



# **Subject Didactics of** **Biblical Studies**

**C B Borst**

UNIVERSITY OF SOUTH AFRICA  
PRETORIA

© 1991 University of South Africa  
First edition, first impression  
ISBN 0 86981 692 6

Printed by The Natal Witness, Pietermaritzburg  
Published by the University of South Africa,  
PO Box 392, 0001 Pretoria

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*Teach me in your truth  
lead my wandering thoughts;  
for you are my salvation, O Lord!  
I rely on you.*

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# Foreword

The appearance of a new publication in Subject Didactics is a memorable occasion indeed. In this important part-discipline of Education, student teachers as well as teachers get to grips with the essence of education - the interaction between tutor and pupil.

The subject Subject Didactics, as a component of the curriculum of the secondary school, is a challenge to teachers in more ways than one. A sound theoretical foundation, together with proven practical advice, makes this work a useful textbook for those interested in Subject Didactics. The author - an experienced educationist and capable academic - is an authority on his subject.

*Subject Didactics of Biblical Studies* is a welcome addition to the science of teaching. This book should make a valuable contribution to the training of teachers.

Prof. L. R. McFarlane  
Head: Department of Didactics  
University of South Africa  
March 1991

# **Section A**

## **Orientation**

# INTRODUCTION

In this work it is assumed that students who study Subject Didactics of Biblical Studies already have sufficient knowledge of Biblical Studies to master the learning content of the subject that has to be taught at school. Accordingly no attempt is made to instruct students in Biblical Studies. Where examples are needed, schemes that are widely applicable in Biblical Studies are used. Broad examples such as these remain applicable regardless of syllabus changes.

This book attempts to lead students to apply their existing knowledge of Biblical Studies when teaching the subject at school. It is thus divided into two main parts:

- *The structure of Subject Didactics of Biblical Studies:* This structure provides the theoretical substructure for planning instruction in Biblical Studies.
- *Planning instruction:* This is a theoretical reflection on how the learning content of Biblical Studies is presented according to a definite structure. In planning instruction it is essential to reflect on the preparation for instruction. Teaching preparation is the junction between theoretical reflection and the practical presentation of a Biblical Studies lesson.

The book also suggests ways of presenting lessons in Biblical Studies.

## DIDACTICS TERMINOLOGY

This section deals briefly with the terminology of Subject Didactics to enable readers to understand the term more precisely, particularly with reference to Subject Didactics of Biblical Studies.

### A CURSORY EXPLANATION OF THE TERM "DIDACTICS"

The term "didactics" can be defined as a theoretical reflection on education in general, in which a variety of theories are considered. This variety of theories enable us to place Didactics in a Christian perspective, the particular distinctions and characteristics of which give a Christian content to the theoretical reflection on education.

Didactic reflection focuses on the way in which pupils become involved in a particular relationship with reality by means of educative teaching. The relationship that is established between pupil, world and reality results in a spe-

cial relationship between Didactics and reality. Since this relationship can only be actualised by a process of clarification, this process forms the basis of any reflection on Didactics. Didactic reflection from a Christian perspective reflects on educative teaching that opens the pupil to a belief in God, his Creator.

Obtaining success with Christian-based unfolding of pupils is paired with the Christian perspective present in learning content. If there is no Christian theme in the prescribed learning content of a subject, the teacher cannot make pupils receptive to the Christian faith (irrespective of church affiliation). The following serve to illustrate this:

- A syllabus for a natural science subject which has evolution as its base will unfold only this particular school of thought.
- A Biblical Studies syllabus that is compiled in such a way that it negates revelation will not be able to uphold the Christian perspective.

From a Christian point of view, Didactics is a reflection on education by which pupils gain insight in two directly related ways. Knowledge that the pupil acquires opens reality to him. This reality leads the pupil to an awareness of the Christian religion. Stone (1972:45) points out that faith has an unfolding and a directive function in realising pupils' potential. The Christian disposition of this direction is dependent on the faith that controls the process of unfolding.

The Word of God forms the essence of the opening-up process in the education occurrence, without the Bible being made an educational book. Scripture, which is revelational-historical by nature, offers guidelines and norms for Christian education. Heiberg (1975:182) admonishes Christian educators to allow room in education for that which God wishes to unfold in the pupil. Here, knowledge of the Word of God is essential. Accordingly, a subject like Biblical Studies, which enables pupils to acquire knowledge of the Word of God, deserves a place in the curriculum. Heiberg (1975:183-184) points out, moreover, that man (i.e. the pupil) is given the choice between serving God or an idol in his life.

It is against this background of a didactic reflection on teaching and education that Subject Didactics of Biblical Studies is reviewed.

## **AN INDICATION OF THE CONNECTION BETWEEN DIDACTICS AND SUBJECT DIDACTICS WITH REFERENCE TO BIBLICAL STUDIES**

It was mentioned above that Didactics is a reflection on teaching. The term "Subject Didactics" circumscribes the main concept "Didactics" by the addi-

tion of the word "subject", which in this case is Biblical Studies. The question of the nature and structure of Biblical Studies as an academic subject is dealt with cursorily in chapter 7. This demarcation, which limits the reflection on teaching in general to reflection on Biblical Studies as a subject, attempts to link the science of Biblical Studies with the science of Education. The relationship between Didactics and Subject Didactics implies primarily that Didactics contains a broad reflection on the possibilities of unfolding. Subject Didactics contains the same reflection, but on a more limited scale. While Didactics thus reflects on the clarification of reality in general, Subject Didactics reflects on a partial opening up of reality in so far as this is made possible by the subject concerned (Biblical Studies). Subject Didactics is dependent on Didactics since subject-directed teaching is an extension of the general act of teaching. It is impossible to even start Subject Didactics without first taking Didactics into account (Schmiel 1975:18-19).

Subject Didactics of Biblical Studies cannot do otherwise than reflect on the basis of Didactics, which upholds a Christian point of view. A Christian-based unfolding, founded on the Christian perspective of the Bible, should therefore take place in pupils. Only in this way can Biblical Studies do justice to the teaching of the Bible.

## **THE PLACE AND PART OF DIDACTICS, SUBJECT DIDACTICS AND METHOD WITH SPECIAL REFERENCE TO BIBLICAL STUDIES**

The author agrees with Duminy (1980:12) that Didactics and Method are often confused. It is essential to distinguish between Didactics and Method, but also to indicate their relationship with each other and also with Subject Didactics.

Without distinguishing between Didactics and Method there can be no uniform didactic reflection on teaching. As a result of this lack of uniformity Didactics does not form the desired basis for Method, and this leads to a synthesis taking place under the term "method". This synthesis prevents reflection on the underlying principles of Method as a unity.

Duminy (1980:12) points out that Method, which is particularisation in didactic thinking, is aimed at reflecting on methods that can be applied in education. In view of this, it is clear that Method is an application of didactic thinking. This application has a bearing on didactic method, which is only a facet in the field of Didactics and not Didactics itself. Method is thus an application of didactic thought.

Method is a particularisation of a didactic and more specifically a subject-didactic reflection, because it is a reflection that is aimed at considering

methods by which a subject (Biblical Studies) can be taught. Method makes use of subject-didactic reflection, which is based on specific didactic principles. It is clear then that Method is a particularisation of Didactics in so far as it can be applied in Subject Didactics. The following are some didactic principles that come up in a subject-didactic reflection on Method.

- *Motivation* (Degraeve 1975:68) is one of the didactic principles that can be used in Method when teaching Biblical Studies. Aarts (1965:67) points out that learning is an activity which has its starting-point in the need experienced by a pupil. The pupil's desire to fulfil that need motivates him to learn. Method reflects on those methods that can be applied to motivate pupils to engage in learning on the basis of their needs. Methods aimed at motivation facilitate pupils' active participation.
- The principle of *activity* (Aarts 1965:167-168) flows from motivation. Method also reflects on those methods by which pupils are led so that their activities will be meaningfully related to the teaching. On the basis of subject-didactic reflection on Biblical Studies it is possible to devise and apply methods that are linked to the special nature of Biblical Studies.
- The didactic principle of *individualisation* (Duminy 1980:26-33) must be taken into account in pupil activity. Aarts (1965:67) is of the opinion that learning is an activity that comes to the fore as a result of pupils' particular needs. Their urge to satisfy those needs motivates pupils to learn. Particular needs which pupils experience should be linked to their individual abilities.

When devising subject-oriented methods it should be taken into account that general methods are particularised to meet the demands of Biblical Studies teaching. For the same reason general didactic principles are particularised in order to meet these demands. In subject-oriented teaching methods such as those used for teaching Biblical Studies, subject-didactic reflections are applied to create the possibility of successful teaching. Particularisation of Didactics in subject-didactic reflections takes place when Subject Method reflects on methods that can be applied in teaching Biblical Studies.

## SUMMARY

Like Subject Didactics, Method is distinctively a particularisation of didactic reflection. General Method applies didactic teaching principles in such a way that general methods can be devised from them. Subject Method of Biblical Studies reflects on specific methods for presenting Biblical Studies lessons. In

the course of this reflection subject-didactic outcomes are used for devising methods which can be applied to teaching Biblical Studies.

## **BIBLICAL STUDIES TERMS APPLIED IN SUBJECT DIDACTICS OF BIBLICAL STUDIES**

In teaching Biblical Studies certain terms are used which are peculiar to instruction in this subject. These terms, which are often peculiar to the Bible, are discussed here to familiarise aspirant teachers with them. Failure to use these terms in Biblical Studies lessons means that teaching in this subject is not taking place within its general sphere.

### **PERICOPE**

Within a chapter of the Bible there is frequently a group of verses dealing with a separate topic or expressing a specific thought. Such a group of verses is called a pericope.

Examples of a pericope are the following:

- ° Mark 4:30-33, a pericope dealing with the parable of the mustard seed
- ° Proverbs 6:6-8, a pericope holding up the diligence of the ant to the reader.

When the Biblical Studies teacher asks pupils to look up a number of verses, he ought to say, "Find the pericope in Romans 12 that deals with love." Pupils should then know immediately that they have to look up a number of verses and not just one verse.

### **DECALOGUE**

The literal meaning of "decatalogue" is "ten words". It refers to the Ten Commandments. Instead of always saying - and particularly writing - "Ten Commandments", decatalogue is a meaningful and accepted alternative term. When talking about the Ten Commandments, the teacher has the opportunity to teach pupils the alternative term "decatalogue".

### **ISRAEL**

Israel is a name with different meanings in the Old Testament. The literal meaning of Israel is "God struggles". The name Israel has the following meanings:



- After the struggle (wrestling) between God and Jacob at Pniel, God gave Jacob the name "Israel" (Genesis 32:28). After this event Israel and Jacob became alternative names. The name Israel is used especially when referring to Jacob's descendants.
- The region where the people settled and established themselves after their return from Egypt is present-day Israel. The name Israelites came to refer to the inhabitants of Israel.
- David, and later Solomon, ruled over the whole of Israel. Jerusalem was its capital.
- After the death of Solomon, the kingdom was divided into two parts:
  - The Northern Kingdom became Israel, with Jeroboam as its first ruler. In 718 BC Hosea, the last monarch of Israel, was defeated by the Assyrians and practically the whole nation was carried off.
  - The Southern Kingdom became Judah, with Rehoboam as its first king. In 597 BC the existence of this kingdom was terminated by Nebuchadnezzar and practically the whole nation, too, was carried off (the exile). Judah thus continued to exist for about one hundred years longer than Israel.
- In about 538 BC a small section of the Jews returned to their fatherland (Israel). At this stage Israel was only a small area around Jerusalem. The exile came to an end in this way.

When reading and using the name "Israel" in the Old Testament, the exact period should always be carefully noted. The period in which the name is used is an important indication of its meaning. Pupils must be taught to use the name "Israel" in its correct context.

## PROPHET

"Prophet" has become synonymous with "forecaster, foreteller" in the vernacular. So, for instance, the weather forecaster is referred to as the "weather prophet", the one who forecasts (or foretells) the following day's weather conditions.

The prophet of the Old Testament was the "mouthpiece of God". The task of the prophet was to convey the true Word of God to his fellow men. In some cases this communication from God gave a vision of the future and in so doing contained an element of foretelling. However, this was by no means a characteristic feature of the task or the message of the prophet. The prophet "foretold" in the sense that what he announced about the future he was sure

definitely would happen, as this was the Word of God. The terms "forecast" and "foretelling" always contain an element of uncertainty, which is not the case with the prophet's message.

Each of the prophets was called directly by God to carry out his particular task. For this reason Moses is regarded as the first prophet of the Old Testament. How Moses received his calling and task is described in Exodus 3:1-22. Moses is referred to as a prophet in Deuteronomy 34:10.

Pupils should understand the designation "prophet" to mean that this figure from the Old Testament was a person called by God to make his message known.

## **PROPHECY**

The words spoken by the prophet are a prophecy, which need not necessarily contain a prediction. Briefly, the following are the characteristics of a prophecy.

- It is a call to people, "Thus says the LORD." These words of the Lord contain an announcement about offences and sin, with a call to conversion and repentance.
- A prophecy is always a verbal communication to the people, delivered by the prophet himself. Only later is it written down. For this reason a prophecy is mostly in the form of poetry, since it is easier to memorise and proclaim verbally in this form.
- A prophecy is concerned with the consequences of conversion or of the obduracy of the people after they had heard the words of prophecy. It was not a forecast or prediction, but something that will definitely take place. The prophecy is the Word of God which is an announcement of the action of the just God who does not leave sin unpunished, but shows mercy towards all who love Him.
- Prophecies can be divided into prophecies of salvation and prophecies of doom. The prophecy of Isaiah is an example of this.

Not only should pupils know the nature of the office of a prophet, but they should also know the nature of his proclamation.

## **ESCHATOLOGY**

Eschatology is the teaching about the last days of the present dispensation on earth. God reveals Himself in the Bible through inspired individuals who recorded the history of revelation. Biblical eschatology refers to the destination

of the individual and the world in general. Eschatology is thus related to the way in which God has revealed Himself to man.

## REVELATION HISTORY

History set out in the Bible has a revelational character. This history was written with the sole object of making God's revelation known to mankind. For this reason the Bible presents only the historical details that have a bearing on revelation. Anyone who expects the Bible to be a historical account is disillusioned as early on as Genesis 1:1. This verse reads

"In the beginning ..."

These words give no indication of when this "beginning" was. There have been many vain attempts to determine the approximate date of this "beginning". The real meaning of the words "In the beginning ..." is that God created heaven and earth, and that He initiated it. Exactly when this happened is of minor importance.

## "CREATE" AND "MAKE" AS TERMS IN BIBLICAL STUDIES

In everyday language "create" is used in the sense of bringing about something. Strictly speaking, this meaning attached to the word is erroneous. To "create" means to make something out of nothing. Only God can "create". In Hebrew there is a specific word, "bara", that can be translated as "create". It is only God who can "bara", who can "create". The Hebrew indicates clearly that man is unable to create.

Man makes something out of material that he takes from creation. Man makes a chair from wood or iron. The act of making is what man is pre-eminently capable of. It is essential when teaching Biblical Studies to take into consideration this fine distinction between "make" and "create" and convey it to pupils.

It should be noted, however, that Psalm 121 verse 2 reads:

"My help is from the LORD who *made* heaven and earth".

In Psalm 124:4 we read:

"Our help is in the Name of the LORD who *made* heaven and earth."

The question then is why these two Psalms refer to God's creative act as "made". Several learned arguments have been put forward for the use of the word "make" in these Psalms. An acceptable explanation is that the psalmist

accorded God human characteristics so that His creative act could be understood more easily. For this reason the poet writes that God "made" and not that He "created".

## **ANTHROPOMORPHISM**

To bring God in some way within the field of human understanding, Scripture accords God human features. The following serve to illustrate this:

- the hand of God
- the face of God
- the earth is the footstool of God on which His feet rest.

God is spirit. The above expressions serve to give people some idea of God.

A further example of an anthropomorphism can be found in Genesis 6:6, where it is written that "The Lord was grieved that he had made man on the earth, and his heart was filled with pain." [which version of Bible used?] Taken literally, this means that God, who is perfect, admits that He has made a mistake. The Scripture writer uses the word "regret" to indicate how God censured the people's sinfulness at that stage.

## **DOXOLOGY**

A doxology is a paean or panegyric to God. The book of Psalms can be divided into five parts. The last verse of each part is a panegyric or doxology. Psalm 41:13 closes with a doxology:

"Praise the Lord, the God of Israel!  
Praise Him now and for ever!  
Amen. Amen."

Psalm 150, the last psalm in the book, is a doxology or panegyric in its entirety. The book of Psalms thus ends with a doxology.

## **APOCALYPSE**

Various parts of the Bible are characterised as apocalyptic. These parts are a literary type which can easily be confused with the prophetic parts. Both literary types contain an element of prophecy, but each in its own particular way. A brief discussion of the main characteristics of apocalyptic literature follows.

- The apocalyptic writer hears his message mostly while having a vision of an angel (for example the Revelation to John). The Apocalypse is thus

not as directly the Word of God as the prophecy uttered by the prophet. But this in no way diminishes the value of the apocalyptic pronouncement.

- Apocalyptic pronouncements give mainly an ominous version of the end of the world. They are thus concerned with eschatology.
- Apocalyptic pronouncements mostly appear in written form right from the start and are in the form of prose practically throughout. Because they are not transmitted verbally, they are far more complicated than prophecy.
- Symbols, numbers, imagery and mythological representations are used in an apocalypse, which make it difficult to interpret.

The best-known apocalyptic parts of the Bible are:

- parts of the book of Daniel: Daniel 7-12
- parts of the book of Isaiah: Isaiah 24-27
- parts of the book of Zechariah: Zechariah 9-14
- the whole of the book of Revelation (to John).

## GOSPEL

In Greek the word "gospel" means "good news". The word "gospel" as used in the Bible refers especially to the "good news" of Jesus Christ. In this sense it refers more specifically to the New Testament. But this does not discount the Old Testament, which signals the expectation of the coming of Jesus Christ.

Very often in everyday language, when referring to the truth of something, people say "It's gospel". In this way "gospel" is linked to the truth, which in reality is not the precise meaning of the term. Biblical Studies pupils should not be allowed to associate this incorrect meaning with the word "gospel".

## REFERENCE TO THE DIFFERENT GOSPELS

The Gospels are commonly referred to as the Gospel *of* John or the Gospel *of* Luke. However, it is more correct to refer to the Gospel *according to* Matthew or the Gospel *according to* Mark. In each particular book the good news of Jesus Christ is being recounted by one of the writers. What we read in the Gospel is what happened *according to* the writer. It is the message of Jesus Christ that is being conveyed, not the message of the particular writer of that book.

## HOLY

"Holy" is a word that many pupils (most in fact) have problems with. The word "holy" originally meant to take something in everyday use and dedicate it to the service of God.

The Sabbath commandment, "Remember to keep holy the Sabbath day", then becomes "remember the Sabbath day that you set it aside for service to God". A definition of *holy* or *set aside* solves many problems when this term crops up. When there is said that ground is *hallowed*, it means that such ground is *set aside* for service to God.

## MESSIAH

"Messiah" is the Greek form of the Aramaic word meaning "anointed" or "the anointed [one]". The term refers to Christ the Anointed.

In Old Testament times people and objects were anointed to be consecrated, thus to be set aside for service to God. This is why priests and kings were anointed to consecrate them to God's service. Christ was anointed by the Holy Spirit during His baptism. Christ is the perfect Anointed One and Messiah.

## CHRISTIAN AND CHRISTIANITY

Biblical Studies pupils and students are often confused about the use of the term "Christian" and also "Christianity" in respect of the Old Testament. Believers in the Old Testament are mistakenly and incorrectly referred to as Christians. There can be no talk of Christians in the Old Testament because at that time the coming of Christ was being awaited.

Pupils must realise that one can only talk about Christians and Christianity in the New Testament.

## "ENTSCHLIESSUNG", "UNLOCKING"

"Entschliessung", which could be literally translated as "unlocking", implies the dual teaching-learning situation in which the child is taught in the sense that his faculties and sensibilities become receptive to the realities around him. Through this receptiveness insight is gained, enabling him to assimilate knowledge.

In the teaching of Biblical Studies revelational-historical realities are disclosed to the pupil, that is revealed and clarified so that they are open and

accessible to the pupil's sensibilities and enquiry as part of becoming a responsible adult.

Where teaching and other similar terms are used, this explanation of "Entschliessung" (or "unlocking") should be borne in mind.

## SUMMARY

A brief explanation of the main terms in Subject Didactics of Biblical Studies was given. Concepts like "didactics", "subject didactics" and "method" are so comprehensive that there is considerable literature on them. The object here was only to present a basic understanding of them in so far as they apply to this work. The same applies to "Israel", "prophet", "Apocalypse" and others. Much more can be said about them than has been done here, and students who wish to gain more knowledge should do so through independent study.

## Section B

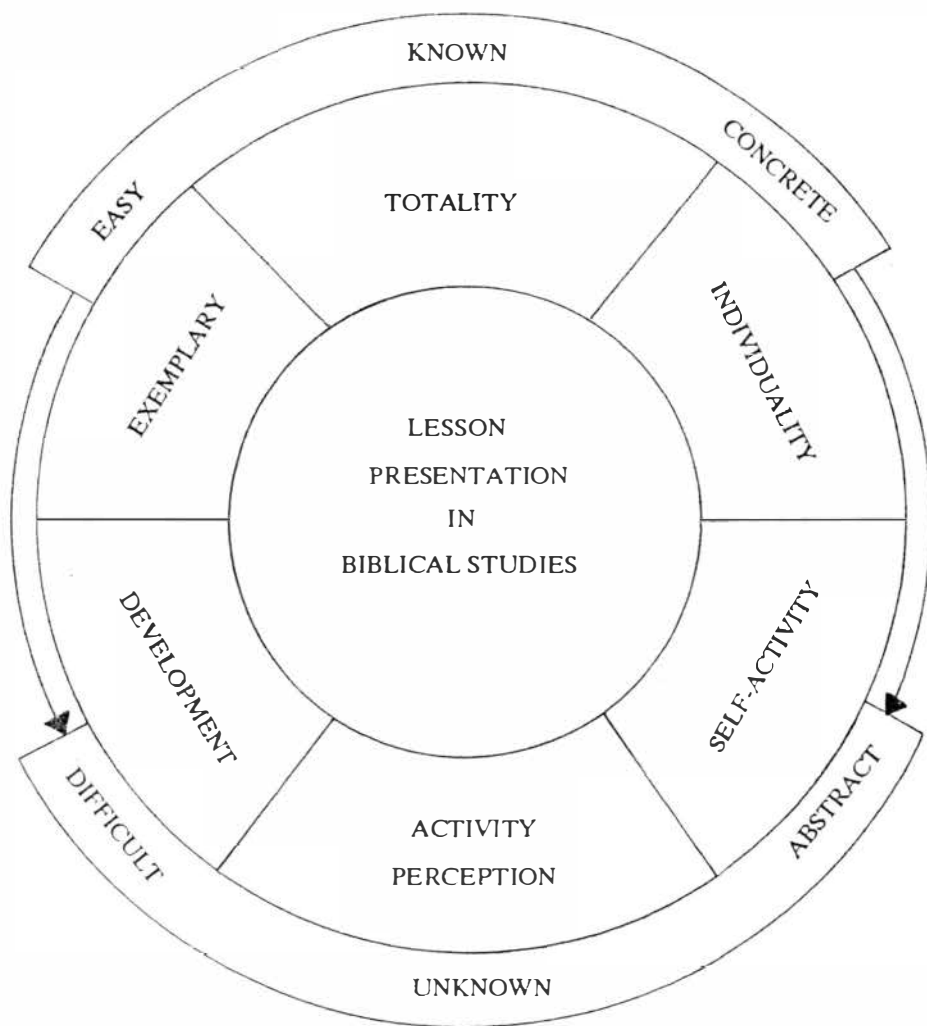
# Structure of Subject Didactics of Biblical Studies

*Subject Didactics of Biblical Studies comprises teaching principles, objectives, teaching and learning content, methods, media, and evaluation. In the discussion of a specific component it will be explained how each one fulfils its particular function in the structure of Subject Didactics of Biblical Studies.*

*First of all the teaching principles are discussed, as shown in the diagram on the next page. Every one of these principles contributes to the possible success of a lesson presentation in Biblical Studies. On the outer ring of this diagram on the top and at the bottom the traditional teaching principle is set out. This principle is explained in more detail in diagram 1.1.*



**Teaching principles applied in Subject Didactics  
of Biblical Studies**



# 1 Teaching principles

## 1.1 THE TRADITIONAL TEACHING PRINCIPLE

The diagram on the left-hand page shows that a variety of teaching principles can be applied in a Biblical Studies lesson. Each of the principles which appears in the diagram is explained below. The first principle to be discussed is the traditional teaching principle which forms the outer ring on the top and at the bottom of the diagram. This principle is further illustrated in diagram 1.2 on page 20.

### 1.1.1 Meaning and general application

The traditional teaching principle starts off all lessons with the *easy* concepts because they are *known* and for this reason are experienced as *concrete* in the thoughts of pupils. The foregoing is taken as the starting-point for teaching the difficult which is usually *unknown*, and for this reason exists as *abstract* in pupils' thoughts.

**Diagram 1.1 The traditional teaching principle**

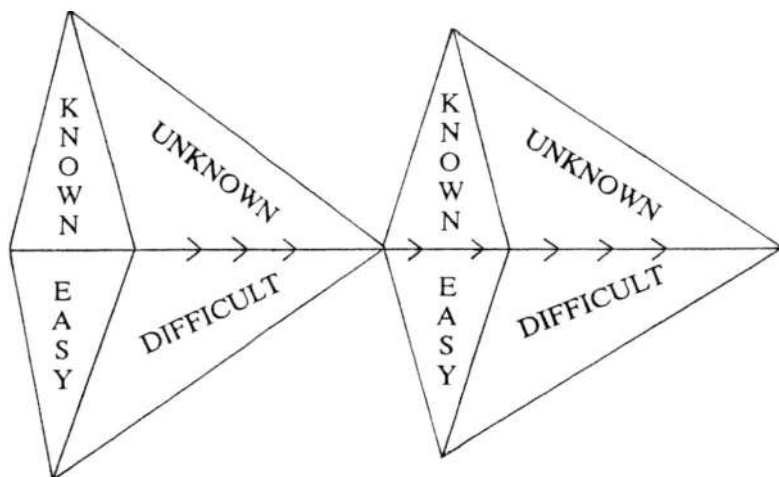


Diagram 1.1 shows that there should be a point of contact at the beginning of every lesson with

- knowledge which pupils should already have (existent knowledge), but which is not necessarily of a scientific nature; and
- factual knowledge with which pupils are only partly familiar, which they have acquired in a previous lesson(s) and which can now be built on.

This knowledge that has been proved forms the starting-point for the unknown which forms the learning content of the new lesson.

The traditional teaching principle should form the basis for all teaching, for example:

- When questions are asked in class, in a test or in an examination, the first few questions, which are easy, should be followed by questions that become systematically more difficult.
- In the course of a lesson easy learning content at the beginning of the lesson will lead cumulatively to more difficult content so that the most difficult subject matter is taught at the end of the lesson. Pupils will not be able to master the difficult subject matter if the easier facts are not taught first.

### **1.1.2 Special application of the traditional teaching principle in Biblical Studies lesson presentations**

#### *1.1.2.1 Explanation*

Two categories of facts can be distinguished in a Biblical Studies lesson presentation, and these facts determine the nature of the presentation:

- concrete facts, which are usually of a historical nature, and can be taught by means of visual aids;
- abstract facts, which deal mainly with an aspect of faith, such as the Trinity, reconciliation or obedience, and can hardly be explained by means of visual aids.

The above does not ignore the revelational-historical character of Biblical Studies teaching. In the course of teaching a lesson it does happen, however, that the subject on which is focused is more specifically an aspect of faith, which requires that mainly abstract facts have to come to the fore in the teaching. The distinction between concrete and abstract facts that is made

here in Biblical Studies teaching is merely aimed at enabling one to teach the abstract subject matter successfully.

#### 1.1.2.2 Teaching concrete facts in Biblical Studies

The first basic fact of a Biblical Studies lesson is linked to the existing knowledge of the pupils. The basic facts that follow in the lesson presentation should be linked to each other. To bring about this linkage of concrete facts, the teacher should proceed as follows:

- ° At the commencement of the lesson the *basic fact* that is being taught is *unknown, difficult* and therefore *abstract*. Teaching should be of such a nature that this *basic fact* will become *known, easy* and *concrete* for the child.
- ° A subsequent basic fact of the lesson that builds on the knowledge acquired from the previous fact initially is also *unknown, difficult* and *abstract*.

In this way the traditional teaching principle features in the course of the lesson in all the teaching of the different concrete facts in Biblical Studies. It is clear that the traditional teaching principle creates a *cycle* from the known to the unknown, which then becomes known (see diagram 1.1 above).

#### 1.1.2.3 Teaching abstract facts in Biblical Studies

In a Biblical Studies lesson presentation the easy lesson content that starts the lesson is not necessarily concrete by nature. In a lesson on the "Holy Trinity" pupils have existent abstract or factual knowledge, which is easy. Further clarification of the abstract knowledge of the Holy Trinity takes place on the basis of the instruction they receive. In Biblical Studies an adjustment of the traditional teaching principle takes place in the case of teaching abstract concepts. What this adjustment amounts to is that the *known-abstract* that is *easy* for the pupils and has therefore taken on a *concrete* shape in their thinking is the starting-point for the *unknown-abstract* that is *difficult* for the pupils, with the result that it has to be taught and explained to them as a *difficult-abstract* concept.

In teaching abstract learning content a cycle of teaching events takes place in Biblical Studies (see diagram 1.1). In this cycle pupils advance from the *known-abstract*, or existing knowledge, to the *difficult-abstract* of which they have no knowledge yet. By means of instruction the *difficult-abstract* becomes the *known-abstract* that is easy for the pupils.

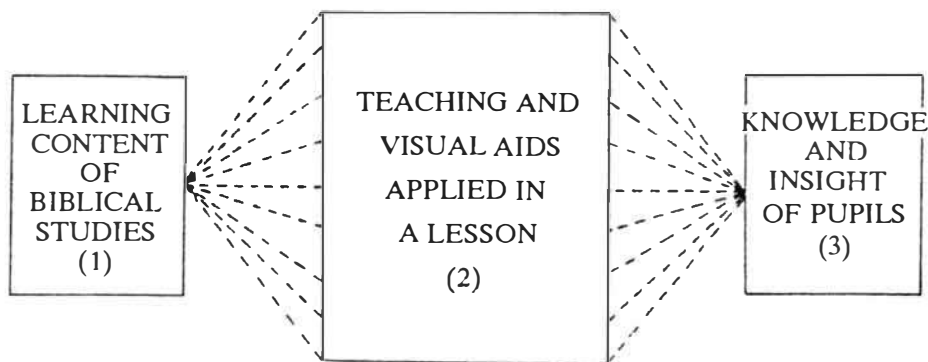
## 1.2 THE TEACHING PRINCIPLE OF OBSERVATION

### 1.2.1 Meaning and general application

The teaching principle of observation implies that specific difficult aspects of the learning content are demonstrated to pupils visually. Visualisation of particular facets of the subject matter supports teaching and hence promotes understanding and insight. The application of visual aids in lesson presentation is aimed at facilitating the understanding of and insight into learning content through observation.

In applying the principle of observation it is necessary to take particular features of this principle into account.

**Diagram 1.2 The teaching principle of observation**



Only a small section of the learning content (diagram 1.2(1)) that is difficult to understand is depicted in detail by means of the visual aid (diagram 1.2(2)). With the aid of the visual material the teacher presents further details in respect of the learning content to explain problem areas that pupils have encountered. The pupils will not necessarily be able to recall all details dealt with by the teacher by means of the visual aid. What does happen is that the problematic fact is clarified (diagram 1.2(3)). Because the visual aid comes into its own right, the teaching principle of observation is successfully applied.

## **1.2.2 Particular application of the teaching principle of observation in Biblical Studies lesson presentations**

### **1.2.2.1 Explanation**

The application of the teaching principle of observation in a Biblical Studies lesson is subject to two conditions in particular:

- When the principle of observation is applied in teaching, it is important to take the commandments of Exodus 20:4 and Deuteronomy 5:8 into account. According to these commandments no image of God may be used in visual aids. Heyns (1976:129) explains that God has created an image of Himself in the words of Scripture. The Word of God became flesh in Jesus Christ, who came to live on earth as the Image of the unseen God. The positive instruction of the second commandment means that the Image of the Unseen God must be adhered to, and it is thus unnecessary to make use of images of the Triune God in teaching Biblical Studies. Moreover, Heyns (1976:129) points out that every act of worship of God, every reflection on God in which Jesus Christ is not central, is a transgression of this commandment.

It is thus important to bear the instruction of the second commandment in mind when visual aids are used to teach Biblical Studies.

- It is somewhat difficult, if not impossible, to explain an abstract fact in Biblical Studies by means of a visual aid.

### **1.2.2.2 The application of visual aids in teaching concrete facts in Biblical Studies**

No visual aid should be regarded as a magic charm that will in itself impart learning content to pupils. The mere demonstration of visual material and its observation by pupils make little or no contribution to the acquisition of knowledge. It is essential that the teacher should use a visual aid to explain a particular fact which pupils are having difficulty in understanding.

The teaching principle of observation as embodied in a visual aid can only be fulfilled if the following is done:

- A teacher should plan and design visual aids in such a way that they help to promote his or her teaching. Visual aids that are presented purely for the sake of observation (visual pleasure) and with no specific aim do not serve the teaching principle of observation.
- A well-planned and designed visual aid, used with circumspection, will make a meaningful contribution to a lesson. Planning a visual aid in-

cludes considering when to use it in the lesson. A visual aid should be used at the particular stage of the lesson that deals with the fact with which the pupils are having difficulty.

- The visual aid depicts the learning content in such a way that a teacher can teach its concepts effectively. The visual aid is supposed to contribute to the lesson in a way that will facilitate teaching difficult learning content.

From the foregoing it is clear that planning, handling and teaching learning content by means of visual aids are inseparably bound together, as is shown by the following:

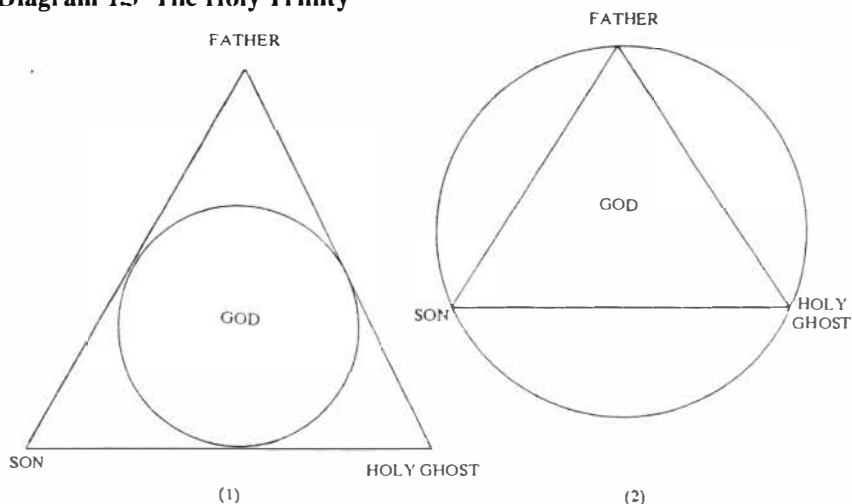
- A poorly planned visual aid will make instruction less effective.
- No matter how thoroughly a visual aid is planned, poor use and presentation will not bring about the desired result.

The effective application of visual aids in a lesson is eventually manifested when pupils have a greater grasp of and insight into the learning content.

### *1.2.2.3 The application of visual aids to teach abstract facts in Biblical Studies*

Because it is difficult - or virtually impossible - to represent an abstract concept in a concrete form, it is equally difficult to depict it by means of a visual aid. For example, it is difficult to find an effective visual representation of the Holy Trinity. The following diagrams have been used in the past to explain the Holy Trinity:

**Diagram 1.3 The Holy Trinity**



The diagrammatic representation (diagrams 1.3(1) and 1.3(2)) of the abstract concept has the following defects:

- Diagrams 1.3(1) and 1.3(2), which are supposed to depict the Holy *Trinity*, show *four* components.
- The pupil who has difficulty understanding will try to master the concept *Trinity* by means of diagrams 1.3(1) and 1.3(2). Since there are *four* components depicting the *Trinity*, this may cause confusion.

It is therefore not always possible to use a visual aid in a Biblical Studies lesson. This is particularly true of abstract concepts such as reconciliation, forgiveness, love, hatred, and similar ones.

## 1.3 THE TEACHING PRINCIPLE OF ACTIVITY

### 1.3.1 Meaning and general application

The application of the teaching principle of activity requires pupils to be actively involved in some way in the lesson presentation. Such activity must contribute purposefully to the acquisition of knowledge during the course of the lesson. Consequently, when planning a lesson, a teacher should consider the following:

- the type of pupil activity that is to take place during a particular lesson presentation;
- the time (moment) during the lesson at which pupil activity can most conveniently take place. Planning the moment is essential in inducing pupils to apply their theoretical knowledge, thus enabling them to use the knowledge they have acquired; and
- how the outcome of pupil activities will contribute to the presentation of the following lesson phase. Pupil activities should be incorporated into lesson participation in such a way as to facilitate the acquisition of further knowledge.

The teaching principle of activity in the course of a lesson includes that of self-activity on the part of the pupil. Although self-activity involves an element of activity, there is a difference between self-activity and activity. Pupils can be actively involved in the course of a lesson without being self-active.

Kuiper (1980:196) is of the opinion that children who are listening to the teacher are self-active, since they cannot listen with someone else's ears. This view is, however, only partly true, for the following reasons:



- ° Pupils who listen to the teacher are obliged by him to pay attention to what he has to say.
- ° A listening pupil who is passively involved in a lesson presentation is not activated to work independently during the lesson.

### **1.3.2 Application of the teaching principle of activity**

#### *1.3.2.1 Self-activity in teaching Biblical Studies*

There is a danger that pupils may appear to be self-active when in fact they are not (Kuiper 1980:195). The following activity illustrates this point:

*Pupils are given the task of looking up a number of texts in the Bible. They then take turns to read the texts aloud to the class.*

This kind of activity merely creates the impression of self-activity since the pupils are not motivated to do something on their own initiative. What actually happens is that in looking up and then reading the texts they are kept busy for a while during the lesson. The teaching principle of activity is applied, but pupils are not motivated to undertake a specific act on their own initiative. Pupils who have been told what to do are not acting independently to gain some insight into Biblical Studies.

Self-activity in Biblical Studies takes place when pupils' action makes a positive contribution to the acquisition of knowledge. Activities that simply keep pupils busy, as happens in looking up and reading scriptural texts, do not constitute self-activity. The following shows what *can* be done to motivate pupils to self-activity:

*Set pupils the task of looking up texts in Isaiah, Jeremiah, Ezekiel, Jonah, Micah and Nahum to ascertain where each prophet's calling is described.*

This task motivates pupils to look up texts independently in order to furnish the desired information. On the basis of the pupils' answers the teacher can explain why Isaiah's calling, unlike that of other prophets, is recorded later in that book. The pupils' self-activity thus forms a component of the whole of a lesson.

The following guidelines should be taken into account when applying the principle of self-activity:

- ° Assignments should be planned in such a way that pupils are obliged to use the Bible as their main source for increasing their knowledge, as outlined in the example. Supplementary literature may be used when additional details are required.

- Where possible, assignments should be planned so that all the pupils in a particular class are capable of completing their assignments successfully through independent work. This may be achieved by differentiation between assignments, especially when Higher and Standard Grade pupils are being taught in the same class.
- Although self-activity is a requirement, pupils should be able to cope independently with assignments which are designed to elicit self-activity. For example:
  - Pupils are given the task of finding texts in the New Testament which indicate that the Trinity is a reality.
  - Pupils are asked to read Matthew 3:16-17 and Mark 1:10-11 with a view to showing whether they can recognise the Trinity from these passages.

The first task is of such a comprehensive nature that a Std X pupil would not be able to manage it successfully by means of self-activity. Std X pupils would, however, be quite capable of undertaking the second task.

- Most pupils, even those in Std X, are not capable of working wholly independently. Many pupils will not even be able to carry out the second task completely on their own. Teachers should constantly keep a watchful eye to see that pupils who are meant to be working independently are meaningfully occupied at all times.

#### *1.3.2.2 Various forms of self-activity in Biblical Studies instruction*

The form of self-activity described above where pupils do independent reference work in Scripture to answer specific questions is only one of many forms of self-activity. The following are the most important ways in which self-activity in Biblical Studies can be promoted:

##### *(a) Answering questions in a lesson*

A lesson is enhanced by asking the class questions at certain intervals. In answering a question the pupil is dependent on his own knowledge and insight. Oral answers during the lesson thus requires self-activity. But a pupil is not only self-active when answering a question orally.

##### *(b) Answering questions in tests and examinations*

A little recognised but nevertheless fundamental form of self-activity takes place when pupils are writing tests and examinations. In these circumstances

pupils are dependent on their understanding and insight to give their answers in writing. Written answers demand, in addition to pupils' self-activity, that they put their knowledge and insight into words in a reasoned way.

The application of knowledge and insight that a pupil has acquired partly through self-activity is tested by his having to give answers independently.

### *(c) Homework*

Homework is probably the most common form of self-activity in which pupils are engaged daily. The success achieved by pupils through this self-activity is based on a meaningful lesson presentation. The co-ordinated activity of teacher and pupil during the presentation of a lesson determines the extent to which the pupil can successfully carry out his homework at home as an independent activity.

Although homework is usually a continuation of a lesson, it does also happen that a section of homework can consist of an independent study. This study mostly requires pupils to consult supplementary literature related to the topic of the Biblical Studies lesson.

### *(d) Reading and studying supplementary literature in Biblical Studies*

Self-activity can come into its own right in Biblical Studies especially if the teacher motivates pupils to take a keener interest in the learning content of the lesson. This interest leads to pupils independently consulting supplementary literature on a topic that was taught in a lesson. Without the aforementioned support of the teacher, a pupil will gain little from his self-activity of studying supplementary literature.

Independent supplementary reading by a pupil is one of the most important forms of self-activity. It is important because such a pupil on his own initiative can acquire more knowledge of a particular topic in Biblical Studies than the teacher can teach, given the time limit of a lesson period and the demands of the syllabus. Broadening a pupil's knowledge and insight leads to other factual knowledge of the Bible being easier to understand.

### *(e) Summary*

In the teaching of Biblical Studies, self-activity as a component of the teaching principle of activity takes on a variety of forms. The differentiation of these forms of self-activity does not, however, imply that they are applied in isolation. It can, for example, be pointed out that oral answering of questions during a lesson can serve as

- a preparation for written answers, tests and examinations; and
- motivating pupils to get to know more about the subject of the lesson, leading to the reading of additional material.

The most important aim of the teaching principle of activity, and especially self-activity, in the teaching of Biblical Studies, is that pupils' interest in Biblical Studies is stimulated.

## **1.4 CO-ORDINATION OF TEACHING PRINCIPLES OF OBSERVATION AND ACTIVITY**

### **1.4.1 General application**

It is desirable, particularly when the teaching principle of observation is applied in a lesson presentation, to supplement it with the teaching principle of activity. Pupils who look passively at a visual aid on which a teacher bases the relevant section of his lesson soon lose concentration. It is essential to design visual aids in such a way as to compel pupils to become actively involved in the lesson presentation. The observation part of the lesson must lead to pupils being motivated by their observations, as well as by the teacher's teaching, to self-active participation in the lesson.

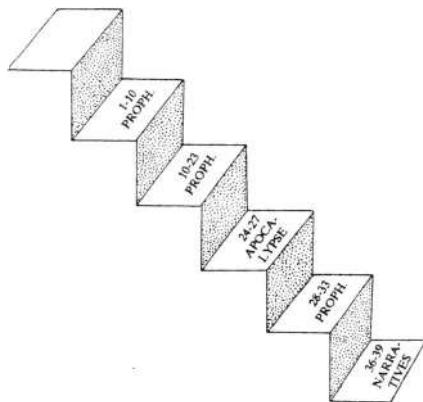
### **1.4.2 Application of observation and activity in Biblical Studies teaching**

Since transparencies are the most important visual aids used in Biblical Studies lessons, we shall limit our attention to them. A transparency should be designed in such a way that viewing it should activate pupils. The following guidelines should be taken into consideration to activate pupils on the basis of observation in a class:

- Pupils should not have to copy notes appearing on a transparency. This is not a proper activity that a transparency should initiate in pupils. Notes ought to be given to pupils in a duplicated form so as to save valuable time in a lesson period.
- The composition of a transparency should compel pupils to take an active part in the presentation of a lesson in Biblical Studies. Pupil activity initiated by a transparency must contribute to the course of the lesson (see diagram 1.4 on the next page).

The diagrammatic representation of the division of the Book of Isaiah is designed to involve pupils actively in the lesson. Each step of the diagram indicates the chapters into which the first forty chapters of the book of the prophet are divided, together with the nature of each group of these chapters. To initiate self-activity, pupils must establish

- different prophecies which are recorded in Isaiah 1-10;
- to whom the different prophecies are addressed; and
- whether the different prophecies are prophecies of salvation or doom.



**Diagram 1.4**

Diagram 1.4 is designed to provide a starting-point for a lesson presentation on "the division of the Book of Isaiah". Seeing that the transparency (visual aid) only gives the main points, pupils are forced to look up the necessary information in the Bible as far as they are able (activity). Should pupils not be able to furnish some information, the teacher would provide this in his teaching.

By applying each step of the diagram in this way in the course of the lesson, pupil observation and activity become co-ordinated. This manner of presenting a lesson (with a visual aid and the teacher's guidance) implies that pupils acquire the necessary knowledge mainly by means of self-activity. Through the teacher's comments and questions regarding the diagram on the transparency pupils learn to a great extent on the basis of activity or self-activity.

### **1.4.3 Importance of the co-ordinated application of observation and activity in the teaching of Biblical Studies**

The use of a transparency in a Biblical Studies lesson is no guarantee that pupils will learn effectively or that they will become actively involved in the lesson. Lesson presentations must be planned in such a way that a transparency is integrated into the planning to promote pupil activity in the lesson. It is also important to take into account that showing a transparency (visual aid) simply for the sake of showing it serves no didactic purpose.

We have already shown that there are various kinds of self-activity in the teaching of Biblical Studies. Consideration could be given to applying some of these forms of self-activity in co-ordination with observation.

## **1.5 THE TEACHING PRINCIPLE OF TOTALITY**

### **1.5.1 Meaning and general application**

Totality as a teaching principle implies that the unity of the person (pupil) is emphasised. Notwithstanding the fact that various dimensions of a pupil's personality can be distinguished, these dimensions form an inseparable unity. For this reason teaching and education cannot be separated. While pupils are being taught, they are also being educated.

The teaching principle of totality comes to the fore in a special way in the teaching of Biblical Studies.

### **1.5.2 The application of the teaching principle of totality in Biblical Studies lesson presentations**

#### ***1.5.2.1 Introduction***

The application of the teaching principle of totality in the teaching of Biblical Studies entails bringing the unity of the Bible as revelational-historical writing to the fore. With reference to this, the unity of the Bible must address the whole of the pupil in Biblical Studies. This means that the two unities, that of the Bible and that of the pupil, must be brought into a meaningful relationship with each other.

#### ***1.5.2.2 The study of the Bible in its totality in the teaching of Biblical Studies***

A study of the Bible must take into consideration whether revelation as it is recorded in Scripture does indeed form a unity. Is it really possible that the Bible, which consists of a collection of writings by writers from different historical periods over the course of a very long time, can be regarded as a whole? The fact is that, as a result of the analytical approach taken to the Bible - in Biblical Studies as well - the unity of Scripture has suffered. In teaching Biblical Studies it should be kept in mind that God reveals Himself in such a way in Scripture that He wishes to draw attention to the central point, which is *Christ* (De Reuver 1979:114).

The fact that the Bible, which is revelational-historical, finds its ultimate perfection in Jesus Christ is stressed by both Christ (Tasker 1968:15-38) and Paul (Tasker 1968:80-102). In their respective pronouncements the unshak-

able unity between the Old and New Testaments comes to the fore. For this reason Tasker (1968:38) places the Old Testament in the light of the value that Christ accords it:

I would therefore urge that while we would welcome all the light that archaeological, linguistic and textual studies can throw upon the Old Testament, nevertheless, as Christians, we are bound to look at that unique literature primarily through the eyes of Him who claimed to be the Light of the world, our Lord and Saviour Jesus Christ.

The above quotation from Tasker implies the following:

- In a Biblical Studies lesson dealing with a section of the Old Testament the teacher must draw the line of revelation through to Christ in the New Testament. Pupils must be aware that the Old Testament looked forward with expectation to the coming of Christ.
- Lessons that teach extracts from the New Testament must trace the line of revelation from the Old Testament. In this way pupils learn that the Old Testament was fulfilled in the New Testament.
- A lesson on a particular section of the Old or New Testament cannot be taught in isolation from the book of the Bible concerned, that particular Testament or the rest of the Bible.

By taking the three instructions above into consideration in the teaching of Biblical Studies, the unique totality of the Bible comes to the fore. Children learn through Biblical Studies to understand Scripture in the Light of the Word, which is Jesus Christ.

Biblical Studies can fruitfully utilise various auxiliary sciences so that, on the basis of them, the historical - especially the revelational-historical - can be illustrated more efficiently. In applying these auxiliary sciences, the primary object must be to obtain a total perspective on the revelational-historical nature of the Bible as ultimately proceeding to Christ.

#### *1.5.2.3 Teaching Biblical Studies addresses pupils in their totality*

Since education is inseparably bound to teaching, teaching Biblical Studies makes an appeal to a pupil in his totality. A pupil takes Biblical Studies with the object of acquiring sufficient knowledge to pass examinations and ultimately to be able to obtain university exemption. However, through their study of the Bible pupils are addressed in their totality. This leads to the teaching of Biblical Studies affecting the religious life of the pupil and therefore also his philosophy of life and world-view.

## 1.6 THE TEACHING PRINCIPLE OF INDIVIDUALITY

### 1.6.1 Meaning and general application

The aim of the teaching principle of individuality is to encourage each pupil to develop according to his own potential. Because each pupil is a unique creation of God, as an individual he cannot be compared with other children. In the school situation each child must be encouraged to learn and progress according to the level of development at which he finds himself at a particular stage. If this principle were to be applied consistently, it would mean that individual instruction would have to be offered at school. Despite the individuality of pupils, there are so many mutual points of contact that it is possible to group pupils together.

### 1.6.2 Particular application of the teaching principle of individuality in Biblical Studies lesson presentation

An approach of differentiation is used when grouping pupils receiving Biblical Studies instruction. In teaching Biblical Studies, Higher and Standard Grade levels are differentiated. There are two ways of differentiating:

- *Quantitative:* Less work is expected from Biblical Studies pupils on the Standard Grade level than from Higher Grade pupils. The differentiation between Higher and Standard Grade is reflected in the external Std X examination paper in the length of the paper and the marks allocated.
- *Qualitative:* Both Higher and Standard Grade pupils are given the task of acquiring a basic knowledge of the learning content that is taught. Initially, it is therefore possible to teach both groups of Biblical Studies pupils in the same class group. After the basic Biblical Studies knowledge has been acquired, differentiation follows: Standard Grade pupils are given the task of acquiring knowledge of learning content with understanding. Higher Grade pupils also acquire this knowledge of learning content in addition to learning to apply the concepts learned.

*To summarise:* Standard Grade pupils are expected to know and understand Biblical Studies concepts. Higher Grade pupils are expected to be able to apply the concepts they have learned.

## 1.7 CO-ORDINATION OF THE TEACHING PRINCIPLES OF TOTALITY AND INDIVIDUALITY

### 1.7.1 Introduction

Individuality and totality as two apparently opposite teaching principles can be co-ordinated when teaching Biblical Studies. The basis for viewing them



together is that the unified reality of the learning content in the Bible is revealed to the pupil in his capacity as a whole being. This means that the total reality of the Bible is revealed to individual pupils within the class context as a whole. This takes place after the complete reality is opened up to pupils, each in his or her own special way.

### **1.7.2 The individuality of the Biblical Studies pupil's mutual influencing in and by the totality of the Biblical Studies class group**

Every Biblical Studies pupil is an individual with a unique identity in the totality of the social environment of the Biblical Studies class group, which, in turn, manifests its own identity. A pupil fulfils a special role as an individual in helping to shape the group in which he finds himself. But a pupil is also involved in various other social groups besides the Biblical Studies class group. Involvement in these groups, which are not isolated from one another, implies fulfilling a role in each of them. Because the roles in the various groups are related to each other, there is also an interaction between the roles. There is thus an interaction between the role that a pupil fulfils in the Biblical Studies class group and those he fulfils in other social groups.

What has just been said does not rule out the possibility that the child as an individual may maintain an inner distance between his roles in various social groups. This phenomenon, known as *role distance*, is important because it enables the pupil, as an individual, to maintain a dynamic balance between his personal and his social identity. Role distance is the mechanism whereby a pupil (Biblical Studies pupil) compares and rates his personal and social identities according to his own value assessment (Van der Ven 1982:208-209).

Role distance must be taken into account in a Biblical Studies class since pupils determine their involvement in the class according to their own judgement. This involvement has an involuntary effect on the teaching-learning situation of a particular class group. The positive and negative possibilities of role distance for a Biblical Studies class group include the following:

- ° *Role distance* will probably make a diligent pupil decide to distance himself from a Biblical Studies class group which is slack about working. Here, the social norms of the class group differ from those of the pupil, so a distance develops between the hard-working pupil and the rest of the class group. However, role distance can gradually diminish in those circumstances where the minority of pupils do not integrate with the class, and may even disappear as the minority start to identify with the norms of the class group.

Biblical Studies teachers ought to motivate the class group as a whole positively so that work is accepted as the norm in Biblical Studies lessons. This ought to prevent role distance coming to the fore.

- *Certain norms* are brought to Biblical Studies pupils by opening up a given environment to them, which in turn is made accessible to the pupil. These norms are conveyed by pupils to other social groups with whom they might associate occasionally. Because not all other social groups are receptive to the norms of Biblical Studies, role distance comes to the fore. The degree of role distance occurring is determined by the degree of conflict between these norms.

Because a Biblical Studies pupil gradually begins to feel uneasy in some social groups, he withdraws from them. This does not rule out the possibility of a Biblical Studies pupil bringing home his norms as the acceptable ones to other social groups, so that his role distance does not need to increase.

- *Norms of other social groups* that are in conflict with those of the Biblical Studies class group may be upheld by a pupil. Role distance then comes in, reflecting the extent of the lack of affinity between his norms and those of the Biblical Studies class group. How much success such a pupil will achieve with Biblical Studies is closely related to the role distance experienced. The role distance lessens to the extent that the Biblical Studies pupil is prepared to accept the norms of the class group, and his level of achievement in Biblical Studies may subsequently improve. The opposite results in increasing role distance, which eventually leads to such a pupil giving up Biblical Studies.
- *The view of the denomination to which the teacher belongs:* Role distance can manifest in pupils when the teaching of Biblical Studies is influenced to a lesser or greater degree by the views of the denomination to which the teacher belongs. If it should also happen that most of the Biblical Studies pupils belong to the same church as the teacher, the role distance of those who belong to other churches will intensify. The individual Biblical Studies pupil who does not belong to the same denomination as the teacher (and most of the Biblical Studies class) will increasingly be distanced from the opinions expressed in class. This form of role distance, which does not belong in Biblical Studies, must be avoided at all costs. In their teaching of Biblical Studies teachers must teach the purely revelational-historical facts of the Bible to their pupils.

The aim is not to promote a critical idea of a role concept by means of role distancing, thus merging such a concept with a critical concept of identity to

achieve the Marxist idea of all-round humanising (Van der Ven, 1982:209). Excluding role distance is an attempt to open up each Biblical Studies pupil, while retaining his individuality, to realities of the revelational-historical aspects as they are taught to the class group as a whole. It is thus the Biblical Studies pupil who opens up in his totality to the revelational-historical truths in Biblical Studies.

## 1.8 THE EXEMPLARY TEACHING PRINCIPLE

### 1.8.1 Meaning and general application

#### 1.8.1.1 Introduction

Mommers (1970:7) points out that "exemplary" in a didactic context means that an attempt is made to penetrate to the essence of the learning content. Such a penetration occurs when an example of the world as it was emerges visibly. In principle the exemplary thus offers an idea of what path can be pursued in selecting a particular learning content.

#### 1.8.1.2 *Conditions for the successful application of the exemplary teaching principle*

In order to apply the exemplary principle successfully, it is necessary to satisfy certain conditions to be able to make meaningful selections. The following are the basic conditions which should be taken into consideration:

- The choice of exemplary learning content must be done in such a way that it reflects the whole it represents. The relationship between the general and the particular must be taken into account. The particular, taken as an example from the whole, is the learning content that is taken as the general in teaching. Applying the exemplary requires taking into consideration that the exemplary learning content is embodied as the exemplary in the relationship between the general and the particular. On the basis of this embodying penetration takes place to the essence of the learning contents of the particular whole or field of study.
- The exemplary principle must take account of the methods that are applicable in a particular field of study.
- It must be possible to explain and teach the meaning of scientific knowledge to the pupil on the basis of the exemplary learning content (Mommers 1970:21 & 43).

Klafki (1970:69) is of the opinion that, although the exemplary should contain values of clarifying significance, specific learning content as such is not exemplary by nature. Learning content taken from a specific field of study

(Biblical Studies) only has exemplary value in so far as those using it regard the content as exemplary.

Taking the foregoing into consideration, we shall now consider how the exemplary teaching principle can feature in Biblical Studies.

## **1.8.2 The exemplary teaching principle in the teaching of Biblical Studies**

### *1.8.2.1 Examples of exemplary selections found in the Bible*

Exemplary selection of learning content as applied in Biblical Studies for the presentation of a lesson originates in the Bible. In this regard brief reference should be made to the following:

#### *(a) The Old Testament*

Abbing (1983:126) points out the peculiar feature of the exemplary as it emerges in the Old Testament, namely that the Israelites are exemplary to all people.

The Israelites as a people exemplify the relationship between man and God. A study of the Old Testament shows that a strong element of the history of the people of Israel reveals the revelation of God. It is a fact, however, that the way in which the history of the people of Israel serves as exemplary for peoples and nations today is by no means a pursuit of a full historical summary of that history. The history of the people of Israel serves as an exemplar for modern peoples and nations in the sense that this history shows basic principles that peoples should uphold in their relationship to God. These basic principles, which naturally also hold for individuals, are therefore applicable as specific learning content for Biblical Studies.

#### *(b) The New Testament: Peter*

In the New Testament the exemplary selection of information emerges when Peter (Acts 10:32-34) is asked in the house of Cornelius to tell those present *everything* that God wanted him to convey to them. In answering the request to tell his hearers *everything*, Peter set about selecting *examples*. Following their question, only those parts of Christ's historical background that would be of revelational-historical value to them were related (Micks 1983:27).

#### *(c) The New Testament: Paul*

According to Acts 13:13-41, Paul acted in the same way as Peter when he was asked to address a word of encouragement to the people. Paul, who was addressing a Jewish audience, took their journey out of Egypt as his starting point. From this particular historical reality, which was of great significance

to Jews, Paul reminded his Jewish audience of God's revelation in a historical context.

*(d) Exemplary guidelines taken from the Bible for teaching Biblical Studies*

It is evident from (a) and (b) above that Peter, who was addressing a pagan audience, selected his examples in a way different from Paul, who had a Jewish audience. Examples are thus chosen in a way that would make it possible to achieve the object of the instruction.

In his argument Paul applied the particular example he had taken from history to make Christ's coming and the mission of the Messiah the climax of his address (Micks 1983:26). By means of the exemplary principle Paul thus compiled images from the Old Testament (Mommers 1970:21) to explain the coming of Christ to the world.

These two examples show how a Biblical Studies lesson can be presented using the exemplary method. Attention should be given to the following:

- Learning content should be selected in such a way that it meets the requirements of the syllabus. The requirements of the syllabus can be compared to the questions put to Peter and Paul.
- The learning content selected should be compatible with the level of comprehension of the various groups or standards studying Biblical Studies. The teaching that emanates from the discussion of learning content may be compared to the answers given by Peter and Paul.

*(e) Summary*

Following the examples of Peter and Paul, it is possible when teaching Biblical Studies to make use of exemplary references to historical events. Within the context of historical narratives in the Bible, the overarching Self-revelation they contain can be clarified to pupils. There is a danger, however, that the application of the exemplary principle of education in teaching Biblical Studies could lead to a preference for particular authors or books.

### **1.8.3 Guidelines for the application of the exemplary principle**

#### *1.8.3.1 Dogmatic insights*

The tendency to select Biblical Studies learning content on the basis of a selector's dogmatic insights based on his denominational affiliation has to be guarded against. Under such circumstances there is a possibility of a preference for only particular books or particular authors of the Bible in studying it.

### *1.8.3.2 Accountability of an example used because of a norm*

Giving meaning to the norm that is in the learning content of selected examples from the Bible must be discussed from a general Christian perspective. This discussion takes place with due consideration of the pedagogic-didactic opening up of the pupil (Micks 1970:41). For example, the choice of the history of Saul according to 1 Samuel 13:8-11 - where Saul set the burnt offering on fire himself without waiting for Samuel - has disobedience as its starting-point. However, disobedience, which is the starting-point in the example, also refers to the ethic of "obedience". The exemplary learning content only has value when it is applied in a way that is designed to achieve the objective of general Christian principles. Although "disobedience" comes to the fore in the example as part of the revelational-historical, in reality it is "obedience" that must be unfolded to pupils in a pedagogic-scientific way (Micks 1970:41). A Biblical Studies teacher has the responsibility of revealing the positive norm (obedience) with reference to a negative example which features in the revelational-historical and also in modern society.

### *1.8.3.3 The structure of Biblical Studies determines the selection of exemplary learning content*

Biblical concepts that are mainly abstract make it necessary to select examples that enable the scope of the concept to relate to the pupil's development. Abstract concepts such as "sin" and "forgiveness", which enter the pupil's field of knowledge and understanding at an early stage, can even be included in the perspective of Biblical Studies lessons in the lower secondary standards. More difficult abstract terms, such as the "Trinity", and in-depth investigation of abstract concepts that have been dealt with previously, can be discussed in Std X, but the teaching of abstract concepts must be related to the pupils' level of development and comprehension (Micks 1970:41).

The selection of examples for abstract learning content that forms part of Biblical Studies as a school subject must be related to the pupils' comprehension so that such learning content can be taught successfully in the different standards.

### *1.8.3.4 Selected exemplary learning content unfolds specific areas of life of Biblical Studies pupils*

Learning content that is chosen as an example in Biblical Studies must unfold a specific area of the pupil's life in such a way that he can mature and come to a better understanding of himself. This supports the idea that the choice of examples from the Bible in no way assumes that some sections of Scripture are considered more important than others. Following the selection of exam-

ples by Peter and Paul from the Bible, the same should be done in Biblical Studies. To comply with the subject-didactic requirements of Biblical Studies, selections of examples should be made so that the theme of the learning content can be taught in the best way.

#### *1.8.3.5 Summary*

A selection of examples as learning content that is made without the dictates of dogmatic insight must be based on definite norms that are contained in the biblical material selected. The structure of Biblical Studies further determines the selection of examples for learning content that can only be meaningful if they explain particular areas of life for pupils.

### **1.8.4 The meaning of selecting examples for learning content in Biblical Studies**

The basic meaning of the exemplary teaching principle in Biblical Studies is to offer particular facets taken from the entire Bible as learning content. These facets must be chosen in such a way that the unity of Scripture remains intact. Such selected learning content must be taught to open up the Bible to the pupil, on the one hand, and on the other, to make pupils receptive to the truths of Scripture.

Of equal importance is that the examples of learning content taught in Biblical Studies should make pupils receptive to knowledge of the Bible in such a way that this knowledge serves as the basis for their daily lives.

## **1.9 THE TEACHING PRINCIPLE OF DEVELOPMENT**

### **1.9.1 Meaning and general application**

The teaching principle of development co-ordinates all the teaching principles discussed so far. A pupil's development determines to what extent the other teaching principles will feature in the instruction he receives. When teaching, teachers must take into account the development of a class group generally, and the development of pupils in a class group in particular.

### **1.9.2 Application of the teaching principle of development**

#### *1.9.2.1 Introduction*

In our discussion of the previously mentioned teaching principles as they apply in Biblical Studies, the teaching principle of development was mentioned. The specific functions that development as a teaching principle in

Biblical Studies fulfils as a co-ordinating factor for different teaching principles will now be considered.

### *1.9.2.2 The influence of development on the traditional teaching principle*

According to the traditional teaching principle, the "easy" material with which a lesson starts is closely connected to the general development of a class group. If the same lesson is taught to Stds IX A, B and C, for example, the teacher will find that the different class groups often do not experience the same lesson as equally easy. It is therefore necessary to determine repeatedly what "easy" material should serve as the starting-point for a lesson in a specific class group.

Although the starting-point that different class groups find "easy" may differ, the teacher is obliged to present the same learning content to the various groups. When the development of the class groups is taken into consideration, the quality of the learning content that each experiences as difficult will differ. Similarly, the ultimate objective reached through the teaching of Biblical Studies will vary in keeping with the development of the class group. Ultimately, the quality of the learning content taught to the class correlates with the quality of the starting-point of a lesson.

A class group that is less developed than other groups will not be able to master the same difficult Biblical Studies concepts as the stronger groups. This is not to say, however, that less developed groups should be taught inferior learning content. The quality of the learning content that the weaker groups receive is related to their powers of comprehension. The teaching is done in such a way that the quality of the learning content enables them to pass the same examination as the stronger groups.

### *1.9.2.3 The influence of development on activity and observation*

It has already been pointed out that the use of a transparency in a lesson is no guarantee that pupils will learn successfully or become actively involved in the lesson. Lesson planning must be of such a nature that the development of different groups of pupils in a class will be taken into consideration. This will result in two separate transparencies being designed, for example for pupils in the Higher and Standard Grades. By clarifying the same learning content in two ways, cognisance is taken of the development of the two groups of pupils. Naturally, the self-activity resulting from the two transparencies will differ accordingly. This difference stems from the difference in transparencies but also mainly from difference of development in knowledge of Biblical Studies. Taking into account a difference in development of pupils has led to



lesson presentations addressing the powers of comprehension of pupils more meaningfully.

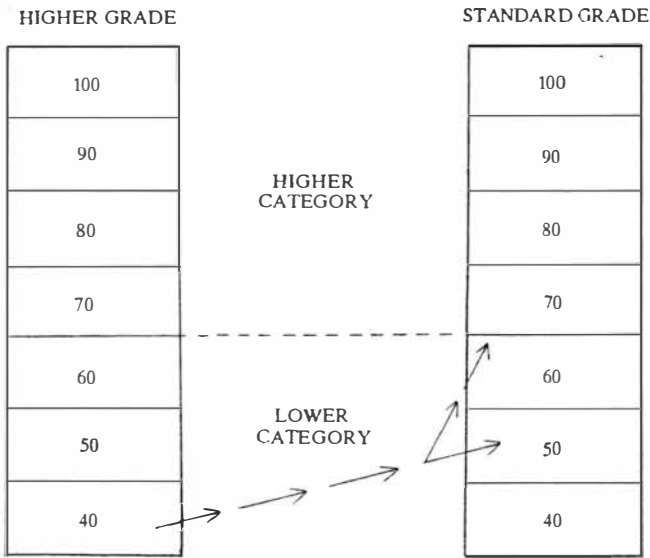
Pupils' development should also enjoy attention in other activities in a lesson, such as reading additional literature. Since this aspect of development is more related to the pupil as an individual, it will be discussed under the next heading.

1.9.2.4 *The role of development of individual pupils*

With reference to the section dealing with the application of the teaching principle of individuality, the difference in development of individual pupils in Biblical Studies should also be taken into consideration. Differentiation between Higher and Standard Grade levels of teaching in Biblical Studies is thus based on the individual development of pupils that makes general provision for differences in development of the various class groups.

Amongst Higher and Standard Grade pupils a further differentiation is made in Biblical Studies on the basis of pupils' varying stages of development. A teacher must thus take into consideration the differences in development within the whole of his Biblical Studies class group as well as differentiation in the levels of his subject. In his lesson presentation provision must be made for the following:

**Diagram 1.5** Differentiation in teaching Biblical Studies



- ° Pupils on the lowest scale of Standard and Higher Grade must be able to benefit from a lesson according to their development. Lessons must be presented in such a way that these pupils can pass their tests and examinations.
- ° On the other hand, pupils on the higher scale of the Standard and Higher Grades must also be able to benefit from lesson presentation according to their stage of development. Lesson presentation should be such that evaluation of these pupils will be in accordance with their specific development.

Taking into consideration the varying levels of development of pupils, teachers are obliged to differentiate in every lesson, in other words to bring the quality of work expected from pupils into line with their different levels of development. Revelational-historical learning content may not be watered down because pupils cannot keep pace with it. On the basis of differentiation every pupil is given the opportunity to master the learning content that is set as the minimum requirement. Should an individual pupil not be able to fulfil the minimum requirements because of his poor development, that pupil would not be able to pass tests and examinations in Biblical Studies.

*To summarise:* Taking into consideration the development of individual pupils, and differentiating accordingly, does not mean that the content of the subject is adjusted in such a way that all pupils can pass their tests and examinations.

#### *1.9.2.5 Self-activity must take the development of pupils into consideration*

The success achieved by pupils is linked to their development. To make provision for differences in development, it is necessary to set differentiated tasks. Differentiation is accomplished in two ways.

##### *(a) Fundamental differentiation*

The basis of differentiation is the two main categories of Higher and Standard Grade levels in teaching Biblical Studies. This distinction is made so that pupils in each level are given tasks they can manage. From diagram 1.5 it is clear that the basic question for each level has to be further differentiated.

##### *(b) Differentiation within the Higher and Standard Grade levels*

Differentiation within each group (Higher and Standard Grade) requires that differentiated tasks be set on the same learning content. Since we are speaking of *differentiation* and not *variation*, each of the differentiated questions to initiate self-activity has to cover the same subject. Tasks should

reflect a degree of difficulty that is in accordance with the various groups of pupils. An illustration follows below.

*(c) An example of a differentiated task in self-activity in a lesson*

*(i) The starting-point of differentiation in setting questions*

In a lesson on similarities and differences between the Synoptics and the Gospel according to John the following differentiated self-activities can be launched:

*(ii) Higher category of the Higher Grade level (60%+)*

In this category the following question is asked:

If the Synoptics are compared with the Gospel according to John, it would seem that there is a difference in the time indicated as the exact moment when Jesus was crucified.

(a) To start with, find out precisely at what moment the sacrament of the Holy Communion was instituted according to the Synoptics.

(b) Compare the information in (a) with the data given in John 18:28. What conclusion can be drawn from this?

(c) Name at least two acceptable theories which solve this "discrepancy".

Answering this question requires the pupils concerned to answer the question of "determining the time of the crucifixion" on the basis of a related event, "the institution of the Holy Communion". Pupils in the Higher Grade are given the task of studying their sources with enough comprehension to furnish the exact answer.

The second part of the question, which asks for two "acceptable" theories to be named, requires a critical study of the source(s) that pupils have at their disposal. Pupils cannot write down any two theories because they have to give reasons why they regard them as "acceptable". In this way (a) and (b) are connected to each other.

*(iii) Lower category of the Higher Grade level (40-60%)*

In this category the following question is asked:

By comparing John 2:13-25 with corresponding accounts of the Synoptics, it is sometimes claimed that Jesus purified the temple on more than one occasion.

(a) Find out how many times Jesus purified the temple.

(b) Explain why the cleansing of the temple is recounted so early in the Gospel according to John.

Pupils are expected to be able to answer the question with insight by studying particular sections from the Bible, as well as other sources. In the context of (a), pupils are expected in (b) to indicate by means of a source study why John according to his gospel, mentioned the cleansing of the temple in those particular verses. If the answer to (a) reveals poor insight, (b) can also not be answered satisfactorily.

*(iv) Summary regarding differentiation on Higher Grade in general*

Differentiation of Higher Grade self-activity in teaching Biblical Studies is based on developing skills of applying and acquiring comprehension and insight. More developed Higher Grade pupils are given the task of applying basic concepts they have acquired independently in order to understand further concepts. Other, less-developed, Higher Grade pupils are expected to acquire basic concepts independently, which can be further expanded if so desired. By means of differentiated tasks within the Higher Grade, it is required of pupils to master specific concepts independently according to their level of development.

*(v) Higher category of Standard Grade level (60%)*

The following question is put to the above pupils:

There are various stories in the Gospel according to John that are not related in the Synoptics.

(a) Name the stories, giving the necessary references.

(b) What special meaning can be attached to these stories?

Pupils are required to find stories that appear only in the Gospel according to John. Diligent pupils will probably try to find the particular stories in the Bible themselves; others will consult other sources. Whichever method is followed, the resultant knowledge will have been collected independently.

The second part of the question requires an investigation into the significance of such stories in John's Gospel. Because this category of pupil borders on the lower category of the Higher Grade pupils, he or she can perhaps be expected to assimilate simple concepts.

*(vi) Lower category of the Standard Grade level (40-60%)*

These pupils are expected to answer questions that only require knowledge.

There is a difference between the Synoptics and the Gospel according to John with regard to the location where Jesus mainly performed His work.

(a) Listing the necessary references show where, according to the Synoptics, Jesus mainly worked.

(b) Listing the necessary references indicate where, according to John's Gospel, Jesus mainly worked.

(c) When, according to the Synoptics and the Gospel according to John, respectively, did Jesus work in Jerusalem?

The different questions that have been set are purely knowledge questions, which the lower category of Standard Grade pupils must answer independently. The relevant knowledge can be acquired either from sources or from the Bible, but preferably from both.

*(vii) Summary regarding differentiation at Standard Grade in general*

Standard Grade Biblical Studies pupils are given the task of acquiring knowledge from the Bible independently in a differentiated way in accordance with their development. To be able to assimilate knowledge meaningfully, they have to learn what they are dealing with.

*(viii) The role of development in differentiated questioning*

The four questions above were differentiated in the context of each of the two varying grade levels, taking into consideration the development of pupils. The same topic, "Differences between the Synoptics and the Gospel according to John", was dealt with by means of differentiated questions.

*1.9.2.6 Summary*

The co-ordinating role of development as didactic teaching principle in teaching Biblical Studies has been discussed. Without taking the development of individual pupils into account, teaching Biblical Studies will never fully come into its own right. This indicates that didactic teaching principles that feature in teaching Biblical Studies are interdependent.

## 2 Objectives

### 2.1 MEANING AND GENERAL APPLICATION

In reflecting on teaching it is inevitable that the teacher who teaches and the pupil who learns should come to the fore. Every teacher has the responsibility of realising specific objectives by means of the subject that he teaches. Such purposeful subject teaching depends on the teacher's scientific knowledge supported by the subject-didactic background of that subject.

Pupils undertake to study a specific subject with a view to preparing for a career. Pupils' purposeful study should be related to the learning content, which is determined by means of the subject didactics of the particular subject. The twofold objectives with which subject content should comply ought to be formulated in relationship to each other. Such a relationship ought to establish the teaching goal in such a way that a mutual objective develops between teacher and pupil (Schmiel 1975:30).

In realising such a mutual objective a distinction must be made between *immediate* and *remote* objectives.

*Immediate* objectives are aimed at the teaching of a single lesson or unit of lessons on a particular subject. In the course of the teaching pupils should be informed that immediate objectives are directed at the ultimate realisation of remote objectives.

*Knowledge of the remote objectives* presumes that teacher and pupils have an exact idea of what will be achieved at the end of the course. Based on his scientific knowledge of the subject, together with his previous experience of teaching, the teacher knows precisely what he ought to achieve. In the case of pupils, however, this is not the case. The teaching that they receive in a subject is constantly a new experience in which new aspects of reality come to the fore.

*Immediate objectives* form a junction by which the content of teaching is conveyed to pupils with specific objectives in mind. In every lesson presentation

the objectives ought to be determined in such a way that the sum total complies with the requirements of the *remote objectives*.

Because of the remoteness of the remote objectives, the immediate objectives of individual lessons are mistakenly interpreted as the final objective (remote objective) of subject teaching. This kind of wrong interpretation results in subject teaching making no or only a limited contribution to the transfer of culture, which is what the subject was initially directed at.

When taking *immediate* and *remote* objectives into consideration, care should be taken, by means of evaluation, that the transfer of culture proceeds meaningfully. There ought to be an interaction between evaluation and the acquisition of knowledge so that a meaningful course of culture transfer can take place. If it is established through evaluation that something is impeding the acquisition of knowledge by a pupil, remedial action should be taken. Evaluation and the accompanying remedial action make a final contribution to meaningful transfer of culture while pupils are acquiring knowledge of a subject.

Van der Ven (1982:503) points out the dialectical relationship between immediate and remote objectives in teaching. Irrespective of the relative independence of the two kinds of objectives, a mutual relationship is not excluded. In the teaching situation the immediate objective exercises a determining influence on what is ultimately achieved in so far as the remote objective is concerned. Remote objectives are therefore not a logical particularisation of immediate objectives. After remote objectives have been determined, the importance of the immediate objectives emerges. Their importance lies in the critical issue of whether the significance of the immediate heightens the extent to which the remote is still meaningful.

## **2.2 PARTICULAR APPLICATION OF OBJECTIVES IN TEACHING BIBLICAL STUDIES**

### **2.2.1 Explanation**

When remote and immediate objectives are raised in Biblical Studies, attention is focused on their operationalisation. The ideal of effective Biblical Studies teaching can still be realised without operationalisation necessarily taking place. This situation can be attributed to the revelational knowledge taught in Biblical Studies being of such an abstract nature that the objectives related to it are not always operational.

The immediate objectives that should be pursued in teaching Biblical Studies are, firstly, to undertake a study of the Bible that will serve as the starting-point for each lesson presentation. Related to this is the second stipulation -

that pupils should acquire knowledge of the parts of the Bible that serve as immediate objectives in each lesson.

The immediate objectives indicated above lead to the following remote objectives: to start with, the study of the Bible in order to acquire knowledge should lead to pupils being enlightened in such a way that God reveals Himself in His Word. From this it follows that the revelation of God with which pupils become familiar will lay the foundation for their Christian faith and life.

It is clear that the way in which immediate objectives are embodied in teaching Biblical Studies determines how the remote objectives will materialise.

## **2.2.2 Remote objectives in teaching Biblical Studies**

The following are the more specific remote objectives that can be pursued in teaching Biblical Studies:

### *2.2.2.1 Continuous revelational-historical line*

A study of the Bible with the object of recognising and studying the continuous revelational-historical line in Scripture is a fundamental objective, because the Bible is God's special revelation to man. Other lines can also be identified within the framework of the revelational-historical line, such as faith, hope, and love, as well as a historical line of salvation. Recognising and studying the revelational-historical naturally includes all other lines that are incorporated in it.

Since the aforesaid study has a very broad scope, an exemplary selection of the learning content should be made. Such a selection, which offers a representative part of the Bible as learning content, must be differentiated in a way that can be comprehended by pupils in the respective standards.

### *2.2.2.2 Knowledge and understanding of the Holy Trinity*

A study of the Bible requires knowledge and understanding of the Holy Trinity, which forms the basis of Scripture. In this study the immediate and remote objectives are so closely interwoven that teachers are often unable to distinguish them.

The immediate objective consists in the student of Biblical Studies acquiring *knowledge* of the Holy Trinity as it is assumed in various places in the Bible. Because of the abstract nature of this term ("The word Trinity is not found in the Bible..." (Douglas 1977:1298)), it is often confused with the remote objective, namely *understanding* the term.



On the basis of their *knowledge* of the Trinity pupils are expected to form an *understanding* (remote objective) of it, because: "It is ... the distinctive and comprehensive doctrine of the Christian faith" (Douglas 1977:1298).

It is precisely the *understanding* of the Trinity (i.e. the remote objective) that causes problems for pupils and often also their teachers. Because this abstract concept, which forms the basis of the Christian faith, is so difficult to understand, they are dependent on *believing* in the Holy Trinity.

#### *2.2.2.3 Fostering the religious life of pupils*

The study of Biblical Studies must be able to succeed in fostering the religious life of pupils. These pupils' unconditional belief in the Trinity forms the crux of their faith. Moral norms flowing out of revelational-historical learning content must serve as principles for the life and world views of pupils.

#### *2.2.2.4 The significance of remote objectives in teaching Biblical Studies*

The three basic remote objectives above, which the teacher should realise according to the Biblical Studies curriculum, must also have meaning for the pupil. Pupils who do not always understand why they are studying particular sections of the Bible must be led systematically by means of immediate objectives to the realisation of remote objectives. The interest of pupils can only be developed and maintained if, through familiarity with the meaning of their field of study, they can grasp its meaning for themselves.

The realisation of remote objectives is dependent on setting and achieving immediate objectives.

### **2.2.3 Immediate objectives that ought to be achieved with separate lesson preparation**

While preparing lessons the teacher should reflect on what immediate objectives can be realised with each lesson. Reflection on these objectives ought to promote the realisation of remote objectives. The following serves as an example:

- In a lesson presentation on the creation according to Genesis 1:1-3, knowledge of the Trinity can serve as the immediate objective. This knowledge that pupils have acquired, together with additional knowledge of the Trinity, can lead gradually to the remote objective of obtaining understanding of this abstract concept.
- Lesson presentations dealing with the Synoptic question have as immediate objective the belief that the Bible as a whole is the revelation of God.

In this way the religious life of pupils is fostered in such a way that pupils acknowledge Scripture unconditionally as the Word of God and it serves as the guiding principle in their life and world.

- Where possible, lesson presentations from the Old Testament should reflect the coming of Christ as their immediate objective. In this way a continuous revelational-historical line ought to run through the whole series of lesson presentations from the Old Testament. To ensure that pupils do perceive and understand this line of development, their attention must be drawn to it at regular intervals. In this way the immediate develops into the realisation of the remote objective that the revelational-historical process in the Bible is revealed to pupils.

#### **2.2.4 The particular roles of immediate and remote objectives in teaching Biblical Studies**

Biblical Studies is an *examination subject* with the requirement that pupils, as in all other school subjects, must obtain a minimum pass mark. Besides the above objectives, teachers must therefore also pursue the objective of teaching the subject in such a way that pupils are able to obtain a pass mark in the subject. A particular problem therefore exists in teaching Biblical Studies:

- On the one hand, teaching Biblical Studies loses its intrinsic value if immediate and remote objectives are not pursued.
- On the other hand, teaching Biblical Studies does not meet academic requirements if pupils do not obtain a pass mark in the subject.

To overcome this problem, the teacher must maintain a delicate balance between objectives and academic requirements in teaching Biblical Studies. Maintaining this balance is even more necessary seeing that an attitude like "faith" cannot be evaluated by means of tests or examinations, just as, for example, "patriotism" cannot be evaluated in a subject like History.

#### **2.2.5 Summary**

The importance of objectives in teaching Biblical Studies cannot be denied. Without them, teaching would be aimless and useless. However, the abstract nature of objectives makes it impossible to evaluate them academically. Taking the objectives into consideration, teachers must teach Biblical Studies in such a way that academic requirements are also met.

## *3 Teaching and learning content*

### **3.1 INTRODUCTION**

To be able to determine the teaching and learning content of the subject Biblical Studies, it is necessary to establish what is meant by the term "studies". The subject matter that is taught in Biblical Studies can be defined as "knowledge of the content of the Bible".

### **3.2 DIFFERENT VIEWS REGARDING KNOWLEDGE OF THE CONTENT OF THE BIBLE**

#### **3.2.1 Eybers (1982:45-46)**

Eybers is of the opinion that the aim of Biblical Studies is to offer a grounding in the Bible to those who cannot undertake a complete study of the Bible. The "knowledge" that is sought in Biblical Studies is then to get to understand the Bible as the book in which God reveals Himself.

#### **3.2.2 Lombard (1977:87)**

In his discussion of the character of the "knowledge" of the content of the Bible Lombard explains the special meaning of Biblical Studies for education. This "knowledge" carries a special meaning for the teacher, namely of having to reveal to pupils the realities of the Bible. Consequently it is necessary to link Biblical Studies to Didactics so that the content of the Bible can be made accessible to pupils.

#### **3.2.3 Van Huyssteen (1978:9-10)**

For this author "knowledge" of the content of the Bible is related to revelation of God in His Word. This study cannot take place in isolation because the historical content in which the revelation occurred has to be taken into consideration. Furthermore he points out that the revelation does not only have a bearing on the historical milieu of the Bible, but that this "knowledge" addresses the pupil in his present situation from the perspective of the historical situation of the Bible.

#### **3.2.4 Kinghorn (1982:38-39)**

Kinghorn points out that Biblical Studies and Theology study different aspects of the Bible, and that this leads to a distinctive methodological approach to Scripture. The basic reason for the difference between Biblical Studies and Theology is the different context in which each views the Bible.

#### **3.2.5 Helberg (1980:4)**

According to Helberg, the "knowledge" of the content of the Bible with which Biblical Studies is concerned is the "kingdom of God". The knowledge pursued in Biblical Studies includes the way in which the kingdom of God comes to the fore in the course of the revelational-historical in the Bible.

#### **3.2.6 Conclusion**

What the various views of the "knowledge" of Biblical Studies have in common is that the subject contains a study of God's Self-revelation within the historical perspective of the Bible. With reference to Kinghorn's (1982:39) statement that Biblical Studies and Theology are related to each other, it should be pointed out that, in spite of the existing distinction, Theology is of direction-finding importance for Biblical Studies. Barr (1977:15) is of the opinion that "biblical studies does not exist as a recognizable discipline; it is neither necessarily separate from theology nor necessarily integrated with theology".

Because of the difference in objectives between Biblical Studies and Theology - as indicated by Eybers (1982:46) and Lombard (1977:87) - Biblical Studies and not Theology is taught at school. The bibliological study form of Biblical Studies links it to Theology to such an extent that the latter gives direction to the former.

Teaching and learning content in Biblical Studies therefore consists of the Self-revelation of God within the historical perspective of the Bible.

### **3.3 AUXILIARY SCIENCES THAT ARE USED IN TEACHING BIBLICAL STUDIES**

#### **3.3.1 Introduction**

The research findings of various auxiliary sciences are used in teaching Biblical Studies. These findings are applied to gain a better understanding of God's revelation on the one hand, and of the broad background against which it took place on the other.

Various sciences make use of other sciences in approaching their own field of study. For instance, astronomy utilises mathematics, which is an autonomous science, to make calculations. Such use is made without mathematics encroaching upon the nature of astronomy as a science. In Biblical Studies exegesis is used to gain a better understanding of its content. History is used to reveal the historical background against which the events in Scripture occurred. Archaeological data is used to support or clarify historical facts.

As pointed out in the case of Astronomy, the auxiliary sciences employed in teaching Biblical Studies may not encroach on the nature of the study of Biblical Studies. A study of archaeological information may not dominate the revelational aspects, but may assist in improving understanding of Biblical Studies.

### **3.3.2 Exegesis of Scripture to support the teaching of Biblical Studies**

Teaching a biblical text requires a teacher to introduce exegesis to interpret and explain that particular text. Although he may make use of exegesis in his teaching, the teacher may not force Scripture in a specific direction. Exegesis must support the teaching of Biblical Studies in such a way that, through it, the reality of the revelation of the Word is revealed to pupils. Without actualising the Bible, it must be shown by means of exegesis how topical the Word of God is (Heyns 1973:167). The topicality of Scripture comes to the fore through Biblical Studies teachers' leading pupils to listen to the Bible because God wants to address man (i.e. the pupil) in and through His written Word.

By listening to Scripture it becomes clear that it has a revelatory character with eternal validity. The historical context in which the revelation originally took place partially explains the revelation. Because the historical plays such an important part in revelation, it is necessary to study history as an auxiliary science in Biblical Studies.

### **3.3.3 History as an auxiliary science in Biblical Studies**

In acknowledging the relationship between the historical and revelation, care should be taken not to overemphasise the historical to the extent that God's Self-revelation becomes of minor importance. History as an auxiliary science in teaching Biblical Studies aims at showing how God, in maintaining His creation, caused historical events in order to carry out Self-revelation.

The view that God would intervene or would have intervened at a particular moment in world events gives the wrong idea that, any time that God deems

necessary, He intervenes in history by means of revelation. In this view, God therefore removes Himself from His creation so that when necessary (when things go wrong) He can put things back on course. Through his example of the watchmaker, Popma (1972:281-282) shows how God is concerned with His creation all the time. He points out, moreover, that the hand of God continually guides man. Abbing (1983:64-65) agrees with Popma when he maintains that God chose history as the medium for revelation, which means that God's revelation is interwoven in the course of the ordinary events in the Bible.

Anyone who approaches the Bible purely as history is making the mistake of not taking into account God's revelation, which is what it is all about. Such an approach is based on the erroneous assumption or allegation that the Bible's historical details are incomplete. Because the Bible is not intended to be a history book, it is impossible, for example,

- to determine the exact date of the exodus from Egypt from the information in the Bible. In the Bible reference is made to Pharaoh (which means king or ruler) without mentioning his name. For revelational-historical purposes it is sufficient to know that Pharaoh, the ruler of Egypt, opposed God; and
- to compile a historical account of Jesus Christ from His birth to His ascension from the information given in the Gospels. The aim of the Gospels is to proclaim the salvation which Christ brought to earth within a historical context. The various evangelists were not concerned with writing the history of Christ on earth, but rather with giving a revelational-historical exposition of His life.

In this regard Abbing (1983:121) explains that authors of the books of the Bible did not "photograph" the historical events of their era. Nor did these authors, who did not possess modern techniques for undertaking historical investigations, have any intention of doing so. The authors of the Bible sketched the historical background against which God's revelation took place from their perspective of faith.

A study of the historical aspect of the revelational-historical in the Bible ought to lead to the promotion of the revelational aspect thereof.

### **3.3.4 Archaeology as auxiliary science in teaching Biblical Studies**

The findings of modern archaeology have a place in teaching Biblical Studies by disclosing more of the historical background of what is recorded in the Bible. The application of archaeological data must take the empirical nature

of archaeology into consideration. Archaeological findings that are continually subject to change and revision on the basis of new data must be taken into account in teaching Biblical Studies (Fensham 1982:14). An example of this type of revision of archaeological findings was when Rotteberg (in Fensham 1982:14) pointed out that what Glueck had identified as the coppermines of Solomon at Eilat were actually not coppermines. We can agree with Eybers (1982:118), then, that caution should be exercised not to overestimate the value of archaeology in studying the Bible. Responsible application of archaeology can shed more light on the background of the Bible by illustrating or explaining customs or events.

Archaeology, which contributes to the historical, can answer questions that arise in two ways:

- ° Archaeology can attempt to satisfy the historian's curiosity. An answer that has no clear connection with the historical stories of the Bible, however, has no direct bearing on teaching Biblical Studies.
- ° Archaeological answers are furnished in line with the background of historical realities that form the background to God's revelation. These answers can bring about a better understanding of revelational-historical events.

A study of archaeological literature leads to preference being given to the second type. The first type may be studied to supplement the second type.

### **3.3.5 Interdependent co-operation between auxiliary sciences in teaching Biblical Studies**

#### *3.3.5.1 Introduction*

In the previous section various sciences that are applied in teaching Biblical Studies were dealt with separately to indicate the individual contributions of these sciences. In the foregoing the co-operation between history and archaeology also became clear.

#### *3.3.5.2 Co-operation between history and archaeology*

Archaeology is "static" to the extent that finds that have been excavated are fixed entities. There may be different interpretations of these findings, and consequently different and even divergent values may be attached to them. The findings of archaeology, which are then not static, can make a contribution to the dynamics of the historical.

Historical literature that is studied in teaching Biblical Studies should take different archaeological findings into consideration in such a way that historical facts are discussed and evaluated as reliably as possible. Where possible, different historical sources that approach the archaeological findings from different perspectives should be studied. Such a study of archaeological literature makes it possible to shed new light on the revelational-historical.

The main objective of the archaeological-historical sources applied in Biblical Studies teaching is to focus attention more specifically on God's Self-revelation through the Bible.

#### *3.3.5.3 Co-operation between exegesis and archaeological-historical data in teaching Biblical Studies*

Verhoef (1975:33) points out that a study of the Bible without applying exegesis is arbitrary. In its study of the Bible, Biblical Studies is dependent on exegetical findings in commentaries. These commentaries frequently make use of archaeological-historical information which is not mentioned in the text or pericope under discussion. Take the following example:

Judas receives thirty pieces of silver for betraying Jesus, which he later wishes to dispose of (Mt. 27:5). According to Guthrie (1975:333): "The thirty pieces of silver - the price of a slave and the price of the MASTER - symbolized His betrayal."

This price is an archaeological-historical fact and serves to emphasise even more the reprehensibility of Judas's betrayal.

In dealing with a text or pericope it is desirable to be guided, to begin with, by the archaeological-historical background of the relevant section in teaching Biblical Studies. Arising from this study the Self-revelation that is embodied in the Bible can be placed in context of the historical background so that pupils acquire a clear and comprehensive perception of it.

#### *3.3.5.4 Summary*

To present learning content in Biblical Studies teaching to pupils as clearly as possible, the findings of auxiliary sciences can make an important contribution. However, the findings of auxiliary sciences which only offer additional knowledge and perception of revelational-historical facts should not be the primary object in Biblical Studies.



## 4 Methods

The special nature of Biblical Studies teaching makes the oral method the prime one to be applied. An explanation of how different forms of the oral method and postulating problems, as well as the handbook, can be applied as methods in teaching Biblical Studies will be discussed. Operationalisation of the methods mentioned implies that the teaching principle, which includes self-activity of pupils, is taken into account as far as possible.

### 4.1 THE ORAL METHOD

#### 4.1.1 Meaning and general application

There are various oral teaching methods on the basis of which learning content can be introduced and clarified to pupils. In applying the oral method it is essential

- that the teacher enter into a meaningful conversation with his pupils; and
- that pupils, in their turn, will talk meaningfully with their teacher.

The application of the oral method presupposes that teacher and pupil will conduct a meaningful conversation with each other so that *dialogue* takes place.

The quality of the conversation that pupils have with their teacher about the learning content indicates the success with which the subject matter has been presented. The teaching can take the following forms:

- *Lectures:* A lecture is an oral method that is not particularly suitable for high school pupils because it cannot be determined to what extent the pupils are following the content.
- *Stories:* Stories serve mainly as an introduction to the presentation of a new section of learning content.

- *Discussions:* Discussions are used at the end of a lesson to establish to what extent pupils have mastered learning content.
- *Question-and-answer method:* This method ought to be applied throughout in Biblical Studies lessons. More attention is given to this method further on.

## **4.1.2 Application of oral teaching methods in lesson presentation**

### *4.1.2.1 Introduction*

In teaching Biblical Studies an attempt is made to unfold revelational-historical facts for pupils. The learning content contained in these facts is usually of such a nature that it has to be conveyed mainly by means of oral methods. The application of this method in teaching Biblical Studies ought to take place in such a way that a discourse is held between teachers and pupils. Kuiper (1980:295) draws attention to the fact that the Bible not only wishes to address its readers, but wants to make a claim on them at the same time. In Biblical Studies an oral method should address pupils in such a way that the learning content being taught makes a claim on the life and world views of the pupils in a special way.

The problem mentioned touches the core of oral teaching in Biblical Studies. In imitation of the character of the Bible the oral or storytelling method is the obvious method to unfold revelational-historical facts. This method should be used in such a way that the acquisition of knowledge and understanding is not affected negatively. Examination-directed teaching of Biblical Studies requires that oral methods contribute to achieving satisfactory results in the applied evaluative mechanisms.

### *4.1.2.2 Characteristics of oral methods unique to teaching Biblical Studies*

Historical narratives, as learning content from the Bible, are mostly taught by the oral method. An oral presentation of narratives cannot ignore or overlook the revelation of God that is present in such narratives. It is this revelation that is the fundamental point at issue. Academic achievement - the primary aim of teaching Biblical Studies - must also let the revelation of God be accompanied by oral teaching to reinforce the validity of this revelation.

Academic achievement is important in Biblical Studies because it is the only way of determining how successful the teaching was. Oral teaching in Biblical Studies holds out the real possibility of "proclaiming" the Gospel. This proclamation forms part of oral teaching in Biblical Studies, but does not mean that in the course of the lesson the teacher should preach from the dogmatic standpoint of a particular church affiliation. Proclaiming the Gos-

pel as a facet of an oral method should bring the meaning of the Christian perspective to the fore. In this way it is linked to the education that is undertaken in teaching Biblical Studies. The pupils must be educated to accept the reign of God in their individual life and world views.

The background, training and knowledge of the Biblical Studies teacher determine the success of the oral (and other) methods he applies. Because academic achievement is of such importance in teaching Biblical Studies, the pursuit of good results sets the pace. As a result of this striving, the educational and proclamatory aspects in oral teaching (teaching in general) of Biblical Studies often suffer. In applying the oral method the teacher ought to take into consideration that education and proclamation are inherent components of Biblical Studies. In the course of his lesson the teacher has the task of employing as much insight and understanding as he can to place the relationship between God, the world and man in perspective. In this perspective the relationship between God, world and man must come to the fore in such a way that God manifests His reign over man and world in Christ. When teachers apply an oral method, they must use revelational-historical facts to unfold specific learning content to pupils in addition to education and proclaiming.

On the basis of an oral method teachers are able to make their pupils receptive to revelational-historical facts in such a way that they comply with academic requirements. With this academic knowledge, and with reference to it, Biblical Studies pupils are educated to be able to understand the proclamations that form part of it. It is against this background that we review the oral methods which can be applied in Biblical Studies.

### **4.1.3 A survey of some oral methods used in teaching Biblical Studies**

The question-and-answer method will be dealt with in a separate section because it fulfils such a special role in teaching Biblical Studies. In this section attention will be given to the lecture method, the storytelling method and the discussion method. These oral methods are of such a nature that they are of particular importance in teaching Biblical Studies.

#### ***4.1.3.1 The lecture method***

##### ***4.1.3.1.1 Handling the lecture method***

In applying the lecture method teachers must bear in mind that pupils cannot pay attention passively for an indefinite period. The success of a lecture is dependent on the way in which pupils are periodically activated to participate. On the one hand active participation can be initiated by means of as-

king questions. After completing subsections of the learning content questions are asked to establish to what extent pupils were able to master the learning content of separate subsections.

The questions that are asked during a lecture supplement it because they help to ensure that pupils have mastered the content of the lecture. Furthermore, questions that supplement the lecture method contribute to sharpening pupils' attention at intervals, which improves their ability to follow the lesson.

On the other hand, pupils' attention can also be held by alternating the questions asked during the lecture with a short set of, say, five multiple-choice questions in the middle of the lecture. These questions deal with the content covered in the first part of the lecture. Quickly answering these questions (about three minutes) provides an opportunity to establish exactly to what extent the class as a whole has succeeded in following the lecture up to that stage. The whole class has to answer the multiple-choice questions, while the other, oral, questions concentrate on random samples taken from the class.

Teachers who use the lecture method in teaching Biblical Studies must take into account that this method must be supplemented meaningfully so that pupils are periodically actively involved in lesson presentation.

#### *4.1.3.1.2 Applying the lecture method*

The presentation of revelational-historical learning content of an abstract nature requires the Biblical Studies teacher to make use of lectures. Selected abstract learning content is introduced to the pupils by means of a lecture. In presenting a lesson on "faith in the Holy Spirit", two main abstract realities (or facts) - "faith" and the "Holy Spirit" - are presented to pupils and they must familiarise themselves with these realities.

The lecture method is applied to scientifically clarify abstract realities to which pupils are introduced. Because this method of teaching requires pupils to listen passively, the following should be taken into consideration:

- ° An appeal must be made to pupils to become involved in the reality that is presented to them. A lecture on "faith" should involve them in that reality in such a way that it addresses them as persons. The reality of "faith" is unfolded to the extent that it leads to a way of viewing and understanding it. The pupils themselves are opened to such an extent that their thoughts and actions will be led by faith (Kuiper 1980:299).

Through the lecture method, factual realities of a subject are clarified which can be evaluated for academic purposes. At the same time educa-

ting and proclaiming takes place, and in this way an unfolding of pupils is effected which cannot always be evaluated academically.

- ° The lecture method as applied in teaching Biblical Studies requires the teacher to interpret specific textual sections that are prescribed by the curriculum by means of exegesis. With regard to "faith", various series of texts are indicated. Some of these texts are marked with an asterisk in the curriculum to indicate that they should be regarded as "core" texts. The latter, which pupils have to know and understand, must of necessity be interpreted exegetically in order to aid them to clarify reality.

Because most Biblical Studies teachers have no knowledge of the original languages of the Bible, they are of necessity reliant on commentaries. It happens that teachers then sometimes take the liberty of "free" exegesis. Thus, without a background knowledge of the original languages or the use of a commentary, the core and other texts on faith are explained. A practice of "free" exegesis leads to texts being interpreted and explained incorrectly, which, in turn, results in pupils getting the wrong impression and images.

By the end of Std IX and in the course of Std X pupils should become familiar with the lecture method of teaching. This serves as preparation for those who wish to study Biblical Studies at university, where the main method is lecturing.

#### *4.1.3.1.3 Summary*

The lecture method in its pure form is regarded as too advanced for high school pupils. However, it is a method that fulfils a useful function when it is used in an adapted form to teach abstract concepts in Biblical Studies. The meaningful application of the lecture method depends on how far the teacher is able to adapt it to his pupils' development. This adaptation works well if the lecture is supplemented at regular intervals in such a way that the pupils are actively involved in the course of the lesson. Involving the pupils by means of questions is aimed at periodically alternating the teacher's monologue with a dialogue. Pupils ought to be placed in a discussion or conversational situation with the teacher to give them an opportunity to talk about learning content that has been completed.

Lectures in Biblical Studies are thus not lectures in the full sense of the word because the teacher is not the sole speaker throughout. Such adapted lectures in Biblical Studies prepare pupils to be able to follow and benefit of lectures at university more easily later on when studying the subject at that level.

### *4.1.3.2 The storytelling method*

#### *4.1.3.2.1 Handling the storytelling method*

Biblical Studies pupils are thoroughly acquainted with the storytelling method which has been applied right from when they started at primary school. The pupils' development also requires an adaptation of the quality of learning content and of the storytelling method by which it is transmitted. Irrespective of the adaptations, the basic function of the storytelling method is to clarify revelational-historical facts in Biblical Studies. Various sections of the Bible are of such a nature that teaching by means of the storytelling method is the only way to unfold these facts.

#### *4.1.3.2.2 Applying the storytelling method*

When a teacher presents a story from the Bible, he ought to convey the present in such a manner that it is placed within the perspective of the past. In this manner pupils have a guide with which to interpret the possible future. The pupil, who is growing up to adulthood, thinks about the present in terms of the future. Stories of events and happenings taken from the Bible must be linked with such a pupil's thought pattern if they are to be meaningful to him or her. Knowledge of the general life and intellectual world of pupils must also be taken into consideration. Furthermore, it should be kept in mind that these pupils approach realities presented to them from a lay perspective. The worlds of school and home form the framework of pupils' lives and intellectual world. These worlds ought to find a point of contact for facts taken from Scripture in the biblical narrative presented to the pupil. An initial awareness of relevance in the story serves as the starting-point for further revelational-historical facts that are unfolded to pupils by means of relating them (Kuiper 1980:321-322).

Applying the storytelling method in teaching Biblical Studies has the advantage that the content of the Bible is connected with present-day facts in the life-world of the pupil. Realities that are unfolded to pupils have academic as well as educational value. Pupils learn to interpret their current life situation from the realities that have been disclosed. At the same time the Gospel is proclaimed since this interpretation takes place from the point of view that God keeps and rules the world in a meaningful way through Jesus Christ.

A real danger linked to the storytelling method, as applied in Biblical Studies, is that revelational-historical facts might be unfolded to pupils incorrectly on the basis of inaccurate or faulty exegesis. Thus, apart from academic facts then also being explicated in an inaccurate or faulty way, pupils get a dis-

torted view of their relationship with the life-world in which they find themselves. In this way proclaiming the Gospel is also affected detrimentally. Teachers often do not arrive at the actual aim of teaching on the basis of stories. This happens when they allow the storytelling method to degenerate into a lecture on morals. Overemphasising the pupil's relationship to his life-world will lead to the unfolding of revelation being made subject to a discussion of his relationship. In this way the proclaiming aspect of the storytelling method is also prejudiced.

To start with, the discussion on whether the storytelling method can be applied for a specific reality of the revelational-historical must be based on well thought-out reflection. For this reason

- ° exegesis of texts that have a bearing on the story must be undertaken as conscientiously and precisely as possible;
- ° the story is based on the exegesis undertaken against the background of a pupil's life-world;
- ° education and proclaiming the Gospel are undertaken in addition to the clarification of academic facts.

By preparing the content for Biblical Studies by means of the storytelling method as described above, the proposed objective should be achieved.

#### *4.1.3.2.3 Summary*

In teaching Biblical Studies the storytelling method is applied mainly to clarify historical sections of the Bible, based on pure exegesis. Academic facts are the primary aim of this clarification that must take place against the background of the pupil's life-world so that it can make a significant contribution to his or her education.

#### *4.1.3.3 The discussion method*

##### *4.1.3.3.1 Handling the discussion method*

The discussion method is applied in Biblical Studies teaching to enable pupils to understand and examine previously acquired knowledge and concepts of revelational-historical facts. By its very nature this method is mainly applicable to Higher Grade pupils because they have to be able to apply concepts they have learned. Teachers must ensure that when pupils are engaged in a discussion they do not stray from the prescribed topic. It sometimes happens in the course of a discussion that pupils delve into a topic more deeply and widely than was intended in the lesson, without diverging from the sub-

ject. This is an indication that the pupils have acquired a sound grasp of the learning content.

Questions intended to introduce discussions must be formulated in such a way that they lead to a short but meaningful discussion:

- Whom is Luke addressing in his Gospel and in Acts when he refers to Theophilus? Who was Theophilus, in other words?
- Why is the account of the meeting on the road to Emmaus only found in the Gospel according to Luke and not in the other Synoptic Gospels?

In both these questions there is a specific problem that can invite a discussion on the basis of the lesson that preceded them:

- The discussion on the name Theophilus must reveal whether this was a particular person or whether the name referred to "friend of God".
- Pupils must be able to discuss on the basis of the lesson presentation the fact that Luke was personally involved in the events on the way to Emmaus. The other Synoptics, who had no first-hand knowledge of the events, therefore did not mention it.

Both the given questions can lead to discussions by Higher Grade pupils, who can deal with them briefly and meaningfully. Moreover, a time limit with regard to discussions compels pupils to restrict their attention to the topic set. If the discussion takes place in the context of the class as a whole, the teacher can control its course comfortably. By participating briefly in the discussion on occasion he can

- steer the discussion back to the topic, if necessary; and
- introduce new perspectives on the topic to the pupils to enhance the quality of the discussion.

When a discussion is undertaken by differentiated groups in a class, it is the teacher's task to find out how each group is progressing with its discussion. If the teacher offers any assistance to a particular group, he must take into account the differentiated level of that group. A group discussion of a topic deprives the teacher of the opportunity to control exactly what is said in a particular group. To prevent them from making errors in the course of their discussion, each group must compile a brief report of their discussion. When these reports are read out to the class the teacher can determine possible errors in the pupils' reasoning. These mistakes must then be corrected by means of clear and meaningful explanations.



#### 4.1.3.2.2 Applying the discussion method

The discussion method can be applied effectively in the closing phase of a lesson to establish the learning content in the pupils' minds. To make the discussion progress meaningfully, the following should be taken into account:

*Differentiation* and its accompanying distinction between pupils' development will mean that there will have to be at least two and, if possible, four discussion groups. Dividing into groups also means that the quality of questions will suit a particular group better.

- *Higher Grade:* Why is the account of the disciples on the way to Emmaus only found in the Gospel according to Luke and not in the other Synoptic Gospels?
- *Standard Grade:* Explain how the disciples on the way to Emmaus came to realise that it was Jesus who had walked with them?

*Higher Grade:* The question that is put to these pupils requires a discussion that shows an understanding of the events on the road to Emmaus. Moreover, the pupils must be able to relate this understanding to the other Synoptic Gospels.

*Standard Grade:* The question put to these pupils requires them to know the content of Acts 24:30-32 and to relate it to Acts 24:16. These pupils must base their discussion on their knowledge of the passages mentioned above, which they cannot consider, however, without the necessary understanding.

*Differentiation* (and not *variation*) was brought about here by presenting questions at different levels about the same topic - the disciples on the way to Emmaus - for pupils to discuss. Seeing that different groups are each discussing a topic suited to their development, such a discussion should be able to proceed meaningfully.

*Duration:* A specific time is fixed in which the discussion has to be concluded. The time limit compels the pupils to stick to the subject.

*Proficiency:* As the discussion method is applied more often, pupils will become increasingly proficient in conducting meaningful discussions without straying from the topic.

By means of the discussion method pupils are given oral practice in answering long questions in a reasoned way. When they have to answer the same question or a related one later in writing for homework, they have already had good oral practice in presenting an answer. The discussion method does not only prepare pupils to answer long questions in an examination, but also

serves as an introduction to possible further study in Biblical Studies at university.

The discussion method enables pupils, through discussion which initiates an accompanying exchange of ideas, to further reveal to each other what has already been revealed by the teacher. For this reason it can happen that a discussion, especially by Higher Grade pupils, places the learning content in a wider perspective than during the lesson presentation. The discussion method can therefore enable the pupils themselves to deepen one another's insights into Biblical Studies.

#### *4.1.3.3 Summary*

The discussion method, which has as its aim the reinforcement of acquired knowledge, contributes to preparing pupils to be able to answer long questions. Through the discussions, pupils can make their own insights available to one another in such a way that they all acquire additional knowledge and understanding of the learning content.

#### *4.1.3.4 The question-and-answer method*

##### *4.1.3.4.1 Meaning and general application*

The question-and-answer method is an oral method that differs from all the others because, if it is applied correctly, it brings about a dialogue between teacher and pupil. In addition, the question-and-answer method differs from others in that it is more flexible, so that it can be applied throughout the course of a lesson. The particular value of this method is that pupils can be evaluated on the basis of it so that remedial action can take place immediately if necessary.

The unique characteristics of the question-and-answer method that have been indicated make this a method that can be applied very successfully in teaching Biblical Studies.

##### *4.1.3.4.2 Application of the question-and-answer method*

###### *(a) Question-and-answer method in co-ordination with other oral methods*

In applying the lecture and storytelling method, the Biblical Studies teacher is involved in a monologue with his pupils for specific periods of time. Although pupils are supposed to listen attentively to the teacher during these monologues so that they can form an understanding of the teaching, their attention cannot be held indefinitely. It is necessary to supplement both the lecture and the storytelling method periodically with the question-and-answer method to determine the pupils' degree of comprehension. If pupils' answers

indicate that they did not understand everything, the relevant sections should be repeated: remedial teaching is undertaken.

When planning the lecture and storytelling methods, it is necessary to consider when the question-and-answer method can best be applied as a complementary method. In this regard the following should be considered:

*The stages:* In what stages of the lesson would it make the most sense to ask questions? Usually the most appropriate time to apply the question-and-answer method is immediately after a core of the learning content has been dealt with.

*Formulating:* Each of the questions should be formulated in such a way that an answer has to be given in a full sentence or sentences. The teacher will then be able to judge, on the basis of the type of answers given, how far concepts have been grasped. Therefore, it is necessary to plan and formulate questions beforehand. For example:

- (1) Did Jesus rebuke Peter after he had denied Him?
- (2) What did Jesus say to Peter after he had denied Him?

In answering question (1) a pupil could simply say "yes" or "no" to give a correct answer. This and similar questions do not test a pupil's knowledge and comprehension at all. The pupil could even guess the right answer. Question (2) requires the pupil to tell in his own words what Jesus did on that specific occasion. The answer given by the pupil indicates to what extent he knows and understands what took place.

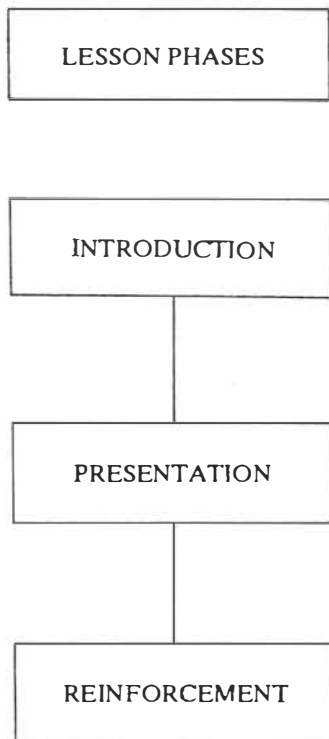
*Differentiated questions:* Differentiation must be applied in order to relate to at least the Higher and Standard groups of pupils. Questions of a different grade must be set on the same learning content in order to establish differentiation and not variation.

Setting questions at different stages of the course of the lesson is essential to ensure the meaningful progress of the lesson. The following can be determined on the basis of the pupils' answers:

- ° It can be determined to what extent pupils have grasped the learning content of a particular lesson phase. How far pupils have succeeded in relating the learning content of different lesson phases as the lesson progressed can also be ascertained. It is essential for pupils eventually to know and understand the learning content of a lesson as a whole.
- ° How far sections of lesson content have not been grasped too well, or not at all, or have apparently been misunderstood can also be determined.

Whatever shortcomings are found must be corrected right away, so that the lesson presentation can proceed smoothly.

**Diagram 4.1**



The question-and-answer method supplements the monologue of the lecture and storytelling methods. This supplement takes the form of a brief but meaningful dialogue between teacher and pupil. This dialogue consists of the pupil entering into conversation with the teacher by answering a question. The pupil's answer will make it possible to evaluate whether the monologue achieved its teaching goal, in order that it can be continued.

*(b) Applying the question-and answer method in different phases of a lesson*

*(i) In the introductory phase*

Two types of introductory phases can be recognised in a Biblical Studies lesson.

- the introductory phase in which learning content is being discussed which has not been discussed in class before; and
- the introductory phase that is a continuation of a previous lesson or lessons dealt with in the class.

In each of these phases of a lesson the question-and-answer method can fulfil a specific function, as discussed further on.

*(aa) Teaching content not dealt with before*

When learning content comes up which has not been dealt with before, it cannot be assumed that pupils have no knowledge of the topic(s) at all. Pupils usually have a certain amount of knowledge (existent knowledge) about new topics which are still to be taught. This existent knowledge was usually acquired through learning about the Bible at home or in catechism class. The question-and-answer method is applied to ascertain the extent of pupils' knowledge. Teachers can determine the quality of the pupils' existent knowledge on the basis of their answers to the questions.

Having ascertained the pupils' knowledge, the teacher can determine the starting-point of the lesson. Ascertaining pupils' existent knowledge has several advantages:

- Because the teacher is aware of his or her pupils' existent knowledge, the teacher does not teach learning content with which pupils are already familiar. In this way they do not get bored.
- The teacher can determine from the answers where there are possible misconceptions or wrong impressions in existent knowledge. Before starting the lesson, any misconceptions must be corrected. If faulty conceptions in pupils' knowledge are not determined and cleared up, their knowledge and understanding of the rest of the lesson will be warped.
- Questioning in the introductory phase of a lesson may reveal that pupils have little, if any, knowledge of the topic to be taught. In such a case the teacher is obliged to teach that introductory knowledge as part of the lesson.

*(bb) Teaching content that is a continuation of a previous lesson*

In presenting a lesson that is a continuation of a previous lesson, the teacher must establish to what extent pupils have mastered the content of the previous lesson. To ascertain this, questions are asked. From the pupils' answers the teacher will know whether to proceed with the next lesson, and if certain

parts of the previous lesson should be taught again. On the basis of the question-and-answer method the teacher is thus able to determine whether pupils possess sufficient knowledge of the previous lesson to be able to follow what is presented in the following lesson meaningfully. By means of the question-and-answer method a meaningful relationship is established between two consecutive lessons.

### *(cc) Summary*

By means of the question-and-answer method teachers are enabled to determine the quality of pupils' existing knowledge about the lesson subject. Based on this evaluation the teacher then knows how to start the lesson. The questions of the question-and-answer method must systematically become more difficult. As soon as most of the pupils cannot answer a question, the teacher knows that the subject content tested at that stage will be the starting-point of his next lesson.

### *(ii) The presentation phase of the lesson*

Irrespective of the method applied in presenting a lesson, the question-and-answer method is an indispensable component. Throughout presenting the lesson the teacher must be aware of whether pupils really learn what they are supposed to learn. If pupils have not grasped a particular facet of the lesson, or have misunderstood it, there is still an opportunity to rectify the matter right away.

In a class of about 25 pupils it is impossible to test the knowledge of all the pupils. Because the teacher gradually gets to know his pupils, he knows how he can ascertain, by means of a random sample, whether or not the class as a whole has succeeded in grasping what has been taught. It is important to ensure that the less intelligent pupils in the class can keep pace with the teaching. Care must be taken that the latter will benefit to the best of their abilities from every lesson presentation.

After each main point in the lesson has been dealt with, questions are asked to test the pupils' knowledge and understanding. The questions must be planned in such a way that a relationship is established between the various main points in the lesson.

- ° After completing main point (1), questions are asked on this point.
- ° After completing main point (2), questions are asked on main point (2) and main point (1) in so far as it is related to main point (2).

- ° After completing main point (3), questions are asked on main points (2) and (1) to the extent to which they are related to main point (3).

Questions can therefore not simply be asked haphazardly in the course of the lesson. While the teacher is preparing the lesson he should plan how he will make use of questions in a meaningful way in presenting his lesson. These planned questions must test whether pupils have an overall picture at the end of the lesson dealing with the topic that has been taught.

### *(iii) The reinforcement phase*

In the reinforcement phase of a lesson in Biblical Studies the teacher wants to ascertain to what extent pupils have accumulated knowledge during the lesson presentation. The teacher does not apply the question-and-answer method to establish how much pupils know, because this method does not give an overall indication of the knowledge of individual pupils. Various other methods are applied to determine the knowledge and insight of individual pupils.

### *(iv) Summary*

The question-and-answer method is used in the introductory and presentation phases of a lesson for the following purposes respectively:

- ° to determine the existing knowledge of pupils so that a meaningful starting-point for the lesson can be found; and
- ° to enable the teacher to be sure that the pupils understand what he is teaching in the course of the lesson.

Teachers must plan thoroughly the questions to be asked in the course of the two lesson phases. The relevance of the questions determines the success with which pupils will acquire knowledge and understanding of the particular content of the subject.

The dialogue that develops between teacher and pupil because of the question-and-answer method contributes to pupils' active involvement in the course of the lesson. To allow meaningful dialogue to take place, the teacher must apply a definite technique in his questioning.

#### *4.1.3.4.3 Technique of questioning*

##### *(a) Introduction*

Oral questions that form a part of the question-and-answer method must be set on the basis of a definite technique. A well-formulated question forfeits

its effectiveness if the technique with which it is posed does not comply with the requirements of sound oral questioning.

Attention must be given to

- the correct technique for setting oral questions to a class;
- what a teacher should do if a pupil answers incorrectly or cannot answer the question at all; and
- mistakes commonly made by teachers when asking oral questions.

*(b) The correct technique of asking oral questions*

Ask the question to the class as a whole. After asking the question the teacher waits a few moments to give pupils an opportunity to think about the answer.

The teacher has two ways of selecting which pupil should answer the question:

- Pupils are asked to raise their hands if they know the answer. In this method one of the pupils whose hand is raised is asked to answer.
- Without asking the pupils to raise their hands, the teacher may use his own discretion and ask any one of the pupils to answer.

*When a pupil is asked to answer, he is obliged to do so. A pupil must know that no one else will answer the question for him.*

The application of the three rules indicated for answering questions brings about an orderly and meaningful course for this phase of the lesson. Pupils become familiar with the procedure that is followed in answering questions. They also know what happens when they cannot answer a question or when they answer a question incorrectly or partly incorrectly.

*(c) What is done when a pupil gives a wrong answer or cannot answer at all*

Because the pupil may perhaps not have understood the question properly, he is unable to answer it correctly or even at all. When the same question is repeated in a revised form, the pupil frequently succeeds in answering correctly.

Without answering the question, the teacher offers the pupil a number of clues at successive brief intervals. On the basis of one or more of the clues the pupil often succeeds in answering the question. Pupils who neglected to pay attention in class or who did not understand the work too well are helped



in this way to offer an answer. Through the clues offered to one pupil, the teacher may well have explained the work briefly again to others who had not grasped it very well.

#### *(d) Mistakes teachers are inclined to make when asking oral questions*

The mistakes commonly made by teachers when they ask oral questions will now be considered.

*When the teacher asks a question, he immediately points out a pupil to answer it.* Because the question is addressed to a particular pupil right at the outset, the other pupils in the class are not involved in it. Seeing that only one pupil has been given the task of answering the question, the rest of the class are not interested in the question. Such a situation encourages pupils not to pay attention.

*As soon as the teacher sees that the answer is not forthcoming, he gives the answer himself. Some teachers ask other pupils to give the answer.* This procedure is repeated until someone can give the correct answer. These methods assure pupils that they need not have to answer a question. If a pupil does not know the answer, there is sure to be someone else who does. There is no motivation for pupils to try and give the correct answer, since there is no necessity to do so.

*Questions put to pupils by teachers are frequently of such a nature they require a mere "Yes" or "No" for an answer.* This mistake goes back to the teachers' lesson preparation. Even the most experienced teacher needs to plan the questions to be asked during a lesson thoroughly beforehand if he expects to get meaningful answers.

#### *(c) Summary*

The question-and-answer method should be applied in all Biblical Studies lesson presentations in conjunction with other methods. Provided the questions are planned thoroughly in advance and are asked on the basis of an exact questioning technique, this method makes a valuable contribution to the meaningful course of a lesson. Dialogue which flows out from the question-and-answer method is important because

- ° teachers can ascertain by means of a random sample to what extent pupils have followed the teaching;
- ° the teacher gains an indication of how successful the teaching has been. If the method concerned does not give the desired result, it can be adapted or revised;

- ° in their answers pupils employ a specific terminology unique to Biblical Studies. When the teacher sees that the pupils do not understand the terminology, there is an opportunity to rectify the situation early; and
- ° answering oral questions prepares pupils to be able to answer written questions with a similar content later on.

The application of the question-and-answer method in teaching Biblical Studies provides an opportunity to rectify mistakes that may occur later.

## **4.2 METHOD OF POSTULATING PROBLEMS**

### **4.2.1 Meaning and general application**

Problems that are set to pupils have as their aim to test knowledge and especially understanding in a particular way. Pupils are given the task of applying their knowledge in a way that displays (and gives evidence of) insight and understanding in unravelling the problem. The object of setting problems in teaching Biblical Studies is that pupils are expected to be able to apply concepts in such a way that they can answer the problems successfully. If a pupil cannot handle his factual knowledge with understanding, he will be unable to approach problems with the necessary insight.

Since Higher Grade pupils are expected to be able to handle knowledge with insight and understanding, this method is only intended for them. For this reason it is necessary to offer differentiated problems. When a teacher confronts his class with a problem, it may not be an attempt to stump the pupils. A problem that pupils cannot answer does not achieve its goal. A problem like a riddle does not achieve the fundamental objective of testing pupils' insight and understanding, because with his or her advanced knowledge of Biblical Studies, the teacher should not find it difficult to outwit his pupils.

### **4.2.2 Application of problem method**

Problems can be postulated in two ways:

#### *4.2.2.1 Problems based on learning content that has been taught*

After a lesson on the "synagogue" has been taught, the following problems can be set:

"Give good reasons for your view on the place where the synagogue had its origin."

When giving reasons for the place of origin of the synagogue, the pupil is obliged to also refer to other theories. To give a well thought-out answer, all

relevant theories on the origin of the synagogue must be treated with such insight that it will become evident why the pupil presents his particular view as being the most exact.

Pupils who are able to approach their work with the required insight are capable of answering problems successfully. It can happen that a pupil, through a lack of insight and understanding, has difficulty in answering a problem, or offers the solution on the basis of faulty reasoning. By revealing a particular shortcoming, the problem has achieved its goal. The shortcoming indicated in pupils' answers should then be rectified by means of supplementary teaching.

#### *4.2.2.2 Lesson presentation based on the method of postulating problems*

The interest and attention of a class can be activated by allowing a lesson to proceed by means of meaningful problems.

Teaching of various genres in the Old Testament can be undertaken as follows:

**PROBLEM** Name the genre that we read most often in daily life.

**ANSWER** Prose.

**PROBLEM** Let us see whether we can find examples in the Old Testament.

**ANSWER** Various examples of sections of prose are easily found in the Old Testament.

**PROBLEM** What type of genre do you read when you are in a romantic mood?

**ANSWER** Poetry.

**PROBLEM** What book in the Old Testament is written entirely in the form of poetry?

**ANSWER** Psalms.

**PROBLEM** Is that the only poetry that is found in the Old Testament?

**ANSWER** If necessary, teacher and pupils search for sections of the Old Testament in the form of poetry - such as sections of Isaiah and Jeremiah.

**TEACHING** It is pointed out to pupils that the Song of Deborah is regarded as the oldest poem in the Old Testament and therefore also of the Bible.

**PROBLEM** What do we call people like Isaiah, Jeremiah and Amos?

**ANSWER** Prophets.

**PROBLEM** What do we call the works that these people wrote?

**ANSWER** Prophetic books in which prophecies are recorded.

Problems can thus be postulated in the manner shown to lead pupils to try to master the subject matter. When pupils are not able to answer a problem, the teacher is obliged to offer additional instruction. It should be noted, however, that not all learning content in Biblical Studies can be taught in this way. For instance, because pupils do not know the concept "Apocalypse", it will not be possible to teach it through postulating a problem.

#### *4.2.2.3 Summary*

Problems can be set in teaching Biblical Studies to test learning content that has been taught. This method can also be applied to teach new learning content in such a way that pupils themselves will identify the content that they have to master. However, when the problem method is applied, it is by no means in an attempt to stump pupils.

### **4.3 TEXTBOOK METHOD**

#### **4.3.1 The relationship between the teacher, the Bible and the textbook**

The most important "textbook" that is used in teaching Biblical Studies is the Bible. Because the Bible is often difficult to understand, it is necessary to make use of an explanatory textbook. Guard against the malpractice of applying the textbook as the most important study source instead of the Bible (see diagram 4.2).

The teacher selects relevant sections from the Bible in relation to the topic being taught. These sections form the core of the lesson presentation. To help pupils to understand the sections selected as examples, the teacher refers to the textbook. There must be a continual interaction between Bible and textbook. *Pupils must realise that the Bible is studied in Biblical Studies and not the textbook.* This principle must also be adhered to when pupils are preparing their lessons at home or when they are preparing for a test or examination.

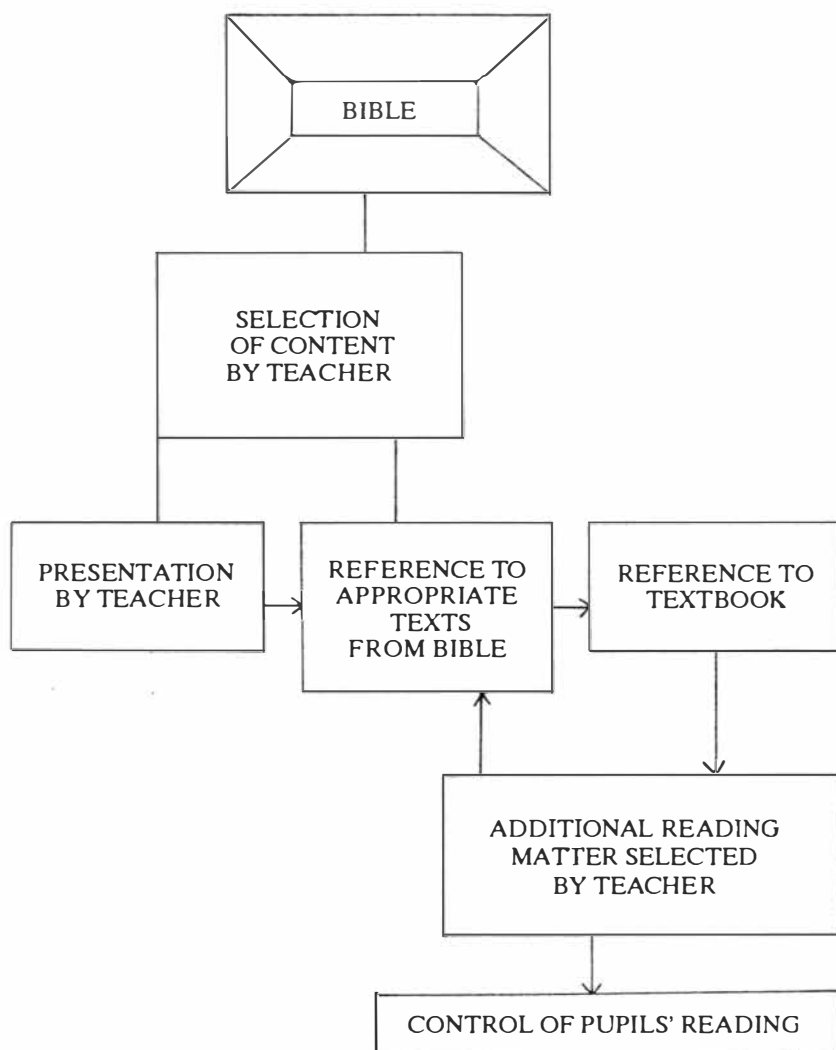
#### **4.3.2 Additional literature besides the textbook**

##### *4.3.2.1 Introduction*

Since only one textbook is usually used in teaching Biblical Studies, pupils are often inclined to think that this book is the only one which can be used. Such

a misconception can be counteracted by allowing pupils to read and study other literature dealing with various subjects of the Bible. To allow this literature to integrate meaningfully into teaching Biblical Studies, certain conditions must be met.

**Diagram 4.2 The Bible as primary source in teaching Biblical Studies**



#### 4.3.2.2 *Selection of books*

Teachers must determine which books pupils can use meaningfully in their study. Perhaps only some chapters of a particular book are suitable for study. Then the teacher must also take into account that the selection of books must be differentiated to comply with the requirements for Higher and Standard Grade as well as the class the child is in and his development.

Because it is impossible to be able to remember all the books and the specific chapters in them that apply to different topics in teaching Biblical Studies, it is essential to acquire a card index or computer index in this regard. See the following example:

##### **SUBJECT (HG)**

(1)	Book title Author, Date Publisher, Place	Ch. 3	pp. 7-11
(2)	Book title Author, Date Publisher, Place	Ch. 6	pp. 12-20

##### **SUBJECT (SG)**

(1)	Book title Author, Date Publisher, Place	Ch. 3	pp. 12-15
(2)	Book title Author, Date Publisher, Place	Ch. 9	pp. 4-9

In this way a teacher is able to tell his pupils very quickly which books they can consult on a particular topic.

#### 4.3.2.3 *Guiding pupils in reading books*

The teacher must not only be able to furnish his pupils with the title(s) of the book(s), but pupils must know exactly where the desired information relevant to the topic can be found in the book. This helps to prevent pupils from searching through the book themselves for the factual knowledge relating to the topic. Particularly if the book is bulky (about 150 pages), there is a fair chance of the relevant information not being found.

After the pupil has studied the relevant section in the book, he still has time (which he would otherwise have spent searching for the information) to read other sections of the book. Even if the latter have no bearing on the topic he

is studying, they will broaden his knowledge. Diligent pupils will use the opportunity to read more widely.

#### *4.3.2.4 Supervision of additional reading by pupils*

Teachers must bear the following in mind when pupils undertake independent reading:

- Pupils may interpret what they have read totally or partly wrongly, with the result that they have misconceptions.
- Pupils might not understand what they have read, which means that their reading was futile. To overcome this problem, it is essential that the teacher should set aside a short time to have a searching discussion on the sections that have been read. The discussion should take the form of questions.

#### *4.3.2.5 Applicability of the textbook and additional literature*

The textbook ought to be applied in teaching Biblical Studies in such a way that the teacher leads his pupils to study it with insight as a supplement to the Bible. When necessary, this study of the textbook can be supplemented with additional literature. Supplementary literature is of special value because it teaches the pupil that many more books have been written about the Bible than just the prescribed textbook.

The following method might be chosen to apply the textbook in co-ordination with other literature in a lesson on the "Apocalypse", for instance:

- With reference to the textbook, and because of teachers' teaching, pupils find out what the characteristics of apocalyptic writing in the Bible are. Moreover, they also learn which books in the Bible are fully or partly apocalyptic by nature.
- Based on what they have learned from the textbook, pupils apply their knowledge to study the "Revelation of John" as apocalyptic writing. Fruitful use may be made of additional literature in this study where pupils have to determine to what extent apocalyptic characteristics do emerge in Revelation.

Besides the textbook, which serves as a guide to undertaking a meaningful study of the Bible, discerning use must be made of additional literature. This literature enables the pupil to acquire a broader perspective than the textbook offers him. It is not justifiable to study only the textbook and not the Bible in Biblical Studies.

#### 4.3.2.6 Summary

The textbook method is the most important in teaching Biblical Studies, in the respect that the Bible is the starting-point for all teaching. A prescribed textbook is used in conjunction with the Bible to present the learning content comprehensibly to pupils in different classes.

In studying Biblical Studies the textbook should serve to supplement the Bible. In cases where teachers consider it necessary to allow pupils to gain a broader knowledge of the Bible, additional literature can be suggested. Additional literature must be used in such a way that pupils can make optimal use of it.

### 4.4 CO-ORDINATION BETWEEN TEACHING PRINCIPLES AND TEACHING METHODS IN BIBLICAL STUDIES

#### 4.4.1 Introduction

For the sake of clarity teaching principles and teaching methods were explained separately. However, if a teacher were only familiar with teaching principles or teaching methods, he would have little or no prospect of presenting a lesson successfully.

In presenting teaching principles and methods it was pointed out that principles and methods cannot be applied separately from one another. Thus we will show why principles and methods in teaching Biblical Studies cannot function in isolation. To start with we shall concentrate on the interdependence of principles and methods irrespective of the differences between them.

#### 4.4.2 Examples of co-ordination between principles and methods

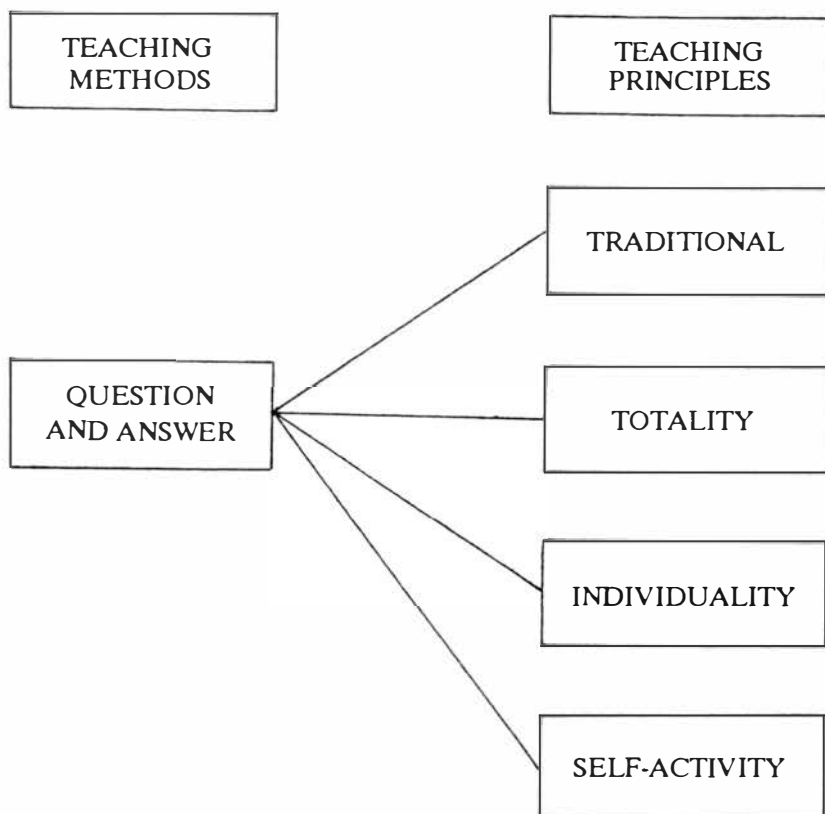
From diagram 4.3 it is clear that teaching methods cannot be applied without making use of teaching principles. In the question-and-answer method teaching principles are applied as follows:

- ° *Traditional teaching principles:* Whenever teachers ask questions they ought to start with easy ones. These then gradually become more difficult. This is a way of ascertaining to what extent pupils have acquired an insight into the learning content. On the other hand, it offers all pupils an opportunity to answer some of the questions.
- ° *Totality:* When the teacher asks a question, he addresses it to all the pupils in the class. To start with, a question is addressed to the class as a



whole. All the pupils have to reflect on the answer because they do not know who will have to answer it.

**Diagram 4.3 Relation between teaching methods and teaching principles**



- ° *Individuality:* After all the pupils have been given the opportunity to think about the answer, one pupil is selected to give it. From the entire class an individual is chosen to answer. The principle of individuality has been applied.
- ° *Self-activity:* From the moment that the question has been asked, pupils are engaged in self-activity. Each pupil prepares to answer the question should he be asked. Ultimately, when one pupil answers the question, this pupil is visibly engaged, by furnishing the answer, in self-activity.

In applying the storytelling method the teacher is applying the exemplary teaching principle besides all the others. In his telling of the story the teacher has selected his learning content by means of samples in such a way that it is related to the teaching goal and the pupils' comprehension.

#### **4.4.3 Summary**

The choice of a particular teaching method in teaching Biblical Studies requires that certain teaching principles be taken into account. In diagram 4.2 the relationship between teaching method and teaching principles is presented schematically. In planning a lesson teachers must take into consideration on which teaching principles the teaching method will be based. The application or omission of teaching principles in using a method determines the character that the teaching method will assume.

# 5 Media

## 5.1 MEANING AND GENERAL APPLICATION

The term "media" usually conjures up a variety of teaching aids. Although teaching aids are important media in teaching, teachers can also be regarded as media in a certain sense. It should be taken into account, however, that the teacher's function as a medium in teaching only forms part of the teaching function. A distinction can be made between teachers who act as personal media and the various aids that function as impersonal media. The development of sophisticated aids in education holds the danger that the impersonal will overshadow the personal media. Teachers are given the task of differentiating and specialising to such an extent that they only have an accompanying function (Van der Ven 1982:630-632).

When teachers make use of aids or teach by means of oral methods, they are using language as a medium. Language, which is the most important medium applied in teaching, must be of such a nature that pupils understand what teachers are saying. Language is also applied in teaching by means of the written word in books. The written word as medium requires pupils to be able to read intelligently.

The media mentioned have to be adapted in a particular way to be able to meet the requirements of teaching Biblical Studies.

## 5.2 SPECIFIC APPLICATION OF MEDIA

### 5.2.1 Teaching aids

#### 5.2.1.1 Introduction

Chapter 1, section 1.2, "The teaching principle of observation", explains how visual aids have to be adapted to be able to meet the particular academic requirements of teaching Biblical Studies. Teaching aids for Biblical Studies are aimed primarily at perception of one or other revelational-historical

learning content. Two types of visual aids are used to impress these learning contents on pupils visually so effectively that they can assimilate the contents and acquire insight and understanding:

- visual aids that provide background knowledge; and
- aids that try to explicate difficult and/or abstract concepts in a visual way.

#### 5.2.1.2 *Visual aids that provide background knowledge*

Film material falls primarily into this category of visual aid. Film material - that is, slides, 16mm films and video tapes for television shows - is being used increasingly for teaching Biblical Studies. This material has great potential, providing it is handled in a didactically correct way. The following points should be observed:

- By only showing the material, nothing constructive is achieved. Such a lesson degenerates into a kind of "relaxation" hour during which nothing is learned.
- It is necessary for the teacher to view all film material himself beforehand and to study what he intends to use. Even if he has already used the material before, it will pay him to study it again before presenting it.
- It is of major importance for the teacher to determine *what* he wishes to *achieve* by means of the show. The use of film material must support the learning content purposefully in some way. This can be done in different ways.
  - During the viewing the teacher comments to draw the pupils' attention to aspects they should know.
  - Before showing the material pupils are told that they should pay attention to certain aspects - so they are viewing it with a specific directive. It is not simply a "movie" that is being watched.
  - Before viewing, the pupils are given a questionnaire. The answers to the questions are to be found in the film. Pupils are obliged to pay attention to what they are seeing. After viewing there is an opportunity to answer questions. The answers are discussed to ascertain whether the pupils understood what they saw.

After each viewing, and irrespective of the method used to make it purposeful, a discussion should take place and questions should be asked. *Pupils must realise that film shows are a particular way of teaching.*

From the above it is clear that film material can no longer be shown at random in the notion that in some or other way something is learned from it. Not all film material is suitable for use in teaching Biblical Studies. If a teacher finds that a particular film does not serve the purpose for which he wishes to use it, he should put it aside.

In teaching Biblical Studies film material serves mainly to provide pupils with background knowledge of biblical events and situations, as the following goes to show:

- Film material on the Sea of Galilee gives pupils an idea of the surroundings in which Jesus so often acted and preached. Good film material ought also to give the teacher the opportunity to explain why the sea is suddenly battered by storms.
- Film material on the old parts of Jerusalem gives pupils an idea of how the city looked in Jesus' time. To form the desired mental picture the attention of pupils is focused on
  - the absence of street lights and that people stayed at home at night;
  - there were no sidewalks or pavements; and
  - the streets were very narrow.

(What can the pupils deduce from the latter two aspects?  
Pupils must be led to think and learn from what they see.)

- Showing the Temple building from various angles and the ground plan of the big building with the necessary commentary referring to it provides a mental picture of the extent of the building work. Now pupils can understand why the disciples viewed the Temple with pride and why they were surprised when Jesus announced that the building would be destroyed.

To be able to make full use of film material, the teacher ought to have a thorough knowledge of the subject he is presenting. Especially when interest has been aroused, questions can be expected that require meaningful answers.

Correct handling of film material usually leads to increased interest in Biblical Studies. It serves as motivation to promote the learning process and even to develop a wider interest than only in what is taught in class. It seldom, if ever, happens that a film illustrates the learning content of Biblical Studies directly.

### 5.2.1.3 Use and design of transparencies

#### (a) The positive contribution of transparencies to teaching Biblical Studies

Transparencies must make a positive contribution to the teaching of Biblical Studies. This aid must be planned in such a way that it forms an integral part of the lesson. The test of a meaningful transparency is that if such a transparency were not used in the lesson presentation, the lesson could not proceed meaningfully. Pupils must definitely gain from the use of the aid that such a transparency is supposed to provide.

*Transparencies must not be applied in lesson presentations merely for the sake of showing them.*

#### (b) The necessity of an impact of a transparency in teaching Biblical Studies

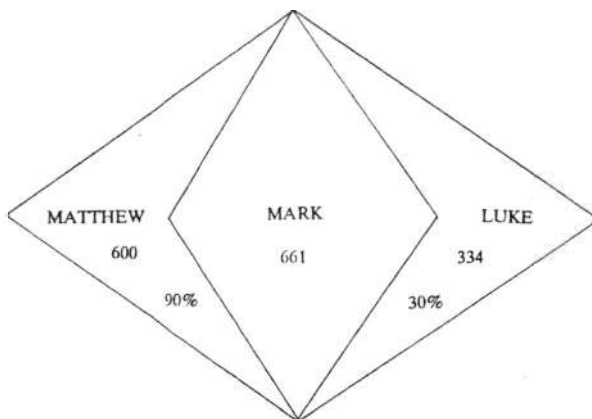
To a great extent the effectiveness of a transparency is determined by its impact. The following should be kept in mind when designing one:

(a) A complicated transparency does not serve its purpose. Instead of explaining the problem, it only makes it more difficult.

(b) Only illustrate the main points of the lesson on the transparency, so that pupils are obliged to think for themselves on the basis of what they have observed.

The following are examples of transparencies that make an impact:

**Diagram 5.1 Relation between Synoptic Gospels**



The following may be deduced from diagram 5.1:

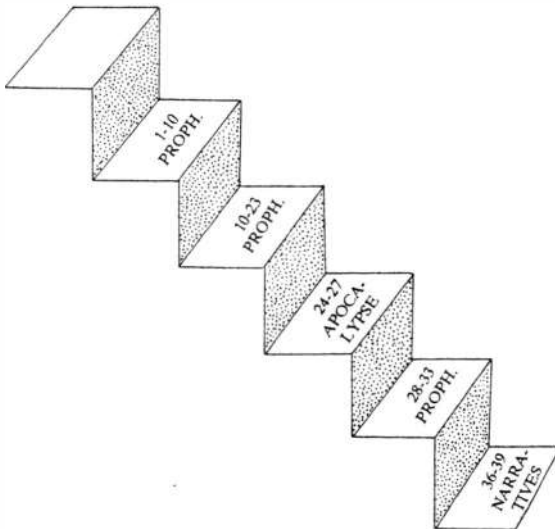
- the sequence of the Synoptics;
- the relationship that exists between Mark and Matthew, and the extent to which Matthew made use of another source;
- the relationship that exists between Mark and Luke, how far Luke made use of Mark, and the extent to which Luke worked independently; and
- the interdependency that exists between the different Synoptics, for example if an event is recorded in Mark and Luke, it will also be recorded in Matthew.

The details of the transparency offer only the basic information. Deductions are made on the basis of the details on the transparency. These help the pupils in their learning activities. They are thus actively involved in the findings that emerge as a result of the transparency.

(c) By putting all possible information on a transparency in the form of notes, it misses its objective. The notes could rather have been given to the pupils on duplicated pages. A transparency presented in this way will not draw the attention of the class.

(d) Try to draw pupils' attention by presenting details to them in the form of some diagram, such as one of the division of the book of Isaiah 1-39.

**Diagram 5.2**



Instead of the above details being given in the stereotyped form of a table, they are presented in the diagram in the form of a "stairway". This is an attempt to be original to draw the pupils' attention. The division of the content of Isaiah 1-39 will be associated with stairs after that. Note the following:

- ° Only the chapters and main content are indicated on each step. Self-activity is promoted by asking questions such as:
  - How many different prophecies are there in Isaiah 1-10?
  - To whom are these prophecies addressed?
  - Are the prophecies of salvation or doom?

If a transparency is compiled in this way, it serves as the starting point for the presentation of a lesson in which pupils themselves can participate as far as they are able.

- ° At a later stage, when doing revision, this transparency can serve as the starting-point for revision.

(e) By planning transparencies carefully the teacher creates the possibility of involving pupils actively in the teaching situation. Pupils learn much more (and far more easily) through self-activity than when the teacher simply spoonfeeds them. Their self-activity under the teacher's guidance arouses in them an interest in Biblical Studies.

The examples illustrated above under (b) and (d) are only a few ways of involving pupils actively in the teaching situation by means of transparencies. The ways of achieving this aim are virtually endless.

Guard against allowing the transparency's becoming the main object of the lesson design. The transparency should remain *subordinate* to the lesson design, although it performs a certain function. The design and application of aids to bring about the ideal of active pupil participation in the teaching situation depend on the teacher's ingenuity together with his knowledge of his subject.

### *(c) Revision and adaptation of transparencies used before*

The use of transparencies in lessons has the advantage of making it possible to build up a whole collection that covers the work in Biblical Studies for the whole year. Such a collection is good *reference material*. There is always a danger, however, that the teacher will become so dependent on these transparencies for his lesson presentations that he will make no further attempt to improve his teaching of Biblical Studies.



Transparencies that have been used before provide the *starting-point* for planning a lesson that deals with the same learning content. It is necessary to study such transparencies *critically* with a view to improving the next lesson by eliminating the shortcomings of the past. The "perfect lesson" has yet to be presented; there is always room for improvement.

#### (d) *Summary*

Thoroughly planned transparencies remain an *aid* for the teacher which he uses to promote the teaching situation. It requires competent handling by teachers for such transparencies (no matter how well they are designed) to come into their own right. It serves no purpose, for instance, to simply show a transparency without making any comments and then to presume that pupils will benefit from it. A transparency must be used appropriately. The teacher must teach and explain the lesson content on the transparency so that pupils can learn from it.

##### 5.2.1.4 *The use of the blackboard*

Although it is the oldest and was for a long time the only teaching aid, the blackboard is still useful despite all modern aids. It is significant that every classroom is still fitted with a blackboard.

Under the following circumstances the blackboard can be regarded as an essential aid:

- A question is asked in class that cannot be explained at that particular time by means of an available transparency.
- In the course of the teaching situation the teacher discovers that his pupils (or some of them) do not follow what he is teaching them. It is necessary to explain difficult concepts in more detail.
- The transparency being used in the lesson requires further explanation because it does not seem to have been a total success in practice.
- Abstract concepts are taught which cannot be explained by means of a transparency.

When the teacher utilises various electronic teaching aids (such as transparencies, films or videos), this does not mean that the blackboard as a teaching aid is no longer applicable. The blackboard can be usefully applied in conjunction with the other aids. For example, while pupils are making deductions from the transparency regarding the synoptic problem (see diagram 5.1), the teacher summarises this on the blackboard. With the transparency

as a starting-point for lesson presentation, the lesson is developed on the blackboard. At the end of the lesson the details given on the blackboard provide an overview of the synoptic problem as it has been presented by the pupils themselves.

When using the blackboard, the following should be noted:

- The writing should be legible and large enough to be read by those pupils furthest from the blackboard.
- The main facts must be systematically written down in the centre of the blackboard. It is well worth the effort to plan in advance what will be written on the blackboard during the lesson presentation.
- Additional facts and/or explanations should be written systematically on either side of basic facts. Avoid the temptation to draw lines between the additional and the basic facts. After a while there will be so many lines on the board that it will not always be easy to understand their meaning.
- All the work on the board should form a cohesive whole.

Board work may be regarded as successful when an outsider who comes into the classroom can deduce from the board what was taught in the class. When this happens, board work has made a positive contribution to the lesson.

## **5.2.2 Language usage**

### *5.2.2.1 Literature as a medium in teaching Biblical Studies*

In the above case the written word is the language medium that is used in teaching Biblical Studies. All pupils make use of a textbook when studying this subject. It frequently happens, especially among Standard Grade pupils, that the textbook is the only book they know that deals with the Bible. It is essential that both Higher and Standard Grade pupils become familiar with additional literature on the Bible. This additional literature on the Bible forms part of their education. After they have left school, even if they do study further, most of them are not likely to take Biblical Studies. It is all the more important then that the pupils are made aware that there are many books that deal with the Bible. Moreover, a desire should be aroused in them to read these books. In this way their knowledge of the Bible will continually be extended.

Bear in mind that a pupil, even in Std X (not to mention Std VIII), is not capable of reading critically. Whatever he reads is taken (and accepted) as an undisputable truth, that is, authentic and true. It is the teacher's responsibility

ty to decide what additional literature he will allow his pupils to read. When selecting additional literature the following should be taken into consideration:

- Does the author uphold the view in his book that the Bible as the Word of God is above all human criticism? Does it perhaps happen that the story of Jonah, for example, is passed off in a book as a so-called myth?
- Does the book point out so-called "contradictions" or "mistakes" in the Bible, such as that the first story of the creation (in Genesis 1:1-2:3) contradicts the second one (in Genesis 2:4-25)?
- Does the book contain theories on the origin of the Bible that question the belief that the Bible is the inspired Word of God?

There are many ways in which authors try to undermine the authority of the Bible.

If a Biblical Studies pupil should come to read a book of this type, the attitude (and view) that the author adopts in his book should be brought to the attention of the pupil. Teachers ought therefore to have a wide knowledge of publications and keep abreast of them. By pointing out these attitudes of authors to pupils, the teacher is teaching them to be critical. The pupils are being prepared in this way for later reading when they have to make their own judgements. This does not rule out the danger, however, that reading this type of book can make such an impression on the still undeveloped pupil that it nevertheless exerts a detrimental influence on him.

It is recommended that Biblical Studies pupils become acquainted with various authors and their work through reading additional literature. In due course the pupils become interested in these writers and their work so that these authors have a share in educating them. On the basis of these additional books pupils (also as adults) will look for similar literature on the Bible.

Studying additional literature has far more value in Biblical Studies than the mere extension of pupils' knowledge. They gradually develop a certain attitude towards the literature they prefer to read about the Bible and also about other subjects in general.

Teachers should treat additional literature in the following ways:

- Where possible, books to be read on the same topic by Higher and Standard Grade pupils should be differentiated. The content of the book and manner of presentation should be within their grasp.

- Teachers must specify exactly on what pages in each book the required information can be found. Pupils are often not capable of looking up the required information themselves. Pupils are free to read more than just the pages recommended by the teacher.
- After pupils have completed their independent reading, it is essential to ask questions about what they have read. These questions are important because
  - it must be established whether pupils have grasped what they have read. Any misconceptions they may have should be cleared otherwise the reading will have had a detrimental rather than the desired beneficial effect; and
  - if the teacher shows that he is not interested in what the pupils have read in addition to prescribed works, they will not be motivated to read more.

The written word is not only an important medium in respect of textbooks and additional literature. Because Biblical Studies undertakes a study of the Bible, which is the Word of God in written form, the medium of the written word is of the utmost importance. Pupils must be capable of understanding what they read in the Bible. Because the concepts in Scripture are often difficult to understand, commentaries are used to clarify such concepts. Commentaries (another medium that applies the written word) are among the most important aids to encouraging a better understanding of the Bible.

To be able to study Biblical Studies with a measure of success requires the ability to read with understanding. Command of language alone as a medium is not sufficient to be able to study the subject successfully. Pupils are given the task of approaching the medium of the written word in two ways in particular:

- to acknowledge the Bible as the written form of the Word of God as the truth without any reservations;
- to be able to read literature on the Bible, such as commentaries, critically. Pupils ought to have the ability to judge the medium on the basis of the acknowledged truth in the Bible.

#### *5.2.2.2 The medium of exegesis in teaching Biblical Studies*

Exegesis, which makes use of the written word, is treated separately here because the use of findings of exegetical research in the form of commentaries is unique to teaching Biblical Studies. In the commentaries exegetical find-

ings offer an interpretation of the Bible to enable others to understand it better. Because understanding the Bible is based on faith, it must be taken into account that

- interpretation of the Bible is undertaken on the grounds of the exegete's religious conviction; and
- studying commentaries affects pupils' religious knowledge as a result of the religious convictions reflected in the commentary.

Both pupils and teachers should have a critical disposition when dealing with commentaries. (It is true, however, that pupils seldom, if ever, handle commentaries themselves.)

When specific sections of the Bible are being explained, the teacher is involved in exegesis. Even when he makes use of commentaries for his explanations, it is virtually inevitable that his own religious convictions will filter through. When teachers are explaining passages from the Bible (exegesis), it is a requirement that realities should be transmitted to the pupils in adherence with the Word. To be able to explain in such a way teachers must

- critically assess commentaries they consult to prevent the realities that they convey to the pupils being coloured by the exegete's personal religious insights; and
- guard against allowing their own religious convictions dominating their critical assessment of a commentary.

To counteract the possibilities mentioned above it is recommended that two or even three commentaries should be consulted. By comparing the views of the various commentaries the teacher can generally arrive at a good explanation of the realities of the Bible.

Commentaries written mainly for use by teachers and others are not accessible to pupils. The medium of exegesis that is thus applied exclusively by teachers must take place in such a way that pupils learn to know the truth of the realities of the Bible.

### *5.2.2.3 The medium of the spoken word in teaching Biblical Studies*

The medium of the spoken word is applied in teaching - before literature as a medium receives attention. In teaching Biblical Studies, which is a study of the written Word of God, literature as a medium receives the attention early on. Teachers make use of the written word in their explanations of what has been read in the Bible. In his explanations the teacher to some extent makes

use of commentaries which are also a written medium. In the medium of the spoken word, the teacher thus also makes use of the medium of the written word.

In the discussion of teaching methods various oral methods that apply the spoken word as medium were referred to. In oral methods teachers apply language in special form, especially in the lecture and storytelling methods, to transmit factual knowledge to pupils. Through these methods Biblical Studies terminology is established in the pupils' minds, and is systematically expanded in the course of the lesson.

To ascertain whether pupils have formed an idea of the learning content by means of the terminology in which it was presented, the discussion and question-and-answer methods are applied. On the basis of these methods pupils use mainly the written word as medium. In the course of the discussion or answering questions the teacher can control pupils' spoken terminology in Biblical Studies as well as their knowledge and comprehension, to improve it, where necessary. The medium of the spoken word lays the foundation for pupils to answer questions in writing: the medium of the written word.

#### *5.2.2.4 Summary*

Language, which is applied as a medium in teaching Biblical Studies, consists of the written and the spoken word. Although the two are distinguishable, they form an integral whole.

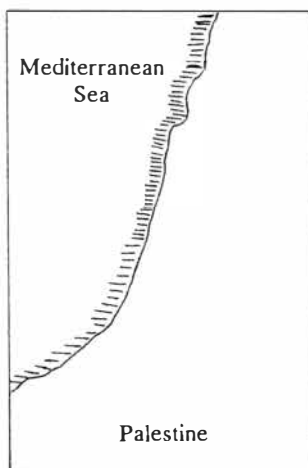
### **5.2.3 The teacher as medium in teaching Biblical Studies**

It is generally acknowledged that teachers, including Biblical Studies teachers, act as educators. While a teacher is teaching, he or she is involuntarily also involved in the education of the child. In teaching Biblical Studies, especially when contents of Scripture are being interpreted, the teacher acts as a medium. By means of his interpretation the teacher conveys particular dispositions towards the Word to pupils. Teachers who impress on pupils the fundamental reality that God reveals Himself in the Bible act as a medium to develop the faith of pupils.

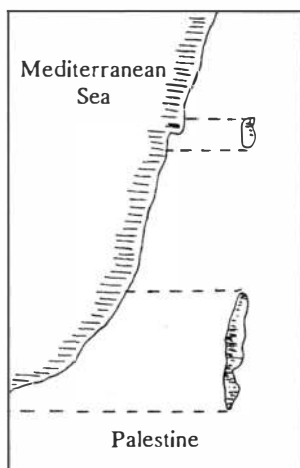
While Biblical Studies teachers are interpreting the contents of the Bible, they are also teaching those contents. A distinction between the function of the teacher of Biblical Studies to teach and to act as a medium is as artificial as that between teaching and educating.

## Diagram 5.3

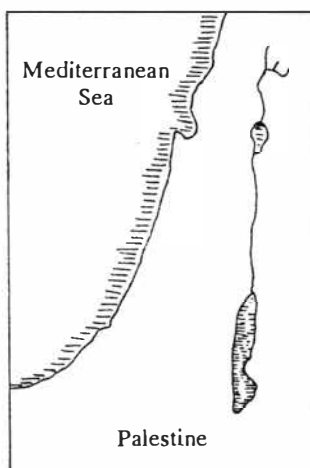
**First step: coastline**



**Second step: lakes**



**Third step: rivers**



## 5.2.4 Drawing maps

### 5.2.4.1 Introduction

During a lesson it is frequently necessary to refer to the map of Israel. Because the map can easily be drawn freehand, it can be drawn on the board in moments. The advantage of such a drawing on the board is that the teacher can then indicate the specific places that have a bearing on the lesson content on the map. Wall maps are definitely more attractive, but are not always practical for the particular purpose of the lesson.

### 5.2.4.2 Three steps to learn how to draw the map of Israel

#### (a) First step: coastline

Practise how to draw the coastline of Israel. To start off with, draw the size of the example given in the diagram. Practise drawing the map until it can be done correctly without looking at the example. Keep to the size of the example throughout.

This step is the most important. The following steps depend on this one.

#### (b) Second step: lakes

- Lines A and B, and C and D indicate the position of the two seas against the coastline. The lines also help to get the exact length of the seas.
- The coastline that has been mastered now serves as the reference point for the seas that are drawn. Practise the position and shape of the seas until it is no longer necessary to use the lines or to look at the example. Make sure that the relationship of the lakes or seas to the coastline and the rest of the map is correct.
- Practise drawing the map more or less the same size as the example.

#### (c) Third step: rivers

- First draw the coastline and the two seas as in the previous steps.
- Now link the Sea of Galilee in the north with the Dead Sea in the South by means of a winding line to represent the Jordan River. The upper reaches of the Jordan River are to the north of the Sea of Galilee.

The first two steps of the map require the most practice and should be mastered thoroughly in sequence. After the map can be drawn in small format, the teacher should try systematically to draw it on a bigger scale. He or she should ultimately be able to draw the map on the blackboard so that it



is large enough for the whole class to see. When the map is drawn in a bigger size, it must still be drawn exactly in proportion.

#### **5.2.4.3 Pupils draw the map of Israel freehand**

It should be kept in mind that drawing this map *does not form part of the syllabus*. Therefore special time should not be allocated to allow pupils to learn to draw the map. There will be pupils in the class who will quickly learn to draw the map themselves. Give these pupils the necessary assistance to draw it correctly. Pupils who can draw the map will find that skill very useful.

#### **5.2.5 Summary**

Media used in teaching Biblical Studies must make a contribution towards conveying learning contents of the Bible to pupils as effectively as possible. Teachers have a responsibility to select the appropriate media to be successful with their teaching. In so far as the teacher impresses certain dispositions on pupils, he has the responsibility as a medium of unfolding faith in the lives of pupils.

# 6 *Evaluation*

## 6.1 MEANING AND GENERAL APPLICATION

Evaluation takes place when answers given to questions are assessed. Such an evaluation need not necessarily be given marks to be of value. Answers given to questions in the course of a lesson are not evaluated by means of marks. Without awarding any points the teacher informs himself of the effectiveness of his teaching. The pupils' answers to the questions, which are an indication of their ability, enable the teacher to adjust his teaching to their level. It is precisely because no marks are involved in answering questions that the evaluating function of these questions is generally overlooked.

Awarding marks to answers to test and examination questions is regarded as evaluation. The evaluation of test answers can make a meaningful contribution to promoting teaching. The mark awarded to a test answer is not the final objective of the test. Evaluation that takes place in a test ought to be a means that is applied to improve the quality of teaching.

So when the teacher asks a question, whether in the teaching situation, a test or an examination, it is his purpose to evaluate. This evaluation takes place irrespective of whether answers to a question are given marks or not.

## 6.2 PARTICULAR APPLICATION OF EVALUATION

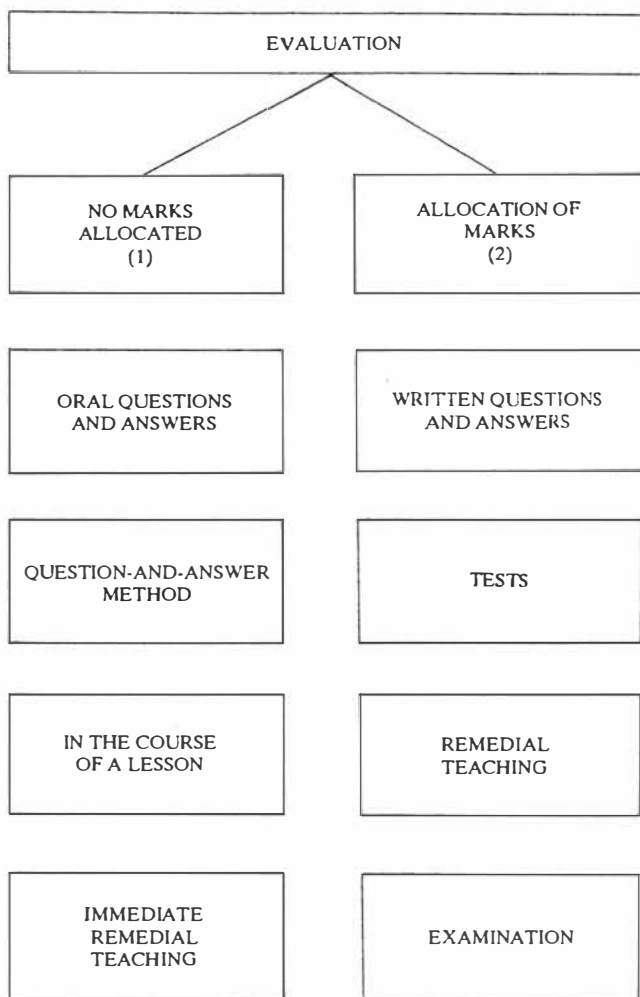
### 6.2.1 Introduction

By means of evaluation a teacher wishes to ascertain whether he is clarifying learning content in such a way that pupils are learning with understanding. Questions should therefore not only evaluate knowledge but also concepts which presume insight and understanding of learning content. The aim of evaluation in Biblical Studies teaching is to determine whether the fundamental teaching relationship between teacher and pupil has been maintained with Biblical Studies learning content as the starting-point.

Two forms of evaluation take place in teaching Biblical Studies:

- evaluation without allocation of marks: answers to questions asked in the course of the lesson; and
- evaluation based on the allocation of marks: answers to questions in tests and examinations.

**Diagram 6.1**



## **6.2.2 Evaluation in teaching without allocation of marks (diagram 6.1(1))**

### *6.2.2.1 Explanation*

Evaluation without giving marks takes place mainly on the basis of the question-and-answer method in the course of different lesson phases. The teacher evaluates various aspects of pupils' knowledge of the lesson by means of oral questions to be answered orally. Based on this evaluation the teacher is in a position to adapt his presentation of the specific learning content of the lesson to the pupils' abilities.

Since it is impossible to ask each pupil in a class a question, this form of evaluation is only a random sample of pupils' knowledge. As the teacher learns to know his class, he is able to apply this random sampling in such a way that he can obtain a reasonably reliable picture of the pupils' knowledge. Such a picture can be obtained especially by asking those pupils who usually have a middling or poor knowledge of their work to answer. This is not to say, however, that the more gifted pupils are not taken into account.

### *6.2.2.2 Evaluation during the introductory phase*

Questions asked in the introductory phase of a lesson are aimed at evaluating pupils' existent knowledge and understanding of the learning content planned for teaching. This evaluation gives teachers an indication of a starting-point for presenting the lesson.

Evaluating existent knowledge also means that the teacher can ascertain how familiar pupils are with the Biblical Studies terminology that will be used in the presentation of the lesson. If it should appear that pupils are not fully conversant with the specific terms, the teacher is required to supplement their knowledge. A lack of thorough knowledge of terms used in the lesson prevents pupils from acquiring the necessary knowledge and being able to grasp the learning content. If a teacher should discover that pupils have no knowledge of a particular term, it is necessary to teach them its meaning. This teaching that precedes the lesson contributes to the success of the lesson.

Asking questions in the introduction of a lesson is a way of evaluating pupils to arrive at a meaningful starting-point for the presentation phase.

### *6.2.2.3 Evaluation during the presentation phase*

In the course of the presentation phase of a lesson, evaluation takes place at regular intervals with the question-and-answer method - an evaluation which can promote the teaching of new facts.

Evaluation during the presentation phase related to small subsections of the learning content enables the teacher to make his teaching as effective as possible. If the teacher should find that pupils have difficulty generally in answering the questions, it is a sign that the learning content has not been grasped as desired. The teacher is then obliged to repeat the particular learning content in such a way that pupils acquire a good knowledge of and insight into it. To ensure that pupils continually follow the teaching with understanding, it is essential for a lesson to be regularly supplemented with questions. Such questions cannot be regarded as interrupting the lesson because they help evaluate the content that was taught. In this way the teacher is kept informed of whether his teaching is, in fact, proceeding according to plan.

If no questions are asked in the course of a lesson presentation, the teacher is not evaluating the teaching with which he or she is occupied. The teacher then proceeds with his teaching, regardless of whether pupils grasp the learning content or not.

#### *6.2.2.4 Evaluation during the reinforcement phase*

During the reinforcement phase, evaluation aims at combining the smaller sections of the learning content taught during the presentation phase into a cohesive whole. In the reinforcement phase oral questions which amount to random sampling should rather be avoided. In this phase of the lesson the teacher is interested in finding out how each of the pupils has acquired knowledge of and insight into the learning content which has just been taught.

Individual evaluation of pupils can be done effectively by having each pupil answer short questions (such as multiple-choice questions) in writing. Evaluating the answers could indicate that there are sections of the learning content that have not been grasped as desired. This opportunity must be used to teach the learning content concerned once again.

#### *6.2.2.5 Summary*

While the teacher is busy with the different phases of the lesson, evaluating the answers to questions he asks at regular intervals forms an integral part of teaching. On the basis of this evaluation the teacher is able, when necessary, to make essential adjustments in the teaching; adjustments which mean that learning content can be learned successfully. Although the evaluation is not allocated any marks, it does offer the teacher a guideline for presenting learning content meaningfully to pupils.

## 6.2.3 Evaluation of teaching through allocating marks (diagram 6.1(2))

### 6.2.3.1 Evaluation by means of tests

In teaching Biblical Studies the object of a test is to synthesise a number of lesson topics which together form a whole. To prepare themselves for a test, pupils must study these topics as a unit to write the test. The foregoing serves to partly answer the question whether tests in Biblical Studies are only a cumbersome task for teachers and pupils which is not making a positive contribution to the teaching of the subject.

To achieve the aim of a test in Biblical Studies teaching requires an analysis of the evaluation of test answers (see table 6.1 on page 102).

The following should be noted in the table:

- Every test ought preferably to consist of ten questions as then it is easy to calculate the percentage. Such a short paper also has the advantage of being answered quickly.
- A horizontal reading of the table indicates the achievements of individual pupils. This reading shows to what extent individual pupils have mastered the learning content concerned. Pupils who obtained a total lower than five marks (50 per cent) did not master the learning content as they should have. The teacher is obliged to deal with this learning content with the pupils concerned again so that the problems experienced in respect of sections of Biblical Studies can be cleared up.
- A vertical reading of the table shows the success with which pupils have answered the various questions. Questions that were answered incorrectly by 50 per cent and more of the pupils show that the learning content on which they were based had not been mastered as it should have been by pupils. It is essential that this learning content be taught to the class as a whole again.
- Analysing the evaluation of the answers in a test gives the teacher an indication of
  - the pupils' success in studying the learning content - horizontal reading; and
  - his or her own success in teaching varied learning content - vertical reading.

A class test is a measuring instrument which, through analysing the results of the test, can lay the foundation for improving teaching and pupils' diligence.

Table 6.1 Analysis of test results

NAMES OF PUPILS	1	2	3	4	5	6	7	8	9	10	TOTAL/PUPIL	GENERAL REMARKS
1 JOHN		X		X			X	X	X		5	Remedial attention
2 PAUL		X		X		X		X	X	X	6	Remedial attention
3 JACK				X		X		X	X		4	
4 PETER	X	X	X	X	X	X	X	X	X	X	10	Requires special attention
5 STEVEN				X			X			X	3	
6 PHILIP											0	
7 DICK				X	X		X		X		4	
8 QUINTIN		X		X	X		X		X		5	Remedial attention
9 CYNTHIA				X			X				2	
10 JUDY	X	X	X	X	X	X	X	X	X	X	10	Requires special attention
11 CAROL		X		X			X		X		4	
12 MANDY		X		X		X		X		X	5	Remedial attention
13 ANSO											0	
14 RIANA				X			X				2	
TOTAL WRONG PER QUESTION	2	7	2	12	4	5	9	6	8	5		

X shows the errors that were made.

### 6.2.3.2 *Evaluation by means of examination*

Evaluation by means of examinations entails sample questions on learning content taught during the year. The aim of this evaluation is to ascertain whether pupils have acquired sufficient knowledge and understanding of the year's work to continue with Biblical Studies the following year.

Examinations are, in fact, the culmination of all the questions and evaluation during the year. Pupils who had difficulty in answering questions during lessons and in tests, will also find it difficult to pass the examination.

## 6.2.4 **Some hints on setting questions**

### 6.2.4.1 *Basic principles for setting questions*

When setting questions, whether for tests or for examinations, there are certain basic principles which should be taken into consideration.

#### *(a) Cornering pupils*

Do not attempt to corner pupils. Because of his or her superior knowledge, the teacher should not find it very difficult to set questions that pupils cannot answer.

#### *(b) Ascertain what pupils know*

The aim of the questions that are set is to ascertain what the students know, and in the case of Higher Grade pupils - in the separate tests that are put to them - whether they have actually grasped what they have learned.

#### *(c) Discriminatory value of questions*

The discriminatory value of a question should be such that the pupils who have studied should be able to answer the question correctly. However, those who have not studied may interpret the question in such a way that they cannot answer it correctly.

#### *(d) A question should ask what it is supposed to ask*

It often happens that when a question is being set the teacher has a specific answer in mind. When marking the answers he discovers that some pupils have given a different answer from that expected. It is then necessary to examine the question to see whether the pupils could interpret it differently from what was originally intended. If this is the case, then credit should be given in so far as it has been answered correctly.



*(e) Taking the time factor into account*

The time factor must be taken into account in class tests and examinations. By setting too many questions to be answered within a fixed time, the test or examination becomes a kind of speed test. Then it is no longer an attempt to evaluate how much knowledge has been acquired. Allowing pupils an excessive amount of time to complete a test or examination, however, serves no purpose either. Pupils can only perform and achieve as well as their knowledge and/or comprehension allows. The number of questions should be planned in such a way that most of the pupils have sufficient time to complete the paper.

*(f) Summary*

Questions ought to be set in such a way that an evaluation of the answers provides an accurate picture of pupils' knowledge and understanding of the learning content of Biblical Studies.

## **6.2.5 Requirements for setting long questions**

When setting long questions, that is questions which require answers comprising a number of lines, a paragraph or even a number of paragraphs, there are various matters that have to receive attention.

### *6.2.5.1 Long questions that are phrased vaguely*

A question like "Write an essay on the Epistle to the Philippians" is far too vague.

The examiner apparently expects pupils to furnish the "introduction" to the Epistle as the answer, as dealt with in class. However, if in his answer a pupil does not discuss the "introduction" but another aspect, his answer still falls within the scope of the question. He is asked to write "an essay" without any specific aspects of the Epistle being stipulated. The pupil is then truly free to write on any aspect of the relevant letter and be given credit for it.

This is an example of a question that does not ask what it is supposed to ask.

### *6.2.5.2 Set long questions so that pupils know exactly what is expected from them*

Formulate a long question in such a way that the pupil knows exactly what is expected in his answer. For example:

Discuss the following aspects of the Gospel according to John:

- (a) The object and characteristics of the Gospel
- (b) The main divisions in the Gospel
- (c) The origin and date of the Gospel.

From the question above the pupil knows exactly what is required. If he or she makes a mistake now, the teacher is justified in penalising him.

#### *6.2.5.3 Formulating a compound long question*

A long question does not necessarily have to deal with just one or a single aspect of Biblical Studies. The person setting the question may, if he so desires, formulate a compound question. The following is an example:

Discuss each of the following in 100-140 words:

- (a) The author of the Epistle to the Philippians
- (b) The nature and the purpose of the Epistle from James
- (c) The content of the First Epistle of Peter.

The pupils know exactly how long each essay must be (an improvement on the previous example) and they know exactly what they are expected to write about.

#### *6.2.5.4 Long questions in which references have to be made to texts*

In Biblical Studies pupils can justifiably be expected to give evidence of really having studied the Bible. A question ought to be formulated in such a way that pupils are obliged to make use of text references. The following question serves as an example:

Discuss the eschatological expectations in II Peter 3 with references to specific texts.

If a pupil has no knowledge of II Peter 3, it will be impossible for him to answer the question meaningfully.

Simply to state at the start of a question or paper, "Substantiate your answer with appropriate Scripture references", serves no purpose. The application of texts should flow naturally out of the formulation of the question, as indicated in the question above. The following is a further example:

- (a) Explain what it means to pray in the Name of Jesus. Text references to support your explanation are important.

(b) Believers frequently pray in the Name of Jesus Christ. On what Scriptural grounds is this justified?

Questions (a) and (b) above both test the same learning content. In question (a), however, the requirement to make use of text references forms a loose appendage to the question to which pupils might not necessarily respond. Question (b) has been formulated in such a way that the pupils cannot do other than make use of texts in their answers. Questions must be formulated in such a way that the pupil is obliged to do what the questioner expects him to do.

From the above it is clear that Scripture itself should be the starting-point in Biblical Studies. If this is not the case, questions like the ones above will only be answered with difficulty or not at all.

#### *6.2.5.5 The use of Biblical Studies terminology in formulating questions*

Since Biblical Studies as a science has its own recognised technical terminology, it is obvious that this should be applied in testing and examining. Therefore it is a requirement that pupils should be thoroughly conversant with this terminology. The formulation of Biblical Studies questions should distinguish it from all other subjects. Consider the following example:

Discuss the Fifth Commandment and its relevance today.

The above formulation could equally well have appeared in a History paper, for example, in an adapted version:

Discuss the influence of Marxism in modern life.

To put the former Biblical Studies question more in the "idiom" of the subject, it could be formulated as follows:

Do you agree that many young people today fail to appreciate the commandment to obey authority?

Both Biblical Studies questions require the pupils to explain the commandment about authority in present-day circumstances. The improved example is a better interpretation of the disposition and perspective characteristic of Biblical Studies.

Another example:

Discuss the Epistle to the Philippians under the following headings: author, background, destination and presentation.

This question requires pupils to discuss the "introduction" to the epistle concerned under the headings given in the question. The term "introduction", which is part of Biblical Studies, ought to be applied. The question could possibly be improved as follows:

Give a brief introduction to the Epistle to the Philippians under the following headings: author, background, destination and presentation.

Both the improved formulations above are in accordance with the language usage and formulation applied in the teaching of Biblical Studies.

#### *6.2.5.6 Summary*

Long questions in Biblical Studies tests and examinations ought to be formulated in such a way that the questions flow naturally from the lesson. Such a formulation requires that, by means of the terminology learned in the teaching, pupils know exactly what a question expects from them. The discriminatory value of every long question should distinguish between those who have learned their work and those who have not.

### **6.2.6 Some advice regarding the formulation and application of multiple-choice questions**

#### *6.2.6.1 Introduction*

Because multiple-choice questions are so easy to mark, this type of question is frequently used in order to save time. Although easy to mark, they are not so easy to formulate.

Teachers must take into account that pupils have to answer multiple-choice questions not only in Biblical Studies but in other subjects, too. Because pupils gain experience in answering multiple-choice questions, they become "test experienced". A pupil who is test experienced is someone who can answer multiple-choice questions correctly without necessarily knowing what has actually been asked. Such a pupil knows from experience in which way the two sections of a multiple-choice question are more or less linked. Multiple-choice questions that can be answered correctly by a test experienced pupil have not been formulated effectively enough to meet the requirements of properly testing knowledge and/or comprehension.

#### *6.2.6.2 Ambiguity in the formulation of multiple-choice questions*

##### *(a) Actual ambiguity*

When there is "actual ambiguity" in a multiple-choice question, it creates a problem for the pupil when answering the question. It is not clear to him which alternative the teacher regards as correct.

This shortcoming in the formulation of multiple-choice questions manifests itself when the teacher lacks command of the learning content and leans heavily on the source from which the question was formulated. Ambiguity often results when phrases in the source from which the question is formulated are reformulated or adapted. Use of this method results in more than one alternative in the multiple-choice question being correct.

*(b) Alleged ambiguity*

Pupils who do not know their work well (or perhaps not at all) often accuse the multiple-choice questions of being ambiguous. This accusation reveals their lack of knowledge. In such cases the multiple-choice questions have been so accurately and well formulated that they discriminate against pupils who have neglected to study the relevant learning contents thoroughly.

Since these pupils have a poor knowledge of the learning content, the language usage of the questions does not address them in the way it should. Because they lack knowledge, they are unable to grasp correctly the exact connotation of the terminology in Biblical Studies, hence the accusation that the questions are ambiguous.

*6.2.6.3 Construction and formulation of multiple-choice questions*

*(a) Introduction*

Multiple-choice questions consist basically of two main parts:

- the core statement that creates a problem in the form of a question or a statement; and
- the alternative answers (options), of which *five* are generally formulated. Only *one* of the five is correctly related to the core statement: that is the exact answer. The other four answers are *distractors*.

*(b) Requirements for the formulation of the core statement*

The success of every multiple-choice question depends on formulating the core statement so that it tests pupils' understanding of the most important concept of the learning content. Being able to answer the question correctly demonstrates that the pupil can control and manage his factual knowledge in a rational way. A meaningful core statement must fulfil the following requirements:

- A core statement must address only *one* problem.
- Every core statement ought to be formulated in an original way. Quotations or adaptations from sources ought to be avoided.

- ° To avoid confusion, only pertinent facts should be provided in the core statement.
- ° Each core statement should only presume one correct answer.

Correct selection of the alternative answer is to a large extent determined by the accuracy with which the core statement is formulated.

### *(c) Requirements for the formulation of alternative answers*

#### *(i) General requirements*

The main requirement for alternative answers is that they must be both concise and meaningful. A pupil should be in a position to immediately grasp the meaning of each alternative answer (if he knows his work). The factual content of each alternative answer must be related to the core statement in some way - even if there is a deliberate ambiguity in this regard. Alternative answers are presented with the object of systematically testing a pupil's knowledge and/or understanding.

If alternative answers have been formulated in such a way that the exact answer can be worked out on the basis of intelligent reading, the multiple-choice questions have degenerated into a comprehension test.

#### *(ii) Requirements for the formulation of the correct answer*

The formulation of the correct answer is closely related to the formulation of the "distractors". Even the most test experienced pupil, who has a faulty knowledge of the learning content, must not be put in a position where he is able to select the correct answer on the basis of his experience. Although the desired answer is concealed, especially from the test experienced pupil, the following should be taken into consideration when formulating the exact answer.

The facts furnished in the exact answer must be so absolutely correct that the correctness is immediately recognisable. But, at the same time the concealment of the inappropriateness of the alternatives consists in the formulation not giving any apparent indication thereof.

#### *(iii) Requirements for the formulation of distractors*

The distractor distinguishes between the pupils who know their work and those who do not. To make this distinction, the facts in the distractor must be correct. There is a discrepancy between the correct fact and the core statement. This is done to distract the pupil who does not know the work well from the correct alternative.

The following should be taken into consideration when formulating distractors:

- The fact that is furnished in the distractor is determined by the subject referred to in the core statement. Each distractor thus refers in a misleading way to the topic that is raised in the core statement.
- Expressions or ideas of the core statement can be applied in the different distractors. There must be a subtle and concealed discrepancy between them and the core statement.
- If a variety of elements can be concluded from the core statement, a variation of constructions can possibly be given in the distractors. However, it is essential that each of the different constructions is as close as possible to the correct one.
- Core statements can be formulated in such a way that the distractors consist of general expressions or phrases which more or less apply to the question.

A distractor should not be so factually correct that a pupil would be justified in selecting it as the correct answer. To avoid this possibility, it is necessary to test each multiple-choice question in practice first.

#### *6.2.6.4 Pretesting multiple-choice questions*

##### *(a) The necessity of pretesting*

Even if the teacher is convinced that his multiple-choice questions have been formulated effectively, it is still necessary to subject each of them to a test. The test can be undertaken in two phases.

##### *(b) Submitting the questions to a colleague*

To start with it is desirable to submit the multiple-choice questions to a colleague who also presents Biblical Studies or Religious Instruction at school. This will contribute towards eliminating flaws such as "actual ambiguity" in the questions to a great extent. The colleague will also be able to contribute towards improving the impact of the distractors.

Joint reflection with the colleague who edited the multiple-choice questions will contribute towards eliminating the most obvious shortcomings in the initial formulation of these questions. The actual test takes place when the multiple-choice questions are presented to pupils for a trial run.

*(c) The answering of multiple-choice questions by pupils as a trial run*

When the opportunity presents itself, such as revision for a test or an examination for instance, a number of multiple-choice questions can be answered by pupils. A discussion can then follow on the basis of the answers to

- promote the revision programme for the evaluation concerned; and
- further refine the effectiveness of the multiple-choice questions.

The following practical method can realise these two objectives:

- The multiple-choice questions are given to each of the pupils, who then have to answer them individually. The answering does not take up much time since pupils only have to make a mark next to the alternative they regard as correct.
- After the pupils have answered all the multiple-choice questions, the teacher verifies the answers without providing the correct answer.
- The teacher asks which group of pupils chose the first alternative as the correct answer. The group then discuss their reasons for their choice. Each of the alternatives of the multiple-choice questions is discussed in this way. If possible, it should be up to the group of pupils to establish which alternative is actually the correct answer. Such a decision is often arrived at with the co-operation of the teacher.

The following can be revealed on the basis of this practical method:

- The group of pupils unanimously chose the correct alternative as the answer. When this happens, there is a strong possibility that all the pupils know their work well, which is highly unlikely. It is more likely that the correct alternative can be recognised without any doubt.

This multiple-choice question, then, serves no purpose and must be eliminated.

- The group of pupils are in two minds as to which alternative is the correct answer. One group is as convinced as the other that their alternative is the correct one. What is more, each group bases its choice on a well thought out Biblical argument.

A case like this is a clear example of "actual ambiguity" in the multiple-choice questions that was somehow overlooked by the colleague who first tested them. It is necessary to revise one of the alternatives in such a way that the ambiguity is removed.



- In answering the multiple-choice questions the pupils completely overlooked an alternative. This occasionally also happens in respect of two alternatives. This phenomenon indicates that the alternatives which were not marked failed as distractors.

Especially when there are two alternatives that have been overlooked, it is preferable to cancel the particular multiple-choice question as impractical.

- A more or less even number of pupils indicate each of the alternatives as the correct answer. A discussion of the various alternatives reveals that the facts have been applied in such a way that it required a thorough knowledge of the work to be able to recognise the incorrect connotation.

This multiple-choice question is effective.

After multiple-choice questions have been proved effective and suitable in this way, they can be applied in tests and examinations in succeeding years.

#### 6.2.6.5 *Summary*

Since multiple-choice questions can be marked so easily and quickly, this type of question is frequently used in Biblical Studies tests and examinations. To formulate a series of multiple-choice questions, however, is not as simple as it may seem. In deciding to apply multiple-choice questions, the time and effort required to formulate them effectively must be weighed up against the time and effort involved in evaluating the answers. Teachers who teach large groups of pupils in a standard that is divided into various class groups can consider making use of multiple-choice questions in tests and examinations.

Irrespective of the reliability of the multiple-choice question, it is not the only educational measuring instrument that can be used in testing and evaluating pupils. The type of question to be applied depends on

- the nature of the learning content that is being tested; and
- the nature of the answer that the teacher expects from the pupil. If the teacher is looking for a reasoned answer from the pupil that must be given in his own words, multiple-choice questions cannot be used.

Taking the above into consideration, it is preferable not to make use only of multiple-choice questions in testing and examining.

## **Section C**

### **Planning of teaching**

# 7 General planning of lessons

## 7.1 INTRODUCTION

The presentation of a lesson in Biblical Studies may be divided into three phases. Although in subject didactics it is possible to recognise three phases in the lesson's structure, in practice the first two lesson phases cannot always be distinguished clearly. The following three phases can be distinguished in a Biblical Studies lesson:

- introduction
- presentation
- reinforcement.

It is sound practice to take these three phases into consideration when planning and preparing a lesson (see diagram 7.1).

The somewhat detailed explanation of lesson planning in teaching Biblical Studies will be of little or no use, even with a thorough knowledge of the subject. Knowledge alone is not enough. *It is essential to be able to apply the knowledge effectively in practice.* It should now be possible to apply the knowledge that has been mastered in the preceding chapters in the theoretical reflection on lesson planning. Care should be taken to gain a thorough understanding of the preceding chapters or this knowledge will not come into its own right in the planning of a lesson.

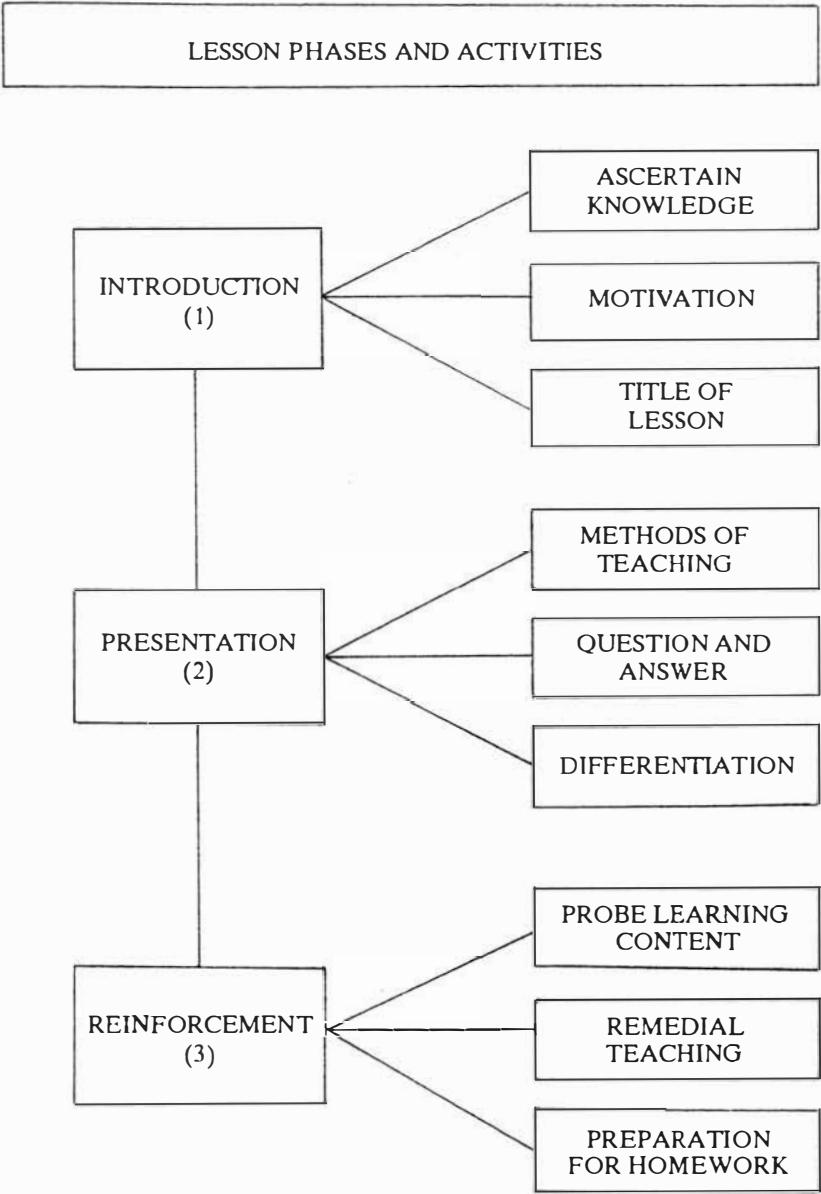
A discussion of the different phases of a Biblical Studies lesson now follows. Although the phases are dealt with separately, it will be found that they are very closely linked.

## 7.2 THE INTRODUCTORY PHASE (DIAGRAM 7.1(1))

### 7.2.1 Explanation

The introductory phase of a Biblical Studies lesson is of definite value to the course of the lesson in *two* main respects. In the introductory phase attention is given to

Diagram 7.1



- ° a method for motivating pupils to become actively involved in the activities of the presentation and reinforcement phase; and
- ° a way of ascertaining the knowledge Biblical Studies pupils already have of the learning content to be taught in the presentation phase (existent knowledge).

## **7.2.2 Methods to motivate pupils to confine their attention to the lesson**

### *7.2.2.1 Motivation to pay attention*

In the course of the presentation phase of a lesson pupils ought to be motivated to confine their attention to the learning content that is presented to them. Coupled with the teacher's teaching technique this motivation can be accomplished by setting an immediate objective at the end of each lesson which the pupils have to fulfil with reference to the remote objective. Pupils must be motivated by means of each presentation of a lesson to become so involved in it that the remote objective is achieved systematically.

Methods aimed at motivating pupils to become involved in the presentation of a lesson will naturally be based on some form of self-activity. Motivating self-activity lead pupils to learn as well as possible while the teacher is presenting the lesson. Before the teacher starts with presenting the lesson, he informs the pupils of what is expected of them in the reinforcement phase. A requirement of participation is that pupils should become actively involved in the lesson in some way.

Involvement in the presentation of a lesson implies various possibilities.

### *7.2.2.2 Co-ordinated answering of short questions by pupils*

Before commencing the presentation phase the teacher informs the pupils that each of them will have to answer a short test paper in the reinforcement phase. This short test paper is compiled as follows:

- ° Two short sets of questions, A and B, are compiled. Pupils receive alternative sets of questions in turn with a view to counteracting copying as far as possible.
- ° Each test paper consists of a maximum of ten questions.
- ° Each of the test papers (A and B) covers examples of the whole learning content that has just been presented.

After pupils have been given sufficient time to answer the questions in writing, the answers are verified as follows:

- A pupil who answered question 1 of paper A puts this question to another one who answered paper B. The latter pupil then has to answer question 1 of paper A orally. All the questions of paper A are put to pupils who answered paper B by various others who answered paper A.
- In the same way as above the questions of paper B are answered by pupils who answered paper A in writing.

While the questions are being answered orally the teacher and the pupils should pay attention to what is said. The following could emerge from the oral answers:

- Because the questioner wrote down an answer that is wholly or partly incorrect, he does not want to accept the correct answer of another pupil.
- The opposite is also possible. The oral answer given is wholly or partly incorrect.

As soon as a dispute arises between the pupil asking the question and the one answering, the other pupils in the class should try to provide the correct answer under the guidance of the teacher. The teacher may deliberately cause a dispute by questioning an answer, even if it is correct. In such a case, too, the rest of the class are expected to arrive at the correct answer by means of reasoning based on the extent to which they have been made receptive by the learning content.

In the way mentioned above more opportunities are created for pupils to answer questions, especially in a big class, than when the teacher puts a number of oral questions to a limited number of pupils. Even if not all the pupils have a turn to answer a question orally, they have all answered questions in writing. When there is an argument over the accuracy of an answer, more pupils get the opportunity to take part in answering a question than simply those who are asked the question.

### 7.2.2.3 *Answering multiple-choice questions*

Pupils are informed before the presentation phase that they will have to answer a number of multiple-choice questions in the reinforcement phase. In the reinforcement phase a multiple-choice paper with a maximum of 15 questions is given to pupils. In this type of paper more questions can be set because the questions can be answered much more quickly.

After the paper has been answered, the teacher sets to work as follows:

- The correct alternative as the answer to the question is not given.

- ° A group of pupils who jointly but independently of each other indicated the same alternative for the answer have to justify their choice. Each of the alternatives chosen by pupils is discussed. In this way guessing, which often happens in multiple-choice questions, is counteracted. Pupils have to account for their choice.
- ° Pupils are expected to determine the correct alternative (answer) jointly - with the assistance of the teacher, if necessary.

The relevance of the alternative answers provided for each question enables pupils to make subtle distinctions of revelational-historical realities which were made accessible to them during the lesson presentation. On the basis of discussions of alternative answers that were chosen, the growth of understanding which took place during the lesson presentation is taken further. It is the responsibility of teachers to ensure that the argumentation which takes place during the discussion of alternative answers sticks to the facts in question. When pupils interpret revelational-historical realities incorrectly, the teacher must intervene immediately to set the facts straight. It is precisely when pupils are applying norms they learned as realities that it becomes evident to what extent the lesson presentation in Biblical Studies was successful. There is a possibility at this stage of clearing up misconceptions pupils may have.

#### *7.2.2.4 Pupils set short questions themselves*

During the presentation phase pupils are required to set questions on the work that is being taught. Before the start of the presentation phase each pupil should be given the task of formulating at least three questions. In the reinforcement phase every pupil is given the opportunity of setting three questions on paper. Because questions may not be repeated, pupils are obliged to formulate more than just three questions. If they do not do so they run the risk of having other pupils ask the very questions they wished to ask before they had.

In the reinforcement phase pupils are given the opportunity in turn to ask *one* question at a time and to indicate which pupil should answer it. Answering questions presents the following possibilities:

- ° When a pupil cannot answer a question, the teacher steps in to reformulate the original question so that it can be more readily understood. As the next step, some clues can be given that lead to the desired answer, if necessary. Under no circumstances should the teacher give the answer to a question or call upon someone else to answer the question. If, despite the help that has been given, the pupil concerned is still unable to answer

the question, he is given the task of looking it up in the Bible and/or textbook.

As soon as a pupil has difficulty in answering a question, it is the task of the teacher, with his superior training and experience in the teaching situation, to deal with it.

- The answer given to a question is totally or partly incorrect. The teacher questions the answer by asking other pupils in turn what they think of the answer or a particular aspect of the answer. Without giving the correct answer, the pupils are helped through joint reasoning to arrive at the correct answer. Higher Grade pupils especially are taught in this way to acquire the skill of making use of factual knowledge in their reasoning.

On occasion, particularly when the teacher wishes to emphasise an important fact, he will question its accuracy when it is raised in an answer. Even if the pupil handled the fact correctly in his answer, the teacher will still question it. In this way Higher Grade pupils are compelled to discuss such a fact in a reasoned way so that by doing this they may be able to gain a deeper insight into it.

To ensure that the core facts of the presentation phase just concluded are brought up, the teacher also prepares a number of questions about them. The Teacher interrupts the pupils' questions now and then with his own questions. This ensures that essential revelational-historical sections which were dealt with receive the necessary attention.

The advantage of this method is that pupils are obliged to pay careful attention throughout the presentation phase so that they

- can ask meaningful questions;
- can give meaningful answers to any question they may be asked; and
- can make a significant contribution to discussions and arguments presented in the class.

This method motivates pupils to self-activity during the lesson presentation. The pupil will only be able to ask questions and later answer questions if he has paid attention.

#### *7.2.2.5 Pupils repeat sections of the presentation phase*

In the course of their teaching preparation teachers formulate a number of questions aimed at obliging pupils to give longer or shorter sections of the presentation phase just dealt with as answers. Depending on the kind of ans-



wers expected from them, pupils fix their attention on bigger sections of the learning content. To be able to remember these sections better, the pupils are encouraged to make brief notes of facts dealt with in the presentation phase. These notes then serve as starting-points for answering the questions. In this way Higher Grade Biblical Studies pupils in particular are taught how they ought to take notes when they attend lectures in Biblical Studies at university.

This method of questioning offers a good opportunity for differentiation:

- Standard Grade pupils answer questions that require them to reproduce knowledge with understanding.
- Higher Grade pupils answer questions that require them to apply the knowledge and understanding they acquired in the presentation phase.

Teachers render assistance when mistakes emerge in answering questions. Assistance is given in such a way that the other pupils in the class share in rectifying mistakes by means of reasoned discussions.

In this way pupils are given oral practice in answering long questions in a differentiated way according to their grade level. Because there is an opportunity for pointing out and rectifying possible mistakes, not only the pupil answering the question but the class as a whole knows the demands made by a long question. There is a possibility that questions, which are initially answered orally, may be answered in writing for homework.

As the pupils become skilled in answering long questions, the questions to be answered in writing can be varied to some extent from those which were initially answered orally. In this way pupils are being prepared to

- answer long questions with confidence and possible success in tests and examinations; and
- answer questions at university which are mostly in the form of long questions.

It is important that pupils should be opened up to revelational-historical realities in the above-mentioned way at the level at which they are taking Biblical Studies.

#### *7.2.2.6 The effect of different types of questions on the self-activity and learning disposition of pupils*

Answering short and multiple-choice questions requires pupils to pay particular attention to the details of the major part of the learning content in a les-

son presentation. These questions are aimed especially at testing particular factual knowledge. Since it is impossible to learn, know and understand a series of loose unrelated facts without their forming a whole, it is obvious that the major section of which the facts form part will not pass the student unnoticed. Answering long questions requires pupils to pay particular attention to the major parts of the lesson presentation. The nature of this question causes a shift in emphasis in pupils' attention during the presentation of the lesson. While the emphasis in a long question falls on bigger parts of the lesson presentation, the underlying facts which make up these sections cannot be ignored or overlooked.

To bring about well-balanced attention in pupils it is preferable to combine different types of questions when setting questions in the reinforcement phase.

#### *7.2.2.7 Combinations of types of questions in the reinforcement phase of a lesson*

##### *(a) Introduction*

To bring about any balanced attention in pupils at all during the presentation phase, various types of questions can be combined in the reinforcement phase. A combination of types of questions should take into account that pupils' attention is determined equally by underlying facts as by the major parts of the lesson design. The following combinations of types of questions may be considered.

##### *(b) Combination of short and multiple-choice questions*

The above combination, which is often unavoidable because not all learning content lends itself to being tested by means of multiple-choice questions, also serves a particular goal. Pupils are required to provide a short, self-reasoned answer to the short questions. When it comes to answering multiple-choice questions, the teacher who sets the questions takes the initiative in the presentation of his alternative answers to offer the pupils different arguments. The pupil must interpret these arguments to be able to furnish the correct answer.

##### *(c) Combination of short or multiple-choice and long questions*

The first part of this paper consists of short or multiple-choice questions which are aimed at testing particular facts. The second part of the paper, which consists of one or at most two long questions, is aimed at a major unit of the learning content. Such a paper, which is evaluated by means of discus-

sion, is aimed at ascertaining to what extent pupils have understood the lesson just presented.

On the basis of this type of test paper pupils have to pay attention during the lesson presentation to the details *and* to the major sections of the Biblical Studies lesson. Because the reinforcement phase lasts only ten minutes, this test paper cannot be too long, otherwise there will be no time for discussion.

#### *(d) Summary*

The above-mentioned methods for involving pupils actively in the course of the lesson are discussed in the introductory phase of the lesson. This is done because pupils have to know in this phase what type of question will be applied in the reinforcement phase. Pupils have to prepare themselves during the presentation phase to be able to participate in the reinforcement phase.

### **7.2.3 Setting differentiated questions in the introductory phase of a lesson**

#### *7.2.3.1 Introduction*

There are two types of introductory phases in a Biblical Studies lesson:

- ° an introductory phase which is a continuation of a previous lesson presentation; and
- ° an introductory phase in respect of a new topic in the presentation phase.

If there is to be a meaningful presentation phase, then a separate approach to each of these two types is necessary.

#### *7.2.3.2 An introductory phase which is a continuation of a previous lesson presentation*

Already at this early stage it is necessary to differentiate between Higher and Standard Grade.

#### *(a) Higher Grade pupils*

For Higher Grade pupils it is possible to set a problem in the introductory phase of a lesson. These pupils are given the task of displaying a knowledge and understanding of the previous lesson in a written answer which is preceded by a brief oral discussion. This aspect of the Higher Grade teaching is revised purposefully in this way so that it can serve as the basis for revelational-historical realities to be dealt with in the coming lesson. In answering the problem these pupils must have the necessary knowledge and un-

derstanding, but not at the same level as the Standard Grade pupils. The Higher Grade pupils are independently engaged in answering the problem.

*(b) Standard Grade pupils*

For this group of pupils, the question-and-answer method is applied to test their knowledge and understanding of the previous lesson.

*(c) Summary*

Naturally, it is the Higher Grade pupils who have to attempt to answer a problem in Biblical Studies independently. The Standard Grade pupils are dependent on the support of the teacher to a greater degree.

*7.2.3.3 An introductory phase for a new topic in the presentation phase*

When a new topic is to be taught in the presentation phase of a Biblical Studies lesson, it is necessary to ascertain pupils' existent knowledge of the topic. This is usually done orally by means of the question-and-answer method. Questions are made increasingly difficult to determine the quality of the pupils' previously acquired knowledge.

The teacher must also determine by means of these questions to what extent the class in general is capable of giving answers. If it becomes apparent from the answers that most of the pupils cannot give any further answers the introductory phase goes over into the presentation phase.

*7.2.3.4 The title of a lesson in Biblical Studies*

*(a) Announcing the title*

Announcing the title of a lesson in the introductory phase has advantages and disadvantages.

*(b) Advantages*

One of the advantages is that in the presentation phase the teacher is obliged to keep within the limits of the title in presenting learning content. In this way teachers are to a certain extent obliged to deal in detail with learning content related to the title.

Another advantage is that pupils then know precisely what such a lesson will cover. Because they know what the lesson is about, they are able to form a better understanding of the learning content presented.

### *(c) Disadvantages*

One of the disadvantages is that some pupils could possibly decide on the basis of the title that they are not interested in that particular lesson. When this happens, those pupils are not involved in the lesson from the outset. Such a negative disposition can only be overcome if the presentation phase proves to be so interesting that those pupils cannot help being interested and paying attention.

When teachers always announce the title at the start of a lesson in the same way, the announcement loses the desired effect. It is essential to bring lesson titles to pupils' notice in different ways so as to attract their attention and interest.

### *(d) Various ways of announcing the title of a lesson*

To a great extent, the way in which a title is announced will determine the pupils' interest in the lesson.

#### *(i) The title takes the form of a question*

An example of such a question is:

How many times did Jesus purify the temple?

The question contained in the title must be answered in the course of the lesson. If at all possible, the pupils themselves must contribute to the solution of the problem.

#### *(ii) The title as a contentious statement*

An example of a contentious statement could be:

Gideon was actually a coward.

On the basis of Judges 6:11-16, a case could be made out for this contentious statement. This title makes Gideon's later heroism stand out more strongly.

#### *(iii) Pupils must give the lesson a title*

The teacher announces that the lesson will deal with Hezekiah's illness, but he expects the pupils to give the lesson a specific title. The teacher has actually given the pupils the title of the lesson already. By requiring the pupils to formulate a title themselves in the reinforcement phase, the teacher is establishing whether they have grasped the overall main theme of the lesson.

A variation of the above is to ask pupils in the reinforcement phase whether

they agree with the title of the lesson given at the start of it. In this way the teacher determines whether he or she

- presented the lesson in such a way that pupils grasped its basic idea; and
- did not stray from the topic of the lesson to such an extent in his presentation that it cannot be described in a single title and so his original title is no longer valid.

#### *(e) Summary*

The title of a lesson should be announced in the introductory phase so that pupils know what the lesson will cover. The way in which the announcement is made determines with how much interest pupils will follow the lesson.

### **7.2.4 The importance of the introductory phase in a Biblical Studies lesson**

The introductory phase of a lesson is important for two main reasons:

- In the introductory phase pupils are informed as to the type(s) of question(s) they will have to answer in the reinforcement phase. Because they know they will have to answer these questions then, pupils are motivated to pay attention during the presentation phase of the lesson. The questions announced during the introductory phase steer the lesson in a particular direction.
- During the introductory phase the teacher establishes the quality of knowledge and understanding that can be built on in the presentation phase of the lesson. If he should establish that some pupils lack the necessary knowledge and understanding to be able to proceed with the next phase, it is necessary to teach the required content.

The introductory phase is the indispensable starting point for the presentation phase of a lesson in Biblical Studies.

## **7.3 THE PRESENTATION PHASE (DIAGRAM 7.1(2))**

### **7.3.1 Introduction**

In the presentation phase of a lesson, unknown - that is new - revelational-historical realities are made accessible to pupils as learning content. In this phase of the lesson differentiation between Higher and Standard Grade pupils emerges. Teaching both grade levels in the same class can be difficult at times and cause problems, but these are not insurmountable. At the start both groups are taught with the object of acquiring knowledge and understanding of the learning content under discussion. After this has been done,

differentiation takes place. The joint teaching of Higher and Standard Grade pupils will now be considered.

### **7.3.2 Clarifying fundamental knowledge and creating understanding of revelational-historical facts**

During the introductory phase pupils are informed of the method with which they will be evaluated in the reinforcement phase. It is thus presumed that pupils are motivated to participate in the presentation phase.

To start with the meaning of the particular revelational-historical learning content is explained by means of an oral method, mainly storytelling, with reference to relevant scriptural passages. Such an explanation requires that a commentarial-exegetical study of the passages of Scripture concerned be undertaken during teaching preparation. The lack of commentaries suitable for pupils is a serious shortcoming. By means of the motivation method pupils are persuaded to pay attention to what they are taught orally.

While the teacher is presenting the lesson, he ascertains by means of the question-and-answer method to what extent pupils grasp what is being taught. Evaluation by means of the question-and-answer method has a twofold value in this phase of the lesson:

- How far pupils have kept up with what was taught in class is established. If not all the pupils grasped everything, it is necessary to briefly remedy the situation. In this way the teacher can prevent some children from struggling in the teaching situation, which later hinders them from being able to participate successfully in the reinforcement phase.
- If, when the work is repeated, it is found that most of the pupils show little or no grasp of what they were taught, there is something wrong with the teaching method(s) applied by the teacher. It is necessary to eliminate the shortcomings so that the pupils' needs can be met.

The application of the question-and-answer method at regular intervals contributes to the successful unfolding of new learning content in a lesson. After each main point in the presentation phase a number of questions are asked.

To establish a unit of main facts in the pupils' minds, the teacher refers to each consecutive main fact. After each main fact is fully discussed, the teacher asks questions that emphasise it and that link it to the previously discussed main facts. Applying the question-and-answer method in this way requires the teacher to formulate appropriate questions during his lesson planning. The questions bring about a dialogue between the teacher and his

pupils. This situation within the context of the lesson enables the teacher to assess the degree to which the learning content has been made accessible.

After clarifying fundamental revelational-historical learning content, differentiation between Higher and Standard Grade pupils takes place.

### **7.3.3 Differentiation between Higher and Standard Grade pupils**

#### *7.3.3.1 Explanation*

At this stage of presenting the lesson the class is approached in two separate groups: Higher and Standard Grade pupils. Each of the groups is now involved in studying Biblical Studies at its particular level. The separate teaching presented at the different grade levels brings two "separate classes" into being. Well thought out teaching planning is required to teach both groups meaningfully at the same time.

#### *7.3.3.2 Differentiated teaching to Higher Grade pupils*

Higher Grade pupils are led to be able to assimilate knowledge and understanding that was clarified in the previous stage of the presentation of the lesson. Even a Std X Higher Grade pupil is not always capable of assimilating knowledge as well as insight meaningfully in a problem situation.

Let us study the commandment which forbids the Name of the Lord being misused as an example. After a fundamental grasp of and insight into the commandment has been unfolded in the previous stage, these can be applied in the following ways:

- ° by considering the positive content of the commandment; and
- ° by examining the connection between taking the Name of God in vain (profanity) and taking an oath (Duvenage 1970:106-107).

Studying the positive content of the commandment entails reflecting on the way in which the Name of the Lord may be used. According to Gispén (1964:684), the term "in vain" means that the Name of the Lord may not be used in a lying or criminal way (e.g. perjury) or without thinking (e.g. cursing, swearing). This means that the Name of God may not be used in an unworthy way.

The second problem, namely the connection between taking an oath and taking the Name of God in vain, is closely related to the first one. By using the Name of God in a positive way, taking an oath will not constitute misusing the Name of God.



Based on their study of the first problem, Higher Grade pupils can attempt to probe this problem more independently with the help of the prescribed textbook and supplementary literature.

As pointed out, problems should be planned, set and formulated in such a way that successive problems are related to each other to some extent. This then enables pupils in the Higher Grade to work more independently within the context of a particular revelational-historical reality. This is an essential ability where there is joint differentiated teaching in the same class. In this way Higher Grade pupils are prepared to be able to study independently at tertiary level.

### *7.3.3.3 Differentiated teaching to Standard Grade pupils*

In the second stage of the presentation phase of the lesson Standard Grade pupils are helped to deepen their knowledge based on their understanding of the learning content. When dealing with the commandment forbidding the profane use of the Name of the Lord, the following questions will help to shed more light on the study being undertaken:

- In what way did the Jews understand this commandment?
- Is there a possibility that the Name of God is used profanely in worship?
- Is the Name of God only used in vain when someone swears?

These questions have been arranged in this order for definite reasons:

- The questions are attempting to clarify factual knowledge about the revelational-historical topic.
- The questions have been arranged in such a way that the degree of difficulty increases from one question to another. The third and most difficult question requires some degree of assimilation of concepts. This is a question that is meant more specifically for a Standard Grade pupil in the higher category. It is most likely that not all Standard Grade pupils will be able to answer this last question successfully.

As in the case of the Higher Grade pupils, those on the Standard Grade level also have to learn to work independently within the context of their studies. This is absolutely necessary given the nature of the particular class situation in which they find themselves. The teacher must have an opportunity to alternate his attention between Higher and Standard Grade pupils.

### 7.3.3.4 *Organising alternating personal attention of teachers between the two grade levels*

During this stage of the presentation phase the teacher has the task of being involved with two grade level groups at the same time, both of whom require equal attention from him. Under the pressure of circumstances the teacher is then obliged to divide his attention as equally as possible between the two groups. The following procedure would possibly lead to a measure of success:

- Provide the Standard Grade pupils with source material related to their first question and ask them to read the references independently.
- While that group is occupied with its reading, give attention to the Higher Grade pupils. To prepare them to answer the problem set for them in writing, discuss it with them. After they have completed their written answers to the first question, they must undertake independent reading to be able to probe the next problem.
- While the latter group is busy writing, the teacher gives his attention to the Standard Grade pupils. Their independent reading is discussed before they can present an answer in writing.

The different assignments given to the respective grade levels are discussed with each grade level in turn according to the above procedure. Handling differentiated teaching according to the method shown makes specific demands on the teacher:

- The times when personal attention is given to various groups in turn should, as far as possible, be of equal length. Because of the limited duration of periods this does not allow the teacher much time, at most a few minutes per grade level.
- The time limit experienced by the teacher for necessary explanation at each grade level demands extremely precise and close preparation of this facet of the presentation of the lesson. Teachers must succeed in being able to explain clearly and distinctly in the short time at their disposal, and then in such a functional way that no repetition is required.

In due course pupils at both grade levels become accustomed to the pressure that is experienced in this phase of the lesson. Pupils learn to work independently and to pay optimal attention when the teacher uses the short time to explain something. The procedure can be varied to some extent in having the Standard Grade and the Higher Grade group alternatively commence this phase with independent reading. Accordingly, then, the teacher devotes his personal attention first to each of the grade levels in turn.

### 7.3.3.5 *Summary*

The disadvantage of this joint teaching is that, as a result of a lack of time in a period, the teacher cannot devote sufficient time to teaching both groups. It is pupils in the lower category of their particular grade level who suffer as a result. The Higher Grade pupil is then transferred to the Standard Grade which means that he then could forfeit university entrance. The Standard Grade pupil could possibly fail the subject, which in turn could lead to his failing the year as a whole.

An advantage is that pupils in both grade levels are obliged to study independently (self-activity is promoted). The Higher Grade pupil in particular who wishes to continue his studies at tertiary level soon becomes trained in being able to undertake independent study.

## **7.3.4 The reinforcement phase (diagram 7.1(3))**

### 7.3.4.1 *Explanation*

The reinforcement phase of a lesson offers a rounding off of learning content to which the pupils were introduced in the presentation phase. Making learning content accessible, which started in the presentation phase is taken further in the reinforcement phase.

### 7.3.4.2 *Answering questions*

Questions that were announced in the introductory phase are answered and evaluated in the reinforcement phase. The evaluation of these questions, in which pupils also have a share, reveals the knowledge and understanding which they have acquired. On the basis of what has been established through evaluation, teachers can further refine the knowledge of and insight into learning content.

With a view to teaching pupils to approach learning content from various perspectives, the types of questions they have to answer should be varied from time to time. The reinforcement phase can be used to give pupils practice in answering long questions.

### 7.3.4.3 *Value of the reinforcement phase*

#### *(a) In the classroom*

The reinforcement phase in a lesson entails more than simply closing the presentation of the lesson by ending it off. In this phase of the lesson pupils are given the opportunity to probe learning content in such a way that they need only revise at home. In this phase of the lesson teachers must really

make use of the time to impress the relevant learning content firmly on pupils' minds.

During the reinforcement phase the necessary preparation takes place to enable pupils to do their homework successfully.

*(b) In respect of homework*

The task that is given to pupils in the reinforcement phase, which they have to revise at home, should be explained to them in detail. The following aspects are important:

- Differentiation must be carried through in respect of learning content for homework, that is why Higher and Standard Grade pupils are given separate assignments. The assignments agree with the respective grade levels of the pupils.
- When it comes to answering questions, pupils could undertake to answer some of those with which they had problems in the reinforcement phase. This amounts to revision and improvement of work done in the reinforcement phase. The assignment set for homework must link up with what was done in the presentation and reinforcement phases. Pupils are then engaged at home in revising and further reinforcing revelational-historical learning content as this has already been made accessible to them.
- Pupils in the separate grade levels can be given the task of studying specified sections of the prescribed textbook according to their particular study field. Usually this amounts to both grade levels studying the same sections in the textbook, but each from the specific differentiated perspective of their study field.

To allow pupils to carry out the last-mentioned study successfully, in the presentation and reinforcement phases the learning content discussed should have a bearing on that section mentioned in the prescribed textbook. If this is not the case, pupils of both grade levels have to study a specific section of the textbook independently. Although it is not wrong to give pupils a task like that, this does not, strictly speaking, entail revision.

With reference to the above, pupils can be given the task, according to their differentiated grade level, of undertaking self-study as homework. The nature of the self-study should have a bearing on the learning content of revelational-historical realities which were clarified in preceding teaching phases already. This self-study, which takes the Bible as its starting-point, is further unfolded by means of additional literature.

## 7.4 SUMMARY OF LESSON PRESENTATION IN BIBLICAL STUDIES

The three phases into which a lesson has been divided in the foregoing serves solely to facilitate discussion and to enable the teacher to undertake his teaching planning systematically. The inherent unity of the lesson may be illustrated as follows:

- The thoroughness with which questions are formulated for the introductory phase of the lesson serves as the basis for presenting learning content in the presentation phase. The introductory questions serve as the basis for ascertaining pupils' existent knowledge and understanding before the teacher can commence with the presentation phase. Poorly formulated questions do not reveal possible shortcomings in the existent knowledge of pupils. This in turn has disadvantages for the presentation phase of the lesson.
- The nature of the questions that are set to pupils during the introductory phase determines the focus of their attention during the presentation phase as well as in the reinforcement phase.
- The learning content dealt with in the presentation phase is rounded off in such a way in the reinforcement phase that pupils will be able to complete their homework with understanding.

Each phase of the lesson thus has its own particular function which contributes to the success of the Biblical Studies lesson as a whole.

# 8 *Lesson types*

## 8.1 INTRODUCTION

In this work the term "lesson types" indicates a particular type of lesson that is taught in conjunction with its learning content. The discussion of lesson types which follows is intended only as a guideline for the presentation of the lesson in Biblical Studies where specific learning content is raised.

Teachers should keep in mind that the learning content of a lesson can never be of a purely historical nature. Time and again within the whole of the historical content there are revelational components with abstract meanings and aims. Teachers therefore usually have to teach an abstract component.

On the other hand, there is also learning content with a totally abstract meaning within the historical background in which it is embedded. In these lessons the historical component only plays a supplementary role. In this instance the historical serves merely to indicate the time and/or place of the particular events.

Lesson types in Biblical Studies teaching will be discussed under the following two headings:

- ° historical learning content with an abstract revelational component; and
- ° abstract learning content which takes place in a historical context.

## 8.2 HISTORICAL LEARNING CONTENT WITH AN ABSTRACT REVELATIONAL ELEMENT

### 8.2.1 Explanation

In teaching Biblical Studies many of the historical narratives in the Bible with which pupils are already familiar are taught again. Because pupils are already familiar with the narrative, some of them are then no longer interested in the lesson. To overcome this lack of interest the teacher is required to apply

specific techniques to motivate pupils to focus their attention on the presentation of the lesson. Several examples of lesson types to serve as guidelines for a lesson now follow.

## **8.2.2 Examples of lesson content with a mainly historical character**

### **8.2.2.1 Abraham's calling (Genesis 12:1-9)**

This lesson, which has a mainly historical meaning, also indicates the "sealing of the covenant" with Abraham, which forms the abstract component. Within the context of the "calling", with which most pupils are familiar, the "sealing of the covenant" is taught, which presents a new insight.

#### *(a) Introductory phase of the lesson*

##### *(i) Title of the lesson*

If this lesson is announced as "the calling of Abraham", there is a possibility that a number of pupils will show no interest in the topic - they have heard the topic several times already. The title should be formulated in such a way that pupils are confronted with something new in the learning content concerned. A title such as (i) "God seals a covenant with Abraham" or (ii) "Abraham obeys God" should appeal to pupils more than "The calling of Abraham". Title (i) is preferable to title (ii). The "covenant" is an important revelation of God within these historical events.

##### *(ii) Questions to determine existent knowledge*

The question-and-answer method is used to determine pupils' existent knowledge in respect of the historical events. Pupils must know that Abraham moved with his family from Ur to a land which he did not know.

##### *(iii) Types of questions*

Pupils are told what types of questions they will have to answer in the reinforcement phase.

#### *(b) Presentation phase*

- ° The calling of Abraham is taught according to Genesis 12:1-8 regarding the historical background according to pupils' existent knowledge. If pupils do not have sufficient knowledge of this aspect of the learning content, it is to be supplemented.
- ° The sealing of the covenant which took place in the historical context according to Genesis 12:1-3 and 7 is explained.

- After the initial sealing of the covenant with Abraham has been taught, other texts where the covenant is reported are discussed: Genesis 13:14-17, 15:7 and 17:2-4.

Pupils have learned about Abraham's calling within its historical background. The sealing of the covenant, which is the abstract concept within the historical events, has been raised and discussed. The pupils' attention has been drawn to the fact that the initial covenant in Genesis 12 is brought to the fore more clearly again and again in the texts that follow.

God chose Abraham to enter into and seal a covenant with Him. This covenant, where God took the initiative, laid the foundation for the Ten Commandments which were later given to Israel. The initiative that God took long ago still holds today for believers, who are regarded as Abraham's descendants. Baptism is the sign of this covenant.

Teachers should take into account that

- the election of Israel can be mentioned in this lesson. This concept is a dogma which does not come up for discussion in Biblical Studies; and
- baptism is the sign of the covenant, irrespective of when it takes place. There is no argument about this in Biblical Studies.

### *(c) Reinforcement phase*

The questions that are set should test the historical aspects, but also and especially the aspect of the covenant.

#### *8.2.2.2 The ruling period of the Judges (Judges 3 and 6)*

Historically, in the period of the Judges the theocratic form of ruling emerged in Israel. Examples must be taken from the history of the Judges in such a way that it is clear how God ruled His people in a special way. Theocratic rule is the abstract component of the historical reality of rule by the various Judges.

### *(a) Introductory phase*

#### *(i) Title of the lesson*

In announcing the title of the lesson it should be borne in mind that the term "theocracy", which indicates the content of the lesson, is unfamiliar to most pupils. A strange term which does not address or appeal to most of the pupils will not motivate them to show interest and participate actively in the lesson. A striking title must be found to describe the theme of the lesson within the



fields of interest and comprehension of pupils. The title could possibly take the form of a question:

Who ruled over Israel in the time of the Judges?

The question in the title gives an indication that it was not the Judges themselves who ruled.

*(ii) Questions to ascertain existent knowledge*

The existent knowledge of pupils should be focused mainly on a general understanding of the historical background of the Judges. This knowledge serves as the starting-point for explaining the term "theocracy".

*(iii) Types of questions*

The types of questions that have to be answered in the reinforcement phase are announced.

*(b) Presentation phase*

(i) Explanation of the term "theocracy".

(ii) Discussion of the calling of a number of Judges, with examples

(aa) Othniel Judges 3:9-10

(bb) Ehud Judges 3:15

(cc) Gideon Judges 6:7-16.

From the examples taken from Judges it is clear that God delivers Israel from their enemies when they show signs of repentance. God rules Israel by means of this deliverer or Judge. A synoptic study of Gideon's rule (referred to in (cc)) in Judges 6-8 is the final portrayal of the meaning of theocratic rule in Israel. Judges 8:22-23 spells out clearly the meaning of the office of a Judge, especially:

... I will not be your ruler, nor will my son.

The LORD will be your ruler.

The idea of theocracy comes out strongly in the words "... the LORD will be your ruler". In this way the answer to the question in the title is given and at the same time, too, an explanation of how God ruled in the time of the Judges.

*(c) Reinforcement phase*

Questions that are set in this phase must test pupils' knowledge and understanding of the term "theocracy" in particular. This knowledge and under-

standing is based on the historical background of the Judges discussed in the lesson and must also be tested.

### 8.2.2.3 *Philip and the Ethiopian Official (Acts 8:26-40)*

This story, which is a historical reality, carries the inherent abstract meaning of the prophecy in Isaiah 53:7, which was fulfilled in the crucifixion of Christ. Isaiah's prophecy plays a special role in the course of the story within the context of the historical events.

#### *(a) Introductory phase*

##### *(i) Title of the lesson*

To draw the pupils' attention to the lesson, the title could be announced in the words of Acts 8:30(c):

Do you understand what you are reading?

To link this title to the pupils' train of thought, the question can be developed further to:

Do you understand what you are reading in the Bible?

The latter question is the real reason for studying Biblical Studies as a subject.

##### *(ii) Questions to ascertain existent knowledge*

Pupils' attention is focused particularly on the historical content of the story. Their existent knowledge is built on in the presentation phase.

##### *(iii) Questions in the reinforcement phase*

Pupils are told what types of questions will have to be answered in the reinforcement phase.

#### *(b) Presentation phase*

- ° To expand on the pupils' existent knowledge they are taught more about the historical details of the meeting between Philip and the Ethiopian Official. This history forms the background to the prophecy that is raised and discussed.
- ° Acts 8:30 - Philip hears the Official reading from Isaiah. Philip asks himself to what extent the Ethiopian really understood the prophecy. For this reason Philip asks the Official whether he understands what he is reading.

- ° Acts 8:32-33 - The Official does not grasp the symbolism of this prophecy of Isaiah and thus does not really understand what he is reading.
- ° It is possible that while Isaiah was prophesying (53:7) he did not know the real meaning of his prophecy. For Isaiah this particular pronouncement had a bearing on the period in which it was addressed to the people. After the crucifixion of Jesus it became clear how these prophetic words were fulfilled. For this reason Philip could teach the Official about Isaiah's prophecy on the grounds of what he had been reading: Acts 8:35.
- ° Based on the foregoing teaching, two abstract concepts have been impressed on pupils:
  - Pupils are introduced to the meaning of the word "prophecy". In this instance the abstract meaning comes to the fore in a certain sense in practice. The words written by Isaiah many years previously in the time of the exile are so real to the Official and Philip that they are also relevant for their lifetime. The eternal truth of the Word of God is a reality.
  - In the New Testament Christ fulfils the expectation of the Old Testament. Bruce (1970:89) explains: "As the historic fact of Jesus' undeserved suffering and death is certain, equally certain is it that through His suffering and death men and women of all nations have experienced forgiveness and redemption just as the prophet foretold."

*The abstract value of God's revelation must be perceived within the context of the historical story. This perception is the real meaning of the teaching of Biblical Studies.*

### *(c) Reinforcement phase*

Questions are set with the purpose of testing the abstract value in particular of Acts 8:6-40 against the background of the historical events to assess the pupils' perception.

#### *8.2.2.4 Differentiated teaching of lesson contents with a principally historical learning content*

##### *(a) Standard Grade pupils*

Standard Grade pupils are given the task of acquiring knowledge from the historical realities of the stories. With regard to the examples given above, this includes:

*(i) The calling of Abraham (Genesis 12:1-8)*

Historical details of this story as a whole which involves a study of the whole of Genesis 12. Pupils also learn of the sealing of the covenant without having to probe the abstract meaning.

*(ii) The rule of the Judges (Judges 3 and 6)*

Historical details of the minor Judges - Othniel (Judges 3:7-11), Ehud (Judges 3:15-30) and Gideon (Judges 6:1-40). Pupils are expected to have an extensive knowledge of the history of these Judges including the reality that God ruled over Israel through the Judges.

However, the Standard Grade pupils do not need to probe the abstract meaning of the term "theocracy".

*(iii) Philip and the Ethiopian Official (Acts 8:26-40)*

The historical details of the story including the fact that the Ethiopian did not understand what he had read has to be taught. The abstract meaning of the content is not intended for these pupils.

Standard Grade pupils have to master the facts with understanding so that they can probe the logical course of events. They are introduced to the events which have an abstract meaning. That is not to say, however, that the higher level Standard Grade pupil is incapable of partially understanding the abstract meaning. Such understanding heightens or enriches the level of these Standard Grade pupils' study.

*(b) Higher Grade pupils*

Higher Grade pupils are given the task of being able to probe specific abstract concepts against the background of historical events. With these pupils the emphasis is on the abstract.

*(i) The calling of Abraham (Genesis 12:1-8)*

The covenant with Abraham, which forms the basis for the covenant relationship between the believer and God, is the main focus without removing it from its historical context.

*(ii) The rule of the Judges (Judges 3 and 6)*

The theocratic form of ruling Israel during the era of the Judges is studied.

*(iii) Philip and the Ethiopian (Acts 8:26-40)*

Prophecy and Christ's fulfilment of prophecy are studied.

*(c) Summary*

Lesson presentations with historical learning contents which include an abstract revelational element are presented in such a differentiated manner that both grade levels of pupils benefit from the teaching.

### **8.3 MAINLY ABSTRACT LEARNING CONTENT CONTAINING A HISTORICAL CONTEXT**

#### **8.3.1 Explanation**

The often abstract character of learning content in Biblical Studies leads to a tendency among teachers to only treat the particular abstract topic, such as "fulfilment". This is done without taking the historical perspective into account. Dealing with abstract concepts in teaching requires them to be explained within a particular historical context. Because these lesson presentations are conducted in a more or less similar form, only one example is given.

#### **8.3.2 Jesus came to fulfil the Old Testament - the term "fulfil" or "fulfilment"**

*(a) Introductory phase*

*(i) Title of lesson*

The title of the lesson may be presented in the form of a problem. By doing this the term "fulfilment" can arouse the interest of the pupils. The title could for instance, be presented as:

Did Jesus come to fulfil the Old Testament or to abolish it?

*(ii) Determining existing knowledge*

Discuss the term "fulfil" or "fulfilment" in the pupils' daily life. Has a pupil ever experienced something that he really desired being realised? His wish has then been "fulfilled". How does "fulfilment" take place in the life of Christ on earth?

*(iii) Types of questions*

Announce what types of questions the pupils will have to answer in the reinforcement phase of the lesson.

### *(b) Presentation phase*

With reference to the introductory phase the teacher points out texts in the New Testament where mention is made of the fulfilment by Christ. Exemplary texts are chosen to form a unit.

- Matthew 2:15 refers to the fulfilment of the Word of the Lord spoken through the prophet. In this text Matthew is referring to Hosea's (11:1) prophecy: "I called my Son out of Egypt."

In this case the prophecy was not fulfilled by any direct action of Christ. A prophecy about the life of Jesus was fulfilled (Ridderbos s.a.:45-46).

- Matthew 5:17 - here Jesus refers to the Old Testament by saying: "I have not come to abolish but to fulfil."

This text gives the answer to the question in the title of the lesson. From this text it is clear that Jesus obeys the demand made on Him by the Father. This pronouncement of Jesus has a particular bearing on His role and work as Teacher and Preacher of the Old Testament (the law and the prophets) on earth (Ridderbos s.a.: 46). Ridderbos (1972:258-259) points out that Jesus came to bring to full completion the law of God by which He makes His will known.

The main meaning of this pronouncement by Jesus is that by fulfilling the Old Testament He shows complete obedience to God the Father.

- John 19:30(b) - "It is finished."

These words of Jesus from the Cross signify that He has completed His task on earth given to Him by the Father. According to Hendriksen (1979:435): "As Jesus saw it, the entire work of redemption ... had been brought to completion."

Pupils' attention must be drawn to the fact that (i) the Son who was called out of Egypt (ii) fulfilled the expectation of the Old Testament in obedience to such an extent that (ii) He died for sinners on the cross.

### *(c) Reinforcement phase*

Questions are set in such a way that they test knowledge and understanding of the fulfilment perfected and completed in Christ.

### **8.3.3 Differentiated teaching of learning content with a mainly abstract meaning**

#### **8.3.3.1 *Standard Grade pupils***

Since learning content of an abstract nature appeals to the understanding and insight of pupils, it is intended mainly for Higher Grade pupils. Standard Grade pupils can be involved in learning content to the extent that they will go into the specific historical aspect in more detail.

The attention of Standard Grade pupils is drawn in this case to the occasions when Matthew points out that a particular prophecy has been fulfilled. This study, which may be undertaken independently by Standard Grade pupils, could be carried out under the following headings:

- ° the text verse(s) in which Matthew mentions the fulfilment of a prophecy;
- ° the specific prophecy which Matthew refers to as being fulfilled; and
- ° the way in which the fulfilment is being completed.

To undertake this study pupils have to read the book carefully to be able to ascertain the first aspect. They will have to consult supplementary literature to be able to show the second and third ones.

Standard Grade pupils are thus introduced to a particular abstract concept without having to probe it.

#### **8.3.3.2 *Higher Grade pupils***

This learning content can be presented to Higher Grade pupils by setting them the task of studying the term "fulfilment" as set out in the example. The historical background that forms the context of the abstract concept "fulfilment" helps pupils to form a better understanding of it. If the teacher presents this concept (or other abstract concept) by means of complicated explanations outside the Bible, pupils find it difficult or even impossible to understand it.

#### **8.3.3.3 *Summary***

A differentiated lesson presentation with regard to a mainly abstract concept in Biblical Studies amounts to Standard Grade pupils being introduced to the term as such without going into it in depth. In reality such an approach means that these pupils are given a separate lesson on such a topic.

Higher Grade pupils are expected to understand an abstract term in such a way that they will eventually be able to apply it in answering a question. The following is an example of a question that requires them to do so:

With reference to Matthew 5:43-48, explain how Christ brought the commandment concerned to fulfilment.

#### **8.3.4 Applying types of lessons in teaching Biblical Studies**

The application of a type of lesson to teach a particular learning content does not in itself guarantee the success of that lesson or teaching in Biblical Studies. After the teacher has decided to use a particular type of lesson, he has to prepare himself within its framework to be able to teach the learning content successfully.



## 9 *Teacher preparation*

### 9.1 INTRODUCTION

The teacher's preparation to be able to teach Biblical Studies at school starts when he takes it as a subject at university. His study and preparation is rounded off by taking Subject Didactics for the Higher Education Diploma (HED). This facet of the teacher's preparation will not be discussed here as it is not directly related to the teaching of the subject in the classroom.

The teacher's preparation to teach his subject successfully is an important aspect of successful teaching. In his preparation the teacher has to pay attention to two facets:

- ° He must keep abreast of Biblical Studies as a science.
- ° He must prepare himself for teaching the subject.

### 9.2 TEACHERS MUST KEEP ABREAST OF THE LATEST SCIENTIFIC KNOWLEDGE

A Biblical Studies teacher is supposed to keep abreast of Biblical Studies as a science, from which teaching content is selected to be taught at school. Like all other sciences, Biblical Studies shows a course of development, with which teachers ought to keep abreast by means of continued study. Through his study the teacher ought to be able to relate the science and the way in which knowledge should be imparted to pupils.

Teaching theories that are formulated in respect of teaching Biblical Studies should take into consideration the complexity of learning content that is taught. Because they are practically involved in teaching, teachers can make a valuable contribution to the formulation of teaching techniques in Biblical Studies through their continual studies. These teachers can make a valuable contribution so that the teaching is undertaken in such a way the examples selected for teaching content is made accessible in the best possible way(s). Before starting to teach, it is necessary to reflect on how meaningful the content will be in the anthropological-sociocultural milieu in which it is presented.

On the basis of his continual study the teacher must keep informed as to the extent to which the scientific content he brings to his teaching will make Biblical Studies more accessible to the pupil. To be able to do this, the teacher is obliged to read books or journals regularly which deal with this aspect of Biblical Studies and then to reflect on the extent to which what he has read applies to his situation. This theoretical preparation equips the teacher to give his attention to more practical preparation for teaching his subject, Biblical Studies (Beckmann 1978:10-11 and Geisler 1979:12).

Teachers who neglect to keep abreast of the theoretical aspect of teaching Biblical Studies have no contribution to make to the actual teaching of the subject. These teachers allow themselves to be led by Biblical Studies syllabuses and prescribed books. Those who do keep abreast of teaching theories, however, are able to interpret the syllabus and the textbook(s) so that the teaching presented in the subject is enriched. These teachers consult Van der Ven (1982), for instance, to give attention through self-study to topics such as

- evaluating the starting situation in a lesson presentation (Van der Ven 1982:661-662); and
- practical formation of Biblical Studies pupils (Van der Ven 1982:446-450).

Studying the above and similar topics in this book and other literature regarding teaching Biblical Studies enriches insight into teaching the subject. Such enriched insight enables teachers to prepare themselves better for the practical teaching they are about to undertake - their teaching as such should benefit.

## **9.3 PREPARATION FOR THE PRACTICAL TEACHING OF BIBLICAL STUDIES**

### **9.3.1 Introduction**

Beckmann (1979:10) points out that the teacher's preparation for presenting a lesson in no way guarantees the success of the teaching situation. Without preparing for a lesson, however, there is much less chance of presenting a lesson successfully.

### **9.3.2 Subject policy in teaching Biblical Studies**

While preparing for a lesson, the teacher is obliged to take into account the subject policy in regard to Biblical Studies. In this regard various aspects have to be considered:

- The nature and structure, including the objectives of Biblical Studies teaching, which are set out in Section B.
- The relationship between Biblical Studies and other school subjects, such as History and Geography. Both these subjects fulfil a supplementary role in teaching Biblical Studies.
- Chapters 2-5 also deal with the way in which Biblical Studies should be presented.
- Testing and evaluating, which must be undertaken at different phases in the teaching of the subject, are discussed in chapter 6.
- The way in which the teacher controls his class is related to the quality of his preparation for every lesson. A teacher who is thoroughly prepared is able to be in full control of his class since he is able to keep the pupils actively involved throughout the lesson.

### **9.3.3 The initial theoretical reflection**

Preparation for a lesson presentation in Biblical Studies offers the basic principle for the teaching situation which enables the teacher to handle an unexpected development during the lesson. A teacher who is thoroughly prepared is ready to adapt or revise his teaching according to the situation, if necessary. The teacher who has prepared his lesson presentation has a guideline for handling the teaching situation in such a way that he can achieve predetermined objectives.

While the teacher is doing his lesson preparation, he theorises on how he will teach the learning content effectively. Only when the teacher presents the lesson in class does he apply his theoretical knowledge in practice. Teaching preparation is thus the final theoretical step in Biblical Studies teaching, where use is made of all theories to present a lesson in practice. This preparation is therefore of prime importance since it is the meeting point of all theoretical reflection that will be applied in the classroom.

The preparation for presenting a Biblical Studies lesson generally involves the learning content to be presented in the particular lesson. However, it is necessary to also take into consideration the teaching principles and teaching methods which should be relevant to a specific learning content. As indicated, the teacher's preparation should be the keystone between theory and practice in teaching Biblical Studies. And then it should take place in such a way that the theory, even if it has to be adapted on occasion, forms the basis of practice (Beckmann 1978:10-11).

In his preparation the teacher should consider the immediate objectives to be achieved through a particular lesson presentation within the framework of the remote objectives of the teaching. It is important to consider in what way the revelational-historical will be clarified by means of teaching to pupils, also taking into account the way in which pupils become receptive to those realities. To make this clarification possible, it is necessary for the teacher to plan during his lesson preparation which teaching principles and methods he will use.

The theoretical aspect of the preparation prior to presenting a lesson in Biblical Studies contributes to the realisation of teaching goals in the context of double illumination (unlocking) in respect of the revelational-historical learning content to be raised in teaching.

### **9.3.4 Practice-oriented preparation for teaching Biblical Studies**

After completing the aforementioned theoretical consideration, it is necessary, on that basis, to consider a lesson presentation in a practice-oriented way. The preceding theoretical reflection finds its fulfilment in practice-oriented reflection so that teaching based on theory is accomplished.

Practice-oriented consideration in preparing a lesson of a theoretical nature only becomes practice when the teacher actually presents the lesson and allows it to take shape. The practical application of this reflection will show to what extent the theory is valid in practice. This can be explained as follows:

It has been decided theoretically to make use of visual aids in the form of transparencies in the lesson presentation. The theoretical decision now needs to be implemented in a practice-oriented theoretical way. Transparencies are designed to present facets of the lesson visually. When designing the transparencies the teacher theorises on the way in which the visual presentation of the particular learning content will promote knowledge and understanding.

When the transparency is used in teaching Biblical Studies the theory is applied in practice. Teachers could experience the following:

- ° The theoretical reflection which led to the decision to use transparencies in the presentation of a lesson was correct in principle. Transparencies must necessarily be used to explain specific realities during the lesson. The effectiveness of the transparency in the application can be spoiled because the teacher does not succeed in making optimal use of it. Thus there is the possibility that the design of the concepts could be presented visually in a way that the pupils would not be able to grasp. Furthermore, there is a possibility that a transparency is designed in respect of a reality

that is easily explained, and therefore the transparency was not really necessary. Yet a fact which the teacher interprets as being easy, is experienced as difficult by pupils. The transparency which should have been designed for such a case, might have been left out.

- ° A transparency which is intended to convey a visual image of a specific revelational-historical fact does not succeed in doing so, in spite of the teacher's explanation. Concepts of the revelational-historical learning content as depicted on the transparency are then not clarified. The transparency thus makes no meaningful contribution to the course of the lesson. A decision taken in the theoretical phase of teaching preparation is shown to be faulty in the practice of teaching Biblical Studies.

The theoretical decision is taken to apply the teaching principle of self-activity in a lesson. From this decision it follows that in the practice-oriented phase of the teacher's preparation the teacher will plan the way in which self-activity will be applied in the lesson concerned. There are various possible outcomes to the practical implementation of what up to this point has only been theory:

- ° The lesson, of which the self-activity phase is a component, proceeds smoothly according to prior theoretical planning. Self-activity contributed significantly to unfolding the learning contents in Biblical Studies. The theory in the preparation phase of the lesson was applied successfully in practice.
- ° The self-activity phase of the lesson does not make the expected significant contribution envisaged in the theoretical phase of the preparation. This phase of the lesson was not a complete failure, but did not measure up to overall expectation. The learning content involved in the self-activity was not unfolded successfully. The theoretical decision to apply self-activity was essentially wrong.

Gaps could probably also be shown in the practice-oriented reflection concerning the introduction and application of pupil activity to the overall course of the lesson. A shortcoming in the practice-oriented teaching preparation has emerged in practice. The inadequacy of the self-activity phase probably indicates that learning content of the revelational-historical that was involved in this phase was not suitable at all times.

Practice-oriented reflection in the teacher's preparation ought to consider the nature of the learning content when theorising about its application. If, in practice-oriented reflection, no way can be found to implement a decision taken in the theoretical reflection, that decision is clearly wrong.

### 9.3.5 Practical problems that impede the teacher's preparation

When the teacher is preparing a lesson, he must take into consideration that practical teaching takes place in a multitude of heterogeneous teaching situations. Among other things, the following could emerge:

(a) Teaching the same learning contents in consecutive years shows that the two consecutive class groups are not equally gifted. Particular aspects of the same learning content which one class group found difficult is interpreted as easy by the next year's class.

(b) Teaching the same learning content to two groups of the same class, such as Std IX A and IX B, the same year shows that comprehension does not occur in the same way. Teaching should be adapted in such a way then that it is related to the comprehension and ability of each separate class group.

The well-prepared teacher is equipped to overcome the problems in (a) and/or (b). He can do this by allowing his planning - begun in his preparation - to adapt to the problems encountered in practice in teaching Biblical Studies.

(c) In his teaching presentation the teacher does not always succeed equally well in conveying learning content effectively, in spite of thorough teaching preparation. This could be due to the following reasons - to mention only a few:

- ° the human inability of teachers to maintain a uniformly high or effective level of teaching at all times; and
- ° interruptions caused by pupils in the course of teaching: a pupil's question which holds up the planned course of teaching, or pupils who neglected to study the previous learning content sufficiently so that they are now prevented from being able to follow the subject content presently under discussion.

It is precisely the unexpected turn a lesson sometimes takes that the teacher who is prepared can handle with confidence. On the basis of his preparation, such a teacher is often able to capitalise on that type of situation to promote the lesson being presented.

### 9.3.6 Summary

A teacher who has prepared his lesson has taken the necessary precautions to be able to present the relevant learning content successfully according to the stipulated objectives. Because of his preparation the teacher can approach his teaching in Biblical Studies confidently because he knows exactly

what he is going to teach and how he wishes to present it. The basic aspects listed below must be taken into account in the course of preparation.

## **9.4 SOME BASIC ASPECTS TO BE TAKEN INTO ACCOUNT DURING PREPARATION**

### **9.4.1 Explanation**

While the teacher is preparing his lesson, there are specific fixed teaching principles and methods of which he may not lose sight. These principles and methods lay the foundation for successful lesson presentation.

### **9.4.2 Important basic teaching principles and methods in teaching preparation for Biblical Studies**

#### *9.4.2.1 Traditional teaching principle*

In the preparation of a lesson the traditional teaching principle is the starting-point of all teaching that is presented. The following should be considered:

- An easy beginning motivates the pupils to participate in what is being presented to them. This easy beginning counts with regard to questions and learning content in a lesson presentation. Pupils in the lower category of their grade level especially must be able to take part during at least the first half of the presentation of the learning content.
- Questions set in the reinforcement phase must be planned in such a way that the easy questions at the start become systematically more difficult. Pupils who have paid the necessary attention during the course of the lesson should be able to answer approximately half of the questions correctly. This does mean that the easy or easier questions will be of an inferior standard.
- The manner in which the teacher wishes to deal with abstract learning content should be planned in such a way that the initial abstract concepts are simple enough for most pupils to grasp. As the lesson proceeds these concepts systematically become more difficult so that eventually only the brightest pupils can grasp them. At the beginning of the lesson all pupils must be able to form an understanding of the abstract content.

The adherence to the traditional teaching principle in Biblical Studies must enable all pupils, if they pay adequate attention, to successfully participate in at least 50 per cent of the teaching content of a lesson presentation.

#### 9.4.2.2 *Teaching principle of perception and activity*

Very often when preparing a lesson the teacher plans to apply a particular visual aid without reference to the pupil activity that should accompany it. A pupil who observes and listens passively while a teacher explains a particular learning content with a transparency only learns to a limited extent. Transparenciæs should be designed and the teaching based on them planned in such a way that the pupils are actively involved in the teaching.

Activity that follows from looking at a transparency or another form of visual aid should be such that pupils can acquire a better insight into and grasp the learning content concerned. To combine activity with observation requires well thought out planning from the teacher when he is preparing the presentation of his lesson.

Observation without activity usually implies that the visual aid (transparency) is only being presented for the sake of visual display.

#### 9.4.2.3 *Applying the question-and-answer method*

The question-and-answer method is applied during the introductory and presentation phases of a lesson to determine the pupils' progress and the success of the teacher's teaching. These questions, which play a decisive role in the supervision of successful teaching, must be closely planned during teaching preparation. A number of factors must be taken into account when planning the questions.

- Off-the-cuff questions that are asked in the course of a lesson are seldom, if ever, effective. Questions must be planned beforehand when preparing a lesson.
- A question should motivate a pupil to such an extent that he gives an answer of at least one full sentence. These questions ought to prepare pupils to be able to answer short written questions in tests or examinations. For example:

Who called Abraham to go to the promised land?

*Answer:* God.

This question and answer are of little value.

Why did Abraham move out of Ur?

*Answer:* Because God commanded him to go to a land that He would show him.



In the first question the answer expected from the pupils formed part of the question. The second question was set in such a way as to test pupils' knowledge of the events.

- A question may not precede the learning content which still has to be taught in the lesson. Such a question, which the pupil cannot answer, serves no purpose.

In the introductory phase of a lesson on "theocracy", the question is asked, "What does the word 'theocracy' mean?" The meaning of the word which is the subject of the lesson thus does not test the pupils' existing knowledge.

(a) Can you name two Judges?

(b) Who appointed the Judges?

These two questions help to determine the existing knowledge on which to build learning content with regard to "theocracy".

Short questions in the form of problems that are set especially to Higher Grade pupils in the introductory phase must be of such a nature that the pupils can answer them if they have the necessary knowledge. Problems are intended to test advanced insight and understanding.

*The functionality of questions in a Biblical Studies lesson is closely linked to their precise formulation.*

#### *9.4.2.4 Applying the discussion method*

The teacher who wishes to use the discussion method must plan it very carefully in his preparation. In such a discussion the aim should be to let pupils talk about a particular topic in Biblical Studies which has already been covered with them. The pupils should mainly discuss the topic while the teacher should play a supportive role, when necessary. To launch such a discussion meaningfully, the following fundamental aspects have to be taken into consideration:

- To start with the easy facts related to the topic must be discussed. The teacher launches the discussion by means of questions. As the discussion progresses, the teacher's questions are related to facts which become increasingly difficult. Initially most of the pupils are able to participate in the discussion. Gradually fewer and fewer pupils are involved in the discussion because the realities under discussion become too difficult for them. Participation in the discussion should be organised in such a way that especially those pupils who are unable to discuss the more difficult

facts should be given the opportunity of taking part at the beginning of the discussion.

- In the course of the discussion, transparencies which illustrated the relevant facts during the lesson presentation could be utilised. Pupils can now make use of these transparencies to explain points of discussion. By means of the transparency, pupils can show how well they can expound their knowledge. However, the possibility of erroneous deduction from the transparency cannot be excluded - in this case the visual aid was less successful and the teacher will have to rectify the matter. Such a transparency should not be used in future lessons.
- Questions by the teacher which form the starting-point of a discussion should be carefully planned when preparing the lesson. A discussion is doomed to failure if questions determining the meaningful progression of a discussion do not fulfil their purpose.
- Discussions focused on a single topic need not take longer than five or six minutes. Guidance provided by the teacher's questions will determine to what extent core facts of a topic can be discussed and a conclusion reached. *Brief discussions of a topic have more meaning than a long discussion that gradually becomes meaningless.*

The aim of a discussion is to ascertain whether pupils have grasped a particular section of the learning content. A further aim is to get pupils to voice their ideas in order to get the discussion going meaningfully.

#### 9.4.2.5 Summary

No teacher should present a lesson which he has not prepared. Because the teacher who has prepared knows *what* and *how* he is going to teach, he is equipped to present his lesson meaningfully. If something should happen to disturb the lesson he has prepared, he is able to overcome it so that the lesson can continue on course again as planned.

## **Section D**

### **Presentation of the lesson**

# *10 Presentation of the lesson in Biblical Studies*

## **10.1 INTRODUCTION**

When a Biblical Studies teacher presents a lesson, he is applying theory in practice. Practice is the proof of successful theorising. Teachers starting to teach Biblical Studies should keep in mind that *the perfect Biblical Studies lesson has not been given*. But this does not mean that the teacher is incapable of giving a good lesson.

Some important practical aspects need to be considered when presenting a Biblical Studies lesson. Note the following:

### **10.1.1 Perspective of the layman**

Teachers should take into account that pupils find themselves in the position of approaching the learning content from the point of view of a layman. Teachers, with their advanced knowledge and experience, should be able to succeed in addressing the pupils' thinking and comprehension in the presentation of the lesson. This does not mean that the quality and standard of prescribed learning content should be lowered. What does have to happen though is that revelational-historical contents must be worded in such a way that pupils become receptive to the reality of the revelational-historical so that those realities will be made accessible to them (Kuiper 1980:292).

### **10.1.2 Answering questions**

When answering pupils' questions during and after the lesson, the teacher must bear in mind that the pupil is a layman in the area of Biblical Studies. Teachers must answer a pupil's question so that he is able to comprehend the response, which is related to his development in Biblical Studies. Pupils expect teachers to answer their questions in such a way that the problems they have in Biblical Studies are clarified (Van der Ven 1982:559).

### 10.1.3 Communication between teacher and pupil in a lesson

Communication (conversation) takes place between teachers and pupils in all phases of a Biblical Studies lesson when questions are asked and answered. There is even stronger communication when specific topics are discussed under the teacher's guidance. Such dialogue in a lesson is important because through the discussion the teacher can determine whether pupils experience the relevant learning contents as facts only or, in faith, as of a revelational-historical nature. Thielicke points out that: "Either faith is 'real', i.e. it exists in self-realization or it does not exist at all and is nothing but a 'lie'."

Notwithstanding the fact that Biblical Studies is an academic subject which must meet examination requirements, faith in God ought to be reflected as an intrinsic quality of Revelational-historical learning content. If, besides their academic knowledge, pupils can experience the varied Biblical Studies learning content in faith, they are achieving self-realisation as believing Christians (irrespective of their church affiliation). In a lesson on "The Lord's Prayer", the first prayer should be experienced in such a way that "... the Father in heaven, who has become *your* Father, is perfect; therefore you be perfect" (Thielicke 1966:53).

Interwoven with academic knowledge Biblical Studies pupils experience knowledge of the faith of their heavenly Father and on that basis they arrive at a special relationship with God.

Through communication in the teaching of Biblical Studies the teacher establishes whether like him, his pupils have come to a special relationship with the Bible (Van Huyssteen 1986:194). De Jong (1989:123) warns that the "Christian can be full of good intentions and can earnestly search the Scripture, but can and often will miss the mark".

The quotation from De Jong underlines that Biblical Studies teaching that is not undertaken in faith will fail. *A study of the Bible that is undertaken outside of faith in Jesus Christ cannot succeed* because it is a study that does not take into account the revelational-historical content.

Communication between teachers and pupils in a lesson is of prime importance in establishing whether the immediate objectives (which were predetermined) have been achieved. Pupils' answers or the nature of the discussions indicate clearly how far the serious study of the Bible, as De Jong put it, corresponds to the immediate objectives.

### **10.1.4 Summary**

When the teacher presents a lesson, he is striving to present a good lesson on the basis of his preparation. It has to be kept in mind that he is working with laymen whose academic knowledge of the Bible he wishes to improve. At the same time a relationship with God could be established.

## **10.2 SOME EXAMPLES OF LESSON PRESENTATION**

### **10.2.1 Explanation**

The aim in presenting a number of lessons in Biblical Studies is to set out and explain a lesson in detail. This setting out is merely a guideline for how a lesson could be presented and hopefully offers the beginner some guidance and the more experienced teacher something to consider. No reference is made to teaching principles or methods in these lessons. When studying these lessons, the teacher should think about the principles and methods which have been applied.

### **10.2.2 Differences between the Synoptic gospels and the Gospel according to John**

#### *10.2.2.1 Existent knowledge*

It is presumed that pupils have a knowledge of the Synoptic gospels and the Synoptic problem, which has been dealt with in previous lessons.

#### *10.2.2.2 Introductory phase*

Questions are posed to ascertain existent knowledge:

- (a) Why is the Gospel according to John not placed between Matthew and Mark or between Mark and Luke?
- (b) Why is the Gospel according to John placed between Luke and Acts, when Luke and Acts are written by the same author?
- (c) Explain why John the Baptist could not have written the Gospel according to John.
- (d) What other book in the Bible is written by the same author of the Gospel according to John?
- (e) In what way does the Gospel according to John refer to the creation in Genesis?

The first four questions are aimed at testing knowledge about the person John, the author of the book. If necessary, this knowledge has to be supplemented. The fifth question, which is the transition to the presentation phase of the lesson, obliges pupils to look up the answer in the Bible. Based on what they read in John 1 the teacher then starts the presentation phase.

### *10.2.2.3 Presentation phase*

(a) Pupils read how John 1:1-3 refers to Genesis.

(b) Ask pupils how John differs from the other Gospels (Synoptic Gospels) in this respect. Pupils must attempt to establish this difference for themselves. Based on what the pupils find out and, where necessary, with the teacher's help, the first difference is determined.

(c) Refer to John 2:13-17, where the purification of the Temple is described. When do the Synoptics describe it? Is John referring here to another occasion when Jesus purified the Temple? The reference to the time of the event in John differs from that of the Synoptics, but it is actually the same event.

On the grounds of the time difference shown here, the time difference regarding John's account of the Passover is then explained with reference to the Synoptics.

(d) Let us see whether there are parables in the Gospel according to John like those in the Synoptics. Divide the Gospel into five parts so that each group of pupils has to look up about four books. The headings at the top of chapters and subsections help the pupils to find the required information. In John 10:1-21 we read of the parable of the Good Shepherd and in John 15:1-5 of the parable of the true vine. These parables are not exactly the same as those in the Synoptics, and not one of the parables mentioned in the Synoptic gospels is recorded in the Gospel according to John.

(e) Point out to pupils with the necessary Scriptural references that according to John's Gospel Jesus worked and acted mainly in Jerusalem. According to the Synoptics, Jesus worked mainly in the North of Israel in the vicinity of the Sea of Galilee and He went up to Jerusalem to end His task on earth.

(f) Then point out details that are to be found in John which do not appear in the Synoptics.

The time limit of a lesson period prevents pupils from determining all the differences themselves between the Gospel according to John and the Synoptics. The task in respect of the parables takes up a considerable amount of time already.

(g) Pupils must be told that these differences which they have stipulated should not lead them to the conclusion that there are contradictions in the Bible. As in the case of the Synoptic problem, we are dealing here with different authors who wrote down their version of the work of Jesus - and under the inspiration of the Holy Spirit.

Because John wrote his Gospel long after the others, he decided not to present a mere repetition of their account. He decided instead to supplement their accounts, hence the differences in John. In fact, John's account of Jesus' actions does not conflict with those of the other evangelists.

#### *10.2.2.4 Reinforcement phase*

As already indicated, in this phase questions can be put to pupils in different ways. The following questions serve as examples:

##### *(a) An example of a multiple-choice question*

The purification of the temple as described by John indicates that

- (a) Jesus purified the temple twice;
- (b) John recorded the event at a later stage than the other evangelists;
- (c) John no longer knew exactly when it happened because he wrote his book so late;
- (d) John regarded the event as being of great importance, and therefore recorded it early in his book.

All the options contain a possible element of truth. For a long time scholars thought that Jesus did in fact purify the temple twice. Alternatives (c) and (d) contain an element of truth, in relation to what was discussed in the lesson. Pupils who paid close attention will know that (b) is the correct answer.

##### *(b) An example of a number of short questions*

- (a) Explain why John's indication of the time of the Passover differs from the other Evangelists.
- (b) In what way does the beginning of John's Gospel differ from the other Evangelists?
- (c) Name the parables that are found in John's Gospel.
- (d) How does John's Gospel differ from the other Evangelists with regard to the location where Jesus mainly worked.



(e) Explain how John's calculation of time caused a difference in his indication of time.

All the above questions are aimed at knowledge of the content of the lesson. They are thus aimed chiefly at Standard Grade pupils.

*(c) An example of a number of questions requiring the application of concepts*

(a) Give a possible reason or reasons why the Gospel according to John differs from the other Gospels.

(b) Could it be said that John's Gospel conflicts with the Synoptics? Give reasons for your answer.

(c) Give reasons why you would say that John used or did not use information different from the other Evangelists.

In these last three questions Higher Grade pupils are expected to *apply* their knowledge and understanding in giving their answers.

*(d) Questions to be answered at home*

As a follow-up to the reinforcement phase related to the presentation of the lesson the pupils can answer the following questions at home. These questions are drawn up to give pupils a basis for their revision.

*Standard Grade pupils:*

(a) Name the details described by John which do not appear in other Gospels.

(b) Explain why the purification of the temple as described by John is not a second purification of the temple.

*Higher Grade pupils:*

"The information in John's Gospel conflicts with that given in the Synoptic Gospels." Discuss this statement critically.

*(e) Comments on lesson presentation*

- ° A criticism of this lesson presentation could be that no use is made of visual aids. It was of such a nature that the lesson could be presented successfully without visual aids.
- ° The lesson presentation centred on reading the Bible and reference work on the Bible. In this way the knowledge of Biblical Studies came into its own right.

- ° A criticism could be that too little learning content was presented in the lesson. On the contrary, the mistake that many beginners make is trying to present too much in a limited time. Rather present four or five main points, as in this lesson, that pupils can really learn thoroughly, than present ten facts, which pupils can only master poorly, if at all, because of the quantity.
- ° Pupils' self-activity has been applied within the limits of possibility.

## **10.2.3 "You shall not steal" (Higher Grade abstract learning content)**

### *10.2.3.1 Existent knowledge*

Pupils ought to be familiar with the commandment that forbids stealing. Even if they do not know the exact number of the commandment, they do know that they may not unlawfully take something from another.

### *10.2.3.2 Introductory phase*

Ask the following questions to determine existent knowledge:

- (a) What happens in everyday life if someone steals?
- (b)(i) Is it possible to steal except by actually taking something from another?
- (ii) How does this kind of theft or stealing happen?

Because pupils in all probability have a good existing knowledge of this topic, it need not be tested intensively.

Question (b)(ii) provides a general introduction to the lesson. Pupils' attention is drawn to the fact that it is possible to "steal" without taking something away from another. A person can also "steal" with his eyes: for instance by copying from another in school; by passing someone else's idea off as your own without acknowledging your source, and other similar examples.

### *10.2.3.3 Presentation phase*

(a) *Stealing as mentioned in various places in the Old Testament*

- (a) Exodus 22:6 - Stealing cattle (punishment)
- (b) Exodus 20:16 - Stealing people (punishment)
- (c) Deuteronomy 24:7 - Stealing people (punishment)
- (d) Proverbs 6:30-31 - Stealing if one is hungry (punishment)
- (e) Jeremiah 23:29-31 - Stealing the Word of the Lord

(f) Malachi 3:8-10 - Stealing by not giving tithes to God - God is robbed.

The form of stealing is indicated in an "ascending line": cattle, people and the property of God. Attention is drawn to the fact that theft, which is a fundamental sin, constantly increases in proportion.

*(b) Stealing as written about in the New Testament*

(a) Acts 5:1-10 - Ananias and Saphira deceitfully withhold money which was pledged - the punishment they consequently receive.

(b) Luke 12:13-21 - Parable of the rich fool - greed.

(c) 1 Timothy 6:10 - Paul's pronouncement on avarice: "For the love of money is a source of all kinds of evil; and because some have been so eager to have it, they have wandered away from the faith...".

In the above examples pupils are introduced to the evil of avarice with reference to the Old Testament and how it leads to a wrong form of "desire". The correct form of "desire" is to "long for" eternal life and all that goes with it.

*(c) Positive injunction hidden in the commandment*

(a) As early as Genesis 3:19 God commands: "By the sweat of your brow shall you eat bread ..."

As a result of the Fall God punishes man (Genesis 3:17) so that he will earn his keep with "difficulty".

(b) In 2 Thessalonians 3:10 Paul writes: "Whoever refuses to work must not be allowed to eat."

Paul teaches his readers that it is the command of God that man must work.

(c) In Deuteronomy 8:3 it is written that "...man does not live on bread alone but on every word that comes from GOD".

In Matthew 4:4 and Luke 4:4 Jesus refers to these words when He answers the devil who had tempted Him to change stones into bread. What this means is that man must work, but all his labour must be of service to God. Man's life does not depend on work, but on God.

The positive interpretation of this commandment may not attempt to revoke the original negative statement, but should supplement it. Gispén (s.a.:72) points out that God, who is the absolute Owner of everything, has made man His steward. In this capacity man may not steal in any way whatsoever.

#### 10.2.3.4 Reinforcement phase

Since this lesson interprets abstract learning content which consists of more comprehensive totalities, it is useless to split up the separate wholes into smaller components for the sake of questioning. For instance it serves no purpose to ask what Exodus 22:6 says about stealing cattle or what Malachi 3:8-10 says about tithing. In this reinforcement phase it is more useful to ask questions which pupils have to answer by means of longer answers or even arguments.

The following questions may be asked:

- (a) Explain, quoting relevant texts, what action was taken in the Old Testament with regard to stealing cattle, people and the Word of God.
- (b) Discuss how Ananias and Saphira broke the commandment which forbids stealing.
- (c) Explain how Christ explained that avarice is also a transgression of the commandment.
- (d) Explain how Paul links up in 2 Thessalonians 3:10 with what God commanded in Genesis 3:19.
- (e) With reference to appropriate texts, indicate whether you agree that man's life does not depend on work but on God.

The abstract nature of the learning content means that questions in the reinforcement phase require pupils to be able to incorporate their knowledge and understanding into their answers. As a follow-up to the reinforcement phase and related to the lesson presentation, pupils can answer the following question as a basis for revision they have to undertake:

- (a) Explain how Paul's pronouncement in 1 Timothy 6:10 has a bearing on the parable of the rich fool in Luke 12:13-21.
- (b) Proverbs 6:30-31 refers to a person who steals because he is hungry. In Thessalonians 3:10 Paul writes that a person who does not work is not permitted to eat.

Explain whether these two texts complement or are in contrast with each other. Pay special attention to Proverbs 6:31.

The two questions above highlight the eighth commandment once more. Pupils are required to take the positive connotations of the commandment into account as well.

### *10.2.3.5 Comments on the presentation of the lesson*

- Because of the abstract nature of the learning content the teacher was obliged to impress the specific texts under discussion on the pupils. The nature of the learning content prevented the pupils from doing reference work in the Bible themselves to be able to come to specific conclusions. Therefore there was not any real self-activity to speak of.
- At first glance it would appear that too much learning content may have been presented to pupils. Twelve texts in all are referred to, each of which had to be explained. The texts referred to are short and together form a main section. Only three main sections were discussed.
- After pupils have been taught as thoroughly as possible in the presentation phase, self-activity was employed in the reinforcement phase. Based on the previous lesson phase pupils had to answer the questions on their own in the reinforcement phase. Those who did not pay attention, or for some reason did not understand so well, have to be assisted by the teacher to answer the questions.

## **10.3 A FINAL WORD**

Lesson presentations in Biblical Studies are determined by the learning content to be taught and especially by the teacher's approach in his presentation. The lesson on the differences between the Synoptics and the Gospel according to John could be presented equally successfully, for example, by means of a table showing the contrasts. In this way the differences unfold one by one for the pupils. In this method, however, pupil self-activity is not quite so evident.

The two examples of lessons presented represent a basic principle according to which

- a differentiated lesson is presented for Higher and Standard Grade pupils;
- a lesson is presented only for Higher Grade pupils.

No further examples are presented because the other lessons would follow more or less the same pattern as the examples above.

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