



Christian Educators Journal

VOLUME 19
\$1.50

NUMBER 2

DECEMBER 1979 - JANUARY 1980

Of Spiderwebs and Waterskins

8

Harry Boonstra

Candy-Cane

11

Harry A. Van Belle

Intellectual Theft

15

Klaaske deGroot deKoning

The Student and Career Choice

18

Rose Kossen

and

Book Reviews, The Asylum, It Worked and more

Meditation

How Does God's Truth Prevail?

A large chunk of truth was placed right in the midst of men by the Almighty God. And men saw it and were awed by it, and were humbled by it. They walked around and around it, looking at it, gazing at it, and loving it. Then they got organized. First, they posted a guard over it, while others built a fortress for it. That was o.k. for awhile. Then they decided to do more with it. So they sent in five wise, devout men to study it. They stayed in there a long, long time. Then strange and quarrelsome noises began to come from within the fortress, and out stalked the five men, red-faced and very angry, each with a large packet of papers under his arm. They walked off in five different directions reading loudly from their papers, which said what the chunk of truth really meant. People scurried around, first listening to one and then another, and finally they grabbed up their belongings and followed after the one they liked the best. And they built little camps a mile away and studied the pages of their chosen leader, which told them what the truth really meant.

Things would be calm for awhile, then from first one camp and then another, would come sounds of angry voices and scuffling. And you'd see several people jump and walk off in different directions with fresh packets of paper under their arms, that explained what the truth really meant. Again, little clusters of people would follow, and they'd establish fresh camps about a mile further off. This went on and on.

Soon there were many, many camps for miles and miles in all directions, each with its packet of papers, explaining how the truth really was. Sometimes they would argue and debate which of them was closer to the ancient fortress. Sometimes there'd be awful fights between camps, and the camp that won would proudly enlarge its scope of what truth really meant, and pride themselves on expanding and perpetuating the real truth. Sometimes camps would combine their packets of paper. Sometimes, some people would get weary with the whole thing, and go off without any papers at all. They'd establish camps where the land was good or the water was plentiful or some other reason that certainly seemed more reasonable than setting up a camp around some silly papers.

Every once in awhile would come a wanderer, usually all alone. He would wander through the camps or skirt them, and would wind up coming right up to the neglected and overgrown fortress, and walk right in and stare at the real chunk of truth. He would gaze and gaze at it, and pick it up and handle it, and stroke it, and then set it down and walk right out and start strutting all over the place, glowing and carrying on, and generally throwing camps into confusion. He would do all sorts of old-fashioned things in old-fashioned ways, grinning and humming all the while he did it.

And *that's* how God's truth prevails.

Reprinted with permission from

GOD IS NO FOOL

by Lois A. Cheney

Copyright© 1969 by Abingdon Press

Christian Educators Journal

STATEMENT OF PURPOSE

The *Christian Educators Journal Association*, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of evangelical Christian schools, whether at the elementary, secondary, or college level. The general purpose of the Journal is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for significant articles and studies by Christian educators on Christian teaching. Editorial policy encourages those contributions that evaluate as well as describe existing trends and practices in North American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the *Christian Educators Journal Association* or its member organizations.

BOARD OF TRUSTEES

For the *Christian Educators Association*:

Joel Brouwer, (chairman of the board)
Sue Herder,
Robert L. Otte,
Cheryl Postma, (vicar)
Jim Talen,
Art Tuls

For *Christian Schools International*

Philip Elve,
Gordon Oosterman

For *Calvin College*:

Henry Baron,
Leroy Stegink

For *Dordt College*:

Mike Vanden Bosch,
Abe Bos

For *Trinity Christian College*:

Dan Diephouse (secretary of the board)

For the *Pacific Northwest Christian Teachers Association*:

Charles Pasma,

For the *Southwest Minnesota Christian Teachers Association*:

Linda Beckering,

For the *Eastern Christian Teachers Association*:

Joan Huizinga

For the *Southwest Christian Teachers Association*:

George Den Hartigh

For the *Denver Christian School Association*:

Ray Lucht

For the *Association for Advancement of Christian Scholarship*:

Robert Vander Vennen

For the *Ontario Christian School Teachers Association*:

Calvin Davies

Indexed in Christian Periodicals Index

The *Christian Educators Journal* (130030) is published quarterly by the *Christian Educators Journal Association*, 1500 Cornell Drive, S.E., Grand Rapids, Michigan 49506. Second class postage paid at Grand Rapids, Michigan.

CHRISTIAN EDUCATORS JOURNAL A medium of expression for the Protestant Christian School movement in the United States and Canada.

MANAGING EDITOR

Lillian V. Grissen,
Dordt College, English Department
Sioux Center, Iowa 51250

BUSINESS MANAGER

Donald J. Hunderman
1500 Cornell Drive, S.E.
Grand Rapids, Michigan 49506

REGIONAL EDITORS

Allan R. Bishop
Ripon Christian High School
435 North Maple Avenue
Ripon, California 95366

Bette Bosma
Calvin College
Education Department
Grand Rapids, Michigan 49506

Lawrence Hoogerhyde
Eastern Christian High School
50 Oakwood Avenue
North Haledon, New Jersey 07508

Harriet M. Eldersveld
Roseland Christian School
314 West 108th Street
Chicago, Illinois 60628

Bruce Hickman
Covenant College
Lookout Mountain, Tennessee 37350

Henry Knoop
Beacon Christian High School
2 O'Malley Drive
St. Catharines, Ontario L2N 6N7

Harlan Kredit
Lynden Christian High School
515 Drayton Street
Lynden, Washington 98264

Gary Regnerus
Unity Christian High School
216 Michigan Avenue, SW
Orange City, Iowa 51041

BOOK REVIEW EDITOR

Mike Vanden Bosch
Dordt College, Education Department
Sioux Center, Iowa 51250

MEDIA REVIEW EDITOR

Frederick Nohl

MANUSCRIPTS AND BUSINESS MATTERS

Business correspondence concerning Subscriptions or membership in the Association should be sent to the business manager. Subscription price is \$3.00 per year if a majority of the members of a supporting organization subscribes and if a single check and mailing list is forwarded to the business manager. Subscription price is \$3.50 per year for individual subscriptions for all members of a school faculty, if a single check and mailing list are submitted, \$4.00 per year for individual subscriptions, and \$10 for three years. Checks should be made payable to the Christian Educators Journal Association. Issues are published in the months of October, December, February and April.

Manuscripts and correspondence concerning articles should be sent to the Managing Editor or Regional Editor. Book reviews should be sent to the Book Review Editor.

Permission to reproduce any part of this issue is hereby granted by the Board of Trustees of the Christian Educators Journal Association. Any publication wishing to reprint any material may do so by observing the following:

1. Provide credit line stating "Reprinted with permission from the (month, year) issue of the Christian Educators Journal, Grand Rapids, Michigan."
2. Send two copies of the issue containing the reprint to the Managing Editor.
3. Provide honorarium for the writer, if that is your policy.

Christian Educators Journal

CONTENTS

VOLUME 19

DECEMBER 1979 - JANUARY 1980

NUMBER 2

4 EDITORIAL

Participatory Management

6 ASYLUM

Sour Grapes

H. K. Zoeklicht

8 OF SPIDERWEBS AND WATERSKINS

Harry Boonstra

9 CARTOON

Robin

10 IT WORKED

Overcoming Math Anxiety

Greta Rey

11 CANDY-CANE:

A Biblical Reflection on Discipline

Harry A. Van Belle

13 PRINCIPAL'S PERSPECTIVE

Our Public Image

George Groen

15 INTELLECTUAL THEFT

The Copyright Question

Klaaske deGroot deKoning

16-17 THANKSGIVING & CHRISTMAS

18 THE STUDENT AND CAREER CHOICE

Rose Kossen

20 READER RESPONSE

The Remedial Reading Program
A Work of Love

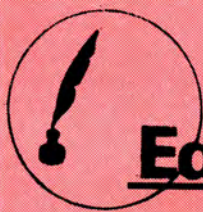
Harry Pott

22 MEDIA REVIEW

Frederick Nohl

24 BOOK REVIEWS

32 SPECIAL ISSUE MANUSCRIPTS



PARTICIPATORY MANAGEMENT

Many methods of management of businesses, organizations, and institutions exist. Probably more often than not a system of management, of some sort, just evolves. Therefore the fact that there are different forms or styles of management to be examined, some of which may be inappropriate, is neglected, avoided, or merely overlooked.

How can *Christian* school management best function? Christian school boards and teachers have not determined which particular system of management will best serve their schools. This has never been determined because the question too often has never been asked. That Christian school teachers are not and should not be members of the school board is never debated. It is plainly understood: an employer does not have his employee on the management team. Teachers are employees of the school board. Case closed.

But this closing of the case leaves a question: Do we assume that the relationship between board and teachers is justly that of employer-employee simply because the board treasurer signs the paycheck and the secretary signs the contract? Or may we ask if Christians working for a Christian cause and from a Christian perspective form a relationship of co-workers in God's Kingdom?

Superficially one might quickly answer, "Of course, we are co-workers!" as if the question is both absurd and impertinent. In theory the question may be silly and even rude, but in practice the differences between the employer-employee relationship and the co-worker concept are big.

Consequential questions about methods, practices, policies, plans, promotions, and other relevant educational matters continue unanswered for many teachers. Ministers not only get answers to their questions; they help the consistory decide the answers. Ministers in most reformed churches are *fellow* elders along with the consistory, and

together minister and consistory decide matters of concern to the congregation *and to the minister*. Only when the minister's salary is discussed does the minister discreetly leave the room--and then not always, as his needs and opinions are usually carefully considered here too. Why should this be so different in the case of school boards and teachers?

I. Alternative (1)

Frequently a business or organization begins inconspicuously, simply and with so few personnel that establishment of a management *system* is never considered. But business grows and organizations flourish. Here an employee is added and there employees are added. Gradually or sometimes suddenly either management or employees or both realize that not only does responsibility rest in the hands of enough people so that no one may claim credit for

II. Alternative (2)

achievement but also no one need accept blame for mistakes and inefficiency. Employees begin to see that they have been given responsibilities without power or authority to execute their mandates, mandates often implied rather than stated.

Sometimes employers do listen to employees, but the lending of an ear by management is a late development in labor's history. Not until man saw his labor as a valuable resource needed by management to produce its product were labor leaders able to organize the workers so they could combine decibels in numbers sufficient for management to hear.

Whether teachers as professionals should or should not organize into a union or association or not has been discussed in earlier issues of this magazine. It is an alternative the viability of which will not be discussed at this time.

For almost all teachers in Christian schools there is an "alternative" in the pseudo-representation of the faculty by the administrator. This is pseudo-representation because it is necessarily limited.

In the first place, all faculty representation must be measured in and defined in terms of the administrator's ability to hear the teachers, and, having heard them, to represent them at board discussions which deal with and lead to important decisions. This ability to represent the faculty is as varied as are administrators, but even here, the administrator has no vote on the board.

And secondly, for the administrator, the task of representing the faculty is at best a difficult assignment, and is, at worst, a no-win position requiring manipulative skill. He needs to transmit or withhold messages and matters of vital interest to the faculty and vice versa. He must play with and against both the board and the faculty. Logically, it would seem that since the board *employs* the administrator, his first duty will be toward the board. And therein lies a problem.

An administrator on an organizational chart is suspended between board and faculty, part of both and yet part of neither. And therein too lies a problem. To the teachers he must lay out (not *present* for approval) decisions previously made by the board. To the board he must lay out (to *ask* for approval) faculty requests and suggestions.

Much misunderstanding and even mistrust springs from a faulty conception of board-faculty relationship.

Board decisions are imposed on the faculty, while faculty suggestions to the board must always bear the burden of proof before the board accepts them, if indeed it does.

Any schism between board and faculty

ranges in depth according to local conditions, but closing that distance via an administrator is too often ineffective.

III. A Solution

A teacher, simply because he is a faculty member, has a different insight into problems than an administrator. The teacher, we are told, is the key to successful education. The teacher, we are told, has the responsibility for the child's learning. The teacher, I am afraid, has been given much responsibility without concomitant authority to decide how these responsibilities can best be executed.

Because of a not-carefully-thought-out analysis of our confessed belief that all Christians, whatever their task, are co-workers in God's kingdom, the value of participatory management is seldom examined and rarely thought of.

The idea of teachers being on school boards is even more rare than women being on school boards and is as equally indefensible. Administrators' eyebrows rise in looks of near horror and school board members dismiss the idea as novel and unworkable. Has it ever been tried?

The idea may be uncommon, but its unworkability has yet to be proved. The teacher has much invested in the welfare of the Christian school he serves. That he teaches in a Christian rather than a public

The teacher has the responsibility for the child's learning. The teacher has been given much responsibility without concomitant authority to decide how these responsibilities can best be executed.

school suggests a commitment to Christian education. The quality of the education being offered is a matter of professional pride. The desire to maintain the Christian foundation and perspective of the school is not merely the prerogative of the school board; it is very much on the hearts (and should be in the hands) of the Christian teacher. His concern is equal to or greater than that of some parents, and yes, even greater than that of some school board members. A school board member is elected, for a term of merely three years, but the Christian teacher has spent years and money to be trained as a Christian educator. The teacher's personal concern for students dic-

tates many of his aspirations.

Are any of these concerns less than desirable qualifications for school board membership? It just doesn't make educational sense, and even less sanctified Christian common sense, to preclude people of educational expertise from serving on the school boards simply because they work in the school the board seeks to serve, manage, and promote. Is there any law or principle which says it is disastrous for an employee (a misnomer) to be on his employer's (misnomer) board? If there is, then this concept should be re-evaluated in the light of the mandate and purpose of Christian schools.

Christ speaks in I Corinthians 12 of the body and the need of each member for each other. No part of the body is above the other. Many occupations and professions are represented on school boards and the in-service teacher is a needed part of this particular body too.

Because the teacher is a bonafide member of the faculty, and frequently a parent of students in the school, he can capably serve both board and teachers. Certainly all teachers cannot serve simultaneously, but a teacher representative can be elected. That annual problem of salaries, so often turned over to the salary committee whose recommendations are never binding and frequently ignored, can be much more satisfactorily explained to teachers, I believe, by a fellow teacher than by an administrator. Often the bearer of news is subconsciously and wrongly blamed for the news, but when an administrator is blamed, it is often for matters over which he has neither authority nor responsibility. A bonafide voting board member who is also a faculty member can provide better liaison between teachers and board.

Much misunderstanding and even mistrust springs from a faulty conception of board-faculty relationship. Were it not that the employer-employee relationship concept is so entrenched in today's secular society, the model of I Corinthians 12 would be examined for its applicability. It is time for Christians to study this.

In most matters a teacher's professional insight would be helpful to the board. With enrollment declining in many schools, efforts are being made to recruit more community families. Too often, however, little concern about possible academic shortcomings of prospective students is demonstrated. A front-line teacher, a faculty lounge conversationalist, is most acutely aware of problems created in the classroom (more for other students than for the teacher) by the acceptance of such students.

In lending advice and in service on screening committees and setting of standards by the board, the teacher-board member's service is invaluable.

Textbook selection may be done by textbook-selection committees, but this is

The administrator must play with and against both the board and the faculty.

not always true. Recently an entire faculty selected a reading series, evaluated on the basis of many criteria. The series was rejected by the board because certain community members felt it contained some objectionable material-material not regarded as such by the teachers. A teacher-board member would be helpful to both board and faculty in such decision making and understanding.

Discipline too is an area of mutual concern. Board members often compare the conduct and discipline of school children with the behavior and controls used in their homes. But conduct at home and behavior at school are not necessarily the same; this mother found out when she became a teacher that there are definitely two versions of every story. The classroom teacher-school board member can contribute much at a board meeting when controversial or troublesome issues or policies are being con-

An administrator on an organizational chart is suspended between board and faculty, part of both and yet part of neither.

sidered. Certainly his being a teacher does not make him unfit, but rather makes him of greater benefit.

Unless the board deems an executive session is necessary, all matters discussed at board meetings should be open as the sunshine laws require public school boards to be open. If this were true the teacher-board member could feel free to discuss vital issues before the public and in the lounge. Much of the hush-hush could be removed and healthy dialogue could improve the quality of the education, the relationship between board and faculty, and the relationship of administrator and faculty.

Perhaps a system of cooperative or participatory management of Christian schools sounds ideal. Maybe it is. But ideals are worth working for and towards. CEJ



ASYLUM

H.K. Zocklicht

Sour Grapes

Lucy Bright, pert blond English teacher, burst into the Omni faculty room at exactly twelve o'clock, cheeks scarlet, eyes moist and squinted, lips pressed tightly together. She strode right past the coffee urn and flung herself onto the battered leather couch, where sat Bob Den Denker, who almost spilled his coffee. Matt DeWit, science teacher, saw Lucy's frenetic entrance and said, "Whatsa matter, Lucy, swallowed a sour grape?"

"Here's your sour grape," muttered Lucy, and she sailed a paperback novel across the room where it landed, skidding across the carpet to a spot right in front of the astonished DeWit. The recently airborne book was John Steinbeck's controversial novel *THE GRAPES OF WRATH*. DeWit grinned sheepishly and picked up the book. He sensed that all the coffee muggers in the faculty room were looking at him as he said quietly, "Have a bad class, Lucy? Didn't they read the book?"

"It's not the kids," said Lucy shrilly, "It's Peter Rip. Our fearless leader just told me that my students have to turn the book in tomorrow morning and that we can't teach this book at Omni anymore. He said that some parents have complained about that (here Lucy pointed at *THE GRAPES OF WRATH*), about the bad language in it, and that the board had decided that the book has got to go. I didn't even know about it! And I had planned a two-week unit on that book."

Lucy got up from the couch, walked over to DeWit and grabbed the book from him, and stalked out of the faculty room, barely stifling a sob. Ginny Traansma got up to follow her, but Den Denker said, "Let her go, Ginny. Give her a chance to get hold of herself."

Ginny turned to the others, "I can't imagine Rip doing a thing like that. . . unless there's good reason, can you?"

DeWit said, "I could kick myself for that sour grapes crack. No, Ginny, I don't think Rip would ban a book arbitrarily. But he's afraid of the board. Or maybe I should say only that he's responsible to the board."

Den Denker broke in, "But he's responsible to us too. If Lucy is telling us the truth, Rip didn't even talk to Lucy about it. That's not right. That's not doing things in good order."

John Vroom, teacher of Bible, who had been steadily devouring his lunch since 11:45 a.m., officiously removed a toothpick from his mouth and waved it at the group as his signal for silence. "Well now, Bob," he said as though he were pronouncing a benediction, "let us not get carried away with secondary matters, as you are sometimes wont to do. Let's get right down to the nitty-gritty of this matter. The question is, it seems to me," and he rolled his eyes toward the ceiling, as though he were reading a heaven-sent revelation, "the question is, this: are there unseemly and perhaps irreverent words in, uh, what's that book again, *Vines of Grapes*? I for one," and here John rolled his eyes towards the ceiling again, "am much concerned about the loose vocabulary of young people these days. I sense a definite slippage on that point. And I give much of the blame to Godless writers and movies."

"So you haven't read the book either," responded Den Denker. "John, you really ought to read the book, and so should Peter Rip, and so should all of the board members. Then, at least, you can make a judgment based on what the book says."

"Ya," said Vroom, shaking his head

negatively, "that's what they all say, but I don't think we should read anything with dirty words in it. We should look on the good things, the pure things. There are enough of those things to look at. We don't need to poke around in the garbage, as it were."

"Well," said Den Denker, "you have your students read Isaiah in your Bible class. Are all the words in that book good and pure?"

"That's different," answered Vroom. "That's the Bible."

Den Denker pressed his argument. "Could it be, John, that if Steinbeck failed to use the words which the Okies really used, and if he failed to describe what the Okies really did, that he would be guilty of lying, of giving a false witness? Isn't there a commandment about that somewhere?"

Then Bill Silver, who had been patiently fingering his two-carat diamond ring during all this talk, offered his two cents' worth. "Now wait just a cotton pickin' minute, Bob."

I'm no purist. You know that, having been on the golf links with me. But I have to draw the line on these dirty books. In the first place, both Rip and the school board have got to be mighty careful about rubbing the fur the wrong way out there in the constituency, you know. They've got to be sensitive to public relations. That's an economic fact of life you ivory tower types sometimes forget. You want your paycheck to be a little fatter? Then use some common sense about the books you assign."

John Vroom nodded vigorously in support.

But Den Denker persisted. "Ah, baloney. Public relations makes cowards of us all. We don't need the kind of escapism that honors only books that hide the ugliness and sin in

the world. We can read books more truthful than Grace Livingston Hill stuff."

Now Vroom shook vigorously in dissent. "No, Bob, no. What we need," and he aimed his toothpick at Den Denker, "is a more distinctive Christian education. Why, I'll bet they teach *Sour Grapes*, or whatever it is, right over there at Coolidge High." Vroom pointed in the direction of the local public high school. He continued to intone: "We must NOT be remiss in our duty. Remember what happened to Lot when he pitched his tent towards Sodom?"

"Good grief, John! Can't you stop talking nonsense? What does reading a good book under a Christian teacher's guidance have to do with pitching tents! What we're talking about is helping kids understand and care about the human experience of hope and despair, of human decency and depravity. How do you get close to such experiences without getting an ear-full once in a while of some pretty tough language and an eye-full of some pretty bad scenes. What you want us to do is plug our ears and put blinders on our eyes. But you call that Christian education?"

Steve Vander Prikkel now entered the fray. "You know what this whole business reminds me of, Bob? A few years ago, remember you were using Martin Luther King's "Letter from a Birmingham Jail" in your classes? And it got yanked just like this book is now. We're the professional educators responsible for curriculum and here we sit like a bunch of dummies when some irate parent imposes his prejudices on the whole program."

"You're right, Steve," responded Matt DeWit. "We need some pride in ourselves and some courage to stand up to our responsibilities. Why should Rip do all the talking for us; he's an administrator, not an educator. And why shouldn't we have a policy that outlines procedures for handling protests and make it stick, a policy that the Board and" Lucy Bright re-entered, followed by Principal Rip. "up, well I think carter is doing the best he can under the circumstances, don't you, Bob?"

Lucy, red-eyed but more composed, sat down again by Bob Den Denker while Rip, trying hard to smile expansively, addressed the group: "Well, what a lovely day it is out there today, isn't it?" He turned to leave again, but then, as if just remembering: "Oh, by the way, the Board last night decided to cut back on the elective program for next semester, so, uh, that should make things, uh, a little less hectic for all of us here, right?" **CEJ**

TELL BIBLE STORIES EVERYONE WILL REMEMBER



Betty Lukens Felt Figures, so beautiful and 3-dimensional, you feel like you are really there.

COMPLETE BIBLE STORY SET:

- One set tells ANY Bible Story.
- 512 pieces: men, women, children, animals, indoor and outdoor objects.
- REAL FELT in 17 colors. Real felt sticks to felt so easily.
- Felt figures last a lifetime. Simple to cut and use.

Set contains one basic background. Teacher's Manual shows how to set up stories— enough examples to last 3 years.

OTHER SETS AVAILABLE:

Extra large Tabernacle set:

Complete in every detail. Best used with purple board cover.

Tiny Tots Set:

Extra large Bible story figures 20" high. Total 58 figures.

Two Ways Set:

Shows children how to choose between right and wrong.

Available at your bookstore, or mail card to:

BETTY LUKENS, P.O. Box 178-J, Angwin, CA 94508

Please send me:

☐ **COMPLETE BIBLE STORY SET—\$69.95**

☐ Tabernacle Set—\$8.95

☐ Purple Board Cover—\$5.95

☐ Children of the World—\$8.95

1 dozen, 12" beautifully screened in full color.

Total Enclosed \$ _____ ☐ C.O.D. add .85

California Residents add 6% Sales Tax

☐ Send me Free Information

☐ Tacky Glue—\$1.95

☐ Tiny Tots Set—\$21.95

☐ Two Ways Set—\$9.95

☐ Blue Board Cover—\$5.95

☐ Christian Armor—\$6.95

12 Theme Talks

12 Stories

Name _____

Address _____

Phone _____

City _____

State _____

Zip _____

HAVE YOU MOVED?

Fill in your new address:

Name _____

Address _____

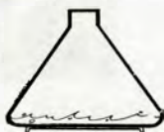
Mail to: Donald J. Hunderman 1500 Cornell Dr. S.E. Grand Rapids, MI 49506



Of Spiderwebs and Waterskins

Teaching Metaphor a la Job

Harry Boonstra



The book of Job is probably not the most widely read book in the Scriptures. Many may have a vague notion about the supposed patience of this very impatient man, and fleeting images of an ash heap and mythical monsters. Those readers who are sensitive to language may also remember the personification of day and night in chapter 3, and the image of the sea as a rambunctious baby in chapter 38. But there's a wealth of material between chapters 3 and 38 which is not as well known—many of us are intimidated by the longwindedness of Job and his friends. Such is a pity indeed, because here one can find searching theology (some of it faulty), powerful drama, and marvelous poetry.

In this study I focus on the poetry, and, more specifically on the figurative language of the book. Besides wishing to make the book of Job better known,¹ I have two other intentions: first, to probe the nature of metaphor, the principal vehicle of poetry, and by this exploring to foster a better grasp of Biblical language; secondly, to help promote the study of "the Bible as literature"—such study needs more detailed criticism and explications.

I

First, some notes about the nature and operation of metaphor.² The critical discussion of metaphor has a venerable history, dating back at least (predictably?) to Aristotle. The number of recent works is also substantial, and the diligent scholar can readily find a selection of weighty (at times contradictory) treatments.³ Let me just briefly sketch the main outline of a theory of metaphor.

Most classical-traditional theories of metaphor emphasize the notion of *correspondence*. Such is a helpful notion. The metaphor indeed illustrates a thought or describes an item by comparing it to another item, which shares a certain feature: The Lord is like a shepherd—both display love and concern; an esteemed person is a pillar of the community, because he supports the community as a pillar supports a roof. The relationship between the two items is singled out.⁴ This fundamental concept of correspondence and analogy is usually grasped readily by students, and is most easily demonstrated by simile. (I just turned Ps. 23:1 into a simile.)

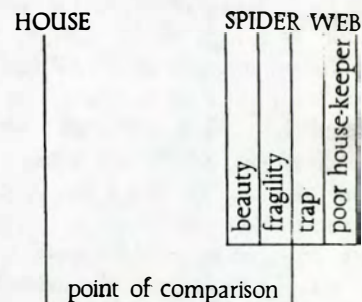
In both metaphor and simile one must therefore try to isolate two items: 1) the object or idea under discussion, and 2) the object to which it is compared. I.A. Richards has popularized the terms "tenor" for 1) and "vehicle" for 2). Other terms used for 1) are: topic, unknown, proper term, idea, object; terms used for 2) are: image, known, metaphoric term, and, no doubt, other terms as well. In this paper I will use "topic" for 1) and "image" for 2).

Two additional points are worth stressing in order to sharpen the student's understanding of metaphor. One, the items compared are usually drawn from different "levels of reality." Thus I will normally not compare animal to animal or plant to plant (although I might describe a "lion-hearted schnauzer"); instead, in a metaphor one compares man with animal, concrete with abstract, divine with human, and so forth. A quick check of some metaphors in Job will confirm this principle: man is likened to a maggot (25:6); Job "wears" righteousness the way one wears a robe (29:14); terrors over-

take him like a pursuing man or animal (27:20); and the land cries like a person (31:39). Of course, this is an elastic principle. At other times topic and image are from the same level of reality. Job, for example, is likened to a prisoner (13:27) and a king (29:25), thus comparing person to person. But even here the realm of experience is different, since Job is neither prisoner nor king.

From the notion of "different levels" flows the related idea that the items compared are dissimilar in most respects and the poet selects only certain features of similarity. Thus Burns' love and a rose would never be confused, nor would Eliot's thunder and a person ("But dry sterile thunder without rain"; *The Waste Land*, 1. 342).

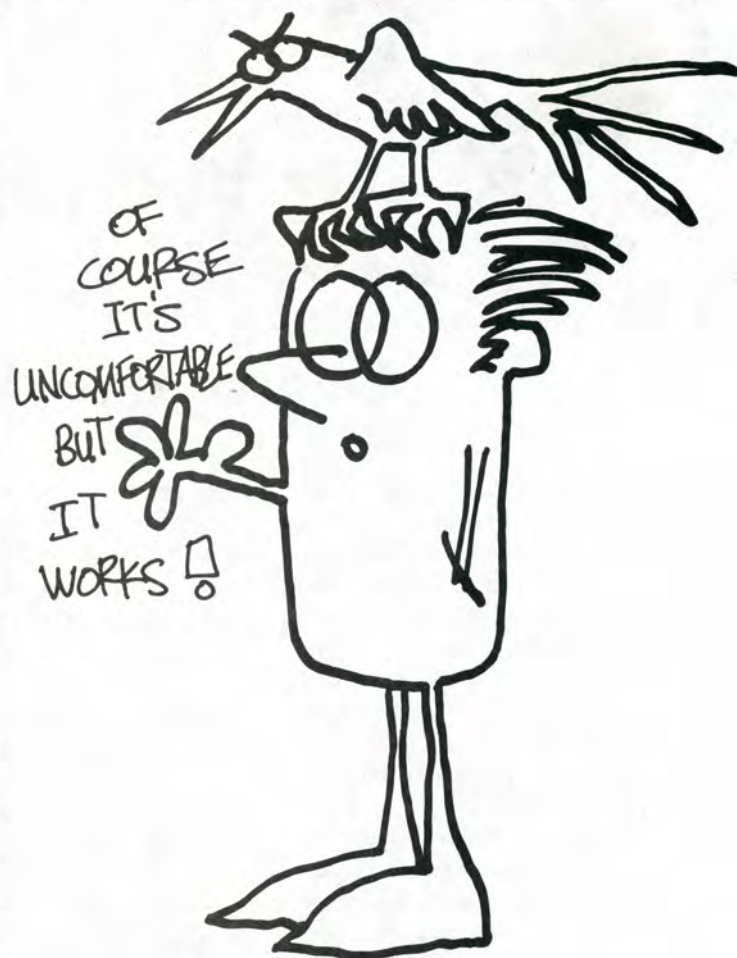
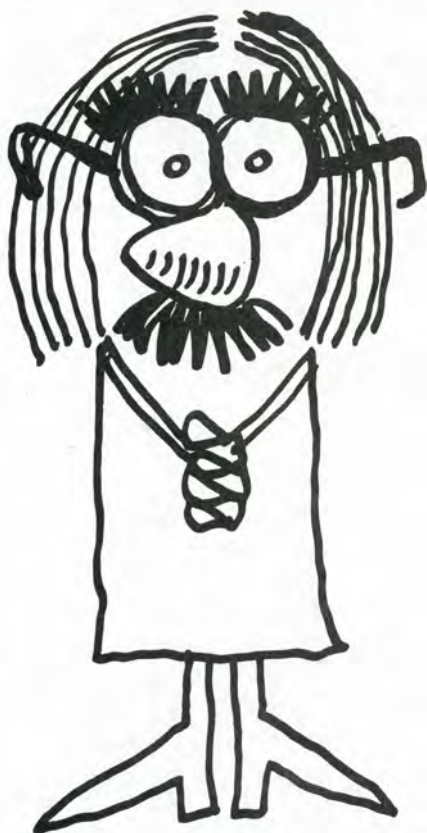
A simple schema can make this point clear.⁵ A spider's web is characterized by its beauty, or its fragility, or its purpose of catching insects, or it may be a sign of the inattention of a housekeeper. Obviously, a spider web differs radically from a house. When Job (or Zophar?) therefore compares the house of the wicked to a spider's web (27:18), he intends to focus on one feature—the fragility of the web.

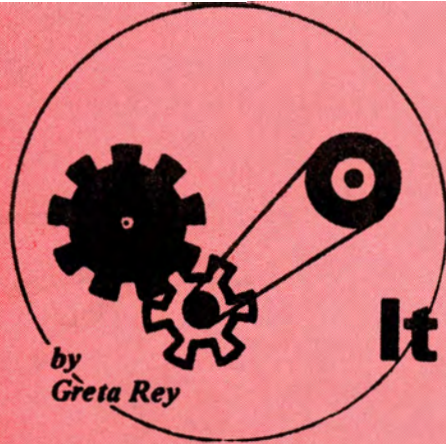


Of course, in some cases the poet may wish to focus on more than one feature (perhaps here the beauty of the web is also drawn on), and at times one cannot determine the point of comparison quite so readily. Still, the principle of comparing dissimilar items and the selection of certain features

Continued on page 25

Getting the student's attention





It Worked

Overcoming Math Anxiety

Greta Rey

While this column is not the usual forum for making a book review, there is a book which has affected me enough both personally and professionally to warrant my sharing it with you. It is *Overcoming Math Anxiety* by Sheila Tobias (New York: W.W. Norton, Inc., 1978. 289 pp.). I would like to give some of the reasons why I highly recommend your reading it, and using it for either personal growth or for your staff's use in examining its math practices.

This book was not written primarily for educators, but the implications for teachers cannot be missed. What initially caused me to hail the book was that it was written for people exactly like myself, as well as for a great percentage of the rest of the population. Although I am an elementary teacher very much concerned with the teaching of math, I am very anxious about mathematical matters, and consider myself

What was so exciting about the book was that it describes me perfectly--what my problem is and where I went wrong--and there are so many like me.

to be completely incompetent in the math taught above my grade level. And I know that many elementary teachers are just like me. What was so exciting about reading the book was that it describes me perfectly--what my problem is and where I went wrong--and that because there are so many like me (misery does love company) I now feel not the least bit embarrassed to admit my math weakness to myself or to anyone else. The book showed me that I did not begin to be "turned off" to math because of the nature of math itself (it happened in fifth grade

when I failed to grasp some basic concepts concerning fractions, and the teacher went on without me), and it also described the psychological progression and basis of my present adult state of anxiety. One result is

Although I am an elementary teacher very much concerned with the teaching of math, I am very anxious about mathematical matters.

that I now see math as a whole new era of thought to be explored, something so fascinating that I want to be in on it, something I regret having missed. Now I relish the challenge of filling that gap in my knowledge. Along with giving me that desire, the book lives up to the promise of its title; it has given me the courage, the psychological ammunition, to overcome my math anxiety.

Sheila Tobias is not a mathematician, but through her work with women came to an awareness of their handicaps due to their "math avoidance." She developed and currently conducts math anxiety clinics at Wesleyan University. She can, therefore, authoritatively address the feelings people must overcome, the personal strategies they must develop, and the positive attitudes about themselves they need in dealing with math. She makes it a very personal do-it-the-way-that-works-best-for-you-can-do-it approach. For me, it worked.

The day after finishing the book I sewed a circular chair cushion. With Tobias' advice to go slowly and her encouragement to work out my own insight into the problem and my own strategy, I tackled what I had been afraid to tackle. I measured the odd piece of material so as to get maximum use

of the desired part of the print, and made the circle exactly the right size. Now, this took some doing with fractions and geometry, two things that have always frozen my brain. But, with all the time I wanted, all the figuring and false starts with no one watching me and giving me set rules to go by, I did indeed, after an hour, get a perfect circle for the cushion. Even more important were my insights into those aspects of math, simple as they were. Most important was my exhilaration over my own success!

Now, what does the book have for us elementary teachers? First, of course, any further understanding and confidence we gain concerning math will enhance our teaching. By drawing on her experiences with students in her math clinics, Tobias shows that what has caused us adults to be what we are is happening to our students, often because of the teachers' ignorance or shallow understanding of math and the learning process. One of the most revealing sections of the book for me was on the ambiguity of math language and symbols, e.g., the various meanings of "multiply, of, cancel" and of the digit zero. She also explores the myth of having to learn math in sequence, and the "dropped stitch" syn-

Sheila Tobias makes it a very personal do-it-the-way-that-works-best-for-you-but-you-can-do-it approach.

drome (if I miss one step in the sequence, I'm finished), fears of being too dumb or too smart, distrust of intuition, the confinement of exact answers--all developed in the elementary classroom. To further add to the teachers' burden of responsibility to self as

Continued on page 23

CANDY - CANE:

A Biblical Reflection on Discipline

Harry A. Van Belle

The focus of this article is on discipline in the classroom. I have, modestly I hope, called my remarks a Christian *reflection* on discipline. This implies that I should like to aim at a broad, and I hope, biblical outline, a Christian perspective on discipline. I shall not give you ten easy ways to keep your kids in line. I have neither the desire nor the expertise to do that. I further trust that you yourself will be able to work out the concrete implications of my remarks in your classroom situation.

Secular discipline, if my perception is correct, seems to be perennially caught in the dilemma of love *versus* discipline, caught between the candy and the cane. You either love the child, let him have his way and produce a potential rabble-rouser OR you discipline the child, make him mind *your* ways, and produce a model citizen--so say the disciplinarians on the one side. On the other side the child-"lovers" will tell us that you either lovingly free the child to do or to learn the things he likes and produce a spontaneous, wholesome, self-esteeming individual, OR you curtail the child's choices harshly via an assortment of corporal or non-corporal punishments and produce a fearful neurotic introvert. For either party the

Secular discipline, if my perception is correct, seems to be perennially caught in the dilemma of love versus discipline, caught between the candy and the cane.

assumption is that there is an antithesis between the candy and the cane. The secular view is that love and discipline are that she burned with pity for her son. And Solomon rules: "Give the child to the caring

diametrically opposed. Thus to speak of loving discipline, as I would like to do, seems folly in the eyes of that world of thought.

A Biblical View of Loving Discipline

As far as I can see, the scriptures know of no such opposition between love and discipline. The Bible tells us that the Lord chastises those whom he loves, and asks us to express our love to him by obeying his commandments. So the scriptures seem to say that love and discipline go hand in hand also in our relationship to our children. Allow me first to work this out in some more detail:

The Bible pictures children as weak, unsophisticated and vulnerable. (I Kings 3:7, Jer. 1:6, I Cor. 13:11, I Cor. 14:20, Eph. 4:14). For that reason they are said to be under the protection of the Lord of heaven and earth (Zech. 7:10), whose angels watch over them. God is jealous of their protection and adults can incur His wrath when they hurt one of his "little ones." (Matt. 18) As adults we "sin" against them when we hurt them (Gen. 42:22). "Children are in need of your care, your nurture, your love," says the Lord. "You do not own them, even if they are your offspring. They are given to you to care for."

This revelation comes through most beautifully in the story in I Kings 3:16-28 in which Solomon has to decide which of the two prostitutes before him is the living child's "real" mother. When he orders the child cut assunder so as to give half of it to each, one woman responds by saying: "Yes, do it. That's fair. That way neither of us *owns* more of him than the other." But the other says: "No! That will kill the child and I want it to live. Then give it to her!" The Bible says one. She is its mother." This was wise but also revolutionary judgment in the cultural

context of that day, for it went without saying during that time that the children born to you were your chattel, as was the wife you married. They were your property to dispose of as you pleased. Over against that view the word of the Lord insists: Only those who care for a child can call themselves the parents of that child. The first message the scriptures give us regarding children is that they are given to us to love.

Within this context of love the scriptures further speak of the child's need for correction and discipline. A text which expresses

...the Bible is not at all against discipline, provided that it communicates love or caring towards the child.

this beautifully is Proverbs 23:13: "Don't be afraid of correcting a child, a stroke of the cane will not likely kill him." It is as if the Lord is saying here to the *caring* adult: I know that you are protective of the child and that is good, but part of that love must be expressed in correcting him, even to the point of beating him. Go ahead, you have my permission, he is not *that* fragile. A stroke of the cane is not going to hurt him. (As an aside I should mention that the Biblical advice to beat the child even in that period of time was strictly reserved for a child who was *attached* to folly (Prov. 22:15) as opposed to wisdom. In all other cases the scriptures speak only of "correction.")

Continued on page 12

Harry A. Van Belle is a clinical psychologist therapist at the Bethesda Cascade Counselling Service in British Columbia, Canada.

The point is clear: the scriptures say discipline, correction is good but it must be child-centered, FOR the child, for his good. It must be loving discipline. By way of contrast you should read a passage from the Apocrypha, Ecclesiasticus 30:1-13. This message also deals with discipline, but its spirit, its intent is miles apart from the scriptural message. This passage reads like ten easy ways to have your children give you the least amount of trouble as they grow up. Its main advice is: If they don't obey you, hit 'em! It is parent-, or teacher-centered. It is for adults only, to give them an easy time raising kids, but it shows no love for children. That kind of discipline is not loving discipline and that is why it is not in the Bible.

My overall conclusion is that the Bible is not at all against discipline, provided that it communicates love or caring towards the child. My experience as a father, a counselor and as a former teacher bears this out as well. Children are at heart not opposed to correction. When they tell me, as they do so often, that their teachers or their parents are too strict, more often than not it is a perceived lack of love, of caring that they object to, not the fact that they are corrected in their behavior. This leads me to say something about the relational context of discipline first of all.

The Relational Context of Discipline

Discipline does not occur in a vacuum but in a relationship between the teacher and the pupil. Furthermore, it can only be exercised properly in a good relationship--i.e., in a relationship which is characterized by open communication and interpersonal respect. A relationship is good when both parties can understand each other. Thus a teacher must know what it feels like to be a child and *vice versa*. This is what I call open communication.

It is always pertinent for the teacher to ask: how good is my relationship with this child?

Second, a relationship is good when both parties respect and accept each other. Thus, the teacher must respect the child AS child and the child must respect the teacher AS teacher. This is what I call interpersonal respect.

A relationship can break down because of a failure in either of these two categories.

Since the child is dependent on the care of the teacher in the relationship it must be the latter who carries the responsibility for keeping the relationship good. And so it is always pertinent for the teacher to ask: how good is my relationship to this child? Where can I improve it? Can I afford to discipline this child now, or must I first repair the relationship? Allow me to give two examples of situations in which the teacher-pupil relationship threatens to deteriorate.

Broadly speaking your role as a teacher is to care for your pupils. You share this characteristic with other kinds of people-work, e.g., therapy, parenting, social work, nursing, and pastoral work. What characterizes all of these activities is that in them others depend on you. They are giving jobs. Such vocations also carry a particular kind of stress and produce a particular kind of tiredness, which I will call "people-tiredness." If you do too much of it at one time you run the risk of entering a state of mind in which you cannot care anymore, in which you hate to face your charges again, in which you want to be alone, by yourself, free from responsibilities.

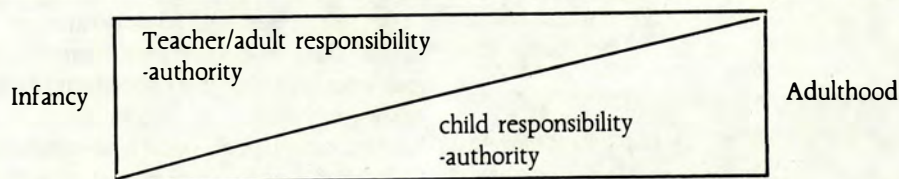
In my work there are times when I begin to feel that way and from past experience I know that you do too. For several years I was a public school consultant and traveled from school to school. Part of my job was to try to settle teacher-pupil conflicts as they arose. I noticed rather quickly that somehow these problems seemed to be worst right around Christmas time and you could feel the tension mounting throughout the semester. The atmosphere in the teacher's room would also become progressively more bitchy--up until Christmas time--and then become quite relaxed again after the Christmas holidays.

My conclusion was that teachers were slowly burning out, some less quickly than others, depending on experience and per-

sonal integrity. Now, to have a good pupil-teacher relationship the teacher must be able to give cheerfully. When you burn out you keep giving but no longer cheerfully. Instead you give rather grudgingly, because you have to, while you'd rather not. Unless you are relaxed, your teaching suffers, for children learn from people they like, not from books, and you can't be a cheerful giver if you are over-worked. For that reason if for no other, vacations are not a luxury but a necessity. Because you become people-tired. All people servers need rest. Even our Lord Jesus Christ would frequently withdraw and be by himself to pray and to meditate.

To sum up: discipline problems tend to increase when you grow tired. The way you discipline also changes. You become more defensive rather than caring. So, if I may impart some words of wisdom to first year teachers especially (and this is based on my own painful experience as a first year teacher long ago), I would say this: if you are sitting at your desk at night, feeling low, wondering if you are ever going to learn to teach, or more concretely, how in the world you are going to handle that pesky Johnny Jansen tomorrow without wringing his neck--stop preparing so much! Close your books! Take a break and go smooch with your boyfriend or girlfriend instead.

A second reason for the breakdown of a teacher-pupil relationship is the teacher's inability to respect or accept the child as a child. This is essentially an inability to recognize that the child is in the process of *learning* what you teach him, or an inability to give him credit for what he has learned already. The child under your care is a changing-growing child, who is different at the end of a year from what he was at the beginning. I sometimes try to express the implications of this fact for the relationship as follows:



Since a child is young, you as the adult must be virtually totally responsible for his actions. He is utterly dependent on you. But as he learns, this ratio steadily reverses itself until your responsibility for him and authority over him as a caring adult approaches zero. He is of age now, capable of running his own show and maximally responsible for himself. A teacher literally works himself out of a job. His aim must be

to make himself superfluous and he is successful to the measure that he becomes superfluous. Childhood is defined by changing, growing, learning and if you respect that, then you respect the child as child.

If, however, you expect from a ten-year-old behavior appropriate for a sixteen-year-old, you show disrespect for his age and you ruin your relationship with him. Conversely,

Continued on page 29



Principal's Perspective

OUR PUBLIC IMAGE

Alvin J. Koning

How do other educators look at us as Christian schools? You may have noticed by the terms they use for us that we are certainly *not* public. We are usually either called private or non-public. Neither one does justice to the "public" service we render. In the State of Minnesota, we have now changed our terminology from non-public to private, partially at the legislator's request and partially because we realize that private institutions seem to serve a greater public function.

As a Christian school administrator, I have a tremendous amount of contact with public education and public educators. I am assuming that most Christian school administrators have at least a fair amount of

I perceive three basic attitudes that Christian school administrators can and do take in dealing with the public schools.

dealings with public educators. What characterizes the relationship that exists, and that ought to exist, between Christian and public school administrators?

With the passing of federal and state legislation that affects the Christian schools we become a sort of unwanted, added responsibility of the public school districts, and more specifically their superintendents. We go to them for bussing, textbooks, Title IV B, Title I, shared time, psychological services, special education services, speech teachers, health services, minimum standard procedures, annual attendance reports, accreditation, and the like. I do not intend to justify the types of activities and materials that we as Christian schools should accept, but rather I want to discuss our "disposition" or attitude toward these public officials with whom we have such frequent contact.

I perceive three basic attitudes that Christian school administrators can and do take in dealing with the public schools. Many take the total separation attitude, the "we're Christians and you're humanists, so we're better than you" attitude. These administrators/schools dispute everything the public school does, reject almost all forms of aid, and try to circumvent all rules and requirements imposed on them. Sheer existence then becomes a battle. The salvation concept becomes a "we're saved-you're lost" attitude. This promotes the concept that all of public school users are eligible for damnation. It provides a "holier than thou" attitude that breeds anything but empathy. I have attended Christian school conventions and meetings where this attitude is very prevalent. Normally, CSI schools/administrators do not take so extreme a position in our dealings with the public schools. Instead, I frequently see administrators who take a sort of independent, "I hardly know you're there" attitude. Some administrators seem to fear public school superintendents. They're the guys that seemingly "know it all," and I don't know how to handle that, so I just keep myself apart from them and their schools. I still remember my first meeting with public school superintendents involving a summer head-start program. I was asked along by the local superintendent (because the law required the meeting to include the Christian school) and found myself

Sometimes we have had the foolish impression that if we are even seen with an "outsider," that means that we agree with them on everything. Nothing could be further from the truth nor more devastating to our educational partnerships.

in the company of fourteen other public school superintendents. I could soon detect that I was "extra baggage" and there was no real cordiality evident in their attitude. Their public school monopoly on deciding courses of action seemed to be threatened. With usual Dutch reservation, I only cautiously entered into the discussion until the philosophy of "well, the money's there; we've got to find a way to use it no matter what" was very strongly proposed. I didn't know whether these men were friends or enemies before, but I certainly found out what some of them thought of me after I heartily disagreed with their "take all you can get" philosophy. Interestingly, I found that there were public school superintendents with real consciences and

They public school administrators look on Christian schools solely as competitors, never as partners in education.

rather strong moral backgrounds, too. When some of them sided with me, I felt I was even less wanted at this meeting.

That meeting caused me to embark on a sort of personal crusade to get involved with public school officials in all aspects of education. Although I totally disagree with the public schools' philosophy of secular humanism and many of their fiscal management methods, yet I cannot deny that many of them are doing a very commendable job of educating children. Many of the public school Christians I have met promote a type of dualism. They suggest that there are

Continued on page 14

Alvin J. Koning is the superintendent of Central Minnesota (Prinsburg) Christian School.

PUBLIC IMAGE continued from page 13
specifically Christian activities and also specifically secular activities. They can comfortably keep the two separate and thereby rationalize public school secularism. It is as though each of us is really two people—the spiritual and the human. Yet most Christians are guided by Christian morals at all times in their work and discipline.

Let me encourage our administrators to take the third attitude in dealing with public education. Get involved with them—act like one of them. They will really respect you if you know what you believe and profess it. You in turn must also respect their opinions even though you frequently don't agree with their philosophy. Sometimes we have had the foolish impression that if we are even seen with an "outsider," that means that we agree with them on everything. Nothing could be farther from the truth nor more devastating to our educational partnerships. I frequently attend the monthly area superintendents' meetings, at their initial invitation. Much of what they discuss does not pertain to our schools. Frequently they will turn to me and say, "don't ever enter public school education—the problems are too great." Several have said, "How wonderful it must be to be a Christian school administrator." If I disagree with them on an issue, I state my position and leave it at that. I know that I'm not going to change and neither are they, so why argue. On one occasion, the

superintendents gave me an opportunity to be in charge of one entire meeting and explain why we have Christian schools. It was amazing to discover that most of them thought Christian (private) schools existed for some purpose other than that for which they really do exist. They look on Christian schools solely as competitors, never as partners in education.

Perhaps the greatest difficulty we as private Christian schools have in becoming equal partners in education is the fact that public schools have total control of the pocket book. Any funds we receive, in most states, come through the public school. Most of that public money even comes through the local school district. And, since Christian school district lines don't agree with public school district lines we are abrogated to public school control of the private school's eligible fiscal reimbursements. How can we be partners when

Let's not be afraid to stand beside our "big partner" in education. . . Let's support public schools and administrators in the development of constituency attitude toward education and in worthwhile community activities.

many of the same rights and privileges that the public schools have. The CSI schools have high priorities on their academic goals as well as strong Christian commitment.

Let's not be afraid to stand beside our "big partner" in education, share with their "big bosses," and discuss with their "big educators." Let's support public schools and administrators in the development of constituency attitude toward education and in worthwhile community activities. We ought to join with them in promoting the importance of an intelligent, useful, hard working society.

God's Word tells us in I Timothy 2:1-4, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth." We must be bold to carry this out in our dealings with fellow educators and administrators in the public schools as well as among our own educators. All public school personnel should get to respect you both as an educator and as a Christian.

I am convinced that if we "pray for all men in high position" in education, support them in the good aspects of their public service ministry, and raise high our own banners of Christian commitment and service, we will be given a greater share of responsible leadership in our own communities. When we are accepted in leadership responsibilities at the local level some of our leaders will soon be offered leadership responsibilities at the state and national level, too. [CEJ]

Encourage Your Students To Publish

(and how about you, teachers?)

Poetry

Essays

Short shorts

Photography

Black-white drawings

**An incentive to any budding
artist is an audience.**

All submissions will be considered.

**Lillian V. Grissen, Editor
Dordt College English Dept.
Sioux Center, Iowa 51250**

the public schools can manipulate us? Possibly this dilemma will never be overcome. We will probably always be unequally yoked partners fiscally. Perhaps God wants it to be that way for our own good.

God has given us a tremendous opportunity in North America. We share in the same protection, the same freedoms, and

Special Issue

Educating Students In and For a Changing Society

Your manuscripts are welcome

Deadline: JANUARY 1, 1980

**Mail to: Lillian V. Grissin, Managing Editor
Dordt College English Department
Sioux Center, Iowa 51250**

Intellectual Theft:

The Copyright Question

Klaaske deGroot deKoning

Teachers are always eager to ensure that students have access to the widest possible variety of instructional materials at the appropriate time. The technology of the photocopy machine, gestetner, ditto machine, and videotape become the easiest means to this end. I believe, as educators, we could do more to make our students more sensitive to the work and the cost of producing a book or periodical by adhering, personally, to the copyright laws. Our example in Christian life gives the message as strongly as our words. A plea of ignorance is certainly not acceptable for the teaching profession.

Copyright is the cornerstone upon which the publishing industry is founded. As such, it is taken very seriously, not only for the protection of authors and publishers but also for the public which enjoys the fruits of this protected creativity. Publishing a book involves much more than printing an author's materials and shipping it off to be sold.

"Fair Use" has four standards which should be considered in determining whether or not copyright permission is required: (1) the purpose and character of the use; (2) nature of the copyrighted work; (3) the amount and substantiality of the material; and (4) the effect of the use on the potential market for or value of the material.

Market research, meticulous editing, substantial financial investment and vigorous marketing efforts are essential

Klaaske deGroot deKoning
Curriculum Editor at Christian Schools International
formerly, teacher at Toronto District Christian High

components. The incentive to undertake such a venture would be lost if the exclusive rights granted under copyright to the author or publisher did not exist.

Publishers strictly observe copyright laws for another reason: their authors' royalties are at stake. All books sold and the marketed subsidiary rights earn royalties for the author. The subsidiary rights include permission fees for excerpting or duplicating parts of books. If excessive photocopying occurs to replace book buying, book sales go down and authors will no longer be motivated to write.

The following information, of particular interest to teachers, has been gleaned from material published by the Association of American Publishers (AAP). More detailed explanations can be obtained by writing:

Association of American Publishers
1707 L. St., N.W., Suite 480
Washington, D.C. 20036

All works created after January 1, 1978 are protected under copyright for a term lasting the author's lifetime plus an additional fifty years after the author's death. After that time, works become public domain and do not need copyright permission for reprinting.

Fair Use

The term "Fair Use" means the extent to which a copyrighted work may be copied without permission of the copyright holder. Simply stated, permission is needed to copy anything beyond what is judicially and historically "fair." People's conscience should be their guide in the use of this privilege. If you are really trying to get by with something or if your purpose is to avoid buying something, you had better walk away from the photo-copier! Random photocopying is allowed but systematic reproduction is not allowed. Writers now have much better control over their work.

The U.S. Congress passed a law, effective January 1, 1978, in which specific criteria were set down. Under Canadian law there are no guidelines as to the number of words or passages that can be used without permission. Only the courts can rule whether "fair dealing" or "infringement" is involved in any case. Most Canadian copyrights are funnelled through their American counterparts.

"Fair Use" has four standards which should be considered in determining whether or not copyright permission is required: (1) the purpose and character of the use; (2) nature of the copyrighted work; (3) the amount and substantiality of the material; and (4) the effect of the use on the potential market for or value of the material. The following guidelines work out these standards in detail. A knowledge of these guidelines is essential for the classroom teacher who is concerned with ethical copying of copyrighted material. Schools could benefit from discussion of these guidelines at faculty meetings.

A. Single Copying for Teachers

"A single copy of the following may be made by a teacher for scholarly research or use in teaching: a chapter from a book; an article from a periodical or newspaper; a short story, essay, or poem; a chart, graph, diagram, drawing, cartoon or picture."

B. Multiple Copies for Classroom Use

"Multiple copies (one copy per student per course) may be made for classroom use or discussion, provided that the copying meets the tests of brevity, spontaneity, and cumulative effect (defined below), and that each copy includes notice of copyright."

Definition:

1. Brevity

- a) Poetry: a complete poem if less than 250 words and if printed on not more

Continued on page 26

Thank Him

h
a
n
k
s
g
i
v
i
n
g

... for Himself

Come, let us sing for joy to the Lord;
let us shout aloud to the Rock of
salvation.

Let us come before Him with
thanksgiving and extol

Him with music and song.

For the Lord is the great God,
the great King above all gods.

In his hand are the depths of the
earth,

and the mountain peaks belong
to Him.

The sea is his,

for he made it,

and his hands

formed the dry land.

Come, let us bow down. . .

for he is our God. . .

Psalm 95:1-7 NIV



... for His care

At our home there is a toaster that
has established itself as a family
friend. For twenty-two years
without fail and without objection,
it has faithfully "clunked" up two
pieces of toast at a time, morning
after morning. You are, no doubt,
eager to know that during its faithful

service at an average of four slices of
toast per morning for 365 days per
year, equals 1,460 slices per year. This
number times 22 years equals 32,120
slices, divided by 20 slices per loaf,
equals 1,606 loaves times 22.5 ozs. per
loaf equals 36,135 ozs. divided by 16
oz. equals 2,258 pounds of toast
which is a ton of toast.

You could conclude from this
several things—they surely eat a lot of
toast, or that really it is a well-
constructed toaster.

But the really great thing about all of
this is the obvious provision by God
for daily bread. Scripture records an
interesting story in I Kings 17:16
about Elijah. The prophet, while
staying with a poor family during a
famine, saw God demonstrate his
providential provision for the family
and Elijah by the barrel of meal
which did not diminish and a cruse
of oil which never ran dry, according
to the word of the Lord.

Isn't it equally as marvelous that
the same God who did this for Elijah,
provides bread for toast plus many
things besides for us today? Look in
your cupboards, your refrigerators
and freezers! Observe your
numerous possessions. If you are old
enough, reminisce a bit about the
years of depression. Even through
those years though the fare was less
bountiful, God still provided.

Doesn't this simple yet profound
truth warm your heart a bit and
make you marvel at such a faithful
God?

This is the season of special
Thanksgiving. We are called to
prayer to thank God for opening the
windows of His storehouse and pro-
viding food for His creatures.

Ben Boxum

. . . for His Son

The Lamb

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life, and bid thee feed
By the streams and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee.
He is called by thy name,
For He calls Himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child, and thou a lamb,
We are called by His name.
Little lamb, God bless thee!
Little lamb, God bless thee!

William Blake, 1757-1827



. . . our life

In the beginning was the Word,
And the Word was with God,
And the Word was God.
He was in the beginning with God.

John 1:1-5

. . . His grace

. . . His sacrifice

*O Sacred Head,
Now Wounded*

O sacred Head, now wounded,
With grief and shame weighed
down,
Now scornfully surrounded
With thorns, Thy only crown,
How art Thou pale with anguish,
With sore abuse and scorn!
How does that visage languish
Which once was bright as morn!
What Thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Saviour!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.
What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever;
And, should I fainting be,
Lord, let me never, never,
Outlive my love to Thee!

Ascribed to Arnulf von Loewen, 1200-1250;
tr. into German by Paul Gerhardt,
1607-1676; tr. from the German by James W.
Alexander, 1804-1859.



C

h

r

i

s

t

m

a

s



The Student and Career Choice

Rose Kossen



good works." He adds in Ephesians 6 the nature and relationship between proper and improper motives for Christian laborers, "not as men please, but as slaves of Christ, doing the will of God from the heart."

I believe the preparation for this world of work is a process which begins in early childhood. Elementary teachers are aware of this when they ask bakers, physicians, mothers, and accountants to visit their classrooms and speak to the children about the role of their occupations in society. Students explore careers through such courses as literature, history and science. These rather subtle approaches to career development are only a beginning.

My perspective is that career development is self development; it is a process of developing and implementing a self concept which is ultimately satisfying to God, self and society. Students leaving high school need to know that God esteems them highly, that they possess unique talents, and

High school students, preparing for college or an immediate vocation, need assistance in clarifying goals. The high school in which I teach has a typical enrollment of 130 students in grades nine through twelve. Schools of this size rarely employ a guidance counselor, though to do so would be ideal. The purpose of this article, however, is not to project a second best solution. It is the belief of the Watson Groen Christian School Board that a course in career education is a necessary element in a school's curriculum.

Christian education involves providing the student with a Christian response to the world of labor. God has given man the ability to use his hands and his mind and blesses the works of man when used to God's glory. The Psalmist, knowing this, asks God to "confirm for us the work of our hands." The Apostle Paul stresses that "we are His workmanship, created in Christ Jesus for

Self development. . . is the basis of career education.

that they can make a significant contribution to their particular area in the world of work. Self development, then, is the basis of the career education course which has been developed and incorporated into our curriculum.

Career education must provide for an exploration of self in relation to educational and vocational pursuits and a consideration of the place that work and leisure has in a person's life. Certain course objectives were developed in order to meet the criteria.

. . . the preparation for this world of work is a process which begins in early childhood.

Rose Kossen is a teacher at Watson Groen Christian High School, Seattle, Washington.

Students will become vocationally mature persons who:

1. can verbalize a Christian perspective on work, the value that God places on one's skills, and the motivation for work.
2. can articulate their own preferred life styles and work values and can specify skills, abilities, attitudes, roles, and values congruent with those preferences.
3. can identify the occupational options available in this society.
4. know the educational paths to and financial requirements for preferred occupations and careers.
5. are familiar with the process of career decision making.
6. know the major resources available in the school and community and are able to identify, use, and expand those resources.
7. can organize and synthesize knowledge about themselves and the work world and can map strategies for achieving their goals and modifying them if desirable.

In order to reach these goals, I have structured the course to include classroom lecture and discussion, speakers, field trips, student projects, and work experience. Students respond by writing papers on such topics as "What Work Means to Me," "My Value System," "Aptitudes and Interests-My Strengths and Limitations." These varied approaches cover the necessary areas.

Classroom lecture and discussion is primarily designed to acquaint the students with the necessary aspects of career education. The first topic, man and work, examines man as a part of the social organization in which work is a crucial factor. Social changes affect the nature of work as well as the values of man. Students examine this changing world and recognize the need to understand themselves if they are to adjust to these changes. Students look at

Each student is forced to confront himself: his needs, his values, his talents, his goals.

themselves as people who must choose, prepare, enter and advance in a career in this rapidly changing society.

At this point I give the students information on various theories of career development and how decisions can be made. This internal process of career choice is an intriguing one. The students study and

evaluate these theories and then begin to formulate a theory of their own. Each student is forced to confront himself: his needs, his values, his talents, his goals.

Students are encouraged to examine the relationship between their choices and God's will for their lives.

After examining these internal elements, the students learn about the external factors that influence workers and their choices. Psychological considerations suggest to students the different aptitudes, temperaments, interests and capacities of people. Physical factors involve working conditions and surroundings. Sociological factors deal with levels of income, time schedules, roles, leisure time and mobility, while economic factors remind students of the elements that affect income. Students assess themselves relative to these factors and also become increasingly aware that no longer can they decide at a certain age to prepare for one certain position. Rather, one has the freedom or, indeed, may be forced to change careers during his lifetime because of trends such as population, women working, minority rights, fads, natural disasters. The realization that students should not limit themselves to work in this changing world, brings the class to the matter of choice.

Students tend to be both fascinated by and fearful about the idea of making choices. Generally, they have not had opportunity to make personal choices and when given the freedom to do so, they often hedge and seek advice. In my course we consider the importance and privilege of the freedom to make one's own choices and decisions. Students are encouraged to examine the relationship between their choices and God's will for their lives.

Few students seem to be conscious of how they make decisions. Are the students aware of God's plan for their lives? Are choices determined by their seeking social approval? Students who are eager to please others or live by the convictions of others become vulnerable because, lacking inner choice making, they become subject to the whims of others. They neglect their own needs, talents, aspirations—perhaps God's way of communicating His will to his people. If students do not meet their needs, utilize their talents, fulfill their aspirations, they will only be frustrated in a career chosen to please someone else.

Self confidence is extremely important in order to arrive at the point of inner choice making. Students must see themselves as worthwhile individuals. If children have a sense of personal worth, they are less likely to assume others' values rather than their own. They will make their own choices and these choices are more likely to be compatible with their value system.

Students are encouraged to explore their own value system. Why are they unique? How do their values differ from those of their peers? Their parents? Their friends? Are their values inherent in their choices? Are their values compatible with God's Word?

It is our belief at Watson Groen that each student can and must make a significant contribution to a particular area in the world of work. . . How is man to best serve God as he cares for His world?

Are they strong and mature enough to think and set upon their own value system? Can they resist the advice from well-meaning adults?

God gave to man a will, the freedom to make choices. Parents, teachers, and other impressive adults can aid students in these decisions. They can help students consider alternatives, anticipate consequences, and visualize certain destinations in addition to providing pertinent information. Ultimately, however, students must take their own decisions, the choices that are right for them.

To reiterate: It is our belief at Watson Groen that each student can and must make a significant contribution to a particular area in the world of work. Students must carry out God's mandate stated in Genesis that man is to have dominion over this world. God also demands of men that they serve his world with care and love. Christ, himself, modeled servanthood for man. How is man to best serve God as he cares for His world?

The challenge is presented to students in the Career Education course. Only when students learn about themselves, their world and God's will for them can they begin to anticipate a Christian response to the world of work. "Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

I Cor. 3:13



! READER RESPONSE

Readers are encouraged to respond positively or negatively to articles or ideas expressed in CEJ. Address your letters to the editor.

The Remedial Reading Program *A Work of Love*

Harry Pott in consultation with Doreen Deelstra

After reading Norman De Jong's articles on remedial reading in the October '78, December '78, and February '79 issues, we felt a need to respond in order to share our thoughts and experiences on the subject.

A remedial program is set up as neither a "cure" nor a "placebo." Rather, it should be a tool used to help decrease the level of frustration that some children experience within a classroom situation because they cannot cope with the level of difficulty of the readings demanded of them. A remedial reading program is not expected suddenly to give the child a reading ability that matches the specific grade level he is in. Nor is it expected to solve the social problems or correct the "cultural maladjustments" the child may experience.

In a Remedial Reading Program, one can better work with the child as an individual who has a limited potential in reading; who needs extra time in a one-to-one learning situation; and who needs much reassurance and encouragement—certainly more than a teacher can give in a class of thirty to thirty-five students. Because the remedial teacher deals with a small group of students at a time, there is more time for the kind of individual coaching and aid that the child re-

quires. The remedial reading teacher is an expert who has been specifically trained to deal with very specific weaknesses and to detect very specific learning problems.

Norman De Jong has drawn some rather bold conclusions from his findings, findings which he himself admits are not significant evidence. He states, "My growing conviction is that these types of programs are not

A remedial program is set up as neither a "cure" nor a "placebo." Rather, it should be a tool used to help decrease the level of frustration that some children experience. . .

only unproductive but are also apt to increase the magnitude of the problem." He seems to imply that all remedial programs are nothing more than a "placebo" to hide the evils of society. It is this particular point that we, in our experiences, find false.

It is probably true that many reading problems can be attributed to the social conditions surrounding the child. However, many

Tests for visual and auditory perceptual problems should be a basic part of every remedial program.

of the students in our remedial program have a lower reading level simply because they are not as gifted or blessed when it comes to reading. They may be expert math students and they can give detailed descriptions of the life cycle of the frog, but they have great difficulty with the written word. When this is true, sound pedagogy demands that one deals with this child in a special way to help him across those "reading" hurdles. We cannot ignore the realities that are staring us in the face. It is also our hope that the remedial programs used in our Christian schools use certain determinants to decide whether or not remedial help is warranted, and that we occasionally check progress to see whether or not an individual continues to need extra coaching.

As for those schools (may God grant them an extra measure of wisdom from here on) which take three years to discover that a child's poor reading habits are due to poor eye sight, we can only hope that such negligence is a rare rather than a common occurrence. If such schools had a remedial reading program, this could not have happened, for one of the first things a remedial teacher looks for is visual problems. Tests for visual and auditory perceptual problems should be a basic part of every remedial program. There are activities and tests to check for problems in such things as auditory or visual acuity, perception, discrimination, closure visual association, spacial relations, and form constancy, to give some examples.

The evidence that Norman De Jong shared with us from the National Institute of Education studies, specifically "The Relationship between Poverty and Achievement," certainly shows that achievement is greatly affected by the social environment of the child. We do not dispute this. However, if the child's achievement problems are primarily in the area of reading, then there is obviously more at stake. In his reactions to these findings Norman De Jong

Continued on page 21

Continued from page 20
states that "further segregating the poor from the mainstream in no way addresses the problem at its roots." We would like to add that neither does leaving them in classes of thirty to thirty-five students, when the large majority of the class is two to four years ahead in their reading level. However, the segregating of the poor is a problem that should be addressed by someone who has

...not all "problem" readers are suffering the social inadequacies of poverty.

experience with inner city schools. Our point is simply that not all "problem" readers are suffering the social inadequacies of poverty. The report does point to the immense importance of the home in giving the child a proper attitude and liking for reading (see *Christian Home and School*, Jan., 1979).

Another statement which we found rather frustrating was the assumption that "those who receive compensatory education should at least be able to hold their own as they advance through the grades. . ." Does the fact that a child is in a remedial program assume that he will now advance one grade level per year? The very fact that they are in a remedial program means that they can not achieve at a normal rate. In relation to their own level they do show a steady improvement. We have no right to expect their reading level "scores" to rise at the same rate as the average reader.

That brings us to this point: why do we go to the added expense of setting remedial programs? Is its *raison d'être* a matter of statistical scores at the end of so many years of education? Or should it be that, in our Christian schools, we ought to be concerned with each child, with his peculiar gifts and inadequacies, as an individual for whom God has a place in his world? We as Christian educators must always make a special effort to decrease the child's frustration level so learning can once again become a joyful experience.

The same question can be asked about a more individualized approach to learning. The fact that such an approach showed no "more substantial gains" than a more conventional approach should not bother us as Christian educators. There are many sides or aspects of a child that call for nurturing, and certainly the greatest of these is not necessarily academic gains measured by some national test. The experiences a child has in a more individualized approach may be more rewarding and certainly allow for a

greater chance of meeting individual needs and displaying individual talents. And in the end the student has probably had a more comprehensively rewarding experience in terms of real learning.

It is precisely because we are dealing with children as gifts of the Lord, as his image bearers and as his potential co-workers that we can take the extra effort and money to improve their chances of coping with certain difficulties. Children with reading difficulties may never be expert readers but they have been shown that they can enjoy reading, that they are not less than the next person and that, despite their difficulties in reading, they are treated with dignity. Our experience has been that the students look forward to their remedial time; they learn to accept their weaknesses because they know these weaknesses are being recognized rather than overlooked. Until all causes for deficiencies in reading disappear, the need for a remedial reading program will continue to be a real part of our efforts in Christian education. That does not mean that we should ignore the causes; Christ's healing power is meant to infiltrate every part of life. But we also have to deal with the results of these causes as best we can. With this in mind, it is our hope that we as Christian educators will continue to make use of remedial reading programs, not to segregate or divide, but to build up and accept each child with dignity.

In closing we would like to answer the questions that Norman De Jong posed as his introduction.

Until all causes for deficiencies in reading disappear, the need for a remedial reading program will continue to be a real part of our efforts in Christian education.

...Does your school have a remedial program?

Yes, because we believe that each of God's children deserves our special attention and if that special attention, by necessity, includes extra time and energy in the area of reading, then a Remedial Reading Program can and should have its proper place in our Christian schools.

...Is it effective? Does a remedial reading program help children to read faster or better?

The fact that the students generally find their time there a rewarding experience is one sign of success. The fact that they will willingly take a grade three level book in-

stead of a grade two level book when they get back to the grade four class is another. If a child can hold his head up and feel worthy despite his weaknesses, and if he can still enjoy reading despite his deficiencies, then we feel he is reading "better." The quality of his learning has been improved despite the fact that he is still two years behind some students in his class. Children in the program definitely improve in both their reading and writing habits despite the fact that statistically they may not measure up to our "built-in" expectations.

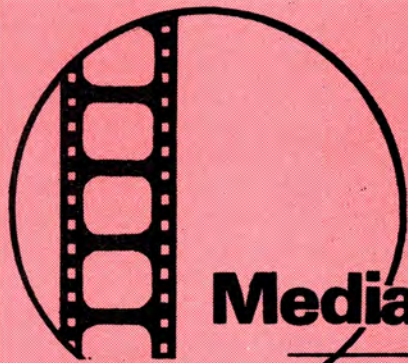
Finally, in answer to the big question, we have to conclude that a remedial program

*Why do we go to the added expense of setting remedial programs? Is its *raison d'être* a matter of statistical scores at the end of so many years of education? Or should it be that, in our Christian schools, we ought to be concerned with each child, with his peculiar gifts and inadequacies. . .*

should not be expected to be a "cure" nor can it rightly be called a "placebo," if it is initiated in the right spirit and with the proper expectations.

Postscript: After reading Norman De Jong's third article, "Equal Opportunity in the Classroom," we would like to add the following observations. We certainly agree that "All God's children need to be treated with respect and dignity." That is the basic premise upon which we defend a Remedial Reading Program. We hope that each of us, as Christian educators, asks for an extra measure of wisdom and love, so that we give each child, regardless of his background or perceived abilities, the attention he deserves.

However, we are not at all convinced that this will negate a Remedial Reading Program. In the same way that "perceived high achievers" require special attention in terms of enrichment projects, in the same way that average achievers require respect by giving them day to day help-in such a way those who have reading deficiencies require special attention in the form of a Remedial Reading Program. It is not a matter of unequal opportunities in the classroom, but rather a matter of recognizing various needs. When we give children equal opportunity in the classroom, this becomes all the more obvious. That is the perspective we have developed while teaching in rural south-western Ontario. [CEJ]



FREDERICK NOHL

Media Review

Some things haven't really changed. For example, the first few years of a child's life still set the direction for all the years that follow. As a result, the role of adults responsible for the child during those early years remains all important. In a very real sense the actions of adults can make or break the child.

This underscores the importance of helping adults (especially parents) do the best possible job of raising young children. Christian schools-and churches-interested in this kind of ministry will therefore welcome **GROWTH IN LOVE**, a six-session multimedia course for parents of infants and pre-school children.

The course is the work of Dorothy A. Dixon, a pre-school specialist and herself a parent. Basic to the course is a 64-page parent text outlining the following six topics: The Three Goals (Trust, Autonomy, Initiative); The Delight of Creativity; The Value of Play; Expressing Emotions; The Need for Self-Respect; Viewing Life with Awe and Wonder. Also provided is a leaflet titled "Session Suggestions" and a color filmstrip with record and guide for use in the first and last sessions.

A complete kit lists for \$19.95. Extra copies of the parent text (one per parent recommended) are \$1 each. Order from Twenty-Third Publications, Box 180, West Mystic, CT 06388.

m/r

Singer/composer Joe Wise continues to treat his fellow Christians to fresh musical sounds. Among my favorites is an album called **CLOSE YOUR EYES . . . I GOT A SURPRISE!**

The album's ad copy calls it a "unique" collection, offering "an uncanny balance of sheer fun and delight with thoughtful depth-making it both a rich resource

in the classroom and a superb gift in every Christian family." I agree. Whether Joe and his young friends sing the polka-chorused title song or such life-affirming numbers as "The Seed," "Yes to You," or "I Believe in You," the result is the same: refreshment and joy, remembrance and hope. The ten songs are for children, but also (as Joe reminds) for "the child in you."

The following items make up the package: a stereo LP, \$5.98; a four-color booklet of lyrics for children, \$1.25 (five or more, \$.95 each); a melody and guitar book with teaching hints for adults, \$3.95. The songs are also available in 8-track cartridge or cassette-tape form, \$6.95 each. Order from North American Liturgy Resources, 2110 W. Peoria Ave., Phoenix, AZ 85029.

m/r

The debate's been going on for years. Because the Bible is an adult book, say some Christian educators, little of it is fit for teaching to children. Nonsense, counter others; all the scriptures, especially the narrative portions, can readily be shared with children.

As with so many debates, I believe that in this one the truth lies between the extremes. Certainly, to burden young minds with (for example) the intricate ceremonial laws of Leviticus makes for wasteful teaching. However, to deny them information about (for example) the unpleasant Good Friday events is to rob them of the real joy that could be theirs when they hear the Easter stories.

The point is, the scriptures deserve to be shared with children. Not willy-nilly, of course. Nor torn out of their context and freighted with all kinds of beside-the-point morals. But the scriptures can be presented selectively, faithfully, and with the conviction that through them God's Spirit will relate today's youth to yesterday's Old and New Testament faithful.

Fortunately, Christian-school teachers have many resources to help them nurture a

generation of Biblical literates. One I've run across recently is a clever series titled the **CANON BIBLE FILMSTRIPS**. Though complete in themselves, each of the series' 64 filmstrips may also be used to complement whatever Bible curriculum you have chosen for your primary and middle-graders classes.

Included in the series are 28 Old Testament and 36 New Testament stories. Old Testament stories covered range from "God Creates Land, Water, and Plants" to "Ezra Teaches God's Word." New Testament stories begin with "Jesus Is Born" and end with "Peter Is Delivered from Prison."

Each filmstrip contains 15 frames of colorful art. An accompanying cassette tape provides four minutes of audible/in audible-signaled narration and about twenty minutes of discussion material. Besides a complete narration and discussion script, the Teacher's Guide offers either handwork suggestions or background information on the story.

The filmstrips are packaged two to a book-like, easily shelveable plastic album. A single cassette tape contains the sound for both filmstrips. Print materials for the



Audio Visuals

For Your Total Church Program

featuring

- Puppets—puppet programs
- Film Strips
- Overhead Transparencies
- Children's Church Programs

All materials are Christ-centered and Biblically and educationally sound.

Request Free Catalog

Bible True Audio Visuals

Dept. J

1441 South Busse Road
Mt. Prospect, Illinois 60056

Call us after 6:00 p.m.
312-593-1454

Frederick Nohl, editor of this column, is a senior editor of **NURSING79**, a professional monthly for nurses published by Intermed Communications, Inc., Hershman, PA.

filmstrips are included in a single reversible Teacher's Guide.

Each album lists for \$15. If ordered at one time, a full library of 32 albums can be yours for \$415, a savings of \$2 per album. Albums may be ordered from your favorite religious supply store or from the publisher, Double Sixteen Co., P.O. Box 1616, Wheaton, IL 60187.

m/r

The naive wisdom of children has furnished the plot for many a story, especially one designed to teach a moral. A good example of this is found in *THE MAN WHO BROUGHT HAPPINESS*, a five-minute sound color film recently released by Alba House Communications, Canfield, OH 44406.

Called a parable by its creator, Sr. Bea Wagner, the film tells what happens when a stranger visits a village and begins to give away happiness in the form of loaves of bread. Though all the villagers eagerly take the bread, none feel the slightest bit happier for having done so. None, that is, except a little boy, who by sharing his loaf with others discovers the true meaning of happiness.

Despite its simplicity, the film works. The device used is that of an artist who gathers four children about him and then proceeds to sketch and tell them the story. The result is a delightful mix of live acting and creatively photographed still pictures that should appeal to viewers of all ages.

As a discussion starter, the film is a natural. A copy may be available from your favorite film library for a \$6 rental fee. If not, order from Alba House, who also are willing to sell you a permanent copy for \$59.95.

MATH ANXIETY Continued from page 10

well as to students, the whole first chapter is a very convincing demonstration of the growing use of math in our culture, and the crippling effects of math illiteracy. One chapter, titled "Mathematics and Sex," explores various research studies on social and biological bases for the preponderance of women's math avoidance over men's (opening sentence: "Men are not free to avoid math; women are."). Another chapter, titled "Right and Wrongheadedness: Is There a Nonmathematical Mind?"), delves into possible innate ability to learn math skills, particularly citing research on spatial visualization and brain lateralization, with some application here also to the sex question. Both chapters, obviously, are of great

This year, Ash Wednesday falls on February 20. And Easter's not until April 6. So you'll have plenty of time to order, practice, and perform *DAYBREAK*, a unique mix of poetry and music especially tailored for the Lent/Easter season.

Author John Harrell begins his free-verse poem at the foot of the cross, just after Jesus' body has been lowered to earth. He then proceeds to remind us of our own deaths, which can take many forms. Eventually, after alluding to several precrucifixion events, he shows us Jesus buried and-most important of all-later appearing at daybreak on Galilee's shore to feed his hungry disciples.

This is an experimental piece of liturgy, in which the music supports the poetry. As the performance notes suggest, the poetry may be read by various solo voices. To add excitement, slides may be projected throughout the performance. The musical parts call for a cello, trumpet, tambourine, and piano, with both choir and congregation participating in a final halleluia-flavored dance.

Given its sometimes elusive text, *DAYBREAK* will appeal mainly to teens and adults. It could be performed by school drama or choir groups, either separately, as part of a regular worship service, or even on TV. You'll need about 30 minutes to do it right.

Your school may perform *DAYBREAK* royalty-free, provided you supply a copy of the 32-page text and score to each reader and instrumentalist. Copies list at \$3.25 each, or \$14 for five. They are available only from the author, P.O. Box 9006, Berkeley, CA 94709. **CEJ**

interest to educators.

Some may say that one of the hazards of being a teacher is that everything in your life, even recreational reading, ends up having some application to the job. Maybe. But it may also be said that through our teaching we have grown and been enriched personally. And if our personal and professional selves are so intertwined that we, and our students, are continually opened up to the awesome variety and wonder in our world and to the potential created within ourselves, then we indeed have jobs for which to give praise to Him who placed us in them. **CEJ**

A New Wordless Book Visualized Song!



Teach Children music the most effective way.

This new version of the Wordless Book will make a lasting impression of the Gospel in the hearts of boys and girls.

Other Visualized songs for

- Evangelism
- Worship
- Prayer
- Bible Stories
- Christian Growth

Write for Catalog

Child Evangelism Fellowship
West Coast Region
P. O. Box 6569J
Buena Park, CA 90620

WE CAN SERVE YOU

Our specialty as a college is to train evangelists, missionaries, youth leaders, and effective members of Christ's church.

- Four year training for missionaries, church Christian education workers, evangelists (B.R.E.)
- Two year course for missionary candidates with technical skills or for personal growth (A.R.E.)
- Two year course for transfer to liberal arts college in preparation for teacher certification, seminary admissions, etc., with Biblical studies concentration (A.A.)

We would like to help you explain these programs to your students. Ask us for additional information.

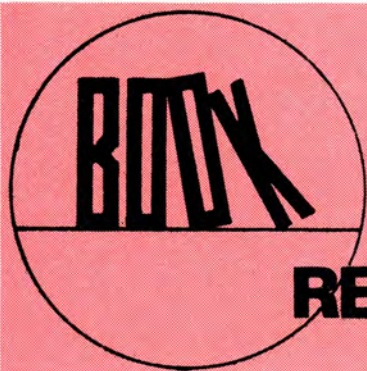


REFORMED BIBLE COLLEGE
1869 ROBINSON ROAD, S.E.
GRAND RAPIDS, MI 49506
616-458-0404

Things you'd never know if you didn't grade your papers.

A person should take a bath once in the summertime and not quite so often in the winter.

Dean A. Krenz
Sioux City (Ia.) Journal



REVIEWS

THE UNITY IN CREATION

by Russell Maatman

Dordt College Press, Sioux Center, Ia.

1978, \$3.75

143 pp.

Reviewed by

Clarence Menninga

Calvin College

Grand Rapids, Mi.

In this inaugural publication of Dordt College Press, Russell Maatman presents a very thoughtful and helpful work on the role of physical science in our understanding of God's created universe. In a discussion that can be followed and understood by non-scientists as well as scientists, he points out the interconnectedness of various aspects of physical science. He notes a trend towards unification of explanations of diverse observations into a few fundamental ideas. He understands this unity to be derived from the fact that God is the Creator of all, and therefore the universe is orderly and structured. Because man is made in God's image, we can perceive order and structure through scientific study, although our perceptions are less than perfect. Because the order and structure are out there in the objective reality of the universe, the non-Christian can also do valid physical science even though he does not admit that God is the author of that order.

Having argued so cogently for the unity in creation which is perceived through physical science, Maatman then does something strangely inconsistent. He denies to biological science the very principle which he claims to be the "central" principle of physical science. He affirms that the events we observe and describe are the result of God's power, although our fundamental ideas in physical science make no mention of God, but he fails to recognize that same relationship between events and fundamental ideas in biological science. Maatman

recognizes that God does creating and upholding work through physical processes which we can describe through physical science, but he does not concede the same relationship between God's work and biological processes. He thinks it is all right for God to create stars through physical processes, but he does not think it proper for God to create birds through biological processes. Maatman claims that the idea of biological evolution is antagonistic to the incomprehensible idea that God created life, but he does not find Newton's Laws of Motion to be inconsistent with the incomprehensible idea that God providentially directs the motions of planets. Although Maatman says differently, I think that his powerful arguments for unity in physical science can be extended to biological science as well, and the relationship between God and our fundamental ideas is exactly parallel in the physical and the biological sciences.

Although Maatman's book is written in a readily understandable style, it should not be read lightly and tossed aside. There is important material to reflect upon, to discuss over coffee cups, and to inquire about further. The book also contains many seed ideas which can be incorporated into our classroom teaching to help us lead both scientists and non-scientists towards recognition of that unity in creation.

MASTERPIECES of RELIGIOUS VERSE

Editor: James Dalton Morrison

Baker Book House, Grand Rapids, Mi.

1977, pb reprint of

Harper & Brothers, 1948, hardcover

Reviewed by the editor

In an age when books more than a very few years old are sometimes difficult to buy, it is refreshing to find that publishing com-

panies do occasionally reprint books of particular merit. And this is what Baker Book House has done in reprinting *Masterpieces of Religious Verse*.

This collection of religious poetry began when the editor began to "tuck away in his tunic pocket odd bits of verse that made a special appeal" to him when he was a soldier in the dugouts of France during World War I. From that inauspicious beginning, "a reawakening of the power of poetry to capture a mood and immortalize it in language," began a collection which the editor found to be helpful not only for enjoyment, but also as a practical aid in both teaching and preaching.

The anthology is conveniently arranged; the seven books are entitled God, Jesus, Man, The Christian Life, The Kingdom of God, The Nation and the Nations, Death and Immortality. The poems are numbered for easy reference, and an extremely complete index of authors, titles, and first lines, as well as a topical index encourages frequent reference use of the anthology.

Poets included range from contemporary to poets of the thirteenth and fourteenth centuries. The editor defends the inclusion of twentieth century poets with his statement:

The criticism is frequently heard that modern poetry is entirely secular and lacking in spiritual emphasis. While much modern verse is secular and even pagan in outlook and spirit, there is much also that is deeply religious. As a matter of fact, some of the best poetry written in the present century is religious poetry and many poets who are not generally regarded as religious are nevertheless profoundly religious in their implications.

The qualities of the editor's selection, both inclusion and exclusion, may be debated by lovers of poetry, but his collection as an entity runs the gamut of taste. His inclusion of John Donne, William Blake,

Continued on page 24

BOOK REVIEW Continued

Robert Browning, and scores more, suggest that his emphasis on the "religious message" or "historic significance" has not diminished the quality of his choices.

Every Christian teacher can benefit from the possession of and reflection upon this unusual collection of religious poetry. The editor found the poetry invaluable to his teaching and preaching, so teachers will benefit from picking up this book from either the coffee table or the reference shelf.

God and Man in Time: A Christian Approach to Historiography by Earle E. Cairns. Grand Rapids: Baker Book House, 1979. 191 pp. \$7.95. Reviewed by David J. Diephouse, Calvin College history department, Grand Rapids, Michigan.

From time to time it is healthy for every scholar to step back from his daily routine and reflect upon the nature and meaning of his work. Historians, I would like to think, have been unusually diligent in this regard. Among Christian scholars in particular, the last few years have brought increasing discussion of the relationship between faith and historical inquiry.

The book under review is a recent contribution to this dialogue. In it, a well-known evangelical historian defines his craft and seeks to offer a Christian perspective on history as art, philosophy, and science. Following a brief discussion of source materials and research methods ("science"), Earle Cairns surveys major historians and philosophies of history from antiquity to the present. A brief concluding section offers guidelines on the art of writing and studying history.

The book derives from a course in historiography at Wheaton College, where Professor Cairns taught for many years until his recent retirement. It retains much of the flavor of the classroom. Intended primarily for beginning history students (and, presumably, the interested layman), it offers an accessible and clearly organized introduction to the discipline. The language is largely free from jargon, key concepts are carefully defined, and Cairns provides a wealth of interpretive categories for the student/reader to employ in making his own judgments. Occasional repetitiveness does not significantly detract from the book's utility as a reference work.

Despite these virtues, the book can hardly be judged a total success. The sections on research methods are too brief and general to meet all the needs of a would-be

historian. Nor does the survey of historical writing always reflect the current state of the art, especially outside America. Furthermore, Cairns' insistence on differentiating between philosophies of history and "schools of interpretation" strikes me as arbitrary and somewhat confusing, as do some of his distinctions between Christian and non-Christian traditions of historiography.

It is in this latter area, however, that the greatest difficulties arise. Cairns' own approach to history might be termed mainstream evangelical, but readers in the Calvinist tradition, at least, will find it inadequate in some key respects. They will scarcely be convinced by the argument that a Christian viewpoint influences historical work only at the broadest level of interpretation (what Cairns calls the "revelatory" level), while in the area of pure research (the "technical" or "horizontal" level) Christian and non-Christian scholars proceed in identical fashion and reach identical conclusions. Cairns seems too ready to dismiss as relativistic the view that, even in the basic matter of establishing "facts," let alone advancing causal connections, religious values will inevitably play a shaping role. Similarly, while there is much to commend Cairns' formulation of history as the study of "God and man in time," his approach seems to me to place undue emphasis on a principle of divine intervention (e.g., is or is not the state of Israel a fulfillment of prophecy?) and far too little on the implications of a Christian view of human nature. On this point and others, thinkers such as Reinhold Niebuhr have more to say than Cairns seems willing to allow.

Integrating faith and learning is an ongoing task, and in the area of history the dialogue is certainly far from complete. Interested readers may find it profitable to explore other recent contributions such as those of Marsden and Roberts (*A Christian View of History?* [Eerdmans, 1975]) or C.T. McIntire (*God, History and Historians* [Oxford, 1977]).

**WILL YOU SHARE A
"Classroom Boner"?**

**Send it to the
CEJ editor**

SPIDERWEBS continued from page 8

holds true, and the analysis suggested here highlights that principle.

The theory of correspondence is, I said, a traditional one, and it provides helpful insight into the structure of metaphor. But in some ways the explanation is too neat, and the "heresy of paraphrase" crops up easily here, if the reader limits the "meaning" to a point for point comparison. The writer of

Many of us are intimidated by the longwindedness of Job and his friends. Such is a pity indeed. . .

Job indeed had in mind the notion of fragility when comparing the house of the wicked to a spider's web, but if the metaphor is reduced to such a notion, then one may ask "Why bother with the metaphor?" Doesn't the prosaic statement say it just as plainly and probably less ambiguously? If the theory of metaphor is limited to the concept of correspondence, metaphor then becomes, at worst, a source of obscurity, and, at best, rhetorical decoration.

Many modern theoreticians have therefore deemphasized the correspondence model and have stressed the *disjunction* of metaphor; instead of correspondence one gets tension.⁶ Samuel Johnson had difficulty with the metaphysical "conceit" because it brought together "heterogeneous" elements which could not be readily compared. However, say some theoreticians, all metaphors are really conceits—the poets place side by side, or

If the theory of metaphor is limited to the concept of correspondence, metaphor then becomes, at worst, a source of obscurity, and, at best, rhetorical decoration.

rather, they jam together, two items which are radically different, and out of this collision or fusion comes the meaning of the metaphor.⁷ And the resultant meaning always transcends the specific point of comparison. Another term which suggests that metaphor is more than univocal correspondence is "resonance." "Resonance" is indeed a helpful term and concept, and I prefer it to "disjunction" and "tension," at least when introducing metaphor to students. With the concept of resonance one can build on the theory of cor-

Continued on page 28

than two pages, or an excerpt from a longer poem if not more than 250 words.

b) Prose: either a complete article, story or essay of less than 2500 words, or an excerpt from any prose work if not more than 1000 words or 10 per cent of the work, whichever is less, but in any event a minimum of 500 words.

c) Illustration: one chart, graph, diagram, drawing, cartoon or picture per book or per periodical issue.

2. Spontaneity

The copying must be at the instance and inspiration of the individual teacher. If there is no reasonable time to obtain permission to copy, the event is considered spontaneous.

3. Cumulative Effect

The copying of the material is for only one course. Not more than one short poem, article, story, essay or two excerpts may be copied from the same author, nor more than three from the same collective work or periodical volume during one class term. No more than nine instances of multiple copying for one course during one class term is allowed.

Copying cannot be used to create or replace or substitute for anthologies, compilations, or collective works. Copying of or from works intended to be "consumable" (workbooks, exercises, standardized tests, booklets and answer sheets) is definitely an infringement of copyright law. It is also illegal to use copying to substitute for purchasing books and periodicals, and to repeat copying with respect to the same item by the same teacher from term to term. No charge can be made to students beyond the actual cost of the copying.

Some of the most frequently asked questions and some of the hardest to answer regard the use of music. The fact that the use is not for profit does not affect the restrictions regarding music. The music areas that are controlled include the copyrighted sheet music, performance rights, mechanical rights to record, and synchronization rights to perform music with pictures or narration. This means clearance must come from the composer and publisher, the arranger, the performer, the conductor, the musicians, or the record companies that manufactured the record or tapes, depending on the use of the material. A complete audiovisual program by a school would demand copyright permission from all of the above people and/or agencies.

The permissible uses of copying music are as follows:

- 1) Emergency copying to replace purchased copies which for any reason were not available when needed, provided purchased replacement copies will be substituted soon.
- 2) One copy per pupil for academic purposes other than performance, of an excerpt, provided it is no more than 10 percent of the whole work.
- 3) For academic purposes other than performance, a single copy of an entire work, if it is out of print, for a teacher.
- 4) Printed copies may be edited or simplified if the fundamental character of the work is not distorted.

It is an infringement of copyright law to make copies to create, replace, or substitute for anthologies, compilations, or collective works. Copying for the purpose of performance or to substitute for the purchase of music is prohibited. The copyright notice must appear on the printed copy. Holders of music copyrights are known to be some of the most proprietary, so a full understanding of the law is important to avoid legal problems.

It is regrettable that there are, as yet, no specific guidelines for audiovisual materials. Excerpting of AV material for classroom use is allowed but the extent considered to be fair use is not defined. For example, cutting apart a filmstrip and making it into slides is not a violation of copyright, but it would be an offense to intermingle the slides with other materials, thereby creating an original work.

An interesting sidelight is that under U.S. law individual teachers, not their school districts, are liable for copyright infringement proceedings. Fines from \$250 to \$5000 can be levied.

Additional help in interpreting and conforming to the law is available from several national organizations. The National Education Association has a booklet, **QUESTIONS TEACHERS AND SCHOOL LIBRARIANS ASK ABOUT COPYRIGHT**, available for \$2 from the NEA, 1201 Sixteenth Street, N.W., Washington, D.C. 20036. The Association for Educational Communications and Technology and the Association of Media Producers have joined forces to publish a booklet entitled **COPYRIGHT AND EDUCATIONAL MEDIA: A GUIDE TO FAIR USE AND PERMISSIONS PROCEDURES** that may be ordered prepaid for \$3.95 (or \$2.95 to members of the Association) from AECT, 1126 Sixteenth Street, N.W., Washington, D.C. 20036. AECT and the National Audio-Visual Association have jointly produced a

filmstrip called **COPYRIGHT LAW: NEW LAW, NEW DIRECTIONS** available from the Christian School Film Library.

These guidelines are not intended to scare teachers from ever copying again. Certain acts of copying are fair and the privilege should be used to enhance teaching and learning in our schools. Perhaps the best advice is summed up in this note by Joseph McDonald in his article "Non-Infringing Uses" (1962 Bulletin of the Copyright Society):

Take not from others to such an extent and in such a manner that you would be resentful if they so took from you.

How to Obtain Permissions

Permission must be granted by the copyright owner for uses beyond "fair use." The title page or reverse of it usually gives the name of the copyright owner and year of publication plus any acknowledgments of other copyrighted material in the book. When requesting permission, be sure the information needed is complete and accurate. According to the Association of American Publishers, the following facts are necessary:

1. Title, author and/or editor and edition of material to be duplicated.
2. Exact material to be used, giving amount, page numbers, chapters, and if possible, a photocopy.
3. Number of copies to be made.
4. Use to be made of duplicated materials.
5. Form of distribution (classroom, newsletter, etc.)
6. Whether or not the material is to be sold.
7. Type of reprint (ditto, photocopy, offset, typeset).

The request should be sent in writing, together with a self-addressed return envelope, to the permissions department of the publisher. Addresses may be obtained in **THE LITERARY MARKETPLACE (LMP)**, published by the R.R. Bowker Company and available in all libraries.

"Fair use" implies that there is going to be some copying. The copyright laws were enacted to help those people "who are simply not sure and who want to follow the law and to have it very clear to those who, knowing the law, abuse the copy privilege."

As Christian educators we must be honest and responsible users of someone else's property. The creative gifts of others must be recognized and respected for what they are—gifts from God to be shared with others. The copyright laws help to ensure a future for creative thinkers who will not be afraid to share their insights with others and who will receive a just reward for their efforts.

SPIDERWEBS Continued from page 25
respondence (there is a "point of comparison" which most readers will agree on), but the metaphor will also resonate beyond the univocal meaning and call up different connotations for different readers.⁸

A slightly different way of posing the previous discussion is by considering metaphor as both shorthand and suggestion—it expresses a thought concretely and succinctly, but it also is elastic and resonant. The concreteness of metaphor lies in its image-istic appeal. The "scourge of the tongue" (5:23) calls up the lashing cruelty which we can inflict with speech, and Job's complaint that God has hemmed him in, is vividly captured in "thou puttest my feet in stocks" (13:27). So with "my days go by as skiffs of reed" (9:26), God hunting Job like a lion (10:16), "windy knowledge" (15:2), the barren company of the godless (15:34), and any other example I might cite. The metaphor is indeed an effective shorthand which tells us, for example, that knowledge can be unsubstantial and empty-like wind.

But metaphor is also suggestive: it always says more than can be contained in the paraphrase or abstraction. "Barren" to the writer of Job suggested (I think) worthlessness. For most listeners of Biblical times it would also call up hardness, fruitlessness and perhaps curse. However, for a modern reader brought up on ZPG and easy abortion (and here we enter the thorny territory on the translatability of metaphor

The concreteness of metaphor lies in its image-istic appeal. The "scourge of the tongue" (5:23) calls up the lashing cruelty which we can inflict with speech. . .

to which I will return presently), barrenness may not connote the same, and there may also be individual associations for both ancient and modern readers which will further color the concept. Again, does "you whitewash with lies" (13:4) mean exactly the same for all readers? Most will agree that whitewash refers to a covering up. Does the word also suggest hypocrisy? Is deliberate deception implied? What exactly was whitewashed or plastered? Is the covered-up truth considered ugly or unknown?

Here also one could multiply examples and demonstrate that many metaphors are not univocal, but tend to work as ripples when a stone is thrown in the water. There is, certainly, a central meaning agreed on by most readers, but then there will be nuances

and suggestions which will be different for various readers. Indeed, the perception and "contribution" of the reader can be considered a crucial element in metaphoric communication. Or, to close with another metaphor, the main sound of the "explosion" of the metaphor will be evident to all, but the reverberations will continue and will not be perceived equally by all.

This brief discussion of metaphor is indeed sketchy, and a full treatment would cover the different kinds of metaphors, the different degrees of explicitness, as well as other theories and analyses. But such information is available elsewhere.

Let me close this general consideration with a brief discussion of the translatability of metaphors, since most English readers are

There are classic Biblical examples of cultural difficulties: making the phrase "fishers of men" clear to a desert tribe, or "I stand at the door and knock" to a jungle people who don't have doors and who don't knock to announce their arrival.

limited to a translation of Job.⁹ Metaphor is indeed a poetic feature which can (unlike rhyme or word-play) often be translated from one language into another. Burns' "My love is like a red, red rose" (which I alluded to above) can, I think, be translated into any language in which red roses are known, as can the metaphor about the Lord carrying his people on eagle's wings (Ex. 19:4). There are a number of limitations and difficulties with the translation of metaphors, however. The chief problem is a cultural one. There are classic Biblical examples of such difficulties: making the phrase "fishers of men" clear to a desert tribe, or "I stand at the door and knock" to a jungle people who don't have doors and don't knock to announce their arrival. Even the transfer from an ancient Mediterranean to a modern Western culture presents difficulties—thus the attempts to rewrite Psalm 23 as "The Lord is my parole officer," and other such ventures.

In Job many of the metaphors translate rather well, at least into English, partly because many of the nature metaphors are not limited to a Mediterranean locale. Rain, sun, streams, or head, foot, and dung are universal enough to present relatively little difficulty—although even here one cannot always assume full equivalence of meaning.

Other metaphors present more problems, however.¹⁰ The cultural phenomenon may

be either unknown in the modern, western world, or may not carry the same connotation. A number of examples will again help to make the point clear.

I have already referred to the whitewashing metaphor (13:4). Actually, the Hebrew reads "plaster"; the RSV "whitewash" is already a cultural, interpretation which singles out the "covering dirt" function of Mediterranean plastering (perhaps *repairing* should remain in focus as well). The Anchor Bible seems close to Hebrew with "daubers of deceit," while the Jerusalem Bible ("you are charlatans") and the TEV ("cover up") apparently considered the metaphor unintelligible to the modern reader.¹¹ A "thick-bosomed shield" (15:26) is also partly familiar. Even though shields are not used in modern warfare, most readers will still recognize its historic use; however, "bosses" as a part of the shield are generally not recognized. The Jerusalem Bible therefore substitutes non-metaphorical "massive," while TEV simply leaves the adjective out. Similar translation decisions seem to have governed "molten mirror" (37:18). Jerusalem clarifies "mirror of cast metal," while TEV reduces it to "polished metal." (TEV, more than other translations, tends to eliminate metaphors rather frequently. Among a number of other examples are 7:5, 10:10, 15:27. Even though the RSV has retained most of the original metaphors, it also has eliminated or changed some; for example, 19:27 reads in Hebrew "My reins fail in my bosom," which the RSV has rendered as "My hearts faints within me.")

Here again, I have to forego detailed treatment and refer to more lengthy discussions elsewhere. The translation of metaphor is a fascinating aspect of translation theory, and the interested teacher will find this a fruitful area of discussion.

II

The preceding discussion on the nature and translation of metaphor can, I think, be readily applied to a further study of metaphor in Job. Such a study can focus on various aspects of metaphor and be as limited or comprehensive as a teacher wishes. Let me provide some suggestions on one aspect, which will build on the previous discussion: an investigation of "topic" and "image."

Since most of the discussion in Job deals with Job's suffering and the suffering of men generally, it is not surprising that the *topic* of the metaphorical expressions is usually Job or his friends or mankind. The next most frequent topic is God and God's activities.

Continued on page 28

SPIDERWEBS Continued from page 27
 Descriptions of nature or natural processes are much less frequent.

More interesting is an analysis of the *images* employed by the writer. An informal count shows that the greatest number of comparisons are drawn from various aspects of the natural world. In descending order of frequency, the tally shows the following nature images:

- trees and other plants
- animals
- water (including rain)
- wind
- body and bodily functions
- light and dark
- other natural phenomena

This preponderance of nature images corresponds to the metaphors in other Biblical writings, especially in the Psalms. Such a choice is indeed to be expected in a largely rural milieu. It is noteworthy, however, that metaphors drawn from city life are virtually

nonexistent; this absence is rather unexpected, since the writer does allude to city life in several instances.

Other repeated images are derived from:

- crafts
- war
- hunting

The metaphors of war and hunting are predominantly used to describe Job's perception of God's pursuing him--an early version of the hound of heaven, it seems.

The comparisons involving God are nearly all anthropomorphisms, many of which show God as the creator-craftsman. The descriptions of nature are, predictably, all personifications.

A further analysis of topic and image can be conducted by a schematic arrangement which includes a consideration of the "point of comparison"--that is, the element(s) which is/are shared by the topic and the image.

will bear out this notion of multiple meanings and of fluidity. The metaphor is in the context of Job recounting his earlier life, which he does in a series of metaphors. Toward the end of the passage he says:

My roots spread out to the waters,
 with the dew all night on my branches
 (29:19)

The "topic" is, obviously, Job, in his former prosperity. The "image" is not explicitly stated, but the references to roots and branches are a clear enough indication that Job is compared to a tree. The other parts of the image are waters and dew, which, as the context suggests, are evidences of God's favor. This much seems sufficiently clear, and most readers would be able to abstract these elements without much prompting. The same schema I used earlier points up the various aspects; the items in brackets are not explicitly stated, but can be inferred.

	TOPIC	IMAGE	POINT OF COMPARISON
3:10	"it did not shut the doors of my mother's womb"		
	1. day	person	
	2. womb	building/room	containment
	3. preventing birth	shutting door	keeping in
6:15ff	"my brethren are treacherous as a torrent-bed" (deceitful) person/Job's friends	stream	changeableness
13:27	"Thou puttest my feet in the stocks"		
	1. God	jailer	cruelty
	2. Job	prisoner	helplessness
13:28	"man wastes away like a rotten thing"		
	man/man's life	rotten thing	transience/worthlessness
29:17	"I broke the fangs of the unrighteous"		
	unrighteous people/ grasp of unroighteous	beasts of prey/ fangs of beast	cruelty/possessiveness/ cunning
17	"the pain that gnaws me takes no rest"		
	pain	(gnawing) animal	persistence
31:39	"furrows have wept together"		
	furrows	(crying) people	grief/hurt
38:37	"who can tilt the waterskins of the heavens?"		
	1. God	person	
	2. rain from sky	water poured out of waterskins	power/control
40:17	"the sinews of his thighs are knit together"		
	Behemoth's thighs	knitting	cohesion/strength

Such a concentration on topic and image tends to draw largely on a more traditional theory of *correspondence*--metaphor points up likenesses between items. But I pointed out earlier that such a theory, although valid and helpful for teaching purposes, is perhaps too confining a model. Even in the preceding

listing I suggest several times that there may be more than one point of similarity or correspondence. There are many other metaphors which go beyond even such double or triple significance, and which cannot really be exhausted by any listing and abstracting. A brief examination of one text

TOPIC	IMAGE
1. Job	[tree]--roots branches
2. [God's favor]	waters dew

Further examination of the metaphor is in order, however. Why is the tree image chosen, and which "features" are singled out for comparison? Does the "rootedness" of the tree suggest solidity, stalwartness? Perhaps so, and then the image would fit well with the rest of the chapter, which recounts Job's position in the community. Job's role is a solid and substantial one--as solid as a full-grown tree. Moreover, the emphasis of the chapter is on a living relationship among people and a tree again suggests such a relationship (better than, say, a pillar which is solid but not responsive). The notion of protection is introduced in 12:17, and the tree image may also call upon connotations of protection and shelter.

Of course, the chapter has a dual focus: it does indeed show how Job was a blessing to those around him, but it also speaks of God blessing Job (2-6). This motif is certainly expressed in the image of the roots and branches receiving nurture and refreshment from the groundwater and the dew. Again, various questions can be raised here. Why both root and branch, water and dew? Is the spreading out of the roots significant? What is the principal connotation of water and dew? The context certainly points generally to blessings; more specifically, is the idea of sustenance in focus? or refreshment? Is further growth and therefore the greater potential for providing shade and fruit also intimated?

Thus one could perhaps continue to ex-

Continued on page 31

if you treat a sixteen-year-old as if he were ten you commit the same mistake with the identical deleterious effects on the relationship. Discipline occurs in the context of a relationship characterized by changing ratios of authority and responsibility. This relationship must be good if your discipline is to be effective.

The Necessity of Discipline in the Relationship

But what of discipline itself? Let us focus on it next. Some people argue that if the relationship is good between you and the child then you do not need to discipline. Is that so? Properly speaking it is. If a child knows you are for him, if the lines of communication are open, and if you respect his age by aiming at his level of competence in your teaching, then you probably do not need to discipline him. But I should rather say that then you do not need any *additional* discipline, for if these optimal relationship conditions prevail then you have already incorporated those aspects of the teaching-learning relationship that I would call discipline.

However, those who argue exclusively for the establishment and maintenance of a relationship and against the application of discipline mean something else by a good relationship than what I mean by it. They mean that to have a good relationship you should allow the child to do as he pleases in the relationship. Any form of exercise of power or coercion over him is rejected by them in favor of creating an atmosphere in which the child can freely choose to learn what he likes.

I do not share this conviction. I believe with the scriptures that the teacher has the task also to exercise his authority, his power over the child for the good of that child, as an expression of love for him. I believe that the permissive adult does not really love the child because he fails to accept the burden of having to say No! to the child when he needs it.

Nevertheless, those permissive adults can teach us something. They can point us to a certain one-sidedness in our usual view and practice of discipline. This one-sidedness is shown in the effects we commonly aim for in our disciplining. The end results we aim for in our disciplining tend to be as follows: we hope it will make the child behave, be no more problem to us, cause him to obey us, or have him respect authority. In the main we want him to learn "to do as we say."

The problem with an approach to discipline which has these ends in view,

especially if we see these as the overriding aims of our education as a whole, is that it obstructs learning. Crassly put I would say that if a child has learned what you tell him and no more, if he has learned only to do as you say, then I doubt whether he has learned anything at all. A child who graduates, being able to repeat everything you have taught him verbatim and nothing more, is in my humble opinion, dumb, uneducated. He has wasted his time in school.

Teaching does not equal learning. There is a story of a veteran school inspector who used to go around the classrooms saying to the teachers, "You're teaching them a great deal. How much are they learning?" If I were a teacher the one fear I would have is that at the day of my retirement, people would say of me: *He taught them alot, they learned nothing.*

Learning Involves Commitment

To learn, a child must respond to what you teach him. He must think about it and integrate it into his understanding of the world. He must make sense out of it. He must grasp its meaning, the meaning it has for him where he is at. He must come to know what it is for, what its meaning is for his life. He must evaluate it and decide what to do with it. He must do what you teach him, express it in his own way. He must choose with respect to it and commit himself for or against it-if he is to learn it.

If you discipline your child with the aim of making him do as he's told then you rob him of the chance to freely commit himself to the material. He must be able to choose freely if he is to learn. That much the permissives can teach us.

Let me be more concrete. Traditionally the Bible lesson, whether in day- or Sunday school, was taught by the teacher by telling the story. Nothing more was expected of the children than to sit still and to listen. Today the story is told, but in addition the children are given the chance to respond to it by drawing it, by retelling it or whatever. To this day I bless my youngest son's teacher for giving him the chance to respond to the Bible story by drawing it. As a result I have a wonderful collection of drawings which show *how* in his childish *way* he understood the message of the Gospel as it was told to him.

Another example which I find personally offensive are the so-called Bible quizzes to increase the child's knowledge of the facts of the Bible. It is the game playing character of these quizzes that I object to. My second youngest son recently figured out what is the middle chapter of the Bible. He also

knows the shortest chapter and the shortest verse in the Bible. If I were to encourage him he'd also figure out how many verses there are in total in the Bible. He happens to be a collector of facts and glories in being able to relate them.

Now knowledge of certain biblical details is not without value of course, and I am not against having the child memorize Bible verses. But I shudder at the thought that my children should grow up believing that they can manipulate the Word of God Almighty like a crossword puzzle. For in doing so they might miss that sense of reverence and urgency that the prophets felt when they addressed the people with "Thus says the Lord!"

A child must learn to commit himself to what is being taught if he is to learn it at all, and to do that he must be given room to choose freely with respect to the material. Well, you say, how does this differ from what the permissives say? It differs a great deal because I am not saying that he should be allowed to choose as *he* pleases, but rather as *God* pleases. We must indeed let the child choose, but also hold him responsible for the choices that he makes.

Choose he must, and for himself, or else he may show model behavior in school, follow your advice to the letter until he goes out into the world where he meets with a whole new set of authorities as eager as you are to teach him. And facing them he may question your advice *in your absence*, and discard your teaching in favor of these new authorities. But choosing is not the end of the matter. His choice must be realistic. Thus in whatever we teach the child we must ask him for his choice, his belief on the matter. Knowing that choice, we must also ask him how realistic his choice is in God's world. For he, too, must answer to God's reality.

I hope my point is clear. Disciplining your child to make him do as you say is one-sided because it eliminates the element of choice from the learning process and therefore obstructs genuine and long-lasting learning results.

Discipline and the "Good" Student

There is another reason why this approach to discipline is one-sided. In every classroom there is always a Frederick or two. Frederick, or Freddie for short, is bright, a model pupil, always eager to obey and always afraid to make a mistake. He learns what you teach him to the letter. You can recognize your own peculiar speaking and writing style in the answers on his tests. He

Continued on page 30

Continued from page 29

quotes you verbatim and of course he gets high marks because he gets all the answers "right." Is Freddie a good student? No, he is not. He cries when he gets an A- instead of an A. He is unpopular with the children because he pathetically shows off his superior accumulation of facts. He has a need to be right and takes pleasure in being able to correct the teacher on some minute detail or other. Freddie does everything you tell him except think for himself. He cannot. He is too afraid he will make a mistake, too afraid not to do it right, too afraid not to obey. He has a fear of failing. He is afraid because deep down he feels he not at all acceptable unless he is a goody-goody. Freddie may go to college, scholarship and all, but could easily fail there because he will have to think for himself, and if not there then certainly in later life. Always afraid of making mistakes, his overall approach to life is timid and in his adult life he often ends up being disciplined, depressed and scared. The last thing Freddie needs is discipline that makes him behave. It will only make him even more afraid.

Discipline as Confrontation with Reality

What then IS loving discipline? How do we resolve our usually one-sided approach to it? How do we reconcile the candy and the cane? The word discipline usually has the one-sided connotation of "criticizing someone," or "letting him have it." For that reason I would like to drop the word momentarily and use the Biblical word "admonition" instead. The New Testament Greek word for "admonition" (as in "admonish one another" and "raise the child in the fear and admonition of the Lord") is *nouthesia*. Interestingly enough, in the original Greek *nouthesia* has none of the one-sided connotations we usually associate with discipline. Quite literally it means "to put in mind" which in modern English would be translated "to make realize" or "to face or confront with reality." So when the Bible tells us to admonish one another it simply means to convey that it is part of our interpersonal task to face or confront each other with reality, and that to raise the child in the admonition of the Lord (Eph. 6:4) in effect means to face him with God's reality and no more.

Why is it so necessary to stress this admonishing task in our lives? This is a particularly good question today. For the overriding emphasis today is that we only need to understand and accept the child in his appropriation of reality. There is not A reality, it is said, but as many realities as there are

people. It is therefore considered judgmental and unloving for anyone to confront another person with a reality that holds for all. The general feeling is that there "ain't no such animal."

The Bible, however, does not share this individualistic view. It recognizes that each of us by ourselves have a tendency to drift off into our own private dream or nightmare because we are by nature incurable dreamers. And so it insists that from time to time we need others to make us aware of reality again. Even God himself confronts us time and gain via his prophets, his angels and Jesus Christ his Son. Our minds become darkened, says Romans 1, and then we drift off into our collective dream which soon becomes a nightmare, and only a confrontation with God's reality can plant us on our feet again. Individual people are insufficient unto themselves in this respect also, that they need to be confronted by others and by God himself, to live.

My main point in all this is first of all that Christian discipline means to confront our children with God's reality (*nouthesia* Kurion), and further that this also exhausts our disciplining task with children. What this means concretely I will say in a little while. But first this: it is never pleasant to be confronted with reality by others. It is a stressful experience. Not, first of all, because someone faces us with something bad about ourselves, but rather because such a confrontation requires a change on our part in our self image. We don't like to change our view of ourselves, because it tends to disturb our psychological equilibrium. Our view of ourselves (negative OR positive) is resistant to change. For example, if someone were to tell me that I am sloppy, and should be neater, my first reaction would be to say that I have no time to be neat or that the other should not be so fussy. Only later can I evaluate that confrontation at its value. My first reaction is to be defensive of my self image.

We should further note that people with a negative self image are just as resistant to change as people with a positive self image. Some people have as hard a time accepting praise as others have accepting criticism. This is the reason I have been stressing that you need to have a good relationship with the person you confront if your confrontation is to have the desired effect. You need to have credit with the person whom you are about to confront to be able to confront him fruitfully. So let your confrontation be loving. Let it occur in a loving, caring, open, good relationship.

The Two Prongs of Discipline

This leads me to my final point regarding Biblical discipline, namely that disciplining our children, facing them with God's reality, is a two-pronged affair. There are children who sometimes think more highly of themselves than they ought. These children have to be brought down to size by discipline because you cannot do just as you please in this world. You are in someone else's house. You are in God's world. That is reality. These children need to be disciplined in the sense that we usually mean it. They need to be made aware of their place. This is hard for some youngsters with an unrealistically high self image. Yet it is necessary because at the age of ten you do not have the world by the tail and it is good for them to learn that. Otherwise they could end up becoming externalizers, blamers who are always ready to say, "He done it!"

There are also children who think less highly of themselves than they ought. These, too, need to be disciplined, faced with reality. They have an unrealistically low image of themselves. They are scared. They feel they cannot do anything right. They feel they are good for nothing. Sometimes they may go around collecting incidents that will prove that they are what they think they are, all in an effort to bolster their negative self image. The teacher may praise them and say, "Oh come on, Freddie, you are really a better person than you think you are. Don't be so hard on yourself!" But Freddie will steadfastly reply, "Oh, you are just saying that to be nice to me. But I know myself. I know I am good for nothing. I know I am a failure." They cannot believe that the teacher is simply giving them an honest evaluation of their good qualities. They think that she is after something. After all, they know from experience that no one is nice to you for nothing.

Such children need to be disciplined as well, not with criticism but with praise and encouragement. They, too, need to be confronted with reality. Time and again and without ceasing they need to be confronted with God's gracious, liberating, joyous reality. They need to be confronted with the reality that they are God's children for what they are, not for what they do. They need to know that they are special, one of a kind, unique in God's eyes and therefore important to him. They need to learn that God never expects more of them than they can deliver and that Christ picks up after them the pieces they make. They need to be made aware of the fact that God comes to sinners before they become good and that

Continued on page 31

plore other facets of the metaphor. I realize that one has to be on guard against unduly fanciful extrapolations, and that some similes simply would not lend themselves to the multifaceted interpretation which I have proposed here. Still, the theory of resonance

If metaphor is more than decoration, more than univocal correspondence, and is seen as fluid and elastic, then it often does call up contrarities, and will suggest different connotations.

and suggestion which I discussed earlier can be applied here. If metaphor is more than decoration, more than univocal correspondence, and is seen as fluid and elastic, then it often does call up contrarities, and will suggest different connotations.

In an earlier essay I presented a "defense of metaphor," stressing both the pervasiveness of metaphorical language in Scripture and the need for us to be alert to such language. Let me quote briefly:

We are more than rational animals. Our being created in the image of God means much more than the ability to add, or construct syllogisms, or write confessions and dogmas. God allowed the writers of Scriptures to play seriously with language and make lively, at times even outlandish, comparisons. And part of our perception and learning comes from the indirection and suggestion of art. The songs, poetry, and metaphors of Scripture are a part of God's communicating his beauty and truth to us. Even though a metaphor may not completely elucidate a concept, it may capture and compress an idea in such a way as to help us imagine it.¹²

Such awareness should also govern our reading of Job. The theological, psychological, and dramatic elements of Job have been analysed in countless titles, and can be studied profitably, as can the influence of Job on later literature. But the full impact of Job will escape us if we do not also catch the flow of the language. And a dominant aspect of the language is the rich metaphorical strain which provides succinct, memorable phrases and vignettes as well as resonance of multi-layered meaning. [CEJ]

...the full impact of Job will escape us if we do not also catch the flow of the language.

NOTES

¹There are, of course, many other works which ought to be consulted for a study of Job. A helpful recent commentary is H.H. Rowley, *Job* (New Century Bible) (London: Marshall, Morgan and Scott, 1976). A useful feature of Rowley is his frequent practice of summarizing earlier critical material.

²I use the term "metaphor" generically, including, for example, simile, personification, and synecdoche. Occasionally I also use it more narrowly to distinguish simile and metaphor, which, incidentally, is not as important a distinction as the school texts sometimes suggest.

³For a comprehensive bibliography see Warren A. Shibbes, *Metaphor: An Annotated Bibliography and History* (Whitewater, Wis.: The Language Press, 1971). For a brief historical overview one can consult Terence Hawkes, *Metaphor* (London: Methuen, 1972).

⁴The theories of correspondence and analogy are often used in reference to the teleological argument of the unity and interrelatedness of the universe.

⁵For this graphic presentation I am indebted to John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan, 1974), p. 129.

⁶See, for example, Earl R. MacCormac, *Metaphor and Myth in Science and Religion* (Durham, N.C.: Duke Univ. Press, 1976); cf. his bibliographic note on p. 73.

⁷Paul Newell Campbell expresses this theory in even stronger terms by proposing that "every metaphor is an implicit oxymoron." "Metaphor and Linguistic Theory," *The Quarterly Journal of Speech*, 61 (Feb., 1975), 7.

⁸It is well to keep in mind that not all metaphors are equally resonant; some are restricted to a limited comparison, while others have much more depth.

⁹More extended discussions can be found in Beekman, Chapter 9, and Jan de Waard, *Biblical Metaphors and their Translation, The Bible Translator*, 25 (January, 1974) 107-116, as well as standard works on translation theory and practice.

¹⁰I will only consider Hebrew-English; the problems of translating into other, for example, "non-Western" languages are often even more complex.

¹¹The phrase has an unusually large number of translations: the Septuagint renders it "You are false physicians," with, suggests Rowley, an implied reference to surgical plasters; Tur-Sinai proposes "red paint," as applied to a patient to give the appearance of physical health. (N.H. Tur-Sinai, *The Book of Job*, Jerusalem: Kiryath Sepher, 1967).

¹²Harry Boonstra, "Biblical Metaphor...

More than Decoration," *Christianity Today*, 21 (Dec. 17, 1976), 23.

BIBLIOGRAPHY

Beekman, John and John Callow. *Translating the Word of God*. Grand Rapids: Zondervan, 1974.

Boonstra, Harry. "Biblical Metaphor--More than Decoration." *Christianity Today*, 21 (Dec. 17, 1976), 22-23.

Campbell, Paul Newell. "Metaphor and Linguistic Theory." *The Quarterly Journal of Speech*, 61 (Feb., 1975), 1-12.

De Waard, Jan. "Biblical Metaphors and their Translation." *The Bible Translator*, 25 (Jan., 1974), 107-116.

Hawkes, Terence. *Metaphor*. London: Methuen, 1972.

MacCormac, Earl R. *Metaphor and Myth in Science and Religion*. Durham, N.C.: Duke Univ. Press, 1976.

Rowley, H.H. *Job* (New Century Bible). London: Marshall, Morgan and Scott, 1976.

Shibbes, Warren A. *Metaphor: An Annotated Bibliography and History*. Whitewater, Wis.: The Language Press, 1971.

Tur-Sinai, N.H. *The Book of Job*. Jerusalem: Kiryath Sepher.

Note: A complete listing of metaphors may be obtained by writing the author.

CANDY-CANE Continued from page 30

through Christ they are good enough in God's sight. We, all of us, at home, in the school, or in the church, do such a poor job of teaching our children to live by grace.

I suppose I feel so strongly about this because in my therapeutic practice I daily see the misery and the depression which we wreak upon ourselves and each other by our one-sided style of disciplining. Therefore I am not ashamed to plead with you: please, teachers, do not only discipline your children with criticism but also with praise and encouragement. I plead with you teachers: do not provoke your pupils to angry rebellion or down-cast depression. Instead, train them in the joyous reverence and encouraging discipline (*nouthesia*) of the Lord. If you can do that, then you are doing good work, work that pleases the Lord. He will bless you in that, encourage you in that and at the end of your career as liberating molders of young hearts and minds he will praise you and say, "Well done, thou good and faithful servants!" [CEJ]

Typhoid fever may be prevented by fascination.

Dean A. Krenz

Sioux City (Ia.) Journal

DPHD60100 P-03 04 1299
DON DIEPHOUSE
TRINITY CHRISTIAN COLLEGE
6601 W COLLEGE DR
PALOS HEIGHTS IL 60463

Deadline, January 1, 1980

Special Issue Manuscripts

MAIL TO

Lillian V. Grissen, Managing Editor
Dordt College English Dept.
Sioux Center, Iowa 51250

Educating Students In and For a Changing Society

TOPIC SUGGESTIONS:

Technology:

a "dirty" word for Christians?

- historical sketch of its development
- impact: —positive and/or negative
 - on our lives as Christians
 - on Christian education
 - on Christian teaching methods
(media manipulation, science fiction, etc.)
 - on curriculum

Future:

a frightening prospect?

- Impact of computer age on career possibilities
- Preparing for a future world
 - self
 - profession
 - Christian schools
 - students
- Future Shock—living with it

The subjects mentioned above are broad. Choose one, or part of one, to which to write. Or, share other ideas.