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A study of selected Christian day schools in North Carolina

Tilley, Joan Robertson, Ed.D.

The University of North Carolina at Greensboro, 1988

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A STUDY OF SELECTED CHRISTIAN DAY SCHOOLS
IN NORTH CAROLINA

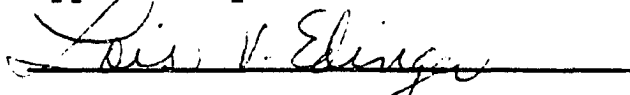
by

Joan Robertson Tilley

A Dissertation submitted to
the Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Greensboro
1988

Approved by

A handwritten signature in cursive script, reading "Lois V. Edinger", is written over a solid horizontal line.

Dr. Lois V. Edinger
Dissertation Advisor

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at the University of North Carolina at Greensboro.

Dissertation Advisor

Lois V. Edinger
Dr. Lois V. Edinger

Committee Members

Terry Ford
Dr. Terry Ford

Ernest W. Lee
Dr. Ernest Lee

Paul Lindsay
Dr. Paul Lindsay

June 15, 1988
Date of Acceptance by Committee

June 15, 1988
Date of Final Oral Examination

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This study was designed to describe selected Christian day schools in North Carolina in the 1980's through an interpretative analysis of responses to questionnaires and interviews which addressed issues related to philosophical foundations, goals and purposes, curriculum and classroom management, faculty requirements, facilities, finances, student composition, and student outcomes. Survey questionnaires were mailed to 100 Christian day schools in North Carolina with an enrollment of 75 or more with a response rate of 60 percent. Observations were made and administrators were interviewed at 5 of the responding schools to validate questionnaire responses.

Prior to presenting the results of the study, a review of the literature was discussed. This review indicated that the movement was growing rapidly, with some researchers estimating that between 15 and 50 percent of school age young people in America would be in non-public schools by 1990.

Four general conclusions which emerged from the study were: only 2 percent of North Carolina students are enrolled in Christian day schools; enrollment in such schools is declining, after reaching a peak in the 1960,s and 1970's; the constituency of these schools is predominantly middle-class caucasian; and most of the

schools were started to provide a back-to-the basics, Bible-centered curriculum and strict discipline. The researcher concluded that Christian day schools in North Carolina have the following strengths: a committed faculty, common values and goals, active parental involvement, adequate facilities for basic academic skills, and a low student-teacher ratio. The following weaknesses were also noted: a content-centered curriculum emphasizing rote memorization and drill, rigid disciplinary policies, a structured curriculum limiting teacher influence, inadequately-educated faculties, low faculty salaries, lack of resource personnel, a sterile environment, lack of adequate facilities in some areas, and lack of adequate funding.

The researcher suggested that similar studies be conducted in other states, that reasons for North Carolina's declining Christian school enrollment be examined, and that comparisons be made between Christian day schools and other non-public and public schools.

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CHAPTER ONE

INTRODUCTION

Disillusionment with the educational system of America is widespread. The findings of a recent National Education Report indicated that 22.2 million people over age sixteen in the United States were functionally illiterate¹ and the President's Commission for a National Agenda for the Eighties warned that "the continued failure of the schools to perform their traditional role adequately. . . may have disastrous consequences for this Nation."² The National Commission on Excellence in Education, in its report, "A Nation at Risk," spoke of "a rising tide of mediocrity,"³ and the Carnegie Council of Policy Studies in Higher Education reported that "about one-third of our youth are ill-educated, ill-employed, and ill-equipped to make their way in society."⁴ Kozol stated that:

There is a widening gap between the education level of the work force and the literacy demanded by the jobs, which are created in the information age. . . . What we're seeing is a growing underclass of marginally literate adults. 5

These reports led Naisbit to conclude that "schools are now failing to the largest degree."⁶ Carper stated that:

The lay public, commentators of all socio-political persuasions, and many professional educators have scrutinized the public schools

and found them wanting by almost any conceivable measure. . . . Public education has been characterized since the 1960's as racist, authoritarian, trendy, academically and socially permissive, irreligious, an agency for social change, an instrument for perpetuating the status quo, and generally unresponsive to both individual and public needs.⁷

Many solutions to the perceived problem of an inadequate, mediocre educational system have been proposed by critics and scholars. Some have argued for curricular reforms or better teacher education programs, while others have concluded that "public schooling has outlived its usefulness and should be relegated to the dustbin of history."⁸ Much has been written about the successes and failures of attempts at educational reform and related alternative schools. However, one alternative movement which has received little serious attention outside of the religious press is that of the evangelical Christian day school.

Statement and Significance of the Problem

The Christian day school alternative merits study on the basis of numbers alone. According to Carper, evangelical Christian day schools not only

. . . currently constitute the most rapidly expanding segment of formal education in the United States, but they also represent the first widespread secession from the public school pattern since the establishment of Catholic schools in the nineteenth century.⁹

The Christian day school movement experienced a rebirth in the 1950's and has spiraled into a national

phenomenon. Lockerbie estimated that one student in eight in the United States attends a non-public school ¹⁰ and Kienel described the growth of such schools, both in number and in student population, as an explosion. ¹¹ While it is difficult to obtain complete records because many Christian schools do not belong to any association and are hesitant to apply for state licensing or give out information about their student enrollments, it is possible to get some idea of the complete picture by looking at the growth of member schools in Christian day school associations.

Accelerated Christian Education (ACE) is a packaged individualized instructional system for evangelical churches, many of which cannot afford to start a traditional school. ACE schools grew from one school in 1970 to more than 3500 in 1980. ¹² Abramowitz and Rosenfeld reported that schools associated with the Assemblies of God grew from 1100 to 22,000 students in the ten year period from 1965 to 1975.¹³ Across the United States, Christian schools are being established at a rate of two¹⁴ or three¹⁵ per day.

Carper suggested that:

Perhaps the most concrete evidence of the burgeoning Christian day school movement can be seen in the membership figures of the two largest Christian school associations. . . . The Association of Christian Schools International claimed a membership of 102 schools with an enrollment of 14,659 in 1967. By 1973 the figures were 308 and 39,360 respectively, and in

1983 approximately 1900 and 270,000. The American Association of Christian Schools, a rival organization of a more separatist nature, was founded in 1972 with eighty schools enrolling 16,000 students. In 1983 the association claimed more than 1,100 schools with a student population in excess of 160,000. 16

A 1970 news release of United Press International stated that enrollment in non-Catholic private schools

had increased 600 per cent since the end of World War II according to statistical records of the United States Office of Education. During the same period, public school enrollment increased 68 per cent.¹⁷

LaHaye predicted that "by 1990 if present trends continue, 51 per cent of the population will be educated in Christian schools."¹⁸ Cooper presented a more conservative estimate when he predicted that "non-Catholic religious schools. . . will enjoy substantial growth throughout the 1980's and perhaps enroll 15 percent of the school-age population by 1990."¹⁹ With such a large segment of the school-age population receiving elementary and secondary education outside of the "common" school, the Christian day school movement merits investigation by educators and statesmen alike. Billings stated that:

The Christian school movement is the most significant development in America today. . . . The emergence of Christian schools has had an impact on society, the law, politics, and education. 20

McGarran asserted that in reaction to the perceived advocacy of secularism in the public schools, "Christians. . . are starting Christian schools by the hundreds. The

movement will continue and multiply."²¹

In light of the rapid expansion of the Christian day school movement and predictions for its continued growth, educators would be well advised to study the movement extensively. If the Christian school movement is indeed the wave of the future, it will have a critical impact on both education and society as a whole.

Purpose and Design of the Study

The basic purpose of this study was to describe the Christian day school movement in North Carolina in the 1980's by examining selected Christian day schools in the state. In order to effectively accomplish this purpose, the following questions were addressed:

1. What are the philosophical foundations for these schools?
2. What are their goals and purposes?
3. What is taught in these schools and how is it taught (curriculum)?
4. What type of classroom management is practiced in these schools?
5. What requirements do these schools have for faculty members?
6. What are the facilities like in these schools?
7. How are these schools financed?
8. Who attends these schools?
9. Do these schools produce students who can function satisfactorily in society, as judged by drop-out rate, college attendance and performance, and job success?

Selected schools with student populations over 75 in North Carolina were contacted. These schools were selected from the 1986 North Carolina Directory of Non-Public Schools.²² An introductory letter and questionnaire

was sent to each school, requesting the answers to questions related to the nine major categories of questions listed above. Of the schools which responded, five were chosen for on-site observations and interviews with faculty and administrative personnel.

To form a context for the study of Christian day schools in North Carolina, this study briefly described the Christian day school movement in the United States. A major source of information for this larger segment of Christian day schools was the Association of Christian Schools International, a service organization which provides accreditation for qualifying schools and certification to teachers who meet ACSI requirements.

Definition of Terms

At the beginning of this study it would be helpful to develop operational definitions for important terms. Four terms are especially significant in this study.

Fundamentalist Christian Day School

A fundamentalist Christian day school is usually affiliated with or sponsored by a church or group of churches and adheres to a conservative (evangelical) theology. Carper states that the term "Christian day school" has been used to describe weekday educational institutions founded since the mid-1960's by either individual evangelical churches or local Christian school societies."²³ Pines described evangelicals as follows:

At the core of conservative Protestantism are some 27 million adult evangelicals, half of them Baptist, a tenth Methodist, and only one percent Episcopalian. . . . This enormous and growing body of believers is sometimes referred to as the Third Force in American Christianity, taking its place beside the two older "forces"-established Protestantism and Roman Catholicism.

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Most of these schools are not strictly "parochial," because they are not intended solely for the children of their particular parish. While they may be associated with a particular denomination, families of many denominations send their children to them and the majority of these schools is not associated with traditional main-line protestant denominations, making it more difficult to define them. Handy used the term "fundamentalist" rather than evangelical in describing these schools because "though fundamentalists remained part of the broader evangelical movement, the latter encompassed many other conservatively oriented Protestants."²⁵ Although Carper and Pines describe the Christian day school movement as "evangelical," the term "fundamentalist" more accurately and narrowly defines the movement and will therefore be used in this study.

The organizers and supporters of fundamentalist Christian day schools "profess the centrality of Jesus Christ and the Bible. . . . Regardless of the subject matter, a conservative Christian perspective is usually employed." ²⁶ Kienel asserted that:

Christian schools are Christian institutions where Jesus Christ and the Bible are central in the school curriculum and in the lives of teachers and administrators. This distinction removes us from direct competition with public schools. Although we often compare ourselves academically, we are educational institutions operating on separate philosophical tracks. Ours is Christ-centered education presented in the Christian context. 27

Fundamentalist Christian day schools are new and are divorced from the mainstream of private religious education. Young explained that the purpose of the new Christian day school movement is not to perpetuate a particular denomination, but to develop adult Christian character for the future, thus offering an alternative to traditional religious schools as well as to public schools. He said that:

The new movement in Christian education is a viable attempt to marry scholarship and academic emphasis with spiritual and moral training in an atmosphere that is conducive to Christian character growth. 28

Such schools affirm a statement of faith similar to that set forth by the Association of Christian Schools International (ACSI), one of the larger service organizations for Christian schools:

We believe the Bible to be inspired, the only infallible, authoritative Word of God. We believe there is one God, eternally existent in three persons: the Father, the Son, and the Holy Spirit. We believe in the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His resurrection from the dead, in His ascension to the right hand of the Father, and in His personal return in power and glory. We believe

in the absolute necessity of regeneration by the Holy Spirit for salvation because of the exceeding sinfulness of human nature; and that only by God's grace and through faith alone we are saved. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. We believe in the spiritual unity of the believers in Christ.²⁹

Since the type of Christian day school to be studied is that typified by member schools in ACSI, the statement of faith and membership criteria established by ACSI will be applied in the selection of schools to be included in this study. In addition to the statement of faith given above, ACSI "neither supports nor endorses the World or National Council of Churches, or any world, national, regional, or local organizations which give Christian recognition to non-believers or advocate a multi-faith union."³⁰ Based on the definition and criteria above, many main-line denominational schools, including Lutheran and Episcopal, were excluded from this study. Since only schools with an enrollment of 75 or more were studied, home schools were also excluded from the study.

Public Schools

Public schools are the state-supported schools which children attend if they are not placed in Christian or other private schools by their parents. They are most frequently referred to in the context of the public/private school debate as "state" or "government" schools, terms which have derogative connotations.

Supporters of the public schools prefer to return to the label, "common school."²⁸

World-and-Life View

Since this phrase occurs frequently in the literature, especially that produced by evangelical Christians, it would be helpful to define it briefly at the beginning of this study. The phrase refers to the basic philosophy from which one operates. Two world-and-life views which are at counterpoint in education are the Christian or theistic and the secular humanistic views. The theistic world-and-life view espouses a belief in a divine Creator and his ultimate authority. This view, as adhered to by those involved in the Christian day school movement, is adequately represented by the doctrinal statement of ACSI cited above. It is harder to arrive at a definition for the term "secular humanism," since such definitions, even among declared humanists, tend to vary with the one doing the defining.

Humanism As Seen By Humanists. Some humanists believe that humanism and religion can co-exist, while others feel that the two are mutually exclusive. For example, Hooks suggests that humanism is "an ethical doctrine and movement which leaves room for private religious beliefs,"³² while Kurtz states that "Most humanists are opposed to all forms of supernaturalistic and authoritarian religion."³³ DeFord maintains that

"Religious humanism. . . is to me merely a contradiction of terms. . . Humanism in my view must be atheistic."³⁴

Humanism As Seen By the Religious-Political Right.

Rushdoony asserts that "the basic premise of the state school's curriculum is humanism, relativistic humanism."³⁵ He contrasts the Christian and secular humanistic life views by explaining that the state schools attempt to influence the child to determine the goals of his or her life in independence from God, church, and family, while Christian schools are God-centered, based on the belief that "Man's chief end is to glorify God and enjoy Him forever," and that this is also the goal of education. He states that:

Christianity and Humanism are diametrically opposed religions: one is the worship of the sovereign and triune God, the other is the worship of man. 36

Kienel makes the same distinction:

Ours is a Christ-centered education presented in the Christian context. Theirs is man-centered presented within the context of the supremacy of man as opposed to the supremacy of God. Their position is known as secular humanism. 37

Zuck supports this view when he states that "The secular vs. Christian school is really a question of whether a child will learn to view life from man's perspective or God's perspective."³⁸ Penman and Adams also assert that secular humanism is a religion which is in direct opposition to theistic religions. They point out that it has been defined as a religion by the United States

Supreme Court and the Humanist Manifesto I. They state that:

Humanism claims to be "non-theistic" and directs itself toward practices that are in active opposition to traditional theism. . . . The term secular refers to something which is temporal as opposed to something that is spiritual or eternal. Together then, secular humanism implies that man is a highly developed animal with a temporal existence who is capable of solving his own existential affairs. Humanism is a doctrine that is centered on human values and interests and ultimately deifies man. This doctrine is obviously diametrically opposed to theism, which recognizes and worships God. 39

Curriculum

One of the aspects of selected Christian day schools in North Carolina which was examined was the curriculum. For this study, the term "curriculum" will be used in a broad sense of the word to refer to everything that goes on in the classroom. While this word includes textbooks, it also applies to goals, methodology, planned experiences, and classroom and school atmosphere.

Organization of the Study

This study began by presenting a historical background for the Christian day school movement in Chapter Two, tracing the movement from its early beginnings in the Colonial period to the present. Reasons for the rapid expansion of the Christian day school movement, both in numbers of schools established and in student enrollment, were examined. Methods and procedures are discussed in Chapter Three, including a description of selected

Christian day schools in the study and an explanation of survey techniques and methods. A delineation of assumptions and limitations will be included in this chapter. Selected Christian day schools will be examined in Chapter Four and findings will be presented in the following areas: philosophy, goals and purposes, curriculum, classroom management, faculty, facilities, finances, students, and student outcomes. A review of the findings and conclusions as to strengths and weaknesses in the selected Christian day schools in North Carolina will be discussed in Chapter Five. Suggestions will be made for further study.

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- ⁶John Naisbit, Megatrends (NY: Warner Books, Inc., 1984), p. 1.
- ⁷James C. Carper, "The Christian Day School," in James C. Carper and Thomas C. Hunt, Religious Schooling in America (Birmingham, AL: Religious Education Press, 1984), p. 110.
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- ⁹Carper, p. 111.
- ¹⁰Bruce D. Lockerbie, The Way They Should Go (NY: Oxford University Press, 1972).
- ¹¹Paul A. Kienel, The Christian School (Wheaton, IL: Victor Books, 1975).
- ¹²"Ask Jesus to Help You," Providence Journal, (13 April 1980).
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- ¹⁴Drummond B. Ayers, Jr., "Private Schools Providing Church-State Conflict," New York Times (28 April 1978), A-1; A-23.
- ¹⁵"Christian Schools Opening At Rate of Three Every Day," Evangelical Newsletter (20 March 1981).

¹⁶Carper, p. 113.

¹⁷Mark Fakkema, "Why the Return to Christian Private Schools?" in R.J. Billings, ed., A Guide to the Christian School (Orlando, FL: Daniel Publishers, 1971), p. 11.

¹⁸Tim LaHaye, The Battle for the Public Schools (Old Tappan, NJ: Fleming H. Revell, Co., 1983), p.252.

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²⁰William Billings, Personal Letter to Donald Young, 16 October 1981.

²¹Donald McGarran, Personal Letter to Donald Young, 12 October 1981.

²²North Carolina Non-Public Schools. 1986 Directory (Raleigh, NC: Office of the Governor, Rod Helder, Director, Division of Non-Public Education), August 1986.

²³Carper, p. 113.

²⁴Burton Y. Pines, Back to Basics. The Traditionalist Movement That Is Sweeping America (NY: William Morrow Co., Inc., 1982), p. 191.

²⁵Robert T. Handy, A Christian America. Protestant Hopes and Historical Realities (NY: Oxford University Press, 1984). p. 203.

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²⁸Donald T. Young, "The Historical Development of Selected Independent Fundamentalist Christian Schools," (Doctoral dissertation, Miami University, 1982) p. 71.

²⁹Association of Christian Schools International, Meaning of Membership (LaHabra, CA: A.C.S.I. Publication, 1980), p. 4.

³⁰Association of Christian Schools International 1987 Directory (LaHabra, CA: Association of Christian Schools Publications, 1987), p. ii.

³¹Charles R. Kniker, "Reflections on the Continuing Crusade for Common Schools: Glorious Failures, Shameful Harvests, or. . . ?" In James C. Carper and Thomas C. Hunt, Eds., Religious Schooling in America (Birmingham, AL: Religious Education Press, 1984).

³²Sidney Hook, "The Snare of Definitions," in Paul Kurtz, ed., The Humanist Alternative: Some Definitions of Humanism (Buffalo, NY: Prometheus Books, 1973), p. 33.

³³Paul Kurtz, "Humanists and the Moral Revolution," in Paul Kurtz, ed., The Humanist Alternative: Some Definitions of Humanism (Buffalo, NY: Prometheus Books, 1973), p. 49.

³⁴Miriam Allen DeFord, "Heretical Humanism," in Kurtz, p. 82.

³⁵Rousas J. Rushdoony, The Philosophy of the Christian Curriculum (Vallecito, CA: Ross House Books, 1981), p. 172.

³⁶Ibid.

³⁷Kienel, p. 1.

³⁸Roy Zuck, The Board of Christian Education (Wheaton, IL: Scripture Press, 1968), p. 33.

³⁹Kenneth A. Penman and Samuel H. Adams, "Humane, Humanities, Humanitarian, Humanism," Clearing House, 55 (March 1982), p. 308.

CHAPTER TWO

REVIEW OF THE LITERATURE

Although both private and public schools have co-existed throughout the history of American education, the fundamentalist Christian day school movement is a relatively new phenomenon, emerging in the Twentieth Century as a viable alternative to both public schools and traditional private religious schools. Prior to the Twentieth Century, private religious schools were "dominated by the systems of the Roman Catholic Church and a few of the more wealthy and established Protestant denominations,"¹ and most Protestants were avid supporters of the Common School movement. Before examining the Christian day school movement of the Twentieth Century more closely, it would be helpful to put it in historical perspective by looking at the developments in education and society which led to its emergence and rapid growth.

In this chapter, the early religious beginnings of education in colonial America are discussed, as is the relationship between Protestant Christianity and the Common School movement. The Twentieth Century Christian day school movement is described and reasons are identified for the establishment of Christian day schools

and for their rapid growth in enrollment. The Christian day school movement in North Carolina is described and the state regulations governing non-public schools are discussed. Finally, related studies conducted by other researchers are reviewed and reported.

A Historical Perspective

Early Beginnings: The Church-State Relationship in Colonial America

The church and state had been closely connected in Europe for more than 1000 years and this connection was maintained in all of the colonies. Fakkema asserted that "during her colonial period, our country could be said to be religious in character."² Because of the religious nature of the country," the first schools established here [in America]. . . . were established to educate both the mind and the soul by inculcating religious truths."³ Kranendonk pointed out that:

It was the organized church, both Protestant and Roman Catholic, that started most of the school systems in North America. There were a number of reasons why that early education was organized and operated by the church. First of all, the church had to educate children to read and write so the younger generation would be able to carry on the mission of the church. Secondly, since the church was primarily a frontier church, it was usually the first and, for some time, the only organized institution in a new community. Thirdly, church and state both subscribed to the same Christian morals and values. 4

The educational patterns which emerged in the New World varied according to geographic location, but education in

all of the colonies was primarily religious in nature. Reese stated that "throughout the colonial period of American history, religious leaders above all set the parameters for political, social, and educational debate and practice."⁵ Kraushaar pointed out that in the Colonial Period, the early colonists were not primarily concerned with whether education should be public or private, but that an education would be provided for their children so that they would not become savages. In the beginning, this education was usually provided by the family and church with the government helping out where needed.

Virginia. Virginia was settled by class-conscious people who tried to retain an air of aristocracy. They brought with them from England the notion that education was reserved for the elite. The sons of wealthy planters were educated by tutors, family schools, and other private schools. In some instances, sons were sent to England to complete their education. Some church related schools were started in Virginia and attempts were made to provide free schools for the poor. In 1660, the Virginia legislature passed a resolution calling for a free school, but the resolution was opposed by those in authority in the colony. Governor William Berkely

. . . expressed his thanks to God that "there are no free schools, and I hope that we shall not have them. . . for learning has brought disobedience and heresy and sects into the world. 6

The Middle Colonies. The Middle Colonies were settled by several nationalities, including Dutch, Swedes, English, Welsh, and Scots. Inherent in the diverse population was a diversity of religious beliefs which led to a toleration of other religions. This religious toleration attracted other religious groups to the Middle Colonies where they could practice their religions and establish schools. In Pennsylvania, the Quakers emphasized education and attempted to establish a school for each meeting-house. Benjamin Franklin established a non-sectarian academy which was non-denominational and free to inquiry.

New England. The greatest emphasis on education was found in the New England colonies and the New England pattern has been the one which has most influenced American education through the years. The Puritans in Massachusetts Bay felt that education was necessary for Bible reading and for the maintenance of both church and state. Soon after settling in the New World, they founded both a grammar school and a college. The Bible was the central textbook in elementary schools, which became promoters of reading and religion for all children. The original purpose of education in New England was the preservation of the faith and the earliest teachers were ordained ministers. The religious emphasis was reflected in the textbooks. Other than the Bible, the primary

textbook was the New England Primer, published in 1683, which contained Bible stories from A to Z.⁷ This purpose of educating to provide "godly leaders"⁸ extended from the elementary schools to colleges such as Harvard, Yale, Dartmouth, and others.

The theocratic government of New England paved the way for placing the authority and responsibility for education in the hands of the state, rather than the church or the parents. Although the New England educational system had been started by the church, the church had no compunctions about transferring this authority to the state, since the church and state held to the same moral and religious values. Kraushaar explained that:

The state which was directing the towns in educational concerns was, of course, an ecclesiastical as well as a civil state. . . . Hence the town schools, with their heavy stress on religion, were more like the parochial schools.⁹

Two significant laws governing education were passed in Massachusetts in 1642 and 1647 which Cubberly credited with being "the foundations upon which our American state public school systems have been built."¹⁰ These laws, which were enacted in an attempt to ensure that children would receive religious training, placed the responsibility for this training in the hands of the state, rather than the parents or the church, thus beginning the transition from religious to secular

schools.

In the beginning of state control, Protestant values continued to dominate the curriculum in public schools.

Up to the Twentieth Century:

. . . public education in the United States was much more akin to the present Christian school type of education than to contemporary education. . . . Reading was taught from biblical, Christian material. 11

Handy stated that "from the beginning, American Protestants entertained a lively hope that some day the civilization of the country would be fully Christian,"¹² and they endeavored to "maintain the public schools as part of the strategy for a Christian America."¹³ However, the groundwork had been laid in the Colonial Period for the secularization of the public schools and sectarian values were gradually replaced, initially by non-sectarian values and later by secular democratic values.

Protestant Christianity and the Common School Movement

Early Acceptance. The second stage in the history of American education was the period from the Revolutionary War through the Civil War. During this period, public schools, supported by local government agencies, grew rapidly. New England continued to lead the way in the developing educational system of the new United States of America. Horace Mann and others worked for free, compulsory, non-sectarian education for all. Although Mann was accused of trying to remove the Bible from the

schools, he denied that this was his intention. Mann, a Unitarian, thought that one of the main objectives of the school was to build character and he believed that the Bible provided a basis for teaching ethics and morality. However, he advocated a non-sectarian religious education in the public schools.

By the beginning of the Civil War, the Protestant orthodoxy of the Colonial Period had given way to Mann's non-sectarian morality. These free, compulsory, non-sectarian public schools:

created a new environment for education. In the burgeoning American democracy, the melting pot theory of social adaptation required a non-sectarian approach. 14

In an increasingly pluralistic society, it became difficult to teach religious values in the public school. The question became, "Whose Bible and whose values will dominate the curriculum?" As the common school gained momentum and more and more of the population enrolled in the public schools, the schools became increasingly more secular and less sectarian in nature. Dunn observed that:

By the outbreak of the Civil War (1861), the elementary schools of these thirteen states and the District of Columbia had abandoned almost entirely the inculcation of Christian doctrinal teachings. They continued to give some moral instruction and, in many elementary schools continued to read the Bible to the students or have it read by them as a part of the opening exercise each day. 15

The period following the Civil War and up to the Twentieth Century saw an increased interest in education.

"The effects of the Civil War and industrialization forced a revision of attitude toward education by many who had previously been indifferent."¹⁶ Kraushaar stated that:

Prior to that time, the line between the public and private schools was blurred, except in the minds of persons like Horace Mann and Henry Barnard who rigorously promoted the cause of free, universal education.¹⁷

State education began to replace private schools, many of which had closed in the Civil War. European immigrants viewed education as a way in which their children could be Americanized. Farmers organized into Granges to work for adequate education for rural families and Negroes, who had been denied an education in many areas prior to the war, sought opportunities to learn.

The increasing democratization of education made it apparent that:

. . . imposing Christian religious views on society would amount to discrimination against Jews, Mormons, Mohammedans, and others. In this way, a shift in emphasis developed in the original idea of separation between church and state. The idea gradually took root that the church was concerned with only religion, and that all other areas of life could be operated without religion or religious influences. The "worldly" areas of life had become neutral and secular. 18

Increasing secular pressures gradually pushed religion from the public school classroom. This exclusion of religious teaching in the public school classrooms was evident in the textbooks of the period. Young observed that:

A close survey of textbooks and literature in the latter part of the eighteenth century and the early nineteenth century reveals a moving from religious emphasis and denominational indoctrination toward a more secular curriculum. Fundamentalists are leery of this transition because they feel that it represents the secularization of society by means of the school classroom under the guidance of humanistic doctrine. 19

Nietz supported this observation with his analysis of textbooks which showed that:

Readers used in the colonies prior to 1775 usually devoted as much as 85 per cent of the space to religion and an additional 8 per cent to individual moral instruction. 20

His analysis showed the following percentages after 1775:

1775-1825 - 22% to religious instruction, 28% to moral instruction.

1825-1875 - 7.5% to religious instruction, 23% to moral instruction.

1875-1915 - 1.5% to religious instruction, 7% to moral instruction. 21

Even so, Reese points out that "evangelical Protestants shared a common faith in public schools that remained striking throughout the nineteenth century," and "urged churches to accept state control over education."²²

The Post-Civil War era was characterized by change, especially in the South. Along with freedom for the slaves and the opening of the West, American society experienced a transition from an agrarian to a more industrial way of life, accompanied by an influx of immigrants, who brought with them religious views which had to be accommodated in public school systems. These developments generated even more changes, including the

rise of organized labor and the women's rights movement. There was a tendency for schools to consolidate, adopting the industrial belief that "bigger was better," and losing many community schools in the process. Secularism flourished and religion in the public schools "was considered in the way of secular advancement."²³ General Grant voiced the belief of many when he stated:

Leave the matter of religion to the family circle, the church, and the private schools. . . keep the church and state forever separate. 24

Gradual Disillusionment. Young asserted that this period was one of disillusionment with the public schools on the part of many protestant conservative Christians and was "an era of incubation for fundamentalism in Christianity and also the alternative Christian school movement."²⁵ The major causes of this disillusionment were the perceived secularization of the public schools brought about by the influence of the philosophy of John Dewey and the removal of Bible reading and prayer from the public schools by Supreme Court rulings.

John Dewey greatly influenced the direction of American education in the Twentieth Century. His pragmatism, emphasis on the here and now and the practical(as opposed to the theoretical), and his emphasis on education for democracy have all had an impact on the American public school system. Under his influence, public schooling in the twentieth century became more and

more secularized. A militant atheism emerged after World War II and

. . . pressure was placed upon government and public institutions to eliminate all references to and symbols of religion from secular areas of life. One of the results was that Bible reading and prayer were removed from the public schools by order of the United States Supreme Court. 26

These court decisions brought the secularization process to a culmination. However, Brown pointed out that

Differences of religious belief and a sound regard on the part of the State for the individual freedom in religious matters. . . rather than hostility to religion as such, lie at the bottom of the movement toward the secular school, 27

and Cubberly concluded that:

How we ever could have erected a common public school system on a religious basis, with the many religious sects among us, it is impossible to conceive. Instead, we should have had a series of feeble, jealous, antagonistic, and utterly inefficient church school systems confined chiefly to elementary education, and each largely intent on teaching its own peculiar church doctrines and struggling for an increasing share of public funds. 28

Establishment of the Constitutional Right for Christian Schools to Exist. Kraushaar pointed out that "zealous advocates " of the common school system made repeated attempts to abolish all private schools and that " the growth of all types of church-sponsored schools during the past 100 years took place under the stress of a succession of legal challenges."²⁹ Wisconsin and Illinois passed laws to eliminate all private schools, but these laws were quickly repealed through the efforts of

Catholic, Lutheran, and other church groups. While there were several court cases relating to private schools and to religious teaching in public schools, the one case which established the right of private religious schools to exist as an alternative to the public school system was Pierce v. Society of Sisters.³⁰ In 1933, a Compulsory Education Act was adopted in Oregon requiring all children between the ages of eight and sixteen who had not finished the eighth grade to attend public schools. The Society of Sisters of the Holy Names of Jesus and Mary had established an interdependent system of elementary schools, high schools, and junior colleges which provided both secular and religious education. They challenged the Oregon Compulsory Education Act and the Supreme Court ruled in their favor, recognizing the rights of the parents in the education of their children and affirming the right of private primary schools to exist. Mr. Justice Reynolds explained the unanimous opinion of the Court in these words:

The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations. . . 31

Tilley³² pointed out the Court in this case followed the principle set forth in Meyer v. Nebraska³³ that the care

of children was primarily the responsibility of the parents. He stated that "This case affirmed the right of private, including religious, primary schools to exist."³⁴

The Twentieth Century Christian Day School Movement
in the United States

Description of the Movement

The preceding review of American educational history reveals that the idea of private religious schooling is not a Twentieth Century innovation and that the earliest schools in America were established by churches for primarily religious purposes. Cremin asserted that many fundamentalists claimed that the:

. . . first Christian school was established in 1607 at the Jamestown Colony in Jamestown, Virginia, with Rev. Patrick Copeland as the first Christian school teacher. Copeland was chaplain of the British ship, "Royal James," that carried colonists to the New World. He taught the children of the Jamestown settlement religion, civility of life, and humane learning.

35

Nordin and Turner examined the basic philosophical differences between fundamentalist educators and the leaders of public education and concluded that:

Like the seventeenth century Puritans, they [fundamentalist educators] believe in the "innate depravity of man." Because they believe that the corrupt nature of humanity can be changed only through a supernatural infusion of Divine grace, religious conversion becomes the basis of all education. Furthermore, since human nature is utterly depraved, children require strict supervision and authoritarian guidance if they are not to be overcome by Satan and the evil within their own nature. 36

Private religious and public schools co-existed throughout the early beginnings of American education and, even when responsibility for education was transferred from the church to the state, Protestant Christianity continued to dominate the curriculum for many years. In reaction to what they saw as a Protestant movement, Roman Catholic Churches, convinced that the "public schools were basically an establishment of the Protestant religion,"³⁷ began in the Nineteenth Century to increase their efforts to establish parochial schools. As public schools became more secularized, other denominations, including the Lutheran, Episcopal, Friends, Christian Reformed, Seventh-Day Adventist, Baptist, and many other interdenominational and non-denominational groups began to establish their own church-related schools in order to perpetuate their particular faith and culture. Herberg observed that American Protestants supported the Common School movement as long as Protestant values dominated the curriculum, but

. . . now that "non-sectarianism" has come to mean "non-religion," . . . countless Protestant voices have joined the many Catholic voices and the still few, though multiplying, Jewish voices, in proclaiming the centrality of religious education.³⁸

Enrollment in private and public schools has fluctuated throughout American history, with private schools playing a dominant role until the late 1800's. The major shift from private to public schooling has occurred in the past 100 years, with public school

enrollment reaching a peak immediately after World War I.

Kraushaar pointed out that:

A slow climb in nonpublic school enrollment began during the twenties, aided in part by the short-lived economic prosperity of that period and spurred in 1925 by the Supreme Court's landmark decision in the case of Pierce v. Society of Sisters. . . . Much of this growth of nonpublic schools has occurred since the 50's and 60's. 39

It has already been demonstrated that mainline Protestants supported the common school movement when it was dominated by Protestant beliefs and even when it had begun to be secularized, feeling that the home and the Sunday School would suffice for the religious education of their children. Carper observed that most Protestants "clung to the myth of the 'parallel institutions' educational strategy,"⁴⁰ but concluded that

The rapid growth of the number of Christian day schools during the past fifteen to twenty years. . . suggests that an increasing number of evangelicals are not only grappling with the consequences of the erosion of Protestantism as a social foundation, but also questioning their historic commitment to public schooling and the dualistic pattern of education. 41

Pierce suggested that the 1962 Engel v. Vitale⁴² decision, which led to a ban on prayer and the elimination of religious discussion in the public schools, acted as a catalyst for the Christian Day School movement.⁴³

Kraushaar stated that:

American intellectuals tend to write off religion as a deplorable mythology that once powerfully influenced our basic institutions but is now largely overcome. The rapid growth of

Christian schools during the last twenty-five years. . . ., seen as one aspect of the postwar "turn to religion," suggests that we may be in the first phase of another Great Awakening involving a general reorientation of the social and intellectual outlook of western society. 44

The Christian day school movement of the Twentieth Century can be seen as a new and unique movement, separate from both the public schools and the traditional religious private schools which had gone before. Although the present Christian day school movement may have had its roots in earlier movements, it has only emerged as a separate and viable alternative in this century. The Christian day school movement of the Twentieth Century was started by what some refer to as a "third force" in religious influences in America: independent, fundamentalist churches. During the post-war period, independent evangelical fundamentalist groups began to grow while traditional denominations showed declining enrollments. Of the ten main-line denominations, the Southern Baptist Convention experienced the greatest church growth between 1950 and 1975. This was significant because

Many of the fundamentalist churches have been parented by the Southern Baptist Convention. Equated with the term fundamentalism for at least a decade following World War II was the Baptist position. Soon patriotism, moral change, and political activity as stimulated by the Baptist denominations, were embraced by other denominations of the conservative persuasion. 45

In the 1930's and 1940's, fundamentalists had ignored

the theories of John Dewey, but by the 1960's and 1970's, they became distrustful and critical of his influence on the public school system. They linked his progressivism and secularism with humanism and this perceived combination soon became "the arch enemy of those affiliating with the fundamentalist position."⁴⁶ Young contended that:

"Dewey could be considered one of the prime reasons for the departure of the fundamentalists from both the public school system and the existing denominational schools."⁴⁷

Young stated that these fundamentalists who were not tied to denominational traditions were:

"free to construct a grassroots philosophy of Christian education that combined the best of both the traditional denominational schools and the successful public schools."⁴⁸

He concluded that:

The modern Christian school movement is an outgrowth of American public education. The religious denominationally controlled schools of the colonial period gradually evolved into a system of free common schools for the total public. Soon the churches began establishing a parochial system of education that was to be known as private religious education. . . . These schools eventually drew some support from federal and state governments which brought them out of their fully private status. The fundamental churches sought to define the separation clause of the Constitution by establishing a system of Christian schools that exempted them from both federal and state support and control. Consequently, they can be seen as an outgrowth of the private religious school. 49

Carper saw many similarities between the Christian day schools of the late Twentieth Century and the

Nineteenth Century Common Schools. Like the early Common Schools, these Christian schools "emphasize the Bible, moral absolutes, basic subject-matter mastery, discipline, and varying degrees of separation from state authority and society."⁵⁰ They differed from the main-line denominational private religious schools in that, while eighty-five percent of them are church affiliated or sponsored, many of them are not parochial schools in the traditional sense of parish or denominational schools. They are operated by independent, conservative churches for families of all denominations. Thus, they could be called "Christian common schools" or "public Christian schools." Such schools were earlier defined under the designation "Christian day school," and that is how they will be referred to here.

The early Christian day schools were often housed in poor facilities with scant libraries and untrained teachers, frequently operating "on a shoe-string," while attempting to improve the quality of education they offered. Their leaders felt a need to improve the quality of education offered in Christian day schools by setting higher standards for their teachers, as demonstrated by Chadwick's statement that:

Even though more and more of the Christian schools are requiring college graduates and teacher credentials along with normal requirements of being a born-again believer and other specifics relating to the individual's Christian life, the certification may come from

a variety of sources and in some cases only be that the Christian school considers the teacher qualified. Today, however, most Christian schools are looking for truly born-again believers who are not only certified, but qualified both to work with children at a specific grade level and in a specific subject area. 51

Kraushaar compiled statistics on teacher certification and found the following percentages of teachers who were certified in the area in which they were teaching in Catholic, Protestant, and independent Christian day schools:

- 71% - Catholic teachers
- 58% - Protestant teachers
- 47% - Independent Christian School teachers⁵²

Kraushaar expressed a belief that Christian school teachers would benefit from a better education, but suggested that Christian schools should resist state requirements about teacher qualifications as much as possible, stating that:

. . . non-public schools should collectively resist being locked into rigid state-mandated certification requirements based on prescribed courses in education. 53

Although not all schools in this movement do offer "quality education," many of them have voluntarily expanded their curriculum and adopted standards for teachers. Many are candidates for state certification, while others have been certified by their own accrediting associations. Two of the largest accrediting and service organizations for Christian day schools are the American

Association of Christian Schools and the Association of Christian Schools International. Both of these were formed when several smaller organizations, all formed between 1960 and the late 1970's merged. The Association of Christian Schools International, the larger of the two, was formed in 1978 by the merger of the National Association of Christian Schools, the Western Association of Christian Schools, and the Ohio Association of Christian Schools.⁵⁴ The 1987 ASCI Directory reported that it served 2,297 member schools (preschool through grade 12) with 335,708 students. Of these schools, 190 schools with 35,648 students were in the southeast and 21 schools with 3,533 students were in North Carolina.⁵⁵

Studies have shown that the constituency of the modern Christian day school movement is homogeneous, not in race or in income levels, but in the sharing of common beliefs. Burling described the families of Christian day school students as "middle-class;"⁵⁶ Reese found them to be working and lower middle class families;⁵⁷ and Falwell called them "rank and file Americans, middle income and down."⁵⁸ Nevin and Bills gave the following description of Christian day school students and their families:

Most of the students come from unbroken homes that stand half-paid for in undistinguished suburbs with a second car or a small boat in the yard. Many of these families have moved from relative poverty to relative comfort by very hard work and are not yet secure in their standing. 59

This relatively new type of Christian school has been growing rapidly. As previously noted, some reports indicated that as many as two⁶⁰ or three⁶¹ new schools open every day. Kienel, executive director of a service organization for many of these schools (ACSI), asserted that "The Christian school movement is exploding at a time when other segments of private education are recording a decline."⁶² Rifkin and Howard discovered that from 1965 to 1983 evangelical Christian school student enrollment increased 727 percent. They demonstrated the significance of this growth by stating that:

In the 1950's, 91 percent of all children in America attended tax-supported public schools. Today only 74 percent of the nation's children are still enrolled in public schools. The rest are in private schools. Even more important, the fastest growing segment of private school enrollment is among evangelical Christians. There are now well over one million school children attending Christian elementary and high schools. 63

Lines supported the conclusions of Rifkin and Howard, finding also that the largest growth is among small non-accredited schools.⁶⁴

Why are Christian schools growing at a time when other private schools, including Catholic schools, military academies, and elitist private schools, are showing declining enrollments?⁶⁵ The answer seems to lie partially in an intense dissatisfaction with the public schools of America and partially with the revival of interest in fundamentalist evangelical Protestant

Christianity. Schaller stated that the growth of Christian day schools was the result of:

Dissatisfaction with the quality of education in public schools; a renewed emphasis on the basics of reading, writing, and arithmetic, which seem to be motivated by responses to the declining scores achieved by public school pupils on standardized tests; a desire for children to be taught "the fourth R," - religion - in school; a wish by parents to have their children instructed by teachers who often appear to be teaching out of a sense of Christian vocation; and the desire by parents that their children be educated in a setting marked by explicit Christian values. Also operant was a negative attitude toward busing young children great distances; the fear of disorder and violence and the opposition by parents to what they perceive as an excessive "liberal" or "permissive" climate in public schools; the reaction to the widespread availability of drugs in the public schools; and the desire by many parents to have their children enrolled with highly motivated students. 66

Seiferth also sought an explanation for the rapid rise and spread of the Christian day school movement in America and concluded that:

It is an accepted fact that one of the chief causes for the rise of Christian schools is criticism of the public schools. Criticism of schools, however, is not unusual or unique. It comes from such diverse sources as John I. Goodlad, Dean of the Graduate School of Education at the University of California at Los Angeles, and from the Moral Majority. 67

Those educators in the public sector who have expressed dissatisfaction with public schools have attempted to improve the quality of public education, while religious educators, influenced by a revival of fundamentalism, have attempted to provide an alternative to public education in

the Twentieth Century Christian day school. Handy states that the "surprising" revival of fundamentalism responsible for the establishment and growth of Christian day schools began in the 1950's with a general renewal of interest in religion as evidenced in increased membership in churches and synagogues and political inclusions of religion such as "prayer breakfasts" in Washington, D.C., and the addition of the words "under God" to the Pledge of Allegiance.⁶⁸ In spite of these signs of a religious revival, Ahlstrom stated that ". . . America's moral and religious tradition was tested and found wanting in the 60's."⁶⁹ He found that church membership leveled off and began to decline in the 60's, but that confidence was regained in the 70's. Handy pointed out that the new confidence was not manifested in mainline denominations, whose memberships continued to decline, but in a resurgence of conservative evangelicalism.⁷⁰ The dissatisfaction with the public schools and the revival of conservative evangelicalism, were referred to by Carper as "alienation and awakening."⁷¹ These two forces combined late in the twentieth century to give new impetus to the evangelical Christian day school movement.

The culmination in the twentieth century of the trend toward the secularization of the public school system effectively removed protestant Christianity from the classroom. Doyle concluded that:

As the masses flooded to the public schools, they were purged of their earlier overt religious teachings. And the complete secularization in the schools has become a Twentieth Century phenomenon. Protestantism of the late Nineteenth Century has been as systematically removed from the schools as Catholicism had been in the Nineteenth Century.
72

This secularization, accompanied by a pragmatism and an emphasis on self-fulfillment, as opposed to academic content, contributed to a perceived lowering of academic and behavioral standards. Cummings suggested that the modern Christian school movement may be "an attempt to regain those factors in American education which were lost in the secularized twentieth century."⁷³ Marland summed up this attitude toward public education as follows:

There is manifest in the country. . . an active loss of enchantment with our schools. . . from kindergarten through graduate school. For the first time, Americans in significant numbers are questioning the purpose of education, the competence of educators, and the usefulness of the system in preparing young minds for life in these turbulent times. 74

ABC News commentator Paul Harvey suggested that:

Parents seeking out Christian schools for their youngsters are looking for a learning environment that is more disciplined, that promotes patriotism, and where the Bible is not the most dreaded book of the classroom. Christian schools are coming into their own at a time when the truth they represent may very well be the only hope for the next generation. 75

While it is no doubt true that disenchantment with the public schools has been responsible for the establishment of many Christian schools, it was difficult

to determine conclusively the reasons for which Christian schools have been established or why parents send their children to such schools. Many of these schools have been reticent to release information about their history, constituency, curriculum, or operations, even to Christian service organizations such as ACSI. However, it was possible to gain insight into factors contributing to the growth of the Christian school movement by examining the literature emanating from Christian school leaders. A survey of such literature revealed that these schools were both reactive and proactive. They were reactive in the sense that stated reasons for the movement indicated a dissatisfaction with the public schools; however, they were pro-active in that positive religious beliefs led to attempts to offer a Christian alternative to secular education. The stated reasons for the growth of the number of Christian schools fell into three main categories: religious, moral, and academic. A fourth reason which was sometimes implied from the history of the movement was ethnic or racial. The reasons given by parents for sending their children to Christian schools were similar to the reasons for their establishment. The thirteenth Gallup Poll on public education indicated that the following were reasons for removing children from public schools and placing them in Christian schools: lack of discipline, poor curriculum and standards, and

lack of parental interest (in the public schools). Respondents to this poll indicated that they felt private schools offered a superior education, better discipline, and more attention to religion. ⁷⁶ Because of the similarity in factors which were motivators in establishing Christian day schools and in sending students to Christian day schools, the two will be considered concurrently. Reasons for the establishment of such schools and the stated reasons why parents send their children to them will be examined in the following section.

Reasons for the Establishment and Growth of Christian Schools

Religious. A number of factors were found to be involved in the increasing number of Protestant evangelicals who were leaving public school systems to establish alternative schools, but the predominant factor was a religious one. These evangelical Protestants believed that what was being taught in the public schools of the Twentieth Century, and the trend toward secularism (secular humanism) in state-supported schools, often contradicted what the children were being taught at home and in the church. The key to the Christian school movement may well be the Christian perspective, the world-and-life view, which was the basic philosophy underlying the establishment of many of these schools. Christian

educators and supporters believed that the only way children could develop a consistent "world-and-life view"⁷⁷ was to attend a Christian school. Pastors, educators, and philosophers who were actively involved in establishing and promoting Christian schools saw education as a "religious task."⁷⁸ Spykman, et al., emphasized the religious nature of education in the history of American education:

The religious nature of education was recognized in the past. An understanding of religion as life orientation, and not just as a manifestation of its cultic practices and institutional expression, is evidenced in the words of The Northwest Ordinance of 1787: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." These words not only make an explicit connection between religion and morality; they also remind us of the inevitable expression of religion in schools and education throughout the colonial period and the nineteenth century. 79

Reese stated that:

From the Great Awakening of the colonial period, to the resurgence of revivalism in the Nineteenth Century, to the religious movements of modern America, evangelical Protestants have linked personal salvation, social order, and national destiny with the fate of common schooling. . . . They have heeded well. . . [the] warning that schooling divorced from the Deity leads to moral declension and personal misery. 80

Kranendonk asserted that "all education is religious" and the only choice to be made is "which type of religious education the child should receive." 81

Advocates of Christian schools believed that all

education stemmed from, was controlled by, and reflected either a Christian or a secular humanistic world-and-life view. Rushdoony stated that:

Not only does education find its foundation in religion, but the educational curriculum expresses the religious standards and expectations of a culture. 82

So long as the public schools of America reflected the values and beliefs of Protestant Christianity, conservative Protestant Christians were content to leave education in the hands of the state. With the complete secularization of the public schools in the twentieth century and the perceived dominance of secular humanism in the curriculum, many Christian leaders have felt a need to "restore the Christian alternative to secular education."⁸³

Believing as they did that education is a religious task and that the religion that dominated the public schools of America was that of secular humanism, in which reality was viewed from a "secular humanist approach to learning,"⁸⁴ and the belief "in the supremacy of man rather than the supremacy of God"⁸⁵ was advocated, they have reacted by starting their own schools. Although public school leaders asserted that the curriculum is neutral and not dominated by any religious beliefs, Christian school advocates countered by asserting that by attempting to remain neutral, public schools have adopted an atheistic stance.

By omitting all reference to God [they] give the pupils the notion that knowledge can be had apart from God. . . . The school system that ignores God teaches its pupils to ignore God and this is the worst form of antagonism, for it judges God to be unimportant and irrelevant in human affairs. It is atheism. 86

While many Christian educators viewed the secularization of and dominance of humanism in the public schools as a natural and necessary result of public education in a pluralistic democracy, some extremists believed that it was the result of an active conspiracy to capture the minds of the youth of America. They believed this conspiracy was started by Horace Mann and culminated with John Dewey. LaHaye stated:

Our public schools are temples of the religion of atheistic humanism. . . . a religious dogma without God, without morals, deifying human nature and possessing a socialist world view that is destructive to the long-range good of America.87

Although LaHaye's views were extreme and many Christian educators adopted a more moderate position, the results were the same. Many conservative Christian leaders have reacted to what they viewed as atheism and secular humanism in the public schools by establishing schools which present all subjects from a world-and-life view consistent with their particular brand of Protestant Christianity. Haycock explained that two things were basic if all truth were to be taught as "God's truth:"

First, the Bible must be thoroughly taught at each grade level as the inerrant Word of God. .

. .

Second, Christian aspects of a subject must be included as part of that academic discipline. . . . 88

Kienel and Fortosis also stated that:

The Christian position in education is to take an unqualified stand on Biblical absolutes and to interpret all of life and learning from Biblical principles. The Bible is not on trial in the Christian school classroom. . . . The curriculum in a Christian school is meant to equip the student for living the Christian life. 89

Wolterstorff described the Christian school goal as follows:

It is not for the training of theological sophisticates, nor for getting to heaven. . . not for life adjustment, not for cultivating the life of the mind, nor for producing learned and cultured gentlemen. . . . Christian education is for Christian life. 90

Moral. Because Christian educators believed that all education was religious and that the education of the public schools was dominated by the religion of secular humanism, they tended to attribute all of the shortcomings of the public schools and the larger society in which they existed to the world-and-life view presented by secular humanism. They believed that the lowering of moral standards and lack of discipline in the public schools was due to situational morality spawned by what they believed to be a false world-and-life view. They believed that the absence of an absolute standard for either knowledge or morality led to a situationist view in which there was no foundation for beliefs or behavior.

Herberg referred to this lack of a focus of meaning as the "moral crisis of our time."⁹¹ Lockerbie stated that American education once had a "central fixed point of reference for our moral values,"⁹² but now ethical relativism had created a moral vacuum. Herberg also referred to a past "fixed point of reference," be it God or Reason, which provided an absolute standard which immanated from a higher source than man himself.⁹³ Lockerbie described the resulting moral dilemma as a spiral which had lost its base, stating that:

A spiral that loses contact with its base becomes only a spinning rotary, twisting catastrophically into dizziness. . . . Man's search for answers to the fundamental questions of his soul: Who am I? Where did I come from? Where am I going? To these questions secular education has no reply. . . . Baseless, rootless, its historic connections to the values of Judaism and Christianity cut, much of American education revolves like a burned-out satellite.⁹⁴

Christian educators believed that this absence of any absolute authority outside of the individual had resulted in the rebelliousness of America's youth, who rejected the value systems of their parents and became discipline problems, both in school and in society as a whole. One of the goals of these Christian educators was to re-establish authority in their schools, instill the values of their world-and-life views, and restore discipline to the classroom.

Academic. Much attention has been focused on the

present decline in academic achievement by both secular and religious educators and by concerned citizens.⁹⁵ The National Commission on Excellence in Education reported three essential messages to America:

1. The Nation is at risk because competitors throughout the world are overtaking us.
2. Mediocrity, not excellence, is the norm in American education.
3. Americans do not have to tolerate current conditions [emphasis added]. 96

There has been general support for a "back to the basics" movement. Pines stated that:

. . . Schools suffer from task overload. Among many other things, schools have been providing driver training and sex education, fighting tooth decay, solving racial discrimination, serving hot meals, and running a major busing system. 97

Rowen lamented a "faulty, inadequate American education system" in which "American school kids spend too much time on activities such as karate, gourmet cooking, and river rafting."⁹⁸ He quoted Deputy Treasury Secretary Richard G. Darman as saying this was

. . . not exactly a sign of an overwhelming commitment to the intellectual capital development on which the success of future generations must depend. 99

In addition to the "overload" and "non-essential" course offerings, Pine also alleged that the declining academic achievement was due to students' fear for personal safety and to "student-centered" classrooms where "'creative learning' opportunities came to replace thinking and knowing."¹⁰⁰ Christian school leaders believed that this

humanistic emphasis on the individual and corresponding de-emphasis on academic content were responsible for the present academic decline. LaHaye stated that:

Secular educators no longer make learning their primary objective. Instead our public schools have become conduits to the minds of our youth, training them to be anti-God, antimoral, antifamily, and anti-free enterprise and anti-American. 101

LaHaye and other Christian school supporters believed a curriculum consistent with a Christian world-and-life view would provide a disciplined environment conducive to a successful "back to the basics" movement. Some evidence from tests and surveys seemed to support this belief:

. . . Private schools do produce better cognitive outcomes than public schools. When family background factors that predict achievement are controlled, students in both Catholic and other private schools are shown to achieve at a higher level than students in public schools. 102

In addition, the government-funded "Coleman Report" revealed the following:

1. Private schools produce better cognitive outcomes than do public schools with comparable students.
2. Private schools provide better character and personality development than do public schools.
3. Private schools provide a safer, more disciplined and more ordered environment than do public schools.
4. Private schools are more successful in creating an interest in learning than are public schools.
5. Private schools encourage interest in higher education and lead more of their students to attend college than do public schools with comparable students.
6. Private schools are more efficient than

public schools, accomplishing their educational task at lower cost.

7. Private schools have smaller class sizes, and thus allow teachers and students to have greater contact. 103

The Association of Christian Schools International reported that each year the students in its member schools score higher than the national average at every grade level on the Stanford Achievement Test. The results of 1983-84 testing showed that:

First Graders are 6 months above the national average.

Second graders are 8 months above the national average.

Third graders are 12 months above the national average.

Fourth graders are 11 months above the national average.

Fifth graders are 11 months above the national average.

Sixth graders are 16 months above the national average.

Seventh graders are 10 months above the national average.

Eighth graders are 14 months above the national average.

Ninth graders are 18 months above the national average.

Tenth graders are 12 months above the national average.

Eleventh graders are 16 months above the national average.

12th graders are 6+ months above the national average. 104

However, it should be noted that even though ACSI has the largest membership of any Christian day school accrediting association in the United States, it still represents only a minority of the Christian day schools in existence. For example, in North Carolina, 125 Christian day schools with enrollments over 50 were listed in the North Carolina

Non-Public Schools Directory for 1986.¹⁰⁵ Of these, only 21 were members of ACSI.

In their study of non-public schools, Goodlad and his colleagues

. . . were unable to identify better educational programs in the private [schools], but . . . did identify significantly more and better self-congratulatory literature distributed to the parents. 106

It has been noted that many secular educators have recognized many of the same problems in the public schools and are attempting to eliminate them. Many states have begun their own "back to the basics" movements.¹⁰⁷ Some of the leaders in the Christian school movement have recognized that "positive changes are occurring rapidly in public education."¹⁰⁸ However, Lowrie believed that this did not negate the primary reasons for establishing Christian schools, stating that:

Our differences with the public schools are primarily philosophical. They will remain because the biblical viewpoint and the secular viewpoint are always irreconcilable. 109

Racial. Although Christian school literature has not mentioned racial integration and forced busing as causative factors in the growth of the Christian school movement, there has been reason to infer this relationship, especially in the South, where the Christian school movement began to experience rapid growth in the 1950's and 60's, coincidental with the Supreme Court ruling mandating integration.¹¹⁰ Moody stated that:

Fundamentalist Christian schools sprang up as a "racist" reaction to avoid the United States Supreme Court mandated desegregation. . . . It is unrealistic to think that so many people "got religion" all at once. 111

Reese supported this accusation with his argument that:

Christian academies and private day schools were generated in response to the civil rights movement and were later joined by other fundamentalist schools. 112

Bayley admitted that many Christian schools had been established as a reaction to racial integration:

To our shame as evangelical Christians, many "Christian" schools have been founded - and continue today - for the purpose of perpetuating racial segregation. . . . 113

Kraushaar¹¹⁴ and Sanford¹¹⁵ referred to these schools as "the new segregationist academies", but Nevin, while agreeing that the movement began as a reaction against desegregation, contended that it was more than an attempt to maintain segregation, pointing to the fact that:

Today, though desegregation seems generally accepted, the shift to private schools continues. It is an evidence of a profound division beneath the surface of American society. 116

Sherry, a sociologist studying Christian Schools in North Carolina supported this view, concluding that the issue of Christian day schools was more complex than just a racist reaction to integration.¹¹⁷

Coleman's study further supports this conclusion with his findings that although public schools had a larger percentage of minority students than did private schools,

the minority students who attended private and religious schools were "substantially less segregated in the private sector than in the public sector."¹¹⁸ Although racism may have been a motivating factor in the establishing of some such schools, it may not have been the sustaining factor and many Christian educators have been concerned about this perception of Christian education. Kienel explained that:

The re-emergence of Protestant Christian schools (1950's through 1980's) occurring around the time of public desegregation has created a cloud of suspicion as to the motivation for the establishment of Christian schools. While the unrest created by desegregation and by the public school cross-town busing programs may have caused parents to search for alternatives to busing, studies show that Christian schools have come into existence primarily for spiritual and academic reasons. 119

Lockerbie asserted that "The racist stronghold claiming also to be a 'Christian School' is . . . an imposter, a fraud."¹²⁰

While some respondents to the Gallop Poll mentioned integration, forced busing, and racial problems as a causative factor in the growth of private schools, paying Christian school families were not restricted to the white middle class. Williams suggested that "the removal of children from America's public schools may not be 'White Flight' as much as it is 'bright flight.'"¹²¹ He found that black middle-class students were "over-represented"¹²² in American private schools and many in

lower socio-economic strata sacrificed to send their children to evangelical Christian schools.

Carper suggested that

when evangelicals establish and support Christian day schools - which in some measure resemble the common school of nineteenth-century America and emphasize the Bible, moral absolutes, basic subject-matter mastery, discipline, and varying degrees of separation from state authority and society - they are not only expressing their dissatisfaction with the secular nature of public education, unsatisfactory behavioral and academic standards, and decision making by groups not accountable to the public, but also disillusionment with the society which sustains the educational enterprise. 123

The Christian Day School Movement in North Carolina

Description of the Movement

Since this present study will deal with selected Christian day schools in North Carolina, it would be helpful to take a closer look at the background of the Christian day school movement in this state. As discussed in the general historical review above, the first schools in the United States, including those in North Carolina, were established for religious purposes and were primarily religious in nature. Smith stated that:

Church schools offering elementary and secondary education were in operation in North Carolina for forty years before the first public schools came into existence. 124

Private and religious schools existed side by side for many years in North Carolina. In fact, Cannon found that the state of North Carolina provided aid to non-public

schools until 1900 through land grants, tax exemptions, and cash appropriations. This aid gradually subsided with the development of the Twentieth Century public school system.¹²⁵ Dunn examined the contributions of non-public schools to mountain communities in North Carolina and found that they were more successful than public schools in these rural areas.¹²⁶

The early non-public religious schools tended to be connected with traditional main-line denominations, especially the Catholic and Lutheran denominations. In addition to these, Seventh Day Adventists started many non-public schools. Kraushaar pointed out that in a land of diversity, the non-public religious school provided a way for religious cultures to pass their traditions and beliefs on to the next generation, something which is not possible in heterogeneous public schools.¹²⁷

Ulrich, one of the leaders in the fundamentalist Christian day school movement in the state of North Carolina, stated that although these mainline denominational schools had existed earlier along with some independent efforts by Baptist and Pentecostal groups, the Christian day school movement as an expression of fundamentalist Christianity was unknown before the 1960's. He cited two main factors in the birth of this movement:

1. The growth of fundamentalism to the point that Christian leaders and parents not only realized a need for Christian schools, but were in a position to do something about it;

- and
2. The desire to preserve an integrated school system. 128

Ulrich stated that Christian parents and fundamentalist church leaders began to consider founding an alternative form of education after the failure of a 1956 plan by the state legislature to provide alternatives to integration of all public schools of North Carolina.

These early Christian day schools, which were referred to in a study by Nevin and Bills as "segregationist academies," and "the schools that fear build,"¹²⁹ grew rapidly in spite of frequent confrontations with the state. However, Schultz found that few of these schools were approved or accredited by the state prior to 1969 and that many of them did not provide a curriculum equal to that of the public schools. He reported that many schools were located on sites which did not meet state safety standards and that many did not require their teachers or administrators to have a North Carolina teaching certificate.¹³⁰ In spite of these deficiencies, Fowle reported that their enrollment more than doubled from approximately 15,000 students in 1966-67 to 36,624 students in 1970-71, a period of only four years. He also found that the number of schools grew 33 percent, from 143 schools in 1966-67 to 229 schools in 1970-71.¹³¹ Although much of this growth could be attributed to the growth of Catholic schools, Fowle found

"a definite surge of Baptist-oriented growth in the late 1960's."¹³² At the time of his study, an independent Baptist school in Winston-Salem already had 442 students, one in Charlotte had 524 students and the largest, in Goldsboro, had 1,052 students. The schools he studied ranged in size from six to over one thousand students. He found that there were a wide variety of organizational structures in these schools. Many were union schools, with grades 1 - 12 all meeting in the same building, while others only contained a few of the primary grades, perhaps planning to add other grades as growth occurred. ¹³³

Fowle found that non-public schools in North Carolina from 1966 to 1971 tended to emphasize strongly academic subjects and the Bible and Bible-oriented subjects. He found, as had Schultz, that the schools in his study, with some notable exceptions, lacked adequate facilities and were often staffed by untrained teachers. He found nearly 200 teachers who did not have college degrees were employed by the schools in his study. Since the non-public schools did not have a tax base, as did the public schools, they relied primarily on tuition, contributions, and fund-raisers for support.¹³⁴

Although many of the non-public schools had signed the HEW Form 441-C agreeing not to discriminate on the basis of race, color, or national origin, most had not and Fowle felt, as Ulrich had stated, that many of the non-

public schools, especially those started since 1956, had been racially motivated. However, he acknowledged that it was "difficult to find overt requirements that exclude blacks from the nonpublic schools."¹³⁵ Bolch stated that:

There is strong evidence that most of the schools established since 1954, the year the U.S. Supreme Court outlawed racial segregation, were racially motivated. Through the years, however, persons associated with the schools have become increasingly reluctant to publicly admit anti-integration beliefs. 136

State Regulation of Christian Day Schools

The history of the Christian day school movement in North Carolina since 1974 is to a large degree a story of conflict between non-public fundamentalist schools and regulations the State of North Carolina has attempted to impose on them. The Pearsall Plan of 1956, which was an attempt to circumvent the United States Supreme Court mandate that schools could not exclude children solely on the basis of race and no law could mandate segregation, introduced the first attempts at state regulation of non-public schools in North Carolina. A commission chaired by Pearsall presented a plan to the state legislature for establishing an alternate system of schools which would be funded by scholarships from public money in a way similar to the voucher systems discussed more recently.¹³⁷ Although the Pearsall Plan was never put into effect due to the fact that similar plans in several other states were ruled unconstitutional by the Supreme Court, it had a

great impact on the Christian day school movement in North Carolina because of more than 1000 regulations for non-public schools which were adopted along with it and not repealed. Since the Pearsall Plan involved giving public funds to non-public schools, the state legislature felt a need for regulation and established an "Office of Non-Public Schools" to oversee the compliance of non-public schools with the many new regulations.¹³⁸

Kelly stated that "twelve years elapsed following the lawmaking before the first serious attempt at enforcement was made"¹³⁹ and not until 1968 did a continuing record of unapproved schools even begin in the state files.¹⁴⁰ However, by 1974, non-public schools were beginning to be pressured by the state to meet many of the earlier adopted regulations.

The leaders of the rapidly growing Christian day school movement refused to comply with state regulations attempting to govern their non-public schools. By the fall of 1977, Kelly¹⁴¹ and Ulrich¹⁴² had met with other Christian leaders in the state, had conferred with Attorney David Gibbs,¹⁴³ and had agreed to refuse to file information requested by the state. Kelly asserted that state education had never been intended to affect private education, stating that:

North Carolina has a Constitution which militates in every way against State control of Christian schools. North Carolina has archives which testify in many documents that State

control of Christian schools was never intended. North Carolina has a record of 220 years precedent in which Christian schools operated without any form of State control. Such is the declaration of history upon our present situation. 144

During this same time period, the state had mailed each Christian day school a copy of the "Course of Study for Elementary and Secondary Schools, K-12"¹⁴⁵ and had passed a law mandating a testing program for both public and non-public schools.¹⁴⁶ As early as 1967, the State of North Carolina had adopted the following standards for non-public schools:

1. They must be under the jurisdiction of a responsible administrative authority;
2. They must have the same course of study as the public schools;
3. They must employ state certified teachers;
4. The materials and textbooks used must be equal to the public school materials and textbooks; and
5. The physical facilities must be approved by appropriate state agencies. 147

Schools which did not meet these standards were considered "unapproved" and parents who sent their children to unapproved schools could be found in violation of the compulsory attendance law.

The 1967 standards for non-public schools together with the new state-mandated course of study and testing requirements gave the state complete control over every phase of the Christian day schools. Kelly explained that the state could do the following:

1. Specify in minute detail that which **must** be taught in our schools.

2. Choose our textbooks.
3. Commandeer our facilities, funds, and personnel to carry out State mandated programs.
4. Require the reporting of unlimited information on any subject.
5. Declare our children truant and parents liable for prosecution.
6. Disqualify our teachers.
7. Arbitrarily exercise unlimited power to supervise and regulate every facet of our schools. 148

In reaction to the enforcement of regulations which had been adopted years earlier, the two primary organizations for Christian day schools in North Carolina retained legal counsel and prepared to challenge the state regulations in Court. The Organized Christian Schools of North Carolina retained Attorney William Ball and The North Carolina Association of Christian Schools retained former Senator Thomas Strickland.¹⁴⁹ The controversy drew national attention as such expert witnesses as Rushdoony and Erickson¹⁵⁰ testified on behalf of the Christian day schools involved, Dolce¹⁵¹ testified that North Carolina public education was in a state of chaos, and Smith¹⁵² stated that public education was secular humanist education. Kelly explained that:

In 1978, the Christian day schools won a victory in the Legislature which ended the court battles. By a vote of 48 to 1 in the Senate and 96 to 15 in the House of Representatives we got our present school law passed. It changed us from being the most heavily regulated state in the nation to being the state with the most freedom. 153

Current state regulations for non-public schools

allow for minimal interference with school operation by the state and can be summarized as follows:

1. Schools must register with the Division of Non-Public Education prior to opening.
2. They must meet minimum fire safety and sanitation standards.
3. Beginning teachers and other staff members must have a physical examination.
4. The school must operate for at least nine calendar months on a regular schedule.
5. The school must keep accurate pupil attendance records on file at the school.
6. Students must be properly immunized and health records must be kept in school files.
7. Standardized achievement tests in the areas of English Grammar, Reading, Spelling, and Math must be administered each year in grades 3, 6, and 9.
8. A nationally standardized test measuring competencies in verbal and quantitative areas must be administered each year to students in grade 11.
9. Upon termination of a school, the Division of Non-Public Education should be notified immediately.¹⁵⁴

(For a complete listing of requirements for non-public schools and the state regulations governing these schools, see appendix A).

One notable court case since the 1978 decision was that involving the issue of racial segregation which combined the cases of Bob Jones University and Goldsboro Christian School in BJU and Goldsboro Christian School vs. United States.¹⁵⁵ Following the resolution of the case in favor of the IRS, Ulrich explained that the Goldsboro Christian School changed its admissions policy to comply with the Supreme Court mandated desegregation of the schools. However, he stated that no black students had

applied to the school. Since that time, the school, one of the first and largest in North Carolina, has closed following repercussions of the expulsion of a student in 1987 for moral misconduct. The school facilities are being used by a group of pastors in the area who joined together to form a new Christian school with an initial student enrollment of 175.¹⁵⁶

The Division of Non-Public Education, located in the Office of the Governor, has at times been inactive, but due to reminders from Christian school activists, it is currently a fully functioning part of the state system of education, directed by Rod Helder. Helder, in addition to maintaining accurate records of all non-public schools in North Carolina and insuring compliance with the remaining state regulations, serves as a liaison between non-public educators and the state of North Carolina. His office publishes a yearly directory listing all non-public schools in North Carolina. The 1985-86 directory listed 831 schools with a total enrollment of 56,608. Many of these schools are associated with traditional main-line denominations and others are independent non-religious private schools. Some are home schools, which were recognized as an acceptable way to meet the requirements of the compulsory attendance law in Delconte v. State of North Carolina in 1983.¹⁵⁷ However, many of the schools listed in the directory, ranging in student enrollment

from 14 to 800 are part of the Christian day school movement which is the subject of this present study.¹⁵⁸ Statistics pertaining to these schools will be discussed in detail in Chapter 4.

Related Studies

Although several unpublished doctoral dissertations, books, and journals have been found to contain references to the history of the Christian day school movement and reasons for its existence and growth, few studies have been conducted about the present state of the Christian day school movement and even fewer studies have been done about the movement in North Carolina. Those which do pertain to this study will be reviewed here, even though they may differ as to geographical location.

One study which would appear to be related to this study is Coleman's 1981 comparison of public and private schools, which has been both widely acclaimed and widely disputed.¹⁵⁹ For purposes of comparison, Coleman classified the schools in his study into three groups: public, Catholic, and "other." His study included 893 public high schools, 84 Catholic high schools, and 27 "other" private secondary schools. The third category was a catch-all for such diverse schools as military academies, elite private schools, and Christian day schools and represented a small percentage of the total study; most of Coleman's comparisons were between public

and Catholic high schools. Although the Coleman study was a valuable contribution to the body of knowledge available on education in the United States in the 1980's, it did not deal specifically with the fundamentalist Christian day schools which are the subject of this study. Therefore, Coleman's findings that private schools produced a higher level of academic achievement, maintained better discipline, and were less segregated than public schools,¹⁶⁰ although cited earlier in this study, are not necessarily true of the fundamentalist Christian day school movement.

Nine studies were found which impacted directly on this present study. Of these, five were concerned with reasons for the growth of fundamentalist Christian day schools, two were descriptive studies of the movement, and two compared the college achievement of students from different types of high schools. Each of these studies will be briefly described and the findings will be reported.

Reasons for the Growth of Fundamentalist Schools

Nordin and Turner (1980)¹⁶¹

Purpose. Nordin and Turner surveyed the parents of children who were enrolled in two fundamentalist Christian schools in Louisville, Kentucky, and in one such school in Madison, Wisconsin, in an attempt to determine why Christian day school enrollment had been rising so

dramatically.

Findings. The research findings of Nordin and Turner caused them to dispute the accusation that Christian day schools are "segregation academies." They found that:

While some of the Kentucky schools appear to have profited by widespread public opposition to racial integration, the growth of the fundamentalist schools in rural Wisconsin, where integration is not a factor, indicate that "Christian" education is a national, not a regional, phenomenon. Unlike the "segregationist academies" that appeared in the South, these schools do not appear to attract students from a cross section of the community. Parents who enroll their children in these schools tend to come from churches of the sponsoring denomination or churches holding similar doctrinal positions. The parents and students who patronize them are regular in church attendance and participate actively in the life of their congregations. 162

Nordin and Turner concluded that while racial motivation may have contributed to the growth of Christian day schools in Kentucky, the primary reasons for the rapid growth were dissatisfaction with the perceived poor academic quality of public education, and perceptions of a lack of discipline and the influence of secular humanism in the public schools. Parents felt that the Christian day schools emphasized "back-to-the-basics," and had strict disciplinary guidelines and policies. Nordin and Turner emphasized that these reasons were parental perceptions and not necessarily reality. Never-the-less, the parental perceptions accounted for the growth in student enrollment in such schools.

Ballweg (1980)¹⁶³

Purpose. Ballweg studied 15 Christian schools in Massachusetts in an effort to explain the growth in number and population of these schools. He obtained his information from parental surveys.

Findings. He found that parents who chose to enroll their children in Christian schools did so because of two main factors:

1. There is a clearly established source of authority (Jesus Christ and the Bible);
2. These schools attempt to do and teach everything from a biblical perspective. 164

Parents mentioned such positive factors as the strict discipline and orderliness in Christian schools, the evident concern of faculty and staff members for the students, the teaching of moral absolutes, and an emphasis on patriotism as reasons for enrolling their children in a Christian school. Ballweg concluded that parents enroll their children in Christian schools because the parents have a different value system from that of the public school system.

Sherry (1980)¹⁶⁵

Purpose. Sherry studied Christian day schools in North Carolina in an attempt to determine if they were racially motivated.

Findings. Sherry found that the issue of motivation was complex and could not be passed off as simply an attempt to avoid integration. He found that many parents

were concerned about "creeping humanism and moral relativism"¹⁶⁶ and concluded that:

At least since the 1960's. . . social and religious conservatism have been on the march. To reduce this conservatism - and the Christian schools that have emerged from it - to racism is simply to ignore two decades of social and cultural upheaval. 167

Doyle(1980, 1981)¹⁶⁸

Purpose. Doyle tried to answer the question, "Why are people willing to pay for a service that is otherwise free?"¹⁶⁹

Findings. He found that:

The answer lies in the degree to which the services are dissimilar. Parents of children in private schools, from the least expensive, are paying out of pocket for their vision of a quality differential. . . . To fee-paying parents, at least, private schools provide a "better education" than the public alternative.¹⁷⁰

Doyle determined that among the factors that influenced parents and attracted students to non-public schools were the following perceptions which the parents and students had about these schools:

High academic and non-academic standards of accomplishment.
 Professional integrity and independence for the staff.
 A decent and physically safe environment for students and teachers.
 Manageable size in terms of both the school building and the school system.
 A substantive program that satisfies the interests of staff, students, and parents.
 Moral instruction or "value-centered" education.
 Mutually satisfactory peer-group contacts. 171

Doyle also concluded that the complete secularization of

public schools in the Twentieth Century had caused parents to seek alternative forms of education.

Ham (1982)¹⁷²

Purpose. Ham studied 35 Christian schools in Missouri in an attempt to identify the reasons for the growth of the Christian school movement.

Findings. Ham identified the following reasons why parents sent their children to Christian day schools (in order of importance):

1. a desire for students to receive moral and religious instruction;
2. a desire to have students taught by Christian teachers;
3. a belief that public schools are academically inferior;
4. opposition to specific courses taught in public schools; and
5. poor discipline in public schools. 173

In the course of his study, Ham also reported the following characteristics of the schools in his sample:

1. The average age of the schools studied was five and one-half years.
2. The schools had experienced a 48 percent increase between 1970 and 1981.
3. Almost 71 percent of the teachers had bachelor's degrees or better.
4. Over 98 percent of the teachers were white.
5. The schools were financed by tuition and contributions from sponsoring churches.
6. Most of the sponsoring denominations were Independent Baptist and Pentecostal.
7. Twenty-four percent of the schools had academic accreditation. 174

Newkirk (1986)¹⁷⁵

Purpose. Newkirk attempted to identify the factors contributing to the growth of Christian schools in the state of Minnesota. He conducted his study by surveying pastors and public school superintendents.

Findings. Newkirk concluded that:

While busing and integration may be factors for the growth of Christian fundamentalist schools in some geographic locations, there are many other factors which have influenced the growth of K-12 schools in the state of Minnesota since 1980. 176

Newkirk found that parents and Christian educators felt a need for education in a Christian environment and were concerned about "secular humanism" in some public school textbooks. Other areas of dissatisfaction with public schools identified in Newkirk's study were: sex education in the schools, drugs, alcohol, violence, lack of discipline, absence of moral absolutes, intolerance of those who expressed Judeo-Christian beliefs in the public schools, and public school teachers who did not set good moral examples for the students.

In the course of his study, Newkirk also compiled a description of the Christian day schools involved. Most of them were small, although he found some to be "magnificently furnished," easily comparable to "an elaborate public school."¹⁷⁷ He found that:

Christian fundamentalist schools draw from a fairly narrow local population of born-again believers who are usually members of particular

denomination. 178

Newkirk found that most of the Christian schools used curricular materials from Christian publishers, the three primary ones being: ACE, A Beka, and Christian Schools for America. Each of these three publishers produced a curriculum which was highly structured, giving teachers detailed daily lesson plans in all subject areas. The ACE curriculum was a packaged program in which students were self-taught with teacher assistance being given only when the need arose. The children listened with earphones to taped lessons as they completed learning packets.

Newkirk learned that the teachers in these schools were not always trained in the area in which they were teaching and many did not have college degrees. He stated that the "born-again" degree was considered more important than a college degree and that great emphasis was placed on moral and spiritual qualifications.¹⁷⁹

Descriptive Studies

Herndon (1984) 180

Purpose. Herndon conducted a study of both private and public schools in Fayetteville, North Carolina, in order to construct a questionnaire for parents to use "to assess and evaluate Protestant Christian schools as an alternative to public education."¹⁸¹ He interviewed parents with children in both public and Christian day schools and visited three public and nine private schools

in the Fayetteville area. In the process of constructing the questionnaire, he described the nine private schools in the study.

Findings. While not making any value judgments about either the Christian day schools or public schools in the area, Herndon made some observations about the Christian day schools which he visited. He found that one strength of these schools was that they knew what they believed. He observed extreme variations in curriculum, facilities, and teacher requirements, since the schools were not standardized. He found more evidence of "law and order" and stricter dress and behavior codes in the Christian schools than he did in the public schools. He offered a suggestion that the Christian schools should strive to be less "legalistic" and rigid and more loving in their disciplinary policies.¹⁸²

Hughes (1985)¹⁸³

Purpose. Hughes surveyed 142 Church of God day schools in the continental United States to arrive at a description of the facilities, faculty, staff, curriculum, and finances of these schools.

Findings. Hughes found that 75 percent of the schools responding to the survey were small with an average of 120 students or less. Fifty-two percent of the responding schools were located in the Southeastern United States. Some of his other general findings were: with the

exception of libraries, cafeterias, science laboratories, band studios, and gymnasiums, most of the schools had adequate facilities; faculty salaries were low in comparison with public school teacher salaries, a small percentage of the faculty did not receive salaries, and there were few fringe benefits; the pastors of the sponsoring churches were active in the schools primarily in advisory capacities; the Bible was given a prominent place in the curriculum and the schools used Christian curricular materials as much as possible with the primary publisher being ACE; and the primary source of income for the schools was student tuition.

The responses to survey questions indicated that the Church of God schools

were not established as a result of civil unrest demonstrated in the 1960's and early 70's. Sixty-five percent of all schools responding to the survey were established since 1978.¹⁸⁴

Comparison of College Achievement of Graduates
of Different Types of High Schools

Allison (1982)¹⁸⁵

Purpose. Allison compared the ACT scores, college first year grade point averages, and drop-out rates of a selected group of first-time freshmen at Bob Jones University to determine what effect, if any, the ACE program of instruction had upon student academic achievement in a Christian college environment. His study included 88 ACE graduates, 87 non-ACE Christian school

graduates, and 94 public school graduates, all of whom had attended the same type of school for their entire high school career.

Findings. Students from public schools scored highest on ACT tests, followed by those from non-ACE Christian schools, with the students from ACE schools scoring the lowest. Allison concluded that this difference was not significant, stating that:

While the ACE students as a group achieved the lowest ACT score of the three groups, the average ACT score of the highest group (the public school group) was only . . . a 3.6 percent difference. The non-ACE Christian school students averaged . . . less than 1 percent above the ACE students. . . . All categories of students in this study compare favorably with the national norm for the 1980-81 time period.

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Allison's comparison of first semester grade point averages showed no significant difference, but the second semester grade point averages showed differences between ACE students and public school students which were significant at the .01 level and differences between ACE students and non-ACE Christian school students which were significant at a .025 level. In each instance, the ACE students had the lower grade point average. There was no significant difference in drop-out rates.

Pantana (1985)¹⁸⁷

Purpose. Pantana conducted his study at Liberty Baptist College on graduates of three types of high schools - ACE, conventional Christian, and public - in an

attempt to determine if there was a difference between the three in academic achievement, attitude toward study, and SAT/ACT scores. His sample included 68 ACE graduates, 59 conventional Christian school graduates, and 70 public high school graduates.

Findings. Pantana's findings supported the earlier research of Allison. Although the public school students had slightly better SAT/ACT test scores and higher grade point averages, the difference was not significant. He concluded that the type of high school attended is not significantly related to academic achievement, SAT/ACT scores, or attitudes toward study, but that achievement and attitude are affected by family background and home environment.

Summary and Conclusions

A study of the development of the American educational system demonstrated that the earliest schools were essentially religious in nature and that, while some principles from each historical period have been retained, the emphasis in the public schools has gradually shifted from the sacred to the secular. Schools which were originally started for the purpose of preserving orthodox Protestant Christianity are now forbidden to advocate or, in some cases, even to refer to, religious values and standards. Once the schools came under the authority and control of the state and were open to all, free and

compulsory, the great diversity of a pluralistic society, democratic values, and secular pressures made a nonsectarian approach necessary in the public schools of America. This nonsectarian approach gradually gave way to a secular and non-religious approach in the curriculum.

This

. . . incursion of secularism is . . . the theme of the transition, both politically and spiritually, from a colonial theocracy to the American democracy.¹⁸⁸

Although public and private schools have co-existed throughout the educational history of the United States of America, the Christian day school movement which is the subject of this study is a relatively new phenomenon which emerged after World War II along with conservative fundamentalism, which has been described as a third force in religious thought and is neither Catholic nor Protestant. This third force in religion has spawned Christian day schools which are also unique in that they are an alternative both to public and to traditional religious private schools. These Christian day schools have experienced phenomenal growth, both in number and in student enrollment, especially in the last two decades.

This review of the literature and of related studies has shown that the two main reasons for the birth and rapid growth of the Twentieth Century Christian day school movement were dissatisfaction with the public schools and a desire to teach all subjects from a fundamentalist

perspective. Carper described the societal conditions which contributed to this growth as "alienation" and "awakening," with alienation referring to the widespread discontent with the status of public education and awakening referring to the revival of religious fundamentalism.¹⁸⁹ Leaders and supporters of the Christian day school movement were concerned about "secular humanism" in the public schools which they felt led to a lack of academic excellence and discipline. Recent studies of the constituency of Christian day schools indicated that the movement drew from a fairly narrow segment of the population who shared common beliefs about the public school system and about Christian day schools. Whether or not their perceptions of the public schools were accurate, their perceptions led them to establish, support, and send their children to Christian day schools.

There was some evidence that many of these schools, especially those which were started in the 1960's, were racially motivated efforts to avoid the Supreme Court mandate to integrate the public schools, but Sherry,¹⁹⁰ Nevin and Bills,¹⁹¹ and others did not feel that it was a sustaining motive. Nevin and Bills¹⁹² found that the growth of the Christian day school movement was more related to religious convictions than to racial prejudice. Hughes concluded that:

No single reason or phenomenon boosted the growth of fundamentalist Christian schools,

rather, it was affected by a combination of societal changes in values and mores, parental and student distrust of public education, the waning Protestant influence in the public school system, and the back-to-the-basics movement, since most Christians opt for a very traditional educational program with few frills. 193

Those involved in the Christian day school movement, whether as providers or consumers, were shown to be loyal to the movement, convinced that Christian day schools not only had better discipline and religious training, but were also academically superior to public schools. Studies comparing the "products" of private and public schools had conflicting results. Coleman,¹⁹⁴ whose study consisted primarily of comparisons between public and Catholic schools, concluded that private schools did provide a superior education, and statistics compiled by the Association of Christian Schools International showed that students in member schools consistently scored above the national average. However, two studies which focused on the fundamentalist day school movement¹⁹⁵ showed no significant difference in academic achievement between graduates of public and Christian high schools.

The first schools in the state of North Carolina were religious schools and private religious schools, most of them sponsored by the Catholic, Lutheran, or Seventh Day Adventist denominations, continued to co-exist with public schools with no conflict until 1968. Beginning in the late 1950's and the early 1960's, fundamentalist churches,

concerned with "secular humanism" and racial integration in the public schools and desiring to provide a Bible-centered education for the children of North Carolina, began to establish Christian day schools. These schools operated free of state interference until 1968 when the state attempted to enforce laws regulating non-public education which had been in place for at least 12 years. When the state tried to regulate the curriculum and mandate teacher certification for fundamentalist Christian day schools, several court battles ensued with the end result that North Carolina now has fewer restrictions for Christian day schools than any other state in the nation.¹⁹⁶

The stated purpose of this study is to examine and describe the Christian day school movement in North Carolina in the 1980's. After a description of methods and procedures in Chapter Three, the results of this study will be reported in Chapter Four and a summary of the findings and some conclusions will be presented in Chapter Five.

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CHAPTER THREE

METHODS AND PROCEDURES

This study provides a description of selected Christian day schools in North Carolina in the 1980's through an interpretative analysis of surveys, interviews, and personal observations which address questions related to the philosophy, goals and purposes, curriculum, classroom management, faculty, facilities, finances, student body composition, and student outcomes of these schools. The general composition of non-public schools in North Carolina will be described in this chapter and explanations will be given as to how the schools included in the study were selected. The techniques employed in the study will be described and underlying assumptions and limitations will be discussed.

Non-public Schools in North Carolina

General Description

The 1986 Directory of North Carolina Non-Public Schools listed 847 nonpublic schools, with a total student enrollment of 56,624.¹ A comparison of categories of non-public schools and their student enrollments is illustrated in Table One below.

TABLE ONE
COMPARISON OF NON-PUBLIC SCHOOLS IN NORTH CAROLINA
IN NUMBER OF SCHOOLS AND STUDENT ENROLLMENT
1985-86 SCHOOL YEAR

Type of School	# of Schools	# Students Enrolled	Percentage of Non-Public School Enrollment
Christian day	245	26,063	46%
Private	104	17,036	30%
Catholic	38	8,869	16%
Boarding	25	2,046	4%
Home	398	784	1%
Seventh Day Adv.	21	698	1%
Lutheran	6	489	0.8%
Quaker	2	401	0.7%
Episcopal	2	82	0.1%
Jewish	2	71	0.1%
Presbyterian	1	34	0.06%
Muslim	2	28	0.05%
Mennonite	1	23	0.04%

As shown in the above table, 398 home schools, which were declared to be legal alternatives to other forms of schooling in Delconte v. State of North Carolina², were listed in the directory. Enrollment in individual home schools varied from one to six and the total number of students enrolled in such schools was 784. Although some of the home schools were non-religious, most were religious in nature. Thirty-eight Catholic schools with a total student enrollment of 8,869 were included in the directory. Catholic schools tended to have larger enrollments per school than did other religious schools; the smallest Catholic student enrollment was 89 students and the largest was 363. Mainline Protestant denominations accounted for only eleven schools, six were Lutheran with a total student enrollment of 489, two were Episcopal with enrollments of 34 and 48 students, one was Presbyterian, with 34 students, one was Mennonite with 23 students, and two were Quaker with 401 students. There were two Jewish schools in North Carolina in 1986 with a total of 71 students and two Muslim schools with a total of 28 students. The Seventh Day Adventist denomination had 21 schools listed in the directory for a total school enrollment of 698 students. Most of the SDA schools were small, with enrollments ranging from eight to one hundred and thirty-six students.

The largest number of students were enrolled in

schools which were not affiliated with main-line denominations and which were probably in the category referred to in this study as fundamentalist Christian day schools. There were 245 such schools listed in the 1986 directory with a total student enrollment of 26,063. Although many of these schools had small enrollments, there were 125 such schools with enrollments over 50, 100 schools with enrollments over 75, and 72 schools with more than 100 students, with the largest school having a student enrollment of 800.

There were 104 non-religious private schools in North Carolina in 1986, with a total student enrollment of 17,036. Of these, nine were Montessori schools with a total student enrollment of 270. This category of non-public schools also included elite private schools and military academies.

There were 25 boarding schools in North Carolina, with a total student enrollment of 2,046. Of these, 14 were religious schools with 1,144 students and 11 were private boarding schools with 902 students. Most of the boarding schools also accepted day students.

Non-public schools are located throughout the state with only seven counties having no private schools registered with the Division of Non-Public Education. The highest concentration of non-public schools is in the following counties: Buncombe, Cumberland, Durham,

Forsyth, Gaston, Guilford, Mecklenburg, Nash, New Hanover, Wake, and Wayne. Each of these counties has over 1000 non-public schools; Mecklenburg, with 8,587 such schools, has more non-public schools than any other county.³ This concentration of non-public schools probably corresponds with large population centers.

Enrollment in North Carolina non-public schools varied by grade levels in 1985-86, with more students in lower grades. Student distribution in grades K-12 in non-public schools in North Carolina for that year is illustrated in Table Two below.⁴

TABLE TWO			
NORTH CAROLINA NON-PUBLIC SCHOOL ENROLLMENT BY GRADES 1985-86 SCHOOL YEAR			
Grade	# of Students	Grade	# of Students
K	6,753	7	3,841
1	5,776	8	3,806
2	5,246	9	3,673
3	4,960	10	3,375
4	4,517	11	3,104
5	4,355	12	2,915
6	4,236		

Although this study was not a comparative one, a comparison of the number of non-public schools and student enrollments with that of the public schools of North Carolina was helpful in putting this segment of education

into perspective. There were 1,963 public schools in North Carolina in 1986 with a total student enrollment of 1,079,248.⁵ The combined totals of public and non-public student enrollment showed that 1,135,872 students were enrolled in K-12 in North Carolina in 1986. Compared with the total 1986 enrollment in non-public schools, 95 percent of the K-12 students in North Carolina were enrolled in public schools with only 5 percent of K-12 students attending non-public schools. Approximately two percent of the K-12 students in North Carolina were enrolled in Christian day schools, one and a half percent were enrolled in private schools and less than one percent were enrolled in Catholic schools. Percentages enrolled in other types of non-public schools (Episcopal, Lutheran, boarding, Presbyterian, Quaker, Jewish, Muslim, Mennonite, home, and Seventh Day Adventist schools) were minuscule. (See Table Three below for comparisons).⁶

TABLE THREE COMPARISONS BETWEEN PUBLIC AND NON-PUBLIC STUDENT ENROLLMENT IN NORTH CAROLINA, 1985-86 SCHOOL YEAR			
Type of School	# of Schools	Students Enrolled	Percentage of Student Population
Public	1,963	1,079,248	95%
Christian day schools	245	26,063	2%
Private	104	17,036	1.5%
Catholic	38	8,869	0.8%
Boarding	25	2,046	0.2%
Home	398	784	0.07%
Seventh Day Adv.	21	698	0.05%
Lutheran	6	489	0.04%
Quaker	2	401	0.035%
Episcopal	2	82	0.007%
Jewish	2	71	0.006%
Presbyterian	1	34	0.003%
Muslim	2	28	0.002%
Mennonite	1	23	0.002%

Although the non-public school population is small when compared to the number of students who are enrolled in public schools, non-public schools have experienced growth in the past two decades, both in number and in student enrollments, as illustrated in Table Four below.⁷ The period of greatest growth appeared to be between 1966

TABLE FOUR		
STATISTICAL HISTORY OF NORTH CAROLINA NON-PUBLIC SCHOOLS		
School Year	# Students	# Schools
1985-1986	* 56,608	*831
1984-1985	58,661	450
1983-1984	58,715	425
1982-1983	59,150	413
1981-1982	58,560	384
1980-1981	58,000	377
1979-1980	56,855	343
1978-1979	56,194	250
1977-1978	55,289	253
1976-1977	55,551	286
1975-1976	54,653	276
1974-1975	53,602	257
1973-1974	53,489	233
1972-1973	52,265	143
1971-1972	49,686	235
1970-1971	36,820	192
1969-1970	27,471	140
1968-1969	21,802	115
1967-1968	18,300	101
1966-1967	16,904	95
1965-1966	**	83

* See Note 8 for explanation of differences in student and school totals.

**Information not available.

and 1981. Since then, enrollment in non-public schools has leveled off and at times declined slightly.

Selected Schools

The purpose of this study was to describe schools which were part of the fundamentalist Christian day school movement. Therefore, schools sponsored by traditional denominations, Protestant and Catholic, were not included in the study, nor were schools which were Jewish, Muslim, or Seventh Day Adventist. Also excluded from the study were private non-religious schools. Since the study focused on a segment of non-public education offered as a traditional alternative to both public and private schools, it also excluded boarding schools and home schools, although many of these were religious in nature and some would consider themselves to be fundamentalist.

Schools were contacted, often on the basis of the school name, which seemed to be in the special segment of non-public education under consideration. Another indicator which showed schools to be fundamentalist was that the churches with which they were associated did not support the National or World Council of Churches.⁹ After identifying 248 schools which were thought to be part of the fundamentalist Christian day school movement, those schools with enrollments less than 75 were eliminated. One hundred Christian day schools with enrollments over seventy-five were contacted and sixty-two responses were

received. However, six of the one hundred schools had closed, leaving fifty-six valid responses out of a possible ninety-four for a response rate of 60 percent.

Survey Techniques

Questionnaire

A survey questionnaire was mailed to the one hundred schools selected for the study with a cover letter explaining the study and a self-addressed stamped envelope. The questionnaire consisted of 40 questions eliciting general information on the school and information about the philosophy, goals and purposes, curriculum, classroom management, faculty, facilities, finances, student body composition, and student outcomes. All of the questions were short answer or multiple choice. One question asked for a ranking in order of importance of reasons for the school's establishment. The questionnaire and cover letter are included in appendix B.

On-Site Observations

After receiving the responses to the questionnaires, visits were made to five of the responding schools. A form was used to record observations on each visit so that the observations would be somewhat uniform in nature. The purpose of the observations was to allow the researcher to validate the questionnaire responses. The observation form can be found in appendix C.

Interviews

Interviews were conducted with administrators and teachers to check the accuracy of responses to the questionnaire, to clarify some responses, and to gain additional information on the schools. The interviews were structured through the use of guiding questions so that the same information would be gained from interviews at each school. A copy of the guiding questions for school interviews can be found in appendix D. An interview was also conducted with Dr. Ed Ulrich, one of the leaders in the Christian day school movement in North Carolina, to gain information on the history of the movement.

Method

The Questionnaire was mailed to the 100 Christian day schools in North Carolina with student enrollments of 75 or more and sixty-two responses were received. However, six of the schools had closed, leaving fifty-six valid responses out of a possible ninety-four for a response rate of sixty percent. The responses were tabulated and answers to each of the 40 questions were examined as to similarities and differences. Following the examination of the questionnaires and compilation of results, visits were made to five of the responding schools. During the visits, observations were recorded and interviews were conducted with administrators and teachers. Results of the interviews were also recorded.

Assumptions

It was assumed that those who completed questionnaires would be accurate and honest in their responses and that they would share common understandings of the terminology used. It was also assumed that some unifying themes would be found in all of the responses.

Limitations

A major limitation of this study was that it was limited largely to self-report for its findings. While it was assumed that those responsible for completing the questionnaires were accurate and honest in their responses, there was the possibility that the questions themselves may have influenced responses or that respondents were not familiar with terminology in some of the questions. The observations and interviews were attempts to offset this limitation.

Another limitation was that the questionnaire was designed to elicit some information about history as well as about the current status of the school (for example, one question asked for reasons for the school's establishment). In some cases those involved with the school when it was established were no longer involved.

Notes

¹1986 Directory. North Carolina Non-Public Schools (Raleigh, NC: Division of Non-Public Education, 1986).

²Delconte v. State of North Carolina, Court of Appeals, 65 NC App 262, 308 S.E. 2nd 898 (1983).

³Directory. North Carolina Non-Public Schools.

⁴Ibid. Note: School and student enrollment totals differ from the totals of 847 and 56,624 listed in this study. Although the directory listed 831 schools with 56,608 students in compiled data, it included 848 schools with an enrollment of 56,918 in its listing of non-public schools. One school with 294 students included in the directory has closed and was not included in this study.

⁵North Carolina Education Directory. 1987-88 (Raleigh: North Carolina Department of Public Instruction).

⁶North Carolina Education Directory. 1987-88, and 1986 Directory. North Carolina Non-Public Schools.

⁷North Carolina Non-Public Schools.

⁸For explanation of discrepancy in figures, see note 4 above.

⁹The definition of "fundamentalist Christian day schools" in Chapter One gave as an example the supporting of a specified statement of faith and the requirement of not supporting the National or World Council of Churches as criteria for member schools in ASCI, the largest service organization for such schools. These criteria were applied in the selection of schools for this study.

CHAPTER FOUR

RESULTS OF THE STUDY

The basic purpose of this study was to describe the Christian day school movement in North Carolina in the 1980's by examining selected Christian day schools in the state. This was done through an interpretative analysis of responses to questionnaires and interviews which addressed issues related to philosophical foundations, goals and purposes, curriculum and classroom management, faculty requirements, facilities, finances, student composition, and student outcomes. Observations were made and administrators were interviewed at five of the responding schools to validate questionnaire responses. In this chapter responses to the questionnaires and interviews will be presented, observations will be discussed, and a summary and analysis of the findings will be presented.

Questionnaire Responses

Survey questionnaires were mailed to 100 schools with student enrollments of 75 or more which were thought to be fundamentalist Christian day schools. Although sixty-two responses were received, six of the schools responding had closed, leaving only fifty-six valid responses for a

response rate of sixty percent. Responses to each of the questions will be presented below and answers will be summarized and analyzed in an attempt to accurately describe the fifty-six participating schools.

General Information

The first eight questions on the survey instrument elicited general information about the schools in the study. Questions one and two asked for the name of the school and the person giving the information. Since the schools were assured of anonymity, this information will not be included here.

Age of School. The responding schools ranged in age from 6 years to 42 years, with both the median and the mean age being 16 years (schools which were established in 1971). All of the schools responding to the survey were established in the period between 1946 and 1982. Only one school was established earlier than 1950, representing two percent of the sample, and only four schools have been established since 1980, representing seven percent of the sample. Forty-nine of the selected schools responding to the study were established in the 1960's and 1970's and ninety-six percent of the responding schools (54 schools) were established since the 1956 failure of the North Carolina Pearsall Plan, which was an attempt to provide alternatives to forced integration of all public schools in North Carolina.

The patterns of growth in the Christian day school movement are illustrated in Table Five below. Only two participating Christian day schools were established before the introduction and failure of the Pearsall Plan in North Carolina in 1956 and only ten participating schools were established in the eleven-year period following the failure of the Pearsall Plan, which was seen as a pivotal point by Ulrich¹ and Kelly.² Forty of the fifty-six schools participating in the study, seventy-one percent of the sample, were established in the period between 1968 and 1978, a period characterized by court battles between Christian day schools and the State of North Carolina. This period of conflict began when the state of North Carolina attempted to enforce regulations in 1968 and continued until the Christian day schools won a victory in the courts in 1978, making North Carolina the state with less control over non-public schools than any other state.³ The greatest period of growth in the number of Christian day schools, as determined by year of establishment, was the period between 1969 and 1972 when twenty-four schools, forty-three percent of the schools in this study, were established.

TABLE FIVE
 PATTERNS OF GROWTH IN FIFTY-SIX
 SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA

No. of Schools
 Established

40			
39			
38			
37			
36			
35			
34			
33			
32			
31			
30			
29			
28			
27			
26			
25			
24			
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14			
13			
12			
11			
10			
9			
8			
7			
6			
5			
4			
3			
2			
1			
Relation- ship between State & Christian day schools	Peaceful Co-existence Prior to 1968	State attempts to regulate & resulting Court battles 1968-1978	Few State Restrictions After 1978

Is the school church-sponsored, independent, or other (please explain)? Of the 56 schools in the study, 49 were church-sponsored and 7 were independent. One of the church-sponsored schools indicated that it operated independently of the church with a cooperating board of directors and one of the independent schools reported that it received support from several churches. Although there was no question relating to the denomination of the sponsoring churches, 23 of the 49 church-sponsored schools included a denominational identification in their school names. Seventeen of these schools were sponsored by independent Baptist churches, one by a Southern Baptist church, two by Wesleyan churches, one by an Assemblies of God church, and two by independent Christian churches. One school which did not include a denominational designation in its name indicated that it was accredited by the National Lutheran School Association. Although main-line denominational schools were not included in this study, answers to other questions indicated that this school was in the category of fundamentalist Christian day schools which were the subject of this study.

If church-sponsored, how old is the church? Of the 49 schools in the study which were church-sponsored, 46 responded to this question. The age of these sponsoring churches ranged from 11 to 142 years with the median being 34 years and the mean being 42 years. Two of the schools

were unsure of the age of the sponsoring church. Table Six below presents a graphic summary of the ages of the sponsoring churches and the years in which they were founded. Most of the churches sponsoring Christian day schools were established prior to the period of rapid

Year Established	Age	Number of Churches
1977	11	1
1972	16	2
1971	17	2
1970	18	1
1968	20	1
1967	21	1
1965	23	2
1964	24	1
1962	26	3
1961	27	2
1960	28	2
1959	29	2
1958	30	1
1957	31	2
1954	34	1
1953	35	2
1952	36	2
1949	39	2
1948	40	1
1947	41	3
1944	44	2
1941	47	1
1937	51	1
1935	53	1
1921	67	1
1919	69	1
1912	76	1
1887	101	1
1880	108	1
1887	121	1
1846	142	1

growth in the Christian day school movement in North Carolina from 1968 - 1978 and may have been able to provide the necessary support base for these schools. Four of the churches were established in the Nineteenth Century, and the rest were established in the Twentieth Century. Fourteen were established in the first four decades of the Twentieth Century, and twenty-nine were established in the three decades following that (1950-1977).

If church-sponsored, does the church support the National or World Council of Churches? All of the church-sponsored schools reported that the churches did not support the World Council of Churches and the independent schools indicated that they were not in agreement with supporting this organization and that any churches which contributed to their schools did not support this organization. This question was included in the survey to identify any schools which might not be in the category of fundamentalist Christian day schools which are the subject of this study, since a separatist stand prohibiting support of such organizations is one of the criteria for membership in one of the larger service organizations for fundamentalist Christian day schools. Rather than just answering this question with a "no," many respondents were emphatic in their responses, writing in such comments as "no way," and "never!" The fact that all of these

schools took the separatist position endorsed by leaders in the fundamentalist Christian day school movement confirmed the legitimacy of their inclusion in this study.

Is your school accredited by the state or any other accrediting agency or agencies? Only six of the schools in the study, less than eleven percent, were accredited by the state, although ten, eighteen percent, were accredited by other accrediting agencies. Of these ten, four were accredited by the Association of Christian Schools International, five by the Southern Association of Christian Schools, and one by the National Lutheran School Association. The total number of participating schools accredited by the state or any accrediting agency was sixteen, or twenty-nine percent. The remaining forty schools, seventy-one percent, were not accredited. Some of the unaccredited schools indicated that they were "approved by the Office of Non-Public Instruction," or "recognized, but not accredited" by the state. One school noted that while it was not accredited by a Christian accrediting agency, it was an active member of the North Carolina Association of Christian Schools.

Would the location of your school best be described as rural, urban, or suburban? Eleven of the schools (twenty percent) were located in a rural area; thirteen of the schools (twenty-three percent) were located in an urban area; and thirty-one (fifty-five percent) were

located in a suburban area. One school reported that it was located in a small town.

Philosophy and Goals

Circle all of the following which you would include in your definition of education: basic academic skills, socialization skills, moral values education, creativity and thinking skills, emotional development, physical development, religious education, and other. Most of the participating schools included all of the possibilities in the question as part of their definition of education. In addition, nine percent of the schools added other factors which they felt were essential, such as athletic competition, leadership development through clubs and other extra curricular activities, character-training, development of Christian values, communication skills, patriotism, and aesthetic appreciation. However, it is surprising that the only element which all schools agreed was included in a definition of education was "basic academic skills," and two of the schools did not include religious or doctrinal education in their definitions. Responses to this question are illustrated in Table Seven below.

TABLE SEVEN
ELEMENTS INCLUDED IN DEFINITIONS OF EDUCATION BY
SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA
Number of Schools Responding: 56

Element	Number of Schools	Percentage
Basic Skills	56	100
Socialization Skills	53	95
Moral Values Education	55	98
Creativity and Thinking Skills	54	96
Emotional Development	53	95
Physical Development	53	95
Religious (Doctrinal) Education	54	96
Other	5	9

Circle all of the following which were motivations for starting your school: to provide a bibliocentric education; concern over secular humanism in the public schools; concern over lack of discipline in the public schools; concern over lack of academic excellence in public schools; concern over racial integration in the public schools; concern over busing; other. Then rank the motivations from most to least significant, with number

one being most significant and number seven being least significant. The schools responding to the survey indicated that the primary motivations for starting Christian schools were to provide a bibliocentric (Bible-centered) education and concern over secular humanism, lack of discipline, and lack of academic excellence in the public schools.

One administrator completing the questionnaire stated that he could only answer the questions about the school's establishment from his perspective which he had gained from others, since he was not present when the school was started and another expressed similar feelings and said he really did not know why the school was started. Fifty-two (ninety-three percent) of the responding schools indicated that one motivating factor in the establishment of their school was to provide a Bible-centered education, but only thirty-five of these schools ranked it as the most important factor. While secular humanism was a motivating factor in forty-five of the schools (eighty percent), one administrator commented that "secular humanism was not an issue" at the time his school was started. Forty-eight of the schools (eighty-six percent) agreed that concern over the lack of discipline in the public schools was one reason for establishing an alternative school and forty-nine (eighty-eight percent) considered concern over the lack of academic excellence in the public schools to have

been a motivating factor. However, one administrator stated that "our school was not started in reaction to anything in the public school."

Eleven schools (twenty percent) gave additional reasons for starting their schools. One administrator expressed the primary motivation behind the establishment of the school as follows:

To provide a Christian education for the children of the church and to offer it to anyone in the community who wanted it; and
A belief that God called our church to Christian education and a feeling of responsibility to the next generation.

Other administrators expressed similar sentiments, mentioning concern over the removal of prayer and Bible reading from the public schools and a desire to provide a "quality education in a Christian setting" for all who desired it. Several also noted that the Christian school provided before and after school care in a safe setting.

According to their responses, the primary reason for the establishment of most of the schools in the study was a religious reason, to provide a bibliocentric education for those who desired it. Reactions against secular humanism, lack of discipline, and lack of academic excellence in the public schools were ranked from one to four in importance. Several administrators commented that all of the first four reasons were considered very important and were hard to rank.

Although thirteen schools (twenty-three percent)

indicated that integration was a motivating factor and ten schools (eighteen percent) cited busing as a reason for starting their schools, concern over racial integration and busing were not viewed as primary motivating factors in the establishment of any of the schools in the survey. One administrator indicated that although these two factors were operative in the establishment of his school, they were not sustaining factors. It is singular to note that there was no absolute unanimity of reasons for the establishment of the Christian day schools in this study.

Table Eight below shows the frequency with which

TABLE EIGHT RANKING IN ORDER OF IMPORTANCE OF REASONS FOR ESTABLISHING FIFTY-SIX SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA					
Reason	No. of Schools	Rank			
		1	2	3	4
Bible-Centered Education	52	35	13	1	1
Secular Humanism in Public Schools	45	10	25	4	4
Lack of Discipline in Public Schools	48	1	6	19	17
Lack of Academic Excellence In Public Schools	49	4	7	17	15
Racial Integration	13	0	0	0	2
Busing	10	0	0	0	1

various reasons were given for the establishment of Christian day schools and the importance placed on each reason by the schools in the study. Since most of the reasons were ranked from one to four in importance, only these rankings appear on the table. Some schools did not rank the reasons and some ranked several as being equal in importance, which accounts for seeming discrepancies in the figures in Table Eight.

Curriculum

Which of the following is true of your school: we plan our own curriculum; we follow a purchased curriculum; other? Although some of the schools in the study reported that they planned their own curriculum, most said they followed a purchased curriculum, primarily A Beka, a Christian publisher in Pensacola, Florida. (For a complete listing of Christian and secular publishers used, see appendix E). Sixty-four percent of the selected schools followed a purchased curriculum (36 schools), and twenty percent (11) planned their own curriculum. The remaining nine schools stated that they both planned their own curriculum and followed a purchased curriculum. Four schools explained that they followed a purchased curriculum in the elementary grades and planned their own on the high school level.

From which publishers do you purchase your primary texts in the following subjects: reading, science, math,

social studies, and Bible? Although percentages differed with the subjects, most of the schools in the study used Christian textbooks alone or in combination with secular textbooks. Table Nine below presents a graphic view of the textbooks used for each subject in the traditional content areas.

Thirty-nine of the fifty-six schools participating, almost seventy percent, used only textbooks from three Christian publishers in teaching this subject. The three

TABLE NINE PUBLISHERS OF TEXTBOOKS USED FOR TEACHING TRADITIONAL CONTENT AREA SUBJECTS IN FIFTY-SIX SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA				
Publisher	Content Areas			
	Reading	Math	Science	Social Studies
A Beka	29	23	21	33
BJU	4	4	8	4
A Beka + BJU	3	7	17	8
A Beka + ACE	2	2	2	2
A Beka + Secular Publisher	7	3	4	2
BJU + Secular Publisher	1	1	1	0
Secular Publisher Only	10	16	3	5

Christian publishers providing the reading curriculum for these schools were A Beka, Bob Jones University Press (BJU), and Accelerated Christian Education (ACE). Five of these schools used a combination of two different Christian publishers: three used A Beka and BJU publications and two used both A Beka and ACE. Another seven schools, over twelve percent, used a combination of Christian and secular reading textbooks.

Ten of the schools in the study, almost eighteen percent, relied solely on secular publishers for curricular materials in reading. The secular publishers used, alone or in combination with Christian materials, were: McGraw-Hill, Scribner, Steck Vaughan, Riverside, Allyn and Bacon, Economy, Lippincott, Ginn, Open Court, Houghton-Mifflin, Harcourt, Brace, Jovanovich, and Holt.

Eighty-eight percent of the responding schools used Christian textbooks only in the teaching of science and another seven percent used Christian publishers in combination with secular materials. As with reading, the three Christian publishers supplying the textbooks were A Beka, BJU, and ACE and some schools used a combination of Christian publishers. Eighteen schools used both A Beka and BJU materials, and two schools used both A Beka and ACE.. Secular publishers used are: Merrill, SCIS II, Holt, Mosby, Silver Burdett, Merrill, and Harcourt Brace. However, these secular publications furnished the basic

curriculum in only three schools, five percent of the schools surveyed.

Christian materials dominated the curriculum in mathematics as well, although more of the schools in the study used secular textbooks in math than in the areas of reading and science. Thirty-six schools used Christian materials from A Beka, BJU, and ACE, and an additional four schools used a combination of Christian and secular materials for a total of forty schools or seventy-one percent which relied heavily on math materials from Christian publishers. Sixteen schools, twenty-nine percent of the surveyed schools, used secular textbooks only. The following publishers furnished materials which were used either in combination with Christian materials or as the only math materials: Saxon, Scott-Foresman, MacMillan, Scribner, Holt, Addison-Wesley, D.C. Heath, Merrill, Houghton-Mifflin, and Harper and Row.

Almost eighty-four percent of the schools in the study relied solely on materials from the three predominant Christian publishers and another four percent used a combination of Christian and secular publishers. Nine percent of the schools responding used the following secular publishers only: Lippincott, Laidlow, Macmillan, and Silver Burdett. One school used Scott Foresman in addition to Christian materials and two schools reported that they did not purchase curricular materials for Social

Studies.

All of the schools used Christian materials to teach Bible as a subject, but in addition to A Beka, BJU, and ACE, they used a variety of other sources, including "in-house" materials and Sunday School literature and the following other publishers: Lifeway, Posact (Positive Action for Christ materials), Scripture Press, Child Evangelism, Concordia Publishers, and Association of Christian Schools International. Although other Christian publishers were used, the Bible curriculum was largely dependent on the materials from A Beka and BJU. Fifty-two percent of the surveyed schools used materials from BJU, alone or with another curriculum, in teaching Bible. Another thirty-eight percent used A Beka, either alone or with another Christian publisher. POSACT was used by almost thirteen percent of the schools in the study. A Beka was frequently used in the elementary grades with BJU or ACE materials being used at the high school level. Only twelve schools did not use one of the above publishers or combinations. Of the twelve, seven (twelve and one-half percent) used one or more of the other publishers listed above and five (nine percent) used "in-house" or Sunday School materials already on hand. The publishers listed in Table Ten below provided curriculum materials in Bible for the 56 schools in the study.

TABLE TEN
 PUBLISHERS OF TEXTBOOKS USED TO TEACH BIBLE IN FIFTY-SIX
 SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA

Publisher	Number of Schools	Percentage of Schools
A Beka	10	18
BJU	17	30
POSACT	2	3.6
A Beka + POSACT	2	3.6
A Beka + BJU	8	14
A Beka + Lifeway	1	2
BJU + POSACT	3	5
BJU + Child Evangelism	1	2
ACSI	3	5
Concordia Publishers	2	3.6
Scripture Press	1	2
Lifeway + Scripture Press	1	2
Bible or "In-House" Materials	5	9

Which of the following services are available at the elementary and secondary levels: art teacher, p.e. teacher, computer education, music teacher, band, librarian, counseling, accelerated classes, learning disabled classes, emotionally handicapped classes? The services which were available at schools in the study are depicted on Tables Eleven and Twelve. The responses on these tables represent fifty-six schools for grades K-6 and fifty-one schools for grades 7-12, since five of the schools in the study did not extend beyond the sixth grade. One of the schools included in the 7-12 results only went through grade seven and its responses were based on that one grade.

Several schools indicated that some of these services, such as art, music, and library help, were provided by part-time teachers or volunteers. One commented that although computer education was available, it was limited and several commented that the counseling that was available was provided by the principal or pastor. There were more classes for academically gifted students at the junior high and high school levels than at the elementary level. One administrator explained that honors classes are offered in the high school by regular classroom teachers. There were relatively few classes for learning disabled students and one school which did offer special help to learning disabled students did so through

TABLE ELEVEN
SPECIAL SERVICES AVAILABLE AT SELECTED
CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA
GRADES K-6

Number of Schools Responding: 56

Service	Number of schools providing service	% of schools providing service
Art Teacher	21	37.5
P.E. Teacher	37	66
Computer Ed.	25	45
Music Teacher	48	86
Band	18	32
Librarian	38	66
Counseling	33	59
Accelerated Classes	8	14
LD Classes	11	20
Emotionally Handicapped	0	0

TABLE TWELVE
SPECIAL SERVICES AVAILABLE AT SELECTED
CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA
GRADES 7-12

Number of Schools Responding: 51

Service	No. of schools providing service	% of schools providing service
Art Teacher	20	39
P.E. Teacher	46	96
Computer Ed.	43	84
Music	42	75
Band	17	33
Librarian	36	71
Counseling	38	68
Accelerated Classes	22	43
LD Classes	11	22
Emotionally Handicapped	0	0

tutorial help from an aide. There were no classes for the emotionally handicapped in any of the schools in the study.

Assuming that your curriculum is Christian and Bible-centered, which of the following otherwise best describes your curriculum: student centered, teacher centered, or content(text) centered)? Most of the schools described their curriculum as either student-centered or content-centered, as shown in Table Thirteen below.

TABLE THIRTEEN FOCUS OF CURRICULUM IN SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Number of Schools Responding: 54		
Focus	Number of Schools	Percentage of Schools
Student - Centered	20	37
Teacher - Centered	10	19
Content - Centered	24	44

Twenty of the fifty-six schools responding, thirty-six percent of the total, described their curriculum as student-centered. However, twelve of these used a curriculum which was very structured and content-centered. Ten of the schools, almost eighteen percent,

felt their curriculum was teacher-oriented, which one administrator described as "a Christian concept." Six of the ten describing their curriculum as teacher-centered also used a highly structured, text-driven curriculum (A Beka). Twenty-four schools, almost forty-three percent, stated that their curriculum was content-centered. Twenty of these used the A Beka curriculum. One of these administrators commented that "A Beka is content centered. We are trying to be more teacher-centered." One school administrator described the curriculum as emphasizing students, teachers, and content, explaining that, "We say our classes are child-centered and our curriculum God-centered." Another school considered its curriculum teacher-centered in grades K-7 and content-centered in grades 8-12. This question assumed that the terms "student-centered, teacher-centered, and content-centered" would hold similar meanings for all participants and this may not have been the case. One administrator commented that this was a "weighted question."

Classroom Management

Which of the following best describes your classroom organization: self-contained; open; team teaching; departmentalized; other? Three questions on the survey form addressed this issue to allow for variations in classroom organization on different grade levels. The results are shown on Table Fourteen below.

TABLE FOURTEEN
CLASSROOM ORGANIZATION IN SELECTED CHRISTIAN
DAY SCHOOLS IN NORTH CAROLINA

Number of Schools Responding: 56

Organizational Structure	Grade Level		
	K-3	4-6	7-12
Self-Contained	55	51	12
Departmentalized		3	36
Team-Teaching	1	1	
Other		1	3

As illustrated on the above table, all but one of the surveyed schools had traditional, self-contained classroom organization in grades K-3 and all but five of the schools continued this approach through grade six. One school used team-teaching in grades K-3, another school used it in grades 4-6, and three schools followed a departmentalized approach in grades 4-6. Most of the schools which offered grades 7-12 maintained a departmentalized structure in these grades, although twelve had self-contained classes. Several variations on basic organizational structures were reported under the heading of "other." One school which utilized a basic

self contained structure in grades 4-6 grouped students according to ability and had them change classes for reading and language arts only. Two of the schools offering grades 7-12 used the ACE approach which is a form of packaged, individualized instruction. Another, which based its information on grade seven only, had this grade divided into three blocks for instruction.

How many combination grades, if any, do you have at each of the following levels: K-3; 4-6; 7-12? Of the fifty-six schools responding to the study, nine had combination grades at the K-3 level. Two schools had one combination grade each, five schools had two combination grades each, and one school had four combination grades, for a total of sixteen combination grades in the nine schools. One of these was a third and fourth grade combination class.

There were nineteen combination classes in sixteen schools at the 4-6 level, with thirteen schools having one combination class each and three schools having two combination classes. On the 7-12 grade levels, there were seventeen combination grades in eleven schools. Seven schools had one combination grade each on this level, two had two combination classes, and two had three combination classes. One school reported that grades 7-12 were combined for Bible, Music, and Physical Education.

Since the questionnaire did not ask for the total

number of grades at each level, it is not possible to arrive at percentages of combination classes as compared with non-combination classes. However, it can be noted that of the fifty-six schools participating, sixty-seven percent of the schools had no combination classes at the K-3 level, sixty-six percent had no combination classes at the 4-6 level, and sixty-seven percent had no combination grades at the 7-12 level.

In comparison to public schools, would you say regarding student behavior that you are stricter, less strict, or about the same? All of the schools in the survey considered their expectations and rules regarding student behavior to be stricter than those of the public schools.

Do you have a dress code? Fifty-five of the fifty-six schools responding did have a dress code. Although several administrators commented that uniforms were not part of the dress code, one school did require them. One school did not have a dress code and another had a limited one.

Circle all of the following methods of intervention used in dealing with disciplinary problems in your school: positive rewards for good behavior; time-out; loss of privileges; in-school suspension; parent-teacher conferences; corporal punishment; expulsion; other. Table Fifteen below represents the percentages of schools which

used each of the types of intervention mentioned in the above question.

TABLE FIFTEEN METHODS OF INTERVENTION USED TO DEAL WITH DISCIPLINARY PROBLEMS IN FIFTY-SIX SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Method of Intervention	Number of Schools	Percentage of Schools
Positive Rewards for Desirable Behavior	51	91
Time-Out	43	77
Parent-Teacher Conferences	54	96
Corporal Punishment	43	77
Loss of Privileges	51	91
In-School Suspension	40	71
Expulsion	50	89
Other	26	46

Fifty-four of the schools in the study, ninety-six percent, used parent-teacher conferences as a means of dealing with disciplinary problems. Fifty-one of the schools, ninety-one percent, used positive rewards for

good behavior and loss of privileges in dealing with student behavior. Fifty of the schools, eighty-nine percent, used expulsion; forty-three, seventy-seven percent, used time-out and corporal punishment, and forty, seventy-one percent, used in-school suspension. Several administrators noted that corporal punishment was used rarely and was always a last resort. Several schools had policies which required the parent either to give written permission for the punishment, to be present during the punishment, or to administer the corporal punishment. Twenty-six schools, forty-six percent, reported methods of intervention which were not listed on the survey form. Seven schools used out-of-school suspension for periods of from one to three days; three schools mentioned added work assignments or copying school rules as punishment for inappropriate behavior; seven used detention after school; one reported using principal-student conferences; and two mentioned calling the parents. In one school, the student had to call his or her parents in the presence of an administrator and explain the nature of the problem. One school mentioned disciplinary referral forms and one used a demerit system, but the result of the forms or excess demerits was not explained.

Faculty

How many teachers are on your faculty? The number of teachers ranged from four to fifty-two and pupil-teacher

ratios were low, ranging from seven-to-one to twenty-one-to-one as illustrated in Table Sixteen below. Although some of the schools included pre-school teachers in their listing of faculty members, they included the pre-school students in total school enrollments as well.

TABLE SIXTEEN STUDENT-TEACHER RATIO IN FIFTY-FIVE SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Ratio	Number of Schools	Percentage of Schools
21/1	3	5
19/1	1	2
18/1	2	4
17/1	3	5
16/1	2	4
15/1	8	15
14/1	8	15
13/1	7	13
12/1	6	11
11/1	5	9
10/1	6	11
9/1	1	2
8/1	2	4
7/1	1	2

Which of the following are requirements for your teachers: North Carolina certification; other certification; professing Christian, in agreement with doctrinal position of school; member of sponsoring church; certified in area of teaching; minimum of bachelor's degree from accredited college; other? An overall picture of teacher requirements of participating schools is

presented in Table Seventeen below. While the schools surveyed did not all emphasize state certification of their teachers, they did all have academic as well as spiritual requirements for their teachers. Thirty-four percent of the schools required North Carolina certification and another fourteen percent required certification by another agency or accepted certification from another state. While all of the schools required their teachers to have academic preparation, they were not all concerned that it be from an accredited college and some schools preferred that the degrees be from Christian colleges and universities. In addition to the possible requirements suggested by the question, some schools added additional requirements, such as previous experience, demonstrated proficiency in teaching, and membership in a church of "like faith," if not in the sponsoring church. The fourteen percent of surveyed schools which required certification other than North Carolina certification preferred their teachers to be certified by ACSI (Association of Christian Schools International), AACCS (American Association of Christian Schools), or by SACS (Southern Association of Christian Schools). Several schools stated that they preferred, but did not require certification by North Carolina or any other agency. Others administrators mentioned that although they did not require their teachers to have state or other

TABLE SEVENTEEN FACULTY REQUIREMENTS IN FIFTY-SIX SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Requirement	No. of Schools	% of Schools
N.C. Certification	19	34
Christian Certification	8	14
Other State Certification	1	2
Certified in Area of Teaching	23	41
Minimum of Bachelor's Degree from Accredited College	32	57
Bachelor's Degree from Any College	7	13
Degree from Christian College	1	2
Degree from Approved College	1	2
Professing Christian	51	91
Agree with School's Doctrinal Position	52	93
Member of Sponsoring Church or Church of Like Faith	14	4
Agreement with School's Conduct Code	1	2
Demonstrated Proficiency in Area of Teaching (Experience)	2	4

certification, they did require them to meet minimum certification requirements. Several schools had teachers

on their faculties without college degrees. Of these, some required that the teachers work toward a degree and others only asked that they attend workshops at Pensacola Christian College, Bob Jones University, or at the North Carolina Christian Educators Association Convention. It is interesting to note that there are no 100 percent faculty requirements among the schools participating in this study.

How many of your teachers have North Carolina state certification? Fifty-six schools responded to this question, but three of the schools stated that they did not require certification and therefore did not keep records as to whether or not the 71 teachers in these three schools were certified. The other fifty-three schools reported that only 396 of their 928 teachers, 43 percent, held North Carolina teaching certificates. Fourteen schools reported that none of their teachers were certified by the state. Two administrators emphasized that this was by choice and that the teachers were qualified if they chose to be certified. The remaining thirty-nine schools encouraged teachers to work toward state certification and all of the teachers in 6 of the schools did have North Carolina state certification. Several administrators commented that teachers who did not currently have state certification were working toward it.

How many of your teachers hold other certification?

Percentages of teachers certified by Christian accrediting agencies ranged from zero to one hundred percent. Some schools employed teachers who were certified by both the state of North Carolina and another accrediting agency, while others neither required nor encouraged their teachers to be certified at all. The number of schools with varying percentages of teachers certified by the state of North Carolina and other agencies is presented in Table Eighteen below.

TABLE EIGHTEEN NUMBER OF TEACHERS IN SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA WHO ARE CERTIFIED BY THE STATE OR OTHER AGENCIES		
Number of Schools responding: 53		
Number of Teachers Represented: 928		
Certification Status	Number of Teachers	Percentage of Teachers
North Carolina State Certification	396	43
Not Certified by State	532	57
Certified by Other Agencies	244	26
Not Certified by Other Agencies	684	74

Although the largest number of schools (twenty-one) had no teachers certified by other accrediting agencies,

sixteen of these schools emphasized state certification and their teachers either held North Carolina state certification or were working toward it. Only twelve of the fifty-six schools in the study had teachers who were not certified by any accrediting agency.

How many teachers do you have in the following categories of years of experience: 0-3; 3-5; 5-10; more than ten? Four schools chose not to respond to this question. The fifty-two schools which did respond had a total of 921 teachers on their faculties. The largest number of teachers, 279, had between 5 and 10 years experience and 276 teachers had over 10 years experience. One hundred and ninety-four teachers had between three and five years experience and one hundred and seventy-two teachers had from zero to three years of experience.

Which of the following are requirements for your chief administrator: ordination; administration certificate; bachelor's degree; master's degree; professing Christian; member of sponsoring church; other?

A large percentage of the participating schools had both spiritual and academic requirements for their administrators and in several instances the administrators possessed qualifications beyond those required by the school. One school in the study had no requirements for administrators.

In the category of spiritual qualifications, eight

schools, fourteen percent, required their administrators to be ordained, fifty-four, ninety-six percent required them to be professing Christians, and forty-four, seventy-nine percent required them to maintain membership in the sponsoring churches. Academically, eighteen schools, thirty-two percent, required a certificate in administration, forty-one, seventy-three percent, required a bachelor's degree, and thirty-one, fifty-five percent required a master's degree. Seventeen, thirty percent, listed requirements which were not included in the question. Among the additional requirements were administrative experience, teaching experience, a teaching certificate, and adherence to the code of conduct prescribed by the school's managing board.

The requirements for administrators in the schools in the study are represented by Table Nineteen below. Although it was not a requirement, administrators in four of the schools had master's degrees and the administrator at one school had a doctorate.

TABLE NINETEEN REQUIREMENTS FOR ADMINISTRATORS OF SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Number of Schools Responding: 56		
Requirements	No. of Schools	% of Schools
Ordination	8	14
Administration Certificate	18	32
Bachelor's Degree	41	73
Master's Degree	31	55
Professing Christian	54	96
Member of Sponsoring Church	44	79
Other	17	30

Facilities

Which of the following describes your present school facilities (Circle both if both apply): church building; separate building? Twenty four of the schools in the study, forty-three percent, used church facilities entirely, eleven, twenty percent, had separate school facilities, and twenty-one, thirty-eight percent, used both church and separate facilities.

Which of the following best describes your classrooms: each class has a separate classroom; some classes share rooms with temporary dividers; all classes share rooms with temporary dividers? Fifty-one of the schools in the survey had separate rooms for all of their classes. Only five schools reported that they had some classes which had to share rooms with temporary dividers.

Which of the following are included in your school facilities: library; cafeteria/hot meals; cafeteria/vending machines; gymnasium; auditorium; science laboratory; home economics laboratory; athletic field? The facilities provided by the schools in the study are depicted in Table Twenty below. Forty-eight of the fifty-six schools in the study reported having a library. One school administrator noted that his students used the public library and it is probable that other schools without libraries also adopted this practice. Fifty-two of the schools had cafeterias, although only thirty-two of them provided hot meals. One provided limited hot meals, and the others either had vending machines or the children brought lunches from home.

Forty of the schools in the study had gymnasiums and forty-one had auditoriums, which were often the sanctuaries of the sponsoring churches. Thirty-three schools had science laboratories and two schools were in the process of constructing them. Thirteen schools had

home economics laboratories and two schools had them under construction. Several schools indicated that they rented YMCA facilities several days a week and one school reported having its own indoor swimming pool. Forty-two schools felt they had adequate playground space and athletic fields.

TABLE TWENTY FACILITIES PROVIDED BY FIFTY-SIX SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Facility	Number of Schools	Percentage of Schools
Library	48	86
Cafeteria/Hot Meals	33	60
Cafeteria/Vending Machines or Lunches from Home	19	34
Gymnasium	40	71
Auditorium	41	73
Science Laboratory	33	60
Home Economics Laboratory	13	23
Athletic Field	42	75

Students

How many students do you have in each of the following categories: male, female, Black, Hispanic, Oriental, American Indian, Caucasian, other? Twelve of the schools surveyed did not provide this information. Among those not giving numbers of students in different racial groups, one administrator commented that Blacks and Orientals were enrolled in his school, but he chose not to reveal how many and another administrator commented that although his school did not have any black students, "We have never screened or turned down any student. We have accepted five black students, but they did not come."

Forty-two of the fifty-six schools completed the section of the question dealing with the racial composition of their student bodies. Of these, only six schools had no racial minorities represented among their students. However, the overwhelming majority of students in all of the forty-two schools were Caucasian. Out of a combined student enrollment of 11,095, over 96 percent were Caucasian and less than 4 percent were from any of the minority groups. Of the students in the schools responding to this question, 10,660 were Caucasian, 279 were Black, 44 were Hispanic, 66 were Oriental, 23 were American Indian, and 23 were classified as "other." In the category of "other" were one Vietnamese student, one Brazilian, two Indians from India, and nineteen

unspecified.

Only forty schools completed the portion of the question dealing with the number of males and females enrolled. Out of a total enrollment of 10,366 in these 40 schools, 48 percent, 4,983 students, were male, and 52 percent, 5,383 students were female.

In an attempt to determine if student enrollment in the forty-two schools reporting information on student enrollment had increased or declined in the past two years, a comparison was made between the 1985-86 enrollments reported in the 1986 Directory of North Carolina Non-Public Schools and the 1987-88 enrollments reported on the questionnaires. This comparison showed that twenty-seven of the schools experienced increased enrollments, fourteen schools experienced decreased enrollments, and enrollment in one school remained the same. Some of the increases and decreases were slight with differences of less than ten over the past two years, while other schools experienced dramatic growth or decline. For example, one school grew from 165 to 340 students in the two year period and another reported a decline from 734 to 585 in the same period, a loss of 149 students. The comparison showed that total enrollment in these forty-two schools had increased by 805 students since the 1985-86 school year.

If the socio-economic status of the students is known, circle the category from which most of your students come: below \$20,000; \$20,000-35,000; over \$35,000. Forty-two of the fifty-six schools checked one of the options offered in the question above. Their responses indicated that seventeen percent of their students came from families with an annual income below \$20,000, seventy-six percent from families with annual incomes between \$20,000 and \$35,000, and seven percent from families with annual incomes over \$35,000. One administrator did not choose any of the three options, but reported that in his school forty percent of the students' families made less than \$20,000 a year, forty-five percent made between \$20,000 and \$35,000 a year, and five percent made over \$35,000 a year. Thirteen of the schools chose not to respond to this question.

Student Outcomes

How do your students compare with the national norms on standardized tests: above the norm; about average; below the norm? Fifty-two of the fifty-six schools reported scores above the norm and four schools reported scores that were about average. Some of the schools reporting above average scores on such tests included supporting evidence with their questionnaires, such as newspaper reports of test scores, which showed that the average scores of their students were usually from one to

two years above average.

How many of your 1987 graduates enrolled in college?

Unfortunately, this question did not ask for the total number of graduates or ask the respondents to give a percentage. However, all but six of those answering the question presented their answer as a percentage or gave the total number of graduates as well as the number attending college. Fifteen schools reported that they did not have any 1987 graduates. Information concerning the

TABLE TWENTY-ONE PERCENTAGES OF 1987 GRADUATES OF SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA ATTENDING COLLEGE	
Number of Schools Responding: 35	
Percentage of Graduates Attending College	Number of Schools
90 -100	8
80 - 89	11
70 - 79	7
60 - 69	3
50 - 59	4
40 - 49	1
0	1

percentages of 1987 graduates from the 35 schools with valid responses currently enrolled in colleges is presented on Table Twenty-One above. All of the graduates from three schools are enrolled in colleges and only one school, which had only one 1987 graduate, reported that none of its graduates were attending college. Thirty-four percent of the 35 schools indicated that seventy-five percent or more of their graduates are currently enrolled in colleges.

If you wish to do so, you may give any evidence supporting the quality of education provided by your school (such as graduates who have been successful in college and/or jobs, high test scores, and so forth.

Several administrators chose to add additional evidence of the quality of education in their schools. One administrator stated that some of his students had been National Merit Scholars, two had been semi-finalists, and one had been a commended student. In addition, one of his graduates had received a West Point appointment and several were honor students at North Carolina State University and the University of North Carolina at Chapel Hill. Another administrator reported that one of his seniors who had been in that particular Christian day school from Kindergarten through his senior year, was a National Merit Scholarship semi-finalist. He stated that graduates of his school had been accepted in many major

universities, including North Carolina State University and Duke University.

Another respondent stated that thirty-two percent of his graduates had successfully completed college or were presently attending colleges and universities. He added that twelve percent were currently successful heads of their own businesses and that many others had established themselves in military and civilian careers.

One respondent, whose school only goes through the eighth grade, noted that the first graduates from his school were now seniors in college, many of them on full scholarships. Another administrator from a school which does not extend to high school commented that most of the students who completed junior high at his school went on to rank in the top ten of their classes as high school graduates of public schools.

Several who completed the survey forms for their schools commented on the high test scores of their students. One said that graduates scored very well on college preparatory tests, especially in English. Another reported that all high school seniors were required to take the ACT test and that they scored very high on these tests.

Finances

What is your average tuition for the following:
elementary grades; high school? Table Twenty-Two below

depicts the range of tuition for elementary school students in the fifty-six schools in this study.

Tuition for elementary students ranged from \$800 to \$2500

TABLE TWENTY-TWO RANGE OF TUITION FOR ELEMENTARY STUDENTS IN SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Number of Schools Responding: 56		
Tuition Range	Number of Schools	Percentage of Schools
\$2500	1	2
\$1900 - \$1999	1	2
\$1600 - \$1699	2	3.5
\$1500 - \$1599	2	3.5
\$1300 - \$1399	4	7
\$1200 - \$1299	12	21
\$1100 - \$1199	9	16
\$1000 - \$1099	7	13
\$900 - \$999	13	23
\$800 - \$899	5	9

per year. In addition, many schools charged book fees ranging up to over \$100 per year and registration fees in addition to tuition. Many schools offered reduced tuition for families with more than one child in the school, one school offered greatly reduced tuition for children of members of the sponsoring church and one school provided free tuition for children whose families were members of the sponsoring church.

The average tuition was \$1072 per year and the median tuition was \$1145 per year. Tuition in fifty of the schools (eighty-nine percent) ranged between \$800 and \$1399 per year. Only six schools, eleven percent, had elementary tuition rates over \$1399.

Forty-six of the fifty-one schools which went through high school responded to this question. High school tuition in these schools ranged from \$800 to \$3000 per child per year with additional fees for books and registration. The median high school tuition was \$1,123 and the mean was \$1,230. The range of tuition in responding high schools is illustrated in Table Twenty-Three below.

TABLE TWENTY-THREE
RANGE OF TUITION FOR HIGH SCHOOL STUDENTS IN
SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA

Number of Schools Responding: 46

Tuition Range	Number of Schools	Percentage of Schools
\$3000	1	2.1
\$2400 - \$2499	1	2.1
\$2000 - \$2099	1	2.1
\$1900 - \$1999	1	2.1
\$1700 - \$1799	1	2.1
\$1400 - \$1499	2	4.2
\$1300 - \$1399	6	13
\$1200 - \$1299	7	15.2
\$1100 - \$1199	5	11
\$1000 - \$1099	9	20
\$900 - \$999	11	24
\$800 - \$899	1	2.1

From which of the following sources do you receive additional funds: church budget; endowments; voluntary contributions; other? Fifty-four of the schools responded to this question. Of these, twenty-six, forty-eight percent, received funds on a regular basis from the budget of their sponsoring churches, one received monthly offerings from the sponsoring churches, and several commented that the churches helped financially by allowing the schools to use the buildings rent-free. One independent school stated that several churches included

TABLE TWENTY-FOUR ADDITIONAL SOURCES OF FUNDS FOR FIFTY-FOUR SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Source of Funds	No. of Schools	% of Schools
Church Budget	27	50
Occasional Church Gifts	2	4
Use of Church Buildings Rent Free	2	4
Endowments	2	4
Voluntary Contributions	46	85
Fund Raisers	22	41
Christian Foundation	1	2

the school in their budgets and contributed on a regular basis. Only two of the schools, four percent, had endowments, and one other administrator commented that he would like to have them.

Forty-six schools, eighty-five percent, relied on voluntary contributions for additional financial support and twenty-two, forty-one percent, used fund raisers to raise additional funds. One school, two percent, reported receiving occasional funds from a Christian foundation. Sources of additional funds in the fifty-four schools responding to this question are depicted on Table Twenty-Four above.

Do you offer scholarships for children from low income families? Twenty-three of the fifty-six churches, forty-one percent, offered such scholarships on a regular basis. Two schools reported that they offered scholarships on a limited basis or in special cases. Several administrators commented that although the schools did not offer scholarships, members of the sponsoring churches sometimes voluntarily paid the tuition of children who otherwise could not afford to attend.

What is the salary range for your teachers: \$6,000-\$9,000; \$9,000 - \$12,000; over \$12,000? Fifty-five of the selected schools completed this question. Of the forty-seven of the respondents who checked one of the options in the question, seventeen indicated that the

range of teacher salaries in their schools was from \$6,000 to \$9,000; twenty reported teacher salaries from \$9,000 to \$12,000, and ten stated that their teacher salaries were over \$12,000 per year. Salary ranges and percentages are shown on Table Twenty-Five below.

TABLE TWENTY-FIVE SALARY RANGES FOR FORTY-SEVEN SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINA		
Salary Range	No. of Schools	Percentage of Schools
\$6,000 - \$9,000	17	36
\$9,000 - \$12,000	20	43
Over \$12,000	10	21

Eight of the schools answering this question qualified their answers, rather than choosing one of the available options. Five of the schools said their teacher salaries ranged from \$9,000 to over \$12,000, depending on education and years of experience. One of these schools noted that most teacher salaries were in the \$11,000-\$12,000 range. Two schools reported teacher salaries ranging from less than \$9,000 to \$12,000, with beginning teachers receiving the lower salaries. Another school stated that teacher salaries ranged from \$8,000 to

\$14,400. Several administrators commented that the teachers received good benefit packages which often included housing and utilities in addition to health and life insurance and retirement programs.

If you wish to give additional information concerning any of the areas covered by these questions, please do so here. Most of the comments elicited by this question related to areas already covered in previous questions and were reported earlier. However, one administrator chose to use this space to delineate the following factors contributing to the quality of the academic program at that particular school:

1. Dedicated staff.
2. Supportive, involved parents.
3. Humane, structured, disciplined climate.
4. Value placed on instructional time.
5. Traditional skills-oriented curriculum.
6. Adequacy of materials and supplies.
7. High level of expectations by teachers and parents.

On-Site Observations

Five schools were selected for on-site visits which included tours of the school, classroom observations, and interviews with the administrators of the schools. Schools which were visited were selected as being representative of the varied types of curriculum and classroom

organizational styles represented by the schools in the study. One school used a combination of ACE and A Beka materials, two schools used a combination of A Beka and secular materials, one school used A Beka almost exclusively, and one school used secular materials for all subjects except Bible.

Approximately four hours (half of a school day) was spent at each of the schools. In all five schools, the administrator and other school personnel were available to answer questions and show the facilities to the researcher and the researcher was granted complete access to all classrooms and facilities. Observations were made in several classes at each school.

School One

Physical Setting

School One, one of the larger schools in the study with over 600 students, is located in a rural area, surrounded by grassy fields and wooded areas. The school uses the church facilities and two separate school buildings. Classrooms for the primary grades (K-3) are located in the basement and first floor of the church building in Sunday School rooms. Many of these rooms are very small and inadequately furnished with little or no evidence of manipulative or enrichment activities, although some teachers have made attempts to utilize small areas of the room for learning centers or small group

activities. Some of the classrooms are shared with temporary dividers between two classes and one kindergarten class in the basement is located directly under the church auditorium, where band practice presents a problem for one period each day. A separate large, modern school building adjoining the church building houses grades 4-12 along with a library, large gymnasium, well-equipped science laboratory, home economics laboratory, and a cafeteria serving hot meals. Its classrooms are large and the furnishings appear relatively new. Floors are carpeted throughout the building and halls and entrances are attractively decorated with plants and displays of student work and trophies. High school students are taken by bus to a third older building located several blocks from the main school location for some of their classes. This building is unattractive, somewhat in need of refurbishing and some of the windows have been painted black so that the students cannot see out.

Teachers and students were friendly and neatly dressed, with the girls wearing dresses or skirts, as part of the school's dress code. Older students passing through the halls when classes were changing appeared relaxed, talking and laughing with each other. Several spoke courteously to the administrator in passing. Younger students walked from place to place in lines and were not

supposed to talk at all.

Classroom Observations

Observations were made in grades one and two. There are three first and second grades in this school and it is unlikely that all of the classes at each grade level are conducted in the same manner, even though they use the same curricular materials. Although this school uses the A Beka curriculum almost exclusively, one of the two teachers observed adapted the curriculum to meet the needs of the children and maintain student interest.

Observation One. Approximately one hour was spent in a first grade class located in a small basement room of the church building. A smaller room opening off the main classroom was used for reading groups. The room was brightly decorated with children's art hanging from the ceiling and displayed on the walls. Children were seated in desks in rows facing the chalkboard. The teacher's desk was placed to one side of the room. The children were very well-behaved and seemed happy and relaxed. The teacher seemed to enjoy the children, giving lots of individual attention and help and praising children frequently for correct responses and behavior.

The researcher visited near the beginning of the day when the teacher was preparing the students for reading groups. She clearly explained seatwork, which they were to do while she was working with reading groups. Seatwork

included work to be copied from the board and worksheets which reinforced concepts taught in reading previously. After explaining the seatwork and guiding the class in doing some of it together, she asked if there were any questions and answered the two children who did have questions clearly and courteously. She reminded the children that if they needed help, she would be available to answer more questions between reading groups. She then called the children in "Child A's" group to come quietly to the reading group. She sat near the door where she could observe the children in the main room while conducting the reading group.

She introduced the story for the day with a hands-on visual aid, a bird's nest, which the children passed around. This led to a discussion about the children's past experiences with birds and bird's nests. She then introduced vocabulary words which were new to the story using them in sentences and writing them on a chalkboard. She had a child read the title of the story and asked what he thought it might be about. Several students offered guesses as to the content of the story. The students were then asked to read one page at a time silently. A purpose was given for reading each page and questions were asked following the silent reading. She asked some students to find and read the answer to a question aloud.

Later, this teacher explained to me that although she

used the A Beka materials, she did not follow either the academic or the behavioral guidelines of the program strictly, but used it to teach in a way she thought would be most beneficial to the students.

Observation Two. The researcher spent approximately one hour in a second grade class which was located in a room containing another second grade class. The two classes were separated by a temporary divider and it was easy to hear what was going on in the adjoining class. Both teachers followed the A Beka disciplinary and academic guidelines strictly and the teacher in the adjoining room could be heard saying almost the exact same thing as the teacher in the room the researcher visited. The room was small and space was limited. Desks were in straight rows facing the chalkboard with the teacher's desk located in one corner of the room. This room also had a smaller room for reading groups located off of the main room. There was little evidence of any art work in this room and the work displayed on a bulletin board was "Our Best Work." Phonics charts produced by A Beka were placed in a prominent spot in the front of the room. The room appeared very disorderly. Student's desks were filled with books and paper, some of which had been balled up and had fallen on the floor. The students were also disorderly. Although they were expected to sit in their seats with their feet on the floor and their hands on

their desks whenever the teacher was speaking to them, several did not. The teacher made those who did not "sit at attention" stand by their desks while she was talking.

The children had been given a lot of seatwork, primarily worksheets. The teacher later explained that she only graded the papers on Thursday and threw the rest of the seatwork papers away, although the children supposedly did not know this. The idea was that they would have Monday through Wednesday to practice and would have achieved mastery by Thursday. The teacher asked one reading group to stand at attention, which they did. They then filed in line into the room used for the reading group. At a signal given by the teacher, they reached under their chairs and picked up a reading book. The teacher instructed them to turn to a certain page, which they did. They proceeded to read aloud, "Round Robin" style, through the story. They then placed the book under their chairs, stood at attention, and filed out of the room to their seats. There was no introduction of words and no discussion of the story. The teacher assigned extra work to students who had been unruly in the main class during the reading group and reminded them of expected behavior. Then she called the second group, which stood at attention, filed into the reading room, and the procedure was repeated.

After the second reading group, the teacher in the

next room could be heard leading her class in reciting addition facts. The teacher being observed immediately instructed her class to put their worksheets in their desk and she led them in reciting addition facts and then subtraction facts. Following that, she used a clock with movable hands to review telling time.

The students were restless and inattentive throughout the time of the observation and the teacher frequently reminded them of expected behavior and threatened punishment or assigned additional work. She later commented to me that she would like to have the students do more art work and would like to read to the students and set up learning centers and games to help maintain the student's interest, but that she would get behind the A Beka schedule if she deviated from it. She stated that she liked the A Beka curriculum because it made her work a lot easier - she did not have to make lesson plans or daily or weekly schedules; all of these were included with the A Beka curriculum.

School Two

Physical Setting

School Two, with a little over 300 students, was located in an urban area, but the church owned enough land surrounding the school to provide adequate play areas and athletic fields. The school occupied two brick buildings adjoining the church and did not use church facilities at

all. An older, but well-kept building, housed kindergarten for four and five year olds and some of the first grades, as well as a music room and cafeteria which served hot meals. The second, larger building, was newer, fully carpeted, and housed grades two through twelve, a library, gymnasium, science and home economics laboratories, and school offices. Both buildings were clean and well-cared for, although classrooms were small.

This school used a combination of A Beka and secular materials. The principal explained that his philosophy was to provide a variety of materials, hire qualified teachers, and allow them to use the materials with which they felt most comfortable. He stated that although A Beka materials were available for Reading, Science, and Social Studies, most of the teachers chose to use secular materials. The atmosphere in the school was relaxed and friendly. Although some classes were more structured than others, most of the students appeared to feel at ease and the teachers seemed to be genuinely concerned for the needs of the students.

Classroom Observations

Observation One. The researcher spent approximately 45 minutes observing in a Kindergarten classroom at the beginning of the school day. The children were seated in straight rows of desks facing a chalkboard and the teacher's desk. A bookcase and coat rack were at one side

of the room and a table held student lunchboxes. There was no children's art work on display and no evidence of provisions for learning centers or manipulative activities.

This teacher used the A Beka program, since she was familiar with it, and she later explained that she did not have a college degree and felt insecure in planning her own lessons using other materials. The A Beka materials set out a daily schedule for her to follow and she attempted to adhere to it strictly.

The eighteen children remained seated at their desks throughout the observation period. While the teacher was talking, they sat "at attention," with hands folded on desks and feet on the floor. They began by counting by rote to twenty, first as a group, and then individually. As each individual counted, he or she stood at attention. Following the counting, the children were given math worksheets to do at their desks. There was no introduction to the math lesson and no explanation of the worksheets, although it is possible this could have been something relating to a lesson started the previous day. The teacher sat at her desk while the children completed the worksheets.

Following the completion of math worksheets, the children recited together from the A Beka phonics chart at the front of the room. They read what the teacher called

"blends," which included each short vowel sound preceded by a consonant; for example, "ba, be, bi, bo, bu." The children read each line on the chart forward and then backward rapidly. Then the teacher had them copy sentences from the board on lined paper. She did not offer any individual assistance, even though several children were experiencing obvious difficulty with this task. The atmosphere in the room was very strict and structured and not at all suited to the developmental needs of five-year olds.

Observation Two. The second observation was of a second grade reading class. The room was very small, but good use was made of space and attractively decorated with children's work. Desks were again arranged in neat rows facing the chalkboard and teacher's desk at the front of the room, but the sides and corners of the room were arranged to provide space for learning centers. There were two second grades in this school and they divided the children into two ability groups for reading with one teacher teaching the higher group and the other teaching the lower group. The teacher observed was teaching reading to the lower group of 15 students, using Lippincott books on the second grade level. This particular teacher had a graduate degree from a secular college.

After the children were all seated, the teacher

distributed the reading books and told them to turn to a certain page. As the teacher sat at the front of the room, the children proceeded to read orally, "Round Robin" style, around the room. When the story was completed, the next child started it again until all children had read. There was no introduction of new words, silent reading, or teaching of decoding skills. The material seemed too difficult for most of the children and they read painfully slowly. The teacher supplied words for children who hesitated too long. Children whose turn had passed or who were in the back of the class did not pay attention during the lesson.

Observation Three. This observation of a fifth grade social studies lesson lasted about thirty minutes. There were twenty children in the class and they were seated in neat rows facing the chalkboard. The teacher's desk was located in a back corner of the room and the walls and corners had been used for learning centers and book shelves. At one front corner of the room was a display of artifacts and children's work about Mexico. The children had made a pinata, which was included in the display and were to make Tacos at the end of the week as a closing activity for the unit.

This lesson was near the end of a unit on Mexico and consisted primarily of review for a test the next day. The children reviewed orally with the teacher the things they

had learned about Mexico. Questions were drawn out of a Mexican hat by children and they read the questions aloud and gave the answers if they could. They sang some songs they had learned in Spanish and counted to twenty in Spanish. They were given take-home review sheets to help them prepare for the test the following day. The atmosphere in this room was structured, but warm and there seemed to be good rapport between students and teacher.

School Three

Physical Setting

Located in a growing rural area, this relatively young and small school, with less than 100 students, had its own facilities which consisted of a very adequate two-story metal building, which was carpeted throughout except for the gymnasium and cafeteria. A well-equipped playground for younger children was located in the front of the building and an athletic field was located behind it. Ramps were provided for a handicapped child in the school. This school was also clean and well-cared for with children's academic and art work displayed in the halls.

This school used a strict A Beka curriculum in grades K through 2 and used the ACE curriculum in grades 3 through 12. The principal explained that he had recognized some weaknesses in the ACE program at the high school level and had adjusted the program by using A Beka

videotapes to teach some mathematics courses and having someone teach typing and business courses to those desiring them. He said the students and parents were told that although they had some biology courses in the ACE program, the program was weak in mathematics and science and students desiring to go into fields requiring proficiency in these areas should make up the deficiencies by taking additional courses at local community colleges prior to enrolling in a college program. Since the strict A Beka curriculum had been observed in other schools, the researcher chose to visit an ACE "Learning Center." There were two such centers, one for grades 3 through 8 and another for grades 9 through 12. Although both centers were toured, observations were made in the 3-8 learning center and a related reading lab.

Classroom Observations

Observation One. The first part of the visit was spent in an ACE Learning Center for grades 3-8. There were 41 children in a fairly large room, with one supervisor, who had a 4 year Bible college degree, and two monitors, who were professing Christians and members of the sponsoring church, but did not have to meet any educational requirements. The students were seated at individual carrels called "offices," located around the perimeter of the room, with a few located in the center of the room in groups of two. Each carrel was constructed

so that students were isolated from other students in the room and had a small bulletin board with a chart containing stars marking off "Paces" (individualized learning packets) which had been completed in each subject with at least eighty percent accuracy and a small "contract" on which the student had written how many pages he or she planned to complete each day in the week. The principal explained that the monitors checked these contracts and individual workbooks (paces) each morning to be sure students had completed the agreed upon number of pages the previous day. Students who had not completed the agreed upon number of paces had to use "break" time to catch up. There were three letters representing earned rewards linked to behavior and academic achievement which were attached to most of the bulletin boards. The highest reward was given to students who had completed two paces the following week, had no demerits, and had memorized a certain amount of Scripture and done Christian service assignments. These students could leave their seats to sharpen pencils or use the restroom without permission and when they completed their agreed upon number of pages for the day the rest of the day was "free time," which they could spend in the gymnasium, on the playground, in the cafeteria, or could use to work ahead in their workbooks for each subject. The next highest reward, was given to students who had completed two paces the previous week,

but had failed in some other area. They could leave their seats to sharpen pencils or use the restroom without permission and got some additional free time in addition to the "break" provided at 10 a.m. for all students except those who had uncompleted work from the previous day. The third level of reward was given to students who had completed one and one-half paces the previous week and had gotten some demerits and had not done Christian service. They would receive the regular break in the morning and could sharpen pencils without permission. All other students had to have permission to leave their seats for any reason.

The principal explained that the students were tested at the beginning of the year and started at the appropriate level in English, Math, Social Studies, and Science. He stated that with the exception of a brief opening exercise and Bible and Music classes which were taught to groups of students, students worked alone in their carrels for the entire year. When they completed a lesson, they raised their workbooks to call a monitor to check it. At certain check-points, they raised their hands to get permission to go to the "checking station," where they used red pens and answer keys to check their own work. When they completed a "Pace," they took a test at the testing table located in the center of the room which was graded by the supervisor. Students who needed

academic help raised small Christian flags to get the supervisor to answer questions or give explanations.

During the time the researcher was in the room, most of the students were seated in their offices, working quietly. They frequently raised workbooks to signal for a monitor to come and check their work. Several students raised their flags to get academic help from the supervisor. Supervisors and monitors were kept busy checking and filing work, and keeping records. Six students sat at the testing table taking tests for completed Paces. One child completed the test and had to recite from memory the Scripture verse at the end of the test to the supervisor. The supervisor then graded the test and gave the student permission to proceed to the next level. The supervisor explained that students who did not pass a Pace test with 80 percent accuracy were given the same workbook to work through again until they could pass the test. Several students stood at the "checking station," using test keys to check their own work with red pens provided at the station. One student was working with earphones and a computer, taking a spelling test and another student was taking a spelling test using earphones and writing the words. Two students had already completed all of their work for the day by 9:30 A.M. and were in the gymnasium playing games, since they had earned the highest privilege possible. Everything

was very quiet. Supervisors, monitors, and students spoke in whispers.

At 10 a.m. a bell rang, signaling "break time," and all students left the room for fifteen minutes except for those who had to complete work from the day before. Most students chose to spend this time in the cafeteria having a snack, but others played basketball or other games in the gymnasium and some played outside.

Observation Two. The researcher spent about thirty minutes in the reading lab, which the principal said had been added to supplement the ACE program for the third through eighth grade level, since it was felt that the students needed to read out loud to someone to be sure they knew all of the words in the books they were reading. The reading teacher used Lippincott and worked with groups of no more than four children at a time. All of the children worked in the reading lab, but children who were having difficulty with reading spent more time there. A reading machine designed to increase reading speed and discourage word-by-word reading was included in the lab.

While the researcher was in the room, the reading teacher listened to two third grade children read from the third grade Lippincott reading book. The children took turns reading their way through the story and then left. They were fluent readers and the teacher explained after they left that they were two of the best on their level.

Although there was no teaching during the session observed, the teacher explained that all of the children had an opportunity to use the reading machine and that prior to using the machine, they were introduced to vocabulary words and following the use of the machine, they took a comprehension test. She stated that they read aloud from the machine because it was thought that reading aloud increased comprehension.

School Four

Physical Setting

This school of a little over 200 students in grades K-12 was located in a suburban area adjacent to the church and was housed in two separate school modern brick school buildings which included a gymnasium, cafeteria, auditorium, science laboratory, and shop and drafting facilities. All of the classrooms and halls were carpeted and rooms were large and well lighted. The school used secular textbooks for most subjects with the exception of Science and Bible, in which materials from A Beka and Bob Jones University were the primary textbooks. A Beka materials were also used to supplement the Social Studies curriculum, although the principal stated that the school did not adopt the academic or disciplinary philosophy of A Beka. He stated that the emphasis was on individualization of instruction. The atmosphere in this school was disciplined, but relaxed. Students seemed to

know what was expected of them and moved about freely within the limits set for them.

Observations

Observation One. The researcher spent about thirty minutes in a kindergarten classroom with fifteen students. Tables for students were in the center of the room and learning centers, including well-equipped housekeeping, art, listening, and manipulatives centers were located around the sides of the room. Children's art work was displayed on bulletin boards and hung from the ceilings. The teacher used the Lippincott program for Reading Readiness which utilized beginning writing paper with colored lines. Colored lines matching that on the paper were permanently drawn on the chalkboard to help in teaching correct letter formation.

The lesson observed was a phonics lesson, for which the children were seated in a semi-circle on the carpet in front of the chalkboard. The teacher displayed several objects beginning with the "R" sound. She had the children repeat the names of the objects after her, listening for the beginning sound. She then told them that the letter that stood for that sound was "R." The children then suggested other words which began that way and the teacher wrote them on the board as they were named. The teacher then played a game in which the children were given cards with a happy face on one side

and a sad face on the other. She called out several words and if they started with the "R" sound, the children were instructed to show their happy face; if not, they were to show the sad face. Following the game, the children were sent on a Scavenger Hunt to find objects or pictures of objects that started with the "R" sound. The children soon returned to the reading group with pictures and objects which they shared with the group. The children were actively involved and much positive reinforcement was given. Following the Scavenger Hunt, the teacher had the children stand and do some stretching exercises and then sent them to their tables to do a page in the Lippincott workbook related to the day's lesson. She guided the children through the workbook page, having children tell the correct answer before writing it so that all children got the entire page correct. She circulated among the children during this time giving help when necessary and checking work immediately. The teacher kept the interest of the children and there were no behavior problems.

Observation Two. The researcher spent about 45 minutes observing in a second grade classroom with twelve students. As in the kindergarten classroom, learning centers were very much in evidence and children's work was displayed. One bulletin board contained a list of all of the learning centers and children's names were placed by the center they were to work in that day. The teacher

explained that when students misbehaved several times, their names would be removed from the center bulletin board for that day. The children sat in desks arranged in rows facing the chalkboard and the teacher's desk was placed on one side of the room.

The teacher introduced a mathematics review with a team game. She divided the children into two teams and they pushed the desks to the sides of the room so that they could participate in a mathematical relay race. The teacher had several problems written on each side of the board. When she said "Go," one child from each team raced to the board, worked the problem, and raced back to hand the chalk to the next in line. Waiting children cheered their team on enthusiastically. When the game was completed, the children quickly moved their desks back into place and did two worksheets covering the concepts they had just reviewed. The teacher moved around the room, monitoring and helping when help was needed. She checked the papers as they were completed. As students completed their work and it was checked, they were allowed to go to their assigned learning center, where they took materials, used them, and put them back. While all of the students were working in centers, the teacher had to leave the room for a few minutes. The children continued to work quietly. When she returned a few minutes later, the students cleaned up and returned quietly to their desks

for the next lesson of the day.

Observation Three. The researcher spent about one hour in a fifth grade class with twenty students in it. The desks were placed in rows facing the chalkboard and the teacher's desk was placed on one side of the room. As in the other two rooms, there were learning stations at various places around the walls. The room was very large and very well lighted. The children seemed genuinely interested in what they were doing.

The fifth grade children completed a spelling lesson and started on an art activity while the researcher was in the room. The spelling lesson started with a relay race similar to that seen in the second grade. The children were divided into two teams and as the teacher called out a spelling word for each team and said "Go," the first in line on each team raced to the board to write it. If the first child did not get the word correct, the second child had to try to correct it. The first team to complete all of the words accurately won the game. The teacher then had the students open their spelling books to the lesson for the day and explained it thoroughly. The children had been paired for this seatwork exercise and they moved to be with their partner. The teacher explained that she had paired the best speller with the worst, the next best with the next worst, and so forth. As the students worked together, the teacher circulated around the room praising

and helping. When all were children had completed the assignment, she had the students tell the answers to each item and check their own work. She then collected the papers to check them again later.

Following the Spelling lesson, the students prepared to continue an art project started the day before - making pictures with crayon drippings. The students again worked in pairs with each pair sharing a candle. They held crayons over the candle and then let the melted crayon drip onto their papers. The teacher explained that it was a slow process and they had not been able to complete it the day before. The teacher watched carefully to be sure no one was burned during the process of the art project.

School Five

Physical Setting

This school of slightly over 100 students was located in a suburban area, but the setting appeared rural because the church owned a lot of land around the church and school buildings and had left a lot of it wooded. Although there was a separate building for day care which contained the cafeteria, classes for grades K-7 were housed in the Sunday School rooms of the church building. Although the rooms were small, good use was made of available space. The school did not have a gymnasium or science or home economics laboratory. It did have adequate playground facilities and an athletic field.

The curriculum was almost entirely secular with the exception of Bible, for which no textbooks were used. Some A Beka materials were used to supplement the teaching of science, but the A Beka philosophy of discipline was not adhered to in this school.

Observation

Because of the scheduling of this visit just prior to the student's lunch hours and rehearsals for an upcoming school PTA program which would take most of the rest of the afternoon, the researcher only visited one second grade classroom with 16 students. The room was small and all available space had been put to use. The student's desks were lined up in short rows facing the chalkboard and the teacher's desk was in one corner of the room. One side of the room contained books and "portable" learning centers, which the children would take to any available space on the floor or to their desks. At the front of the room, a storage cabinet was equipped with a record player, tape recorder, and earphones. One side of the room had a table for reading groups. A smaller table contained a large basket filled with plastic eggs containing things for the students to do when they completed work early.

Most of the students were completing morning seatwork while the observer was in the room and one group was working with the teacher at the reading table. The teacher had vocabulary words written on paper eggs which

the children drew from a small basket. They attempted to pronounce the words and were then asked to use them in a sentence. The teacher read the title of the story for the day and asked what the students thought it would be about. She let them ask some questions which they thought might be answered in the story and she wrote their suggestions down on a small chalkboard by the table. They were then instructed to read the entire story silently. While they were reading, she circulated around the room to be sure the other children were on task and to answer questions. Returning to the reading table, she led a discussion of the story. The children in the reading group decided which of the questions they had suggested had been answered in the story and the teacher erased the remaining ones.

The children doing seatwork were tired and a little restless, but not loud. One child completed his work and took an egg from the basket which evidently told him to select a book from the book center, since that is what he did. The children in the reading group were attentive and interested. Following the reading lesson, the teacher discussed the seatwork the children had been doing. Those who had completed their work were called, one row at a time, to place it in the proper basket (baskets labeled Math, Reading, and Spelling were on the teacher's desk). Children who had not completed seatwork were told that it

should be completed at home or it would be done during playtime the next day. The children then prepared to go to lunch.

Interviews

Interviews, lasting approximately 30 minutes each, were conducted with the principals of each school visited. These interviews were structured through the use of guiding questions dealing with five of the major areas considered in the study: philosophical foundations, goals and purposes, curriculum, philosophy of discipline, and students. Questions about student enrollments, faculty requirements, finances, and facilities were omitted since these were answered satisfactorily by the questionnaire or could be observed by the researcher during the visit. A question relating to qualifications for monitors and supervisors was included in the interview with the administrator of an ACE school. A final question dealt with the primary advantages of the school being studied over other alternatives.

What is the philosophical basis for your school's existence? Although they used different terminology, all five administrators expressed the view that their schools were formed because of a strong belief in and commitment to providing an education that was both academically excellent and centered on biblical principles.

What do you see as the basic purpose of your school?

One administrator explained that the primary purpose of his school was to produce students who would be prepared both academically and spiritually to function as successful Christian leaders of the future, and two other administrators expressed similar views. One administrator expressed the view that the primary purpose of his school was to "build Christian character," and another stated that the basic purpose of his school was to provide a Christian alternative to parents in the church and community who wanted it.

How was your curriculum chosen and who evaluates it?

The curriculum was chosen by the Principal and the Pastor of the church and was approved by a school board consisting of church leaders in four of the schools where interviews were conducted. The curriculum in the fifth school was selected by the Pastor alone and approved by the entire membership of the church. Three of the schools had no systematic plan to evaluate curriculum, but materials were evaluated by the pastor and the principal with teacher in-put on an on-going basis and as a weakness became evident, the curriculum was adjusted. In addition to on-going evaluation by principal and teachers, the principal and an in-school supervisor in one school evaluated both teachers and materials once a year and the principal in another school invited professors in

education from a near-by college to help him evaluate teachers and curriculum.

What is your basic philosophy of discipline? All of the administrators interviewed felt that strict discipline was necessary in order to provide an environment in which children could learn. They also viewed discipline as something to help the child, rather than as a means of punishment. One administrator stated that "Discipline is something we do for the child, not to the child." Only two schools followed the A Beka discipline in which students from Kindergarten on are expected to adhere to a rigid code of behavior which involves sitting a certain way when the teacher is speaking, standing a certain way to recite, and almost complete silence throughout the day with consequences of non-compliance spelled out in the A Beka teacher's handbook. Even in these two schools, teachers were allowed to deviate from the A Beka disciplinary guidelines if they could maintain order without it. All five administrators referred to a Student Handbook which spells out rules by which parents and students agree to abide. One administrator stated that because the rules and consequences are so clearly spelled out and explained, the responsibility for correct behavior is on the students and when they choose to disobey, they are choosing to accept the consequences.

Do you have an "open" admissions policy? If not,

what restrictions do you have governing admission of students? Although none of the schools had any racial restrictions, one administrator stated that his supporting church was opposed to accepting black students. Therefore, although the school technically had an open admissions policy and black students were allowed to apply, the unwritten policy was not to accept black students and reasons were found to deny admission to them. This administrator said that very few black students had shown any interest in the school. This school also conditioned admission upon agreement by parents and students to abide by the code of conduct spelled out in the Student Handbook. In the other four schools, the only condition for admission was that the student and parents agree that the student would abide by the rules spelled out in the Student Handbook. In the case of the ACE school, the parents had to agree to abide by the rules as well and not allow their children to participate in activities outside of school which would be against the school code of conduct.

What do you see as the primary advantages your school offers over other alternatives? All five administrators felt that the advantages of their school were a Bible-centered curriculum, and a strong academic program with emphasis on the basic skills in an atmosphere of strict discipline, eliminating as many of the negative influences

as possible. Several mentioned active involvement of parents in the educational process and the ACE administrator stated that his program emphasized the home, church and school all working together for the good of the child.

Summary and Analysis of Findings

Questionnaires and Interviews

There were no inconsistencies between the answers reported on the survey forms and administrators' answers to interview questions. Therefore, a combined summary and analysis of questionnaires and interviews will be reported here.

General Information. Most of the schools participating in this study were established between 1968 and 1978, a period in which there was a great deal of conflict and publicity about the Christian day school movement, sparked by numerous court battles over attempted state control of non-public schools. All but seven of the schools in the study were sponsored by churches and one of the independent schools was supported by several churches. Most of the church-sponsored schools were associated with the independent Baptist movement, although one school was sponsored by a Southern Baptist church, two by Wesleyan churches, two by independent Christian churches, and one by an Assemblies of God church. The churches involved appeared to be fundamentalist churches as evidenced by

their failure to support either the National or World Council of Churches and the Christian publishers from which they chose to purchase most of their materials. Over half of the sponsoring churches were established between 1950 and 1977, a period which was one of growth for the independent Baptist movement and for fundamentalist churches. These churches and schools were located in urban areas as well as suburban and rural areas, but most of them were in suburban areas.

Although both the questionnaires and interviews produced evidence that the administrators in these schools realized a need to have some type of educational requirements for teachers, less than 11 percent of the schools were accredited by the state and only 18 percent were accredited by other agencies. Seventy-one percent of the schools in the study were not accredited by the state or any other agency.

Philosophy and Goals. Most of the schools in the study included creativity and thinking skills, socialization and emotional and physical development, as well as academic skills, in their definition of education, although some felt that socialization skills and emotional development were not the school's responsibility. All agreed that moral values education was necessary, but most equated it with religious training.

All of the schools in the study were started for

primarily religious reasons and administrators cited reactions against secular humanism in the public schools and a desire to provide a strong "back-to-the basics" academic program as other important motivators in the establishment of their schools. Some administrators reported that racial integration and forced busing in the public schools were considerations in the establishment of their schools, but they indicated that these were not sustaining factors.

Curriculum. Most of the schools in the study used materials from Christian publishers, either alone or in combination with secular materials. The three primary Christian publishers were A Beka, ACE, and BJU. Most of these schools followed the program prescribed by the materials used, but some stated that they planned their own curriculum. However, many of those administrators who said they planned their own curriculum used the A Beka program in totality and the A Beka program is an entire curriculum which, unless adapted, requires no administrator or teacher in-put. Others who felt they planned their own curriculum used a variety of textbook publishers, Christian and secular, indicating that some thought and planning had indeed been exerted by school personnel.

Services. All participating schools attempted to provide special services, with over half of the schools

having teachers for physical education and music, and a librarian and counselor at the elementary level, although some of these services were provided by volunteers and untrained teachers and the counselor was most often the pastor of the sponsoring church. In addition to counseling, a librarian, and physical education and music teachers, over half of the schools in the study offered computer education at the high school level. There was an evident weakness in all areas of special education. Although some schools made special help available to learning disabled and gifted children, most did not. None of the schools offered special help for children who were emotionally handicapped.

Classroom Management. The question related to classroom management was based on the assumption that administrators in the schools participating in the study would share common definitions for the terms "student centered, teacher centered, and content centered," but there appeared to be variations in interpretations, to the extent that one administrator commented that he felt the question was "weighted." Although thirty-six percent of the schools in the study considered their classrooms to be student-centered and eighteen percent felt their classes were teacher-centered, most of the schools used materials, which, if strictly adhered to, would be content-centered. Forty-three percent of the administrators stated that

their curriculum was content centered.

All but one school had traditional, self-contained classes in Kindergarten through Grade Three and all but five maintained this type of organizational structure through Grade Six. Most of the schools were departmentalized in Grades Seven through Twelve. Although some schools had combination grades, sixty-seven percent of the schools had no combination grades.

All of the participating schools reported that they believed themselves to be stricter than public schools and all but one of the schools in the study had a dress code, although only one school required its students to wear uniforms. Administrators reported that a wide range of methods of intervention was used when disciplinary problems arose and that physical punishment was a last resort and was always used with the parent's consent and was sometimes administered by the parent.

Faculty. All of the schools reported low student-teacher ratios, ranging from seven to one to twenty-one to one, and many of these classrooms also had instructional aides. Administrators explained that although they did not all require or desire state certification, they had their own moral and educational standards for teachers. Thirty-four percent of the schools required that their teachers have North Carolina state certification and another fourteen percent required teacher certification by

some other agency. Thirty-eight percent of the teachers in the schools in this study did not have any type of teacher certification and were not encouraged nor required to by their schools. Some schools preferred their teachers to have degrees from Christian rather than secular colleges. Most of the teachers in the schools in the study had at least three to five years of experience in the classroom; thirty percent had five to ten years experience and another thirty percent had over ten years experience.

Requirements for administrators varied from school to school and one school had no requirements for the chief administrator. However, 73 percent of the schools required administrators to have at least a bachelor's degree and some required a master's degree, certification in administration, certification in teaching, and teaching and administrative experience.

Facilities. Facilities varied, with some schools meeting in church buildings, some being housed in separate school buildings, and some using both church and separate facilities. Most had adequate outdoor space for playgrounds and athletic fields and almost half contained libraries, gymnasiums, and auditoriums. Thirty-three schools had science laboratories, while only thirteen had home economics laboratories. Two schools indicated that they had science and home economics laboratories under construction, but another administrator stated that,

although science was important, it was too expensive to provide adequate equipment and facilities at the present time and that home economics was a non-essential.

Students. The students in these schools were primarily Caucasian from lower middle class families who shared common religious beliefs. The overall student enrollment grew slightly in the past two years in the schools in the study, with some schools showing declines, some showing steady growth, and a few showing dramatic growth.

Student Outcomes. Administrators reported that their students did well on achievement tests and on college entry exams, scoring average or above, and that they had no difficulty getting accepted into a wide variety of colleges, both Christian and secular and seemed to do well in college. Some administrators noted that graduates of their schools had won full scholarships to secular colleges and had been cited as National Merit scholars.

Finances. All of these schools were financed primarily by tuition, although many received financial aid from the sponsoring church. The salary range for teachers was much lower than that of public school teachers with beginning teachers often starting at a salary of \$6,000 per year and the most highly paid teacher in the study earning \$14,400 a year. Administrators commented that benefit packages helped to offset the low salaries.

Observations

Philosophy and Goals

The administrators described their basic philosophy of education as a strong academic program in a disciplined environment based on the principles of the Bible and consistent in every way with biblical teachings. However, this was not always evident in the researcher's observations in which children were often subjected to rigid discipline and rote memorization and drill which could be harmful rather than helpful to the children. In addition, a "strong academic program" was often equated with the memorization of facts, resulting in a strong emphasis on content and a lack of emphasis on the individual, possibly hindering the natural development of the child emotionally, socially, and academically.

Curriculum

Observations were made at schools which used primarily A Beka materials, schools which used a combination of A Beka and secular materials, schools which used primarily secular materials, and an ACE school. Although many good things were going on at some of the schools, there was a great deal of variation within schools, especially at Schools One and Two. Those teachers who followed the A Beka approach strictly attempted to maintain rigid discipline and their instructional times were spent primarily on drill and rote

memorization of facts. (The A Beka program is a highly structured approach to education which provides daily lesson plans and disciplinary guidelines for the teacher as well as curricular materials. The main ingredient in the A Beka curriculum is constant drill and rote memorization.) There was no time for the more important things such as talking, listening to children's literature, silent reading, art, and creative writing. It seemed, especially in the primary grades, that "children were punished for being children." They were expected to do things they were not developmentally ready to do and teachers did not take advantage of their natural curiosity and enthusiasm and provide them with opportunities to explore and learn from their environment. However, even in schools which followed the A Beka approach to learning and to discipline, some teachers deviated from the prescribed program and adapted it to meet the needs of individual students.

The ACE program, which was used in Grades 3-12 in one of the schools observed, is touted as an individualized program, but it is individualized only in that individuals work alone at their own speed. Help is only given when a student asks for it and when a student fails to achieve 80 percent accuracy on a Pace test, he or she keeps repeating the same workbook until a passing score is attained. There is no provision for individual learning styles and

group interaction and the most important element in the Christian day school classroom, the Christian teacher, is effectively removed from the classroom. One ACE monitor commented, "I feel more like a secretary than a teacher."

School Four used a variety of curricular materials and manipulative activities to provide individualized instruction within a traditional self-contained classroom. Students were treated with respect and they responded to such treatment by acting in a way which demanded respect; they were praised and experienced success and they tried harder to succeed. The students in this school were enthusiastic, happy learners. While the atmosphere was not as structured and rigid, there were no apparent behavior problems in any of the classes observed. School Five used secular materials for all academic subjects and with the exception of Chapel once a week differed little from public schools.

In this context, it would be interesting to compare the researcher's observations with administrator's categorizations of curriculum as being student-centered, teacher-centered, or content-centered. School One's administrator described his school's curriculum as content-centered and it seemed to be exactly that. Schools Two and Three considered their curricula to be student-centered and they were completely content-centered, with School Two using primarily A Beka materials

and School Three using the ACE program. School Four, with its highly individualized, developmentally sound, student-centered program was described by its administrator as being content-centered, and School Five, whose administrator described it as student-centered, was probably a combination of student and content-centered.

Classroom Management

Classroom management and curriculum are both integral parts of the A Beka and ACE programs and were discussed to some extent under the heading of "curriculum" above. All of the classrooms observed attempted to maintain discipline, but teachers achieved this goal in varying ways. The teachers who followed the strict A Beka approach, expecting children to sit "at attention" and drill for long periods of time, experienced more problems with student behavior than did teachers who made adjustments for the students' need to move around and become actively involved in the learning process. The atmosphere differed from school to school, but for the most part, students seemed well-behaved.

Facilities

Facilities ranged from small, crowded, poorly lighted rooms with disruptive noises to large, well equipped facilities equaling those of the most modern public school. Most teachers made good use of the space they had. Almost all school facilities were clean and in good

repair.

Faculty and Administrators

Although many of the programs and methods being implemented did not appear to the researcher to be developmentally or educationally sound, faculty members and administrators appeared dedicated and cooperative. From the least to the most educated, most seemed to have a genuine concern for their students and thought they were doing the best thing for them. Teachers uniformly looked on their teaching as a ministry.

Notes

¹Ed Ulrich, Personal Interview with Joan Tilley, 5 October 1987.

²Kent Kelly, State of North Carolina vs. Christian Liberty (Southern Pines, NC: Calvary Press, n.d.).

³Kent Kelly, Personal Letter to Joan R. Tilley, 5 November 1987.

⁴Those who participated in this study were guaranteed anonymity by the researcher. Therefore, any quotes from administrators, teachers, or monitors, will not be footnoted.

CHAPTER FIVE

SUMMARY AND CONCLUSIONS

Widespread criticism of and disillusionment with the public schools of America in both public and private sectors has led to proposals for reform by secular and religious leaders. Although some successful attempts have been made to initiate positive changes within the public schools,¹ many fundamentalist leaders have elected to establish separate schools rather than to continue to try to change or improve public education. These fundamentalist schools, referred to as Christian day schools, have been touted by the religious press as a viable alternative to both public schools and traditional private schools. With their strong emphasis on "back-to-the-basics, "no-frills" academics, their strict discipline, and integration of religion into all subject areas, Christian day schools are similar to the early Colonial schools.

The Christian day school movement, described as "the first widespread secession from the public school pattern since the establishment of Catholic schools in the Nineteenth Century,"² has been reported by both the secular and religious press to be growing rapidly, both in

number of schools established and in student enrollment. Lockerbie estimated that one student in eight in the United States was enrolled in a fundamentalist Christian day school in 1972³ and predictions concerning future growth of the movement ranged from one fundamentalist's assertion that 51 percent of the student population in the United States would be educated in Christian schools by 1990⁴ to a more conservative estimate that about 15 percent of these students would be in Christian day schools by 1990.⁵

Restatement and Significance of the Problem

With reports of the rapid expansion of the Christian day school movement and predictions for its continued growth, the movement merits study on the basis of numbers alone. Billings described the Christian day school movement as "the most significant development in America today,"⁶ stating that it has already had a significant impact on "society, the law, politics, and education."⁷ In light of the possible present impact and future influence of the Christian day school movement upon both education and society, this study was designed to describe the Christian day school movement in North Carolina in the 1980's.

Restatement of the Plan of the Study

In Chapter Two, a review of the literature concerning the history and development of the Christian day school

movement in the United States in general and in North Carolina in particular was reported prior to the beginning of a practical investigation of these schools in North Carolina. Then schools which seemed to be a part of this movement in North Carolina were identified and information about their philosophy, goals and purposes, curricula, classroom management, faculties, finances, students, and student outcomes was gathered through the use of questionnaires, observations, and interviews. One hundred schools with student enrollments over 75 which seemed to be part of the fundamentalist Christian day school movement were selected from the 1986 Directory of North Carolina Non-Public Schools⁸ and questionnaires were mailed to them. Of these, 62 were returned; however, 6 of the schools had closed in the past year, leaving 56 valid responses out of a possible 94 for a response rate of 60 percent. Following an analysis of responses to the questionnaire, on-site observations were made at five selected schools and interviews were conducted with administrators at the observed schools in an attempt to validate the questionnaire findings.

In Chapter Three, a general description of non-public schools in North Carolina was presented, comparisons of student enrollment in public, other non-public, and Christian day schools were discussed, the method of study was described, and assumptions and limitations were

delineated. The findings of the study were presented in Chapter Four. A summary of the background and findings of the study will be presented in this chapter and some tentative conclusions and suggestions for future study will be offered.

Summary

Historical Background

A review of the history of Christian education in the United States paralleled the general history of education during the Colonial Period and the early development of the Common School movement. The earliest schools in America were established by churches for primarily religious reasons, with the first teachers being preachers.⁹ The emphasis on education varied in the three main regions settled during the Colonial Period (Virginia, the Middle Colonies, and New England), with the New England colonies placing more emphasis on religious education than the others. The New England pattern was the one which most influenced the present system of public education through two significant laws passed in Massachusetts in 1642 and 1647¹⁰ which transferred responsibility for education from the home and church to the state. As the Common School Movement was introduced in the early Nineteenth Century and gradually accepted by American citizens, Protestant values dominated the curriculum through most of the Nineteenth Century, with

Bible reading and prayer in the public schools.

Early Acceptance. Because of the continued emphasis on Protestant values during the early development of the Common School movement, Protestants supported the movement. Following the Civil War, the Common School movement and state education began to grow and gradually replaced private schools, many of which had closed during the war. As public schools in the new United States of America became more democratized and the influx of immigrants added more diversity to the students enrolled in public schools, it became evident that the teaching of sectarian values in the public schools would amount to discrimination against a large percentage of the student population. It was hoped that a non-sectarian morality could continue to dominate the public school curriculum, but increasing secular pressures gradually pushed sectarian beliefs out of the curriculum.

Gradual Disillusionment. Protestants continued to support public education even after the schools became secularized, stating a belief in a dual system of education in which the school was responsible for academic training and the home and church were responsible for religious and moral training. However, following World War II a revival of fundamental Christianity emerged in the United States as an alternative to both Catholic and Protestant denominations, and this "third force" in

American religion spawned the modern Christian day school movement. This movement was reactive in the sense that it was established in reaction to a perceived secularization of the public schools and the influence of secular humanism in public schools. The removal of prayer and Bible reading from the public schools served as a catalyst in the establishing of a Christian alternative to secular education. In addition to concern about the "secular humanism," fundamentalists were also reacting to what they perceived to be low academic standards and a lack of discipline in public schools; some of the schools in the movement, especially those established in the South in the 1960's, were reactions against integration and forced busing of students to achieve racial balance in the schools.

These schools were also proactive in that they grew out of a sincere belief that "all truth is God's truth," and that it was essential to teach all subjects in the light of biblical teachings. Carper described these negative and positive influences in the establishment and growth of the Christian day school movement as "alienation and awakening," with alienation referring to the total disillusionment with the public school systems and awakening describing the revival of fundamentalism with its concern about providing schools in which all subjects would be taught in the light of biblical teachings.¹¹

Constitutional Right for Christian Schools to Exist.

With the establishment and growth of public schools, private schools increasingly had to fight for the right to exist in a state-dominated school system. Religious schools initiated court cases in an attempt to avoid state control and establish their right to provide a religious alternative to public education. In Pierce v. Society of Sisters¹², the constitutional right of non-public schools to exist and the rights and responsibilities of parents to influence the education of their children were established.

The Christian Day School Movement in the United

States. The modern Christian day school movement began in the 1950's and began to experience phenomenal growth in the 1960's and 1970's.¹³ The schools in this movement, like the early Colonial schools, emphasized "moral absolutes, basic subject-matter mastery, discipline, and varying degrees of separation from state authority and society."¹⁴ Most of these schools were established by independent, conservative churches, usually adhering to fundamentalist beliefs. Early Christian schools often operated with inadequate facilities and low budgets, striving to improve both facilities, faculty, and curricula while in operation. Although leaders in the movement felt a need to improve the quality of education offered in their schools, they did not always equate this

with state certification of teachers or accreditation of their schools.

A study of the literature on Christian day schools in the United States showed that these schools were established in reaction to what they perceived to be a negative influence of secular humanism and a lack of academic excellence and discipline in the public schools. Because the development and growth of the Christian day school movement coincided with the Supreme Court ruling mandating racial integration in the public schools, it has been inferred by some that these schools were started to avoid racial integration and forced busing.¹⁵ However, several studies have indicated that while opposition to racial integration may have been a factor in the establishment of some of these schools, particularly in the South, it was not a sustaining motive.¹⁶

The growth in student enrollment in Christian day schools has been found to be a result of the same factors which motivated Christian fundamentalist leaders to establish the schools: a concern over secular humanism, lack of academic excellence and lack of discipline in the public schools, and a desire to provide a Bible-centered education for students. Some parents acknowledged that they sent their children to Christian day schools to avoid integration, but these represented a minority of parents surveyed in various studies.¹⁷ The constituency of

Christian day schools in the United States is primarily lower middle class, although some students in other income groups do attend Christian day schools.¹⁸

The Christian Day School Movement in North Carolina.

As was true of Colonial education throughout the colonies, the earliest schools in North Carolina were established for religious purposes. Traditional religious and other private schools co-existed with public schools in the state until the Supreme Court mandated integration in the public schools. As an attempt to avoid compliance with the Supreme Court mandate, the North Carolina State Legislature enacted the Pearsall Plan in 1956, which was an attempt to effectively maintain segregated schools through an approach similar to the modern-day "voucher system." Since this would involve giving public funds to private institutions, over 1000 regulations governing non-public schools were adopted along with the Pearsall Plan.¹⁹ The Pearsall Plan was never put into effect, due to the fact that several similar plans in other states were ruled unconstitutional by the Supreme Court, but the regulations adopted with the Pearsall Plan were never repealed.

The modern fundamentalist Christian day school movement in North Carolina began after the failure of the Pearsall Plan in the late 1950's and 1960's. Many of these schools were racially motivated attempts to avoid

integration and the fundamentalist churches which emerged after World War II were financially able to support Christian day schools.²⁰ While few of these schools were approved or accredited by the state prior to 1969 and many of them did not have adequate facilities, faculty, or curricula, the movement grew rapidly.²¹

Beginning in 1968, the State of North Carolina began to attempt to enforce some of the 1000 regulations which had been adopted along with the Pearsall Plan of 1968 and the period from 1974-1978 was characterized by frequent court battles between the state of North Carolina and leaders in the Christian day school movement. In 1978, the state courts effectively removed most restrictions on non-public schools, making North Carolina the state with fewer restrictions than any other state in the union.²²

The Division of Non-Public Education, located in the Office of the Governor, has at times been inactive, but was made a fully functioning part of the Department of Education at the insistence of fundamentalist leaders. Its present director, Rod Helder, is responsible for maintaining accurate records of non-public schools in the state, insuring compliance with the remaining state regulations, and serving as a liaison between non-public schools and the state of North Carolina. A directory listing all non-public schools in North Carolina is issued by his office each year. The 1985-86 directory listed 831

schools with a total enrollment of 56,608. While many of these schools were either independent, non-religious private schools, schools associated with traditional denominations, or were home schools, 245 schools listed in the directory were probably part of the Christian day school movement which was being examined in this study. Many of these schools were small, but there were 125 such schools with student enrollments over 50, 100 schools with student enrollments over 75, and 72 schools with more than 100 students.

Findings of the Study

General Description

Of the fifty-six schools participating in this study, most were established between 1968 and 1978 in a period characterized by court battles between the state of North Carolina and the leaders in the Christian day school movement over state control of non-public schools. All but seven of the schools were sponsored by churches, with most being affiliated with independent Baptist churches, although one was sponsored by a Southern Baptist church, two by Wesleyan churches, two by independent Christian churches and one by an Assemblies of God church. The churches involved appeared to be fundamentalist churches, as shown by the Christian publishers they chose, and their failure to be identified with or support the National or World Council of churches. Over half of the sponsoring

churches were established between 1950 and 1970, a period of great growth for fundamentalist churches and the independent Baptist movement. Thirty-one of the schools were located in suburban areas, eleven were in rural areas, and thirteen were in urban areas.

Seventy-one percent of the schools in this study are not accredited by the state or any other agency, although administrators indicated on questionnaires and in interviews that they felt a need for their teachers to meet educational as well as spiritual requirements. While some school administrators encouraged their teachers to have state certification, few saw state accreditation of schools as either necessary or desirable.

Philosophy and Goals

The philosophy underlying most of the schools in the study was that all education should be based on Christian principles and should take place in a Christian environment. Administrators placed strong emphasis on academic achievement, often equated with memorization of subject matter, and strict, sometimes rigid, discipline. While most of the administrators included creativity and thinking skills, and social, physical, and emotional development in their definition of education, these were generally seen as less important than academic and religious training and some administrators expressed the opinion that social and emotional development were not the

responsibility of the school.

The participating schools were established for primarily religious and academic reasons, with reactions against what was perceived as the influence of "secular humanism" in the public schools and a desire to provide a strong "back-to-the-basics" academic program as primary motivators. Although some admitted that racial integration and forced busing to achieve it had been factors in the establishment of the schools, they viewed this as an improper motive and indicated that it was not a factor in the school's continued existence and growth.

Curriculum

Although many of the administrators claimed that they planned their own curriculum, it became evident that they meant by this that they had selected a curriculum to follow. Most of the schools used the following three Christian publishers, either exclusively, or in addition to secular textbooks: A Beka, ACE, and BJU. The A Beka and ACE programs are strictly structured programs which, if followed as suggested, leave no room for variation. The A Beka program not only gives the teacher strict guidelines for discipline and classroom organization and management, but it gives detailed lesson plans for every school day. If a teacher uses the material as it was intended to be used, she does not have to plan lessons and she cannot deviate from the daily schedules without

getting behind in the program. The ACE program, described in detail in Chapter Four, permits students to work at their own pace, but all of the materials are provided and there is no provision for teacher input. Schools using ACE materials do not employ teachers and the program is directed by supervisors and monitors. The BJU curriculum is similar to secular curricular materials with the exception that it incorporates biblical principles into its textbooks for every subject. Teachers' manuals give a variety of ideas for adapting the materials to meet special needs and no daily, weekly, or yearly schedules and plans are provided. However, this curriculum was used less frequently than the other two Christian publishers.

Several schools did give evidence of thought and teacher or administrator input into the planning of the curriculum. These schools used a variety of publishers, both secular and Christian.

Services

The schools in the study attempted to provide special services when practical and when they thought it was important. Some schools and administrators looked on home economics, shop, band, and organized athletic activities as unnecessary "frills," while others felt a need for them and planned to provide them at some future date. Although half of the elementary schools had teachers for physical education and music and a librarian and counselor, these

services were often provided by the classroom teachers, the principal, or by volunteers. In addition to the services mentioned at the elementary level, over half of the high schools in the study offered some computer education, although some mentioned that it was limited. Help to learning disabled and gifted children was provided at some schools, often by the classroom teacher or aide, not trained in special education. There were no provisions for emotionally handicapped students.

Classroom Management

Almost all of the schools in the study had classrooms that were content centered, with the main emphasis being on memorization of material. Most of the schools maintained traditional, self-contained classes for Grades K-6 and had departmentalized classes for Grades 7-12. Some of the schools had combination grades, but 67 percent of them did not.

All of the schools in the study reported that they were stricter than public schools and this was verified in the interviews and observations. Although only one school required uniforms, all but one school had dress codes. Administrators and teachers used a wide range of methods of dealing with misbehavior and indicated that physical punishment was always a last resort.

Faculty

The schools in the study had low student-teacher ratios, ranging from seven to one to twenty-one to one and many classes also had instructional aides. All of the schools had strict moral standards for teachers in addition to any academic or certification requirements. Only thirty-four percent of the schools required their teachers to be certified by the state, but another fourteen percent required certification by a Christian agency. Thirty-eight percent of the teachers did not have any type of certification and were not required or encouraged to pursue such certification. Several schools in the study preferred teachers who had been educated in Christian colleges as opposed to secular ones, since they would share the same "world-and-life view" as the church and school. Most of the teachers in the schools participating in this study had at least three years of teaching experience with thirty percent having over five years experience and another thirty percent having over ten years experience.

Requirements for administrators were generally the same as for teachers. If the teachers were required to be certified to teach, the administrators were required to have certification in administration. Administrators were often required to be members of the sponsoring churches and some were required to be ordained ministers. One

school had no requirements for administrators. However, seventy-three percent of the schools required an administrator to have at least a bachelor's degree and some required a master's degree, certification in teaching and administration, and teaching and administrative experience.

Facilities

Although facilities varied from school to school with some schools using church facilities entirely, some using separate facilities entirely, and some using a combination of the two, most had adequate facilities for traditional classrooms , cafeterias, gymnasiums, auditoriums, and outdoor play areas and athletic fields. Thirty-three of the fifty-six schools in the study also had science laboratories, but only thirteen had home economics laboratories.

Students

The common denominator among students in these schools seemed to be that they came from families with shared religious values. The students came primarily from Caucasian, lower middle class families. Although none of the schools indicated on the questionnaires that they had any racial restrictions and only one administrator admitted in an interview that his school had an "unwritten" policy prohibiting the admission of black students, very few minority students were enrolled in any

of the schools.

Student Outcomes

As reported by administrators on the questionnaires, students in these schools did well on achievement tests and college entrance examinations. Many graduates attended and graduated from college, often winning scholarships, and usually doing well in college. Others graduates were heads of their own businesses or had established themselves in careers and professions. However, one administrator commented that she did not feel that test scores, college achievement, or job success of graduates indicated that a school provided a quality education and another administrator stated in an interview that the desired outcome for his graduates was that they "exhibit Christian character."

Finances

Schools in the study were financed primarily by student tuition, although some received money from their sponsoring churches, either as part of the church budget or through special offerings. Many commented that they were subsidized by the church in the sense that the church had paid for the buildings and the school used them rent-free. Teachers earned salaries ranging from \$6,000 to \$14,400 per year, a much lower salary than that of public school teachers. Administrators commented that teachers had good benefit packages, which sometimes included

housing and utilities.

Conclusions

General Conclusions

The first general conclusion that emerged from the study is that the Christian day school movement in North Carolina does not involve as large a percentage of the population as the reviewed literature indicated it did in other states. One estimate was that only 74 percent of the school population was being educated in public schools in 1980 with the other 26 percent being educated in private schools, including Christian day schools.²³ Information from the North Carolina State Department of Public Instruction and from the Division of Non-Public Instruction indicated that 95 percent of the student population in North Carolina was enrolled in public schools for the 1985-86 school year, with the remaining 5 percent being divided between various types of non-public schools. Only 2 percent of those students attending non-public schools were attending schools associated with the Christian day school movement.

The second general conclusion reached in this study is that the Christian day school movement in North Carolina is not growing rapidly, but is showing a gradual decline. Those schools participating in the study showed a slight overall increase in enrollment, but six schools had closed in the past year and others showed declines

ranging from slight to dramatic. In the 1960's, one of the largest Christian day schools in the state had over 1000 students and the same school now has 800 students. A recent article in the Winston-Salem Journal concerning the possibility that a well-established Christian day school may discontinue its high school supports this conclusion. In the article, Underwood states that:

The number of private schools in the state has been steadily increasing since the early 1970's, but the percentage of students attending private schools has remained about the same. 24

The principal of the school in question agreed with the article, explaining that "You have a shrinking pie being cut into more and more pieces."²⁵ Rod Helder, director of the Division of Non-Public schools commented that:

In 1965-66 there were 83 private schools in North Carolina; this year there are 485. But student enrollment in private schools has stayed about 50,000. 26

The 1985-86 Directory of Non-Public Schools showed that there were 831 schools enrolling 56,608 students in that year. While Helder is quoted as saying there are now 485 schools with an enrollment of about 50,000 students, it is probable that he did not include the 398 home schools with their enrollment of 784 students in his figures. However, even with this adjustment, there has been a loss of approximately 5,824 students and an increase of 52 schools in the past year (1985-86 to 1986-87). In addition, one of the earliest schools established in the state, which had

an enrollment of well over 1,000 students in 1962, closed in 1987.

A third general conclusion is that the constituency of the schools in the study is almost totally Caucasian and lower middle class, although most of the schools in the study did have some minority students. After a careful analysis of the questionnaire responses and interviews with administrators who seemed candid and honest in their responses, the researcher concluded that, although some schools admittedly were established for the purpose of avoiding racial integration, that has not been a sustaining motive. The schools in the study are homogeneous, not because of race or economic status, but because of shared fundamentalist religious beliefs and a perceived belief that children can receive a "quality education" in Christian day schools which is not possible in public schools. Parents are willing to pay for this perceived quality differential and the perceived advantage of having their children educated in a Christian environment with the elimination of as many negative influences as possible.

A fourth general conclusion supports the assumption articulated in Chapter Three that there is a unifying theme in the selected schools in the study. Most of the schools were started for similar reasons and share a basic philosophy which includes providing a "back-to-the

basics," Bible-centered curriculum and strict discipline, using many of the same textbooks and other curricular materials, with the three primary publishers being A Beka, ACE, and BJU. However, it is noteworthy that there was diversity among the selected schools as well, with no 100 percent responses to primary motivations for establishing Christian day schools, elements included in definitions of education, and faculty and administrative requirements. The researcher found it unusual that two of the schools did not include religious or doctrinal instruction in their definition of education, six of the schools did not rank providing a Bible-centered education as a major reason for establishing the schools, and five of the schools did not require their teachers to be professing Christians.

Specific Conclusions

Strengths. The researcher concluded that one major strength of these schools is a committed faculty. All involved in the Christian day schools in this study considered their work a ministry and were willing to make financial sacrifices to teach, work, or volunteer in these schools. Faculty members who were observed demonstrated a genuine concern for their students and a conviction that they were giving them the best education possible.

A second strength observed by the educator was that all involved in the Christian day schools in the study

shared common values and goals. They knew what they believed and what they were trying to achieve and how. Although different teachers took different approaches using the same materials, there was a spirit of cooperation between faculty, staff, and administration because of the shared beliefs and goals.

A third strength which was mentioned frequently by administrators and teachers, but not observed by the researcher, was that the parents were actively involved. One administrator was quoted earlier as saying that the parents, church, and school were all working toward the same goals for the students.

A fourth strength was that most of the schools in the study had adequate facilities for the basic academic skills. Most of the facilities observed were easily comparable to those available in public schools. All of the facilities observed were clean and in good repair, with the exception of one older building used for some high school classes and inadequate classrooms in the church building for Grades K-2 at School One. The possibility of similar problems at other schools will be discussed under weaknesses below.

A fifth strength was the low student-teacher ratio. The largest classes had 21 students and some classes were as small as 7 students with one teacher in each class. While it is true that these strengths were observed, one

must also call attention to weaknesses perceived by the researcher.

Weaknesses. Two areas in which the Christian day school movement has purported to excel were seen by this researcher to be areas of weakness. The first weak area is academics (curriculum) and the second is discipline. Although Christian day schools are attempting to provide an "academically excellent education in a Christian environment," many of the schools in this study had a narrow curriculum which emphasized drill and memorization while neglecting higher thinking skills and attempted to enforce a rigid code of conduct which did not allow for the natural curiosity and energy of children and teenagers.

With a few notable exceptions, such as School Four described under "Observations" in Chapter Four, the curriculum was content-centered, although some of the teachers observed adapted the curriculum to meet the needs of the students. Most of the schools equated academic excellence with the memorization of facts and emphasized drill and rote memorization, as evidenced by the materials used most frequently: A Beka and ACE. In the A Beka curriculum, very little teaching is done and in ACE there is no need for a teacher, as stated by its advocates.²⁷ These programs allow for little or no individualization of instruction: in the A Beka curriculum, teachers are told

to move on whether or not students understand the concepts taught and they will be exposed to them again later in the year; in the ACE curriculum, students who do not pass a PACE test with 80 percent accuracy must complete the same workbook over and over until they have memorized enough correct answers to do so. There are no attempts to determine why students fail tests or to make allowances for different learning styles.

The second weakness is discipline: many Christian day schools overreacted to a perceived lack of discipline in the public schools by enforcing a code of behavior which is so rigid that, if followed precisely, it encourages misbehavior. Both the A Beka and ACE programs demand that students from Kindergarten on sit quietly for long periods of time, memorizing information given to them by the teacher or by tape recorder and workbooks. Strict A Beka discipline, which requires students to sit at attention when the teacher is speaking and stand at attention when they have permission to address the teacher or class, with clearly defined penalties for infractions, produced undesirable behavior in the strict A Beka classrooms observed. The ACE approach to discipline is to separate students by positioning them in carrels so that they have no interaction with other students. This researcher concluded that the rigid approach to discipline advocated by both the A Beka and ACE curriculums is not based on a

knowledge of child development and is counter-productive. An atmosphere of fear is not conducive to learning and may engender rebellion. Not only do these two programs and the schools which stringently implement them ignore principles of child development, but, as this researcher interprets Christian tenets and biblical principles, they are not based on biblical principles, but on mechanistic, behavioral psychology. A truly Christian approach to discipline would provide structure and behavioral expectations in a caring and positive atmosphere and would be based on the developmental needs of the students.

A third serious weakness in Christian schools which strictly follow the A Beka or ACE programs is that they effectively remove from the classroom the greatest asset of the Christian school - the Christian teacher. In both programs, no teacher planning, preparation, or adaptation is required or desired. Fortunately, in the schools observed, some teachers adapted the curriculum and deviated from prescribed drills to enrich the curriculum or to meet individual needs. It is hoped that this is also taking place in other schools which indicated on the questionnaire that they use A Beka or ACE materials.

A fourth weakness in the schools in the study was the lack of academic credentials and adequate educational preparation of the faculty members, especially in the lower grades. The idea that the "born again" degree is

more important than a knowledge of methodology, child development, and subject matter has caused many Christian day schools to employ teachers who are dedicated Christians, but do not know how to teach and therefore are overly dependent on the curricular materials provided. In a large percentage of the schools, these materials are published by A Beka or ACE and the resulting academic program is inherently weak. It should be noted here that, although this is true in many of the schools participating in the study, some schools in the study do have adequate requirements for their teachers.

A fifth weakness which existed in all of the schools in the study was the low faculty salaries. The teachers were, in fact, subsidizing the schools by living on wages which were below the poverty level. If Christian day schools consider teaching an important ministry, they must arrive at ways to adequately compensate their teachers. Although the teachers are dedicated and look at their teaching as a ministry, they can not function at maximum potential if their existence needs are not met and they must work at second jobs to survive financially.

A very obvious sixth weakness in almost all of the schools in the study was a lack of adequately prepared resource personnel, especially in the area of special education. While some schools attempted to make provision for children with learning problems, the only provision

for students who were considered gifted was that they were in advanced classes in high school. In view of the lack of required certification in the area of teaching, it is likely that many of the special students were taught by teachers who had no academic background in special education. No provision was made in any of the schools for emotionally handicapped children.

A seventh weakness, is the attempt to provide an environment free of all negative influences. Students are indoctrinated with rules, regulations, and memorized values and Bible verses supporting them, but there is no evidence that students are internalizing these values. In addition to the sterile environment in which they are educated, they are exposed only to students who share a common culture and common belief system, thereby lacking the opportunity to learn from others who are different from themselves. Compounding this weakness is the fact that this is seen as a strength by the administrators, teachers, and constituency of the Christian day schools in this study.

An eighth weakness relates to school facilities. It was evident from responses to the questionnaire and in the on-site observation at School One that some classrooms may be inadequate, as was the case with School One. Forty-five of the fifty-six selected schools in this study used church facilities, either for all or part of their

classroom facilities. Since only one school was observed which used church facilities, a generalization cannot be made as to the adequacy of other classrooms located in church buildings, but there may be others which are also less than ideal for a school situation. In addition to the possibility of inadequate basic classroom facilities, many schools in the study do not provide facilities for home economics and science laboratories and eight of the schools in the study do not have libraries. Although some schools indicated that such facilities were under construction, one administrator stated that his school did not feel it could invest the necessary funds in facilities seen as "extras."

A ninth weakness observed was a lack of adequate funding, resulting in low teacher salaries and limitations on money allotted for additional facilities. All of the schools in the study received most of their income from tuition, supplemented in most cases by some support from churches.

Personal Observations

Christian day schools have a legal and moral right to exist and parents should be able to send their children to these schools. However, while there are few state restrictions on non-public schools and this researcher is not suggesting that new regulations be enacted, there is an ethical imperative that these schools be what they

claim to be: both Christian and schools, places where true learning takes place. As Purkey commented concerning all educators, "If we can't help children, the very least we can do is not hurt them."²⁸ In some of the classrooms observed, conditions existed which the researcher perceived as being potentially harmful to the academic, emotional, and social development of the students. Academically, the emphasis on drill and rote memorization of facts was perceived as being detrimental to the development of creativity, higher-level thinking skills, and problem-solving skills. Emotionally, the legalistic, regimented approach to discipline described by administrators and observed by the researcher was seen as encouraging outward conformity in some students, while producing overt rebellion in others, without teaching self-discipline. The lack of emphasis on individual needs and learning styles was also seen by the researcher as hindering both academic and emotional growth. Socially, the lack of interaction between peers, especially in the ACE program, which attempted to prevent behavior problems by isolating students from their peers, was viewed by the researcher as preventing the development of necessary human relations skills. The students were not given opportunities to learn to work and live and play together cooperatively and thus were not being prepared to function successfully in society. It is the belief of this

researcher that whatever is done in the areas of curriculum and discipline should be done in the spirit of helping children develop to their fullest potential and that the schools in this study should place a higher priority on individual students than on content or rigid adherence to rules which are often developmentally and educationally unsound. While Christian day schools should require their teachers to share a common biblical faith and adhere to certain moral guidelines, they should also have stricter guidelines for adequate academic preparation, if not certification by the state or a Christian accrediting association.

It is a good sign that many of the Christian day schools in the study are recognizing a need for raising the quality of their schools and are asking Christian accrediting agencies to evaluate their schools and offer suggestions. However, some of the administrators interviewed expressed the belief that those who developed the A Beka and ACE programs did so based on a knowledge of child development and sound educational principles and that if they follow the programs strictly, they will have an educationally sound program. It is feared that many who indicated that they use a strict A Beka or ACE curriculum are resting on this rather faulty assumption.

Suggestions for Further Research

The first two general conclusions suggest that future

studies might be conducted in other states to see if the Christian day school movement in these states has experienced the rapid growth described in the reviewed literature or if the percentage of students enrolled in Christian day schools in other states is also lower than described. Future studies might also attempt to determine if other states have experienced a decline, rather than the predicted increase in student enrollment, as is the case in North Carolina.

Another question which merits further study is, "Why is the percentage of students enrolled in Christian day schools in North Carolina much lower than that reported for the United States as a whole?" Since the South is known as the "Bible Belt," and has a multitude of fundamentalist churches, why are there not more Christian day schools and why is the enrollment in existing Christian day schools decreasing?

This study set out to describe selected Christian day schools in North Carolina in the 1980's. It did not attempt to make comparisons between this segment of non-public education and other non-public schools or public schools. This is also an area which merits further investigation.

Notes

¹Burton Y. Pines, Back to the Basics: The Traditionalist Movement That Is Sweeping America (NY: William Morrow Co., Inc., 1982), p. 101.

²James C. Carper, "The Christian Day School." In James C. Carper and Thomas C. Hunt, Religious Schooling in America (Birmingham, AL: Religious Education Press, 1984), p. 110.

³Bruce D. Lockerbie, The Way They Should Go (NY: Oxford University Press, 1972).

⁴Tim LaHaye, The Battle for the Public Schools (Old Tappan, NJ: Fleming H. Revell Co., 1983), p. 252.

⁵Carper, p. 113.

⁶William Billings, Personal Letter to Donald Young, 12 October 1981.

⁷Ibid.

⁸1986 Directory. North Carolina Non-Public Schools (Raleigh: Division of Non-Public Education, 1986).

⁹Mark Fakkema, "Why the Return to Christian Private Schools?" In R.J. Billings, ed., A Guide to the Christian School (Orlando, FL: Daniel Publishers, 1971), p. 11.

¹⁰Elwood P. Cubberly, The History of Education (Cambridge: Houghton-Mifflin, Co., 1948), p. 366.

¹¹Carper.

¹²Pierce vs. Society of Sisters, 268 U.S. 510 (1925),

¹³Carper, p. 115; David B. Cummings, The Basis for a Christian School (Phillipsburg, NJ: Presbyterian Reformed Publishing Co., 1982), p. 3.

¹⁴Cummings, p. 7.

¹⁵David Nevin and Robert E. Bills, The Schools that Fear Built (Washington, DC: Acropolis Books, 1976).

¹⁶Peter Sherry, Christian Schools, Racial Quotas, and the IRS (Washington, DC: Ethics and Public Policy Center, 1980); James Coleman, Public and Private Schools (Washington, DC: National Center for Educational Statistics, 1981); Roy Lowrie, "The Latest Gallup Poll in Education. A Chance to Monitor Improvements," Christian School, 3 (December 1984), p. 3.

¹⁷Richard J. Newkirk, "Factors Contributing to an Increase in K-12 Christian Fundamentalist Schools in Minnesota Since 1980" (Doctoral dissertation, University of South Dakota, 1986); D.F. Ham, "Reasons Why Parents Enroll Their Children in Fundamentalist Christian Schools and Why Churches Sponsor Them" (Doctoral dissertation, University of Missouri, 1982); See also Sherry and Lowrie.

¹⁸Kent Wolgamott, quoting Jerry Falwell, "Falwell Predicting Nebraska Will Sanction Christian Schools," Lincoln Journal and Star (25 October 1981); Nevin and Bills.

¹⁹Thomas J. Pearsall, "Report of the North Carolina Advisory Committee on Education" (Raleigh, NC: North Carolina State Library, 5 April 1956); Ed Ulrich, Personal Interview with Joan Tilley, 5 October 1987; Kent Kelly, State of North Carolina vs. Christian Liberty (Southern Pines, NC: Calvary Press, n.d.).

²⁰Ulrich.

²¹Robert H. Schultz, "A Survey of Non-Public High Schools of North Carolina" (Doctoral dissertation, Duke University, 1969); David T. Fowle, "A Study of Non-Public Education in North Carolina at the Elementary and Secondary Levels (Grades 1-12): 1966-1971" (Doctoral dissertation, Duke University, 1972).

²²Kent Kelly, Personal Letter to Joan Tilley, 5 November 1987.

²³Jeremy Rifkin and Ted Howard, The Emerging Order (Washington, DC: Acropolis Press, 1980).

²⁴R.K. Underwood, "Parents at High School are Afraid It May Close," Winston-Salem Journal (9 April 1988), p. 37.

²⁵Ray Harvey, quoted in Underwood.

²⁶Rod Helder, quoted in Underwood.

²⁷Roy Sileven, unpublished speech presented at

Piedmont Bible College, Winston-Salem, NC, October, 1984.

²⁸William Purkey, Class Lecture at the University of North Carolina at Greensboro, October, 1981.

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Appendix A

LISTING OF REQUIREMENTS FOR NON-PUBLIC SCHOOLS
AND STATE REGULATIONS GOVERNING NON-PUBLIC SCHOOLS
IN NORTH CAROLINAListing of Requirements for Non-Public Schoolsin North Carolina

1. BEFORE BEGINNING INITIAL OPERATION (preferably four weeks or more) report school name, mailing and location addresses, phone number, county and names of the chief administrator and the school owner(s) to the Division of Non-Public Education (DNPE). A specific form is available from the address below for official use in providing this notification. Include with it a photocopy of the inspector-completed fire and sanitation inspection forms. Keep originals at school.
2. Satisfy the fire safety and sanitation standards established by state and local authorities. Before initially beginning classes and annually thereafter, have the County Fire Marshall and the County Health Department inspect the school facility. Allow up to possibly a month or more for the inspections to be completed. Sample inspection forms are available from the address below. Keep inspector-completed forms on file at the school. (If your county does not have a fire marshall, contact your local fire chief).
3. Beginning teachers and non-teaching staff members (first year at your elementary or secondary school) must have an initial physical examination by a North Carolina physician licensed to practice medicine in this State. The physical exam should be administered within 90 days before classes begin and must include a TB test. A doctor-completed health examination certificate must be on file at the school for every staff member (including the school's chief administrator). Official health examination certificate forms may be obtained from the address below.
4. Operate for a school term of at least nine calendar months on a regular schedule excluding reasonable holidays. (A school term of at least 180 school days and typical school days of at least 5 1/2 hours in length are strongly advised.)

5. Keep accurate pupil attendance records on file at the school.
6. Disease immunization and health records for all pupils enrolled must be kept on file at the school. All pupils must be properly immunized with these vaccine minimum dosages before entering kindergarten and grade 1:
 - a. Diphtheria, tetanus and whooping cough (DPT) - 3 doses by age 1; 1st booster at age 2; 2nd booster at age 4;
 - b. Polio - 3 doses by age 2; 1 dose at age 4;
 - c. Measles - 1 dose of live vaccine by age 2;
 - d. Mumps - 1 dose by age 2;
 - e. Rubella - 1 dose by age 2.
7. At least once each school year, a nationally standardized achievement test in the areas of English Grammar, Reading, Spelling, and Math must be administered to each pupil in grades 3, 6, and 9. Test results must be kept on file at the school for one calendar year for annual review by a DNPE representative.
8. At least once each school year, a nationally standardized test which measures competencies in the verbal and quantitative areas must be administered to each pupil enrolled in grade 11. Test results must be kept on file at the school for one calendar year for annual review by a DNPE representative. The school must establish a minimum score on the test for high school graduation.
9. Upon termination of the school, immediately notify: Division of Non-Public Education, Office of the Governor, 532 N. Wilmington St., Raleigh, NC 27604. (919) 733-4276.

State Regulations Governing Non-Public Schools

In North Carolina

SUBCHAPTER X. PRIVATE AND PROPRIETARY SCHOOLS

Article 39

Nonpublic Schools

Part 1. Private Church Schools and Schools of
Religious Charter

*** 115C-547. Policy.**

In conformity with the Constitutions of the United States and of North Carolina, it is the public policy of the State in matters of education that "No human authority shall, in any case whatever, control or interfere with the rights of conscience," or with religious liberty and that "religion, morality and knowledge being necessary to good government and the happiness of mankind. . . the means of education shall forever be encouraged." (1979. c. 505; 1981. c. 423. s. 1.)

*** 115C-548. Attendance: health and safety regulations.**

Each private church school or school of religious charter shall make and maintain annual attendance and disease immunization records for each pupil enrolled and regularly attending classes. Attendance by a child at any school to which this Part relates and which complies with this Part shall satisfy the requirements of compulsory school attendance: Provided, however, that such school operates on a regular schedule, excluding reasonable holidays and vacations, during at least nine calendar months of the year. Each school shall be subject to reasonable fire, health, and safety inspections by State, county and municipal authorities as required by law. (1979, c. 505; 1981, c. 423, s. 1.)

*** 115C-549. Standardized testing requirements.**

Each private church school or school of religious charter shall administer, at least once in each school year, a nationally standardized test or other nationally standardized equivalent measurement selected by the chief administrative officer of such school, to all the students

enrolled or regularly attending grades three, six, and nine. The nationally standardized test or equivalent measurement selected must measure achievement in the areas of English grammar, reading, spelling, and mathematics. Each school shall make and maintain records of the results achieved by its students. For one year after the testing, all records shall be made available, subject to the provision of G.S. 115C-196, at the principal office of such school, at all reasonable times, for annual inspection by a duly authorized representative of the State of North Carolina. (1979, c. 505; 1981, c. 423, s.1.)

*** 115C-550. High school competency testing.**

To assure that all high school graduates possess those minimum skills and that knowledge thought necessary to function in society, each private church school or school or religious charter shall administer at least once in each school year a nationally standardized test or other nationally standardized equivalent measure selected by the chief administrative officer of such school, to all students enrolled and regularly attending the eleventh grade. The nationally standardized test or other equivalent measure selected must measure competencies in the verbal and quantitative areas. Each private church school or school of religious charter shall establish a minimum score which must be attained by a student on the selected test in order to be graduated from high school. For one year after the testing, all records shall be made available, subject to the provision of G.S. 115C-196, at the principal office of such school, at all reasonable times, for annual inspection by a duly authorized representative of the State of North Carolina. (1979, c.505; 1981, c. 423, s.1.)

*** 115C-551. Voluntary participation in the State programs.**

Any such school may, on a voluntary basis, participate in any State operated or sponsored program which would otherwise be available to such school, including but not limited to the high school competency testing and statewide testing programs. (1979, c. 505; 1981, c. 412, s. 1.)

115C-552. New school notice requirements; termination.

a. Any new school to which this Part relates shall send to a duly authorized representative of the State of North Carolina a notice of intent to operate, name and address of the school, and name of the school's owner and

chief administrator.

b. Any school to which this Part relates shall notify a duly authorized representative of the State of North Carolina upon termination of the school. (1979, c. 505; 1981, c. 423, s. 1.)

*** 115C-553. Duly authorized representative.**

The duly authorized representative of the State of North Carolina to whom reports of commencing operation and termination shall be made and who may inspect certain records under this Part shall be designated by the Governor. (1979, c. 505; 1981, c. 423, s. 1.)

*** 115C-554. Requirements exclusive.**

No school, operated by any church or other organized religious group or body as part of its religious ministry, which complies with the requirements of this Part shall be subject to any other provision of law relating to education except requirements of law respecting fire, safety, sanitation and immunization. (1979, c. 505; 1981, c. 423, s. 1.)

*** 115C-555. Qualification of nonpublic schools.**

The provisions of this Part shall apply to any nonpublic school which has one or more of the following characteristics:

1. It is accredited by the State Board of Education.
2. It is accredited by the Southern Association of Colleges and Schools.
3. It is an active member of the North Carolina Association of Independent Schools.
4. It receives no funding from the State of North Carolina. (1979, c. 506; 1981, c. 423, s. 1.)

Appendix B

COVER LETTER AND QUESTIONNAIRE

Cover Letter

205 Ridge Road
Walnut Cove, NC 27052
November 23, 1987

Principal
Blank Christian School
Anytown, North Carolina

Dear Mr. Blank,

I am a doctoral student at the University of North Carolina at Greensboro and am writing my dissertation on "The Christian Day School Movement in North Carolina." As a Christian and an educator who has worked in both Christian and public schools in North Carolina over the past twenty years, I am very interested in learning more about this rapidly growing movement. I taught for three and one-half years in a Christian college with Dr. Ruth Haycock and she encouraged me to write my dissertation in this area.

Although I will give a historical background, compiled with the help of such Christian day school leaders as Dr. Ed Ulrich, Mr. Rod Helder, and the late Dr. Ruth Haycock, the primary focus of the study will be the Christian day school movement in North Carolina in the 1980's and I need your help to do this. I would appreciate it if you would complete the enclosed questionnaire and return it to me in the enclosed self-addressed envelope no later than December 15, 1987. Although I am asking for the name of your school and the name of the person giving the information, let me assure you that this is for the purposes of keeping accurate records, sending follow-up letters to those who do not respond, and selecting schools to visit. The dissertation will not compare schools and the names of responding schools will not be included in the written study. Statistics will be compiled and reported to present a composite picture of Christian education in North Carolina in the 1980's. I will be happy to send you a compilation of the findings if you want one.

Sincerely,

Joan R. Tilley
205 Ridge Road
Walnut Cove, NC 27052

QUESTIONNAIRE

This questionnaire seeks information about your school in the following areas: general information, curriculum, philosophy and goals, classroom management, faculty, facilities, students, student outcomes, and finances. Questions are either multiple choice or require short answer responses and should take only a minimum of your time. Your cooperation in completing this questionnaire will be greatly appreciated.

General Information

1. Name of School: _____
2. Person completing questionnaire: _____
3. Age of school: _____
4. The school is (circle one):
 - a. church-sponsored
 - b. independent
 - c. other (please explain) _____
5. If church-sponsored, how old is the church? _____
6. If church-sponsored, does the church support the National or World Council of Churches? _____
7. Is your school accredited:
 - a. by the state? _____
 - b. by any other accrediting agency? _____
If so, what agency or agencies? _____
8. Which of the following best describes the location of your school (circle one)?
 - a. rural
 - b. urban
 - c. suburban

Curriculum

9. Which of the following is true of your school (circle one)?

- a. We plan our own curriculum.
 b. We follow a purchased curriculum (such as A Beka)

10. From which publishers do you purchase your primary texts in the following subjects:

Reading _____

Math _____

Science _____

Social Studies _____

Bible _____

11. Circle yes or no to indicate which of the following services are available at the elementary and secondary levels:

	<u>K-6</u>		<u>7-12</u>	
a. art teacher	yes	no	yes	no
b. P.E. teacher	yes	no	yes	no
c. Computer education	yes	no	yes	no
d. music teacher	yes	no	yes	no
e. band	yes	no	yes	no
f. librarian	yes	no	yes	no
g. counseling	yes	no	yes	no
h. accelerated classes	yes	no	yes	no
i. learning disabled classes	yes	no	yes	no
j. emotionally handicapped classes	yes	no	yes	no

12. Assuming that your curriculum is Christian and Bible centered, circle the answer below which otherwise best describes your curriculum.

- a. student centered
 b. teacher centered
 c. content (text) centered

Philosophy and Goals

13. Circle all of the following which you would include in your definition of education:

- a. basic academic skills
- b. socialization skills
- c. moral values education
- d. creativity and thinking skills
- e. emotional development
- f. physical development (health education)
- g. religious (doctrinal) education
- h. other: _____

14. Circle all of the following which were motivations for starting your school. Then, in the space provided in the left margin, rank them from most to least significant, with number 1 being most significant and 7 being least significant.

- ___ a. provide a bibliocentric education (an integrated curriculum).
- ___ b. concern over secular humanism in the public schools
- ___ c. concern over lack of discipline in the public schools
- ___ d. concern over lack of academic excellence in the public schools
- ___ e. concern over racial integration in the public schools
- ___ f. concern over busing
- ___ g. other: _____

Classroom Management

15. Which of the following best describes your classroom organization in grades K-3 (circle one)?

- a. self-contained
- b. open
- c. team-teaching
- d. other _____

16. Which of the following best describes your classroom organization in grades 4 - 6 (circle one)?

- a. self-contained
- b. departmentalized
- c. other _____

17. Which of the following best describes your classroom organization in grades 7 - 12 (circle one)?
- self-contained
 - departmentalized
 - other _____
18. How many combination grades, if any, do you have at each of the following levels?
- K-3 _____
 - 4-6 _____
 - other _____
19. In comparison to public schools , would you say regarding student behavior that you are (circle one):
- stricter
 - less strict
 - about the same
20. Do you have a dress code (circle one)?
- yes no
21. Circle all of the following methods of intervention used in dealing with disciplinary problems in your school.
- positive rewards for good behavior
 - time-out
 - parent-teacher conferences
 - corporal punishment
 - loss of privileges
 - in-school suspension
 - expulsion
 - other _____

Faculty

22. How many teachers are on your faculty? _____
23. Which of the following are requirements for your teachers (circle all that apply):
- North Carolina certification
 - Other certification? If so, by which certifying agency? _____
 - professing Christian
 - in agreement with doctrinal position of school
 - member of sponsoring church

- f. certified in area of teaching
 g. minimum of bachelor's degree from accredited college
 h. other: _____
24. How many of your teachers have North Carolina state certification? _____
25. How many of your teachers hold other certification (ACSI, etc.)? _____
26. How many teachers do you have in each of the following categories of years of experience?
- | | |
|--------------|-----------------------|
| a. 0-3 _____ | c. 5-10 _____ |
| b. 3-5 _____ | d. more than 10 _____ |
27. Which of the following are requirements for your chief administrator (circle all that apply):
- | | |
|------------------------------------|--------------------------------|
| a. ordination | d. master's degree |
| b. certification in administration | e. professing Christian |
| c. bachelor's degree | f. member of sponsoring church |
| g. other _____ | |

Facilities

28. Which of the following describes your present school facilities (circle both if both apply):
- | |
|---|
| a. housed in supporting church building |
| b. housed in separate school building |
29. Which of the following describes your classrooms (circle one):
- | |
|---|
| a. each class has a separate classroom |
| b. some classes share rooms with temporary dividers |
| c. all classes share rooms with temporary dividers |
30. Which of the following are included in your school facilities (circle all that apply)?
- | | |
|-------------------------------|-----------------------|
| a. library | e. auditorium |
| b. cafeteria/hot meals | f. science lab |
| c. cafeteria/vending machines | g. home economics lab |
| d. gymnasium | |
| h. athletic field | |

Students

31. How many students do you have in each of the following categories?
- | | |
|-------------------|--------------------------|
| a. Male _____ | e. Oriental _____ |
| b. Female _____ | f. American Indian _____ |
| c. Black _____ | g. Caucasian _____ |
| d. Hispanic _____ | h. Other _____ |
32. If the socio-economic status of the students is known, circle the category from which most of your students come:
- a. below \$20,000
 b. \$20,000 - 35,000
 c. over \$35,000

Student Outcomes

33. How do your students compare with the national norms on standardized tests (circle one):
- a. above the norm
 b. about average
 c. below the norm
34. How many of your 1987 graduates enrolled in college?

35. If you wish to do so, you may give any other supporting evidence supporting the quality of education provided by your school (such as graduates who have been successful in college and/or jobs, high test scores, etc.):

Finances

36. What is your average tuition for the following?
- a. elementary grades: _____
 b. high school: _____
37. From which of the following sources do you receive additional funds (circle all that apply)?
- | | |
|------------------|----------------------------|
| a. church budget | c. voluntary contributions |
| b. endowments | d. other _____ |
38. Do you offer scholarships for children from low income families (circle one)? yes no

39. What is the salary range for your teachers (circle one)?
- a. \$6,000 - \$9,000
 - b. \$9,000 - \$12,000
 - c. over \$12,000
40. If you wish to give additional information concerning any of the areas covered by these questions, please do so here.

Thank you very much for your cooperation. Please mail this to me by December 15, 1987.

Appendix C
OBSERVATION FORM
Observation Form

School Number: _____

Description of Physical Setting:

Grade Observed: _____ Time Spent in Class: _____
No. of Children in Class: _____

Organization and Management (Time, Space, Materials, Children):

Planned Activities:

Questions:

Appendix D

GUIDING QUESTIONS FOR INTERVIEW

1. What is the philosophical basis for your school's existence?
2. What do you see as the ultimate purpose of your school?
3. How was your curriculum chosen and who evaluates it?
4. What is your basic philosophy of discipline?
5. If you use ACE materials, what requirements do you have for monitors?
6. Do you have an "open" admissions policy? If not, what restrictions do you have governing admission of students?
7. What do you see as the primary advantages your school offers over other alternatives?

Appendix E

CHRISTIAN AND SECULAR PUBLISHERS USED BY FIFTY-SIX
SELECTED CHRISTIAN DAY SCHOOLS IN NORTH CAROLINAChristian Publishers

A BEKA BOOK PUBLICATIONS
P.O. Box 18000
Pensacola, FL 32523-9160

ACCELERATED CHRISTIAN EDUCATION, INC.
(ACE)
P.O. Box 1438
Lewisville, TX 75067

ASSOCIATION OF CHRISTIAN SCHOOLS INTERNATIONAL
(ACSI)
P.O. Box 4097
Whittier, CA 90607

BOB JONES UNIVERSITY PRESS
Greenville, SC 29614

CHILD EVANGELISM FELLOWSHIP
Los Angeles, CA 90602

CONCORDIA PUBLISHING HOUSE
3558 South Jefferson Avenue
St. Louis, MO 63118

LIFEWAY CHRISTIAN SCHOOL CURRICULUM
1825 College Avenue
Wheaton, IL 60187

POSITIVE ACTION FOR CHRIST (POSACT)
P.O. Box 1948
Rocky Mount, NC 27801

SCRIPTURE PRESS
Wheaton, IL

*Note: Addresses are furnished for Christian publishers.
since the reader may not be familiar with them. They are
not given for the secular publishers below.

Secular Publishers

ADDISON-WESLEY PUBLISHING COMPANY, INC.

ALLEN AND BACON, INC.

THE ECONOMY COMPANY

GINN AND COMPANY

HARCOURT, BRACE, JOVANOVICH

HARPER AND ROW PUBLISHING, INC.

D. C. HEATH AND COMPANY

HOLT, RINEHART AND WINSTON, INC.

HOUGHTON-MIFFLIN COMPANY

LAILOW BROTHERS

J. B. LIPPINCOTT COMPANY

MACMILLAN PUBLISHING COMPANY, INC.

MCGRAW-HILL BOOK COMPANY

CHARLES E. MERRILL BOOKS, INC.

MOSBY

OPEN COURT PUBLISHING COMPANY

RIVERSIDE

SAXON

SCIS II

SCOTT FORESMAN AND COMPANY

SCRIBNER

SILVER BURDETT

STECK VAUGHAN