

SMALL SCHOOLS, CHURCH SCHOOLS AND A ONE ROOM SEVENTH-DAY

ADVENTIST SCHOOL: A DESCRIPTIVE STUDY

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ABSTRACT

SMALL SCHOOLS, CHURCH SCHOOLS AND A ONE ROOM SEVENTH-DAY ADVENTIST SCHOOL: A DESCRIPTIVE STUDY

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This is a study which examines the research findings of some small schools and the views of various religious groups on education. The views on education of various religious groups - Amish, Mennonites, Jewish, Mormons and Lutherans - are presented but particular attention has been given to the Seventh-day Adventists. A detailed description has been presented of an elementary one room, multiple grade Seventh-day Adventist school, its curriculum and philosophy of education together with an analysis of some students' and teacher's comments on their church school experiences. This study is by no means conclusive, but it at least makes suggestions for further research into the area of the effects of religious education on students and school performance.

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TABLE OF CONTENTS

	PAGE
 CHAPTER I	
INTRODUCTION	2
AN ACCOUNT OF THE STUDY	2
The Research Process	3
Practical Considerations	4
Some Technical Background	6
 CHAPTER II	
SMALL SCHOOLS, RELIGION AND EDUCATION	10
THE CASE FOR AND AGAINST SMALL SCHOOLS	10
A Plea for Small Schools	12
Why Small Schools Remain a Problem	19
RELIGION AND EDUCATION	23
Jewish Education	31
Research Findings on Jewish Education	34
Mormon Education	36
Mennonite Education	37
Research Findings on Mennonite Education	39
The Amish Views on Education	39
Lutheran Education	42
Research Findings on Lutheran Education	43
The Seventh-day Adventists' Views on Education	45
Research Findings on Seventh-Day Adventist Education	47
CONCLUSIONS.....	49
 CHAPTER III	
THE WAY OF LIFE IN A ONE ROOM CHURCH SCHOOL	54
PERSONAL EXPERIENCES IN TEACHING IN A ONE ROOM CHURCH SCHOOL	55
CURRICULUM	57

	PAGE
STUDENT POPULATION	59
EFFECTS OF RELIGIOUS TRAINING ON STUDENTS	65
Spiritual Development	65
Mental Development	67
Social Development	73
SUMMARY	77
CHAPTER IV	
CONCLUSIONS	79
BIBLIOGRAPHY	85
APPENDIX	
A A Copy of the Letter Sent Out to Students	89
B The Elementary and Intermediate School Curriculum Taken from the Seventh-day Adventist Church in Canada Education Education Code (1977)	92
C Teaching Experiences in a Seventh-day Adventist School	103

LIST OF TABLES

TABLE A

Page 62

Montreal (Eng) S.D.A. Church
School 1962-63 School Year -
1977-78 School Year

TABLE B

Page 63

Student Population from
1963-1978

TABLE C

Page 64

Students Who Responded: Their
Background and Present Status

CHAPTER I

INTRODUCTION

AN ACCOUNT OF THE STUDY

The purpose of this study is to describe some personal teaching experiences as well as some students' reflections about their experiences in a one room elementary seventh-day Adventist church school. Originally the intent was to give an analytic description of a group of students who attended the one room church school and show how the school affected their future achievements. That is, I had thought that I could describe and explain the effect of the one room church school experience on the students' career patterns. However, during the data collecting process I became aware that I could not show that it was the specific one room church school experience which affected the various individuals' career choices. The responses received from the former students of the school pointed to a general phenomenon. More specifically, I became aware of the extent to which my personal involvement and commitment to the church school affected the kinds of responses I received from the various students. Indeed, the main feature which emerged from this study is the profound impact which the social and religious life in the church school had on both the teacher and students.

The substantial impact which the church school seemed to have had on its participants led me to explore the litera-

ture on small schools in general and church schools in particular. Research studies in this area, however, are limited; and there is no conclusive evidence as to whether these schools do in fact affect school performance. Thus the study is highly descriptive, providing a review of the literature of various religious groups and their schools and a lengthy discussion of the Seventh-day Adventists' views on education and how some students perceived their experiences in a one room one teacher church school.

The Research Process

Information from the students' school records was gathered from the period 1963 (when I first began teaching at the school in Montreal) to 1978. Since all the students were relocated, I wrote a personal letter which was accompanied by a blank cassette to 20 students who attended the school for at least a two year period and requested that they tell me about their recollections. For instance, I asked what they felt they achieved from this particular school, their learning experiences, where they are now academically, whether they feel their present academic or social positions and/or experiences had partly to do with their church school education.¹ They were given the opportunity to record what they wished to say about their school experiences (recollections) and their time spent there. Fourteen responses were received.

¹ A copy of the letter can be found in Appendix A, p. 89.

I chose 20 students simply on the basis of the length of time they attended school. The school does emphasize the acceptance of non-Seventh-day Adventist students at a ratio of 1:6, however, it seemed inevitable that the sample would consist only of Seventh-day Adventist students. In the many years (16) that I have been associated with the school there have been approximately 6 non-Seventh-day Adventist students.

As I received replies to my letters, I gathered data from the students' school records. What is most interesting is that I had expected diverse responses. However, all students with the exception of one who responded were still with the church. They all emphasized their association with the school and the church. The students' descriptions of motivation and personal learning experiences were seemingly acquired within a broader perspective; that is a religious one and not merely an educational one. Their 'good reasons' for pursuing an educational career was a religious one.

Practical Considerations

J.W. Best posits the possibility that although accounts may be genuine, there are questions to be asked about recollections, such as, does the account reveal a true picture? What about the writer? Was s/he honest, competent, unbiased, or was s/he too sympathetic to give a true picture? Were there any motives for distorting the account? Was s/he able to remember accurately what happened? Although these questions might be difficult to answer, the researcher must be sure

that the data is accurate.²

It is the individual's experience and his/her interpretation of it - "his/her world" - that the researcher must seek to understand, and not the researcher's own interpretation of the individual's "world". In eliciting information of personal accounts, it would seem that face to face interviewing would be the best tool: Schwartz & Jacobs affirm that "It allows access to private information and gives the researcher some nominal control over the kind and amount of information he gets. Such control is notably absent when letters, diaries, or similar materials are relied upon exclusively."³

As Schwartz points out, there are issues associated with the method of obtaining and interpreting written personal accounts, such as possible bias or frame of reference of the investigator which might influence (or seem to influence) his interpretation. The comments of the investigator might not only draw off the meaning and intelligibility from the personal documents, but the documents might take on meaning and intelligibility in the light of the comments and interpretations that the investigator already knows. Furthermore, it might appear that I have a particular belief about the school and this study is an attempt to legitimize it through the display of data. The relevant point is, however, that I have not taken each personal account to point to and prove

²John W. Best, Research in Education, Prentice-Hall, Inc., N.J., 1977, p. 350.

³Schwartz, Howard, Jacobs, Terry, Qualitative Sociology, The Free Press, 1979, p. 63.

that the one room church school is specifically responsible for life chances or educational outcome. This is a descriptive, exploratory study which reveals the impact of religious moral training on both the teacher and students.

This is not a study which reflects the experiences of all one room church school students. Rather, it is an account of a particular cultural sharing group. It describes the way of life of a number of students who attended a one room, multiage, Seventh-day Adventist school for a limited number of years in Montreal.

Some Technical Background

The process of education, whether it is secular or religious, 'moves within a typical general structure'. According to Chamberlin this structure can be viewed as follows:

"Someone is held responsible for providing educational activities (sponsor); these activities always involve consciously selected patterns (procedures); someone is responsible for conducting the activities (operative) of course those who are to be helped in learning are always involved (learners); and there is always a constituency concerned with the outcome of the educational activity (constituents)."

Chamberlin differentiates between informal education and formal schooling when describing this five part structure.

The differentiation, however, might hold more for secular than for religious or church schools. That is to say, church

⁴Gordon Chamberlin, "Phenomenological Methodology and Understanding Education," in Existentialism and Phenomenology, editor David Denton, Teachers College Press, 1974, p. 120.

schools, particularly the Seventh-day Adventist schools view education as a home-school responsibility. For them religion is education. The sponsor, procedures, operative, learners, constituents share the same convictions.

The Seventh-day Adventists are a self-contained group. This group, however, is worldwide in extent, evangelical in doctrine, and professes no other creed than the Bible. Strong emphasis is placed on the Second Advent which they believe is near and, they observe the Sabbath of the Bible, the seventh day of the week. These two distinguishing points are incorporated into the name Seventh-day Adventist. The church is administered by a democratic organization ranging from the local churches through the conferences and unions of The General Conference or World Conference in Washington, D.C. There are twelve geographic divisions in various parts of the world.⁵

Bill Oliphant states what the Seventh-day Adventist Church means:

"This organization is at the same time a huge corporation with properties around the world approaching the billion dollar mark in value; a vast medical facility consisting of 421 hospitals, clinics, and dispensaries; a world-wide educational system comprising 4,408 schools (1977) and colleges in which 459,234 students are enrolled from elementary through university level; a gigantic effort at international communication in 928 languages ...

It is publishing houses, welfare centers, Bible schools, radio and television programs, church services, mission station ...

⁵Cecil Coffey, Seventh-day Adventists in Canada, Southern Publishing Association, Nashville, Tennessee, 1968.

It is people - 3,016,338 of them, (1977) representing nearly every tribe and race known to man, bound together in an amazing community of faith which may be the nearest human beings have come to achieving universal brotherhood on earth thus far ...

But probably to a greater extent than with most modern Christian groups, the Seventh-day Adventist Church denotes a way of life, and it is in terms of this way of life that the Church is best explained."⁶

This way of life is highly stylized. Learning adult skills and social behaviour is regulated by the church and emphasized in the home. The stated interest of the church is in the optimum development of the 'whole child' for both this life and the life hereafter. Thus home-school experiences must be in harmony with denominational standards and ideals which identify God as the source of all moral value and truth.

The Seventh-day Adventists are not the only religious group who conduct their own schools. There are other groups such as the Amish, Mormons, Mennonites and Jews who operate their own schools to conserve their group identity. Thus, in the following chapter I discuss these various groups and their educational beliefs with the intent to show how they compare to the Seventh-day Adventists. Small schools are also described and the debate about their effectiveness is presented.

In Chapter III the way of life in a one room, multiage Seventh-day Adventist school is presented. My personal experiences and students' responses are described to give a

⁶ Bill Oliphant, Seventh-day Adventists Today: A Report in Depth, Southern Publishing Association, Nashville, Tennessee, 1966. Taken from Coffey, op.cit., p. 18-19.

vivid picture of what everyday life in the church school is like. Attitudes, values, beliefs, etc. are revealed through the students' recordings of their experiences at the school. The quotes which are included in this chapter reflect the impact of the curriculum of the church school on the students as well as students' perceptions of their school experiences. Clearly, not all the responses are presented since a great deal of what was received from the various individuals was redundant. That is, almost all of the students made similar statements.

Finally, I present a summary of the study and propose various aspects to be explored in the area of religion and education. The main point made here is that most research studies in the area of school achievement have focused on social class background. Few have considered the effect of religion on school performance.

CHAPTER II

SMALL SCHOOLS, RELIGION AND EDUCATION

This chapter explains various authors' theories on small schools and the relevant research generated from these. I will try to examine arguments both for and against small schools and the effects of small schools on achievement. By "small schools" I mean one-room schools, one-teacher schools, rural schools, and one or two-teacher church schools.

Theories on education and religion will also be examined and discussed with the focus on the following religious groups - Jewish, Mormons, Mennonites, Amish and Lutherans. Their views on education will then be compared with the views of the Seventh-day Adventists. Relevant research findings of different researchers will also be presented.

The use of the terms "Christian Education" and/or "Religious Education" are not restricted to education in religion or Bible teachers and Church doctrines alone, but rather the terms are used in the broader sense which encompasses a religious approach to the teaching and learning of all disciplines or subjects in the educational process. Therefore, unless otherwise stated, the above meaning is understood.

THE CASE FOR AND AGAINST SMALL SCHOOLS

Many reasons have been given, over the years, for

consolidating small schools into larger units. The reasons have been that money would be saved, the needs of the individual pupil would be met better, the curriculum would be provided with a variety of options which would be taught by subject specialists, qualified administrators would be employed, there would be better resources, and there would also be a host of other services. The objections raised were primarily that villages would be ruined, local school boards which linked the home and school would be destroyed, and long hours would be spent in waiting for and riding buses.

Large schools, more recently, have been experiencing dissatisfaction and many new problems. This is evident, in part, by the many "strikes" by teachers and school personnel. Teachers are required to teach several classes of 30 or more students in each class and therefore communication gaps between pupil and teacher and between parent and teacher increase. The pupils lose their identity as time goes on since the close personal relationship between pupil, teacher and parent is lacking. The claim is that in small schools teachers meet with students and parents in their homes and at local functions and they come to know each other personally.

The Quebec Green Paper notes the problem of size in secondary schools:

"People complain that many secondary schools have degenerated into teaching factories, that they have become depersonalized. Whereas the education of children and adolescents

demand above all that there be an on-going relationship between pupil and teacher."¹

A Plea for Small Schools

Dr. E.L. Edmonds,² in his paper on Small Schools, makes a plea to school boards to have second thoughts if they are considering doing away with smaller elementary schools. The process of consolidation of schools he states has been going on across Canada, in the United States, in Britain, in Australia and New Zealand; in fact, in many countries, for almost fifty years. In different countries, the method of implementing this process has been the same - the closure of small schools and busing the children to the larger schools. The research undertaken by Edmonds was centered on small schools on Prince Edward Island. The results of his findings were then tested in two other rural areas in Britain - Cheshire, and the Pennines district.

Basically Edmonds' research findings in Prince Edward Island point to the following as important aspects in maintaining small schools. The age of teachers is seemingly important. In the small schools on Prince Edward Island nearly 40 per cent of teachers were below 31 years of age and over 50 per cent were below age 40. Only 16 per cent

¹Minister of Education, General Communications Service, Primary and Secondary Education in Quebec, (Quebec Green Paper), 1978, P. 9.

²E.L. Edmonds, The Small School is Dead: Long Live the Small School, The Canadian School Boards Research and Development Trust, The Canadian School Trustees' Association, 30 Metcalfe Street, Suite 507, Ottawa, Ontario, K1P 5L4, April, 1978.

were age 51 and over. This would seem to do away with the often-heard argument that only elderly teachers teach in small rural schools. The qualification of teachers compared reasonably favourably with teachers across the island as a whole. Their teaching methods were also seen to be positive. For instance, in the case of children needing extra help, individual instruction and tutoring and direct supervision were used. The commonly used teaching method at the primary level in the basic subjects of reading, language and arithmetic was the "teacher presentation" method. In subjects such as Science and Social Studies simulation methods, group projects and problem-oriented methods were most commonly used. "Student-aide" assistance was given to younger children by the older children. It was found, however, that an adequate supply of supplementary textbooks and reference materials were lacking in the small schools. This was offset in part by using the mobile library, and over half the schools had access to a local library. A small percentage of the schools used the mail-order loan service of the provincial library, while other schools were book club members. Films and filmstrips were used regularly by only very few schools, but pictures, maps and charts were in good supply. Teachers and students learned to improvise e.g. "science corners" were set up.

There were a variety of procedures observed. Student Evaluation and Reporting. Almost all the teachers used teacher-made tests, informal quizzes, student written work.

The small school was rated superior in many areas by a very large majority of teachers. Some areas were: The teachers getting to know students personally; the students having opportunities to learn above their grade levels by observing the higher grades; discipline being maintained; and beginning students being tutored by more advanced students. In both small and large schools the results of the student questionnaire indicated convincingly that students in small schools rated their classrooms higher in satisfaction and cohesiveness than students in consolidated schools. Conversely, friction was lower. Interestingly, the Canadian Tests of Basic Skills which was used as the test instrument for achievement showed that at the third and the sixth grade levels there was no significant difference of attainment between the small schools and all other elementary schools.

Research on small schools conducted during the 1950s and 1960s contradicted directly with the above findings, therefore these findings were tested by Dr. Edmonds and Dr. Bessai³ in two other rural areas in Cheshire and the Pennines district in Britain. With the exception of standards of attainment⁴ the conclusions reached were similar to those of Prince Edward Island. As a result all small

³Ibid., p. 1-10.

⁴The British tradition is strongly against use of standardized tests on a national basis. However, to have adequately compared standards in small schools and larger schools in such comparatively large local Education Authority areas would have extended the research study far beyond given time and financial constraints.

schools on the island were to be retained.

R.G. Barker and P.V. Gump in their research into the problem of school size in American high schools state:

"It may be easier to bring specialized and varied behaviour settings to small schools than to raise the level of individual participation in large schools. Furthermore, the current method of broadening educational offerings by moving hundreds of bodies to a central spot may be both unnecessary and old-fashioned. Already a technical resolution with respect to teaching devices and educational facilities is upon us. Self-teaching machines, taped school courses, T.V. classes, wired T.V. linking separate schools, new ideas about teaching personnel (e.g. school aides) new conceptions of inter-school cooperation (e.g. transporting teachers and equipment rather than students), new conceptions of the contributions of the community to educational objectives, and new materials and standards for school construction are freeing schools from past molds."⁵

New problems are created as consolidation continues.

Some children spend over two hours daily on the school bus (which could ultimately be problematic with the problem of discipline on buses and rising operating costs. J.W. Campbell of Australia says:

"If, as the research evidence suggests, the negative relationship between school size and individual participation is deeply based, and difficult, if not impossible, to avoid, it may be easier to bring specialized and varied behaviour settings to small schools than to raise the level of individual participation in large ones. In Australia this is already done to some extent in such fields as guidance, music, physical education, etc., through the transporting of teachers

⁵ Big School, Small School, High School Size and Student Behaviour, Stanford University Press, 1972, p. 201.

and equipment rather than students, are some suggestions aimed at ensuring that our pupils enjoy the best of both worlds ..."⁶

From the foregoing research on small schools, then, some conclusions reached by the researchers are:

1. That in small rural schools a very desirable learning environment exists and therefore such schools are worth retaining at the elementary level.
2. The presence of stress among students is lessened and they are in an environment which fosters self-esteem and growth.
3. Comparatively speaking, very large schools seemed to have generated a sense of personal isolation, anxiety and friction among students.⁷
4. Small schools are worth retaining as viable institutions and well qualified staff, improved furnishings and equipment ought to be brought in.
5. The closure of the small schools in rural communities, in favour of consolidation, those communities received very little in return.⁸ There is disintegration,

⁶ J.W. Campbell, Journal of Ed. Administration, Vol. III, No. 1, May 1965, p. 13, 15.

⁷ C.E.A. Newsletter, November 1971, p.5.

⁸ Economy, Efficiency and Equality: The Myths of Rural School and District Consolidation, The National Inst. of Education, U.S. Dept. of Health, Education and Welfare, Washington, D.C., July 1976, p. 28.

parent-teacher meetings are fewer and the intimacy (parent-teacher-student) is lost.

Although Edmonds' study (1973) points specifically to small schools on Prince Edward Island the findings and conclusions may be applicable to small schools in general in various geographic locations. The results of another study on rural schools in Western Canada⁹ showed that there was little difference in their counterparts in other parts of Canada and the United States as far as their nature and history were concerned.

Others have viewed the small school as having a positive effect on the teaching-learning situation. For instance, J. Gordon's related teaching experiences in a one teacher school attests to the fact that schools do make a difference. In commenting on her work, John Holt states:

"Her experience tells us something else. We do not need centralized schools in order to have quality education. This is the reverse of what we have been told and sold. All over the country we have destroyed small schools in which it might at least have been possible to do some of the things Miss Weber did. In their place we have built giant school factories, which we run, for the most part, like armies and prisons, because they seem too big to run like anything else."¹⁰

⁹ John C. Charyk, The Little White Schoolhouse, Vol. 1, Prairie Books, The Western Producer, Saskatoon, 1971, p. ix.

¹⁰ Julia Weber Gordon, My Country School Diary, (Introduction by John Holt 1970), Dell Publishing Co. Inc., 750 Third Ave., New York, N.Y. 10017, 1946, p. xiv.

In an article written by M.M. Guhin (Aberdeen, South Dakota) he focuses on some pertinent points which are assets in the education of children in a multigrade classroom conducted by one teacher. As state director of rural education, he said that the work which he saw in large expensive school buildings did not compare with the work which he saw in one teacher schools. What is considered to be the most vital factor in the educational process is a teacher with a strong personality who knows his subject matter and who considers citizenship training to be the big objective of the school. There are certain inherent strengths in a one-teacher school which make it possible for it to be better than a larger school. Guhin states:

"The one teacher school is more nearly like family life. There may be families with eight, ten, or twelve children of varying ages; but there is no family with eight, ten, or twelve of the same age. In short, the one-teacher school is more nearly like life, real life, than an "A first" or "B second grade" room can possibly be ...

The lower grade children in the one-room rural school profit daily "by listening in to work in the higher grades."¹¹

The one teacher school promotes, or rather, demands individual effort on the part of the pupil. He is trained at an early age to think for himself and to work independently at times. In a one-teacher school the individual child is

¹¹ M.M. Guhin, Quit Knocking the One-Teacher School, Journal of Education 113: 91-93, Jan. 1931, p. 91-92.

taught and there is little "mass instruction". The teacher is concerned about "John" or "Mary" rather than with a particular class. "Age for age and grade for grade, I believe our pupils (of one room, one teacher schools) will compare favourably in educational achievement with children in city or consolidated schools."¹²

Many social scientists have argued that schools have little, if any, impact on student performance. This assertion has been challenged and the contention is that schools do make a difference in educational achievement of the child.¹³

Why Small Schools Remain a Problem

Leeson¹⁴ puts forth arguments both for and against small schools (village primary schools) in England during this century. First, many of the schools are one teacher schools with hardly more than two dozen children. A school ought not to operate with such a small number of children ranging in age from 5 - 11.

¹²Ibid., p. 92-93

¹³See, for instance various studies done by S. Bowles and H. Gintis, Schooling in Capitalist America, Basic Books, New York, 1976; J. Coleman et al., Equality of Educational Opportunity, Government Printing Office, Washington, D.C., 1966; and C. Jencks et al., Inequality: A Reassessment of the Effect of Family and Schooling in America, Basic Books, N.Y., 1972.

¹⁴Spencer Leeson, Christian Education Reviewed, Longmans, Green and Co., Toronto, 1957, p. 113-119.

since accurate grading is impossible. Thus, the argument runs that children who attend such schools would be unqualified to compete for grammar schools and this would bring disappointment and anxiety to the children as well as to their parents. Perhaps this charge would, to some extent, hold against two-teacher schools, but the most vulnerable is the one-teacher school. If the enrollment in a one-teacher school were to exceed 30, the children could not possibly receive an efficient education.

Secondly, who would teach in such schools which are not easily accessible? Many teachers do not want to accept a job where they would have to live an isolated life; one where they would feel a lack of cultural interests which they experienced in their earlier experience in the city and during their training. Also, teachers' houses are frequently attached to or near to the school and are poorly equipped and old-fashioned.

Thirdly, the school itself, especially a church school, is likely to be very old with primitive sanitary arrangements, unattractively decorated and without private teacher accommodations. This might not be very conducive to teaching.

Fourthly, small schools are very often administrative and financial burdens to the local education authorities. It is expensive to operate many small schools especially if the whole cost of operation rests upon public funds. It is more convenient for teachers to be appointed by authorities

as part of a school staff and not to an individual school. In this way, staff adjustment is facilitated to meet changing circumstances. This works well in towns because the teachers concerned would not have to move their houses, but it would not be practicable in the country for reasons of distance and teachers' domestic needs which keep them attached to their dwelling.

Leeson points out that although these problems exist perhaps there does exist a "case" for small schools.

He argues that once the assumption that the small school (village school) is inferior is rejected or tested, and the value of the village school in itself is worth both preserving and developing, the arguments against these schools will be found, for the most part, to fail. In recent years much of the educational planning was done by thinkers and officials who were familiar only with town life, thus the reason why the case for village schools is often passed unregarded and unheard. People must take a different approach to the problem of small schools and come to realize that they are worthwhile for their own sake. If and when this approach is taken then the third and fourth arguments against these schools will disappear.¹⁵

Leeson emphasizes that the country teacher's vocation ought to be magnified in the eyes of the students. The special provision already made in training colleges ought

¹⁵ Ibid., p. 113-119.

to be extended to the country teachers in order to better prepare them for their work. Living conditions and accommodations should be improved so that they may not fall far short of the best town models. The suggestion that these schools are expensive to operate and are a burden to administration has no validity if the schools are themselves essential for a balanced educational system in both town and country.

It certainly does not look right, Leeson notes, that one teacher should be responsible for teaching 20 or 30 children of widely varying ages and equally varied abilities. In some villages there is no obvious way of overcoming this and the children have to be taught. This handicap, however, can be surmounted by the proper training of students who are drawn to country work. A wise village teacher tries to create a family spirit from the very outset of her work. Children may be arranged in small groups where they work by themselves and the teacher can keep an eye on them all. Individual attention can be given to children in a single class of this size and it is indeed open to question whether a child who is educated in such an environment is worse off than his cousin who may be in a class of 40 or 50 students in the town and in the midst of strangers and a teacher whom he does not really know in the same sense in which a village teacher is known to all her children.

In speaking in terms of achievement it has never yet been

shown statistically that village children (children from small schools) in general do worse than their counterparts in the towns. Leeson further maintains that the recognition of the value of small schools must rest first and foremost on the deepest educational interests of the country children. The school lies at the heart of community life where it exists. Friendship and inspiration is the centre of community life and without it, community feeling will break up and disintegrate. The village school expresses the personality, influence, love, and the spirit of commitment and dedication on the part of a teacher who may have lived and served in "the little white schoolhouse" for more than thirty years and who is now teaching the children of her old pupils. To close a village school, therefore, is like tearing the heart out of a living body.¹⁶

The foregoing arguments then have shown both sides of the issue relating to some kinds of small schools and their implications.

RELIGION AND EDUCATION

Another kind of small school is the religious school or the church school where Christian education is emphasized. The question may be asked, what is the relation between religion and education? We will try to examine some theories and argu-

¹⁶ Ibid., p.113-119.

ments put forth by various authors as we investigate these schools and the question of (religious) education.

Peck and Havighurst¹⁷ say that the first question which the school or the church must ask is what type of character do we want the young person to develop. Indeed, children should not be whipped or pushed into line in order to get them to do what we want them to do. Instead, they ought to be reasoned with and be led to see, think, and act because they see the importance and/or the benefit of their choice.

In stating why religious education is essential in the education of children of primary school age, Hearn¹⁸ says that it must be shown that without religious education a significant and an essential side of the development of children has been neglected. Since all religions have to do with questions of basic interest and concern to man - for example, Who am I? Why does the universe exist? What is my relationship to the world and to other human beings? - Religion has a relevant contribution to make.

Education begins in the child's home and continues throughout his school life. For example, the goal of Amish education is that the home, the church and the school function as one unit - "Our goal should be that the church, the home, and the school teach the same things. Let us not confuse our

¹⁷Robert F. Peck and Robert J. Havighurst, The Psychology of Character Development, New York; John Wiley and Sons, 1966, p. 106-107.

¹⁸B.W. Hearn, Religious Education and The Primary Teacher, Pitman Publishing, 1974, p. 6.

children, but help them to fill their places in the church and community."¹⁹ The Christian parent and the Christian teacher will ever seek to inspire the children in their care to be good citizens.²⁰ Sherwill also maintains that one must begin with Christianity and then proceed to education. Christian education flows forth out of something far greater than itself, that is, out of living religion."²¹

The church school, according to Phenix,²² is one which serves the interest of some organized religious body. Church schools are distinguished from secular schools in the sense that secular schools are not under the authority of a religious institution (or religious institutions) and therefore they are not concerned with theological or religious matters. It is also quite possible for a church school to be secular in the sense that its educational program is not, in the basic sense, concerned with ultimates. That is to say, that an organized religious body may operate a school for the sole purpose of preparing business men, lawyers or

¹⁹ John A. Hostetler, Gertrude Enders Huntington, Children in Amish Society - Socialization and Community Education, Holt, Rinehart and Winston, Inc., N.Y. 1971, p. 23.

²⁰ Spencer D.D. Leeson, Christian Education Reviewed, Longmans, Green and Co., London, N.Y., Toronto, 1957, p. 18.

²¹ Lewis Joseph Sherill, The Rise of Christian Education, The Macmillan Co., New York, 1960, p. 1.

²² Philip H. Phenix, Religious Concerns in Contemporary Education, Teachers College, Columbia University, New York, 1959, p. 25-29.

farmers, etc., without reference to the meaning of these occupations within the overall sphere of dedication and destiny. Furthermore, a church school can be secular in the fundamental sense even though it might provide instruction in so-called religious matters. Even these schools (church) which are designed to prepare religious leaders may do so in such a secular fashion by training the students to be merely technical experts in their discharge of the sacred beliefs. But, on the other hand, Phenix notes there are church schools which are concerned with maintaining an ultimate living relationship with their communities and the educative process itself becomes the occasion for asking profound questions entertaining the highest hopes and expectations and most basic decision-making. It is not assumed that instruction must always remain on a specialized, particular level; but such schools presuppose a conception of religion as directly relevant to all human activities.

Within church schools then there is the affirmation that there is an inevitable and intimate connection between religion and education.²³ Religion is concerned with being dedicated to whatever is deemed fundamental and worthwhile, and education is concerned with passing this on to the young. The relationship between education and religion, even though not symmetrical, is reciprocal. Education constitutes a test of religious commitment and the opportunity to implement

²³Ibid., p. 1-2.

and express it. Just as a person's real faith is revealed in what he teaches to his children, so the religious outlook of a community is embodied in the educative institutions which that community has.

Phenix²⁴ posits three factors which render the study of religion in education of special importance. First of all he states that mankind, all over the world, is awakened to the importance of education as never before. Education is no longer considered the special privilege of a selected few who by one means or another got the advantages of learning. Therefore, with man's focus on education, it has become natural to inquire what faith it is governed by and what are the supreme goals. The more universal and central education becomes, the closer it has moved toward the domain of religious conviction, i.e., concern for fundamental beliefs about the universe and man's place in it. The more it is recognized that education plays an integral part in realizing one's humanity, the more urgent it is to relate education to men's faiths.

The second factor is the renewed contemporary interest in religion. Since many traditional values and beliefs seem to have proven unsatisfactory modern man is seeking for honest, dependable answers to questions about the meaning of life. Therefore, it appears that there is a need for the discovery

²⁴Ibid., p. 2-4.

of new values more adequate to the modern age. In this search for faith, then, education becomes a valued resource - the teaching and learning process become most important. Perhaps the very personal maturational process (the daily struggle in life of decision-making and of maturation), is where living faith springs from. If this is so, then not only is education guided by religious faith, but religion is in turn fashioned within the context of the experience of education.

The third factor is the crisis in civilization which man is now experiencing. Due to the worldwide growth in industrialism established ways of life are being done away with. Change, reconstruction, and revolution have been taking place. There is the prevailing atmosphere of uncertainty and insecurity. In times such as these men look to education and to religion for help. Both provide continuity with the past and some vision for the future. It is important, therefore, that the guidance from religion and from education should be compatible with each other as far as possible, and not serve to add to the uncertainty and confusion which already exist. Hence, the question of the relation or inter-relation of these two great human enterprises - education and religion - is of crucial significance in the contemporary cultural situation.

Evidences of concern for religion and education are seen in the field of educational philosophy. Both professionals and laymen are requiring a view of education in which details

of the teaching - learning process may be seen in relation to the most inclusive ends of life. People who adhere to several historic faiths are asking for programs in education which give a clear expression of those faiths. There is more and more conviction that knowledge about effective methods of instruction and the psychology of learning should be included in fundamental beliefs and objectives.

Phenix then goes on to make various comparisons between education and religion. Education shares a basic significance in human life with religion. Like religion, many different meanings have been assigned to the term "education". Some have claimed that education is concerned with all aspects of life. Others have maintained that education is designed to promote learning or growth which leads to still further growth. Education is also described as the transmission of culture, as the moulding of young persons into adult patterns. Some descriptions emphasize individual developments while others focus on social interaction. What is commonly regarded as education is that which is taught and learned in schools. Other conceptions include many other agencies and informal means through which the teaching and learning process take place.²⁵

Given the many aspects in defining the scope of education it would seem that the general agreement is that education is concerned fundamentally with those influences

²⁵ Ibid., p. 16-19.

which affect the development of persons either for their own sake or a social embodiment of heritage. In education there are conflicting goals, methods and theories but in terms of basic understanding, the case of religion has profound differences.

Education may be directed toward self-realization, or adjustment, or social efficiency, be it in schools, in homes, in a group or alone, by reading, making things with one's hands or verbal participation; yet in every form its intention is some kind of personal development.

Some authors, then, argue that religion, like education, works both outwardly and inwardly; that is, there are outward manifestations (what is seen) as a result of religious beliefs and inward feeling or growth. Education's primary purpose, which contrasts with that of religion, being human development, is seldom lost sight of in external pursuits. Attending school, reading books, and listening to lectures do not necessarily mean that education is taking place.* But such illusions have not been so widespread or deeply rooted as the corresponding ones in religion. Generally, it has been recognized that underlying the words, activities and institutions of educators there is a deliberate intention

*There are opposing views presented in R.S. Peters, "Authority, Responsibility and Education", 2nd Ed., L. Allen & Unwin, 1963; Ethics and Education, L. Allen & Unwin, 1966; The Concept of Education, L. Routledge, 1967. However, my intention here is to present how some authors view religion as a positive force in the educational process.

to assist the human personality in the process of maturation. whether it is for the individual end or for social ends.

Religion as ultimate concern therefore provides the large framework within which education takes place. Not only does religion provide the ultimate foundation for education, but education provides an appropriate field for implementing religion and, needless to say, teaching and curriculum are firmly founded on this notion manifesting the religious concern.

Let us focus now briefly on some specific religious groups - Jewish, Mormons, Mennonites, Amish and Lutherans, and examine some theories and findings in respect to their views on religion and education or, more specifically, religious education.

Jewish Education

According to Borowitz and others,²⁶ education has always had deep-rooted interest with the Jewish people representing an ideal to strive for as well as a cultural aim and religious duty. The continued emphasis by Jews on education has been witnessed by our modern world. There have been impressive educational efforts throughout the twentieth century. A contemporary study revealed more than 300,000 Jewish students enrolled in American schools of

²⁶ Eugene Borowitz et al., Image of the Jews, Teachers' Guide to Jews and Their Religion, Ktav Publishing House, Inc., New York, N.Y. 10002, 1970, p. 5-6.

higher education and an equal proportion of Jews in academies. At the same time, surveys taken in New York City ten years earlier showed that of all students over 18 years of age who had completed college there were four times as many Jews as non-Jews.

Jewish education, Weinstein maintains, involves not only subject matter, but also a commitment to certain ideas, a view of man and his destiny, about God, and about history. If this is taught just for the sake of intellectual knowledge, or in a philosophical fashion derived from assumptions opposite to Judaism, then the purpose of education defeats itself. An understanding of values is the foundation of education.²⁷

The goal of Jewish education "is to give form, purpose, meaning, direction and depth to what may be regarded as one of the ideals of general education, namely, the fullest possible development of the individual."²⁸ Jewish values, the author continues, must underly this ideal. Instead of the individual being perceived in isolation, the individual is seen in relation to and subject to God and to the implied norms of such a relation. What Jewish education means is that there are goals other than the goals of developing

²⁷David Weinstein & Michael Yizhar, Modern Jewish Educational Thought, Problems and Prospects, The Apprentice School of Printing of Hadassah's Brandeis Center, Jerusalem, 1964, p. 28.

²⁸Ibid., p. 32

the individual; there are goals that point beyond personal existence. In other words, without the consciousness of external life then this worldly life is without direction and is therefore meaningless. Learning and sensitivity are the two essential goals of Jewish education.²⁹

The Hebrew language is essential in every aspect of Jewish education. Other subjects which would appear to be basically of equal importance are - a survey of Jewish history; an introduction to the literature of the Bible, and modern movements in Jewish life. Abraham Heschel states:

"Our schools must do what non-religious schools have failed to accomplish. They must convey to the student a sense of the marvel and mystery of being alive; a sense of significance; an awareness of the holiness of time. We must address ourselves, in education, to the fundamental problems of existence: How to illuminate the inner chaos? How to simplify the self."³⁰

Eisenberg,³¹ however, sees a gap in Jewish education, between the elementary school experiences and college experiences. In general education the high school is the basis upon which the college builds. But it is not so in Jewish education, for the great majority of Jewish children who attend Hebrew schools, Jewish education ceases with Bar

²⁹ Ibid., p. 32 - 36.

³⁰ Ibid., p. 26

³¹ Oscar I. Janowsky, The Education of American Jewish Teachers, Saunders of Toronto, Ltd., 1967, p. 281.

Mitzvah or with elementary school graduation:

Research Findings on Jewish Education

Geller³² conducted research in the Detroit area on the effectiveness of Jewish education among seventh grade students. The study compared four different groups of Jewish pupils varying according to the intensiveness of their ethnic schooling experience and one non-Jewish group of seventh grade pupils of public schools. The total number of respondents involved in the study was 425. The evidence from Geller's study revealed that students in the Jewish day school which represents the most intensive ethnic schooling experience were more committed to ethnic ritual practice than Jewish students in other levels of Jewish schools. The day school students were also more strongly against inter-marriage between Jewish and other ethnic groups than pupils in the less intense ethnic schooling situations. However, on measures of general ethnic identity and ethnic pride, Geller found no differences among the various levels of Jewish schooling. He also found similar support for ethnic institutions among the various types of Jewish students.

A major study on the effectiveness of different types

³²Joshua S. Geller, A Study of Early Adolescent Attitudes Toward Ethnic and Democratic Beliefs as Related to Attendance in Public and Jewish Schools, Unpublished Ed. D. dissertation, University of Michigan, 1968. Taken from: Donald B. Kraybill, Ethnic Education: The Impact of Mennonite Schooling, Robert D. Reed and Adam S. Eterovich, 1977. p. 18.

of Jewish schooling was conducted by Himmelfarb in the Chicago area based on the responses of 1,009 adults from a sample population of 4,665. The study compared the effectiveness of various agents of socialization such as schools, parents, and spouses in the Jewish community. The results indicated that among Jews religious schooling is a better predictor than parents or the type of spouse one chooses. Spouse was the best predictor of five of the eight religious and ethnic dimensions, i.e., devotional, doctrinal, fraternal, parental and ideological. Jewish schooling was the best predictor of both participation in Jewish organizations and spouse's religiosity. Himmelfarb concludes:

"Religious schooling plays a surprisingly important role in the religious socialization process, having substantial direct and indirect effects. Religious schooling plays a central role in channeling individuals from religious families of origin into other religious environments."³³

His research findings also reveal that supplementary Jewish education which is less intense than the day school, has no long range positive effects on Jewish religious involvement unless it is continued beyond twelve years. It is difficult to generalize, however, on these and the other research findings separately, since some findings were conducted in particular ethnic groups. But when the evidence is taken together it provides a comprehensive picture of

³³ Harold S. Himmelfarb, The Impact of Religious Schooling: The Effects of Jewish Education Upon Adult Religious Involvement, Unpublished Ph.D. dissertation, University of Chicago, 1974. Taken from: Kraybill, op. cit., p. 21-22.

ethnic education available and identifies issues and variables which are crucial in specifying useful models for assessing the impact of ethnic schooling.

Mormon Education

The Mormon Church boasts of its traditional dedication to education, and its entries in "Who's Who in America" is a higher percentage than that of any other denomination. The church has produced a host of chemists, sociologists, agronomists, recreation specialists and educational administrators. Utah is the leader of the nation in literacy and in the percentage of young people actually enrolled in college or university.³⁴

The Mormon Church does not operate a parochial school system such as those that are operated by the Jews, Catholics, Lutherans and Adventists.³⁵ Rather, the church operates the largest church-related university in the United States of America, or any Catholic or Protestant institution in full-time enrollment: This university, the Brigham Young University in Provo, Utah, is a full-fledged one, having colleges of Education, Religious Institution, Business and Arts and Sciences. It enrolls students in a general college and graduate school. In addition to this university there is the Univer-

³⁴ William J. Whalen, The Latter-day Saints in the Modern Day World, University of Notre Dame Press, Notre Dame, Indiana, 1967, p. 17.

³⁵ Ibid., p. 156.

sity of Utah and other colleges in the United States which include the Latter Day Saints Church College in Hawaii. Plans are being made to open a university in the British Isles.

Approximately 94 per cent of the largest university's students belong to the Mormon Church. Students are enrolled from all over the world. In 1960-61 the student body numbered 12,953. The alumni numbers over 80,000 which includes all who attended one quarter or more. Brigham Young University graduates more certified teachers than any other college or university in the United States, according to a quite recent report of the Department of Health, Education and Welfare - Master's degrees, Ph.D. and Ed. degrees are awarded in many fields.³⁶

Mennonite Education

The Mennonite Church operates two seminaries, thirteen high schools and seventy-eight elementary schools.³⁷ The church's philosophy of education holds that God's people are distinct and unique and therefore must uphold unique educational goals. Their education must clearly transmit their history and their identity as well as the necessary skills to carry on the work which they consider to be important.

³⁶ Ibid., p. 258-265.

³⁷ James E. Horsch, Mennonite Yearbook, Mennonite Publishing House, Scottdale, Pa., 1976. Taken from: Kraybill, op. cit., p. x.

Education, for the Mennonites does not take place only in schools, but the task of education is the work of the people as a whole. In fact, the values in school can be taken seriously only as they are put into practice by the group. The educational task, then, is viewed as an expression of the faithfulness of the people to God and should be regularly reviewed in order to truly represent and measure up to the goals and needs of the people of God. The ultimate purpose of education as practised by God's people is to aid in reconciling and being reconciled.³⁸

The emphasis is on the spiritual, social and economic welfare of the poor and the oppressed. Indeed, Christian maturity is the ultimate goal of church education.³⁹

The school curriculum reflects these goals. Of primary importance are teachers who will satisfactorily reflect the standards and goals of the school. Distinctive methods and emphasis are needed in the process of education. For example, should the Mennonite student in history learn about wars or are there other facts which are of more importance to him? In Mennonite education there is no place for carelessness in curriculum design.⁴⁰

³⁸ Daniel Hertzler, Mennonite Education: Why and How?, Herald Press, Scottdale, Pennsylvania, 1971, p. 29.

³⁹ Ibid., p. 47-48.

⁴⁰ Ibid., p. 38.

Research Findings on Mennonite Education

The Kauffman and Harder⁴¹ data revealed significant differences between persons who continued their education beyond high school and those with high school education or less on eleven of their twelve scales. Generally, the less educated persons who responded had higher scores than those having high school education or more on the various scales with the exception of non-resistance, shared leadership, and church attendance. On three variables the more highly educated scored higher. In contrast, interestingly enough, Hess⁴² discovered that adults who had some college education after high school conformed more closely to Mennonite ideals on thirteen out of sixteen scales with statistically significant conformity in the areas of church loyalty, spiritual life, non-resistance, service orientation, and certainty of their beliefs. Both studies showed that the acceptance of non-resistance increases with educational attainment.

The Amish Views on Education

Religion is the central factor in the Amish way of life.

⁴¹J. Howard Kauffman and Leland Harder, Church Member Profile Research, Visitors Manual and Questionnaire, Anabaptists Four Centuries Later: A Profile of Five Mennonite and Brethren in Christ Denominations, Herald Press, Scottdale, Pa., 1972, 1975. Taken from: Kraybill, op. cit., p. 97.

⁴²Ernest M. Hess, A Study of the Influence of Mennonite Schools on Their Students in the Lancaster (Pa.) Conference of the Mennonite Church, Unpublished Ph.D. dissertation, Ohio State University, 1975. Taken from: Kraybill, op. cit., p. 68-84.

It is the foundation of their morality and secular education. Every aspect of their lives - education, what they do, how they feel, centers around religion.⁴³ The Amish schools are owned, staffed and operated privately by the Amish people in order to preserve their identity. Most public schools are controlled by the middle class and reflect their culture regardless of the cultural background of the students attending a particular school. Where the state school officials remained rigid and made little attempt to understand or work with the Amish, the Amish withdrew completely from the public school system and built and staffed their own schools.⁴⁴

To the Amish, qualifications for teaching have little or no relation to having a college degree. The teacher's role is primarily that of being a Christian and a good example to the children whom she teaches rather than her having a great knowledge of subject matter and methodology. The teacher must admit that he (she) is humanly weak and therefore he (she) must look to the Master Teacher (God) for help and for guidance. Teaching is so important that it is looked upon as a "calling" rather than a job. "It is essential that we have qualified teachers. By that I do not mean certified ones, for state certified teachers do not qualify for teaching

⁴³ J.A. Hostetler and G.E. Huntington, Children in Amish Society: Socialization and Community Education, Holt, Rinehart and Winston, Inc., New York, 1971, P. 49.

⁴⁴ Ibid., p. 36-38.

in our schools."⁴⁵

Children are encouraged to memorize much of their work, to learn thoroughly, and not to question critically. They are taught "the" correct answer to a problem, even if there are other possibilities "one of the possibilities is right for you."⁴⁶ This is consistent with the church's deciding as a unit what rules will be applicable and what behaviour is correct.

According to the Amish, true education is "the cultivation of humility, simple living, and resignation to the will of God. Fairy tales and myths are excluded from the curriculum. Basically the children learn the three R's - Reading and English (including grammar, spelling composition), Arithmetic (New Math. is not taught), and Writing. Agriculture is substituted for history and geography by some of the very conservative Old Order Amish people. Some of their textbooks are published by their own Amish Book Society.

The Amish school curriculum is centered on Christianity which helps the child to live his religion so that he may inherit eternal rewards. Preparation for eternity is the main objective.⁴⁷

⁴⁵ Ibid., p. 55.

⁴⁶ Ibid., p. 47.

⁴⁷ Ibid., p. 44-47.

As judged by educational testing standards the overall performance of the Amish is similar to that of a representative sample of school children in the United States who are from rural areas. Amish children, in spite of the very limited exposure to media, scored significantly higher in spelling, word usage, and arithmetic, than pupils from the rural public schools. The Amish children's score was slightly higher than the national norm for these subjects. In the use of reference materials the Amish (in spite of limited library facilities), were equal to the non-Amish children.⁴⁸

Lutheran Education.

Traditionally, the Lutheran church has heavily stressed education at all levels - elementary, secondary, college, university and seminary. Enrollments in Lutheran colleges (especially during the 60s) were on the increase. According to the annual statistical report of the National Lutheran Educational Conference, Washington, D.C., the 1960-61 school year showed a total of 47,347 in Lutheran colleges and universities. The following year the total had increased to 50,592. By 1969 the figure of the total enrollment was 77,812.⁴⁹ During the late sixties the total number of Lutheran church educational institutions was seventy-five -

⁴⁸ Ibid., p. 91-96.

⁴⁹ See National Lutheran Educational Conference, Lutheran School Experience Large Enrollment Increases, Jan. 7, 1962, p. 1, 3-6, and News Bureau Release, Office of Research, Statistics and Archives, Lutheran Council/U.S.A. Jan. 3, 1968, p. 1, 3.

thirty-six senior colleges and universities, nineteen junior colleges, and twenty seminaries.⁵⁰

Education and religion co-exist and must therefore interpenetrate each other. The mandate of the church is "life in, with, and under the gospel. The totality of life, including the "liberating arts and sciences was to be under who reveals his will for righteousness in the gospel."⁵¹ The curriculum then reflects this objective. Strong emphasis is placed on Seminary education and all schools worked at revising the curriculum during the 60s, within the traditional framework for the purpose of better integration and reduction of required courses and the offering of more electives. This was geared at preparing for a ministry "relevant" to the world.⁵²

Research Findings on Lutheran Education

Johnstone conducted a study of high school age Lutheran youth in the Detroit and St. Louis areas. He found that students who attended the ethnic high school had a significantly greater number of friends who were also Lutherans and they had a significantly greater interest in pursuing

⁵⁰ E.C. Nelson (Editor), The Lutherans in North America, Fortress Press, Philadelphia, 1975, p. 519.

⁵¹ E.C. Nelson, Lutheranism in North America, 1914-1970, Augsburg Publishing House, Minneapolis, Minn., 1972, p. 214-215.

⁵² Ibid., p. 216, 218.

a professional church occupation than Lutheran students in public schools. In the area of orthodox doctrine and theology, attendance at Lutheran schools only increased the doctrinal and theological scores of students who came from marginal family backgrounds. Also, students attending the parochial school were higher on Biblical knowledge than Lutheran students attending public schools after family background was controlled.⁵³

The foregoing was a brief review of some religious groups and their views and objectives of religious education. In each case emphasis is placed on religion as the underlying basis on which the educational system rests. With the exception of the Mormons, education at the primary level is encouraged and practised, thus emphasizing the importance of religious education during the crucial formative years of the child.

According to Miller,⁵⁴ "the major task of Christian education today is to discover and impart the relevance of Christian truth." Further, the curriculum is centered on a two-fold relationship between God and the learner - it is

⁵³ Ronald L. Johnstone, The Effectiveness of Lutheran Elementary and Secondary Schools as Agencies of Christian Education, Concordia Publishing House, St. Louis, Missouri, 1966. Taken from: Kraybill, op. cit., p. 16-17.

⁵⁴ R.C. Miller, The Clue to Christian Education, Charles Scribner's Sons, New York, 1952, p. 4 - 6.

both God-centered and experience-centered. The task, therefore, is to use theology as the basic tool for bringing learners into the right relationship both to God and the Church. It provides the perspective for all subjects.

The purpose of my study is to view education from a religious perspective, i.e., the Seventh-day Adventist Church perspective, or more specifically within the context of values, beliefs and practices of the Seventh-day Adventist Church. Therefore, at this point I will compare Seventh-day Adventist views on education with those of the religious groups which were mentioned earlier.

The Seventh-day Adventists' Views on Education

Seventh-day Adventists view education as more than merely pursuing studies from books. Character-building, good citizenship, physical and mental development comprise the foundation of Adventist education.

Seventh-day Adventists believe that every means should be directed toward the proper education of their children and, wherever possible Adventist children should be educated in Adventist schools where Christian principles underly every aspect of education. While Adventists do not advocate, or encourage separation from the "world" (i.e. non-christians) they strive not to become "of" the world, as far as their philosophy and ideals of education are concerned. "The Lord would use the Church school as an aid to the parents in

educating and preparing their children for the time before us ----- . We cannot afford to separate spiritual from intellectual training."⁵⁵

Emphasis is placed upon the (Adventist) home as the most important agent in the early education and socialization of the Child. The parents' (especially the mother's) responsibility is that of educating the child during his formative years as the preparation for his on-going process of education and socialization when he enters the Church school. The home and school must therefore function as a unit where the child's education and socialization patterns do not conflict. From their earliest years children are encouraged to think, reason, and make decisions so that as they grow older they may be able to think for themselves and make intelligent decisions instead of merely reflecting on the thoughts and decisions of others.

Briefly, education is viewed as a harmonious development. God is the center of all knowledge.

"Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge."⁵⁶

⁵⁵ E.G. White, Counsels to Parents, Teachers and Students, Pacific Press Publishing Association, Mountain View, California, 1943, p. 167.

⁵⁶ Ellen G. White, Education, Pacific Press Publishing Association, Mountain View, California, 1952, p. 18.

Seventh-day Adventists conduct their own schools from elementary through university for the purpose of transmitting their own ideals, beliefs, attitudes, values and customs. Their primary objective is to ensure that the youth receive a balanced physical, mental, moral, social and vocational education in harmony with denominational standards and ideals which identify God as the source of all moral value and truth.⁵⁷

At all levels of education the curriculum reflects the philosophy and objectives of its educational system. There is an awareness of the principles of human growth and development. (For a detailed presentation of the curriculum see Appendix B on p.92).

Research Findings on Seventh-day Adventist Education

Lewis conducted research on the effects of ethnic education among 574 Seventh-day Adventist adults who were members of eight Seventh-day Adventist Churches in the Boston area. The results indicated that school attendance had no measurable impact on the frequency of religious behaviour

⁵⁷ Seventh-day Adventist Church in Canada Education Code, Department of Education of the Seventh-day Adventist Church in Canada, 1148 King Street, East, Oshawa, Ontario, L1H 1H8, August, 1977.

after the control variables were introduced separately.

Persons who had not attended ethnic school tended to marry non-Seventh-day Adventists at a higher rate. Also, respondents who had not attended an ethnic school dropped their church membership more frequently than those who attended ethnic schools. In measuring ethnic beliefs Lewis did not find significant differences between the respondents with all, some, or no ethnic education. Findings also revealed that participants with ideal religious backgrounds were more likely to attend parochial schools than those from marginal backgrounds. The impact of ethnic schooling on the five dimensions of religiosity was contingent on the respondent's type of religious background. Lewis summarizes this finding:

"When parental religiousness is controlled, those (respondents) with highly religious parents but no parochial education do as well as those with highly religious parents and all or some parochial education. However, those (respondents) with less religious parents do as well as those with highly religious parents only if they have all parochial education."⁵⁸

Apparently highly religious parents can make up for a lack of parochial education while parochial education can make up for a lack of highly religious parents.

⁵⁸ Larry M. Lewis, Religious Effects of Seventh-Day Adventist Parochial Education, Unpublished Ph.D. dissertation, Boston University Graduate School, 1974. Taken from Kraybill op cit., p. 19-20.

CONCLUSIONS

In all the groups described great emphasis is placed upon education both in the home where the first socialization of the child takes place, and at school where he experiences further socialization. The religious school is seen as an extension of the home school and the child, once in church school, is in an environment where he experiences, (or continues to experience), a total development; that is to say, he experiences mental, physical, social and spiritual growth in a harmonious way under the guidance of a dedicated Christian teacher.

Miller⁶⁰ cites important elements in the theory of education which are relevant to the Christian educational experience. The first element is an understanding of the place which the home takes in the educational development of the young. It is generally acknowledged that the child gets his first training in religious and character development before he enters school or Church. Thus, he has already formed patterns of behaviour which is difficult for the Church to erase in one hour, (as against a week in the home). Therefore there ought to be a realization of the true relation between the home, Church and school.

The Christian home, therefore, through mutual inter-

⁶⁰ R.C. Miller, The Clue to Christian Education, New York, Charles Scribner's Sons, 1952, p. 11-15.

dependence can be a sound and permanent aid to Christian education.

When the child enters school co-operation between the parents and the church is really just beginning but quite often this is where they are cut off. Co-operation therefore is necessary, not only at this time, but throughout the adolescent period as well.

Miller further notes that in many instances, the Church provides a kind of isolated experience of life from the experience of the home. The child fails to see the relevance of what is taking place and thus he sees religion as apart from life. Therefore a weak link exists in modern Christian education by the failure to realize the proper place for the relevant Christian truths behind the child-centered and God-centered experiences of the learners.

In conclusion, then, a basic question which may be asked is, "Do Christian schools (including small schools) make a difference?" Or, "Are they really worth the time, money and effort?" Kraybill⁶¹ observes that scientific research of the impact of parochial schools is in its infancy, and the evidence of the few research reports that are available is not conclusive enough to answer one way or the other.

⁶¹ Donald B. Kraybill, Mennonite Education, Herald Press, Scottdale, Pennsylvania, Kitchener, Ontario, 1978, p. 12-27.

In order to understand the role of Christian education, according to Kraybill, we need a clarification of certain assumptions regarding such schools. Simply because a study may report that students in a religious school, read the Bible more often than public school students does not necessarily mean that the religious school has "caused" the students to do this. It may very well be that the students who read the Bible more frequently were the very ones who chose to go to a religious school.

The church school, he continues, is only one among the other "schools" from which the child receives his education. "Schools" may mean parents, groups, friends, neighbours, the media, etc. The formal school, therefore is only a part of the educational web. Studies which attempt to assess the impact of religious schooling without measuring and controlling the influence which these other informal schools only make one's understanding of the role of the church school more complex.

Another assumption often made is the presupposition that the Church knows what differences its schools should make. How do we define "christians" or "difference"? Although most church members would agree that schools should make a difference yet there is no common understanding as to what that difference ought to look like.

There is also the perspective which argues that the

church school should protect the youth from the worldly experience of the public school. If the school can maintain the values of the home and the church, then it would have effectively accomplished its mission. According to this theory, then, instead of asking how the church schools have changed the youth, the question is what would have happened to the children if they had not been to the church school? Many parochial schools have been established behind this philosophy.

In this paper I have attempted to investigate some theories on small schools, including religious (or Church) schools, along with what some researchers have found about them. Arguments both for and against small schools were presented and an examination was made into the educational views and findings on some specific religious groups - Jewish, Mormons, Mennonites, Amish and Lutherans. A brief comparison was made between these groups and the Seventh-day Adventist.

It is clearly seen that all the religious groups in question have come to view the role of Christian (religious) education as of utmost importance in the role of maintaining and fostering the beliefs, practices and values of the Church, regardless of what level (levels) of education the church operates.

In the following chapter, I will describe a Seventh-day Adventist one room church school and the way of life in

such a school. My personal teaching experiences serve to reveal the impact of religious training on the teaching-learning process.

CHAPTER III

THE WAY OF LIFE IN A ONE ROOM CHURCH SCHOOL

Being aware of the religious dimension in teaching in a Seventh-day Adventist school is significant but it is not enough to permit the teacher to be successful in her teaching tasks. The teacher must teach for belief rather than teach children subject content alone. The Adventists stress that:

"Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.¹

Selection of teachers is considered to be most important. The emphasis is on dedication, commitment and attributes of Christian character. The belief is that teachers have a solemn responsibility of moulding children's characters. Therefore, in order to accomplish this they themselves must possess a well-balanced character. Academic qualifications are equally important but they are not the only determining factors of being a 'good' teacher. White states:

"In the choice of a teacher for the children, great care should be shown. Church school teachers should be men and women who have a humble estimate of themselves, who are not filled with vain conceit. They should be faithful workers,

¹Ellen G. White, Education, Pacific Press Publishing Association, Mountain View, California, 1952, p. 18.

filled with true missionary spirit ...²

Parents and school teachers are certainly disqualified to properly educate children, if they have not first learned the lesson of self control, patience; forbearance and love ..."

PERSONAL EXPERIENCES IN TEACHING IN A ONE ROOM CHURCH SCHOOL*

My association with the school dates back to 1963 when I was hired as the only teacher to teach nine pupils who functioned at different grade levels (1-5). Given this situation, my task was to prepare for five levels in every subject. There was no other Seventh-day Adventist school or teacher in Quebec nor was there a superintendent of education that I could draw on for advice. The church school, at this time, and until 1973 was run by the Ontario-Quebec Conference of Seventh-day Adventists, whose headquarters, offices and Department of Education were in Ontario. It was not until the fall of 1963 when I attended my first teachers' convention in Quebec City that I met other Seventh-day Adventist teachers. Lectures, discussions and the sharing of various experiences with them provided me with some insights which facilitated

²Ellen G. White, Counsels to Parents, Teachers and Students, Pacific Press Publishing Association, Mountain View, California, 1943, p. 150-151.

³Ellen G. White, Fundamentals of Christian Education, Southern Publishing Association, Nashville, Tennessee, 1923, p. 15.

*A more elaborate account of teaching experiences in the school can be found in Appendix C on page 103.

my work.

For the most part, however, I had to draw on my own resources and experiences to cope with the many difficult situations with which I had to cope. In order to teach all grade levels I had to develop new ideas and be flexible in my approach. For instance, first and second grade pupils often needed more supervision. This led me to group the children so that the older children could help the younger ones. In order to try to concentrate on one subject at a time the whole school would do the same subject (at different levels) at the same time. An interesting phenomenon developed; younger children began learning lessons at higher grade levels.

In addition to the actual teaching I had many other responsibilities. These included custodial work, secretarial duties such as keeping records and accounts, collecting school fees, purchasing of textbooks and school supplies and school maintenance. There were many problems with which I had to contend. There was no school playground and that meant I had to supervise children who played in the alley or the park which was a quarter of a mile away from the school. I had very few visual aids, books or supplies with which to work. Insufficient classroom space also made it difficult to conduct projects and to store materials.

Other problems were experienced. The school did not

have a substitute teacher until 1974. Thus, if I was ill on a school day the school had to be closed. There were almost always maintenance problems, and since janitorial service was not available the children and I had to 'make do'. Fridays became general clean up days. Moreover, the uncertainty, year after year, of continuing the school due to insufficient funds was something which plagued the small church membership. We were never sure at the end of each school year that the school would open the following year. However, through adjusting the school program, arranging group play, sharing housekeeping activities and the cooperative efforts of parents the school continues to exist.

These personal experiences which I have described merely provide a partial picture of this one room church school. The curriculum and the student population as described in the following sections provide further insight into how religion, as it is construed by the Seventh-day Adventist, affects everyday life of the school members.

CURRICULUM

The basis of the curriculum is a religious one. Particular emphasis is placed on cooperation between the

*The complete Elementary and Intermediate school curriculum is provided in Appendix B on page 92.

home, school and church but it is the local conference members and educational leaders who develop the curriculum. Teachers' views on teaching method, selection and revision of curriculum and evaluation of learning opportunities appropriate for a particular group of students are often respected.

The general areas of the curriculum include religion, communication skills, physical and life sciences, mathematics, social studies, health and physical education, arts, and character building (i.e., spiritual, social, physical and mental). The Seventh-day Adventist philosophy prevails throughout the curriculum. Bible study is of primary importance and is a regular activity in all elementary schools. Religious activities in the school can be summarized as follows:

1. Devotional Periods: Each school day is to begin with a devotional period and is to close with prayer or a devotional song.
2. JMV Society: The school or room should have an active JMV society, emphasizing the students' participation in Missionary activities. Monthly reports shall be sent to the conference youth director.
3. Week of Prayer: At least one week of prayer series shall be conducted in each school each year. Active student participation in the program should be encouraged.
4. Spirit of Prophecy Week: Each school shall conduct a yearly Spirit of Prophecy emphasis week using materials prepared by the General Conference.
5. Prayer Bands: Voluntary prayer bands should be established.
6. Chapel: Chapel periods should create a positive spiritual atmosphere and not be used for entertainment or promotional purposes.

7. **Baptismal Classes:** A baptismal class for children in the upper grades should be organized by the principal and teachers in cooperation with the pastor or Bible instructor and the parents to study the beliefs of the Seventh-day Adventist Church.

8. **Patriotic Activities:** Patriotic activities include giving the flag salute, learning the national anthem and other patriotic songs, and recognizing national holidays and their significance.

9. **Guidance:** As a part of their school program members of the teaching staff should take time for personal and spiritual guidance of individual students.

Briefly, then, what binds the school members is a dedication to the church and the community. The church school is seen as an extension of the home-school and the child, once in church-school, is in an environment where he can experience 'total' development. This total development consists of developing the child's spiritual, social, physical and mental capacities. In the following sections I will describe the student population from whom I have received responses and illustrate how their accounts reflect the objectives of the curriculum.

STUDENT POPULATION

The school is unique for many reasons. It is a small school with an increasing enrollment (because there are more Seventh-day Adventists), existing in an area of large schools with declining enrollment. The student population over the years from 1963 - 1978 consisted of 145. The total enrollment was 326 (The same student in many instances was

enrolled over a number of years which accounts for the growth in student enrollment).

In 1978 I made a survey of the number of children that enrolled in the Church School from 1963 - 1978; the countries where they came from, and the length of time in which each child attended the school. The total enrollment of 326 students and the countries from which they came are illustrated in Table A on p. 62.

The length of time each child attended church school varied from one year to eight or nine years. There has been a steady growth in the enrollment since 1963, with the exception of the 1968-1969 school year when the enrollment remained at nine because most of the children who attended school the previous year moved away from Montreal. The biggest enrollment was fifty-three for the 1977-1978 school year.

One of the most interesting factors of the church school was the experience of seeing children, from so many different cultures learn, work, and play together. There were many instances when I referred to the school as "The United Nations".

The entire atmosphere was and still is one of mutual love, interest, and respect between teacher and pupil. Major discipline problems are non-existent.

Table B shows the total number of students for each

year from 1963 - 1978 and their grade levels. Table C outlines the number of students who responded to my letter, their place or origin, present status, etc.

TABLE A

MONTREAL (ENG) S.D.A. CHURCH SCHOOL
1962-63 School Year - 1977-78 School Year

<u>School Enrollment</u>		<u>Where From</u>
1962-63	9	W.I., Switzerland, Italy, Quebec.
1963-64	15	W.I., Italy, Ontario, Quebec, (Germany).
1964-65	13	W.I., Quebec, Ontario, (Germany).
1965-66	13	W.I., Finland, Quebec, U.S.A.
1966-67	20	U.S.A., Mexico, New Zealand, S. Africa, S. America, Guyana, W.I., Alberta, Quebec.
1967-68	15	Quebec, W.I., U.S.A.
1968-69	9	Guyana, Quebec, W.I., (Jamaica).
1969-70	16	Philippines, Guyana, Quebec, S. America, W.I.
1970-71	11	Quebec, S. America, W.I., Philippines.
1971-72	19	Quebec, Guyana, Philippines, U.S.A., W.I.
1972-73	18	Quebec, Philippines, W.I., Guyana, U.S.A.
1973-74	20	Quebec, W.I., Philippines, Haiti.
1974-75	22	W.I., S. America, Quebec, Philippines.
1975-76	30	Quebec, Philippines, W.I., Britain, S. America.
1976-77	43	Quebec, W.I., Philippines, Switzerland, Belgium, England, Madagascar, S. America.
1977-78	53	W.I., U.S.A., Quebec, Philippines, S. America, Britain, Belgium, Madagascar, Switzerland.

Total Enrollment = 326

TABLE B
STUDENT POPULATION FROM 1963-1978

<u>YEARS</u>	<u>TOTAL NO. OF STUDENTS</u>	<u>GRADE LEVELS</u>									
		1	2	3	4	5	6	7	8	*	**
1963 (Jan.-June)	9	1	-	1	-	3	3	1			
1963-64	15	1	2	-	1	2	3	4			2
1964-65	13	2	2	1	-	1	1	3			3
1965-66	13	1	2	1	1	1	1	2			4
1966-67	20	5	3	2	4	-	1	2			3
1967-68	15	3	4	2	1	3	-	-			2
1968-69	9	-	2	2	1	1	2	-			1
1969-70	16	4	-	2	2	2	2	3			1
1970-71	11	2	2	1	2	2	-	1			1
1971-72	19	6	2	2	3	1	3	-			2
1972-73	18	2	5	2	3	2	1	2			1
1973-74	20	2	2	6	4	3	2	-			1
1974-75	22	2	5	2	6	2	2	1			2
1975-76	30	5	4	4	2	6	3	2	3		1
1976-77	43	7	6	7	5	5	4	6	1		2
1977-78	53	7	8	6	8	5	5	4	7		3

* Grade was established in 1975-76 school year.

** Special class(es) for advanced work or/and for children under 6 years.

STUDENTS WHO RESPONDED: THEIR BACKGROUND AND PRESENT STATUS

TABLE C

<u>NAME OF STUDENT</u>	<u>PARENTS' OCCUPATION</u>		<u>SEX OF STUDENT</u>	<u>NO. YRS. ATTENDED</u>	<u>PRESENT AGE OF STUDENT</u>
	<u>Father</u>	<u>Mother</u>			
1. ADEGUN, Gloria (Cheseman)	Watchman	Housewife	F	9	31
2. ALLMAN, Shonie	Joiner	Seamstress	F	8	15
3. BOWEN, Shelley	Mechanic	Nursing Aide	F	9	13
4. GREAVES, Pamela	Textile Manager	Ch. Sch. Teacher	F	9	19
5. MARTIN, Cherry	Technician	Nursing Aide	F	5	16
6. MOTTLEY, Maxine	Bailiff	Housewife	F	2	22
7. PIERRE, Sigmund	Labourer	(Separated)	M	2	20
8. VILLANUEVA, Denis	Accountant	Retired Teacher	M	5	18
9. VONPOHLE, Billy	Med. Doctor	Housewife	M	2	20
10. WALTON, Norman	Labourer	Nursing Aide	M	3	28
11. WALTON, Norva	Labourer	Nursing Aide	F	3	28
12. WHALLEY, Robert	Colporteur	Nursing Aide	M	10	29
13. JAFFAT, Glenroy	Mechanic	Registered Nurse	M	4	27
14. MacDOWALL, Angelo	Electrician	Seamstress	M	2	24

NO. YRS. IN
CANADA WHEN
ENTERED CH. SCH. TO HIGH SCHOOL AND UNIVERSITY PRESENT STATUS STILL WITH
THE CHURCH

(origin, i.e.
ethnic background)

6 (Canadian)	High School	Registered Nursing Assistant	Yes
Less than 1 yr. (Barbados, W.I.)	High School	High School Student	Yes
5 (Canadian) } (Barbados, W.I.)	High School	High School Student	Yes
6 (Canadian) (Barbados, W.I.)	Andrews University	University Student	Yes
Less than 1 yr. (Guyana)	High School	High School Student	Yes
Less than 1 yr. (Trinidad)	Andrews University	University Student (Health Ed.)	Yes
Less than 1 yr. (Haiti)	College	Supervisor - Dept. Store in U.S.A.	No
Less than 1 yr. (Philippines)	Canadian Union College	College Student	Yes
Less than 1 yr. (Mexico)	Pacific Union College	University Student	Yes
Less than 1 yr. (Jamaica, W.I.)	McGill/University	(Sociology) Univ. Student	Yes
Less than 1 yr. (Jamaica, W.I.)	Canadian Union College	College Student	Yes
6 (Canadian)	University	Pastor for Seventh-day Adventist Ch.	Yes
Less than 1 yr. (Jamaica, W.I.)	College	Serving in U.S. Army	Yes
10 (Canadian) (St. Vincent, W.I.)	College	Salesman	Yes

EFFECTS OF RELIGIOUS TRAINING ON STUDENTS

The general atmosphere of the school room was not one which merely reflected academic learning. Personal attention, strong peer group association and learning from others were part of what the former students recorded in their responses. To some extent the responses reflect some of the general directives of the school. For instance, the Seventh-day Adventists emphasize the spiritual development of the child. Their educational code states that the child must study the Bible and the Spirit of Prophecy in the spirit of the learner and reads them for personal communion, guidance, and information; the child must choose Christ as his personal Saviour and accept as his own the principles of Christian living as taught by the Seventh-day Adventist Church; and the child must enjoy a deeper, richer Christian experience and have a better understanding of God and the plan of salvation.

Spiritual Development

All of the responses received revealed a spiritual commitment. Perhaps this is not chance but merely a fact that only those (except one) who are still Adventists responded. The interesting point is, however, that after several years of leaving this one room church school these students are still emphasizing the importance of their spiritual training.

The following comments indicate how this training has influenced their perceptions of their lives:

"It was not by chance but by God's hands that all the paths I followed provided for all my needs and wellbeing ... Mrs. Greaves, the two years of school with you as my teacher made a young man out of me early in life. Perhaps I could have done many things differently but in each case I wanted to make the most out of life to me and not waste time on vanishing thoughts or fashions. Each of us sets different standards but one rule judges them all."

"The highest points in my life is when I came to Montreal. This is where I started my grade 111 level. And that small classroom, I guess, gave me joy of being cared and thought of and how to care and love one another. I learned how to be me and not another person. That school gave me great joy in going to school every day."

"I think that why I was baptized (by immersion) in November about two years ago is because that the teachings I had from Church School really led me to the Seventh-day Adventist Church. I must thank you very much for that."

"... Most of the people that I went to the Church School with are scattered, and I do not see them. I particularly think of one person because of the fact that the last I heard of him, he was not a church goer any more. This speaks well of the school experience because most of the students are still in the church."

One student in particular who is presently in the U.S. Army stationed in Germany says:

"I have seen so much in this army that can only make me grateful for the Christian education I received earlier in my life."

Another student, even though he is no longer with the church still says:

"I think that the good times are gone, and there will never be good times again, as we had in the Church School. Too bad for the people that were not able to be in the Church School, for we can only tell them the good memories and the bad memories we had in the Church School. Nobody will understand about the Church School if they were not there to experience it. I have become a great man, and believe in Jesus and God because of the Church School."

Mental Development

Another aspect which is emphasized in the educational code is the mental development of the child. The child must think effectively and constructively in dealing with both intellectual and practical problems and develop his capabilities and reach the highest possible competence in fundamental skills, understandings and appreciations. It is difficult to say if the one room church accomplishes this. But it is evident from the students' responses that achievement and 'being a good citizen' is important. They do not perceive education as factual knowledge, however, they perceive it as a process, a way of life. The following comments reflect the various students' notions about education:

"I was in high school for four years ... I stayed at Oshawa for another year for my first year of college. Then I went to Atlantic Union College in South Lancaster, Mass., and stayed there for my last three years of college. It was really in my third year in college that I understood personally that Jesus was my Saviour and decided to change some of my ways and decided to work for the church in some capacity and really

started thinking toward teaching ...
My first two years were a 'C' average,
my last two years were near 'A' average,
so my grades were going up every year.
In fact the last year I almost had
straight A in college."

"I took grade ten and I did not find it
that difficult - my grades were good,
but I was more interested in fooling
around, playing sports and things. But
I did not find it as difficult. My grade
nine in Quebec with you taught me to do
homework which I really hadn't done
through elementary school, which I don't
know is that necessary. I seemed to get
along alright without it. Maybe some
slow, slow student might need a little
help, but we're trying to teach book
knowledge through homework and it's
character knowledge that we need. These
are the things - they'll come. The basics
of life are simple to get along in life -
reading and writing and knowing how to
figure your bills and checks and all this -
simple. Now all the other facts, you don't
remember them anyway. You forget 90% of
what you hear within a year, and I'm even
having trouble in remembering what I heard
in seven years in church school. What you're
training is character. You're training
how to use the brain. It isn't what you
use it with that really counts, it's how you
use it. It's how the box works, not neces-
sarily what makes it work."

"It isn't the facts that the student is
learning that help him in the end. He for-
gets facts. It's the mental work and the
brain work - teaching the brain to work,
and every year - if - like I had almost a
new teacher almost every year. That meant
that I had - my mind had to adapt to a new
system of understanding because every teacher
was different in what they wanted you to
remember - what they wanted you to learn -
and your mind had to adapt to that. Every
teacher was different and how they made tests -
your mind had to adapt to that. So there
was much more brain work done when there
was a new teacher come - to adapt to a new
way of thinking, a new type of tests; a new

type of quiz, a new type of assignment - what was important to one teacher wasn't important to another teacher - which is fine and which helped my brain."

"One of the neat experiences of meeting in a one-teacher school with all seven grades is if you miss something in grade two and in grade three, you could just listen across the aisle the year and catch it. And also if you are a brigher student and you are in grade three you could listen across the aisle and listen to what grade five is doing and catch on. So really, I went to grade one to seven for seven years. Now I had all grades every years. There is really the situation, and by the time you get to the seventh or eighth grade in other provinces in a one teacher school that's very helpful. Also another thing that helps is the help that the older students give the younger student. It not only hleps the teacher, it helps the student learn."

"When I taught school later I had one seventh grade girl who couldn't even do her multi-plication or division yet - she just couldn't catch on. So I asked her to teach the second and third grades some simple stuff like that - and she couldn't do it herself. Within three weeks she knew how to do long division with hardly any mistakes and all multiplication, just because she had to explain it to the younger kids, and she really enjoyed explaining it and she had no more problem with that."

"Me, and the rest of the kids had one of the best teachers ever made. - She took time in teaching and drilling us in our weakness. I do remember doing a test and couldn't remember the answer for anything. Mrs. Greaves stayed with me, when everyone was gone out for lunch and a while after that till finally I got the answer. At any other school no such luck would have happened to me. I have a lot more experiences to talk about but I'll take forever."

"After our worship period on Mondays our tests would be given back to us. These tests or quizzes were usually of a comprehensive

nature; not merely true or false or multiple choice, but rather filling in the blanks. The teacher would be encouraging in giving back our tests. If we did not do well this week, she would tell us maybe next week we would do better. This was never done in an embarrassing way, but rather on an individual basis."

Seventh-day Adventists view education as more than merely pursuing studies from books. Ellen White notes:

"Our ideas of education take too narrow and too low a range. There is need for a broader scope, a higher aim. True education means more than the pursuit of certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.⁴

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness, above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."⁵

The claim is that we cannot afford to separate spiritual from intellectual training. As stated previously emphasis is placed upon the (Adventist) home. The home is the most important agent in the early education and socialization of the child. The belief is that every means should be directed

⁴Ellen G. White, Education, Pacific Press Publishing Association, Mountain View, California, 1952, p. 13.

⁵Ibid, p. 225.

toward the proper education of their children and wherever possible Adventist children should be educated in Adventist schools where Christian principles underly every aspect of education. While Adventists do not advocate or encourage separation from the 'world' (i.e., non Christians) they strive not to become 'of' the world, as far as their philosophy and ideals of education are concerned.

The parents' (especially the mother's) responsibility is that of educating the child during his/her formative years as the preparation for this on-going process of education and socialization when he enters the church school. From the earliest years children are encouraged to think, reason, and make decisions so that as they grow older they may be able to think for themselves and make intelligent decisions instead of merely reflecting on the thoughts and decisions of others. "The mother should be the teacher, and home the school where every child receives his first lessons."⁶ It is the home-school that our boys and girls are to be prepared to attend the church school. Parents should constantly keep this in mind ..."⁷

This is clearly reflected in a former student's responses, who is presently a pastor:

⁶ E.G. White, Counsels to Parents, Teachers and Students, Pacific Press Publishing Association, Mountain View, California, 1943, p. 145.

⁷ Ibid., p. 150.

"In thinking about church school how it affects the young child, if the parents are not supportive you can only affect the child a little bit. But if the parents are supportive, that's what makes the difference. I would not be an Adventist today just because of church school. I - if I was allowed to have close worldly friends; but my parents were supportive of church school, church friends - Adventist friends and - my father was - and it is that reason, if I would have had worldly friends I would not have gone to Kingsway. I would have argued with my father, but he was - in fact I did argue with my father to stay home to to go to Chateauguay Public School or something after elementary school but he was - he put his foot down - whereas most children, that's where the problem is - not the problem of leaving the church. Church school can have a little bit but I don't think it is the deciding factor. It's the home. The church school can help but it doesn't become the sole influence."

"So again, the home influence. Same with F.C. His father was sick and couldn't take care of him when he was young. And the G's. The same situation that I was in - father was in the truth but the mother wasn't. But one thing I'll say for my father, he was very strict on the principles of Mrs. W. and even those principles I still tell people today I may still disagree with. And one of those principles was we should not have non-Adventist friends. It's in Testimonies. I read it myself. And I've heard the arguments against that, but my father followed that. And if it was not for that I would not be in the church ... I was not allowed to make friends with the children in my neighbourhood. I could say "hi" to them and be friendly to them, but not make close friends and go and do things at their house. I wasn't supposed to invite them home - it seems kind of mean, but my father overcame that by having a lot of Adventist friends for me, allowing me to invite them home and allowing me to be with them and never missed an M.V. Be with the youth. I always had friends. I wonder why my brother is out of the church since he had the same rules. Well, while he was at Kingsway he ended up working at Branson Hospital. And at Branson Hospital they employ non-Adventists and he got friendly with some

of these non-Adventists and became like them. Then his friends led him away."

"People who have left church school, everyone that I can think of, that left the church has left because they had friends that were non-Adventists and went and started doing things with them and became like them - one without exception."

SOCIAL DEVELOPMENT

This strong commitment to home-school education clearly makes the social aspect most important. The child must enjoy associations with others and cooperate harmoniously with them in common enterprises; the child must consider opinions of others, choose what is right and stand for principle; he must understand other people, their needs and way of life; and, he must dedicate his life to service for Christ. Again, numerous comments reflect how the church-school has indeed influenced students' perceptions, particularly with group associations. Peer group attachment, the sense of belonging, identity and security is quite clear in the following quotes:

"Life at Church School, at age five, was indescribable. It was always full of something different. ... The thing I liked best about the day was having all the students in the same room. This gave the school a family atmosphere, especially with the relationship we developed with the teacher. This made us look to her as a mother; this also made us learn easier. We were more relaxed. The older children in the school would always be there to help the smaller ones. ... I know that whatever it (occupation) may be that it will be to do with younger children."

"The years passed and finally it was time for me to graduate and what a happy time that was! Through the years we made friends who came and went but will never be really forgotten when we think of Our Little School."

"What are friends for? We are just one big family to me."

"In classes I was never much of a student. I never got into reading books early in life and it hindered any teacher who had to teach me. Spelling was a subject that I suppose was as hard as any I ever had to take. No matter how hard I put my efforts into it, the words always came out wrong ... If recesses were long enough I remember we would try and sell a few Life and Health Magazines. I suppose it would be too conclusive to say that was where I began the life of a salesman. But it was so easy to read a person's expressions and sell them the way they wanted it."

"One activity that was very important in the school year, was the Christmas school play. I was not competitive so I allowed everyone else to take the parts they wanted and hoped all major ones would be taken before my turn. Well, our teacher knew what each student could handle and I soon found myself in a role of importance. I prepared myself as best I could but I never felt safe. And when we faced the curtain night, no one knew how nervous my knees shook, beneath me. As I even spoke the words came out without my knowing. I kept my fears within me, but I could only stutter and stammer through line after line."

"I sort of found that the behaviour of people is quite a study too! To watch the other students in class soon became an interest of mine. It was as if I knew what they would do when caught talking, or playing in class. I used the same understanding to save my neck many times when caught doing wrong. Every expression told something of the person's attitude in life, if only at that very moment."

"When I woke up in the morning I had this great feeling that 'boy, hockey and great friends to be with again.' I was always looking forward to

another day. The things I liked about that classroom was that all of the kids were crazy and wild. If there was hard feeling between two people on the playground they wouldn't quarrel but make up and think of solving the problem."

"When joy also of remembering that one classroom was our field trips to Ottawa and Quebec. That was fun. I really won't forget the places we've gone to. Staying there at a church and sleeping there was fun. Looking forward to another day to see more sites was also a joy to me, because making friends was one big thing in my life when I was young. Still now. I guess it will stay with us forever because God put that special thing of making friends in us. And I love every moment of it."

"The small classroom was one big family of God. I remember the hockey and ping pong games, the hockey games in the park, the recess and especially the studies we had to do to pass subjects."

The peer group is one of the most powerful agencies of socialization in the child's experience. Elkin and Handel⁸ point out that the child experiences and therefore develops new emotional ties with his peers and identifies with new models. He wants to be accepted by his peer group and seeks their good will and attention. There is a solidarity which is established with his generation. When the child reaches adulthood and sees other children and their peer culture he comes to realize that his childhood experiences in his peer group(s) are those that make him a member of a particular generation.

⁸ Frederick Elkin/Gerald Handel, The Child and Society: The Process of Socialization, (2nd Edition), Random House, New York, 1972, p. 134.

"I also remember when it used to be very cold outside and you used to give us some hot chocolate and also if you didn't get that you used to get some hot soup. Everybody used to like that, for sure. As I can remember doing not long ago when we used to sit down and we used to exchange lunches; you used to feel as if you were brothers and sisters you used to feel really close."

It is evident, then, that the school uses a particular method to strengthen peer group association. Children are taught to be responsible for each other and to God. Moral and religious training and commitment were dominant in all of the students' recollections or accounts. The statements below are indicative of the impact the one room church school has had on its students.

"... I also believe my religious training helped me also to be able to always have a strong faith in God. Many of my friends from grade school from the fifth to eighth and from academy have either dropped out and/or are no longer in the church. I can only think that they didn't have good early home and school training in those first years."

"After church school I had the opportunity of going to boarding school in Oshawa where I spent my high school years. I am still at the present going to school, training myself for God's services in the education department ... I know that God has blessed me through all my years in having a wonderful mother, and brothers, trained in the best ways that she could ever train us up, and with the training of both home and school, I do believe that my life of a Christian has been very fulfilling."

"I remember that every morning we would have a small worship period. Every Friday we would have a Missionary Volunteers meeting for which some of the students held offices. Missionary Volunteers included the temperance society. We were happy to be involved as officers for

these small meetings once a week. These religious meetings served to instill in us an awareness, and served to mold our Christian thoughts because there were experiences for many of our formative years."

"When I left the school I went to West Hill High School for grade eight. The first day was terrifying for me. I went into the classroom and there were so many kids and when I spoke my voice sounded (to me) like a frog. Right then I missed the close contact one had with teacher and student in the church school. If one did not have proper background spiritually, it was very easy to lose one's perspective in this public school. While I was there, I was asked to become involved in things that involved my sabbath time, and a couple of teachers wanted to know of my beliefs. In the church school I never had to worry about those things because we all had the same thoughts. In the public school I felt like an outsider. Of course as time passed this feeling changed, but in the beginning it was difficult."

SUMMARY

These students, all of whom came from lower class backgrounds, have remained with the church (with the exception of one) and have continued to pursue a higher education. Social class background has not been the major determinant of school performance and achievement. The teacher-pupil ratio and the Seventh-day Adventist philosophy seems to have had a profound effect on the various students' life style.

Contemporary research in education has not focused on the effects of religious training on education aspirations

or achievement. We have been preoccupied with developing concepts and attempting to determine which variables have the greatest effect on an individual's education. This descriptive study explains how religion-education creates a life style and sense of community for members who might have a sense of a missing community. Indeed, the church-school functions to prepare individuals for 'good citizenship'. The assumption is that formal schooling is synonymous with home schooling and learning, acting, and doing is in the interest of the community rather than the 'self'. That is not to say that schools are not viewed as specialized institutions designed to prepare individuals for productivity. But, the value of formal schooling is seen as instrumental in perpetuating a philosophy which emphasizes spiritual, social, mental and physical development for the benefit of a specific group.

Another interesting point which one might note is that while most secular educational institutions cannot state what constitutes the educational process, the Seventh-day Adventists do not question or attempt to validate what education means. Education, formal or informal, has distinctive characteristics. To be educated is to be committed to the Seventh-day Adventist's philosophy of life. There are no conflicting expectations of outcome since educational activities are specifically designed to have the intended outcome.

CHAPTER IV

CONCLUSIONS

Before summarizing the main points of this study it is necessary to draw attention again to some of the limitations which underly it. First, I have focused on only one Seventh-day Adventist elementary, one room church school. Second, the number of pupils involved is small and I have not been able to have personal contact with them. Consequently, the study cannot point to any main findings, or provide evidence that if a similar study were to be conducted in another school, students' responses and teachers' experiences would be comparable. However, there are some hypotheses and suggestions for further research which can be made in the area of religion and education.

Various research findings on small schools have been discussed. Although there is no agreement on the extent to which they affect school performance, a strong argument could be made that individual attention and a cooperative environment do affect motivation which, in turn, could lead to 'success' in school. There are particular types of small schools, however, such as church schools which claim to have a positive effect on school performance. The educational views of various religious groups - Jewish, Mormons, Mennonites, Amish, Lutherans and Seventh-day Adventists - all seem to

point to the educational process as a home-school responsibility. The socialization patterns, the types of educational-religious activities in the home, church and school must be the same. The individuals who control these activities must share the same commitments and meanings.¹ The educational, religious and familial structures are not as differentiated among the religious groups discussed in Chapter II.

In an attempt to illustrate how a church-school group functions and how its participants perceive their school experiences I have presented some descriptive data on a one room Seventh-day Adventist school. What seems to be of most importance here is the preservation of identity through the school setting, curriculum and teacher dedication.

For some time now educational research has taken an adamant position which supports the idea that the most critical educational institution is more likely to be the home and not the school. But it has also pointed out that when both the home and school support each other the possibility of conflict which may result in ineffective performance and negative results is diminished. In effect, "Schools may be more powerful than we tend to think they are."² This kind of support is much more likely to exist in a church school.

¹As pointed out in Chapter one, Chamberlin refers to these as sponsors, procedures, operative, learners and constituents.

²William T. Pink (Editor) Urban Education, Vol. XIII Number 3, Schools Do Make A Difference, Oct., 1978, p. 330, 358.

From the information gathered in this study it is evident that it is the religious training or instruction given in home-school which has a binding effect on the students. There is a strong emphasis placed on the home where the child first experiences his religious training and socialization. In order then, for school training to be most effective, both the home and the school must work together. Some hypotheses for further research then can be made in the area of religion and education. Students who have a religious education, especially during their early years of life, experience positive effects towards their church-school and also in their career choices; there is a definite correlation between religion and education in church-schools; religious education might be a significant factor in academic achievement and school performance regardless of social class background.

Drawing on the accounts of the Amish, Mennonites and Jews, for example, and the very limited research on these groups, there is a basic thread or factor which permeates them all - i.e. there is a serious commitment and dedication on the part of the people as individuals and also as a group; and this commitment points to the importance of preserving their ethnic identity and self-esteem through the teaching-learning process.

As this exploratory study shows students who attended the church-school have continued their education beyond the

elementary level. The ones beyond high school age have continued through college and university. What is also of great importance is that children coming from various parts of the world with diverse cultural backgrounds were able to come together in a one room multiple grade church school setting and live together with a single "school culture" establishing a closely knit peer group. Although they are now grown up and scattered in various parts of the world, their responses appear to be saying basically the same thing - that they are influenced mostly by the social and religious life in the church school. Indeed schools do make a difference and children of lower class and lower middle class background, were able to succeed in this school.

The students experienced a kind of "family care" through individual attention which helped to give them a sense of personal security and identity. There was a religious-moral concern for each individual student. Phenix, in speaking about the relationship between the religious teacher and his student says that the religious teacher regards each student as a whole and enduring person and tries to relate to him that way instead of treating him as just one among a group. The teacher tries to understand each student in the light of his past influences and experiences, his expectations, and his future possibilities.

Phenix further states that the teacher's ultimate concern is not for his own egocentricity but a genuine caring.

for others. There is a genuine recognition and respect for other persons as being important and of worth in their own right and not only as they conform to the standard of others. Therefore interpersonal relationship is basic to the religious significance of the work of the teacher.

Assisting the student to become a person with his own values and convictions, to discover himself, make his own responsible decisions, and to have a meaningful personal relationship to that which he devotes himself, is how a teacher should teach.³

Seventh-day Adventists believe that education prepares the student for his rightful place in society (a good citizen) as well as being a good Christian example. His education continues throughout his life.

One could, then, suggest research which would examine the extent to which church schools affect the self-concept and therefore school performance. If there exists a continuity in the objectives to be obtained by all concerned - parents, students, teachers and church-school administrators, then to what extent does this effect success or failure in school? There are many middle-class students, for instance, who do not succeed in school and yet their parents, or even they, might share the school's values. We could explore the

³ Philip H. Phenix, Religious Concerns in Contemporary Education, Teachers College, Columbia University, New York, 1959, p. 47-48; 58-60.

different religious backgrounds of some middle class groups who come from different ethnic backgrounds and try to measure the extent to which these groups are committed to a religious philosophy which is congruent with the educational ideology. We might also consider the external effects of church schools. To what extent do they contribute cooperative coexistence? Are there disciplinary problems in these schools? Does delinquency occur? If so, how are these handled?

Perhaps we can set aside the common assumption that religion-education is not an important variable affecting school performance. This descriptive study allows us to grasp the intention of a religious organization which has a monopoly on its schools. There exists a realization that the establishment of 'commonness' of meaning is crucial to group solidarity and community service. It is precisely this point which determines the success of the school, for all members - teachers, administrators, pupils - agree on the nature of what schooling should be. There is no questioning of philosophical assumptions and commitments. Indeed, the Seventh-day Adventist's assumption about education is that the teacher and learner come together with the same expectations and interpretations of education. This is not to say that diverse perspectives do not exist or that conflicts do not occur in classroom situations. But the emphasis is on what is education rather than what it ought to be.

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APPENDIX A

2156 Manon St.
Chomedey, Laval
P.Q., H7S 1V6
Canada

January 23, 1979

Dear _____,

The one room Seventh-day Adventist church school in Montreal is now history. The school has finally moved out of the Church building on October 10, 1978, into an 8-room school building located on 5070-80 West Broadway near Fielding.

I think at this point it will be very appropriate to keep alive the memories of the one room school, and that is just what I am planning to do. Therefore, with your help this will be made possible.

Let me explain the procedure. I would like you to sit down and write out your experiences and recollections of Church school. Remember, it will be your own reflections and experiences. Don't be shy; write down everything as though you are telling it to a complete stranger. Be as informal and relaxed as you possibly can, because it is important that I have the correct information that you want to convey in your letter. In this same letter, I would like you to tell me all about yourself (that is, your academic and social achievement, spiritual growth, etc.) since

you left the church school. In other words, state your experiences, right after leaving church school up to this present day, that you think may be attributed to your church school training. I know this sounds like asking a lot of you, and your first impression might be that of writing a "will" (smile) but really, I'm sure you'll enjoy doing it. Don't worry, I'm writing my own experiences too. I'm sure when you think of our "good old days" you have lots of laughs. I do. Many times I find myself experiencing a mixture of laughter, feeling sorry for myself; (you remember those many grades in the one room), wishing it could happen all over again; a longing desire to see many students whom I have not seen for years and years; and a delight to see many grown-up fine young ladies and young men that attended church school. How I wish we could all get together again some day! Well, it is not impossible, you know.

In addition to writing your letter, I am asking that you tape your experiences and reflections of church school, and also those experiences after leaving church school - the school or schools you attended after church school; what you have accomplished; what you are doing at present etc., etc. In other words, tell me on tape all that you have written in your letter, and possibly more. O.K.? I am mailing a blank cassette to you for this purpose, so please, do respond.

I realize it might be difficult for some of you to have access to a tape recorder, but I am asking you to do your very best, in writing, so that I would still have all the information. To hear your voice again would be wonderful! If you have to rent a tape recorder for an hour or so, then please let me know and I would refund you the cost of the rental, which (I hope) shouldn't be too much.

I am depending upon you in order to do this study of the church school, which, hopefully, will be available for you to read. Remember, we must work together in order to accomplish this. One other thing, I would also appreciate a picture (or pictures) of yourself when you were going to church school and also a recent one.

Thank you, _____, very much for responding.

I am looking forward to hearing from you within about a month or two.

May God bless you.

Sincerely,

(Mrs.) S. Greaves

P.S. I would suggest that you keep the special padded envelope in which I mailed your cassette so that you can use it to return the cassette to me.
Thank you again.

APPENDIX B

ELEMENTARY AND INTERMEDIATE CURRICULUM⁽¹⁾

Definition: A comprehensive curriculum for the Seventh-day Adventist Church educational system is defined as all the learning opportunities, both formal and informal, planned and guided cooperatively by the home, school, and church. With some common learnings as a core, it is a dynamic, evolving plan for the education of children and youth in terms of their physical, mental, and social needs, in a continuously changing local, national, and world community. It implies experience, which is internalization of activities engaged in by the learner. It attempts to provide learning experiences that meet not only the general needs but also the specialized needs related to the unique abilities, interest, and expectations of each learner.

General Statement: The curriculum at all levels reflects the philosophy and objectives of Seventh-day Adventist education, an awareness of the principles of human growth and development, and the process of encouraging, guiding, and sustaining the learner as he seeks to understand himself, and to relate to his fellow human beings, and to his Creator.

(1) Seventh-day Adventist Church in Canada Education Code, Department of Education of the Seventh-day Adventist Church in Canada, 1148 King St. East, Oshawa, Ontario, L1H 1H8, August 1977. Section 4010 - 4100; 4500-4600.

The effective Seventh-day Adventist curriculum includes plans developed by groups of qualified individuals including representation from local conference, Seventh-day Adventist Church in Canada, and division levels of educational leadership. However, when the dynamic nature of curriculum is understood, it becomes apparent that the role of the teacher is vital, not only in terms of methodology, but also in the selection, revision, and evaluation of learning opportunities appropriate for a particular group of students in a specific setting, and compatible with the teacher's own personality and teaching style.

To achieve a balanced and appropriate curriculum satisfactory answers must be found for questions such as:

1. Do the educational goals and objectives reflect the beliefs and values which are contained in the philosophy of Seventh-day Adventist education?
2. Are current issues and events studied and assessed in terms of their implications for the Christian and his church?
3. Has the local community of parents, patrons, and others been considered with respect to the opportunities it provides, the special needs it has, and the values and goals that are unique to that setting?
4. Has the individual learner been considered to the extent that provisions are made to meet his interest, needs and capabilities?

5. What arrangements exist for the diagnosis and remediation of learning disabilities?
6. Has provision been made for the continuous educational advancement of the pupil in accordance with his/her abilities?
7. Is practical and manual training provided for all students?
8. What specific role does the school play in the church's program of evangelism?

It is the responsibility of everyone involved in the educational process to endeavour to make each aspect of the curriculum consistent with the goals of Seventh-day Adventist education. If the administrators and teachers are dedicated to the principle of respect for the uniqueness and worth of each individual, and to the presentation of the truth about God, then materials, methods, and content will be flexibly designed and executed in an effort to promote the divergent, specialized potential of every learner.

Broad areas of curriculum generally shall include religion, communication skills, physical and life sciences, mathematics, social studies, health and physical education, vocational/applied arts, fine arts within the context and relationships of character building, physical-spiritual-social development, and career education.

Specific subject matter offerings should be determined by the needs and interest of students and the community.

Basic curriculum guides include provincial department of education curriculum guides, Seventh-day Adventist Church in Canada and NAD syllabi and/or guidelines, General Conference Department of Education texts, teachers' guides, and workbooks.

Local conference offices of education are responsible for directing and supervising the instructional program, interpreting and applying the provincial curriculum guides, and assuring that S.D.A. educational objectives are achieved through the curriculum offered in the schools of the provinces.

Subject Areas:

General statement regarding subjects taught in Seventh-day Adventist elementary and intermediate schools.

1. Bible Study: It is of first importance. The texts curriculum guides provided by the General Conference Department of Education are used throughout the Seventh-day Adventist Church in Canada school system. A religion course is required for every year of enrollment from K-16. Students are taught through Biblical history and Bible principles the truth about God and the kind of God He is. The learning experiences in religion classes, the subject matter learned, concepts established, and habits formed add the fourth dimensions, the spiritual dimension, to the mental,

physical, and social dimensions of education. Bible study seeks to develop in the child a sense of individual responsibility for choices which will climax in the ultimate choice of accepting Christ as one's personal Saviour.

Seventh-day Adventist philosophy will pervade the entire curriculum. Spiritual lessons will be drawn from the entire curriculum. In fact, the curriculum is the process of restoring in mankind the original image of the Creator in whose likeness man was formed.

2. Language Arts: Includes instruction in the skills of speaking, reading, listening, spelling, handwriting, and composition, as well as knowledge of and appreciation for literature and oral expression consistent with Seventh-day Adventist principles. The development of language arts skills is to be consistent with Seventh-day Adventist philosophy of literature selection -- opportunity to develop discrimination in selection, preference for the beautiful and true, and acceptance of responsibility for the individual's own choices. The "Guide to the Teaching of Literature in S.D.A. Schools" should be made available to all teachers by the conference department of education.
3. Fine Arts: Instruction and participation in the subjects of art and music is aimed at the development of aesthetic appreciation and skills of creative expression within

the context of Seventh-day Adventist principles. Teachers should work within the "Guidelines Toward a SDA Philosophy of Music" and Our Thinking Hands, Vols. 1 and 11.

The tongue must be taught to talk, the hands to work, the ears to hear good music, and the eyes to behold the beautiful. Children should have instilled in them an appreciation for the beauties of nature as well as in man-made art.

Through fine art classes, the child finds an outlet for his/her emotions, develops aesthetic tastes, learns a variety of techniques and media, learns to work with a group as well as alone, coordinates mind and hand, and develops spiritual concepts.

Art is a way of life. "The Bible does not condemn genius or art; for these come of the wisdom that God gives. We cannot make the heart purer or holier by clothing the body in sack cloth or depriving the home of all that ministers to comfort, taste, or convenience." CS 138.

4. Physical Education: Is designed to promote participation in large-muscle activities which promote desirable physical development, motor skills, attitudes, and habits of conduct.

Some organized physical activity, compatible with the

child's age, sex, and physical development, should be arranged each day. Recesses and a portion of the noon hour should provide organized physical activity as well as regular P.E. classes and vocational art classes.

Competitive intramural team sports is not a part of the Seventh-day Adventist Church in Canada's physical education program.

5. Health-Science: The study of health and natural sciences will be based on the concept of God as Creator and Sustainer. It will emphasize the study of human physiology and hygiene and the natural laws which God has provided for control of the universe and life within it. Science will not be taught without an awareness of the ever-present, all powerful God of science. Curriculum is based on the health-science texts prepared by the General Conference Department of Education.

6. Practical Arts: Work in practical arts is encouraged in all grades and required from grade seven upwards. Practical arts must be meaningful, adaptable to modern living for boys and girls. Provision should be made for individual difference in ability, interest, and needs. Through practical arts, pupils may be involved in service activities for neighbours, the church, and the community.

Ed. 217 "For every child the first industrial school

should be the home. As far as possible, facilities for manual training should be connected with every school."

Practical arts should be provided which:

- a. Engage student and teacher together in useful, purposeful manual labour.
- b. Provide training in household management, cooking, and making of clothes.
- c. Provide training in working with wood, metals, machines, and home mechanics.
- d. Emphasize principles of agriculture and give opportunity to work with landscaping, gardening, cold frames, hotbeds, etc., and indoor plant culture.

Through the practical arts the students gain knowledge and skill in performing the necessary duties around the home, learn ways to serve their fellow men, and develop an appreciation of the dignity of human labour.

Training should be given to develop habits of accuracy, thoroughness, responsibility in work, understanding of the value of time, materials and skills, and the ability to plan and work out the plan.

7. Social Studies: This study is approach from the point of view that the human family is the family of God and that God has and is directing the affairs and destiny of the human race. An awareness is established as to

the individual's place in the setting of time, place, and responsibility in terms of God's purposes and plans for His church and for the world. Emphasis is given to God's role in human history, Bible prophecy and its fulfillment, the church's worldwide mission, contributions of and appreciation for ethnic groups, duties and responsibilities of citizens as well as local, national, and world geography and history and current affairs.

8. Mathematics: Mathematic courses give instruction in concepts, computational skills, and problem solving. The study is taken from the point of view that the Creator is a God of order, system and logic. The child is taught to think logically and to develop skills and methods of practical application of mathematics through the process of discovery and creative thinking.
9. Others: Include a second language or other courses which may be prescribed by the conference or Seventh-day Adventist Church in Canada Board of Education or which may be required by provincial education legislation.

Religious and Patriotic Activities: The following religious activities are to be a regular part of the curriculum in all elementary schools:

1. Devotional Periods: Each school day is to begin with a devotional period and is to close with prayer or a

devotional song.

2. JMV Society: The school or room should have an active JMV society, emphasizing the students' participation in missionary activities. Monthly reports shall be sent to the conference youth director.
3. Week of Prayer: At least one week of prayer series shall be conducted in each school each year. Active student participation in the program should be encouraged.
4. Spirit of Prophecy Week: Each school shall conduct a yearly Spirit of Prophecy emphasis week using materials prepared by the General Conference.
5. Prayer Bands: Voluntary prayer bands should be established.
6. Chapel: Chapel periods should create a positive spiritual atmosphere and not be used for entertainment or promotional purposes.
7. Baptismal Classes: A baptismal class for children in the upper grades should be organized by the principal and teachers in cooperation with the pastor or Bible instructor and the parents to study the beliefs of the Seventh-day Adventist Church.
8. Patriotic Activities: Patriotic activities include giving the flag salute, learning the national anthem and other patriotic songs, and recognizing national holidays and

their significance.

9. Guidance: As a part of their school program, members of the teaching staff should take time for personal and spiritual guidance of individual students.

APPENDIX C

TEACHING EXPERIENCES IN A SEVENTH-DAY

ADVENTIST SCHOOL

Being a Seventh-day Adventist Teacher:

It was January 3, 1963 that I started to teach in the Montreal Seventh-day Adventist church School. The school, at that time and until June 1972, was located at 4250 Maisonneuve Blvd., West (which was Western Ave. at that time) in a room at the back of the Seventh-day Adventist Church building.

I had been in Montreal, up to this time, for four years, during which I had been working at the Montreal Neurological Hospital, in the Children's Ward, as a nursing assistant. I thoroughly enjoyed working there. The thought of leaving and the decision to do so, and to teach in this small school with little or no facilities and multiple grades, took some courage on my part. However, the decision was made and I handed in my letter of resignation to the Montreal Neurological Hospital.

I thought I had been all prepared, ready, and able to undertake my teaching responsibilities quite well since there had been a student enrollment of only nine. There were only nine pupils, surely enough, but these were in five different grade levels. What a task it was to prepare for five dif-

ferent levels in every subject for every school day!

Those first few days, yes, weeks, even months and years were extremely difficult. They would have been even more difficult for me, or perhaps impossible, were it not for the almost "perfect" example of Miss Caroline Robertson.¹

Miss Robertson was the Head Nurse of the children's ward of the Neurological Hospital. As I worked with her I couldn't help but admire her efficiency, dedication to her work, and her genuine interest in every single patient. As I compared her with other nurses with whom I worked, I could not find one who was so hard-working, kind and dedicated as she. When every one else said goodbye at the end of the work day and headed for home, Miss Robertson would never leave until the following "shift" of nurses was all organized and ready to carry on smoothly from the "shift" before. Whenever I think of her I think of a dedicated and very well organized person.

As I tried to do a good job of teaching I always reflected on Miss Robertson. There was no other Seventh-day Adventist school or teacher in Quebec, or no Superintendent of Education that I could turn to for points or suggestions. The Church School, at this time and until 1973, was run by the Ontario-Quebec Conference of Seventh-day Adventists, whose headquarters offices, and Department of Education

¹Name used with her permission, July 19, 1979. Miss Robertson is now the Director of Nursing of the Montreal Neurological Hospital.

were in Ontario. It was not until the Fall of 1963 when I attended my first Teachers' Convention in Quebec City that I met other Seventh-day Adventist teachers. This was a valuable experience for me because I was able to learn from other teachers who had taught multiple grades for many years. Lectures, discussions, experiences and suggestions gave me much encouragement.

As I review the old files and records of the Church school here in Montreal, I see such detailed recordings, much of which I had not, and would not have remembered. I can only conclude that it was because of my admiration of an organized person, and because I saw how many problems can be eliminated and work run smoother as a result of being thorough and organized. For almost all my years of teaching, my school day started at 7:30 or 8:00 A.M. and ended at 5:00 or 5:30 P.M. Since I was the only teacher, I dared not let one day's work overlap on the other.

In order to try to teach, fairly adequately, all grade levels each day, I had no choice but to try new ideas and experiments which I thought might facilitate my work. There had always been multiple grades, and I had to prepare for a single child in a single grade as if there were ten or more children in that same grade. When people asked me how I managed teaching so many grades my answer was always "I don't know." I had to accomplish a task and I tried to be innovative and sought every way possible to

try to reach each child's needs.

One thing that always stood out in my mind was the relatively quiet "atmosphere" of the school in spite of the many grade levels. The students were always very diligent. Even though students did not always have to ask permission to move around, that did not cause them to walk-around needlessly or to waste time. It was a thrill to see an older child help a younger one, or peers helping one another with a problem. Even if I was busy with a group and a student encountered a problem which needed my explanation for its solution, there was never any fear of approaching me and asking for help if it was needed at that particular time.

What may seem incredible was that on many occasions the younger children found themselves repeating lessons of the children of higher grades - poetry, mathematical definitions, definitions of parts of speech in grammar etc. - without realizing it. I believe this was one reason why many children who passed through the lower grades were able to master some subjects with which they might otherwise have had some difficulty, since certain facts were not entirely "new" to them even though they "knew" a lot only by rote, just by "hearing it constantly repeated."

Teaching in this Church school was not an easy task. Not only was the one-room school a multi-graded one, but

it was also multi-lingual and multi-cultural. The children, over my years of teaching experience, came from many parts of the world. Most of them were from the West Indies, and about ninety-nine per cent were from a lower-class background.

In 1978 I made a survey of the number of children that enrolled from 1963 - 1978, the countries where they were from, and the length of time in which each child attended the Church School.² The length of time each child attended Church School varied from one year to eight or nine years. There has been a steady growth in the enrollment since 1963, with the exception of the 1968 - 1969 school year when the enrollment remained at nine because of the children who attended school the previous year moved away from Montreal. The biggest enrollment was fifty-three for the 1977 - 1978 school year.

From 1963 - 1974 I had been the only teacher in the school. During this time it meant very hard work, not only on my part but also on the part of the children. In a teaching - learning situation such as this, the children learned to develop very good work-study habits which are not often seen so much today. They had to do a great deal of work on their own and sought help only when it was absolutely necessary. What always surprised me through those years was how well they learned and were able to grasp

²See Table C, p. 64.

things rather quickly. They would always be ahead of their assignments. In fact very often, by the end of April the year's work used to be completed. At the end of the year I would always be amazed at the seemingly incredible accomplishments.

I have always, in spite of this, felt guilty because I knew that I could not give the amount of time to each subject area in each grade level as I would like, or should give. I wonder if I'll ever get over this feeling. Even though the children were able to work independently much of the time and accomplish their assigned tasks, I felt that having a teacher at all times with them would have been a more enriched learning experience. What if there were mostly slow or backward learners in the school that needed very close supervision and lots of time? That thought makes me shudder! The children had close, individual attention, which perhaps made them feel somewhat secure and willing to tackle their work at times when the teacher could not be with them (with their group). But especially for young children, having to struggle on their own, sometimes, can also be a very frustrating experience for them.

Being Good:

When anyone visited the school, he/she would always remark about the relatively quiet atmosphere which pervaded the school room and how "studious" the children were. This, I believe, may be due to many factors such as: Various age

levels, and therefore different levels of courses of study taking place at the same time, the younger ones perhaps trying to be like the "grown-up" ones and therefore imitating their attitudes and behaviours; the smallness of the school, such that "deviant" behaviour could not easily go unnoticed; and also the fact that nobody seemed to have ever thought of having incomplected assignments when the teacher came to his group." These may be just a few of the factors that might have accounted for the "quietness" of the children in school even when the teacher might not be present for a few minutes.

I remember the experience of having to leave the school premises for about half an hour on a particular day. On that day at about 9:30 A.M. the telephone rang (we at least had a necessary basic facility) and I was asked to go to a store which was about one block away, to answer some questions because two the school children (brother and sister) were in some kind of difficulty. I spoke to the two children over the phone and I saw I had no other choice but to leave and go to help them immediately. I told one or two of the oldest children that I was going out for a few minutes. I went over to the store, and after about half an hour the three of us - the two children and I - walked out of the store and went to the school. What amzed me, and still does, is that not a single child questioned where I went, or why, nor did they even question the two children coming in to

school with me at that time. It was as if nothing "out of usual" had happened. On returning to the school it was as quiet as I had left it, with each child doing his/her own work. In fact, our presence didn't even disturb some of them.

Another experience I can never forget is my surprise birthday party at about 8 o'clock in the morning. The sliding glass windows of the school did not have locks, therefore there could be easy access to the school room at any time in case the side door of the church building, which was the entrance to the school door (always kept locked) was not opened. One of the rules of the school was never to use those windows for entering the school other than for fire drills.

I used to get to school very early on mornings, but on this particular morning I thought, for a moment, that I had been late. When I reached school I saw a number of children outside the building at the side door entrance where we usually enter the building for school. I had no idea why they were all standing there, innocently-looking, waiting for me to unlock the door. Surprised at seeing them so "early", I asked why they came to school at that time. All sorts of excuses were made. However, I unlocked the door, and into the building we went. When I attempted to "unlock" the school door, to my surprise it was already

unlocked. I was certain that I hadn't left it that way the day before. When I asked how the door became unlocked (from inside) those honest looking innocent souls owned up to opening the door by entering the school through the "forbidden" windows. Well, they knew what would follow this, but somehow they didn't seem as concerned as I had expected. How could they react this way after deliberately breaking a school rule (without any apparent cause) which they were not in the habit of doing? So here I entered the room, with them, all ready to dish out punishments which I hoped they would never forget.

To my amazement, when I looked at the blackboard there were Happy Birthday wishes written with love. And my desk! Can you imagine seeing all sorts of goodies, and a birthday cake meticulously laid out on it? And that was not all. Apologies were made for not being able to buy ice cream so early in the morning to go with the cake. Bless their hearts! How could anybody have the heart to punish them after so much love and sacrifice on their part! They only obeyed "the exception to the rule" just this one time. We certainly had a good time.

The school had many activities which included every person. Every Friday there used to be Missionary Volunteer (M.V.) meetings which were carried out by the children. During these meetings they were the ones in charge. The planned programs usually took the form of singing group songs, solos

or duets, recitation of poems, and Bible Verses, a talk on Temperance or relevant subject, quizzes, etc. Nature talks were given, and requirements for Investiture (compared to Guides and Scouts) were studied. Everyone looked forward to doing his part in the Friday program.

There was a short recess period after the M.V. program and after recess each child would bury himself (herself) in his spelling book, for that was the time which they looked forward to all during the week - their Friday Spelling Test. Accurate records were kept by the students themselves and by me, by placing various coloured stars in each child's weekly space on a chart. Every one got a star according to his score. The same principle was for the French Test which followed the Spelling Test. I found it "abnormal" for children to enjoy tests as these children enjoyed having their Friday Tests. Each child would strive for excellence or improvement each week.

About five years ago I visited the home of a former student, who is now living in Ontario. As we were talking about Church school experiences the student (now a young man) said to me, "Mrs. Greaves, do you remember when I used to have a lot of difficulty with my spelling when I was in the second grade?" I remarked that I didn't remember. "Well," he continued, "you told me that for one week you would be the pupil and I would be the teacher of the subject of Spelling. It really worked for me, Mrs. Greaves, because

when Friday came and everybody in my group was ready for a spelling test, you went and sat at my desk and I sat at your desk. After the test was over I had to correct it. I felt really big. I had to know how to spell the words in order to correct them. From that time on my spelling improved. Even in College my teacher commended me for my spelling and handwriting." This particular incident I did not remember, but I told him it sounded like something that I would do in order to help a child overcome that obstacle.

Having Fun:

Other events which the children looked forward to were the Christmas programs, Christmas parties, when they exchanged gifts; field trips, Spring Investiture, and end of school parties. Each Christmas program was always held the Saturday evening before Christmas. Parents, friends, relatives and Church members gathered to see and hear the children recite, put on a play and sing. A generous monetary collection from the congregation during the program meant a bigger and better school Christmas party on the last day of school before the Christmas vacation. The children liked helping to plan and prepare the refreshments. At a Christmas party one child remarked, "This is the best Christmas I ever had." I turned to him and told him that it was not yet Christmas day and he would also enjoy that day when it came. He said that he would never be as happy as he was at the party. I told myself that from that time on I would do all

I can to make sure the school children have a Christmas party, and so we have always since that day.

One of the first field trips we took was to the Lafontaine Park. Being the only adult with the children I had to be very careful and make sure no one got lost. Each older child took a younger one as a partner while we travelled from and to school. After gaining more courage and confidence in going on field trips around the Montreal area without other adult help in supervision we decided to travel farther, so we visited Quebec City where we spent a long weekend (Victoria Day included), Ottawa, and Upper Canada Village, at various times.

Taking the train, with about fifteen children, of different ages to Ottawa and Quebec City was a big responsibility. But I learned to share these responsibilities with the children, and they, in turn, appreciated being called upon and being trusted. We were met at the train station in Quebec by the minister of the Seventh-day Adventist Church there. We were allowed to stay free of charge, in two rooms upstairs of the church and we also had access to the kitchenette, so this meant much to us, financially. Visits to the Wax Museum, the Plains of Abraham, many historic buildings and sites in Quebec made Canadian history really come alive.

In addition to my teaching duties I had to run the school and take care of all school problems which were not.

handled by Ontario where the offices were. I had to collect all school fees, keep the financial records of the school and make sure that all necessary school supplies were on hand. After school fees were collected each month and amounts entered in the book, the fees were then passed on by me to the treasurer of the church. After years of doing this a change was made in the collecting of the fees which were made payable directly to the treasurer. At this point I must commend the honesty and trustworthiness of the school children who knew where the money was kept in school.

Problems, Frustrations and Rewards:

During my years of teaching I encountered many problems some of which were having no school playground; therefore the children played in the alley next to the school or/and in the park which was about a quarter of a mile away from the school. There was no substitute teacher for the school until about 1974. Therefore, if I was ill (on school days) the school had to be closed. I would have to telephone every parent very early in the morning to let them know that there was no school on that day. There were many days when I was ill that I forced myself and went to school, even though I was not able to do very much. The thought of having all those children remain at home while other children were at school, bothered me and I knew how much they looked forward to being at school.

There were no school janitorial services most of the time. In fact, some years there was none at all. The children and I had to take care of the cleaning of the school and bathrooms. On Fridays, after school was finished, was the day that a general cleaning was done.

There were very few visual aids, and barely enough books and supplies to work with. Insufficient classroom space made it quite difficult to move around to do certain projects and also to store materials. Art classes were the ones where lack of sufficient space was experienced most. The school room was only about 12' X 16'.

There were always heating problems. It seemed that whenever it rained fairly heavily, or a lot of snow melted, water would seep into the basement and this would affect the furnace and cause it to stop working. Many times school had to be cancelled or there were early dismissals because of heating problems.

One very cold day the furnace stopped working around 11:00 and the temperature in the school room began to drop quite rapidly. I telephoned the Minister of the church at that time (Pastor E.J. Parchment) and told him the problem. He had a very big car, and in a short time he came to the school. He packed everybody in that car along with our books and lunches, and drove us to his home in Dorval. In his spacious warm basement we continued school for the rest of the day.

The uncertainty, year after year, of continuing the school because of insufficient funds was something that plagued the membership of the Church which was very small. I was never quite sure after the end of a school year that the school would continue the following year.. This has been a problem through the years.

The end of the 1971 - 72 school year marked the end of school in the one-room school, at 4250 Maisonneuve Blvd. West, in the city of Westmount. On the last day of school there we were visited by the Union Superintendent of Education. Visits by the Conference or Union educational superintendents to the school were always surprises. I remember a particular visit by one of the Conference educational superintendents about twelve years ago which made a lasting impression upon the students and myself.

As we were diligently working, there was a knock on the door and in walked Mr. Wilson, the Conference superintendent, with his two jacket pockets bulging - completely stuffed with something! Well, he spoke, and went about his usual "visitor's" role as if there was nothing different in his physical appearance. After standing before the class and telling a story (the children always enjoyed stories) with every person's eye glued on his bulging pockets, he said, "Guess what are in my pockets? They are for you because you are smart children." Some children guessed chocolates, candies, etc. when finally Mr. Wilson said,

"They are SMARTIES (candies) for smart children." He then gave every child a small box of "smarties" which they enjoyed and which they always remembered. In fact, it was just recently that one of the students who got a box of smarties at that time asked me "for the man with his pockets full of smarties." You see, his reason for giving out the smarties was because our little church school had taken first place in the Achievement Test which was taken by all the elementary S.D.A. Church schools in Ontario and Quebec (ours being the only one in Quebec).

Going back to the last day of school of the 1971 - 1972 school year, the Union superintendent approached me about the idea of having a second Church school, in French, in the St. Leonard area. I was quite surprised at the idea because I knew of the extreme difficulties encountered in trying to carry on the one small one then. I also didn't see why the school should be started at that time when there were hardly any French children to go to the school. It was not until about two months after (around the end of August) that I realized his purpose in approaching me about having a French Church School, because it was a matter of about two weeks before the opening of school in September (1972 - 1973 school year), that a decision was made, by the local School Board which was set up then to operate a French school. So the French school was started in September, 1972 with an enrollment of four children.

The summer of 1972 is one which I would never like to relive. It has been the most crucial time of all my experiences. It was just the day after school was closed for the summer vacation that I received the most shocking news from the same union educational superintendent that the Church school would no longer operate and therefore I would not be teaching the following year. It had been just "yesterday" that I was given the impression by this same man that there might not only be one school but two schools. I couldn't believe my ears. What happened overnight?

As I broke the "news" to some parents and church members they were shocked because of the impression they got from the Union superintendent who had spoken so favourably about the school on that same day. My telephone was kept busy for the two months that followed - the entire summer - because the parents and Church membership refused to accept the decision of the Union Superintendent. As I had decided to go to university, parents begged me to register for evening courses instead of day courses because they were determined to keep the little school opened even though it meant financial sacrifice on their part.

I have never before attended so many School Board meetings in two months as I did during the months of July and August of 1972. Sometimes meetings would last until almost midnight. There was unrest among parents and also among the school

children as to what would really happen in September. With perseverance and hard work, the parents and Church members met with the superintendent (he was sent back here to Montreal from Ontario by the Conference President to straighten out the problem which was caused here), and the decision was made in August (the same time the decision was made to start a French school) to continue the church school. Credit for such hard work in supporting the church school program is due to Dr. Denis Woodland, a church member, who teaches at McGill University.

In the meantime the Church building, in which the church school was housed, was sold, so a new school location had to be found. It was at this time that the schools - both English and French - were carried on in separate rented classrooms in a building at 5165 Isabella St., Montreal, and I continued to be the teacher of the English school.

Two weeks before the schools began, when the decision was made that both would operate, the teacher for the French school was notified by telegram and in that short time arrangements were made by the Superintendent for her to come to Montreal from France where she lived.

The one year spent at Isabella was nerve-racking. With just a small area of playground space, the children were still confined because there was very much traffic on the four-way street where the school was located, and there

was danger of children running after a ball which almost always was bound to roll on to the street and sidewalks. Indoor playing on rainy days (except for "quiet" or "seated" games) was again out of the question because there were some rented offices on the same floor where the schools were. Going to the park which was about 3 or 4 blocks away was the only solution.

There were always complaints about the "noise" of the children, the amount of snow they tracked inside on the clean polished floors, etc. I was certain that we could not have remained there longer than the year for which it was leased. So the end of the 1972 - 1973 school year at Isabella was the end of school there. The English school moved to the Fellowship Hall of the Norwood Church at 1555 Poirier St., Ville St. Laurent, and the French school moved to the basement of the Seventh-day Adventist French church in St. Leonard (7250 Valombre St.), Montreal.

Over the years there has been a general increase in the school enrollment. It was not until 1974 that I received teaching help in the school by a parent who worked as a teacher's helper for one year (1974 - 1975).

The first teacher to work with me in the school was Miss Marion Joseph who worked for one year (1975 - 1976). She was a great asset to the school. In January of 1976 Miss Joseph became ill and had to have an operation which

caused her to be away from school until some time in March. During her absence from school her work was carried on by a substitute teacher (Mrs. Geri Seidel, the Pastor's wife) who was a very efficient person.

Three weeks after Miss Joseph returned to school I became ill and had to have major surgery. I was away from school for the rest of that year. It was then (the Spring of 1976) that Mr. Harold Dingman, a teacher, came to teach in the church school. Mr. Dingman taught until January 1978 when he left to serve as a missionary in Africa.

From January 1977 to June 1978 there had been three full time teachers (including myself) and a part-time assistant teacher (Mrs. V. Ouzounian). Mrs. Ouzounian, an extremely efficient, capable, and dedicated person, has been of tremendous help in assisting me. I have always appreciated her good work and her willingness always to help whenever possible.

The last day of school in June, 1978 was the first time I had experienced such sadness. There were children that would not be returning to school the following year because they had completed the elementary school and there were others who would be moving away from Montreal.

After school was dismissed everyone started to cry. There were children crying everywhere - downstairs, upstairs and outside. Soon all the teachers were also crying (myself

included). I had never seen anything like this before. What really gripped me was when some of the children left to take the bus to go home, instead of taking the bus at that time, they returned to the school and started to cry again. It seemed painful for them to leave. Finally, after some time of staying around, they reluctantly left the school room.

THE SCHOOL BELL - "OLD FAITHFUL"

I could not end relating my teaching experiences without mentioning the little school bell.

When I started to teach in 1963 this small hand bell was neatly placed on the old wooden desk where it remained for many years before. That bell has served me faithfully through the years. It has served many purposes:

- 1) to tell the students it is time to start school;
- 2) it told when it was time to start recesses and when it was time to end recesses;
- 3) it marked the end of a lesson period;
- 4) it told and also reminded us that there ought to be silence;
- 5) it told us when it was lunch-time;
- 6) it told us when it was the end of the school day.

In all, that bell faithfully did its work through the years, from 1963 - 1978, approximately 42,000 times, and is still going strong. Can anyone ask for better service? One can only tell its age by its handle which is quite faded as a result of being "handled" so often.

The one-room Church school will always be my fond memory.