular distinctives do you have in mind at this point?*

3.   *Would you describe some of the less formal things that teachers do with students that help to put school distinctives into action.*

4.   *What particular distinctives are focused upon during these less formal times of interaction?*

5.   *Would you describe any distinctives that are particularly difficult for teachers to bring to life and to put into action during instruction.*

6.   *Can you think of any reasons why this is true?*

7.   *Before leaving instruction, I'm wondering if there are any suggestions you could make as an administrator as it relates to things that might be done to further strengthen the bridge between curriculum and instruction.   You may wish to talk about teaching methods or any ways of interacting with students.*

The <u>Student Policies and Practices</u> section of the interview also incorporated both a written and read definition. Questions were identical in both forms. Interviewees were asked for their perceptions regarding the goals that such policies and practices are intended to carry out. Attention was given to perceptions about the consistency of those goals and the school's distinctives. This section was concluded by asking for recommendations that would further reinforce the school distinctives as they relate to student policies and practices. The expanded definition and both formats are shown on the following pages.

STUDENT POLICIES AND PRACTICES:

EXPANDED DEFINITION

"Those written and unwritten school policies and practices which help to govern and nurture the student's development."

This definition would include all written and unwritten policies and practices which govern such things as student enrollment, discipline, counseling and guidance, promotions and retentions, evaluation, recognition, eligibility, moral development, cognitive and affective development, and graduation.

This is not meant to be an all inclusive list, but simply illustrative of what is meant by student policies and practices. You are not expected to respond to those about which you are not aware, but only those that are familiar to you.

Do you have any questions regarding what is meant by student policies and practices?

STUDENT POLICIES AND PRACTICES:

TEACHER FORMAT

I believe we are moving along well. In retrospect you have shared what you believe some of the school distinctives to be as they are brought out in the curriculum. You then described how these are put into action during instruction. Now, I would like to have us continue by focusing upon the distinctives as they relate to the student policies and practices in the school.

Student policies are defined as:

1. *Based upon your experience and what you have observed of the school's student policies and practices, what are the goals they are intended to carry out on behalf of the student?*

2. *Do you feel that these goals are consistent with the school distinctives you have identified so far? Would you explain your answer.*

3. *Please describe the policies and practices that you believe best illustrate or put into action the school's distinctives.*

4. *If given the opportunity to revise or to change any aspect of these student policies and practices, what would you recommend be done so that they would further reinforce the school's distinctives?*

STUDENT POLICIES AND PRACTICES:

ADMINISTRATOR FORMAT

I believe we are moving along well. In retrospect you have shared what you believe some of the school distinctives to be as they are brought out in the curriculum. You then described how these are put into action during instruction. Now, I would like to have us continue by focusing upon the distinctives as they relate to the student policies and practices in the school system.

Student policies are defined as:

1. *Based upon your experience and what you have observed of the school's student policies and practices, what are the goals that they are intended to carry out on behalf of the students?*

2. *Do you feel that these goals are consistent with the school distinctives you have identified so far? Would you explain your answer?*

3. *Please describe the policies and practices that you believe best illustrate or put into action the school's distinctives.*

4. *If given the opportunity to revise or to change any aspect of these student policies and practices, what would you recommend be done so that they would further reinforce the school's distinctives?*

The final set of questions addressed the area of School Climate. The climate questions were introduced by a written and read definition. Questions in both forms were identical. Each person was given the opportunity to describe the climate of the school and to describe the school distinctives which play a major role in determining that climate. A question was directed at how the distinctives are illustrated in the school's every day operations. The final question in the section gives an opportunity to consider ways in which distinctives may become more helpful in determine school climate.

A concluding section of the instrument entitled Closure gives the interviewee a final opportunity to make additional comments, suggestions, or recommendations relating to any aspect of the questions asked and to further address areas of special interest. The expanded definition and both formats are shown on the following pages.

SCHOOL CLIMATE:

EXPANDED DEFINITION

"The personality unique to a particular school."

A school, like other organizations, has a personality or climate determined by various conditions. Illustrative of some of those conditions would be the values held by those working there, prevailing attitudes, leadership style, working relationships, personal relationships, and traditions.

Do you have any questions about what is meant by schoolclimate?

SCHOOL CLIMATE:

TEACHER FORMAT

The final portion of our discussion focuses upon the climate of the school. The definition of school climate is:

1. *How would you describe the climate of your school?*

2. *Would you describe the school distinctives which play a major part in determining this climate, and in giving the school its own personality?*

3. *Describe some ways in which the school distinctives are being illustrated in the every day operation of the school.*

4. *Are there any final suggestions that you would like to make regarding ways in which the school distinctives might be further articulated or become mroe helpful in determining the climate?*

<u>Closure</u>

1. *Before concluding, are there any additional comments, suggestions, or recommendations you would like to make?*

2. *Are there any points you would like to return to for clarification or additional thoughts?*

SCHOOL CLIMATE:

ADMINISTRATOR FORMAT

The final portion of our discussion focuses upon the climate of the school system. The definition of school climate is:

1. *How would you describe the climate of your school?*

2. *Would you describe the school distinctives which play a major part in determining this climate and in giving the school system its personality.*

3. *Describe some ways in which the school distinctives are being illustrated in the every day operation of the school.*

4. *Are there any final suggestions that you would like to make regarding ways in which the school distinctives might be further articulated or become more helpful in determining the climate?*

Closure

1. *Before concluding, are there any additional comments, suggestions, or recommendations you would like to make?*

2. *Are there any points you would like to return to for clarification or additional thoughts?*

Data Collection and Recording

Interviews were scheduled on six separate days in November 1982: November 15, 16, 17, 23, 29, and 30. The final preparation included the testing of a small cassette recorder and preparing one large heavy duty envelope packet for the interviewer per session. This packet contained the complete text of the instrument form to be read by the interviewer, one extra set of the four printed definitions and black ink drawing, and a blank cassette tape. A confirmation

letter was sent in advance to each principal. This was followed by a confirmation telephone call shortly before visiting each building.

The arrival time on the day of the scheduled interviews was approximately fifteen to twenty minutes prior to the first scheduled interview. After the researcher was introduced in the school office, last minute changes were announced and scheduling adjustments made. The designated location for each interview was generally announced at this time.

Upon meeting each interviewee an effort was made to put him or her at ease while introducing the study. After initial introductions, a time frame for the interview was agreed upon by both parties. The structured Introduction of the instrument was read, the tape recorder switched on, and the section, Curriculum, introduced.

Questions were read verbatim in nearly all instances. Upon occasions when questions did not seem clear to the interviewee, clarifying questions were asked. In some instances, if a question appeared frustrating or tended to cause anxiety, the interviewer suggested that "we not get hung up on that particular one" and "perhaps we can move on."

The Closure section was generally not omitted. In a few instances time did not allow for this period of reflection and last minute remarks. Each session was closed with a word of appreciation and handshake. On a number of occasions interviewees expressed interest in the findings of the study. Several asked that they be given a future opportunity to read the study in its final form.

Each tape was coded, transcribed, and typed in its completion. With the exception of one interview, the text of each interviewee was typed. Two sections of questions were not clearly audible on the one tape, however, the rest of the text was audible and typed. The tape and the typed text were returned to their respective packets, ready for processing and analysis.

Data Processing and Analysis

There were four steps which were needed to be taken in processing the data and in the analysis of the data. Each will be described in the following sections: Matrix Preparation, Data Processing, Development of the Analysis Questions, and Application of the Analysis Questions.

Matrix Preparations

A large matrix chart was developed for each interview to provide a systematic way to process each of the eighteen interviews. The format was designed to accommodate six vertical columns which focused upon the following: (1) coded identification of the interviewee and numbers of the interview question, (2) curriculum questions, (3) instruction questions, (4) student policies and practices questions, (5) school climate questions, and (6) comments. The matrix grid was completed by the addition of eight horizontal columns. These were numbered in descending order from one through eight. Each number identified its respective question within the four program components of the interview format. The matrix accommodated both the teacher and the administrator formats. The cross

hatch design made it possible to manage the collection and recording of data for each of the interview questions. Upon completing the process of each interview it was hoped that this design would provide both a means of comparing data and of having an overview of all data. An example of the matrix chart is shown below.

Subject Question	Curriculum	Instruction	Student Policies & Practices	School Climate	Comments
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

Data Processing

One program component at a time was processed, beginning with Curriculum and ending with the completion of School Climate. There were five steps in the processing of the data: (1) a matrix sheet was assigned to each interviewee by writing his or her coded identification in the upper left hand space designated for that purpose, (2) the typed response for each question was carefully read,

(3) after reading each response the data which related most directly to each question were highlighted, (4) clarifying and insightful comments were highlighted as possible illustrative quotations which might be helpful in the data reporting, and (5) all highlighted data were recorded in their respective section of the matrix. This was done making every effort to retain the original intent and meaning.

Upon occasion, sections were not completed due to a lack of response. In some instances the interviewee would anticipate the following question or questions in which case a single response addressed those following questions. When that was the case a note was added to identify such instances.

Development of the Analysis Questions

A series of questions was needed for the analysis of the processed data. Three sets of questions were developed for this purpose. Each of the questions addressed the four aims of the study. The focus of these questions was upon the perceived distinctives, the perceptions of those distinctives as they are put into action, and overall observations related to the preceding questions. These three sets of questions will be addressed in Chapter IV.

Application of the Analysis Questions

A series of seven charts was developed to facilitate the analysis of the data. Because the individual analysis questions have a different focus, the chart formats differ. There is, however, a common feature to be found in the format of each of the seven charts. A horizontal column will be found running the length of the top-most

section of the chart. From left to right, the column is divided
into three sections: (1) the first identifying the set of questions
which that particular chart addresses, (2) the specific question
which is being focused upon by that chart, and (3) the number of
that particular question. Each analysis question with its respective
chart is described and shown below.

SET I. DISTINCTIVES

1. What distinctives are perceived within each of the
program components? In addition, which of these
distinctives are similar to those traditionally
held by Calvinistic educators?

The format of this chart consists of four vertical columns.
There is one column for each of the program components.

I DISTINCTIVES	What distinctives are perceived within each of the program components?		1A
Curriculum	Instruction	Student Policies and Practices	School Climate

A second chart which is part of Question 1 is a grid. There are
five vertical columns and four horizontal columns. There is a
vertical column for each of the traditionally held Calvinistic
distinctives. There is a horizontal column provided for each
program component.

I DISTINCTIVES	Which of these distinctives appear to be related to those traditionally held by Calvinistic educators?				1B
	The Covenant	Sphere Sovereignty	Special and General Revelation	Cultural Mandate	Sovereignty of God
School Climate					
Student Policies and Practices					
Instruction					
Curriculum					

2. In what ways are the perceived distinctives found to compare between teachers and administrators?

The format of this chart consists of two vertical columns and four horizontal columns. One vertical column is designated for teachers and the second column is designated for administrators. Each program component is assigned a horizontal column.

I DISTINCTIVES	In what ways are the perceived distinctives found to compare between teachers and administrators?	2
	Teacher	Administrator
Curriculum		
Instruction		
Student Policies and Practices		
School Climate		

SET II. DISTINCTIVES IN ACTION

1. In what ways are distinctives perceived to be put
   into action in each of the program components?

The format of this chart consists of four vertical columns.

There is one column for each of the program components.

II DISTINCTIVES IN ACTION	In what ways are distinctives perceived to be put into action in each of the program components?		1
Curriculum	Instruction	Student Policies and Practices	School Climate

2. In what ways are action oriented perceptions
   found to compare between teachers and
   administrators?

The format of this chart consists of two vertical columns
and four horizontal columns. One vertical column is designated
for teachers and the second column designated for administrators.
Each program component is assigned a horizontal column.

II DISTINCTIVES IN ACTION	In what ways are action oriented perceptions found to compare between teachers and administrators?	2
	Teacher	Administrator
School Climate		
Student Policies and Practices		
Instruction		
Curriculum		

SET III. OVERALL OBSERVATIONS

    1. What are those perceptions commonly held by all
        subjects which appear to identify distinctives
        that help serve to make the school system unique?

The chart's format consists of three vertical columns and four

horizontal columns. The first vertical column is for the distinctive,

the second for an explanation, and the third for recording perceiver's.

Each program component is assigned a horizontal column.

III OVERALL OBSERVATIONS	What are those perceptions commonly held by both teachers and administrators which appear to identify distinctives that help serve to make the school system unique?	1
Distinctive	Explanation	Perceiver
School Climate		
Student Policies and Practices		
Instruction		
Curriculum		

2. What generalizations might be suggested by the
    data which relate to the overall perception of
    how distinctives are put into action?

This chart is constructed in the same way as Question 2 from

Set I and Set II. One vertical column is for teachers and a second

column for administrators. The four horizontal columns represent

the four program components.

III OVERALL OBSERVATIONS	What generalizations might be suggested by the data which relate to the overall perceptions of how distinctives are put into action?	2
	Teacher	Administrator
Curriculum		
Instruction		
Student Policies and Practices		
School Climate		

Summary

In this chapter the research aims and the setting of the study were reviewed. Through reading, interviews, and on site visits the GRCSA schools and their history became familiar to the researcher.

It was decided that the instrument design would be that of the interview. Two formats would be utilized: the Teacher Format and the Administrator Format. Because of logistics and manageability, eighteen interviews were scheduled: twelve full-time experienced teachers and six building administrators.

A pre-pilot study was made. After instrument revisions there was a pilot study. Minor refinements were made and interviews were scheduled with each building principal.

Data were collected by tape recording, transcribed, and typed. Processing the data was done by means of a matrix grid. The more relevant responses and illustrations were recorded on the grid spaces for later reference.

A series of analysis questions was developed for a content analysis of the recorded data. These questions focused upon the research aims. A series of charts was designed to facilitate in the analysis and recording of relevant data. A content analysis was made of the data.

CHAPTER IV

FINDINGS

Eighteen interviewees have responded to questions concerning
their perceptions of school distinctives and how these are put into
action in the school program. The Teacher Interview Format had a
total of twenty-three questions and the Administrator Interview
Format had a total of twenty questions.

A grid was developed to facilitate processing the interview
data. The processing included: (1) reading and studying the contents
of each interview, (2) highlighting what were judged to the the most
pertinent responses to each interview question, and (3) recording
the highlighted data within respective grid spaces. The result
was an overview of each interview and its more pertinent data.

A series of seven analysis questions was then developed
which would address the interview data as recorded on the processing
grid. A chart was designed for each analysis question which would
help facilitate recording data.

In this chapter the findings will be reported in the following
way for each of the three sets of analysis questions:

Set I. Distinctives: Questions 1 and 1B will be stated.
Extracts from relevant responses will follow. Finally, there will be
illustrative quotations. Question 2 will be stated. Extracts from

relevant responses will be categorized and reported. This will be followed by an analysis.

Set II. <u>Distinctives in Action</u>. Question 1 will be stated. Extracts from relevant responses will be reported. Illustrative quotations will follow. Question 2 will be stated. Extracts from relevant responses will be categorized and reported. These will be followed by analysis.

Set III. <u>Overall Observations</u>. Question 1 will be stated. Each distinctive will be listed and followed by an explanation and the citing of each perceiver. Question 2 will be stated. Observations for both teachers and administrators will be reviewed and followed by a generalization.

It might be noted that when responses are cited, the codes A1, B1, C1, D1, E1, and F1 identify administrator responses.

<div align="center"><u>Analysis Questions</u></div>

<u>Set I: Distinctives</u>

1. What distinctives are perceived within
   each of the program components?

   <u>Curriculum</u>

   A1 Broad philosophical approach to each curriculum area;
       the broad philosophical questions which are asked
       students in regard to each subject area; emphasis
       upon what it means to be a Christian; the Reform
       perspective.

   A2 Reform distinctives; viewing subjects with Christian
       world view; interpretation; analysis via Christian
       perspective.

A3   Look for areas in curriculum which lead to talking in reference to faith; focusing on attitudes and being helpful.

B1   Christ centered curriculum; teacher's Christian commitment and beliefs based on Reform tradition.

B2   Showing that all is a gift from God--life, etc; God created all people differently, but with the same need to know God; orderliness of creation; God has given people minds to think logically.

B3   Christian morality, i.e., the importance of what happens inside a person.

C1   The teacher is the distinctive via the way he/she teaches.

C2   Being aware of the world around us; in this school is a community of God's people.

C3   This is God's world; people are different, yet have same needs; also to understand God as He reveals Himself; also be actively involved in the world' the teacher makes a real difference.

D1   Reading God's will in subject areas; learning about the Creator.

D2   Learning responsibility to the rest of the world, i.e., the non-Christian world; teacher is to bring Christian perspective to all subject areas; in science the Christian view is pointed out as in the Creation.

D3   There is real unity of curriculum; math is related to order in Creation and to values and beliefs; in reading little things are picked up and related to the Bible.

E1   Strong central conviction held here: all is under the influence and creative power of God and His direction; the curriculum choice is matter of special kinds of people with special kinds of beliefs incorporated into a special kind of teaching; there is an intentional educational system running from pre-kindergarten through college and is found in church, home, and school; its a pattern thing; God has revealed Himself to the non-Christian world so there is much to learn from all.

E2 Math: God has put order in creation; Science: each snowflake, leaf and person is different; so show how each person is different in abilities but each has worth.

E3 In literature: example of contrasting philosophy of no purpose in life with the face that the Christian has something to live for; there is a plan for a Christian; also, because a student is able to learn more than he thinks, this is evidence of a superior being, or Creator.

F1 It's not curriculum that's distinctive, it's how the teacher relates to it and how the student relates to it; this is a case of the kingdom of God and the Covenant; it's how one views the world and how one relates to it because the world is the Lord's; school would still be Christian without Bible class; the distinctive is how the teacher reveals the Lord in his/her life.

F2 Special units such as one designed to cover the fruit of the Spirit; this develops the child as a person going beyond the academics.

F3 The aim is broad and different; there is talk of the whole person; teachers want the child to see God's world, how to talk in it, how to transform it, to be more Christ-like; they all are in God's image but not perfect, so teachers want the child to develop at his own rate and pace. This is image bearing, the uniqueness of each child.

The following quotations by those interviewed illustrate some of the perceptions cited.

We make a very definite effort to take that textbook and apply it to the Christian way of bringing the Christian perspective to it. Curricular materials all generate from a Christian philosophy.

Other educational institutions might very well deal with the social problems that exist and not realize that you first of all change the person. So I think there we have a case of where we have a little different view-point.

We talk about what developed in an individual person.

It's all God's world. And God made it in a certain
way and we as God's people adapt to different environments.
God makes us all the same.

We want to teach more than academics. I want them to
be developing as a person--relating to other people too, with
their family.

What makes it distinctive would be what the teacher says
to those students as that material is being taught. You
are mentioning the teacher as a distinctive or as a distinct
feature. Yes, he is.

Instruction

A1 Teacher is passing down a culture; teacher is
    modeling a Christian in his/her subject area;
    living with dignity before kids as a Christian
    model; not hurting students in everyday
    interactions.

A2 Christian world and life view; analysis of any
    situation and subject area with the Christian
    perspective; the teacher's attitude toward kids
    is more than a teaching style.

A3 Teaching and conveying, each child is important,
    gaining a sense of value about himself; doing what
    they do because the teacher is a Christian and the
    child is God's child; conveying Christianity but
    not in an artificial way.

B1 Being a servant; teachers are dealing with God's
    children; the teacher goes the extra mile by love
    and support and time; dealing with each child
    differently, i.e., ability, home values, and
    behavior needs.

B2 Approaching a child with kindness; emphasizing love
    and concern for one another.

B3 Getting students to learn to deal with other people;
    preparing kids to bring about change; teaching that
    learning involves doing in the world, i.e., helping,
    and applying lessons.

C1 Teachers verbalize and model Christian faith;
    kindness, love and warmth; transferring truth to
    life situations.

C2   The way a teacher's love comes through to a child
     when he/she responds to the child; expecting the
     child to do his/her best; treating each child as an
     individual created in God's image; expecting the
     child to work to potential; just being there for
     the child; discriminating individual needs, caring,
     loving, modeling, listening.

C3   One teaches differently because he/she loves Jesus;
     one loves kids because of love of Jesus; one sees
     and treats them differently for the same reason;
     treat them with mutual respect and love; teacher
     models and gets them to do their best because God
     wants it and that's good enough.

D1   Showing how one's lifestyle affects the community;
     Christian's responsibility to the environment;
     willingness to get involved in a student's problems.

D2   Taking knowledge of the world and using it as a
     Christian; doing things with kids at a social, fun
     level and getting to know them; reaching out,
     helping establish good rapport.

D3   Teach and demonstrate Christian sharing.

E1   The essence of teaching is inspirational teaching,
     encouragement teaching or modeling; kids believe in
     God because the teacher says so; helping kids to
     understand God's reality and presence in life.

E2   Meeting individual needs.

E3   That one's Christianity will show as he/she models,
     lives, and teaches; potential to teach open-
     mindedness, compassion, tolerance; the teacher can
     challenge their motives.

F1   Creating an open environment where questions,
     sharing are non-threatening; where the individual
     is important and each respected.

F2   The concept of discipline; explaining whys, clarifying
     reasons is a distinctive; also modeling the Christian
     life.

F3   Accepting the child as an individual, teaching that
     one is a Christian at home and school; using the
     talents God has given; developing love, mental,
     physical, spiritual qualities; handling competition.

The following quotations by those interviewed help to
illustrate the perceptions cited.

I am their model. They're watching a Christian.
Taking time to just talk with them or watching me play
in the softball game. I have that. Their families are
watching me play on my team. That's showing the student
something about me.

I would say in our school there are a lot of opportunities
in the school day to teach a little bit of open-mindedness,
a little bit of compassion, a little bit of tolerance for
varying opinions.

I believe the importance of a teacher to be I guess
what we call in our circle a servant. I think I see our
profession as being servants and if we couldn't do it that
way I think we should ask ourselves the question, why am
I in a Christian school?

Like on the playground and talking with the child.
One to one during lunch hour. Chit-chatting with the kids
and different problems they raise. It might be when we're
sitting down to read a story and all of a sudden something
will happen in the class.

Here, it is inspiration teaching or encouragement
teaching or modeling as called today. Has to be done in
a completely different way than mechanically. I think it's
done by modeling. I think that is probably the essence,
the key, the real way that the distinctives of this school
actually are transmitted.

Student Policies and Practices

A1   Giving kids manageable freedom; teaching integrity
     and responsibility.

A2   [Bad tape.]

A3   Developing punctuality and responsibility; good
     attendance and good behavior.

B1   Consistency in discipline; perspective on authority;
     doing all things in love toward child; getting the
     whole life of the child in harmony with Scripture.

B2   There is God's mandate that says to use time well,
be as successful as one can, meeting goals; having
respect for people and property; developing respectful
attitudes.

B3   Self-discipline; being responsible for one's
actions; policies to be extensions of what's
happening at home.

C1   Helping the student to live the Christian life in
society; having a long process to help the student
if there's a need for discipline or dismissal.

C2   Child learns basic Christian values, knowing the
fear and love of God; learning to develop community
aspect in all relationships.

C3   Provide needed structure and guidance; make the
child aware of expectations; rules are for their
safety; they have a right to know the why of rules.

D1   Give kids a knowledge of how to be better people;
how to associate with others; to be tolerant of
others; that everyone has a right to be a part of us;
to teach them how to live a Christian life in a non-
Christian world.

D2   To get students to be Christian in behavior guided by
Bible teachings; a moral person; there are unwritten
policies that tell them what's expected just
because they're Christians.

D3   To learn self-discipline; order their own lives;
following patterns; ordering their own time; training
a child to pool all personal resources to service to
Christ in their life; how to deal with things as a
Christian.

E1   Teachers want kids to be a blessing in the community
in their service to the community.

E2   Our discipline policies help a child to discipline
himself; teachers want a child to be responsible to
God and others; when disciplining they bend over
backwards.

E3   Having students maintain a level of excellence,
behavior achievement; to graduate students with a
certain concept of values.

F1 Found demonstrated in dress codes, eligibility
    policies, enrollment policies.

F2 Learning to relate their faith to their actions
    all day; also with those outside the church.

F3 Self-discipline; being responsible and accountable
    for actions; students setting up class rules.

The following quotations illustrate the perceptions related

to Student Policies and Practices.

The child shall come through knowing basic Christian
values and not only knowing them but learning them.

I could say a bigger emphasis of the goals and their
written policy is just to get the student to utilize their
time well. To meet the goals that their parents have set
them, use their school time wisely to spend their time
learning--a lot of the rules are just to get them to be as
successful as they can be.

As a Christian our goal is to teach the kids to live as
a Christian in a non-Christian world. It's being able to
stand up for those convictions and to be a leader in life.
To make a contribution to the church, to the state, the
government and to be a good citizen.

I think that's why we are unique because this is a
particular school, this is a particular learning experience,
a particular way of life that a group of people have chosen
that they want for their children; to have the children
grounded in the Word of God; the whole life, be in harmony
with the teaching of the Scripture.

School Climate

A1 Excellence; trust; good humor; stewardship of time.

A2 [Bad tape.]

A3 Academic excellence; diligence in applying oneself.

B1 Caring and loving concern for one another; being
    versatile; having an attractive building.

B2   Parents and school have the same goals for students; students know what their parents want of them, to have a successful day, much student cooperation, helping one another, much Christian love.

B3   Warmth; acceptance; worth of a person because of what Christ has done, and God accepts us all.

C1   Warm; friendly; positive; there is a common Christian faith and desire to follow Christ's model.

C2   Lots of caring, team feeling.

C3   Open to each other; non-competitive; open to ideas; cooperation; being less petty.

D1   It is a happy school because God has done so much for them; it is a caring Christian community.

D2   Having same philosophical background leads to excellent working conditions.

D3   There exist total beliefs and values of the Christian community; especially the spirit of caring.

E1   The quality that all men are the children of God; Christ said to love God and our neighbors.

E2   Freedom to run own rooms; support from parents and board.

E3   Distinctives come through their surviving as a school in spite of problems and negative predictions; this comes from a common bond that envelops all staff.

F1   The staff is a group of Christian professionals.

F2   The religious aspect; all created good and all are special creatures of God.

F3   Can't respond. There are too many positive factors to enumerate.

The quotations below help to illustrate School Climate perceptions.

I think that the fine working relationship among teachers is having the same philosophical background, from the background we have, from the same point of view.

I think that in our school the climate is one of academic excellence. I think that our kids know that they're getting a good education here which is good because I think that tells them that they've gotten more, more will be expected of them in terms of work. They're diligent in applying themselves.

A good climate, a bit of caring. Our Christian values come through--not me first--we're a team. We're interested. We share . . . not selfish attitude.

A lot of cooperation. Someone is going to step in and help--oneness, same goal, respect and love.

. . . Openness that I have with kids.

I firmly believe that as professionals, Christians who are professional educators don't need to be accountable to every jot and tittle. But they have the freedom and faith and respect that they will make wise decisions, just as wise perhaps, wiser than if it were made for them. That account- ability is a mutual thing before the Lord and before the community we serve.

1B. Which of these distinctives appear to be related to those traditionally held by Calvinistic educators?

Key phrases with central thoughts have been extracted from the analysis data. Judgments relevant to which phrases appear to imply a relationship to traditionally held distinctives are those solely of the researcher. These judgments are based upon intro- ductory knowledge regarding Calvinistic educational thought which was gained during the preparatory phase of the study.

Each program component will be listed. The five tradi- tionally held Calvinistic distinctives will follow each component. Pertinent extracts from interviewee responses will be reported for each distinctive.

Curriculum

The Covenant

B1   Beliefs are based on Reform tradition.

C1   School staff is God's community in the school.

E2   Each person is valued by God.

F1   The Kingdom and the Covenant concept is their perspective of the world.

F2   Special units like fruit of the Spirit develop the whole person.

F3   Students are in God's image, but they are not perfect.

Sphere Sovereignty

B1   School beliefs are based on Reform tradition.

Special and General Revelation

A1   There is a broad philosophical approach. It is the Reform perspective in the world.

A2   Teachers view subjects with the Christian world view which includes the interpretation and analysis of information.

B1   School beliefs are based on Reform tradition.

C3   Teachers want students to understand how God reveals Himself.

D1   Students learn about the Creator and His will in subject areas.

E1   God has revealed Himself to the non-Christian world and students can learn from all sources of information.

Cultural Mandate

B1   School beliefs are based on Reform tradition.

C3   Students need to learn to be actively involved in the world.

D2   Students are learning responsibility to the non-Christian world.

F2   Part of their curriculum is to get students to see ways to transform the world.

Sovereignty of God

A1   There is a broad philosophical approach with the Reform perspective.

A2   Teachers view subjects with the Christian world view, which includes the interpretation and analysis of information.

B1   School beliefs are based on Reform tradition.

B2   All life is from God. There are different people with similar needs in an orderly creation.

C3   This is God's world. All people are different, yet each person has common needs.

D2   Teachers are getting students to have a Christian perspective in all subject areas.

E1   Everything is under the creative influence and direction of God.

E2   God has put order in the creation.

E3   There is a superior Being. There is a plan for each person.

F1   The world is the Lord's.

F3   This is God's world.

Instruction

The Covenant

A1 Teachers are passing down a culture and modeling the Christian life.

A2 The teacher's attitude toward life and students is important.

A3 Each child is important because of having personal value. They are doing what they do because they are God's and each child is God's.

B1 Teachers deal with the child as God's child and are concerned about his different needs.

B2 Teachers believe in approaching a child with kindness and love.

C3 Teachers treat students differently because they love Jesus. They love students because they love Jesus. They want each child to develop his potential as a member of God's kingdom.

E1 The essence of teaching is modeling.

F2 Teachers model the Christian life.

Sphere Sovereignty

[No apparent data.]

Special and General Revelation

A2 There exists the Christian world and life view. They see situations and subjects with a Christian perspecitve.

D2 Taking all knowledge and seeing it as a Christian.

Cultural Mandate

A2 Students need to know their obligation and relationship as a Christian worker in social situations.

A3 Students are developing punctuality and responsibility.

B1 The teacher's work is servant work.

B3 Students need to learn to get involved and to
    bring about change.

C3 Teachers want students to be more active in the world.

D1 Students are learning the Christian's responsibility
    in the world; to make a contribution to the church,
    state, and the government. They teach that there
    is a responsibility.

F1 School is a microcosm of society. They perform a
    service to mankind.

F3 Students are to use the talents God has given. They
    are to be accountable and responsible for actions.
    They need to be stewards in the community, city,
    state, nation, and world.

Sovereignty of God

A2 There exists the Christian world and life view. They
    see situations and subjects with a Christian
    perspective.

B2 All life is from God. There are different people
    with similar needs in an orderly creation.

C2 Students are applying God's truth to life situations.

Student Policies and Practices

The Covenant

A1 Teachers are teaching dignity, freedom, and
    responsibility.

B1 Teachers are doing all things toward the child in love.

C2 There is the development of community in all rela-
    tionships. There are basic Christian values in the
    community.

D1 Students are to learn to live a Christian life in a
    non-Christian world.

D2 Teachers are getting students to live by what the Bible teaches and to be moral people. There is an unwritten policy which says because you are a Christian you live a moral life.

F1 It is a covenantal school, not a parent school. Therefore they enroll covenant students of different churches.

Sphere Sovereignty

B1 The school's work is to get the whole life of the child in harmony with Scripture.

B3 School policies are to be an extension of what goes on at home.

Special and General Revelation

[No apparent data.]

Cultural Mandate

B2 There exists a God given mandate to use time well and to be as successful as one can.

C1 Teachers are to help a student to live a Christian life in society.

D3 Students are learning to use time, to order their lives, and to pool all personal resources to the service of Christ.

E1 The aim is to make students a blessing to the community as servants.

E2 Teachers want the child to be responsible to God and to himself.

F2 Teachers are relating their faith to their actions with those outside the church as well as in church.

Sovereignty of God

C2 Students are learning the fear and love of God.

D1   Students are learning to live the Christian life in a non-Christian world. They emphasize sovereignty and seeing the world with that perspective.

School Climate

The Covenant

A1   Teachers believe in the excellence of the individual.

A3   Being diligent in applying oneself and excellence in all things are important.

B1   Having a caring and loving concern for one another is important.

B3   Because of what Christ has done and His acceptance teachers see the worth of the individual.

C2   Lots of team feeling exists.

D1   Everyone is a caring Christian community.

D3   There exist total beliefs and values in the Christian community, especially caring.

E1   There is the quality that all men are the children of God.

E3   There is a common bond that envelops them.

F3   Students should get all they need because they are special as Christians.

Sphere   Sovereignty

A1   Students, parents, staff, and administration are serious about education.

B2   Parents and school have similar goals. There exists much reinforcement and helping one another.

Special and General Revelation

C1   Teachers follow Christ's model having a common Christian faith.

Cultural Mandate

A1   Stewardship of time is important.

Sovereignty of God

F2   They are all special creatures of God. They are all created good.

Summary

It is not the purpose of the study to investigate Calvinistic distinctives. The Calvinistic philosophical perspective does provide, however, a framework for the perceptions in this study. There is no attempt to interpret or to analyze the data. The following interviewee's quotation addresses the Calvinistic perspective.

> I was going to say that anyone who comes and tries to comprehend how the Dutch Reform, or Christian Reform tradition has developed here in the Western hemisphere is going to miss the boat completely if they don't try to be sensitive to the significance of this tradition and the trip the tradition can have on one and the mysterious way in which a tradition can carry on. I know. I went to see Fiddler on the Roof, a movie where this Jewish man's children ask him "why" and he didn't know "why," but he knew then that he was supposed to follow his tradition, and he believed there was a really good reason even if he didn't know it. He got it from 87 generations back. I feel that way. There are a lot of things going on that I don't meddle with and that I don't change in spite of the fact I don't completely and totally understand it. There are comments like "you'd better watch out that you don't throw the baby out with the wash water." "Let's change something. Let's not throw away some really important ingredients regarding what we're all about in spite of the fact we don't know what it is." I've often compared a Dutch Christian Reformed person to a Jew. Almost all of us know that we're somebody. But we all tend to believe that we're something in spite of the fact that we don't understand and we're kind of passing that along. In a very articulate and a very general way, something is going on. In the last five years of my life I've been asking myself, "What is it?" Is that the work of God's Spirit? You just learn it as you. I became involved in it down through

the years with other people that have been involved with
this school. I went up and asked a teacher if she wanted
to come down and talk to you. She said she'd be willing.
She'd be here saying the same things. You're not talking
to them, you're talking to their grandparents. When you're
talking to me, you're talking to my grandparents. You're
talking to my father. You're maybe talking to my great
grandfather. I have got a lot of traditions in me.

2. In what ways are the perceived distinctives
    found to compare between teachers and
    administrators?

Curriculum

Teachers

All of the analysis responses could be placed in seven dis-

tinctive categories. Responses which have been placed in each

category are cited and recorded in parentheses after each distinc-

tive.

> (1) The existence of the Christian view of the world
>   and curricular matters. (A2, D2)
>
> (2) The focusing upon matters of faith, values, beliefs,
>   and attitudes. (A3, D3, E2, E3, F2)
>
> (3) The importance of inner change in the student. (B3)
>
> (4) The whole person is being addressed. (F3)
>
> (5) All gifts are from God. (B2)
>
> (6) The awareness of the world. (C2)
>
> (7) This is God's world; God reveals Himself and
>   man gets involved. (C3)

Administrators

All of the analysis responses could be placed in two distinc-

tive categories. Responses which have been placed in each category

are cited and recorded in parentheses after each distinctive.

(1) Viewing the world and curricular matters with a philosophical perspective which places God in a central position. (A1, B1, D1, E1)

(2) The teacher is in a central place in the curriculum process. It becomes a matter of how he/she processes the world and the curriculum. (C1, F1)

Teacher perceptions indicate that there exists a philosophical world view which perceives the world as belonging to God as well as all gifts coming from God. Curriculum focuses upon that world awareness, the need to become involved in that world, and the need to develop as a whole person. This personal development includes one's values, beliefs, and attitudes.

Administrator perceptions single out but two perceptions. One distinctive perceived is that there exists a philosophical perspective which places God central to one's understanding of the world and curriculum. The teacher plays the key role in bringing that perspective to the students.

In comparing perceptions, both teachers and administrators perceive the existence of a comparable philosophical perspective. In contrast, however, are the perceptions of the teacher role. Administrators identify the significance of the teacher's role, while the teachers perceive the changes which are to occur in the student as being due to the teacher's activity and role. Both perceptions, however, are mutually supportive. One focuses upon the person while the other focuses upon the process of change in the student.

Instruction

Teachers

All of the analysis responses could be placed in three

distinctive categories. Responses which have been placed in each

category are cited and recorded in parentheses after each distinctive.

    (1) The teacher is to present the Christian world and
        life view with all subjects. She is a presenter
        of a perspective. (A2, B3)

    (2) It is an approach to students: one's love, conveyance
        of one's personal worth, meeting individual needs,
        sharing, and dealing with people. (A3, B2, C2,
        D2, B3, E3)

    (3) It is the teacher modeling. (E2, F1, F2, C3)

Administrators

All of the analysis responses could be placed in three dis-

tinctive categories. Responses which have been placed in each cate-

gory are cited and recorded in parentheses after each distinctive.

    (1) The teacher is a model. (A1, C1, D1, E1)

    (2) The teacher is a servant. (B1)

    (3) It is a matter of creating an open, safe environment
        for students. (F1)

Teacher perceptions indicate the existence of the philosophi-

cal world view, but perceive that the teacher is the presenter of

that world view during the instructional process. In addition, there

is the perception that how one relates to students has much to do

regarding how individual needs are met and how one shows love and

builds a sense of personal worth. Modeling is perceived as a

distinctive which perhaps could incorporate both the two former perceptions.

Administrator perceptions deal largely with the role of the teacher. The teacher is perceived as a model and as a servant. The creation of an open environment is also perceived as a distinctive.

In comparison it would appear that perceptions differ in respect to one's vantage point. While the role of model or servant is identified by the administrator, the teacher would indicate what seems to be the carrying out of such roles: presenter of the world view, relating in a positive way, loving and building up self-esteem in an open non-threatening environment.

Student Policies and Practices

Teachers

All of the analysis responses could be placed in four distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) The development of responsible, accountable
    behavior. (A3, B3, D2, D3, E2, F3)

(2) It is the matter of investing time and self. (B2)

(3) It is developing Christian values and a sense
    of community. (C2, F2)

(4) To provide structure, guidance, and to convey
    expectations. (C3, E3)

Administrators

All of the analysis responses could be placed in four distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) It is living the Christian life in society. (C1, D1)

(2) It is being a blessing and a service to the community. (E1)

(3) It is a matter of living one's life in harmony with Scriptures. (B1)

(4) The needs and qualities of student are addressed. (A1, F1)

Teacher perceptions focus upon distinctives related to the development of responsible community members who are developing Christian values and a sense of stewardship as it related to time and one's self. This is perceived as being done in an environment which provides needed structure and guidance.

Administrator perceptions focus upon a life that will be lived in harmony with Scripture, while being a service to the community. The personal needs and personal qualities are perceived as being met while the student is in preparation for adult life.

In comparing perceptions, both teachers and administrators perceive a distinctive to be that of preparing the student for a life characterized by and consistent with a Christian value system. A teacher perception is that preparation in school is done in an environment which produces needed structure and guidance while the administrator perceives it as meeting personal needs and qualities. A life of stewardship and community service is anticipated for the student. The perceptions appear to be complementary.

School Climate

Teachers

All of the analysis responses could be placed in four distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) There is a common Christian background.
(b3, D2, D3, E3, F2)

(2) There is the open climate. (B2, C2, C3, E2)

(3) There is academic excellence and diligence. (A3)

(4) There are too many to list. (F3)

Administrators

All of the analysis responses could be placed in three distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) There is openness. (A1, B1, C1, D1)

(2) There is a common Christian orientation. (C1, D1, E1)

(3) It is a matter of being goal oriented. (A1, F1)

Teacher perceptions indicate that distinctives leading to the school climate are those of a common religious background, an open climate and the spirit or sense of academic excellence and diligence.

Administrator perceptions also identify openness, a common religious background and a sense of being goal orinted. The latter appears to be closely akin to academic excellence and diligence.

In comparing the responses of teachers and administrators it appears that perceptions are comparable.

Set II: Distinctives in Action

1. In what ways are distinctives perceived
    to be put into action in each of the
    program components?

Curriculum

A1 Through person of the teacher, but no preaching; in
    religion class teacher points out the Reform
    perspective; in Science he points out God's activity
    in creation and life.

A2 Reform distinctives come out in an incidental way;
    alwo in the interpretation and analysis of history,
    for example.

A3 In math relate implications of spacial and time
    relationships; lead in discussions about faith and
    miracles; focus attention upon attitudes and
    helpfulness.

B1 A need to take a stand, to positionalize, as those
    made in God's image and regarding the wonder of God's
    world.

B3 Sometimes illustrations from curriculum will focus
    upon Christian principles.

D2 When the teacher takes the text and makes an effort
    to apply in a Christian way, bringing Christian
    perspective to it.

D3 Trying to relate Biblical things to what is taught,
    like math and orderliness of creation.

E1 Would consist of a special people teaching a special
    way; they use routine materials.

E3 Finding examples in subject areas that are related
    to Christian view of the Creator and that there is
    a plan for a Christian's life.

F1 Put into action how one views the world and relates
    to it; it is the Lord's world.

F2 A special unit that would get at the actions of how
    Christians are supposed to act.

F3 The breadth of curriculum takes into consideration
    the differences of children.

The following quotations illustrate some of the above perceptions.

> There is the world and life view. What we're trying to emphasize is that they are Christian in all they're doing. Everything must be done to the Word of God. And so in history, for instance, history is not just facts. It's interpretation. We interpret history. We analyze it through the Christian perspective.

> I don't think it's the curriculum per se that makes it distinctive. It's how the curriculum is handled by each teacher in the classroom that makes that curriculum distinctive. I think it's a matter in terms of how a child relates to curriculum areas to some basic overall concept. This is a case of the Kingdom of God, the Kingdom concept, and the Covenant.

> . . . Introducing number concepts and tying it in with different Bible stories we've had, or order in the world that we see as far as numbers and changes.

> Curricular matter has some applications in spacial and time relationships that lend themselves nicely to discussions about faith and how things work, and relates to some of the Biblical examples of Christ's miracles.

Instruction

A1 Teachers verbalizing what is believed, discussing with students beliefs; done unconsciously by showing interest and by modeling the Christian life, no preaching.

A2 The analysis of situations and subjects by the Christian perspective; the teacher's lifestyle and behavior model; the teacher's attitude.

A3 Have informal conversations so each child realizes that he is valuable; also the way one lives.

B1 Teachers are to assume the role of servant; to be compatible, sell themselves; doing social things with students, going the extra mile.

B2 Treating students in a personal, loving way.

B3 Designing research and discussion units which focus upon needs of society and what students can do.

C1 By developing critical thinking skills.

C2 Being there when a child hurts, discriminating individual needs; modeling; listening, not judging.

C3 Being an active listener.

D1 Teachers who get involved in a student's problems, digging and accepting the challenge.

D2 When one establishes good rapport and reaches out to students.

D3 Teaching Christian sharing; being open.

E1 That way would be modeling; also practice valuing so to work on cutdowns among kids.

E2 Meeting individual needs based upon God creating all differently; teaching students work is to be done just because.

E3 The way one lives will come through in one's teaching.

F1 How the teacher models; the role of servant; to serve mankind in society.

F2 Clarify reasons for discipline; working and interacting with kids at a social invormal level; modeling a Christian life.

F3 Working with students at bazaars, raising money, coaching; trying to teach that all are equal while knowing their differences; accepting students as individuals; lots of student involvement in class work, doing individual work.

The following interview quotations help to illustrate the above perceptions.

I think that our interactions, our helping children with the lessons and so on, there's love there, there is concern, there's mutual respect in my classroom. Listening is a very important thing. Having empathy, we're following the pattern of Jesus when we do that. I want my children to feel very comfortable, to see a model in me. Interactions focus upon the distinctives near and dear to us.

Good leaders talk bringing out the distinctives of the school in terms of what do we believe about this, how do you see that. That kind of interchange I think is getting at the soul of kids.

I just try to strike up an informal conversation, particularly with students maybe who are more resistant about participating. I guess I do it maybe for a different reason than a public school teacher. I do it because I feel as a Christian teacher, those are the things I want. I want my students to feel that I'm interested in them personally because I see them as valuable as God's children.

The teacher's countenance, if I can use that word, or how the teacher, the model, and the role that the teacher plays, I, as a teacher, love the Lord and I wish to serve.

Student Policies and Practices

A1 Giving students as much freedom as they can handle; communicate reasons for rules and practices.

A2 [Bad tape.]

A3 Policies are as distinct as the person enforcing them; his fairness and firmness.

B1 All done in reference to policies should be done in love.

B2 Action is subjective; they are motivated by God to live up to their potential and to develop.

B3 Cutting down on the number of policies. This leads to self discipline and responsibility.

C1 Writing up philosophy statements in parent home letters.

C2 Caring for one another; pledging to get each child to act in a God-fearing, loving way.

C3 Having rules against bad language and stealing because it's against our philosophy and standards.

D1 Teach kids to live the Christian life in the non-Christian world by not having a lit of rules.

D2 When discipline is needed we provide guidance and counseing.

E1   They are working at getting policies to be consistent
      with distinctives; they want to get students to live
      as Christians.

E2   When there's a problem with a child they work with
      the child, parent, and refer to an agency for help.

E3   They set policies, like behavior and graduation
      standards, reachable, but high; it's what is wanted
      from their students.

F2   Enrollment: they enroll covenant students from
      different churches and from different economic status,
      not just Reform students; eligibility: if the student
      is doing his best on grades and is socially behaving
      well and growing personally, he is eligible; dress
      code: the way people dress illustrates their
      distinctiveness and uniquenesses, so we ask them to
      be neat, not bizarre.

F3   When students set up class rules.

The following quotations help to illustrate the cited

perceptions.

I like to think that our goal at this school is to
give the kids a good basic knowledge of subject material,
but also to be a better person, able to associate with others,
to be tolerant of others, to be courteous, to accept everyone's
right to be a part of us. We don't have a lot of rules.

We try to encourage kids to maintain a level of excellence
in his behavior and his effort. We would like to have our
kids graduate with a concept of certain values that we think
are distinctive here.

When a child misbehaves we not only talk with the child,
we also ask the parents to come in and talk with them and if
they can't cope with the child and his problems, we refer
the to an agency that might be able to help them out in any
way. I think we're very longsuffering. We bend over back-
wards trying to help a child.

The students set up class rules and what's going to
happen if we don't follow them. We don't believe that parents
and teachers are here and the students are there. I think
we have to work together.

School Climate

A1 Using time wisely; being stewards of time; by demonstrating that we are on business.

A2 [Bad tape.]

B1 By rolling with the blows, keeping the building clean and tidy; demonstrations of love and concern among staff.

B2 Teachers set goals for students and students cooperate to reach the goals.

B3 Helping each other, having coffee together.

C1 Making leadership style warm, friendly, optimistic, and positive; also the attitude of the custodian during messy times demonstrates distinctions.

C2 Greetings to show concern, team spirit, not putting self first; showing interest in others.

C3 Students, teachers, and custodian; all staff work at making this open, positive climate here; we cooperate.

D1 Trying not to get so scheduled in that one doesn't have time to share, talk and cry with students.

D2 Students are helpful when asked for help.

D3 There is a warm, personable sense of caring between teachers, students, and parents; school board shows up, visits, and shows interest by sitting in class; board is open to suggestions and even sends out a yearly parent questionnaire.

E1 Students sharing lunches; discipline is to bring about change, not to be judgmental.

E2 Helping each other, change schedules; adapting to help people when in need.

E3 They have family squabbles, but they support each other and stick together.

F1 Voluntary attendance at weekly devotions; giving staff freedom because of trust; they are accountable to God; helping each other when there is a problem.

F2 Being helpful like running off dittos for a person; personal interactions between teachers; working together.

F3 When teachers act as Christian models before kids; relationships with peers; bulletin boards; great amount of parental support and interest..

The quotations below are illustrative of these perceptions.

Climate is one of closeness, of loving concern for each other, of team work, as staff relates to each other in love and in joy and peace. That we also communicate to all parents and to the students. There is mutual cooperation.

Starting with teachers, the janitor, secretary, there's always that sense of helping each other. The administrator get around and sees what we're doing. Our board is very active in wanting to help us. They are open to suggestions. They come around yearly and usually, some board member sits in on your class.

It's the people. That's the thing that makes it pleasant. There is freedom for seniors, freedom for everybody in terms of an open campus and freedom to make mistakes. They also have the freedom to be stewards and have a religious responsibility to use our times wisely. We're stewards.

Kids need discipline here in a nonjudgmental way. We don't attack kids. The whole idea isn't to punish them for what they have done. The whole idea is to bring about some kind of useful way of changing."

2. In what ways are action oriented perceptions found to compare between teachers and administrators?

Curriculum

Teachers

All of the analysis responses could be placed in five distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) At those times when Reform distinctives become
    evident, like in the analysis and interpretation
    of history. (A2)

(2) When relating implications or applications in
    curriculum to matters of faith, miracles, attitudes,
    orders of the world. (A3, D3)

(3) When curriculum focuses upon Christian principles.
    (B3, F2)

(4) When efforts are made to apply in a Christian way,
    to bring Christian perspectives, view of Creator
    and God's plan. (D2, E3)

(5) When breadth of curriculum allows for individual
    differences. (F3)

Administrators

All of the analysis responses could be placed in three dis-
tinctive categories. Responses which have been placed in each
category are cited and recorded in parentheses after each distinctive.

(1) The person of the teacher is the distinctive. How
    he/she points out God in subject areas, teaching
    in a special way. (A1, E1)

(2) The teacher is the distinctive. How he/she views
    the world and relates it. (F1)

(3) School people need to positionalize as those made
    in God's image regarding the wonder of God's
    world. (B1)

Teacher perceptions identify ways when distinctives are put
into action as those times when curriculum is related in some ways
to matters of faith, when curriculum specifically focuses upon
Christian or Reform principles, and when teacher effort is made to
apply it in a Christian way. The fact that curriculum exists in
breadth is a distinctive because it allows the individual student
to have his or her personal needs met.

Administrator perceptions focus upon the person of the teacher, but as it relates to pointing out God and relating this view of God as He is found in the subject areas and in the world. Perceptions include positionalizing as people created in God's image, standing in awe of God's world.

When compared, perceptions of teachers and administrators are both found to be related to the person of the teacher as he or she brings the Reform or Christian perspective to bear upon the world around and the curriculum. This appears to be a matter of interpreting, analyzing, and focusing upon events and content. The teacher appears to be making a conscious effort at these times in relating and in demonstrating the ever-present hand of God and His plan in the environment and the curriculum. Perceptions appear to be mutually supportive especially as they relate to the teacher and bringing Reform perspective to the world and curriculum.

Instruction

Teachers

All of the analysis responses could be placed in six distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) When the Christian perspective lends itself to situations and subjects. (A2)

(2) The teacher is a model; behavior, lifestyle, just living. (A2, C2, E3, F2)

(3) Developing relationships with students; building self-worth, building trust, being there when kids are hurt, listening, being open. (A3, B2, C2, C3, D2, D3)

(4) Being with students at non-academic events as
well as individual work times. (F3, F2)

(5) Meeting individual needs, but being motivated
by God to do so. Teaching to do things just because.
(E2)

(6) Creating and teaching lessons which focus on
getting involved. (B3)

Administrators

All of the analysis responses could be placed in three dis-

tinctive categories. Responses which have been placed in each

category are cited and recorded in parentheses after each distinctive.

(1) The role of teacher is modeling a servant to
mankind, and Christian principles. (E1, F1)

(2) When conscious efforts are made to verbalize,
discuss, develop skills. (A1, C1)

(3) When teachers go the second mile and get involved
in student's lives. (B1, D1)

Teacher perceptions identify modeling the Christian life and

developing teacher-student relationships in school and out of school.

The Christian perspective as it applies to different situations and

subject areas was indicated and the importance of specially prepared

lessons was indicated.

Administrator perceptions focused upon the teacher as

Christian model and when teachers make conscious efforts to interact

with students in teaching skills and verbalizing. It was indicated

that a distinctive is perceived at those times when teachers get

deeply involved in a student's personal life needs.

When compared, teacher and administrator perceptions are found to identify the aspect of teacher-student relationships and the role of modeling. Both indicate those times of less formal situations when a teacher gets close to a child. Doing these things that are right because one is motivated by God was indicated by a teacher. Helping students to get involved with the needs of others through specific lessons was perceived by a teacher. Perceptions appear to be mutually supportive when considering the overall perceptions of teacher-student relationships and modeling.

School Policies and Practices

Teachers

All of the analysis responses could be placed in seven distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) Policies are as distinct as the person enforcing them. (A3)

(2) Cutting down on rules leads to self discipline and responsibility. (B3)

(3) When one is motivated by God to live up to his/her potential. (B2)

(4) Getting students to live in a God fearing, God loving way. (C2)

(5) When problems or need to discipline exist they deal with it. (D2, E2)

(6) Rules are set to be high but reachable, such as for behavior and graduation, against bad language and stealing, which are against our philosophy and standards. (C3, E3)

(7) When students set up class rules. (F3)

Administrators

All of the analysis responses could be placed in five distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) Giving students as much freedom as they can handle, thus not a lot of rules. (A1, D1)

(2) Everything should be done in love. (B1)

(3) Communicating the philosophy of school to parents and giving reasons to students. (C1, A1)

(4) Teaching students to live Christian lives in a non-Christian world. (D1, E1)

(5) Specific policies exist that are consistent with school distinctives: Covenant children and enrollment, eligibility and behavior, dress code. (F1)

Teacher perceptions were varied. Distinctives depend upon the fairness of the enforcer of policies, students are to be motivated by God, developing self-discipline and responsibility, and learning to live in a God-fearing, loving way. It is indicated that students set up their own rules, and that rules exist which are consistent with school philosophy. Problems and discipline needs are also indicated.

Administrator perceptions include giving students freedom and doing all things through love. Policies should be communicated. Policies can be identified which are consistent with school distinctives such as the Covenant. Students are learning to live Christian lives.

Both teachers and administrators identify the implementation of policies. It appears that it is desirable to have as few as

possible and that the end result be a student living a God-fearing, Christian life. Certain rules do appear consistent with school distinctives and philosophy. Policies should be carried out in love, fairness, firmness, be high yet realistic, and communicated well.

School Climate

Teachers

All of the analysis responses could be placed in six distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) There is a family or team relationship. (C2, F3)

(2) Warm spirit demonstrated, helping each other, having coffee together, greetings, concern, interest, changing schedules, adapting and helping. (B3, C2, E2, F2)

(3) Students are helpful, they cooperate. (D2, B2)

(4) Support and interest by parents and board. (D3)

(5) There exists a sense of teamwork. All staff and students work together, they cooperate, they are open. (C3)

(6) Teachers are models, they show relationships. (F3)

Administrators

All of the analysis responses could be placed in seven distinctive categories. Responses which have been placed in each category are cited and recorded in parentheses after each distinctive.

(1) Leadership style is focused upon: warm, friendly, optimistic, positive, not too busy to talk to students. (C1, D1)

(2) Staff freedom and trust. (F1)

(3) Helping spirit: teachers and teachers; students and students. (F1, B2, E1)

(4) Being busy stewards of time. (A1)

(5) A clean building. (B1)

(6) Being accountable to God. (F1)

(7) Discipline aimed at change. (E1)

Teacher perceptions indicate the existence of a helpful, cooperative team. This appears to exist among all school personnel and students. This family team spirit is demonstrated in a variety of everyday events and routines.

Administrator perceptions indicate the importance of leadership style and the same team spirit as indicated by teachers. The openness, freedom, and trust perceived are demonstrated by people being helpful, by a clean building, and the sense of stewardship, when it comes to time.

Both teacher and administrator perceptions indicate a list of ways that the team spirit is being demonstrated. These ways are comparable. Both teachers and administrators perceive school climate to be mutually supportive, open, and apparently built upon the foundation of trust.

Set III. Overall Observations

1. What are those perceptions commonly
   held by both teachers and administrators
   which appear to identify distinctives
   that help serve to make the school
   system unique?

There appear to be at least nine perceptions commonly held by both teachers and administrators. While some of these perceptions come from a somewhat different perspective, the central perception appears to be one and the same. In some of these cases the administrator's perspective is more theoretical or philosophical while the teacher's perspectives appeal to routine activities, thus expressing a practically oriented perspective.

CURRICULUM

Distinctive	Explanation	Perceiver
Christian World View	The philosophical perspective of the world and curriculum is commonly perceived. This is also referred to as the Christian world view.	A2, D2, C2, C3, B2, A1, B1, D1, E1, F1
Significance of Teacher	The central role of the teacher is commonly held. Administrators state it as a fact, while teachers indicate ways that such a role is being lived out in relation to curricular matters, and on behalf of the students. Teacher perceptions come from a practical vantage point while the administrator would perceive the same, but from a theoretical perspective.	C2, F2, F3, B3, A3, D3 E2, E3, F2

INSTRUCTION

Distinctive	Explanation	Perceiver
Teacher as Model and Servant	A common perception would be that of the model-servant perception of the administrator coupled with the teacher perception of modeling and the unique approach to the student which demonstrates love and openness. This appears to be one and the same, but with the administrators focus upon the theoretical and the teacher perception upon the practical demonstration of the role. The administrator perception of the open safe environment would complement the unique approach perception of the teacher.	A3, B2, C2, D2, B3, E1, E2, F1, F2, C3, A1, C1, D1, E1, B1

STUDENT POLICIES AND PRACTICES

Distinctive	Explanation	Perceiver
Prepares Students for the Christian Life Style	A common perception is that school is where students are being prepared to live a responsible Christian life of service in the community.	A3, B3, D2, D3, E2, F3, C1, D1, E1
School Environment is a Place of Nurturing	Both teachers and administrators perceive the school environment as a place where structured guidance focuses upon the individual needs and development of student qualities.	A1, F2, C3, E3
Christian Value System	It is commonly perceived that the student develops a Christian value system which is in harmony with Scriptures.	C2, F2, B1

SCHOOL CLIMATE

Distinctive	Explanation	Perceiver
Open Climate	Both teachers and administrators perceive the existence of an open non-threatening climate.	B2, C2, C3, E2, A1, B1, C1, D1
Common Christian Orientation	Both teachers and administrators perceive a common religious or Christian background orientation.	B3, D2, D3, E3, F2, C2, D1, F1
Goal Oriented	The existence of standards of academic excellence, diligence, and being goal-oriented are indicated. It appears that both academic excellence and diligence are considered part of the school which sets goals for its students and staff.	A3, A1, F1

The commonly held perceptions which appear to identify school distinctives that help serve to make the school system unique are listed below.

1. All school staff espouse a Christian view and interpretation of the world.
2. The teacher is the most significant figure in making the school Christian.
3. The specific role of each teacher is that of being a Christian model and servant.
4. The students are actively engaged in becoming responsible Christians.
5. The school environment is providing a place where students are being nurtured and prepared for adult life.
6. There prevails a commonly espoused Christian value system.
7. The schools are characterized as having a supportive open climate.
8. All staff hold to a common Christian orientation.
9. The school is characterized as being goal oriented.

2. What generalizations might be suggested
   by the data which relate to the overall
   perceptions of how distinctives are put
   into action?

The following data are presented in three sections. The first section, entitled <u>Teachers</u>, indicates an overall observation drawn from the data relating to Set II, Analysis Question 2: "In what ways are action-oriented perceptions found to differ between teachers and administrators? The second section, entitled <u>Administrators</u>, indicates an overall observation drawn from the data relating to the same Set II, Analysis Question 2. The final section, <u>Generalization</u>, indicates the generalization which is suggested by the observations in response to the analysis question under consideration. An analysis will follow.

Curriculum

Teachers

Teachers perceive at least two things when it comes to putting distinctives into action: (1) those times when curriculum as content focuses upon Christian principles or applications, or has inherent implications to matters of faith, and (2) those times when the teacher can apply Reform principles to the analysis or interpretation of curriculum content or when conscious efforts can be made to focus curriculum matters upon Christian thought, God, and His plan in the world. In the former instance the teacher is looking to the curriculum content to articulate or to address matters of the Christian faith while in the latter, the teacher appears to seek ways

of manipulating or addressing curricular matter so as to relate it to matters of faith.

Administrators

To the administrator, distinctives in action translate into the teacher. The teacher becomes the distinctive. A teacher puts distinctives into action when he or she relates to the world, and then can teach in a special way.

Generalization

The person of the teacher is central in the articulation of curriculum. The significance of the teacher is underlined in both of these observations. He or she is central to the curriculum and what actually transpires during its articulation. While the administrator is valuing the teacher in this significant role, the teacher appears to be looking to what the curriculum can do for him and what he can do with the curriculum in the fulfillment of this role.

Instruction

Teachers

The teachers' perception of instructional distinctives in action is that of teacher as model. This role is manifest in an approved life style, simply-living for students, and building teacher-student relationships in class and out of class. Being motivated by God in this role model is indicated. Articulating the Christian perspective in situations and actively focusing lessons upon Christian involvement is perceived.

Administrators

Administrators perceive distinctives in terms of the teacher as he or she models the role of the Christian servant before students. Part of this role involves making conscious efforts to verbalize, discuss, and to develop skills in the instructional process. Fulfilling this role is manifest in going the second mile and getting involved with student needs.

Generalizations

The teacher role of Christian servant is central to instruction. Again, the role of teacher is focused upon by both teachers and administrators. Putting instruction in action becomes the role assignment of the teacher in class and out of class. It is manifest in relating God to situations as well as subject areas. It includes meeting students at the social, personal level where the student's needs can be addressed and met.

Student Policies and Practices

Teachers

A number of perceptions are indicated by the teachers. These are related to the importance of those administering policies and carrying out policies and setting up rules that are realistic, provide safety, and are consistent with the school's philosophy. It is perceived that bringing about change in a student's life is part of this process. It is hoped that students will learn to live in a God-fearing, loving way.

Administrators

Administrators perceive that policies and practices are consistent with school goals, that they are to be administered in love while communicating with parents and child. One outcome in this would be giving the student freedom, thus eliminating many rules. The policies and practices are to help prepare students for living the Christian life in society.

Generalizations

The school environment is one which nurtures and prepares the student for adult life. Both teachers and administrators perceive that as policies and practices are employed they are to be instrumental in bringing change into the student's life. By nurturing with love and setting realistic expectations the student should be prepared to demonstrate the Christian life in the community.

School Climate

Teachers

Teacher perceptions indicate a sense of family, team, and model. These are perceived as creating an open climate where caring, supporting, helping, and adaptability are demonstrated. This warmth and openness include the students along with the staff.

Administrators

Administrators perceive a similar open climate. It is expressed by some that this is the case because of conscious efforts on their part. The climate is manifest in the appearance of the

building and how students relate to students. There is a sense of being stewards of time and being accountable to God.

Generalizations

Creating an open climate is the active responsibility of each person. Overall perceptions of those distinctives which are active in creating an open climate appear to be similar. Whether one develops a leadership style that helps to facilitate such a climate or become active in demonstrating this openness with students or fellow teachers, it is all part of the teacher's and administrator's responsibility.

Analysis

In both generalizations relating to Curriculum and Instruction, the role of the teacher is significant. The teacher is indicated as being the central figure in articulating curriculum and as the Christian servant in the instructional process.

The generalization regarding Student Policies and Practices is focused upon the school environment. The environment is one which nurtures and prepares the student for adult life.

The generalization relating to School Climate identifies the significance of the open climate. Creating the conditions for such a climate becomes the responsibility of each student and adult within the school environment.

Summary

In this chapter, seven analysis questions were applied to
the compiled data which resulted from processing the eighteen inter-
views. Each analysis question was stated, relevant data to the
question were presented, and an analysis statement followed. On
three occasions, however, interviewee quotations were used in place
of the analysis statement. Charts were used to organize, categorize,
and to present the data systematically for each analysis question.

The summary, conclusions, implications, reflections, and
recommendations will be presented in Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

This chapter is presented in five sections: summary, con-
clusion, implications of perceptions, reflections, and recommendations
for additional research.

Summary

It has commonly been believed that a school needs a philo-
sophical foundation which is stated in its philosophy of education.
A logical outcome of such a philosophy is its articulation in the
school program.

The number of non-public schools is growing. If these
schools are to be credible places of learning they should be con-
cerned about establishing a philosophical foundation which would
include the school's distinctives as a way of addressing what they
believe about education, and as a guide to program planning and
development. Among the fastest growing group of non-public schools
are those identified as Christian schools. These are part of what
is known as the Christian school movement which finds its earliest
roots in the Calvinist schools of Colonial America.

Two research questions focus upon the study problem:
(1) What are the distinctives espoused by a Christian school system?
and (2) What are some of the ways those distinctives are put into

action in the school program? The significance of the study is the capacity of a Christian school to perceive and to conceptualize its espoused distinctives within its philosophy of education and the implementation of those beliefs in its program.

One limitation of the study is found in the population which is the Grand Rapids Christian School Association (GRCSA). Although this Christian school system has a Calvinistic heritage it is hoped that the research design will provide an adaptable framework for other schools.

A history of the Christian school movement has been reviewed by looking at two nationally known organizations: Christian Schools International (CSI) and the Association of Christian Schools International (ACSI). The CSI finds its earliest history in the Dutch schools of Holland. After being transplanted to the new world, these Dutch schools became part of an educational system which today has over 300 member schools. While being closely affiliated with churches of the Reform faith these schools experience a degree of autonomy being under the direction and control of parent associations.

Because of the vision of these Reform educators the CSI, while still known as the National Union of Christian Schools (NUCS), played a significant role in the formation of the National Association of Christian Schools (NACS) which today has become known as the ACSI. This organization of Christian schools includes schools which are under the direction of a variety of Christian churches as well as those schools under the direction of parent associations.

In their formative stages, both the CSI and ACSI schools espoused philosophical distinctives which made them unique. These distinctives led to their formation outside the public school setting and continued to act as guidelines which impact school program planning and development.

Each educator has a philosophy of education whether or not it has been systematically and cogently set forth. Because philosophy plays a significant role in all the school sets forth to accomplish, it is important that the role of philosophy in education be understood. Those in school program assessment have indicated that the role of philosophy is that of providing direction and to serve as an instrument of self-evaluation. The development of the philosophy statement is the responsibility of those in the school and the community it serves. Those speaking from the Christian school sector have indicated that it is important to such a statement that it be based upon one's world view because the educational results will unavoidably promote a way of thinking and living. Christian educators stated that the role of philosophy will be that of providing a guide for the educational process, a criterion for establishing goals, and a means of evaluation. The elements of the philosophy of education are often articulated as a list of questions or a sequence of logical steps which lead to a fully developed philosophy. Educational outcomes will be manifest in the overall school program.

The method used in this study was that of descriptive research. Four aims were: (1) to identify the distinctives espoused

by a Christian school system, (2) to identify ways in which distinctives are put into action within four program components, (3) to develop a research framework which may be adapted and applied in other schools, and (4) to generate data concerning relationships between educational philosophy and program planning.

The six Grand Rapids Christian School Association schools were selected as the population. While examining the Calvinistic heritage and the history of the school system it was decided that data would be gathered by interviews of professional staff. Two interview formats were designed, one for use with teachers and one for administrators. A pre-pilot study was made in a Lansing, Michigan, Lutheran school. After refining the instrument, the pilot study was made in the GRCSA system with two teachers and one administrator. Minor refinements were made. The two instruments focused upon staff perceptions of school distinctives and how these are being put into action within four program components: curriculum, instruction, student policies and practices, and school climate. School distinctives were illustrated by a drawing while each program component was defined with the help of an expanded definition.

The sample was randomly selected. Twelve teachers, two from each campus, and six administrators, one from each campus, were selected. After collection, the data from each interview were processed by the use of a large matrix chart which corresponded with the interview questions. Pertinent data were taken directly from the typed text of each interview and placed in their respective matrix spaces. The result was eighteen matrix charts, one for each

interview. Interview data were then analyzed by applying seven analysis questions. A chart was designed for each analysis question for systematically recording data. A content analysis was made of each interviewee response as a result of this system of processing and analysis.

Three sets of analysis questions were applied to the interview data. Set I questions focused upon the perceptions of school distinctives. The first question in Set I was: What distinctives are perceived within each of the program components? Perceptions were somewhat varied. Nevertheless, perceptions were similar in nature so that few appeared markedly unusual or outstanding. An additional part of the initial question was: Which of these distinctives appear to be related to those traditionally held by Calvinistic educators? Interviewees frequently made remarks which appeared to have direct or indirect relationship to the five traditionally held distinctives. No attempt was made to derive more than the initial inference suggested. The final question in Set I was: In what ways are the perceived distinctives found to compare between teachers and administrators? In the program components of Curriculum and Instruction, both teachers and administrators perceive as distinctives the existence of the Christian world view and the importance of the teacher's role. A major perception of teachers and administrators when it came to Student Policies and Practices is that of preparing the student for the Christian life of service. Both teachers and administrators perceive an openness in School Climate.

Set II questions addressed the perceptions of school distinctives being put into action. In Set II the first question was: In what ways are distinctives perceived to be put into action in each of the program components? Although perceptions were varied, they were similar enough in nature so that few appeared unusual or outstanding. Some of the ways perceived included those times when the Christian world view was related to things being taught, when teachers assumed the role of servant, and when policies are carried out in love. The second question was: In what ways are actions oriented perceptions found to compare between teachers and administrators? When considering Curriculum, both teachers and administrators perceived the teachers to hold the key position in bringing to life the Christian perspective. Both teachers and administrators perceive teacher-student relationships and the teacher's modeling the Christian life in the Instruction component. Perceptions regarding Student Policies and Practices are found to be mutually supportive when comparing teachers and administrators. Fairness, adequate communication, and the God-fearing life are perceived. Both teachers' and administrators' perceptions indicate numerous ways that an open School Climate is being demonstrated.

Set III questions dealt with overall observations. The first question was: What are those perceptions commonly held by both teachers and administrators which appear to identify distinctives that help serve to make the school system unique? There appear to be at least nine commonly perceived distinctives. While these are varied, the role of the teacher and the importance of people

predominate. A number of generalizations were drawn in response to the question: <u>What generalizations might be suggested by the data which related to the overall perceptions of how distinctives are put into action?</u> In both Curriculum and Instruction, the teacher is perceived to be central in the articulation of curriculum and in living the Christian life. In Student Policies and Practices, nurturing and preparation within the school environment are commonly perceived. It is commonly perceived that creating an open School Climate is the responsibility of both adults and students.

Conclusions

The study of school staff perceptions regarding Christian school distinctives was guided by the research questions:

1. What are the distinctives espoused by a Christian school system?

2. What are some of the ways those distinctives are put into action in the school program?

A number of school distinctives were perceived and a number of ways that these distinctives are put into action were perceived. The major conclusions of this study are:

1. The school distinctives which are perceived by staff are:
    a. All school staff espouse a Christian view and interpretation of the world.

    b. The teacher is the most significant figure in making the school Christian.

    c. The specific role of each teacher is that of being a Christian model and servant.

    d. The students are actively engaged in becoming responsible Christians.

e. The school environment is providing a place where students are being nurtured and prepared for adult life.

f. There prevails a commonly espoused Christian value system.

g. The schools are characterized as having a supportive open climate.

h. All staff hold to a common Christian orientation.

i. The school is characterized as being goal-oriented.

2. The school distinctives are perceived to be put into action in the following ways:

a. School distinctives are being put into action when the teacher relates the curriculum to matters of faith, attitudes and the orderliness of the world.

b. School distinctives are being put into action when the curriculum focuses upon Christian principles or Reform distinctives.

c. School distinctives are being put into action when the breadth of available curricular experiences and activities assist in meeting individual student's needs.

d. School distinctives are being put into action when teachers relate the curriculum in ways which focus upon God's existence and involvement in the world and subject matter.

e. School distinctives are being put into action when school staff, as God's image bearers, stand in awe of God's world.

The perceptions of both teachers and administrators were found to strongly emphasize the significance of the teacher. In addition to the perception was the significance of the role played by the teacher. The combined impact of these perceptions clearly indicates that the human factor was considered to be by far the jost outstanding dimension of the school. Christian educators have indicated that the educational

philosophy of the Christian school translates into decisions about school governance, administration, teaching methodologies, and curriculum. The data, however, has identified that the human equation is the most significant factor within the Christian school. Therefore, it becomes important to go beyond the development and examination of philosophy and how its beliefs are translated at the program level. The unique quality of this kind of education is largely dependent upon those men and women who make it a living and human adventure in learning.

Implications of Perceptions

School staff have identified what are perceived to be nine distinctives espoused by the school system. These distinctives are belived to permeate and to influence the schools and their programs. The Christian world view is believed to be the all-embracing philosophy of the staff. The teacher is believed to be the most significant person in actively bringing to life this philosophy in the school program. Some implications are derived from staff perceptions.

1. All school staff need to understand the Christian world view if in effect it is to influence the school program and the overall school climate.

2. Inservice training needs to be provided for teachers if they are to implement school distinctives effectively.

3. There needs to be a coordination of goals and purposes between the sending teacher education institutions and the school system especially as they relate to the espoused world view.

4. A variety of ways to serve in the community should be presented to students while meeting their varied educational needs during school years.

5. Spiritual education is to be a part of teacher orientation and any ongoing professional development.

6. Follow up studies of graduates may appraise school staff of the long range effectiveness of the program.

7. A student post-graduation or senior year evaluation may help to identify the effectiveness in which distinctives are being put into action.

The Christian school is unique because of the distinctives which set it apart from other educational institutions. This becomes apparent in the perceptions of those interviewed. An all-embracing philosophical perspective becomes the framework of reference. This is true in matters of life, understanding one's Creator, establishing human relationships, and an understanding of the world in general. This outlook is a heritage which has been passed down through the years through the common religious orientation of home, church, and school. It is believed that this continuum of religious commitment is sustained by school staff and continues to prevail in the present school setting.

Although the school staff at large is thought to have this same philosophical view of life and the environment, the key person is believed to be the teacher. This person is the living vehicle in whom the Christian world view resides and through whom the next generation is introduced to this world view, but within the school context. The mode of transferring this way of life rests upon the teacher's capability to model the Christian life, and exemplify the

role of Christian servant, both at school and in the community. In addition, the teacher is to demonstrate the compatibility of one's personal Christian commitment and professional excellence.

The ongoing effectiveness of school distinctives requires ways to identify the extent to which the prevailing philosophy does in fact embrace the professional and spiritual life of the teacher. Furthermore, it is required that there be ways to identify the extent to which the teachers are impacting the program. What is done with such data then becomes the responsibility of school staff.

Reflections

The reading, interviewing, analyzing, and writing for this study have occupied a great share of my attention for nearly two years. This has given me the extended opportunity to consider my personal perceptions of what a Christian school should be like, or any school for that matter.

As I look back at twenty-five years in education a number of things come to mind. The first is the value of time. During my first nine years of teaching in a public school system, philosophy of education was less important than how to teach six subjects to thirty little faces day after day. The next eleven years, while serving as elementary principal in an overseas school for North American and European missionary children, I found philosophy becoming more important to education and in my own life. Now that I am completing my fourth year in a parent-run Christian school, I find philosophy of education a subject which is focused upon almost daily.

This study is the apex of this slowly narrowing focus. How rich might the future years of today's new teachers and administrators be if the significance of philosophy were to be introduced and acted upon in their lives now.

In retrospect, these twenty-five years are seen to have been spent in three entirely different school settings. In spite of philosophical differences, each school has had the same need to deal with its philosophy and the need to put its philosophy into action. The significance is that each school, in spite of what is espoused, needs to have a philosophy which embraces the local beliefs and a program which is compatible with those beliefs. Given the possibility that any school may rise or fall upon the same needs, it would be refreshing to experience a professional collegial spirit among the larger brotherhood of educators, aside from their differences and purposes.

During the interviews, a number of perceived needs and aspirations were expressed. Some of the perceptions focused upon the need for K-12 planning and coordination, communicating school distinctives to parents, a more flexible curriculum, and staff development. As was stated earlier in this study, concerns and tensions within the day-to-day operation may suggest a lack of compatibility or consistency between theory and practice, or in this case philosophy and reality on the job. A healthy tension is expected if staff is conscientious and concerned. Such felt needs and aspirations may, however, serve to alert school staff to existing areas of weakness.

I must reflect upon the role of the teacher. How many parents have learned that "when the teacher talks, God talks?" Teacher is a God who shows that he loves students or dislikes students; who is happy or who is short-tempered; who makes subjects come alive or turns off minds; who can have fun or who never lets his or her hair down; the one who singles out the child who hurts or loses him in the crowd. As one interviewee expressed it, "Teachers do not know how big a truck they drive until a little one is hurt." The importance and the impact of the teacher has taken on fresh meaning during this study. I believe it is fitting to remind all teachers of the man, Nicodemus, who said to Jesus, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him." To be a just model and servant is to have a most admirable gift and calling. It should be manifest in humility and dedication by those worthy to receive the title of "teacher."

It would be informative to pursue the reasons why the school staff found it difficult to articulate and to express more specifically those distinctives traditionally held by Calvinistic educators. These five Calvinistic principles were occasionally referred to or alluded to, but generally not to any extent. The Christian world view, an expression used frequently, appears to be an inclusive term which envelops the five principles. While one's religious commitments may be a matter of faith, it is nonetheless important in passing that religious heritage along, to find ways to clearly articulate matters of faith to eager minds and hearts.

I have found myself admiring the school staff. There appeared
to be an inescapable desire to blend their philosophy of life with the
wide range of experiences to which students would be exposed. It was
apparent that teachers did not want these efforts to become mechanical,
preachy, or artificial. It is as though the Christian perspective
were likened to a looking glass through which the world and all of
life are viewed. All of life's elements become merged into a unity
which becomes one and the same as the faith of the beholder. This
effort to merge faith and life together complements a philosophy that
rejects a dichotomy which puts one's religion in one place and every-
day life in yet another place. This desire to blend faith and pro-
fessional expertise was refreshing.

Finally, I was surprised to find the extent to which percep-
tions of school staff emphasized the significant role of people,
particularly the overwhelming emphasis upon the teacher. This is in
contrast to expected perceptions concerning things like curriculum
materials, subject matter, and teaching methods. While the latter
perceptions were expressed, people appear to be most important in
making the school a Christian school.

I expect that while this study appears at the moment to be
the apex of some twenty-five years of experience, it is in itself a
perception. Because a perception is how a person views a situation
at the moment, it becomes a dynamic process which is largely dependent
upon all of the preceding events and experiences. The nature of a
perception, therefore, is to change with the addition of data. I

trust that this study will not be an end in itself, but part of my personal growth and a continual process which will make me a richer person before God and my fellow men.

Recommendations for Additional Research

1. A similar study of perceptions in a public school using an adaptation of this study would provide data concerning the school's educational philosophy and how it is put into action.

2. A comparative study of perceptions in the same school involving school board members, parents, and students would help to identify existing differences and similarities of perceptions.

3. Denominational and parochial schools could investigate their distinctives as perceived by teachers and administrators. Such a study would be a means of gathering insights into their unique setting.

4. Additional Christian schools could attempt to replicate this same study. Such an attempt would provide information concerning weaknesses and strengths of this study's framework and applicability.

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APPENDICES

APPENDIX A

LETTERS

LETTER TO SUPERINTENDENT

Dear _____:

I would like to share an overview of my dissertation plans as they presently exist. It may serve to clarify my intentions as you discuss the matter with your building principals.

The study will be descriptive research which will involve two areas of interest. First of all, I plan to design the study so that it will enable me to gain a sense of those relationships existing between the educational philosophy of a private school system and school documents describing the existing curricular programs. Secondly, I plan to explore those same relationships, but as viewed by school personnel. This will be an attempt to more accurately determine the extent to which the educational philosophy is actually conveyed through the medium of the instructional program.

My present need is to have your authorization to meet the building principals and to gain access to the curriculum guidelines, outlines, and programs that exist within each building. This will facilitate my analysis and gathering of data. Eventually I will need to inter- view some of the school personnel as a means of collecting further data based upon their perceptions.

It is my hope that this study will shed light upon areas needing further research and to the formulation of some hypothesis. I trust that it will be of special value to the private and Christian school movement because of the vital concern with educational philosophy and curriculum development.

Thanks so much for your help.

Sincerely,

Paul VanKleek

LETTER TO PRINCIPALS

Dear _____:

Thank you for your help in arranging faculty interviews for my study.
I plan to be at your school to meet with two teachers and yourself.

Each interview will run approximately 45 minutes in length. Questions
will focus upon the person's perceptions of school distinctives and
how they are put into action in the school program.

I plan to be on site by _____ that day. I believe you had suggested
I be ready for the interviews from _____.

If it is workable and presents no problems my selection from the
teacher ranks would be any two of the following: . . . .
If for some reason you believe it better to select another two that
will be fine. It is my wish that those participating be comfortable
in this experience.

Although I mentioned calling you prior to my visit, I thought it
would be better to confirm our arrangements in writing. If there
are any questions, please call me collect at (517) 371-3880.

Sincerely,

Paul VanKleek

THE
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Norfolk, VA 23505
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Discovery Youth Center

World Missions

Mr. Paul VanKleek
Lansing Christian Elementary School
1028 Barnes Avenue, West
Lansing, MI 48910

Dear Paul,

I am so sorry that I have not communicated with you recently
following your inquiry about the NACS movement, etc. It came
at a very busy time, and I have just gotten around to a good bit
of my correspondence.

Let me see if I can give you some of the information that you
desire. (1) The highlights of the NACS movement and growth
between 1972 and 1978.

The persons best able to help you with this would be Roy Lowrie
who was the Executive Director of NACS in 1972-73. His address
is: c/o ACSI, PO Box 311, Newton Square, PA 19073. Herman Van
Schuyver became Director following that and remained until the
demise of NACS. I am not sure what year that was. His address
is: Christian Academy of Knoxville, 9132 Kingston Pike,
Knoxville, TN 37923. Here is what happened:

I am not positive about the exact dates, but John Blanchard was
Director of NACS and then resigned. I am not sure whether it
was 1971 or '72, but after his resignation Roy Lowrie was
appointed the Director part-time. He was still headmaster of
Delaware County Christian School in the Philadelphia area.
During those years we had acquired a board that was of national
stature, composed largely of people from the Christian school
movement. Joe Bayly, Vice-President of David C. Cook Publishing
Company, had become President of the Board of NACS. In the year
of 1972-73, the board had become increasingly convinced that the
center of the Christian school movement lay outside of NAE
sponsored churches. NACS, of course, was a NAE affiliate. We
felt that the movement would not grow properly unless we could
be free from NAE sponsorship, so the board requested the freedom
of the organization. This was denied by NAE because they felt
that they still wanted to retain a Christian school arm, but
their spokesman suggested that if we felt so strongly about this
that perhaps we should resign and start a new group that would
accomplish that. This is precisely what happened. All the board,
except about two or three, resigned and formed the National
Christian School Education Association (NCSEA) in the summer of
1973. I was elected President and Roy Lowrie was appointed as
the Executive Director. Over a period of the next five years
NCSEA began to grow at the same time the Ohio Association of
Christian Schools began to grow, and the California Association
of Christian Schools expanded to become the Western Association

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of Christian Schools. They exploded all with several hundred schools.
The leaders in all three of these organizations were meeting regularly
at Winona Lake for the National Institute of Christian School
Administration which had been begun in 1971 at Grace College under
the leadership of Dr. Bill Male and Dr. Roy Lowrie. Increasingly,
the leadership of these organizations were thrown together, and we
realized that we had much more in common than we had differences.
All three of the organizations were almost identical as far as their
aims and purposes were concerned. So, in 1977, we began to consider
the possibility of merger. This was accomplished over a period of
that year, and in 1978 the merger took place with the ACSI becoming
the new group formed out of those original three. Paul Kienel became
the Executive Director and Roy Lowrie became the President. Members
of the board of all three organizations became the members of the new
board. That is the skeleton outline of those transition years.

I am going to have ACSI headquarters send you the material about the
growth of ACSI since its inception to the present as it relates to
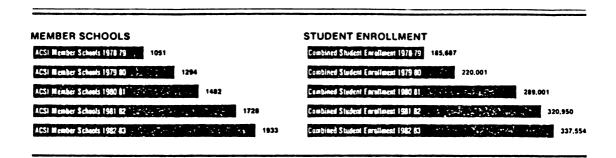the changing number of member schools and students.

You asked about any other data pertinent to the history of ACSI. I
am not sure exactly how much detail you want. Paul Kienel at the ACSI
headquarters could give you more than anyone else. Any number of us
who worked in the merger could probably give you details of that. If
you will let me know how much you want and what direction you want to
go in, then I will try to help.

Again, forgive me for being so late with this material. I hope it is
not too late for you.

In Christ,

Gener Garrick
Pastor

APPENDIX B

TABLES

MEMBER SCHOOLS

ACSI Member Schools 1978 79	1051
ACSI Member Schools 1979 80	1294
ACSI Member Schools 1980 81	1482
ACSI Member Schools 1981 82	1728
ACSI Member Schools 1982 83	1933

STUDENT ENROLLMENT

Combined Student Enrollment 1978 79	185,687
Combined Student Enrollment 1979 80	220,001
Combined Student Enrollment 1980 81	289,001
Combined Student Enrollment 1981 82	320,950
Combined Student Enrollment 1982 83	337,554

Regional Statistics

MEMBER SCHOOLS

REGION	PRESCHOOL through GRADE 12	COLLEGE	TOTAL
Northeast	142	17	159
Southeast	99	17	116
Southcentral	241	17	258
Mid America	249	25	274
Southwest	69	2	71
California-Nevada-Hawaii	765	28	793
Northwest	217	13	230
International	32	0	32
TOTALS	1,814	119	1,933

STUDENT ENROLLMENT

REGION	PRESCHOOL through GRADE 12	COLLEGE	TOTAL
Northeast	19,786	10,184	29,970
Southeast	19,211	9,205	28,416
Southcentral	34,372	15,850	50,222
Mid America	36,481	19,185	55,666
Southwest	8,755	309	9,064
California-Nevada-Hawaii	114,449	12,238	126,687
Northwest	25,452	6,841	32,293
International	5,236	0	5,236
TOTALS	263,742	73,812	337,554

NATIONAL UNION OF CHRISTIAN SCHOOLS/CHRISTIAN SCHOOLS
INTERNATIONAL GROWTH FROM 1925-1982

Year	Pupils	Schools	Teachers
1920	--	--	--
1925	13,243	84	393
1930	14,002	89	539
1935	13,360	86	407
1940	13,930	96	450
1945	18,448	108	581
1950	25,025	141	856
1955	35,793	187	1286
1960	47,437	236	1764
1965	37,036	268	2237
1970	68,882	305	2820
1976	69,391	302	2455
1980	69,738	379	3464
1982	72,443	379	3733

APPENDIX C

PHILOSOPHY STATEMENT

PHILOSOPHY OF EDUCATION STATEMENT FOR THE

GRAND RAPIDS CHRISTIAN SCHOOL ASSOCIATION

The Basis for Christian Education

The Christian school is the expression of the Christian philosophy of
life. It brings together man's faith in God and its manifestation in
daily living. The Christian school attempts to make real in the lives
of students the goals of the Christian culture: namely, the trans-
formation and refinement of mind, of moral awareness and choice, and
of creative expression and participation.

Christian education is founded upon the covenant which God established
with man, as expressed in the Holy Scriptures (Genesis 17:7). This is
a relationship agreed to by parents also for their children, and it is
an agreement which the children of Christian parents entered by commit-
ment on the part of their parents. This covenant encompasses all
truth for the Christian, touching every realm, every sphere, and
every relationship of life.

Christian schools attempt to strengthen and develop:

   a. A faith that God exists and that He has revealed
       Himself in Jesus Christ in the Bible, the world,
       and mankind in general.

   b. An awareness that God's existence and revelation
       make a difference for every facet of life.

   c. A conviction that. there are unchanging principles of
       truth which makes systematic knowledge possible, of
       goodness which makes morality really binding, and
       of beauty which, because it is related to both
       truth and goodness, frees the spirit for its
       discovery and enjoyment.

The Scope and Function of Christian Schools

Who are the agents to provide Christian education? If the child needs
such comprehensive training in such all-embracing way of faith and
life, who is responsible to make it available? The answer must be:
Christian parents. However, since much of this is beyond their
competence, the parents call on two agencies for help, the church and
the school. The church has a vast and strategic part in religious

nurture, of course, but since general education and general culture are beyond both her calling and competence, the latter becomes the responsibility of the Christian school.

What then is the scope and function of such a school? It is to be a school in the best tradition of schools. It is not a fringe movement in society: negative, sectarian, divisive. It is rather an agency of Christian culture in the life of a Christian community. To be a school in this sense requires that its task be defined and limited. In general, together with the church and home, it exists for the development of the child of God into the man of God, "perfect, thoroughly furnished unto all good works." The point emphasized here, however, is that the school must be the school; that is, that it has its own unique task to perform. This means that its task is essentially to provide education which will be formal, liberal, total, and humane--always in the Christian perspective. It is such education which will be development of person as person, as human, as rational-moral person, as image-bearer of God.

Generally speaking this means that the school is properly occupied with those subjects which best and most directly address, encounter, and "educate" the whole child, the moral child, the Kingdom child. The school does not forget that the child is a social being, a volitional being; but it always remembers first that he is a person, a unity, an image-bearer of God.

In recognizing the child as a social being, a person who must one day take his place in society, becoming a productive member of that society, the Christian school seeks to provide for students basic skills which they can develop and thus assume their place in society.

Objective of Christian Education at
Grand Rapids Christian School Association

Ultimate Objectives

We need subjects and curricula which do what the school (in distinction from home, church, or society) is uniquely equipped to do.

What is it that the school must do and is uniquely qualified to do? What is the primary task of the school? It is twofold. The first aspect is a rational objective: to unfold gradually and set forth the essence of a Christian system, unified and concrete, of truth, goodness, and beauty.

The student must be taught the history of human thought and behavior sympathetically and honestly. At the same time he must be taught to view all of this in the light of Christian presuppositions and Christian philosophy. In the process he is growing in his understanding of the Christian view of life and the world, espoused in general

by the school and Christian community. The student must have such a system so that he may order and direct his life properly under God.

The second aspect of the school's ultimate objective is to lead and encourage the child increasingly to accept this system as his own, to identify with it and to live out of it.

In a Christian school such an education is system, and in commitment to it, is the unfinished and on-going work of each day. Clearly, the school works at this not through preaching or through Bible study primarily, but through the medium of books, of laboratory, of artistic enterprise, of lecture and discussion. It does this by the means of the curriculum.

Curriculum is vitally important. To obtain the foregoing ultimate objectives we carefully select, develop, and interpret subjects which are basic to a thorough and comprehensive education. These curricular divisions are:

> Religion: Knowledge of religions, church history, Christian doctrine, and Christian ethic, involving always a challenge to religious response in faith and obedience.

> Humanities: Knowledge of man in the history of civilization, from ancient to modern times: important data, relationships between parts, the inner spirit of movements, and ideas that have shaped this history. Included in this area are the moral issues involved in the tensions and conflicts of history.

> Knowledge of man through literature and the arts: the heights and degradation of human nature; the achievements of man through common grace in music and art and drama; the insights through great literature into cultures and societies and the human heart; and the moral dimension of life as revealed in each, together with its challenge always to the student.

> Knowledge of man through the visual arts: drawing, painting, and sculpture.

> Science and Mathematics: Knowledge of the world within, around, and beyond. Its laws, as revelatory of God in His everlasting power and divinity, and in His infinite wisdom: man as inextricably part of nature, subordinate to it; but also above it, master of it, fashioner of it into culture.

      <u>Basic Skills</u>: Knowledge of man as a worker, fulfilling the demand that man be fruitful, subduing the earth, "dressing" it in praise of its Creator.

Day to Day Educational Objectives

Each of the above is an area of divine revelation and sets forth an essential curricular area of education.

In order to approach the ultimate goal of our school through the curricular framework, specific educational objectives must be the concern of all curricular areas. We may title these objectives "the all-school goals of day-to-day teaching." Our schools have these over-arching goals of daily instruction in all subject areas:

A. The establishment of a Christian values-system.

The students are led to see that at every turn man is confronted with choices in life. This involves discrimination between the important and the trivial, the good and the better, the permanent and the transitory, the spiritual and the material, the expedient and the proper, the enobling and the debasing, the selfish and the selfless. We seek to help the student grow in Christian wisdom.

B. The development of a love for learning.

This involves leading students into the riches and excitement of knowledge. We seek to stimulate students to an awareness of problems, to intellectual curiosity, and to a desire to investigate and probe what God has created and what He has enabled man to discover and develop. The joy and pride of intellectual accomplishments are nurtured.

C. The development of aesthetic standards and the promotion of aesthetic sensitivity.

This is pursued through:

a. exposure to beauty wherever it appears in any subject;
b. development of personal expression in all parts of the arts;
c. development of social graces such as courtesy and poise.

D. The development of skills needed in the pursuit of learning.

This involves:

a. a refinement and perfection of the basic skills of elementary education, the three R's; and

b. the broader disciplines of study involving thought, writing, and speech.

E. The development of the unique potential of each individual through the provision of opportunities for creative self-expression.

Such opportunity is given in choir, band, art, physical education, industrial arts, home economics, athletics, writing, the science laboratory, term papers, essay contests, special projects in many departments, and clubs of all types. Testing by the Guidance Department and individual counseling by teachers and counselors seek to direct the students to identify their own God-given abilities, capacities, and interests.

F. The development of work and service ideals with the dominant note that the Christian must serve, rather than be served.

The students are being trained for responsible living for God. This implies at once a life of diligence, of exertion, of contribution to the welfare of their societies. It implies that students will more and more ask, and ask earnestly, not "What can I get out of live?" but "What can I contribute in life?" The development of such an attitude is nurtured by instruction in the Christian religion, exposure to the needs of society, and by the quiet example of the public life of the teachers.

G. The development of physical, emotional, and mental health.

This is promoted through classes in health, hygiene, through the entire physical education program, through school-sponsored social activities. The emotional and mental growth of children is reckoned within the construction of the curriculum and is the concern of all teachers in their pedagogy.

Guidelines for Establishing a Priority of Subjects

Both our general and day-to-day objectives, coming as they do out of the basic goals, will direct certain crucial aspects of our curriculum: (a) which subjects to offer; (b) which subjects are mandatory, which elective; and (c) which subject content and which objectives should be used to achieve maximum benefits.

Thus, for example, we ask whether Handicrafts is as "good" for a student as a courst in American Literature; or whether a course in Speech is not as "good" as one in American Literature. We may well conclude that American Literature well taught, is far more able to reach the inner, the moral, and the religious person of the student than the others. However, while a hierarchy of subjects can be set up on the basis of the foregoing general objectives, the validity of the order assigned to subjects depends throughout upon the way in which these selected and basic subjects are taught.

It will be those subjects, well-taught by a teacher completely committed to Christ both in faith and in life, which must directly help the child mature into a thinking and behaving Christian according to a Christian total view of life; those subjects which best get at the real problems and solutions regarding God and man and the world round about; those subjects which best discipline the child or adolescent in ways of thinking, in the development of attitudes, and in the habits of moral behavior; those subjects which intrinsically and directly relate to the essentially human in the child, to the Divine Image within him.

Among such subjects would be the tool subjects for thinking, for reading, for oral or written communication, for seeing quantitative relationships through number and space symbols. Beyond these, they would also include those subjects which lead directly into the three-sided world of reality surrounding the child. They are: Bible study and related fields for knowledge of and attitudes toward God (theology); literature, history, art, music, and languages for knowledge of and attitudes toward men in his life and conflicts and achievements (arts and humanities); and all branches of the organic and inorganic sciences for knowledge of and attitudes toward the vast world of nature.

If the pupil is progressively "educated" through the very best methods and techniques, with continuing regard for his way of learning, and in terms always of his ability to live into, to understand the procedure; and if the teacher with professional mastery of his field and with a personal commitment to Jesus Christ as the Lord of his life, aims at the above immediate and ultimate objectives, and teaches to that end, the process will be Christian education. That is, covenant children will then be matured at the depths of their life, at the heart, in the unity of their person, for responsible and complete Christian living. They will increasingly come to know God, man, and the world about them.

They will be learning to make moral distinctions between truth and falsehood, right and wrong, beauty and ugliness, and they will increasingly come to be challenged to commit themselves to God, to truth, goodness, and beauty on an ever-enlarging scale. For them this could well be religious nurture at its best. At any rate, the attempt will have been made through education at its best.

APPENDIX D

PRE-PILOT INSTRUMENTS

TEACHER INTERVIEW FORMAT

INTRODUCTION

I would like to begin our time together by saying how much I
appreciate your willingness to spend the next 45 or so minutes with
me. I appreciate the time you are about to devote to this interview.

You may recall from my introductory letter that I have spent twenty-
three years in education.   Nearly thirteen of those years have been
spent directly in some aspect of Christian education. I am vitally
interested in Christian schools, especially in the areas of
curriculum and instruction.

It is my personal belief that every Christian school has, over time,
developed its own distinctives which are found stated within its
philosophy of education whether that philosophy is a written document
of some sort or understood beliefs held by those working in the
school.

By distinctives I refer to the beliefs and ideologies held to be
that school regarding such things as the educational process, the
home, the students and any number of things that are considered
important. Distinctives are those uniquenesses that make that
particular school what it is.

The information that you provide today will be pooled with the
information gathered during the other interviews which I am having
this week. It will be kept confidential and will not be identified as
having come from this building or from you.

During my questions you may notice that they fall into two general
categories: what you believe the distinctives to be in your school
and how those distinctives are being illustrated or put into action.

My questions will also be focusing upon four parts of the overall
school program: the curriculum, instruction, student policies, and the
organizational climate of the school. I have developed a definition
for each of these terms. Each has been typed on a 5 x 7 card and when
our discussion begins to focus upon that particular area I will read
the definition and then if you wish you may refer to the card. Do you
have any questions before we begin?

CURRICULUM

I would like to begin our discussion by focusing upon the area of curriculum. Curriculum is defined as "The series of planned school events that are intended to have educational consequences for one or more students". That definition would include things which exist in writing, things unwritten, and even the so called "hidden curriculum" which a school may inadvertently espouse, but may not fully recognize.

1. I would like to have you pick your favorite subject area, one that you feel the most confident and comfortable teaching. What is that subject?

2. Would you describe as best you can, the sequence of that subject's curriculum as it unfolds over the year. Feel free to stop and to highlight areas along the way which may be of special interest to you.

3. Can you think of any illustrations or evidences where the distinctives unique to this school are focused upon or addressed in that curriculum?

4. Please describe those distinctives for me.

I would like to have you take a broader look now at the overall curriculum that you are responsible for, i.e. to teach, to be knowledgeable of, to perhaps develop.

5. Describe how the overall design of that curriculum is consistent with what you believe the distinctives of this school to be. Please cite any illustrations that may help to clarify and to develop your train of thought.

6. Are there any distinctives you could describe that are focused upon within that overall curriculum that may not have been focused upon in your earlier single subject choice?

7. Describe those distinctives.

8. Before leaving curriculum, I would like you to have the opportunity to comment on the process of how the curriculum is developed. What recommendations would you make regarding its on-going development, and its design and organization as it relates to how the curriculum can further articulate the distinctives important to this school?

INSTRUCTION

Let's take a look at the area of instruction. Instruction has been defined as, "The process of interaction between student and teacher in carrying out the series of planned events prescribed by the curriculum".

A teacher has any number of opportunities to interact with the students in carrying out the intended outcomes of the curriculum. This is true during both the formal act of teaching and the less formal setting of social interactions.

1. Would you describe some of the instructional strategies of teaching that are helpful in putting into action those distinctives that are part of the school curriculum.

2. What particular distinctives do you have in mind at this point?

3. Would you describe some of the less formal ways of interacting with students that help to put school distinctives into action.

4. What particular distinctives are focused upon during these less formal ways of interacting?

5. Now that you have pointed out what you believe to be the distinctives or uniquenesses held by the school as found in its curriculum and how these are put into action during instruction, would you describe any distinctives that are particularly difficult to bring to life and to put into action during instruction.

6. Can you think of any reasons why this is true?

7. Before leaving instruction, I'm wondering if there are any suggestions you could make as it relates to things that might be done to increase the consistency or the supportive relationship between the distinctives as expressed in the curriculum and instruction. You may wish to talk about the formal act of teaching as we know it or any other forms of interaction that may take place.

STUDENT POLICIES

I believe we are moving along well. In retrospect you have shared what you believe some of the school distinctives to be as they are brought out in the curriculum. You then described how these are put into action during instruction. Now, I would like to have us continue to focus upon the distinctives, but as they relate to the student policies in the school.

Student policies are defined as, "Those existing policies and practices which are intended to govern and to nurture the student's development as a whole person". This definition would include written policy statements and unwritten policies that are both understood and being carried out in the nurturing and developing of the student.

1. Based upon your experience and what you have observed of the school's student policies, what are the goals for the students that the policies are intended to carry out?

2. How would you describe the consistency of these policy goals and the school distinctives you have identified thus far?

3. Are the goals and the distinctives the same or do the goals implement those distinctives? Feel free to elaborate on your answer if you wish to develop your thoughts.

4. What are the school distinctives that play the biggest part in determining student policies?

5. Why do you believe this to be true?

6. Please cite and describe the policies and practices that you believe best put into action the school's distinctives.

7. If given the opportunity to revise or to refine any aspect of these student policies, what would you recommend be done so that student policies would further strengthen and reinforce the school's distinctives?

ORGANIZATIONAL CLIMATE

The final portion of our discussion focuses upon the organizational climate of the school. A school, like any other organization, has a climate or a personality of its own which is in part determined by the beliefs of those working there.

The definition of organizational climate is, "The organizational phenomenon or personality unique to the organization which is based upon its social structures, personal relationships and role expectations".

1. How would you describe the climate of your school?

2. Would you identify and describe those school distinctives which play a part in determining this climate, those that give your school its own personality?

3. Describe some ways in which the school distinctives are being illustrated in the every day operation of the school and in the creation of its climate.

4. Would you describe the overall consistency between the stated distinctives and putting those distinctives into action in the every day operation of the school.

5. Are there any final suggestions that you would like to make regarding ways in which the school distinctives might be further articulated or more helpful in determining the organizational climate of your school?

CLOSURE

1. Before concluding, are there any comments, suggestions, or recommendations you would like to make?

2. Are there any points you would like to return to for clarification or additional thoughts?

ADMINISTRATOR INTERVIEW FORMAT

INTRODUCTION

I would like to begin our time together by saying how much I
appreciate your willingness to spend the next 45 or so minutes
with me. I do appreciate the time you are about to devote to
this interview.

You may recall from my introductory letter that I have spent twenty-
three years in education. Nearly thirteen of those years have been
spent directly in some aspect of Christian education. I am vitally
interested in Christian schools, especially in the areas of curriculum
and instruction.

It is my personal belief that every Christian school has, over time,
developed its own distinctives which are found stated within its
philosophy of education whether that philosophy is a written document
or some sort of the understood beliefs held by those working in the
school.

By distinctives I refer to the beliefs and ideologies held to by
that school regarding such things as the educational process, the
home, the students and any number of things that are considered
important. Distinctives are those uniquenesses that make that
particular school what it is.

The information that you provide today will be pooled with the
information gathered during the other interviews which I am having
this week. It will be kept confidential and will not be identified as
having come from this building or from you. Your responses may be
identified as having come from "the administration" or "an
administrator".

During my questions you may notice that they fall into two general
categories: what you believe the distinctives to be in your school
system and how those distinctives are being illustrated or put into
action.

My questions will also be focusing upon four parts of the overall
school program: the curriculum, instruction, student policies, and
the organizational climate of the school system. I have developed a
definition for each of these terms. Each has been typed on a 5 x 7
card and when our discussion begins to focus upon that particular area
I will read the definition and then if you wish you may refer to the
card. Do you have any questions before we begin?

CURRICULUM

I would like to begin our discussion by focusing upon the area of curriculum. Curriculum is defined as "The series of planned school events that are intended to have educational consequences for one or more students". That definition would include things which exist in writing, things unwritten, and even the so called "hidden curriculum" which a school may inadvertently espouse, but may not fully recognize.

I would like to have you take a broad look at the overall curriculum that you as an administrator are responsible for, i.e. its development, its implementation and its articulation.

1. Describe how the design of that overall curriculum is consistent with what you believe the distinctives of this school system to be.

2. Would you describe each of those distinctives.

3. Can you think of any illustrations or evidences from this overall curriculum view where the distinctives unique to this school system are focused upon or addressed in some way?

4. Based upon your familiarity with the various subject areas, is there any one subject in which its curriculum especially focuses upon the distinctives held by the school system? Would you cite any illustrations that might help to clarify or to develop that train of thought.

5. Before leaving curriculum, I would like you to have the opportunity to comment from an administrator's viewpoint on the process of how it is developed. What recommendations would you make regarding its on-going development, and its design and organization as it relates to how curriculum can further articulate the distinctives important to this school system?

Let's take a look at the area of instruction. Instruction has been defined as, "The process of interaction between student and teacher in carrying out the series of planned events prescribed by the curriculum".

Your teachers have any number of opportunities to interact with the students in carrying out the intended outcomes of the curriculum. This is true during both the formal act of teaching and the less formal setting of social interactions.

1. Based upon your contact with teachers, would you describe some of the instructional strategies of teaching that are instrumental in putting into action those distinctives that are part of the school system's curriculum.

2. What particular distinctives do you have in mind at this point?

3. Would you describe some of the less formal ways teachers interact with students that help to put school distinctives into action.

4. What particular distinctives are focused upon during these less formal ways of interacting?

5. Now that you have pointed out what you believe to be the distinctives or uniquenesses held by the school system as found in its curriculum and how these are put into action during instruction, would you describe any distinctives that are particularly difficult to bring to life and to put into action during instruction?

6. Can you think of any reasons why this is true?

7. Before leaving instruction, I'm wondering if there are any suggestions you could make as an administrator as it relates to things that might be done to increase the consistency or the supportive relationship between the distinctives as expressed in the curriculum and instruction. You may wish to talk about the formal act of teaching as we know it or any other forms of interaction that may take place.

STUDENT POLICIES

I believe we are moving along well. In retrospect you have shared
what you believe some of the school distinctives to be as they are
brought out in the curriculum. You then described how these are put
into action during instruction. Now, I would like to have us continue
to focus upon the distinctives, but as they relate to the student
policies in the school system.

Student policies are defined as, "Those existing policies and
practices which are intended to govern and to nurture the student's
development as a whole person". This definition would include written
policy statements and unwritten policies that are both understood and
being carried out in the nurturing and developing of the student.

1. Based upon your experience and what you have observed of the
    school's student policies, what are the goals for the students
    that the policies are intended to carry out?

2. How would you describe the consistency of these policy goals and
    the school distinctives you have identified thus far?

3. Are the goals and the distinctives the same or do the goals
    implement those distinctives? Feel free to elaborate on your
    answer if you wish to develop your thoughts.

4. What are the school system's distinctives that play the biggest
    part in determining student policies?

5. Why do you believe this to be true?

6. Please cite and describe the policies and practices that you believe
    best put into action the school system's distinctives.

7. If given the opportunity as an administrator to revise or to refine
    any aspect of these student policies, what would you recommend be
    done so that student policies would further strengthen and reinforce
    the school system's distinctives?

ORGANIZATIONAL CLIMATE

The final portion of our discussion focuses upon the organizational climate of the school system. A school, like any other organization, has a climate or a personality of its own which is in part determined by the beliefs of those working there.

The definition of organizational climate is, "The ~~organizational~~ ~~phenomenon of~~ personality unique to the organization which is based upon its social structures, personal relationships and role expectations".

1. As an administrator, how would you describe the climate of your school system?

2. Would you identify and describe those school distinctives which play a part in determining this climate, those that give this school system its personality.

3. Describe some ways in which the school distinctives are being illustrated in the every day operation, and in the creation of this climate.

4. Would you describe the overall consistency between the stated distinctives and putting those distinctives into action in the every day operation.

5. Are there any final suggestions that you would like to make as an administrator regarding ways in which the school distinctives might be further articulated or more helpful in determining the organizational climate of your school system?

CLOSURE

1. Before concluding, are there any comments, suggestions, or recommendations you would like to make?

2. Are there any points you would like to return to for clarification or additional thoughts?

APPENDIX E

AUTOBIOGRAPHICAL SKETCH

BIOGRAPHICAL SKETCH

PAUL VANKLEEK

My first recollection of having an interest in education dates back to my undergraduate days. After college graduation I married and accepted my first teaching responsibility in the fall of 1959.

Over the next nine years I taught grades 4, 6, 7, and 8 in the Newhall and Wyoming public school districts in the state of Michigan. During those years I acquired advanced professional training by completing the MA, EDS, and MDiv degrees.

A major move in location was made during the summer of 1968 when my wife and our two sons and I moved to Manila, Republic of the Philippines. The following five years were spent at Faith Academy, an inter-mission K-12 school for foreign missionary children, where I taught grade 6 for one year, after which time I was appointed elementary school principal.

In the summer of 1973 my family and I returned to live in Grand Rapids, Michigan for a year. While in Grand Rapids I served as a junior high school social studies teacher and the secondary school principal of the Grand Rapids Baptist Academy.

This was followed by a return move to Manila where the next five years were once again spent at the Academy as elementary principal. An additional responsibility became that of being school representative to the Department of Defense sponsored schools in the Philippines and the East Asian Regional Conference of Overseas Schools.

After our most recent move back to the United States in the summer of 1978, my family and I settled in Lansing, Michigan. Since that time I have been the principal of the Lansing Christian Elementary School, a parent-run school.

Sensing a need to strengthen both personal and professional skills, a doctoral program has been pursued and culminated with the completion of this study.