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Improving Sunday School Teaching with Audio-Visual Use

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IMPROVING SUNDAY SCHOOL TEACHING WITH AUDIO-VISUAL USE

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CHAPTER I

THE INTRODUCTION

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THE INTRODUCTION

Someone estimated that America has 98 per cent of the world's radios and 99.4 per cent of its televisions.¹ According to a study, the American family has the television receiver turned on thirty-four hours each week. The more surprising fact was that the families who spend the most time with television are the families who have had their sets the longest.² A survey of the Motion Pictures Association of America showed that the average high school graduate in this country has seen 500 films and watched 15,000 hours of television. Considering the fact that he has spent 10,000 hours in class, the only activity to which he devoted more time than film is sleep.³ A recent report said, "The power of this medium may be greater than that of the federal, state and local governments all put together."⁴

The church cannot afford to ignore something that has come to be

¹J. Edward Hakes (ed.), An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1966), p. 13.

²Nathaniel F. Forsyth (ed.), The Minister and Christian Nurture (New York: Abingdon Press, 1957), p. 168, citing Broadcasting Tele-casting Yearbook-Marketbook Issue, p. 1955-1956 (Washington, D. C., Broadcasting Pub. Inc.), p. 16.

³Popular Photography Vol. 61, No. 6. (December, 1967), p. 158.

⁴U. S. News & World Report (July 15, 1968), p. 37.

such a time-consuming factor in the lives of its people, and the power of these media. The writer was prompted to investigate how and to what extent the church can use such a powerful media for improving its teaching in Sunday school.

I. THE PROBLEM

Statement of the problem. It was the purpose of this study (1) to present biblical examples of Audio-visuals use in teaching; (2) to show the value of Audio-visuals; and (3) to present available Audio-visual materials and principles of effective use of them for improving teaching of Sunday school.

Justification of the study. To do teaching effectively in the Sunday school, the improvement of teaching has to be done constantly because "teaching is never done so well as to eliminate possibility of improvement",⁵ and "no perfect teaching can ever be done by a being as imperfect as man is."⁶ Ever-changing society and its demands, and the teacher's keen awareness of his own limitations make an improvement of teaching methods imperative.

The harnessing of modern technology and radical revision of the

⁵C. B. Eavey, Principles of Teaching for Christian Teachers (Michigan: Zondervan Publishing House, 1940), p. 328.

⁶Ibid., p. 329.

conventional pattern of education, with new ideas about the basic process of learning, is taking place in public education.⁷ If the secular school makes such a radical revolution to meet the demand of present highly industrialized society, transformed from home to factory by such things as television, automation, and computers, the more do we need to improve teaching with realization of the fact that those who come to Sunday school live through six days a week of such an attractive and influential society.

A most recent study of the National Sunday School Association revealed the fact that the evangelical youth were more dissatisfied with the use of visual aids than any other item in Sunday school teaching.⁸ The study concluded that the absence of a variety of visual aids in Sunday school was "ranked above the average as constituting items of concern."⁹ The study also recommended that the quality of Sunday school teaching in classes for the young people should be raised by injecting a greater variety of visual aids.¹⁰

In the light of all these facts, it is the most pressing need of the Sunday school to improve its teaching with Audio-visual use.

Limitations of the study. Technical research on operation of

⁷Ronald Gross and Judith Murphy, The Revolution in the School (New York: Harcourt, Brace & World, Inc., 1964), p. 4.

⁸Roy B. Zuck and Gene A. Getz, Christian Youth - An In-Depth Study (Chicago: Moody Press, 1968), p. 88.

⁹Ibid., p. 160.

¹⁰Ibid.

audio-visual machinery is not included in this study. This study will point out (1) the teaching problem, (2) the value of Audio-visuals, and (3) effective application of Audio-visuals into the Sunday school teaching for improvement.

II. THE METHOD OF PROCEDURE

The combined methods, documentary and descriptive research, were used in this study. Three types of information were collected: secular and church history of Audio-visual use, Biblical, and books and periodicals in the field of Audio-visuals.

The Biblical data was presented to formulate the understanding of using Audio-visuals in teaching. The information on the value of Audio-visuals in teaching would serve as a basic source in developing a practical application of Audio-visuals in teaching.

III. THE STATEMENT OF ORGANIZATION

The study is organized in the following manner: Chapter II is a survey of the Biblical examples of Audio-visual use in teaching; Chapter III is an evaluation of Audio-visuals; Chapter IV is a presentation of teaching problems; Chapter V is a practical suggestion of Audio-visual use for improving teaching in Sunday school; Chapter VI develops the conclusions and brings out the emphasis of study.

CHAPTER II

BIBLICAL EXAMPLES OF AUDIO-VISUAL USE IN TEACHING

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The significance of the use of Audio-visuals in teaching, both of secular and Christian education, stand out noticeably. By the various media available through educational technology all of the academic courses are being taught in secular school.¹ The most thorough survey done by "Protestant Church" magazine to determine Protestant religious trends revealed its result in the area of visual aids, as follows:

Audio-visuals, formerly looked upon as a mechanical gadget approach to Christian education, are now being successfully integrated into the regular teaching procedures of many churches. At present, 82.4 per cent of Protestant churches own some kind of audio-visual equipment. In churches of under 250 members, 69.7 per cent have A-V equipment and 30.3 per cent do not; in those of 250 to 500 members, 90.7 per cent have A-V's and 9.3 per cent do not; over 500 members, 92.4 per cent have A-V equipment and 7.6 per cent do not use such materials. The modern miracle of electronics as a means of communication is coming to church, no longer as a plaything but as a set of tools with great possibilities for heightening teaching impact.²

Because of the progress and revived interest in this method of teaching, it is very important to review biblical examples of A-V's use in the Bible.

¹R. Louis Bright, "The Place of Technology in Educational Change," Audiovisual Instruction, Vol. 12, No. 4. (April 1967), p. 342.

²Gene A. Getz, Audio-visuals in the Church (Chicago: Moody Press, 1966), p. 3.

I. OLD TESTAMENT USAGE

God's usage. God created man, and placed within him five basic senses, to taste, to smell, to touch, to hear, and to see. He gave him the capacity to enjoy his senses and to use them.³ God talked with man, and Adam and his wife could hear "the voice of the Lord God walking in the garden"(Ge.3:8).

No doubt, the visual factor was a powerful influence in Eve's temptation to break the law of God. Mr. Getz illustrates how Satan used the God-given senses of hearing and sight to lead man into willful disobedience, as follows:

When God created man, there was one other being, already created who was observing with great interest. That being was Satan. He knew immediately the power of the senses, for he himself had experienced that power in his own life(Isa. 14:12-15). He knew that potential that lay within man's being, the ability to learn, to know, not only that which is good but also that which is evil.

Adam and Eve, by commandment of God, were forbidden to eat of the fruit of the tree that was in the midst of the garden(Gen.2:16,17). Satan's immediate aim, as it is today, was to lead man to break the commandment of God. The means which Satan used were the very senses of hearing and sight which God has created to be used for His glory. Satan, being subtle in his approach, used speech to sow seeds of doubt in the heart of Eve.³

Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil(Gen. 3:4,5).

The next fateful step came when

The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise (Gen. 3:6).

So Eve disobeyed God and also led Adam into the same sin. Satan

³Ibid., p. 24.

had accomplished his goal; he used the God-given senses of hearing and sight to lead man into willful disobedience.⁴

God did not cease to make use of the senses He had created within man. God used a visual aid in the form of a rainbow when He rewarded Noah at the conclusion of his faithful ministry, for building an ark in response to a verbal commandment (Gen. 6:14; 9:12-18).

When God told Abraham to leave his country and go to a strange land, He said, "to the land that I will show you" (Gen. 12:1b). With His commandment came a promise that he would become the father of a great nation (Gen. 12:2) and that all other nations would be blessed through him (Gen. 12:3). Abraham took God at His word. But his faith grew weak as the years went by (Gen. 15:2). God made a visit to Abraham one evening. This time God took Abraham outside and said, "Look now toward heaven, and number the stars, if you are able to number them" (Gen. 15:5). As a result of this visual demonstration combined with the reassuring words of the Lord, Abraham "believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6).

"A most interesting study of God's use of visual aids is found in the account of the children of Israel as they journeyed from Egypt to Canaan."⁵ The call of Moses was made through the burning bush (Ex. 3:2,3). After Moses became attentive by such an attractive sight, God proceeded to speak to him of the job he had for him, the great responsibility of leading the children of Israel out of Egypt. But Moses was

⁴Ibid., p. 25.

⁵Ibid., p. 26.

quick to doubt his ability to accomplish such a great task. Even with such a great verbal and visual demonstration, he objected by saying that the people would not listen to his voice. God gave to Moses three visual aids to demonstrate His power so that Pharaoh may know that Moses was sent by God. Moses was not only to speak forth that he had come with a message from God, but he was to use that rod which would become a serpent and again be changed to a rod, his hand which would become leprous and again be made whole, and the water which would become blood when poured upon the ground. These visual aids would prove that Moses had a message from God(Exod.4:1-9).

When Moses returned to Egypt, accompanied by his brother Aaron, by using the visual aids which God had given they soon convinced the children of Israel that the Lord had visited the people of Israel and that he had seen their affliction(Exod.4:30,31). To convince Pharaoh, Moses had to use ten very forceful visual demonstrations, because verbal symbols were not enough to persuade Pharaoh that he should let the children of Israel leave the land(Exod.7:-12:).

As God's chosen people journeyed in the wilderness, God demonstrated His presence, power and protection in numerous visual manifestations: the pillar of cloud by day and the pillar of fire by night(Exod. 13:21), the marching of the children of Israel across on dry ground in the midst of the sea(Exod.14:29), the drowning of the Egyptians(Exod.14: 27,28), the water made sweet(Exod.15:25), the giving of meat in the evening and bread in the morning(Exod.16:10-15), water from the rock in

Horeb (Exod. 17:5-7), the heaping of the water when all the people passed over the Jordan into the promised land (Josh. 3:14-17), and the setting up of the twelve stones (Jos. 4:9).

When Moses called together the children of Israel to give his parting words, he reminded them of the great audio-visual demonstration including the trumpet, the thunders and lightnings, and the cloud which God used when He gave His statutes and judgments in the Wilderness of Sinai (Exod. 19:13-16; Deut. 5:4,5). Moses' exhortation was,

And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates (Deut. 6:6-9 R.S.V.).

Not merely as verbal symbols without meaning, but as living truths the parents were to demonstrate visually before the eyes of their children the meaning of these words. Learning was to result not only from hearing, but also from seeing and doing.

"A visual technique that is mentioned frequently in the Old Testament is the use of 'symbolic acts,' or 'object lessons.'"⁶ God's chosen prophetic teachers used this method.

When the Lord determined to rend most of the Kingdom of Israel out of the hands of the seed of Solomon because of his sin, He made His revelation known to Jeroboam, who was to be the first king over the Northern Kingdom. One day he was outside the city of Jerusalem,

⁶Getz, op. cit., p. 28.

And at that time,.....the prophet Ahijah the Shilonite found him on the road. Now Ahijah had clad himself with a new garment; and the two of them were alone in the open country. Then Ahijah laid hold of the new garment that was on him, and tore it into twelve pieces. And he said to Jeroboam, "Take for yourself ten pieces; for thus says the Lord, the God of Israel, 'Behold, I am about to tear the kingdom from the hand of Solomon, and will give you ten tribes'" (I Kings 11:29-31 R.S.V.).

This object lesson was fulfilled (I Kings 12:15).

Ezekiel used symbolic visual aids more than any other teacher mentioned in the Old Testament. In one instance, God told Ezekiel to make a sign of siege,

And you, O son of man, take a brick and lay it before you, and portray upon it a city, even Jerusalem; and put siege-works against it; and build a siege wall against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about. And take an iron plate, and place it as an iron wall between you and the city; and set your face toward it, and let it be in a state of siege, and press the siege against it. This is a sign for the house of Israel (Ezekiel 4:1-3 R.S.V.).

In another instance, God confirmed what he had just taught regarding the siege of Jerusalem by commanding Ezekiel to use another object lesson,

And you, O son of man, take a sharp sword; use it as a barber's razor and pass it over your head and your beard; then take balances for weighing, and divide the hair. A third part you shall burn in the fire in the midst of the city, when the days of the siege are completed; and a third part you shall take and strike with the sword round about the city; and a third part you shall scatter to the wind, and I will unsheath the sword after them. And you shall take from these a small number, and bind them in the skirts of your robe (Ezek. 5:1-3 R.S.V.).

This object lesson was full of meaning; it meant,

A third part of you shall die of pestilence and be consumed within the midst of you; a third part shall fall by the sword round about you; and a third part I will scatter to all the winds and will unsheathe the sword after them (Ezek. 5:12 R.S.V.).

The Summary. From the foregoing information, it is clear that God used visual aids to teach the children of Israel. Behind God's miracle and powerful demonstration, there was His purpose to be fulfilled through those media. He used many visual signs so that the children of Israel might know that He was the Lord (Exod. 10:2). God placed also a visual sign in every event which needed to be remembered or to be taught to His children (Exod. 10:1,2; 12:26,27; 13:8,14,15).

Visual aids were used by God as teaching tools in revealing His divine will to men, and were also employed by the prophetic teachers in proclaiming the word of God.

II. NEW TESTAMENT USAGE

Jesus Christ's usage. Jesus Christ Himself is the supreme example in the use of visual aids.⁷ One of the most outstanding instances of the use of visual aid by the Master was the one of putting the child in the midst to teach the attitude one should have toward the kingdom (Matt. 18:1-4).⁸ Since humility was an abstract term and a subject somewhat far removed from the thinking of the twelve, He called the little child to Himself and took him into His arms. Then He said,

Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles him-

⁷Ibid., p. 30.

⁸J. M. Price, Jesus the Teacher (Tennessee: The Sunday School Board of the Southern Baptist Convention, 1946), p. 93.

self like this child, he is the greatest in the kingdom of heaven. Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea(Matt.18:3-6).

Humility, an abstract term to the twelve disciples, was portrayed to them as a vivid and concrete meaning through visual demonstration.

Jesus' washing the disciples' feet is another instance of His using visual aid in His teaching(John 13:1-15). "In doing so he showed the dignity and greatness of humble service",⁹ and it was "the most impressive teaching he ever gave with an object lesson."¹⁰

To illustrate civic duty, he used a coin(Matt. 22:15-22). In order to make clear the work of the Holy Spirit, He said, "The wind blows where it will, and you hear of it(John 3:8). To teach men to trust, He said, "Look at the birds of the air"(Matt. 6:26), and "Consider the lilies of the field, how they grow"(Matt. 6:28). He demonstrated His deity through the healing of the blind, deaf, lame, and others when John, the Baptist, sent messengers to inquire if he were really the Christ(Matt. 11:2-6). To show His authority on earth to forgive sins, He healed the palsied man brought by four(Mark 2:6-12). In order to make the woman at the well understand the abstract water of life, Jesus used the water of Jacob's well(John 4:1-16).

The Summary. The foregoing evidence of Jesus' use of audio-visual aid proves that the theory and philosophy of visual education are rooted

⁹Ibid., pp. 93, 94.

¹⁰Ibid., p. 94.

and grounded in the Word of God.¹¹ The use of visual aids is God's way of teaching.¹² By the use of concrete visual aids abstract truth was made clear and understandable.

¹¹Getz, op. cit., p. 31.

¹²J. Edward Hakes(ed.), An Introduction to Evangelical Christian Education(Chicago: Moody Press, 1966), p. 109.

CHAPTER III

THE VALUE OF THE AUDIO-VISUALS

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I. TYPES OF AUDIO-VISUALS

Simply stated, Audio-visuals are usually classified in two groups: nonprojected and projected.

Among the nonprojected Audio-visuals most generally used are chalkboards, maps, flatpictures, bulletin boards, posters, objects, observation trips, dramas, flannel boards, charts, graphs, flash cards, and recordings. Projected audio-visuals are filmstrips, slides, motion pictures, overhead and rear-screen projections, phonographs, radios, and televisions.

II. THE NEED OF AUDIO-VISUALS IN TEACHING

There are two influential factors, at least, which necessitated the use of Audio-visuals in teaching.

Advanced Modern Technology. The development of technological services for teachers from kindergarten to the university has been proceeding very slowly.¹ But in recent years the advanced technology "has swept through society from the reasearch laboratories into manufacturing,

¹Carlton W. H. Erickson, Fundamentals of Teaching with Audiovisual Technology(New York: The Macmillan Co., 1967), p. 1.

communications, the space age, and finally now, into education,"² and this development quickened the realization that "antiquated methods can never achieve today's educational goals."³ Thus a new science of education, the science of audio-visual education, emerged.⁴

It is the means by which

the experiences of the world, regardless of whether they existed in the past, are apt to exist in the future, or exist in some remote portion of the planet, can be brought into any classroom in any community. Through the medium of the film-strip, the motion picture, the radio, television, and the slide - through the teacher's opportunity to handle creative activities in any of these media, our schools are blessed with a situation in which, in addition to clever use of the blackboard, bulletin board displays, creation of effective models, well-planned field trips, the outcomes of modern technology can be included.....The physical environment, whether it be "too big," "too small," "too fast," or "too slow," can be captured for study and restudy. Knowledge about the world can be made available to the smallest class in the most remote school in the country at the exact moment of need - all at the click of a switch."⁵

Educators everywhere are exhibiting "an intense interest in teaching methods employing such new media as television, taped instruction, and teaching machines."⁶

B. F. Jackson explains how the church was influenced by the use of audio-visuals, as follows,

Just after World War II the church was confronted with a new urgency to use audio-visuals in its program. The millions of men and women who had been in the armed services returned home to report that they had been taught and trained effectively by the use of a

²Ibid.

³Ibid.

⁴Walter A. Wittich & Charles F. Schuller, Audio-Visual Materials - Their Nature and Use (New York: Harper & Brothers, Pub., 1953), p. 33.

⁵Ibid., p. 16.

⁶Erickson, op. cit., p. 1.

vast array of audio-visual materials. "The church and the school ought to use more of these new tools for learning," was the contention of these ex-servicemen and women. This pressure has brought about the use of these new tools in thousands of churches, but there is a still more urgent reason for the church to use audio-visuals now. Television's sudden emergence into the picture has brought tens of millions of people to a consciousness of the possibility of learning through projected pictures and amplified sound.⁷

The Inadequacy of Word Communication. There is a more basic internal reason why the church also needs to use audio-visuals in its teaching. It is because in teaching, "words alone cannot do the job"⁸ and "even a carefully developed curriculum, with content chosen from Scripture and vocabulary adapted to the ability of the pupil, may fail to accomplish the purpose of its writers if it depends only on words."⁹

Jesus, the greatest teacher of all time, the One who understood man best,¹⁰ used visual aids in His teaching. Because He knew "how difficult it is to get man's attention, and to make him understand abstract truth."¹¹

The inadequacy of words to convey their meaning to even well-trained adults, was clearly illustrated by the result of an unusual

⁷Nathaniel F. Forsyth (ed.), The Minister and Christian Nurture (New York: Abingdon Press, 1957), p. 171.

⁸J. Edward Hakes (ed.), An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1966), p. 107.

⁹Ibid., pp. 107, 108.

¹⁰John 2:24,25.

¹¹Hakes, op. cit., p. 109.

assignment of 'Parade' magazine.¹² The editors of 'Parade' called together three top artist-illustrators. They asked each of them to draw an animal described by the 'Encyclopaedia Britannica'.

The body is stout, with arched back; the limbs are short and stout, armed with strong, blunt claws; the ears long; and the tail thick at the base and tapering gradually. The elongated head is set on a short, thick neck, and at the extremity of the snout is a disc in which the nostrils open. The mouth is small and tubular, furnished with a long extensile tongue. A large individual measured 6 ft. 8 in. In color it is pale sandy or yellow, the hair being scanty and allowing the skin to show.¹³

Compared with an actual photograph, the three drawings are so different! (See Fig. 1. & 2.)

Fig. 1.

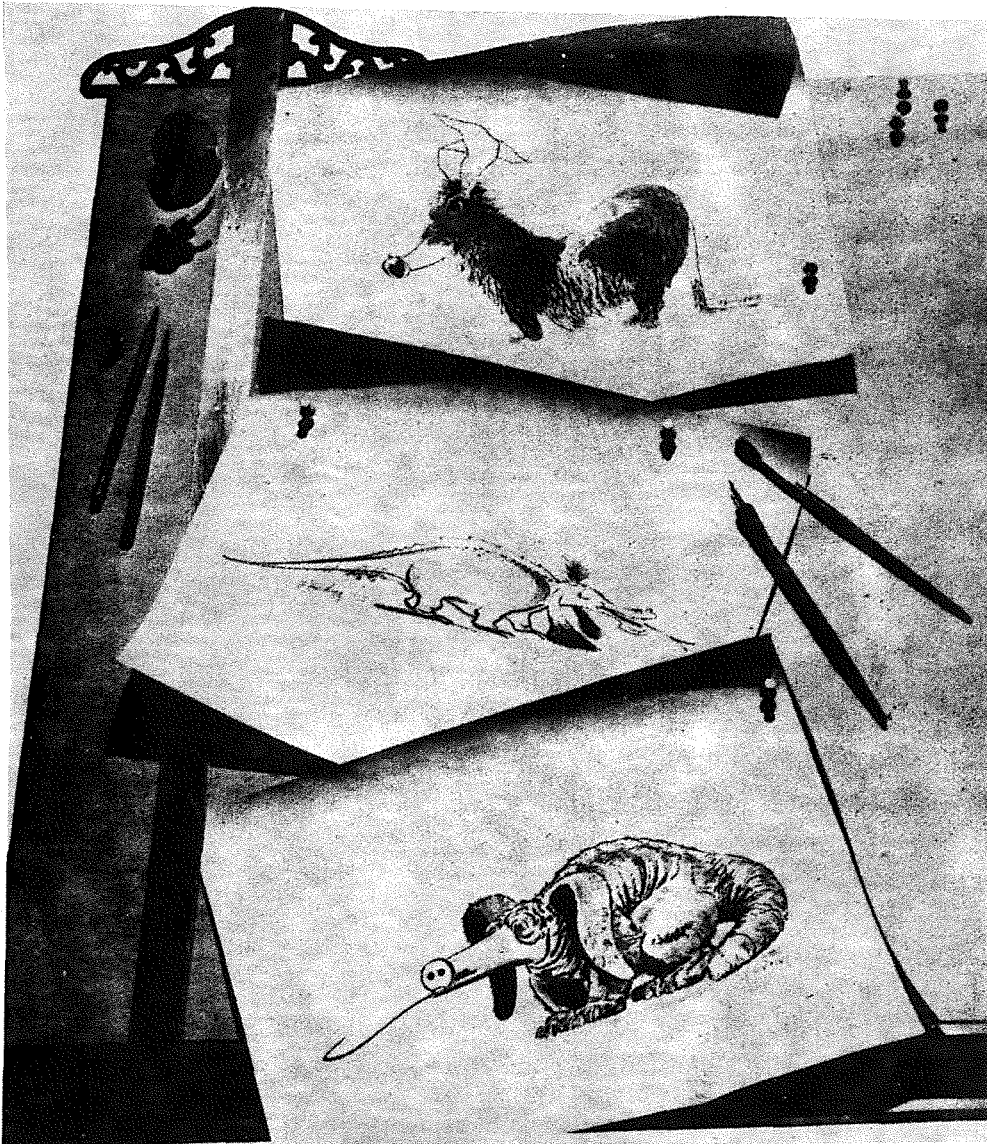


Fig. 2.2. Visual experience with the armadillo gives meanings to the words used to describe it. (Courtesy of Keystone View Co.)

¹²Wittich and Schuller, op. cit., p. 16

¹³Ibid., citing armadillo, in Encyclopaedia Britannica, Senior Vol. 1., p. 4.

Fig. 2.



This illustration proves that "even the most precise words do not convey an idea as graphically as a single picture."¹⁴

¹⁴Ibid.

III. THE VALUE OF AUDIO-VISUALS

An audio-visual is a method of communication. However, audio-visuals possess certain values that are distinctive from many other everyday means used to convey information from one person to another.

THEY OVERCOME THE BARRIERS TO COMMUNICATION

Language, time and space are barriers to communication in teaching the Word of God.¹⁵

The Language Barrier. Human communication is largely through the spoken and written word. God has chosen the symbolism of written language to reveal to man spiritual truths.¹⁶ Christ can only be seen as He is revealed in the Word of God through word symbols which have been inspired by the Holy Spirit through the writers of Scripture.¹⁷

It is therefore correct to say that "there is power in words when they are full of meaning for the hearer",¹⁸ and "language is the great tool of the teacher."¹⁹ The teacher may bring the whole world of things, ideas and feelings to his pupils. But language may also be the

¹⁵Gene A. Getz, Audio-Visuals in the Church (Chicago: Moody Press, 1966), p. 34.

¹⁶Ibid.

¹⁷Ibid.

¹⁸William L. Rogers & Paul H. Vieth, Visual Aids in the Church (Philadelphia: The Christian Education Press, 1946), p. 25.

¹⁹Ibid.

teacher's greatest stumbling-block when he uses words which have no meaning for the pupil.²⁰

Christian teaching deals with abstract truths contained in the Scripture. Spirit, love, joy, peace, humility, grace, and faith are some of the terms with which the truths are to be communicated. The problem of effective communication in connection with the Word of God lies in the facts,

Unless the persons who are reading or listening to these terms possess some background of experience, the words will be meaningless.²¹

Helping pupils to attach the right names to the right things and ideas is one of the teacher's big jobs. When a correct object is involved, there is not much difficulty. Everybody will agree on what a pencil means. But when we attach a name to an idea, a concept, an abstraction, the problem becomes complicated.²²

One of the ways of communicating word symbols without communicating the meanings that should be associated with word symbols is memorizing words. Pupils may react with verbal accuracy to questions about the Bible, but often they do not know and understand what they are talking about, as is illustrated by the following statement: "When a child learns to read, verbalism becomes a steady danger, for he can correctly pronounce words that he does not understand,"²³ and,

²⁰Ibid.

²¹Getz, op. cit., p. 34.

²²Edgar Dale, Audio-Visuals - Method in Teaching (New York: The Dryden Press, 1952), p. 25.

²³Ibid., p. 16.

As teachers, we quickly learn that students may react with verbal accuracy to questions about history or geography or mathematics, but that they sometimes don't know what they are talking about. Here is a boy who reads aloud about the pilgrims. It sounds all right until a question shows that he does not know the difference between a pilgrim and a turkey. He would be a fine one to send out to shoot a turkey.²⁴

In Sunday school the teacher can teach a verse to the class by having them repeat the verse after him until every child could say the verse with verbal accuracy, without explanation as to the meaning of the verse. With no effort to show how the verse was vitally related to the main aim of the lesson story, without discussion to help the children understand how this verse was related to their daily lives and experiences with other boys and girls, and without aids to help them associate meanings with word symbols, the verse can be memorized by rote, but not with understanding.²⁵

Memorizing words without meaning is the problem of misunderstanding which results in wrong conceptions.²⁶ Research reveals that all ages are subject to misinterpretation and to mistakes.²⁷ The following illustrations prove such facts.

In the song, "Dare to Be a Daniel," there is the phrase, "dare to have a purpose firm." Children have come home from Sunday School singing "dare to have a purple spine." Others have sung "eat carrots for you" rather than "He careth for you" or "Gladly, the cross-eyed bear" instead of "gladly the cross I'd bear." Children have actually

²⁴Getz, op. cit., p. 35, citing Edgar Dale, "The Why of Audio-Visual Materials," "The Audio-Visual Reader", ed. J. S. Kinder and F. D. McCluskey (Dubuque: Wm. C. Brown Company, 1954), p. 1

²⁵Ibid.

²⁶Ibid., p. 36.

²⁷Ibid.

placed their Bibles on the floor and have stood on them after singing, "The B-I-B-L-E, I stand alone on the Word of God." A boy came from school one day and said, "Daddy, I want a ruler (referring to a twelve-inch ruler); Jesus was a Ruler." And then, you can imagine the amazement of the parent who asked his child the meaning of the song, "Jesus wants me for a sunbeam," and received the reply, "Oh, that means a Mixmaster like Mother has on the kitchen shelf."²⁸

The Time and Space Barriers. Every teacher of the Word of God faces the problem of helping to bridge the time gap in the mind of the learner. Biblical events took place many centuries ago, in a very small section of the world, when life and its cultural background were much different from the present century.²⁹ "To bridge time and space and make the experiences of these men and women real to the learner today," wrote Tower, "is a goal every teacher must seek,"³⁰ and,

The picture, especially the picture combined with words and action, can give us a sense of living in the past, in the very lives and times of persons whose experiences are vital to our faith.³¹

How do Audio-visuals Overcome those Barriers?

Audio-visuals can aid in building concepts so that people can have a better understanding of words, such as Holy Spirit, love, joy, peace, faith, humility, salvation, etc. Audio-visuals can provide a background of experience so that learners associate correct meanings with word symbols,

²⁸ Ibid., p. 37.

²⁹ Ibid., p. 38.

³⁰ Howard E. Tower, Church Use of Audio-visuals - Tested Principles and Practical Methods (Nashville: Abingdon-Cokesbury, 1950), p. 11.

³¹ Ibid., p. 12.

avoiding the misconceived ideas illustrated earlier in this chapter.

Erickson asserts that a teacher's job will be easier if pupils come to their classes possessed with the optimum amount of real experience that would facilitate learning.³² Without actual and realistic, although vicarious, experience with real things our pupils will not possess a wealth of insight that will serve as a basis for building new relationships from new verbal materials.³³ Before a pupil can proceed to profit from abstractions, a certain degree of experience with real things is, therefore, needed.

The first and basic role of Audio-visual, according to Erickson's statement, is that it "provides the teacher with the means for extending the horizon of experience".³⁴ He states as follows:

By this role we seek to provide the counterpart of a firsthand experience. A student may sit in his Frivotrainer System car and, under realistic stimuli from film sources, practice responding to highway conditions and other drivers with amazingly realistic effects. Other simulators for other tasks may be developed. A teacher may "take" his class by means of an appropriate motion picture film to a remote jungle, to a glacier in Alaska, to "meet" people and "observe" places and things, to perhaps see new environments for the first time. Some audiovisual materials may thus serve as a "magic carpet" for providing needed experiences, vicarious of course, but perhaps extremely close in observational value to reality. Particularly valuable for this role would be motion pictures, television, and carefully prepared colored slide sequences.

Such "real" experiences may be planned and utilized in many teaching situations - in the middle of a lecture, as a means of introducing a new teaching unit, and as a means of seeking "first-hand" information for solving a problem.³⁵

³²Erickson, op cit., p.12.

³³Ibid.

³⁴Ibid.

³⁵Ibid.

As a practical illustration of how audio-visuals can help overcome these barriers to communication, a map may be used to overcome the space barrier, and a filmstrip on the life of Paul for the time barrier.

"Audio-visuals," wrote Rumpf, "condense time and space," and, they squeeze time and fasten events together. They bridge gaps in history. They function as a See-It-Now program. A film about Jesus shows him living now. A three-foot map reduces a distance of thousands of miles to a few inches - to within the realm of comprehension. Then Palestine is not so far away. A filmstrip on church history or the life of Christ reduces the time span and links together.³⁶

"Audio-visual materials," according to the words of F. D. McCluskey, "speak a universal language."³⁷ They therefore cut across language differences and barriers.³⁸

THEY FACILITATE RAPID LEARNING

It is a proven fact by experiments that learning is faster when audio-visuals are used.³⁹ A comparison of reports on military training during World Wars I and II indicated that "the appropriate use of audio-visuals cut training time in World War II, as compared to World War I, as much as 35 to 40 percent."⁴⁰

³⁶Oscar J. Rumpf, The Use of Audio-Visuals in the Church (Philadelphia: The Christian Education Press, 1958), p. 9.

³⁷Getz, op. cit., p. 38.

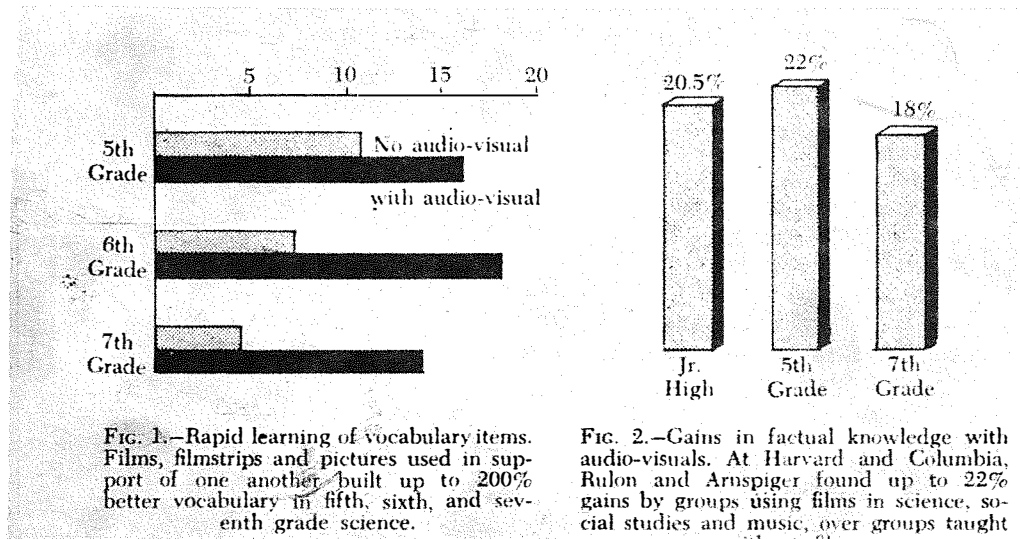
³⁸Ibid.

³⁹Earl W. Waldrup, Teaching and Training with Audio-visuals (Tennessee: Convention Press, 1962), p. 8.

⁴⁰Ibid.

All audio-visuals, therefore, used effectively will speed learning. The following graphics show how Audio-visuals effectively facilitate rapid learning.

Fig. 3.



THEY MAKE LEARNING MORE PERMANENT

The perplexing question that teachers ask is why their pupils forget so much of what they try to teach them. Those who are concerned with this need for making learning more "permanent," have been striving for the answers.⁴¹ Edgar Dale gave a few typical instances of learning that somehow have never been forgotten.

I was a spectator in a fifth grade class that was having a demonstration lesson on the trapdoor spider. This happened at least five years ago, but I still remember the photographs that the teacher used,

⁴¹Dale, op. cit., p. 8.

her drawings on the blackboard, and the movie she showed to the class. To top it off, she had the trapdoor nest itself demonstrated to the whole class by one of the pupils.

The lesson moved along largely by questions which the children asked each other and the teacher, and which the teacher asked of them. I not only saw a good and long-remembered lesson on the trapdoor spider, but I got an unforgettable lesson on how to teach simply and effectively.⁴²

One of the examples of why pupils forget, from their own examples, was;

I had a course in geography in college. We had to remember in detail exactly what each country exported, imported, as well as their raw materials and minerals. I passed the course with a high grade, but for the life of me I can't recall a fourth of these facts today. Most of us thought, at the time, that this detailed cramming of facts wasn't the way to teach geography. We thought it too abstract and mechanical and, of course, really unrelated to our interests.⁴³

Edgar Dale made three generalizations from hundreds of reports as to why we forget what we are taught in school:

1. We forget when what we are to learn does not seem important to us, either because it lacks importance in itself or because we fail to see any apparent relationship between this new piece of information and things that we already know.
2. We forget when we do not see clearly what it is that we are supposed to be learning or when we are not properly shown how to use this new item.
3. We forget when we do not make use of what we have been asked to learn in our daily living.⁴⁴

In keeping with this thought another has said that most people are not interested in learning that which has no meaning, nor do they

⁴²Ibid., p. 10.

⁴³Ibid., p. 11.

⁴⁴Ibid., p. 12.

enjoy the process.⁴⁵ Furthermore, they will not be motivated to use what they have learned because "motivation results from learning that is understood and learning which touches the emotions and the will."⁴⁶

It has been shown clearly in the preceding statement that making learning interesting is a very important factor for making learning more permanent.

Therefore, we need to seek better, more lifelike, realistic, functional, and significant problem-solving activities to stimulate bona fide interest.⁴⁷

Audio-visuals help stimulate interest since they add variety to what is often a dull teaching-learning process. The learners respond well to teaching that makes extensive and effective use of the various types of audio-visuals.⁴⁸

Audio-visuals also provide participation through which pupils can be motivated to set up a worthwhile purpose of their own.

Another way that audio-visuals stimulate interest is that they induce real incentive.⁴⁹ For challenging people to go, give, and pray for a mission field, a missionary film, filmstrip, or set of slides portraying the needs of the field is far more effective than words alone presented.⁵⁰

Audio-visuals make new material more concrete, more attractive,

⁴⁵Getz, op. cit., pp. 38,39.

⁴⁷Erickson, op. cit., p. 18.

⁴⁹Ibid.

⁴⁶Ibid., p. 39.

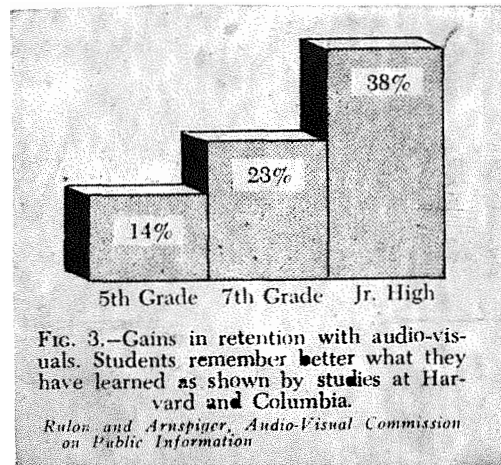
⁴⁸Getz, op. cit., p. 39.

⁵⁰Ibid.

and easier for the pupil to associate with his past experience. This makes the learning more accurate and therefore more permanent. Retention of information is increased as much as 50 per cent and more when Audio-visuals are used in some fields of study.⁵¹

The following evidence supports the conclusion that what is learned with the aid of Audio-visuals can be remembered much longer.

Fig. 4.



THEY CHANGE THE LEARNER'S ATTITUDE

The most difficult objective of Christian teaching is to effect change in the lives of individuals. But to cause persons to want to do what they know they ought to do is the ultimate objective in all teaching.⁵²

Appropriate Audio-visuals stimulate the will to take action.

⁵¹Waldrup, op. cit., p. 8.

⁵²Ibid., p. 10.

Oscar J. Rumpf states how Audio-visuals motivate us:

They push and pull at our hearts and minds until we want to be like what we see. The Guest, No Greater Power, and The Secret of the Gift are films that motivate us to share and give. A film like Barabbas the Robber would motivate us to understand, really understand, what is meant by the exclamation, "He died for me!"⁵³

An illustration to prove the power of changing attitude gained from Audio-visuals is in connection with the 1967 All-Britain Crusade of Billy Graham. Graham's face and voice were brought to thousands gathered in such places as theaters, converted tram-sheds, and city-hall auditoriums through the gigantic TV and landline network which were linked together to the outside of London and Earl's Court, the hub of the crusade, and twenty-five other cities.⁵⁴

Clarence W. Jones, a missionary statesmen and strategist, and past president of International Christian Broadcasters, reports on the result of TV relay services of that meeting, as follows:

Two and one-half times as many people "attended" the crusade through these TV relay services outside London (543,000) as came to Earl's Court itself (199,000). Of the total crusade attendance of one million for all meetings conducted, over one-half came to the TV relay points. Under the blessing of God, inquirers coming forward at TV meetings numbered 24,163, compared to 9,830 at Earl's Court.

After a year-long evaluation of the All-Britain Crusade, staff members concluded that the evangelist's message was as forceful in the relay centers as it was in the auditorium in which he spoke. Reporting on one of the relay centers, a writer said: One of Plymouth's most memorable services was the youth night on which Billy

⁵³Rumpf, op. cit., p. 11.

⁵⁴Clarence W. Jones, "Television Airwaves - Evangelism's Frontier," Christianity Today, September 13, 1968. p. 3.

Graham spoke about the problems of sex. The standing-room-only audience of toughs, college students, and beatniks spent the first half hour in hissing, laughing, and clapping. Uninhibited and rowdy, they heckled the great screen as fiercely as if the figure before them were alive. But, as the evangelist continued, a new mood seemed to grip them. The turn came when a gang leader shouted, 'Shut up, mates! I want to hear some of this.' And silence fell. At the invitation, 248 inquirers went forward. It was the biggest response - about 12 per cent - of any audience at a Graham meeting."⁵⁵

IV. THE ROLES OF AUDIO-VISUALS IN TEACHING-LEARNING SITUATIONS

Audio-visual materials or media may play more than one role at the same time or at different times but they can be classified, in a simplified over-all view, into the following points.

In a teaching situation:

1. It provides the teacher with the means for extending the horizon of experience.
2. It helps the teacher provide meaningful sources of information.
3. It provides the teacher with interest-compelling springboards into a wide variety of learning activities.
4. It assists the teacher in overcoming physical difficulties of presenting subject matter.
5. It provides the teacher with rich sources of pupil purpose when communicative materials are produced jointly by pupils and teachers.
6. It provides the teacher with a kit of tools to carry out diagnostic, research, and remedial work demanded by up-to-date instructional purposes.⁵⁶

In a learning process:

⁵⁵Ibid.

⁵⁶Erickson, op. cit., pp. 12-27.

"At present time, theories of learning" state Hullfish and Smith, "are in a chaotic state."⁵⁷ Further, they state that "there is no generally acceptable theory of learning which can be presented to teachers for use in guiding the learning experiences of students."⁵⁸

It will be helpful, however, to identify the kinds of learning process that many psychologists agree on, then point out the roles of Audio-visuals in that process. A more analitical and comprehensive study of learning theory will be discussed in the following chapter.

To state the contributions of Audio-visuals to this learning process, Lee J. Cronbach's seven elements serve as an overall view of the learning process.

Briefly stated, the seven elements are:

1. Situation. The situation consists of all the objects, persons, and symbols in the learner's environment.
2. Personal characteristics. Under this heading we include all the abilities and all the typical responses that the person brings to the situation. Certain characteristics are needed if the pupil is to profit from the experiences; we refer to this as the readiness required for the activity.
3. Goal. The goal of the learner is of some consequence(i.e., state of affairs) that he wishes to attain.
4. Interpretation. Interpretation is a process of directing attention to parts of the situation, relating observations to past experiences, and predicting what can be expected to happen if various actions are taken.
5. Action. The person's actions include movements and statements; they are observable responses.
6. Consequence: confirmation or contradiction. Some events that

⁵⁷Henry Ehlers and Gordon C. Lee, Crucial Issues in Education (New York: Holt, Rinehart and Winston, Inc., 1964), p. 334.

⁵⁸Ibid., p. 336.

follow the action are regarded by the learner as consequences of it.

7. Reaction to thwarting: adaptive or nonadaptive. Thwarting occurs when the person fails to attain a goal.⁵⁹

Erickson illustrates the relationship of the film to seven aspects of learning. The main problem presented by a ninth-grade teacher of mathematics was to construct a corridor display to show graphically the results of the school's Junior Red Cross Drive. The pupils looked at the motion picture arranged by the teacher, titled, "The Language of Graphs," after they had accepted and discussed their problem. Then the pupils went to work, planning their action as individuals and as a group or team of workers.

Relationship of the film to the seven aspects of learning may be shown in: (1) Situation aspect. The motion picture became a part of the situation. As they watched the action, they received suggestions and reinforcement from supporting action in the film story. As a result of the film experience, pupils knew their own situation better and were thus able to choose or suggest a wise course of action for solving their problems. (2) Personal characteristic aspect. It is likely that the film experience intensified the readiness of pupils to attack their problems by watching their own peers in a similar problem situation. (3) Goal aspect. Watching the film they got needed information. (4) Interpretation aspect. They probably identified themselves with the decisions and actions of the film actors. Thus the process of interpretation was facilitated to them.

⁵⁹Erickson, op. cit., pp. 29-31.

(5) Action aspect. Pupils actions are being affected by the necessary work, text study, discussion, extensive practice, etc. But new responses as a result of experience, vicarious experience, in the film were contributed by watching the film. (6) Consequences aspect. The film facilitated a high rate of correct choices for their project. However, much individual study and work was called for following the film, as needed insights and skills were acquired as the project proceeded toward completion. The pupils likely had to face the consequences of their individual actions as well as the group action. (7) Reaction to thwarting aspect. Pupils who were to modify their action and to make new trials to gain success may have been guided by their impressions of film content. The desirable, adaptive behavior was reinforced through a storing motive, and through guidance of the teacher.⁶⁰

The Summary. In this chapter, the types of Audio-visuals, the need of Audio-visuals, and the values of Audio-visuals were discussed in relation to teaching. There are more aspects of Audio-visuals in value contribution to teaching which have not been discussed in this chapter. It must be recognized that Audio-visuals may perform more than one value at the same time or at different times.

It was stated that advanced technology which has swept through society into education, and the inadequacy of verbal communication were the main reasons for using Audio-visuals in teaching.

⁶⁰Ibid., pp. 31-34.

Overcoming the barriers to communication, facilitating rapid learning, making learning more permanent, and changing the learner's attitude were the things that audio-visuals can do. The role of audio-visuals in teaching-learning situations was discussed.

CHAPTER IV

THE SUNDAY SCHOOL TEACHING

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I. THE SUNDAY SCHOOL

Its development. Recognition of the responsibility for giving religious education to the young and untaught has a long history with mankind.¹

The basic characteristics of the Sunday school have existed even before the time of Abraham. Explorations show that well-equipped schools existed in Chaldea and Babylonia among the ancestors of Abraham.²

Abraham taught those for whom he was responsible - servants as well as children (Gen. 14:14; 18:19; 22:7). The Mosaic law required all the people to come together at certain seasons to hear the Law read and explained. The prophets, from Samuel to Elisha, prompted instruction, teaching the people God's will. Jehoshaphat sent educational leaders to all the cities of Judah to teach the people the Law of the Lord (II Chro. 17:7-9). Josiah also made a similar effort (II Kings 23:1-3). The most important educational event was Ezra's national Bible school (Nehemiah 8).³

There were Bible schools in connection with the synagogues at

¹C. B. Eavey, History of Christian Education (Chicago: Moody Press, 1965), p. 216.

²Ibid., p. 217

³Ibid.

the beginning of the Christian era. Essentially these Bible schools were like the modern Sunday school.

Their main object was not to stress general education but to inculcate knowledge of Scripture. Bible study was esteemed as highly as, if not more highly than, public worship in its stricter sense. Thus, among the Jews a synagogue presupposed a Bible school just as now a Protestant church implies a Sunday school. The methods of these schools were not unlike those of the Sunday school. Questions were freely asked and answered. Memory work had a place, but the pupil was not left to study by himself; the teacher saw to it that he gained understanding of what he memorized.⁴

Jesus' ministry was primarily one of teaching rather than preaching. He gave the great commission which must have included the charge to organize groups for teaching the Bible to win men and to build them up in the faith. The systematic study of the Scriptures through the process of instruction typical of Sunday school teaching was kept in mind and put into practice in the apostolic church.⁵

To reach out to evangelize new peoples, the Christian church recognized the value of the Bible school. Thus, in the fourth century, Gregory founded Bible schools for the children of Armenia, through which means that land was built up for Christianity. The sixth general council of Constantinople, in 680, promoted the establishing of schools in all country churches, on the order of the Sunday school, in which the Bible was the primary subject of teaching and learning.⁶

Every Reformation leader recognized the need for stressing the

⁴Ibid., p. 218.

⁵Ibid., pp. 218,219.

⁶Ibid., p. 219.

church school idea as the basis for the growth of the church. Martin Luther (1483 - 1546) had much more concern for education than any of the other Reformers did.⁷ Three central educational themes advocated by Luther, the importance of education, the responsibility of parents for the education of their children, and the responsibility of the government to educate children, constituted a new stance taken by the Church on the broad concept of education. His deep concern was that people be literate enough to read the Bible for themselves and to understand sermons.⁸

"Even the Roman Catholic Church adopted the church school idea as a means of preserving its existence."⁹ Carlo Borromeo, Archbishop of Milan, gave himself largely to gathering and teaching children. Cardinal Bellarmine, Archbishop of Capua, set an example of teaching by going out personally into the parishes and gathering about him the children.¹⁰

All the Protestant churches were alive to the need for instruction.

The Heidelberg Catechism set forth as a requirement of the fourth commandment "that the ministry of the gospels and the schools be maintained." The General Assembly of the Church of Scotland stipulated in 1560 that the second of two public services on every Sabbath be given to worship and the catechizing of the young and ignorant. As early as 1603 the Church of England required "every parson, vicar, or curate, upon every Sunday and holiday, for half an hour and more," to instruct the youth and the unlearned of his parish "in the Ten Commandments, the Articles of the Belief, and in the Lord's prayer"

⁷J. Donald Butler, Religious Education (New York: Harper & Row, Publishers, 1962), p. 31.

⁸Ibid., p. 40.

⁹Havey, loc. cit.

¹⁰Ibid.

and to "diligently hear, instruct, and teach them the Catechism."¹¹

The early Protestant settlers of America met on Saturday afternoons for catechetical instruction, and on Sunday for doctrinal instruction.¹²

In the seventeenth and eighteenth centuries, the catechetical method degenerated into a purely mechanical process of drawing from pupils memorized rote answers to questions. The greater emphasis was placed upon proclaiming and preaching than upon the simple teaching of the truth of the Gospel.

Near the middle of the eighteenth century, remarkable revivals came through the work of Count Zinzendorf in Germany, of Wesley and Whitefield in England, and of Whitefield and Edwards in America. These men, especially Count Zinzendorf and Wesley, recognized in systematic teaching a method of effecting permanent revival. Wesley's emphasis upon the gathering into groups or "classes" for personal training contained in itself important elements of the Sunday school.¹³

More or less successful attempts, if individual and fitful, had been made repeatedly to establish such an agency of Biblical instruction. One of the earlier experiments with a Sunday school was that of Joseph Alleine (a Puritan divine, in Bath, England), who gathered those pupils whom he catechized weekly in a day school, and started a Sunday school.

¹¹ Ibid., p. 220.

¹² Ibid.

¹³ Ibid., p. 221.

Such attempts were made in England, Ireland, Scotland, Wales, and America during the seventeenth and eighteenth centuries.¹⁴

The modern Sunday school was founded by Robert Raikes (1735-1811), who circumstantially came to an interest in the Sunday school by way of prison reform. He believed that two chief conditions in which the seed of crime flourished and grew, were ignorance and idleness. So the Sunday school idea grew in his mind as an effort to supply knowledge to take the place of ignorance and constructive engagements in school to take the place of idleness.¹⁵

The first Sunday school was conducted in Mrs. Meredith's kitchen in Sooty Alley, the worst slum of that area, in 1780.¹⁶ Several months later, Mr. Raikes transferred the children to the kitchen of Mrs. King, with Mrs. Mary Critchley as teacher, on Saint Catherine Street in Gloucester.¹⁷ The curriculum, comprised of reading, spelling, worship, Bible study, and study of catechism, was simply designed to teach the children to read and to nurture them in Christian religion.¹⁸ The only requirements for the children were to come with clean hands, clean faces, and combed hair.¹⁹

¹⁴Ibid., p. 222.

¹⁵Butler, op. cit., p. 60.

¹⁶Clarence H. Benson, Sunday School Success (Illinois: Evangelical Teacher Training Association, 1964), p. 8.

¹⁷Eavey, op. cit., p. 224.

¹⁸Butler, loc. cit.

¹⁹Benson, loc. cit.

Though Mr. Raikes' efforts met opposition from the churches and the aristocracy, they contributed to a growing movement which led to a worldwide ministry.²⁰

The beginning of the Sunday school in the United States was not unlike that of England, as William Elliott opened his kitchen and set aside each Sunday evening as a time for instructing his own children, the servants, and children of Oak Ridge, Virginia, in 1785. The second Sunday school based on the English model was established in Virginia by Francis Asbury, who was much under the influence of John Wesley.²¹ This period of experimentation led to establishing city "unions" in Boston, New York, and Philadelphia.

In 1817 the American Sunday School Union was formed to promote lesson materials, and to send forth its missionaries to establish rural or branch Sunday schools throughout pioneer America. The first National Convention was held in 1832. The popularity of the Sunday school movement spread and became an international movement, with the World Sunday School Convention convening in London in 1889. For more than forty years the American Sunday School Union was the central agency of progress in Sunday school work in America. In the early decades of the twentieth century, there was a steady decline in the American Sunday school movement. But through the initial interest of members of the National Association of Evangelicals, the National Sunday School Asso-

²⁰ Ibid.

²¹ Havey, op. cit., pp. 231, 232.

ciation organized in 1945. This association has played an important part in promoting and forming many regional and local associations for Sunday school improvement in the United States.²²

Its function. There are many functional facets of the Sunday school. Arthur Flake²³ classified the function of the Sunday school into eight categories: (1) a Bible teaching agency, (2) an employment agency, (3) a church training agency, (4) an outreaching agency, (5) a worship service agency, (6) a soul-winning agency, (7) a church financing agency, and (8) a church missionary agency.

The Sunday school is an agency of the church in carrying the educational ministry; the main function as the educational agency has been shown in its historical development. Therefore the most important function derived from the Word of God (Deut. 31:12-13) and the great commission of Christ (Matt. 28:19, 20) is teaching the Word of God.²⁴

T. Franklin Miller pointedly states the imperative task of the church:

The church has no option in its teaching ministry. The church may choose who will teach, what will be taught to whom, and where and when; it does not choose whether or not it will educate. In the very nature of its mission, the church is called to engage

²²Ibid.

²³Arthur Flake, The True Functions of the Sunday School (Tennessee: The Sunday School Board of the Southern Baptist Convention, 1951).

²⁴Benson, op cit., p. 7.

in education.²⁵

The Sunday school, as an agency of religious education, is expected to take the place of the family, the school, and the church.²⁶

Its importance. There are at least five reasons why the Sunday school must now be regarded as the most indispensable institution in America.²⁷

First: The rabbis were teachers. Christ Himself was a great teacher. He commanded to the disciples to teach. For the pastor, "apt to teach" (I Tim. 3:2) was one of the qualifications. The apostles and the early church were teaching men and a teaching church. But today in most Protestant churches, the pastor is not a teacher.²⁸

The industrial occupation in America has brought a change in the home, which once was the industrial center. Occupation outside the home has robbed from the interest and attraction of the home. The entire family interest is gradually being transferred to activities outside the home. Along with this change, the parents have delegated their responsibilities of the spiritual and religious life of the family to

²⁵T. Franklin Miller and others, Basics for Teaching in the Church (Anderson: Warner Press, Inc., 1968), p. 9.

²⁶Clarence H. Benson, The Sunday School in Action (Chicago: Moody Press, 1955), pp. 26, 27.

²⁷Ibid.

²⁸Ibid., pp. 27, 28.

others.²⁹

The first textbook of the American public school was the Bible, and the teacher was a religious instructor. But the Bible has been slipped out of public schools after we have carelessly neglected to teach it in our own homes. The American school system is in danger of becoming a menace, for "it is a daring and dangerous thing to train a generation mentally, and neglect its moral and spiritual culture."³⁰

With the passing of the teaching pastor, the passing of the teaching parent, and the passing of the Bible from the public schools, the Sunday school alone is left as the only and limited agency of religious instruction.³¹

Second: 106 of the first 109 colleges were founded by the church in the Colonial days of American history. Religious training was inseparable from education. Today, religious and moral instruction are depending upon less than one hour a week in the Sunday school. Untrained teachers, ungraded lessons, and irregular attendance reduce these 52 hours a year to an average of not more than 17 hours. The best that we can hope for a child to receive in intensive and systematic instruction during his Sunday school days, from approximately four to fourteen years of age, is 170 hours, while he receives 12,000 hours in the public school under the most favorable conditions for learning. "Twelve thousand hours to prepare him for this short, uncertain existence! One

²⁹Ibid., p. 29.

³⁰Ibid., pp. 30, 31.

³¹Ibid., p. 31.

hundred and seventy hours to prepare him for eternity!"³²

The fact that such a limited time for religious instruction is dependent upon the Sunday school makes the work of the Sunday school of great importance.

Third: The foundation of America was built upon the Bible. The Bible was the content of the curriculum of the public school, and its effect has been declared by government authorities. The fact that the Bible has been recognized as the greatest book of today makes the work of the Sunday school of great importance as the institution for Bible study.³³

Fourth: The Sunday school is the gold mine of the church because the church recruits members from it. According to a very conservative estimate, 75 per cent of the members of all denominations come from the Sunday school; 85 per cent of the church workers, and 95 per cent of all ministers and missionaries at some time were Sunday school scholars.³⁴

This fact that great Sunday schools make great churches has been proved. The Sunday school is a great missionary agency as well as an evangelistic institution. And it not only determines the size of the future church, but to a large extent its character.³⁵

Fifth: Testimonies of statesmen as well as jurists support the fact that the Sunday school is the hope of the nation. Only three out

³²Ibid., pp. 32,33.

³³Ibid., pp. 33-37.

³⁴Ibid., p. 37.

³⁵Ibid., pp. 37-39

of more than four thousand boys who were brought before Justice Louis L. Faucett, of the Supreme Court of the State of New York, were members of a Sunday school at the time they committed their crime. The consensus of congressmen, governors, mayors, editors, business and professional men, was that "the Sunday school is one of the most indispensable institutions in America."³⁶

Capt. Duncan Mathewson, of the San Francisco police, pointed out that ninety per cent of the crimes in America are committed by young people from sixteen to twenty-four who do not attend Sunday school.³⁷

The fact that out of 17,453 cases, not one young man committed his first crime after twenty, and not one young woman after twenty-one was disclosed by authentic statistics.³⁸ This fact supports the pronouncement of J. Edgar Hoover of the Federal Bureau of Investigation that "Crime in America would be practically negligible if young people attend Sunday school in their formative years."³⁹

The Summary. The main characteristics of the Sunday school, as an agency of teaching, have had a long history with mankind. But the modern type of Sunday school was founded by a layman, Mr. Robert Raikes, who came to an interest in the Sunday school by way of prison reform. And the model idea of the Sunday school has stimulated the modern

³⁶Ibid., p. 41.

³⁷Ibid., p. 42

³⁸Ibid., p. 43

³⁹Ibid.

movements of all Sunday schools throughout the world.

Teaching the Word of God, in which immense and vital power lie, is the main function of the Sunday school, which function and purpose are derived from the Word of God and from Christ's great commandment.

The Sunday school is the most indispensable institution as we considered the (1) limited fields of religious instruction, (2) limited time for religious instruction, (3) institution for Bible study, (4) recruiting ground of the church, and (5) hope of the nation.

II. THE SUNDAY SCHOOL TEACHING

What is teaching? Teaching is a communication of experience in a sense of helping another to reproduce the same experience and thus to make it common to the two.⁴⁰

Fisher has developed a simple but comprehensive statement defining teaching:

1. It is a testimony of what the teacher has already learned.
2. It is the presentation of a new idea, guiding the student toward knowing something he has never known before.
3. It is making a new truth clear by relating it to a known truth.
4. It is stimulating a pupil to think in the light of his own needs.
5. It is leading a pupil to know Scripture through personal application rather than by memorization alone.
6. It is providing for the pupil experience in which he finds success and satisfaction.
7. It is helping the pupil to make the right choice without

⁴⁰John Milton Gregory, The Seven Laws of Teaching (Grand Rapids: Baker Book House, 1963), pp. 2,3.

- the presence of the teacher.
8. It is working with the Holy Spirit to make fruitful that which the teacher plants.⁴¹

The original meaning of the word "teach" in the Anglo-Saxon word, tacean, was "to show how to do."⁴² Defined in a brief sentence, "To teach is to help to learn,"⁴³ or "To teach is to cause to learn."⁴⁴

It would seem, then, that the preceding statements indicate that teaching means learning. There can be no teaching by a teacher unless at the same time there is learning by a learner.⁴⁵ From this it follows that teaching and learning are inseparable factors in a teaching situation. The dual responsibility of teacher and learner is necessary in the teaching and learning process.

Gregory states that if any complete act of teaching is to take place, it contains seven distinct elements or factors:

1. Two personal factors - a teacher and a learner.
2. Two mental factors - a common language or medium of communication.
3. Three functional acts or processes - that of the teacher, that of the learner, and a final or finishing process to test and fix the result.⁴⁶

He describes each item, as in the following:

1. A teacher must be one who KNOWS the lesson or truth or art to be taught.
2. A learner is one who ATTENDS with interest to the lesson.
3. The language used as MEDIUM between teacher and learner must be COMMON to both.

⁴¹H. A. Fisher, Method in Teaching (Butler: The Higley Press), p. 6.

⁴²C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids: Zondervan Publishing House, 1940), p. 16.

⁴³Ibid. ⁴⁴Ibid., p. 70. ⁴⁵Ibid. ⁴⁶Gregory, op. cit., p. 3.

4. The lesson to be mastered must be explicable in the terms of truth already known by the learner - the UNKNOWN must be explained by means of the KNOWN.
5. Teaching is AROUSING and USING the pupil's mind to grasp the desired thought or to master the desired art.
6. Learning is THINKING into one's own UNDERSTANDING a new idea or to master the desired art.
7. The test and proof of teaching done - the finishing and fastening process - must be a REVIEWING, RETHINKING, REKNOWING, REPRODUCING, and APPLYING of the material that has been taught, the knowledge and ideals and arts that have been communicated.⁴⁷

These seven elements "underlie and govern all successful teaching."⁴⁸ Therefore, to understand "teaching" it seems necessary to know these inclusive factors; teacher, learner, contents, methods, and evaluation.

Teacher. In a broad sense, a Christian teacher is,

one who, having experienced a personal relationship with God through faith in the atoning merits of Christ the Savior, brings to others things new and old in such a way that they cannot gainsay the fact that he is speaking the things that he has seen and heard.⁴⁹

The teacher is an assistant.⁵⁰ "The work of a teacher at best is much like that of a gardener."⁵¹ No amount of work that the gardener can do will make a seed grow, because God only can make a seed grow.

⁴⁷Ibid., pp. 5,6. ⁴⁸Ibid., p. 7. ⁴⁹Eavey, op. cit., p. 71.

⁵⁰Wayne R. Rood, The Art of Teaching Christianity (New York: Abingdon Press, 1968), p. 51.

⁵¹Eavey, op. cit., p. 9. citing R.S. Smith, New Trails for the Christian Teacher (Philadelphia: The Westminster Press, 1934), p. 236.

Therefore what the teacher can do is to serve as an instrument by use of which God may accomplish what He alone can do.⁵²

Hence, the initial task of the Christian teacher is to open the way for the Spirit of God to do the teaching, for it is the Spirit who instructs, guides, and leads.⁵³ In this sense, the human teacher works with the divine teacher. When we recognize the relationship between God and man in teaching, there are three indispensables:

1. To bring about such a consciousness within the learner of his personal need of Jesus Christ as Savior as will, through the power of the Holy Spirit, cause him to take a definite step in conversion.
2. To lead the learner into a life of confession of Christ, providing the conditions under which he may grow "into a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).
3. To lead him to consecration of his life to God for service.⁵⁴

From this, it follows that a teacher, if he is one element for the learner,⁵⁵ is one from whom, through whom, or with whom pupils learn.⁵⁶ Also, the teacher is an agent who changes selected portions of the total environment into an effective environment in the teaching-learning process. The child begins life in a general environment made up of a multitude of objects and events which are without meaning to him. But as a consequence of experiences that he has with some of the objects and events about him, part of his general environment becomes effective in

⁵²Ibid., p. 10.

⁵³Miller, op. cit., p. 15.

⁵⁴Eavey, op. cit., p. 17.

⁵⁵Rood, op. cit., p. 51.

⁵⁶Eavey, op. cit., p. 70.

its bearing upon his life. Every experience with any meaning at all constitutes a learning experience. In a family, the adults come between the child and his general environment, and they can guide the child into the way they want him to grow by guided contacts occurring in connection with everyday living in the family. Guided contacts make for more and better learning and growth than chance contacts with objects and events do.⁵⁷

The teacher's task of extending the control of the general environment further than the family can, becomes more difficult than the task of a parent in a simple society, because modern life gives the child a most complex environment.⁵⁸

There are two general functions of teachers: (1) to bring the pupil into situations where he has meaningful experiences, (2) to guide and promote learning.⁵⁹ Thus, the first duty of the teacher is to select those objects and events in the total environment to which the pupil should react, because learning is the direct outcome of the reaction of a learner to his effective environment.⁶⁰ To carry out the teacher's function properly, he needs inevitably to recognize a fundamental fact, that

the life of an individual is made up of experiences. Each experience is a link in a chain that is being forged continually from the day of birth, or before, until the day of death, or so long as

⁵⁷Eavey, The Art of Effective Teaching, p. 44.

⁵⁸Ibid., p. 45.

⁵⁹Ibid.

⁶⁰Ibid.

the person is in normal possession of his powers. The child begins life in a complex world, supplied with few and simple abilities but with a great number of potentialities. When born, he has a brain but no mind. The mind is developed and potentialities become actualities through experience. Every experience an individual has develops him in some way. Teaching must begin where learning and development begin - with the experience of the learner.⁶¹

Dr. Little states a similar strain of thought when he says, "Christian education must begin with people as they are and must deal with their problems and concerns in the world of today."⁶²

The preceding views indicate the necessity of taking account of the student's factor in the teaching process.

The teaching-learning process. The teaching-learning process "normally involves a teacher and a student, and the quality of the resulting educative experience is determined by the character of the relationship between these two."⁶³

Philip H. Phenix discusses seven concepts of teaching.

First, teaching as the making of persons: the teacher is regarded as an authority and is given command over the student. On the other hand, the student is expected to be respectful, submissive, and willingly obedient. The development of human qualities - of language,

⁶¹Ibid., p. 62.

⁶²Lawrence C. Little, Foundations for a Philosophy of Christian Education (New York: Abingdon Press, 1962), p. 200.

⁶³Philip H. Phenix, Philosophy of Education (New York: Henry Holt and Company, 1958), p. 40.

thought, and manual ability - also depends entirely upon human provision. What the child is to become is a consequence of the native endowment acted upon by environmental influences. Therefore, the teacher intentionally and professionally undertakes the task of fashioning the young. But the teacher cannot presume to be an authority, to exercise power over other lives as God does, since he knows so well his own finitude and shortcomings.⁶⁴

On the other hand, a human being is not a chunk of marble or clay waiting to be chiseled or pressed into shape, but is a living, moving, originating being. The relationship between the teacher and student should, therefore, be that of person to person and not of person to thing, because the appropriate teaching attitude is based upon a recognition of essential kinship between teacher and student. The question, "Is anyone wise enough and good enough that his will should completely determine the life of another person?" points to the other concepts.⁶⁵

Second, teaching as verbal transmission of knowledge: the process of education is regarded as the transmission of knowledge from the teacher to the student. The spoken or written word is the method of transmission. The function of the teacher is to communicate to the student his accumulated knowledge of facts by such techniques as repetition and recitation.⁶⁶

⁶⁴Ibid., pp. 41,42.

⁶⁵Ibid., p. 43.

⁶⁶Ibid.

The view of teaching as verbal transmission is based on an assumption that the mind is like a series of tablets upon which messages are written, as it were in the record room of memory, available for recall when needed.⁶⁷

But the fact must be pointed out against this view that persons are alive and active, and that the learning process is a result of interactions in which the initiative and predispositions of the learner play an essential part. Knowledge is a component of the living person, an aspect of his nature and manner of behaving. Therefore, "what the student learns is never a simple transcription of what the teacher says, but is always that assertion as understood from the standpoint of an existing complex of previously acquired conceptions."⁶⁸

Knowledge is more than the sum of factual propositions because there are kinds of knowledge which cannot be expressed in word.⁶⁹

Third, teaching as demonstration: this view regards teaching as demonstration and learning as imitation. Teaching through demonstration is also based on the assumption that the teacher is an authority and a model. Therefore, the student's objective is to become like the teacher.⁷⁰

It is true that a demonstration of right procedures does shortcut the learning process. But direct and complete imitation is impossible, since one cannot enter into the actual subjective experience of another person.⁷¹ This view, now stated, to some extent takes account

⁶⁷Ibid., p. 44.

⁶⁸Ibid., pp. 44,45.

⁶⁹Ibid., p. 45.

⁷⁰Ibid., p. 46.

⁷¹Ibid.

of the student's activity.

Fourth, teaching as arranging the learning situation: this view takes account of the learner's factor in holding that the student learns only what he himself determines to learn, and the teacher's role is to arrange situations in which the learner can proceed with his self-teaching advantageously. This approach tends to favor freedom and variety. Facilities provided by the teacher do not themselves insure good education, but they do constitute an invitation to learning. Physical and cultural setting, therefore, are very important to the student. The entire curriculum in this view may be regarded as nothing but an organized sequence of learning situations so as to be of maximum benefit to the learner.⁷²

Fifth, appraisal: this is a second indirect method of teaching. Appraisal is not merely an adjunct to the teaching process, but it is a form of teaching. Testing is a powerful teaching device to serve both as a stimulus for the learner and as a means of social allocation, but there is also danger of a de-personalizing effect. When the student strives to fit the pattern defined by the dominant value system of society rather than his own real preferences, he fails to become an independent and responsible person, remaining merely a unit in the social organism.⁷³

Teaching by appraisal stimulates a competitive spirit, which is

⁷²Ibid., pp. 47-49.

⁷³Ibid., pp. 50-52.

a valuable form of motivation for the student to strive for excellence which he would not aspire to on his own.⁷⁴

The nature, source, and justification for values remain a problem in all education.⁷⁵

Sixth, teaching as participation: this method of teaching is based on a recognition of the social nature of man and of education. It is regarded that what a human being becomes is a consequence of the kinds of encounters he has had with other persons. Therefore it would seem that the teacher, as a companion, friend, and fellow learner or co-worker, can make a difference in the lives of his students as he relates personally to the student. It requires a teacher of unusual ability. But teachers, like everyone else, have limitations. One thing that may be pointed out is that despite the teacher's limitations every teacher does have the opportunity to direct the growth of the learner by person-to person relationships in which he has skill.⁷⁶

Seventh, teaching as mediation: this view starts from the conviction that the definite content of education is constituted of truths to be understood and of values to be acknowledged, and the content is not merely the result of personal wish or striving. These truths and values have the power of forming human beings. Therefore the function of the teacher is to effect this personal actualizing of ideal possibility.⁷⁷

⁷⁴Ibid., p. 52.

⁷⁵Ibid.

⁷⁶Ibid., pp. 53-54.

⁷⁷Ibid., p. 55.

The aim of teaching as mediation is to bring three elements, the student, the teacher, and the content, into simultaneous focus. Four components of the mediation in teaching are: (1) imagination, by which the teacher vivifies the subject to be taught, (2) inspiration, by which truth may be grasped as my truth, and values as worthful for me, (3) love, of truths and student in and for the truth, and (4) an aspect of worship, for the truth which is not of the teacher's own making, but is entrusted to him to care for it and help others to participate in it.⁷⁸

By way of summary, all of the concepts of teaching which have been discussed can be characterized by the interplay of three elements, the student, the teacher, and the content to be learned. Teaching as mediation brings three elements into simultaneous focus.

Each of the concepts of the teacher's role thus far discussed may constitute a teaching situation in one way or another in the Sunday school. Findley B. Edge presents two approaches to the problem of teaching: one is the more traditional, transmissive concept of teaching and the other is the newer insight of educational psychology.⁷⁹

The traditional concept of teaching holds the assumption that one will develop Christian character if he knows what the Bible teaches. It holds that the teacher's task is telling the student what he has learned, and the student is supposed to keep quite and listen. It maintains that

⁷⁸Ibid., pp. 55-56.

⁷⁹Findley B. Edge, Teaching for Results (Tennessee: Broadman Press, 1956), p. 29.

the teacher's job is filling the emptiness of the pupil; therefore he is to teach the lesson that is presented in the quarterly. Interest is viewed to be secured by rewards or, in some cases, prizes. And the physical arrangement is likely to be that of the teacher standing at the front of the class to do the talking and the students sitting in rows facing the teacher.⁸⁰

The other concept holds that Christian character is developed by leading the individual to make choices and to engage in Christian experiences; therefore the teacher's task is guiding. The pupil is considered as being a person having value in his experience and his knowledge. Interest is inherent in the learning activity itself. When pupils realize that they are getting help for present problems they immediately become interested. "The lesson" is the aim or objective for a given class period; therefore the purpose of the teacher is to accomplish his aim, and the lesson has not been taught until the aim or objective has been accomplished in the lives of the students. The seating arrangement is more likely to be in a circle, which helps to get away from the attitude of the teacher-dominated class and contributes to developing democracy in the teaching situation.⁸¹

Learning theories. Christian teachers, also, need increasingly to discover how people learn in order that the teacher might cooperate more intelligently with God for greater results in teaching.⁸²

⁸⁰Ibid., pp. 29-32.

⁸¹Ibid.

⁸²Ibid., p. 21.

Thorpe and Schmuller suggest five firm principles of learning.

Learning is generally facilitated and tends to be most permanent when:

1. The learner is motivated - when he has some stake in the activity.
2. The learning is geared to the learner's level - when it is compatible with the learner's physical and intellectual ability.
3. The learning is patterned - when the learner can see meaningful relationships between the activity and the goal.
4. The learning is evaluated - when the learner has some way of knowing what progress he is making.
5. The learning is integrated with personal-social development - when the learner experiences satisfactory growth and adjustment.⁸³

As to the first principle, Jaarsma presents a similar description of learning.

The drive or impetus involved in the indigenous motivation of self-fulfillment gives rise to a feeling of imbalance called need. Needs are tensions arising in this feeling of imbalance. Felt needs set the organism into action. Hunger, or felt need for food, is an illustration.

The activity in a person's development called learning is the result of felt needs, as is all other activity involved in development.

We do not have to make a youngster want to learn, nor can we. He is an indefatigable learner. What we can do is interpret rightly primary needs, and understand what secondary needs can be activated in a child on a given level so that he will seek to learn what he ought to learn.⁸⁴

Since the learning is based on need, the teacher must "know the members of his class so well and so intimately that he will be able to approach the lesson in such a way that it will meet the needs and solve the problems which the members are facing."⁸⁵ To meet the needs of the members of his class, Edge stresses that:

⁸³Henry Ehlers and Gordon C. Lee (ed.), Crucial Issues in Educa-

In preparing the lesson, the teacher should identify specifically the needs of the class members which may be met by that particular lesson. The materials should then be arranged and the lesson taught in such a way that those needs will be met.⁸⁶

As to the second principle, Edge also agrees that learning must start where the pupil is.⁸⁷ Further, he states:

The teacher must know the members of his class intimately enough to know their level of understanding and their present attitudes in the area being studied and he must teach them in light of and in terms of their present understanding and development.⁸⁸

The third principle according to Edge is that learning is based on interest:

Since the learning is based upon interest, the teacher, in preparing his lesson, must make careful plans for arousing the curiosity and stimulating the interest of the class at the beginning of the lesson, realizing that there is little need for him to continue with it until such interest has been secured.⁸⁹

Fourth, learning takes place through guided, purposeful activity.

Edge states:

The teacher, in preparing the lesson, must plan to stimulate purposeful activity on the part of the class members. This activity may be mental, emotional, or physical. It may take place both in and outside the class session. We learn best through experience; therefore, whenever possible, lead the class in desirable Christian experiences.⁹⁰

tion (New York: Holt, Rinehart and Winston, 1964), p. 335.

⁸⁴J. Edward Hakes (ed.), An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1966), p. 81.

⁸⁵Edge, op. cit., p. 45.

⁸⁶Ibid., p. 46.

⁸⁷Ibid., p. 42.

⁸⁸Ibid., p. 43.

⁸⁹Ibid., p. 45.

⁹⁰Ibid., p. 49.

Fifth, we learn through identification. Therefore, "the Christian teacher should seek to embody the ideals of Christ in such an attractive and winsome way that his life will both be worthy of and inspire imitation."⁹¹

LeBar defines learning as an inner, active, continuous, and disciplined process.

First, on the assumption that "our whole being is consciously and unconsciously searching for the means of meeting these needs",⁹² it is viewed that real and permanent changes, an outward manifestation of true learning, cannot take place unless something has first happened inside, that being felt needs".⁹³ One good illustration is Christ's contact with the Samaritan woman. "He might never have had a hearing with her if He had started with living water and true worship."⁹⁴

Second, in traditional education the teachers are the students, and the learners, the participants in the educative process. As a result, pupils get only a tasteless and dull product. LeBar stresses that the pupil ought to get into the activity for profitable learning.⁹⁵

Third, learning is viewed as a continuous process on the basis that everyone is continually learning without the direct intention of anyone to teach him, and the learning is the next step for his own

⁹¹Ibid., p. 50.

⁹²Lois E. LeBar, Education That is Christian (New Jersey: Fleming H. Revell Company, 1958), p. 145.

⁹³Ibid., p. 144.

⁹⁴Ibid., p. 146.

⁹⁵Ibid., p. 150.

stage of development. Timing is important in this view because:

At each stage of growth the child is ripe for certain kinds of truth, principles that he can comprehend and act upon. At that time he sees the need for them, they make sense to him, he can weave them into his life. To try to teach them earlier is to waste our time and discourage our pupils.⁹⁶

Fourth, it is regarded that inner control on the part of all believers directs their activities. Christian teaching is, therefore, developing this inner control, disciplined through response to divine love.⁹⁷

A Christian view of learning may be summed up in this statement: Learning is "the self-active process of a person exploring reality perceptively for meaning, and coming to grips with truth that forms him as a son of God to mature self-fulfilment."⁹⁸

Learning thus understood will give teachers a perspective of their task. In the process of self-fulfilment in the direction of maturity in Christ, the teacher's task will be that of guiding, directing, and mediating in such a way that the authority of the Word of God and the control of the Holy Spirit may meet the need of the learner.

From consideration of teaching as guiding and stimulating the learner and creating an environment in which learning will take place most adequately and effectively, it must be true that "all learning comes through self-activity."⁹⁹ The child is understood as a personality

⁹⁶Ibid., p. 163. ⁹⁷Ibid., pp. 166,167. ⁹⁸Hakes,op. cit.,p.76.

⁹⁹Eavey, Principles of teaching for Christian Teacher, p. 159.

with a character which, under proper nurture, grows and develops from within. The task of the Christian teacher is, therefore, "the task of promoting growth in spiritual character by guiding the pupil according to discoverable laws of growth as he participates in the life of the Christian group."¹⁰⁰ The first step toward the attainment of this ultimate aim is regeneration by the Spirit of God of the soul of man, because man is a sinner.¹⁰¹ Character building has been recognized as the responsibility of the school in secular education.¹⁰² Learning, therefore, is viewed to involve changes in the behavior of pupils as a result of their learning experiences, and not as "mere acquisition of knowledge primarily through memory, but rather acquisition of knowledge from experiencing, understanding, thinking, and acting upon it."¹⁰³ In Christian teaching, the true experience of learning as "self-activity" begins when the meaning of sin is brought into the present experience of every unregenerated pupil.¹⁰⁴

Therefore, the basic task of Christian teaching is, "to guide pupils to such insight and discrimination as will make them able and willing to recognize sin when it exists and to accept Jesus Christ as Savior."¹⁰⁵ It is, also, the primary objective in Christian education.¹⁰⁶

¹⁰⁰ Ibid.

¹⁰¹ Ibid., p. 167.

¹⁰² Ibid.

¹⁰³ Janet A. Kelley, Guidance and Curriculum (Englewood Cliffs: Prentice-Hall, Inc., 1956), p. 27.

¹⁰⁴ Eavey, op. cit., p. 170. ¹⁰⁵ Ibid., p. 169.

¹⁰⁶ Hakes, op. cit., p. 59.

With the preceding view, Butler's emphasis¹⁰⁷ on decision in learning must be appropriate. "There is not even a secular theory of learning, having any scholarly worth," Butler states, "that does not include the element of decision at its heart."¹⁰⁸ Through this decision of the child or youth by himself, according to him, the essence of teaching, with the Bible and Christian doctrine as the intellectual media of communication, becomes contemporaneous revelation - "revelation in which the living Word speaks to the learner and to which the learner is therefore in a position to respond, decide for, believe in, and live in commitment to."¹⁰⁹

In this sense, the teacher must be the learner's guide as the learner faces alternatives from which he must make a decision, in such a way that "the subject's powers of insight and the revelation of God may meet - by the grace of God."¹¹⁰

The summary. From the foregoing discussions the following points may be summarized. First, that teaching is communicating, stimulating, leading, helping, facilitating, and directing the learner.

Second, the teacher, if he is one element for the learner, is one from whom, through whom, or with whom pupils learn.

Third, learning takes place when the learners have felt-needs,

¹⁰⁷J. Donald Butler, Religious Education (New York: Harper & Row, Publishers, 1962), p. 237.

¹⁰⁸Ibid.

¹⁰⁹Ibid.

¹¹⁰Ibid.

interest and motivation, and pupils learn through identification, activity, inner change, and a self-active process.

Fourth, therefore, the teacher's task is directing, guiding, helping, mediating, facilitating.

III. THE SUNDAY SCHOOL CURRICULUM

Next to the teacher and learner in a teaching situation, the important factor is the curriculum. It is the purpose of this section to formulate a basic understanding of the Sunday school curriculum.

The concept of curriculum. Rightly understood, the word curriculum, in its derivation, means "race track."¹¹¹ In the broadest sense of the term, "all life is the curriculum."¹¹² From this sense, curriculum is constituted of "all of those influences and media of communication by which the less mature are nurtured in the culture of the community of which they are a part."¹¹³

Narrowing the focus to Church education, it refers to courses of study and, even more specifically, to study literature.¹¹⁴ According to Dr. William C. Bower, who has developed the view of curriculum within Christian education since 1925, the curriculum is "part of the pupil's

¹¹¹Ralph D. Heim, Leading A Sunday Church School (Philadelphia: The Muhlenberg Press, 1950), p. 171.

¹¹²Paul H. Vieth, The Church and Christian Education (St. Louis: The Bethany Press, 1951), p. 134.

¹¹³Butler, op. cit., p. 263.

¹¹⁴Ibid., p. 264.

stream of experience which is brought under consideration in the school for enrichment of meaning and increase of control."¹¹⁵

In terms of Activities and Experience, the curriculum of Christian education includes:

all those activities and experiences which are initiated or utilized by the church for the achievement of the aims of Christian education. These activities and experiences will include things done for the pupils, activities which the pupils themselves are led into doing, environmental conditions which influence thought and attitudes, persons with whom the pupils come in contact, fellowship groups in which they are immersed, books and other source materials, and their life situations and problems outside the church which are used as illustrations of Christian living and the setting for **Christian** conduct.¹¹⁶

Another concept of curriculum limits the term to the prepared materials for use in the church's program of Christian education. It includes printed materials, pictures, **hymns** and music, slides and motion pictures.

With the context suggested by these concepts, the following brief history of the Sunday school curriculum may illuminate the developmental aspect of present curriculum literature.

Curriculum development. From 1790 to 1815 the catechism was the curriculum of the American Sunday school. The catechism imported from Europe had a double purpose, to ground children in the essentials of Christian doctrine, and to impart biblical knowledge. However, the cate-

¹¹⁵Heim, op. cit., p. 172.

¹¹⁶Vieth, op. cit., p. 135.

chism was not framed and worded for children's level.¹¹⁷

Following 1815, the Bible became popular and moved nearer to the center of the curriculum. The memorizing of the Bible was the method of learning in the school of that period.¹¹⁸

During the period 1840 to 1872, the memorizing of unrelated verses was changed into the study of a verse a day method. In 1824 the New York Sunday School Union began to produce "selected lessons." The American Sunday School Union published the "Union Questions." During this time, the denominations awoke to their responsibility in furthering and providing for the Sunday school. In 1872 the International Uniform lessons were launched, and were widely adopted. But as early as 1878 there were objections to the lessons for the following reasons: (1) they were fragmentary, (2) civic reform and missions were not taught, (3) denominational doctrines could not be taught, and (4) the church year was not observed.¹¹⁹

The persistent criticism of the Uniform system, along with the large number of rival publishers, led to the Improved Uniform lessons. However, they still could not meet the two outstanding criticisms: failure to adapt the lesson to the child, and failure to use the entire content of the Bible for lesson material.¹²⁰

In 1907, the first graded lesson conference was held. The graded

¹¹⁷Benson, The Sunday School in Action, p. 138.

¹¹⁸Ibid., p. 140.

¹¹⁹Ibid., p. 142.

¹²⁰Ibid., p. 145.

have been moving to regain a balance of authoritative Scripture with the complete Christian life.¹²⁴

From the preceding sketch of the trend of the formation of curriculum, it is made clear that content and experience have not been balanced in the curriculum structure. From the point of focus there are three types of curriculum.

The first is "Content-Centered Curriculum". The general concern in this curriculum corresponds directly to the learning theory that transmission is primary. Different kinds of content may be included in content-centered materials. In traditional Christian education the Bible was the content of the whole curriculum. It was based on the assumption that the Bible is something to be known. Pupils were expected to absorb it mentally, to memorize it, and **then** automatically to apply it.¹²⁵

The second is "Experience-Centered Curriculum". This curriculum is centered in experiences of life. This system asserts that no curriculum that is centered in content can be dynamic. Its conviction is that **only** as pupils search and find the content that has a bearing on current life will it enrich and change life."¹²⁶

The third is "The Unit of Study". One of the attempts of this unit is to get away from the artificiality and mechanical character of weekly lessons.¹²⁷

¹²⁴Ibid., p. 90.

¹²⁵Butler, op. cit., p. 270

¹²⁶LeBar, op. cit., p. 205.

¹²⁷Butler, op. cit., p. 272.

Types of Sunday school curriculum materials. There are four main curriculum materials available to the Sunday school: (1) the uniform lessons, (2) the departmental lessons, (3) the unified lessons, and (4) the closely graded plan. The primary advantages and the major weaknesses of each material are shown in the attached chart on the next page.

Along with these main lessons, there are more materials, such as elective courses, vacation school texts, youth fellowship or society topics, and some other materials which are being produced by various agencies.

Evaluating Sunday school materials. The Sunday school materials may be evaluated with the following tests:

Evaluating theology

1. Are the lessons Bible based?
2. Is a true view of the Bible maintained?
3. Are extrabiblical materials used correctly?
4. Are essential doctrines emphasized?
5. Does a sense of love for the Lord Jesus permeate the lessons?¹²⁸

Evaluating pedagogy

1. Do lesson plans fit the age level?
2. Do all activities teach?
3. Does the handwork teach?
4. How are pupils' books used?
5. ~~What~~ methods are suggested?
6. Do the materials promote direct Bible study?¹²⁹

¹²⁸Lawrence O. Richards (ed.), The Key to Sunday School Achievement (Chicago: Moody Press, 1965), p. 31.

¹²⁹Ibid.

Fig. 5.

CURRICULUM PLAN COMPARISON CHART

(shaded areas point up drawbacks to various plans)

<i>Point of comparison</i>	<i>Uniform</i>	<i>Unified</i>	<i>Departmental</i>	<i>Closely graded</i>
1. Distinctive	The same lesson (with a different aim) is taught in the entire school	Different lessons on a single theme are taught in each department above beginner	The same lesson is taught in classes in a given department	Different lessons are taught to pupils in each school grade
2. Departments provided for	Beginner or primary through adult	Primary through adult (nursery and beginner lessons are not on the unifying theme)	All groups nursery through adult	First through twelfth grades. Nursery and beginner materials dept. graded
3. Number of substitute teachers required	One each department	One each department	One each department	One for each school grade
4. Number of years in lesson cycle	5-8 years, after which content is repeated for all in the school	Same as the number of years a pupil is in the department: 2 years nursery, beginner; 3 years primary, junior, etc.		One year cycle, first through twelfth grades
5. Bible coverage	Limited, 35-50 percent of the Bible only	As much as is suited to the unifying themes selected	A higher percentage covered, depending on the individual publisher	
6. How subject matter is chosen	Chosen to meet major needs of all pupils	Chosen to relate to one of a set of predetermined themes	Lesson content chosen especially to meet the developing needs of pupils in each stage of life.	
7. Correlation of lesson and worship	Close correlation throughout school	Loose correlation possible for primary through adult depts.	Close correlation possible within depts.	Correlation on school-grade basis
8. Seasonal and special emphasis	Dated lessons make special emphasis possible			Undated lessons allow for unrestricted seasonal and special emphasis in lessons
9. Size of school to which best suited	Mostly used in smaller schools	Flexible and especially suitable for all size schools	Flexible and adaptable for any size school	Flexible and adaptable for any size school

Evaluating pupil-relatedness

1. Do the Bible lessons convey "usable" truths?
2. Are illustrations and applications true to life?
3. Are materials graded to pupils' ability levels?¹³⁰

Another criterion for selecting materials is:

1. Do the materials represent the best of Christian experience?
2. Are they in line with the objectives to be served and do they promise to be effective in attaining those objectives?
3. Are they manageable under the conditions in which they are to be used?
4. Do they represent the most forward-looking educational methods which can be employed in the situation?
5. Are they of the highest possible quality in literary form and physical make-up?
6. Are they rich and ample in content?¹³¹

IV. TEACHING METHOD

Teaching is "the most complex, intricate, and subtle of human enterprises."¹³² "Method cannot be dealt with" Butler states, "concretely and realistically by means of written discourse."¹³³ Method is the problem in teaching. One must adopt some principle or method of working to carry any conscious activity to a purposed end.

Whatever may exist by way of school plant, equipment and supplies, courses of study, and programs of activity, has its justification only as it serves to bring pupils, materials, and teacher into such a relation as will make the effective development of the pupil an actuality. In the final analysis, it is only as the art of teaching is perfected in terms of the principles inherent in the development of life that teaching accomplishes anything worth while.¹³⁴

There can be no teaching without some kind of method. The method

¹³⁰ Ibid.

¹³¹ Heim, op. cit., p. 190.

¹³² Eavey, op. cit., p. 233.

¹³³ Butler, op. cit., p. 238.

¹³⁴ Eavey, op. cit., p. 235.

used may be the wrong one, but it is a method, nevertheless. The better the method used, the better the teaching will be.¹³⁵

"Method is a utilization of activity and materials,"¹³⁶ and "the means whereby relevant theological truths are connected with interests, problems, and meanings in the lives of the learners."¹³⁷

Some factors that the teacher should consider **in** conscious selection and use of the best method are: (1) the nature of the aim, (2) the maturity of the pupils, (3) the attitude of the pupils toward learning, (4) previous study in the same field, (7) time for teaching, and (8) skill and qualifications of the teacher.¹³⁸

Fischer cites similar factors according to which the teaching methods should be determined:

1. The materials we have.
2. The nature of the aim.
3. The age-group we have.
4. The backgrounds of our students.
5. The methods they respond to.
6. The equipment and facilities we have access to.
7. The ability to use certain methods to greater advantage.
8. How much time we are allotted.¹³⁹

The methods often being used in Sunday school may be classified as: (1) the story method, (2) the question method, (3) the lecture method, (4) the discussion method, (5) the project method, (6) the

¹³⁵Ibid.

¹³⁶Fischer, op. cit., p. 15.

¹³⁷Randolph Crump Miller, Christian Nurture and the Church (New York: Charles Scribner's Sons, 1961), p. 186.

¹³⁸Havey, op. cit., pp. 230-243. ¹³⁹Fischer, op. cit., p. 61.

dramatization method, and (7) other methods.

There is no best method for all teaching situations. Therefore it is impossible to say that any particular method is always superior to any other. A trained teacher will often use several methods during the course of a class period, changing from one to another and using them in various combinations as the demands of the total situation change from moment to moment. Therefore, the ultimate determination of the method will depend on the teacher's theoretical knowledge and practical experience.

Butler aptly expressed the truth when he said, "If it is to be brought to effective focus, it is necessary to deal with actual methods in operation. This cannot be done by discussing it nearly so well as in the guided practice of method."¹⁴⁰

While detailed discussion of the method cannot be attempted here, it is well at least to point out the advantage and disadvantage of each method in view of improving Sunday school teaching, which is to be discussed in the next chapter.

First, the story method:

This is the oldest, most effective, and most used method of conveying truth. This method has been used by many of the great teachers of the world.¹⁴¹

The effective aspects of the story method are: (1) it translates

¹⁴⁰ Butler, op. cit., p. 238.

¹⁴¹ Eavey, op. cit., p. 244.

truth into action, (2) it is an effective means for capturing interest and attention, and (3) it sets up an opportunity for the pupils to learn and apply truth to their lives.

Disadvantages of this method might be: (1) distraction from learning, (2) mere entertainment, and (3) leading attention away from the main purpose.¹⁴³

Second, the question and answer method:

The value of questions in education has been recognized through the history of human life. Socrates made the question famous as a form of teaching. Questioning was the very heart of Jesus' teaching methods.¹⁴³

The advantages of this method are: (1) it is a means of discovering what the pupils do and do not know, (2) it aids the pupil to build upon his past experience, (3) it causes the pupil to think, (4) it arouses curiosity and interest, (5) it directs attention to the significant elements in materials, (6) it enables the teacher to secure and keep contact with the minds of the class, (7) it gives the pupil opportunity for expression of his own thought in his own way, (8) it develops appreciation, and (9) it examines the class accomplishment.¹⁴⁴

A limitation of this method is: "This method rarely, or never, serves as a self-sufficient method to be used apart from other methods of teaching. On the other hand, it is most valuable as a supplement

¹⁴²Eavey, op. cit., pp. 245-246, 251-252.

¹⁴³Ibid., p. 252.

¹⁴⁴Ibid., pp. 254-256.

to almost every other method."¹⁴⁵

Third, the lecture method:

The advantages are: (1) it makes possible the effect of the spoken word, (2) it makes possible a more effectual operation of the influence of the personality of the teacher, (3) it arouses interest and motivates pupils, (4) it saves time, (5) it serves to introduce and summarize material, (6) it provides opportunity for the use of supplementary material, (7) it provides a means of giving the pupil proper perspective, (8) it affords opportunity for imparting information, and (9) it may provoke and guide thinking.¹⁴⁶

Disadvantages of this method are: (1) it demands a minimum of the pupil's participation, (2) it affords pupils only one contact with the material, (3) it is not economical of the pupils' time, (4) it makes no provision for individual differences among pupils, (5) it requires ability in public speaking, and (6) it tends to become a monotonous method.¹⁴⁷

Fourth, the discussion method:

Values of this method are: (1) it creates vital interest from the very beginning, (2) it tends to eliminate the stiffness of formal recitation, (3) it stimulates thought, (4) it teaches tolerance of the viewpoint and opinions of others and a willingness to compromise personal views, (5) it puts everybody on an equal basis, (6) it makes for a

¹⁴⁵Ibid., p. 268.

¹⁴⁶Ibid., pp. 272-275.

¹⁴⁷Ibid., pp. 276-279.

broadening of thought, (7) it forces clearcut reasoning, (8) it makes for right attitudes toward materials, and (9) it provides opportunity for bringing the content close to the interests and problems of pupils.¹⁴⁸

Disadvantages of this method are: (1) the problem may not be clear to all members of the class, (2) the problem chosen may not be one of vital concern to all pupils, (3) it may degenerate into mere talk, (4) it may drift into acrimonious debate, (5) it may result in no increase of knowledge, and (6) the teacher may not be a teacher.¹⁴⁹

Fifth, the project method:

Values of this method are: (1) it makes learning more natural and interesting, (2) it results in a wholesome attitude on the part of pupils, (3) it trains the pupil in initiative, responsibility, perseverance, foresight, alertness, judgment, and evaluation, (4) it develops a spirit of cooperation, (5) it connects learning and experience, (6) it develops tolerance for the actions and opinions of others, (7) it emphasizes learning for use rather than as an accomplishment, (8) it makes learning a unified process, and (9) it fixes the materials learned more securely in memory.¹⁵⁰

Limitations of this method are: (1) it requires a versatile teacher of superior skill, (2) it requires much more preparation, (3) there is the danger of overemphasis on physical activities, (4) any kind of activity tends to become an end in itself, (5) it takes much more time

¹⁴⁸Ibid., pp. 281-282.

¹⁴⁹Ibid., pp. 285-286.

¹⁵⁰Ibid., pp. 290-291.

than is ordinarily allowed for the lesson period, (6) there may be a lack of seriousness of purpose requisite for completion of a project, (7) it is sometimes of less educative value, (8) adequate space and equipment are often lacking, (9) it fails to be integrated into the total mass of the pupil's experience without supplementation by other forms of instruction, and (10) there is a danger of forgetting the individual and his particular needs.¹⁵¹

Sixth, the dramatization method:

Advantages of this method are: (1) it enables the pupil to express himself without feelings of self-consciousness, (2) it makes use of a natural tendency, directing it in the acquisition of Christian truth, (3) it makes a deep impression of facts, events, and truths on memory, (4) it helps the pupil to put himself in the place of another, (5) it develops traits of personality, and (6) it trains the pupil in ability to make right responses to situations.¹⁵²

Problems of this method are: (1) it may become more interested in dramatics itself, (2) the teaching value may be lost, (3) it is possible to select and perform materials that are not of the best of content, and (4) there is the difficulty of keeping interest in the material and the spirit of the lesson.¹⁵³

Seventh, the handwork method:

Values of the use of handwork are: (1) it is an aid to learning,

¹⁵¹Ibid., pp. 291,292.

¹⁵²Ibid., p. 294.

¹⁵³Ibid.

(2) it is one form of self-activity, but it is a valuable form, (3) it provides profitable occupation, (4) it gives training in the judging and handling of materials, (5) it cultivates the power of concentrated attention, (6) it develops power of creative thought, (7) it trains unselfish cooperation with others, (8) it develops self-control and perseverance, (9) it has utilitarian value, (10) it trains in appreciation of the beautiful, (11) it increases self-respect and confidence, (12) it affords opportunity for self-expression, (13) it makes for variety and a consequent release of tension during the class period, and (14) it makes facts and truths more concrete and vivid.¹⁵⁴

Problems in the use of handwork are: (1) the tendency to make handwork activity an end in itself, (2) separation from the total work of the class, (3) carrying on handwork with materials, supplies, and equipment adequate in amount for doing it well, (4) the teacher's undertaking to guide pupils in doing that which he does not know how to do and which he himself could not do properly, (5) asking the pupils to do something that is too difficult, (6) overemphasis on perfection of the work excluding the realization of the teaching and learning value of the activity, and (7) failure to keep clear the spiritual values.¹⁵⁵

The summary. From the preceding comparison of each method, several conclusions can be made.

First, there is no best method for all teaching situations.

¹⁵⁴Ibid., p. 296.

¹⁵⁵Ibid., pp. 297-298.

Second, the best way to teach is to use a variety of methods.

Third, the use of several methods in a class period is recommendable.

Fourth, it is most necessary for the teacher to be constantly on the alert, in the choice of the best method to use, in observation of the effect of the method used, and in retrospective study of the results obtained from the use of a particular method.

Fifth, the best method to use in teaching is the method that will bring the best results in terms of the objectives of the teaching.

V. TEACHING PROBLEMS

Teaching has three stages: the teacher's preparation of the subject, the teacher's communication of his prepared lesson to the pupil, and the teacher's evaluation of the pupil's learning.¹⁵⁶ "That teaching involves communication," George Gerbner says, "is a truism which nobody challenges, whatever his concept of teaching."¹⁵⁷

The teacher's preparation of the lesson is a design for enabling communication.¹⁵⁸ In terms of the accomplishment of teaching, the method is the most essential factor in the teaching situation (a teacher, a

¹⁵⁶ Gilbert Highet, The Art of Teaching (New York: Random House, Inc., 1950), p. 66

¹⁵⁷ Ronald T. Hyman (ed.), Teaching (New York: L. B. Lippincott Co., 1968), p. 13.

¹⁵⁸ Rood, op. cit., p. 73.

pupil, environment, curriculum, aim, and method).¹⁵⁹ The method also is for nothing but communication.

It follows that there will be no teaching-learning if there is no communication. Therefore, communication is at the heart of teaching, as is so with Christianity.¹⁶⁰ If the teacher fails in communication, he has failed as a teacher.¹⁶¹ Gilbert Highet states the vital importance of communication in teaching, as follows:

He may still be an inspiration for a few youngsters because of his selfless devotion to scholarship or the charm of his character; yet that will scarcely make up for his central failure. But let him be good at communication, and even if he is a mediocre scholar, he can be an excellent teacher. Communication, the transmission of thought from one mind to others, is one of the basic activities of the human race; it is a skill through which men make magnificent successes and startling failures, an art without which genius is dumb, power brutal and aimless, mankind a planetload of squabbling tribes. Communication is an essential function of civilization. Teaching is only one of the many occupations that depend upon it, and depend upon it absolutely.¹⁶²

Communication is vital in teaching. Yet only recently, analytical study on teaching has been begun by educators, with the help of concepts from communication.¹⁶³

What is communication? According to McLaughlin's definition:

¹⁵⁹Herman Harrell Horne, Jesus The Master Teacher (New York: Association Press, 1930), pp. 1,2.

¹⁶⁰Raymond W. McLaughlin, Communication for the Church (Grand Rapids: Zondervan Publishing House, 1968), p. 19.

¹⁶¹Highet, op. cit., p. 86.

¹⁶²Ibid., p. 87.

¹⁶³Hyman, op. cit., p. 13.

Communication is THE SHARING of information for the purpose of affecting the receiver in some predetermined way. Communication may be verbal or nonverbal. Spoken or written messages, symbols, paintings, and music can all convey meaning.¹⁶⁴

The fundamentals of communication. We live in three distinct, yet overlapping, worlds. They are: (1) the world of experience which is made up of such things as objects, happenings, relationships, and emotions, (2) the world of evaluations, which is a mental world, and (3) the world of symbols.¹⁶⁵

Communication of truth takes place when these three worlds are properly related.

First, the world of experience includes both the physical and spiritual. When we talk, we talk about things we have contacted and met in the world of experience. The words we use are verbal sign-posts which point to events. But the real subjects of our words exist on the experiential, nonverbal level of life. Therefore, the communicator's problem is that of trying to make his words convey adequate information about his experience. The fact that verbal descriptions cannot really communicate the beauty of flowers nor convey the smell of a rose proves the limitation and inadequacy of words.¹⁶⁶

Second, the world of evaluations consists of man's observation, which ability depends upon man's senses and man's judgment.

¹⁶⁴McLaughlin, op. cit., p. 17.

¹⁶⁵Ibid., pp. 26, 27.

¹⁶⁶Ibid., pp. 30, 31.

The ability to observe depends mainly upon man's senses. Observation dependent upon man's senses is also affected by selectivity, variety, proximity, and change. Man's senses act almost simultaneously when they are stimulated. But none of these senses is all-engaging. Therefore, our acquaintance with any event will be specific and limited. The physical receptors of individuals show a wide variety of sensitivity to events and objects. The variety of sensitivity in individuals makes objects or events they are acquainted with individualized and varied.¹⁶⁷

The difference of an individual's degree of general knowledge makes a difference in his value judgments. All value judgments are also influenced by the priorities given one's physical and biological needs.¹⁶⁸

Third, the verbalization of our evaluations of our world of experiences in verbal symbols is the third step in the communication process. Words are not the objects or events they describe, but abstracts of the objects or events. Therefore, it must be recognized that there is always a difference between the word and its object or event.¹⁶⁹

Words are verbal or written symbols representing objects and events. They are language signs used to point to the things they portray. Thus words, though telling something about their objects or events, never can tell all about them. Descriptive language always leaves out details.¹⁷⁰

There are at least four levels of existence in communication:

1. An object level, where objects exist as submicroscopic atoms and electrons in constant dynamic process.

¹⁶⁷Ibid., pp. 45,46.

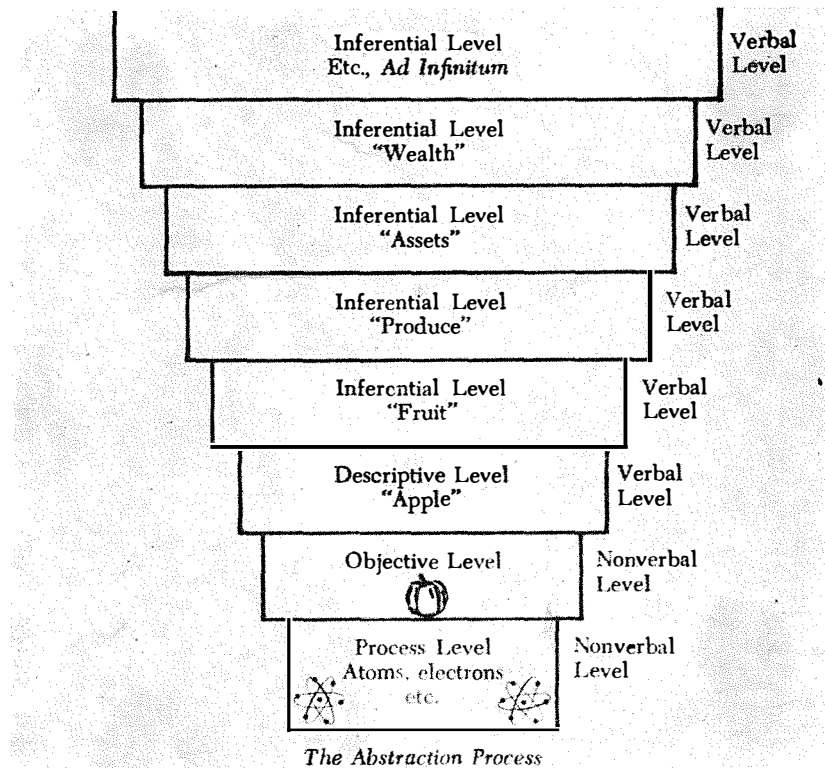
¹⁶⁸Ibid., p. 48.

¹⁶⁹Ibid., pp. 50-52.

¹⁷⁰Ibid., pp. 52-54.

2. An objective level, where objects exist at the same time on a visible level which is recognizable, such as an apple, but not labeled with a word.
3. A descriptive level, where objects are given a word label, as "apple".
4. Various inferential levels, where objects are labeled with higher-order verbal abstractions, such as produce, assets, or wealth.¹⁷¹ (See Fig. 6.)

Fig. 6.



It must be clear that when the communicator uses higher level abstractions he communicates fewer characteristics about their objects than when he uses lower level abstractions, and thus communication tends to be less clear in meaning.

¹⁷¹Ibid., pp. 53-54.

The process of communication. Communication is a circular process, moving from sender to receiver back to sender, and so on.¹⁷²

There are three types of human communication:

1. Intrapersonal communication - communication which occurs within an individual through reflection, inner argumentation, and other intellectual exercises.
2. Interpersonal communication - communication which occurs between two or more individuals.
3. Group communication - communication which involves more than two individuals.¹⁷³

Communication has two levels:

1. The non-verbal level, by which communication can take place in a certain attitude, smile, touch, or motion, without verbal symbols.
2. The verbal level, which is needed to communicate many complicated and extended ideas not communicable by non-verbal symbols.¹⁷⁴

The communication process involves four major ingredients: (1) the communicator, (2) the message, (3) the channel, and (4) the receiver.¹⁷⁵

There are various factors involving these four ingredients which contribute to effective communication. Put into a functioning unit, these

¹⁷²Ibid., p. 62.

¹⁷³Ibid., pp. 63, 65.

¹⁷⁴Ibid., pp. 66-68.

¹⁷⁵Ibid., p. 69.

ingredients work toward the high fidelity of a message. The communication process always takes place in a space-time relationship.¹⁷⁶

The following conclusive statement summarizes the foregoing study:

From the speaker's point of view the communicative act shares symbolically life's experiences and evaluation. From the hearer's point of view the communicative act occurs when messages are accurately received and understood. When this process is successful, people understand each other. But whenever the process fails, misunderstanding, confusion, distrust, and perhaps even conflict and tragedy may result.¹⁷⁷

What is the problem? In Sunday school teaching, there are several problems which are practical and difficult ones that are inherent in the nature of Sunday school work as it is carried on today. First, there is the inadequacy of one-hour teaching which is being done at one-week intervals.¹⁷⁸ Then, there is the problem of finding "the most effective means" for teaching.¹⁷⁹ Another problem is that of the teacher's training. These problems can be paraphrased as follows: "In such a limited time of teaching, how can the teacher communicate the Word of God to Sunday school pupils, to guide them into a personal relationship with Christ as Savior and Lord, and through whom they may increasingly grow in His likeness?" The communicative means is the

¹⁷⁶Ibid., p. 96.

¹⁷⁷Ibid., pp. 27, 28.

¹⁷⁸Locke E. Bowman, Jr., Straight Talk about Teaching in Today's Church (Philadelphia: Westminster Press, 1967), p. 90.

¹⁷⁹Edge, op. cit., p. 27.

best means.

Bowman exclaims that:

Unless teachers are taught and foundations for teaching are renewed, unless massive support is forthcoming for improved classroom practice, the church itself will suffer grave reverses in years to come.¹⁸⁰

Failure to do so in new imaginative ways will mean that we passed by our finest opportunity of the twentieth century.¹⁸¹

The summary. It was the purpose of this section to point out problems in teaching. The core of teaching, which is COMMUNICATION, has been drawn out of the study of teaching stages. When the teacher fails in communication, he has failed as a teacher.

For understanding of communication, the fundamentals of communication, the process of abstractions, the communication process have been presented.

Communication is sharing symbolically one's life experiences and evaluation from the communicator's point of view. From the hearer's point of view, the communicative act occurs when messages are accurately received and understood.

Finally, the teaching problems have been shown: limited time, finding the most effective means, and the teacher's training. The core of the problems is effective communication, as there will be no teaching-learning process without some kind of communication.

¹⁸⁰ Bowman, op. cit., p. 148

¹⁸¹ Ibid.

VI. THE CONCLUSION

In developing the study of the problems of Sunday school teaching, an effort has been made to expose the relation and inter-relation of three areas of Sunday school teaching, namely: historical review, perspective study of teaching, curriculum, and communication. Each of these areas, in turn, was discussed to develop understanding of the characteristic aspects of Sunday school.

The main function of the Sunday school has been shown to be teaching, from the historical review. Today the Sunday school is regarded as the most indispensable institution, from the point of view of its tasks.

Teaching and learning were observed in their relationship to each other. Teaching, thus viewed, was communicating, leading, helping, facilitating, directing, and guiding the pupil.

Learning was considered to take place when the learner had needs which were felt, interest, and motivation. It took place through inner change and through a self-active process. The teacher's task, therefore, was viewed as directing, motivating, guiding, helping, mediating, and facilitating.

The developmental aspect of the Sunday school was presented for understanding of the present Sunday school curriculum materials. The principles for the selection of curriculum materials were based upon a study of the development of present Sunday school curriculum materials available.

The principles and comparison of general methods were shown. From the study several conclusions were made: First, there is no best method for all teaching situations. Second, the best way to teach is to use a variety of methods. Third, the use of several methods in a class period is recommendable. Therefore, the teacher needs to be alert in the choice of the best method, in observation of the effect of the method used, and in retrospective study of the results obtained from the use of a particular method.

Finally, the process of communication was considered to be the very core of teaching. It was pointed out from the study of communication that the communicator has to be trained, and that he needs to use the most effective means for teaching, in order to make the best use of such a limited time. The key to better teaching is the search for better methods of communication, because teaching is communication.

CHAPTER V

METHODS OF AUDIO-VISUALS FOR TEACHING IMPROVEMENT

CHAPTER V

METHODS OF AUDIO-VISUALS FOR TEACHING IMPROVEMENT

Keeping in mind the values of Audio-visuals as presented in Chapter III, and using the teaching-learning process and communication process discussed in Chapter IV as a guide in problem-solving for the improvement of Sunday school teaching, Chapter V will be devoted to present methods of Audio-visuals. The following problems must be recognized, which necessarily limit the writer's discussion mainly to principles of the use of Audio-visuals:

1. If the method is to be brought into effective focus, it is necessary to deal with actual methods in operation. This cannot be done by discussing it nearly so well as in the guided practice of method.

2. Though there are many claims for Audio-visual use and its values in teaching, it seems that there is a lack of scientific data for application in the Sunday school.

3. There is the difficulty of covering all of the teaching situations of the Sunday school.

Therefore, the study of this chapter will be focused on principles of application and some methods based upon generalized sources.

I. HOW TO SELECT MATERIALS

There are many current communication techniques and media which can be used effectively in Sunday school teaching. The teacher must be critical of the content of such materials, as to what he knows about a

particular group and what is needed to fulfil its needs.

The following items are the general curriculum factors that teachers need to consider applicable to all Audio-visual materials:

1. Will the materials be usable in direct relation to a teaching unit? To a specific experience, or problem-solving activity?
2. Is the content to be communicated by the material useful and important?
3. Will the material be a constructive for a major teaching purpose? Or toward the major goals of the learner?
4. Does the difficulty level of the teaching purposes (the understanding, abilities, attitudes, and appreciations) demand the help of the material being examined?
5. Will the material be likely to call for **vicarious** experiencing, thinking, reacting, discussing, studying?
6. Is the content to be communicated presented in terms of problems and activities of the learner?
7. Is the content to be presented by the material sufficiently rich in concepts and relationships?
8. Does the material possess appropriate content that facilitates the process of inference? Size? Temperature? Weight? Depth? Distance? Action? Odor? Sound? Lifelikeness? Emotion?
9. Is the material accurate, typical, and up to date?
10. Is the kind of material uniquely adapted to the achievement of the desired teaching objective?
11. Is the content in the material in good taste?
12. Could the materials be used conveniently within a regular class period?
13. Is the content of the material sufficiently rich in number of examples to warrant sound conclusions?¹

The first guiding principle for selecting Audio-visuals is to base the selection of high quality Audio-visual materials upon valid teaching purposes and upon the unique characteristics of a specific group of learners.²

¹Carlton W. H. Erickson, Fundamentals of Teaching with Audio-visual Technology(New York: The Macmillan Co., 1967), pp. 98,99.

²Ibid., p. 95.

Another factor that should be considered by teachers has to do with the way a given Audio-visual material was produced and the technical qualities of the material. Teachers should select the best from the many materials that have been produced, according to high standards of photographic composition and clarity, artistic and educational content. Along with this, the teachers must consider the producer's modes of communication. Below is a list of technical questions, which may help teachers as they decide which materials are of acceptable quality:

1. Is the technical quality of the material artistic?
2. Is the producer's mode of communication adequate for the purpose? That is, is the message put over clearly and forcefully, in ways that attract and hold attention?
3. Are physical size, format, and color satisfactory?
4. Is workmanship in the construction of the material adequate?
5. Is the content to be presented free of conflicts and distractions?
6. Was careful planning by the producer obvious in the content and structure of the material?
7. Did the producer set out to produce the material for school audiences, with competent educational consultants?³

II. HOW TO USE MATERIALS

Today Audio-visuals are no longer spoken of as "aids" to teaching, but a newer, more descriptive term has come out for them, recognizing that Audio-visuals actually teach. The term is "mediated teacher."⁴

³ Ibid., p. 100.

⁴ Locke E. Bowman, Jr., Straight Talk About Teaching in Today's Church (Philadelphia: Westminster Press, 1967), p. 76.

"Any school", Bowman says, "now has before it three choices"⁵:

(1) classroom teachers alone, (2) mediated and classroom teachers, in combination, and (3) mediated teachers alone. But it has to be recognized that a "mediated teacher" is not the teacher himself, but a mediated material.

There are many Audio-visual resources which are ready-made for teachers to use, but the most effective results come from the most effective use of the materials; therefore, it is important for creative use to know the materials and the principles of how to use them.

The chalkboard. For hundreds of years the chalkboard has been a basic technique of instruction. Teachers have been using the chalkboard with varying degrees of success. Chalkboards can be used by any one, for all age groups, for instruction and expression. A chalkboard is "a universally available teaching device."⁶ It is also one of the oldest graphic or visual instruction devices for effective teaching.⁷

Principles for use:

1. Think through beforehand what to print, write, or draw on it.
2. Write clearly and large enough so that all can read it.
3. Make sure that everyone can see.

⁵Ibid.

⁶Walter Arno Wittich and Charles Francis Schuller, Audio-visual Materials - Their Nature and Use(New York: Harper & Brothers Pub., 1953), p. 55.

⁷Gene A. Getz, Audio-visuals in the Church(Chicago: Moody Press, 1966), p. 91.

4. Don't over-use the chalkboard to the exclusion of other visual techniques.⁸

Bulletin boards. Most every Sunday school may have several types of bulletin boards. In general, a bulletin board in a departmental room or classroom will serve primarily as an aid in teaching. Flat pictures, weekly lessons, songs and stories, and creative work done by the pupil, such as drawing, should be posted on the bulletin boards for all to see. Articles from magazines and newspapers directly related to the units of study can be posted for older groups.

Principles and suggestions for use:

1. Place bulletin boards where they can be easily seen. If they are located in departmental rooms, they should be at eye level and within arms' reach of all pupils.
2. Keep bulletin boards up-to-date. Don't allow them to become cluttered with antiquated materials.
3. Make bulletin board displays interesting and attractive. Prepare three dimensional effects by using an adhesive such as wax to fasten objects to bulletin boards. With a little thought, ingenious ideas can be used. Movement always aids greatly in attracting attention.
4. Use bulletin boards to promote group projects. Teachers should give guidance, but should let the pupils be responsible for planning and preparing the materials. The amount of supervision will be governed by the age group.
5. Give guidance in bulletin board preparation. The Audio-visual committee should conduct a special meeting for those who are responsible for bulletin board planning, in order to give suggestions regarding effective composition. Subjects such as a center of interest, captions and legends, clarity, simplicity, color, variety, etc., may be discussed.⁹
6. Do not use it at all some Sundays. (Leave it beautifully blank occasionally.)

⁸Ibid., p. 93.

⁹Ibid., pp. 101, 102.

7. Use a large question mark, and below it the words, "Coming Next Week," to announce a big event.¹⁰

Flannelboards. These visual tools have been used by many Christian workers. Bible stories, object lessons, memory work, map studies, biographies, and missions have been presented interestingly, visually and effectively with all age groups. With these colorful visual aids, the life of Christ, Paul's missionary journeys, the exodus, and the wilderness wanderings can be graphically presented.

Principles for use:

1. Do not overuse the flannelboard.
2. Do not allow the use of the flannelboard to be a substitute for preparation. Study the lesson thoroughly and practice using the flannelboard before presenting the lesson.
3. Make sure all flannelboard figures are in their proper order for use before the class or worship service begins.
4. Make sure the flannelboard is resting at a slight angle. This will help backgrounds and figures to adhere to the flannelboard. This is especially necessary when built-up backgrounds are used.
5. Tack or clip the pieces of flannel to the top of the board if more than one solid background is being used, so that each scene can be folded over the top and back of the flannelboard.
6. Make sure that all can see. Adjust the easel so that the board is at the proper level. Stand to the side as the story is told.
7. Do not confuse children by interchanging figures. Children will recognize a figure that was used to represent John in one scene and Peter in the next scene.
8. Keep cutouts from each lesson in file folders or envelopes and filed in good order. Mark every piece in each set so that each one can be identified if misplaced. If certain figures are used and adapted for stories different from the original, make sure that they get back to the original set.¹¹

¹⁰ Oscar J. Rumpf, The Use of Audio-visuals in the Church (Philadelphia: The Christian Education Press, 1958), pp. 29,30.

¹¹ Getz, op. cit., p.115.

Flat pictures. The flat picture is a universal language.¹² Formerly, pictures were used primarily to supplement or clarify the printed word, but now they are elevated to the point where they tell the story with the help of brief paragraphs and explanations. This is a revolution in the communication of ideas.¹³

Flat pictures are a highly important phase of Audio-visual materials; they are inexpensive, readily available, and highly effective as a means of communicating ideas. Thus, the use of flat pictures is so common and time-honored that there is hardly a teacher who does not use them at some time or other in his teaching.

The selection of good flat pictures for teaching involves several considerations, such as: their artistic quality, clarity, truthfulness, interest, suitability, and size. The following criteria will aid in selecting good pictures:

1. Will the pictures make a real contribution in helping to achieve the goals of Christian education?
2. Are the pictures truthful?
 - a. Will the pupils gain a wrong impression? Do they present Scriptural incidents as they really are?
 - b. Do the pictures present typical and realistic situations, rather than the exceptional and unrealistic?
3. Will the pictures encourage pupil participation? Stimulate conversation?
4. Are the pictures suited to the particular age group?
 - a. Are the pictures related to the lives of the pupils?
 - b. Are the pictures for younger children simple and well outlined? Do they contain little detail and avoid the symbolic?
 - c. As pictures are considered for all age groups, is there a

¹²Wittich and Schuller, op. cit., p. 60.

¹³Ibid., p. 61.

- gradual increase in the amount of detail, leading to more complex pictures for older pupils?
5. Will the pictures gain interest?
 - a. Do the pictures show action? Is something happening?
 - b. Do the pictures portray familiar incidents and subjects?
 - c. Do the pictures have artistic quality? Is there good organization? A center of interest?
 - d. Do the pictures show natural color?
 - e. Are the pictures clear and sharp?
 - f. Are they large enough?
 6. Do the pictures present a positive message?¹⁴

After suitable pictures have been selected, they will be presented more effectively if they are mounted. "A good picture worth using is worth mounting," is a statement teachers should remember. Psychologically and practically, mounted pictures are more effective. Three things should be remembered when teachers mount the pictures: (1) generous margins are better, not only for artistic taste, but for attraction and holding attention, (2) colors should be avoided which direct attention to the mounting and not to the picture, and (3) mounting materials should be appropriate to the picture subject.¹⁵

Principles for use:

1. Use pictures for specific purposes.
2. Integrate pictures in the lessons and units of study.
3. Use few rather than many.¹⁶
4. Motivate the pupils to ask questions and to make comments about the pictures. Ask them to look for and bring related pictures from home. Stimulate pupils to draw their own pictures.
5. Make sure all can see the details of the pictures. With large groups, larger pictures should be used, unless small prints are projected on the screen with an opaque projector, or passed

¹⁴Getz, op. cit., pp. 125, 126.

¹⁵Wittich and Schuller, op. cit., pp. 74-76.

¹⁶Ibid., p. 79.

around the class.

6. Let small children touch as well as see pictures.
7. Use unique ways of displaying pictures at eye level; place them on a simple stand on a table or tack them on a bulletin board. Choose two or three outstanding pictures to frame and place on classroom or department room walls.¹⁷

Graphic materials. Graphic materials are materials "which communicate facts and ideas clearly and forcibly through a combination of drawings, and pictures."¹⁸ Commonly, the types of graphic materials employed in teaching are charts, diagrams, graphs, posters, cartoons, and comics. Each type has certain unique instructional applications.

Charts are "combinations of graphic and pictorial media designed for the orderly and logical visualizing of relationships between key facts or ideas."¹⁹ Organizational charts, Bible charts, and picture charts are commonly used in Christian education. Typical forms of charts are the tree chart, the flow chart, and the tabular chart.

Well prepared charts will not only stimulate thinking and pupil participation, but they also add variety to what may easily become a stereotyped method of teaching.²⁰

Both diagrams and graphs require a background of experience and information to be effective as teaching devices.²¹

¹⁷Getz, op. cit., p. 33. ¹⁸Wittich and Schuller, op. cit., p.91.

¹⁹Ibid., p. 92. ²⁰Getz, op. cit., p. 81.

²¹Wittich and Schuller, op. cit., p. 135.

Posters are designed to attract attention to key ideas, facts, or events. They function to motivate, arouse interest, remind, or advertise.²²

The practical application of these graphic materials should be decided in the light of their unique characteristics which will meet specific teaching purposes.

Globes and maps. Globes and maps are a vital part of the teaching materials because they are the only means by which large areas of the earth can be effectively represented. Among the various types of maps are: drawing maps, flannel maps, relief maps, electric maps, and visiting maps. Globes and maps are highly abstract. Pupils must be taught how to read them and how to get information from these essential tools of geography.

Many excellent Bible and missionary maps can be used by themselves in class. But globes and maps are most effective when used in combination with pictures, text and reference books, slides, motion-picture films, and other media.

Filmstrips. "A filmstrip is a related sequence of transparent still pictures or images on a strip of 35 mm. film."²³ The pictures may be silent or sound, in color or black and white. Most filmstrips are accompanied by written scripts, records, or tape recordings. There

²²Ibid.

²³Ibid., p. 315.

are many types of filmstrips prepared to meet various needs. Training, Bible story, and missionary filmstrips are the main types.

The physical characteristics of the filmstrips are: (1) **they** are easy and convenient to use, (2) they take up little space and are easily stored, (3) they are inexpensive, (4) they are available in either color or black and white, and (5) they can be used at any desired place.²⁴

Three characteristics of the usefulness of filmstrips are: (1) the pictures are in sequence, (2) the room needs to be only slightly **darkened**, (3) a wide range of grade levels and subject areas are available.²⁵

To use filmstrips effectively, the teacher needs to think of three things:

1. Is the purpose for which I wish to use this filmstrip one in which motion is inherently necessary for pupil understanding?
2. Does my teaching purpose involve a series of step-by-step developments, one leading to the next, in logical sequence?
3. Are suitable filmstrips available for the particular teaching job I have in mind?²⁶

Motion pictures. There are various types of motion pictures available in the areas of Christian education. Missionary films, evangelistic films, Christian-life films, leadership training films, Bible story films, Bible background films, promotional films, and science films are general categories of the motion pictures available.

²⁴Ibid., p. 317.

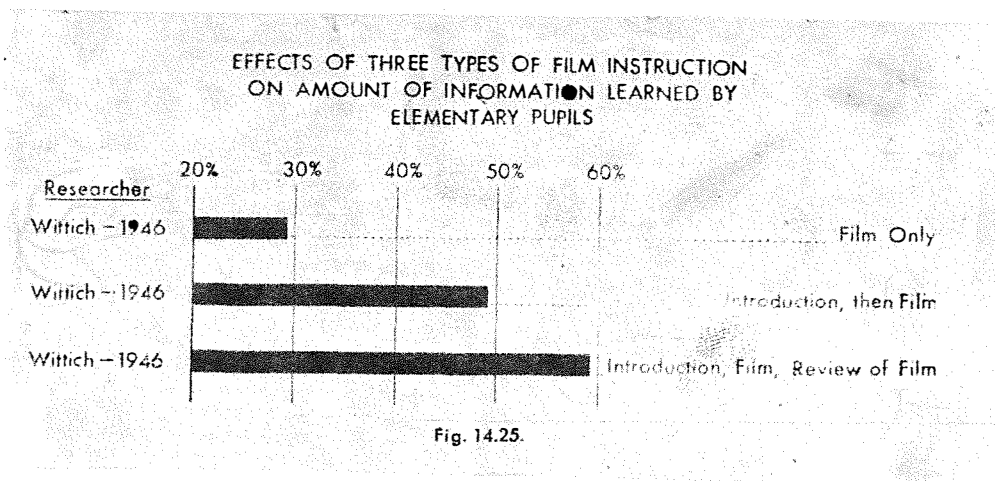
²⁵Ibid.

²⁶Ibid., pp. 324, 325.

The teaching film can be a vivid, interesting, dynamic, and useful instrument of instruction in the hands of the intelligent, well-trained, and understanding teacher. The value of using films has revealed that "pupil interest is heightened, more learning is accomplished, the retention of learned material is more permanent, and interest in reading is increased."²⁷

Though the film is a powerful and useful teaching tool, its ultimate effectiveness is largely determined by the teacher and the manner in which he uses it.²⁸ The graph below shows what each group learns from the film and the difference between the teachers' plans for using film.

Fig. 7.



This would indicate that the film-only approach produces only half the result that should be expected. It should be fully evident that not only films, but all other materials, can be used effectively

²⁷ Ibid., p. 420.

²⁸ Ibid., p. 397.

only if the teacher takes time to preview them and carefully make plans for his particular use.²⁹

There are several responsibilities of the teacher for the effective use of films:

1. Interest the learner in seeing and hearing the film. In the absence of interest, little or no learning may take place. Likewise, unless a child wants to see a film, he may learn little from seeing it.

The teacher can awaken interest in many ways. He can talk about the subject to be studied, and ask the children what they want to know about it.

2. Help the learner plan his search for information before he views the teaching film.

Just as definite assignments of "things to find answers to" have traditionally been part of reading-study planning, so the film-study assignment planned by both teacher and pupils is an effective way of approaching the study of a teaching film.

3. Create the best possible classroom conditions in which to view the teaching film.
4. Give the children opportunities to evaluate the film learning experience.³⁰

Opaque projectors & Overhead Transparency Projections

Opaque projections can be almost any type of nontransparent materials. One of the advantages of the projector is that any materials from books, quarterlies, picture files, and other sources can be used. It can also project flat specimens as coins, stamps, and leaves.

The overhead transparency projector is similar in principle to the overhead slide projector. This projector is also a valuable tool, even though it has not been used as often in the church as in schools

²⁹Ibid., p. 396.

³⁰Ibid., pp. 398, 404, 406, 409.

and colleges.³¹ Overhead projection is superbly suited to the presentation of time lines, map studies, and general outlines.

Audio-Aids. Tape recordings, records, and radios are included in the Audio materials. The recording instrument has as many uses as the ingenious teacher finds need for. By means of recordings he can secure instructional control, evaluation, and analysis in a degree heretofore impossible.

There are so many opportunities for using Audio-aids in Christian teaching that it is almost impossible to describe each method which is involved and the mechanical skill and practical experiences in every particular situation.

By way of summarizing, there are many other Audio-visual media which have been used effectively in secular education and in Christian education. The video recorder and television are very powerful tools in teaching when they are effectively used, but it seems to be a question and a matter of study as to when and how the Sunday school will utilize them.

As a general principle for effective use of Audio-visual materials the teacher needs to know the following essentials: (1) Why? There must be proper motivation. Emotionally as well as intellectually, students must be motivated to want to see or use Audio-visual materials. Why this material rather than any other kind of material? The context

³¹Getz, op. cit., p. 30.

of interest must be created jointly by the class and the teacher. (2) What? There must be clear objectives. Planned looking and listening are necessary for achieving effective use of Audio-visual materials. The teacher and student must not only know why they are looking and listening but also what they are looking and listening for. (3) How? This is a matter of the method of how to prepare, present, apply, examine, discuss, and criticize. (4) When? This matter has to do with when the materials should be used in a learning process. A guiding principle for this matter must be extracted from the rule that "no matter at what point in a learning experience the Audio-visual materials are used, they must be tied in with other experiences."³² (5) Check up. The teacher needs check-up, whether the objectives have been reached or not, whether or not the teaching has been successful, etc.³³

III. HOW TO APPRAISE AUDIO-VISUAL METHODS

There is no magic in Audio-visual materials, in themselves.³⁴ The value of the Audio-visual materials is to be released by teachers through manipulation of teaching-learning situations. "It is the crucial linkage of Audio-visual materials between teaching purpose and pupil accomplishment that determines their value."³⁵ Therefore, the values of Audio-visuals can be recognized only in the result of their use.

³²Edgar Dale, Audio-Visual, Method in Teaching (New York: The Dryden Press, 1952), p. 496.

³³Ibid., pp.488,498.

³⁴Ibid., p.497.

³⁵Erickson,op. cit.,p.130.

The appraisal of Audio-visual methods includes appraisal of materials and techniques. Such questions as the following need to be kept in mind and answered by the teacher:

Appraisal of Materials:

1. What did students like about the content of the material I used?
2. Did students react to the content the way I hoped they would?
3. Was the material too trivial or superficial for the characteristics of my group?
4. Was the material actually worth the time and effort, or should I locate another type of material?
5. Did the content of the materials help me to release the energies of my pupils?³⁶

Appraisal of Techniques:

1. Was the class problem, or the assignment, significant, appealing, and functional?
2. Did I misjudge the readiness of the group?
3. Were my thought-type questions poorly phrased for the kind of mental action I needed to obtain?
4. Were the activities resulting from my use of the material valid?
5. Are my purposes valid?
6. Were circumstances beyond my control at fault?
7. Are the sources of my evidence (pupil responses) for appraisal valid?³⁷

IV. HOW TO TRAIN TEACHERS IN THE USE OF AUDIO-VISUALS

In Chapter IV, the importance of the personal factors of the communicator for effective communication was pointed out. It is a general agreement among researchers that "the more personal the medium, the more effective it is likely to be in channeling communication."³⁸ Both the

³⁶ Ibid., p. 497.

³⁷ Ibid., p. 131.

³⁸ John W. Bachman, The Church in the World of Radio-Television

extent and the value of Audio-visual materials depend upon the interest and skill of the users.³⁹ Therefore, without training teachers in the use of Audio-visual materials, it is impossible to expect effective use of Audio-visual materials, because merely "projecting a picture on a screen or placing a model of a hydraulic mechanism on a table in front of a group of students provides no assurance that learners will draw the best conclusions or change their behavior in desirable ways."⁴⁰ The need of training teachers can never be emphasized too much.

The most practical method of training teachers is to have a training program with the department director or the superintendent, or another person who is qualified in Audio-visual use and practical experience. The program may include the following contents:

1. Basic knowledge of materials and equipments.
2. The best methods of using materials in differing situations.
3. Content of available materials.
4. Methods of securing materials and equipment.
5. Conditions necessary for using different Audio-visuals.
6. Opportunities for actual use.⁴¹

Other methods of training the teacher are:

1. Study courses.
2. Associational conferences.
3. State and convention-wide conferences.
4. Demonstrations.
5. Regular previews.
6. Personal conferences.
7. Other methods.⁴²

(New York: Association Press, 1960), p. 20.

³⁹Earl W. Waldrup, Teaching and Training with Audio-visuals (Nashville, Convention Press, 1962), p. 83.

V. HOW TO ORGANIZE FOR AUDIO-VISUALS

Thus far, it has been assumed that a library of Audio-visuals is needed. To extend the use of Audio-visuals into every area of the teaching program where a contribution can be made, there must be available materials at hand, at the time and place they are needed. In this respect, the church or the Sunday school must organize an effective program, so that necessary Audio-visuals are available at a cost which a church can afford to pay.

Assuming that most churches have some kinds of Audio-visual materials, the first step to organize a unified Audio-visual program in a church is to promote the use of Audio-visual materials.

The pastor, the director of Christian education, or the superintendent of the Sunday school should take the following steps:

1. Determine what materials and equipment are already available. Make use of these resources.
2. Educate the workers in the church as to the value and correct use of Audio-visual aids in the work of Christian education.
3. Study the curriculum materials in the children's, youth and adult divisions to discover where various types of Audio-visual aids may be used most effectively.
4. Purchase appropriate materials and equipment to meet curriculum needs.
5. Organize an Audio-visual library with a carefully planned card-filing system to enable teachers to locate materials easily. Include a simple system for checking out materials and equipment to be used by the workers in the church.⁴³

⁴⁰Erickson, op. cit., p. 130

⁴¹Waldrup, op. cit., pp. 84, 85, 87. ⁴²Ibid., pp. 88-90.

⁴³Getz, op. cit., p. 230.

When basic groundwork has been laid in promoting the use of Audio-visual aids, the next step is to organize an Audio-visual committee. This committee should be completely representative from all departments of the church school and organizations of the church.⁴⁴

The areas of responsibility of the committee are: (1) keeping informed of sources of Audio-visual materials and studying curriculum materials, (2) giving guidance in solving problems related to building fixtures, (3) training teachers and leaders who will use Audio-visual materials, (4) establishing an Audio-visual resource library, (5) finances, (6) purchases, and (7) rentals.⁴⁵

The superintendent of Audio-visuals should be a spiritual man with a knowledge of the total educational program, mechanical ability, leadership ability, and a cooperative spirit. His duties are:

1. He should be a member of the board of Christian education.
2. He should be chairman of the Audio-visual committee.
3. He should be aware of new developments in the field of Audio-visual aids.
4. He should promote the use of Audio-visual aids by all workers in the church.
5. He should assist the director of Christian education in the leadership training program.
6. He should be responsible for the general oversight of the preparation of the Audio-visual budget. He should then bring the proposed budget to the board of Christian education.

⁴⁴Oscar J. Rumpf, The Use of Audio-visuals in the Church (Philadelphia: The Christian Educational Press, 1958), p. 90.

⁴⁵Getz, op. cit., pp. 221-223.

7. He should carry any requisitions regarding the purchasing of materials or equipment to the board of Christian education for approval and then make the purchase.
8. He should be responsible for all film rentals.
9. He should oversee the preparation of the card files for the Audio-visual library.
10. He should be responsible for the distribution of all materials and equipment. If this job becomes quite involved, a secretary should be appointed to help with these responsibilities.
11. He should train all operators.
12. He should keep equipment serviced and repaired.⁴⁶

The qualifications of these three leaders of three divisions (children's leader, youth leader, and adult leader) should be (1) a burden to do the work of the Lord, (2) particular interest in Christian education, (3) leadership ability, and (4) a co-operative attitude.

Their duties can be summarized as follows:

1. They should be members of the Audio-visual committee.
2. They should serve on the children's, youth, and adult committee to give guidance regarding Audio-visual utilization in these three areas.
3. They should do research in order to become specialists in their particular areas of work.
4. They should study the curriculum materials which are used in their areas, so as to be able to advise regarding the use of appropriate teaching tools.
5. They should advise regarding the amount of money needed to use effectively Audio-visual aids in their divisions.
6. They should bring to the Audio-visual committee meetings any needs regarding purchases that have been discussed in the divisional committee meetings.
7. They should present to the superintendent of Audio-visual aids any requisitions for film rentals by workers in their divisions.
8. They should assist the superintendent in the administration of the Audio-visual library.
9. They should serve as equipment operators, when called upon by the superintendent of Audio-visual aids.⁴⁷

⁴⁶Getz, op. cit., pp. 227,228.

⁴⁷Ibid., p. 228.

The summary. It was the purpose of this chapter to show principles of the use of Audio-visuals for teaching improvement.

First, the guiding principles for selecting Audio-visuals were given for the teacher to follow in the selection of curriculum materials.

Second, for the most effective results from using Audio-visuals in teaching, the principles of creative use of Audio-visuals were presented.

Third, the appraisal of materials and techniques was presented.

Fourth, the most practical method of training teachers in the use of Audio-visuals was discussed.

Fifth, to extend the use of Audio-visuals into every area of the teaching program where a contribution can be made, a unified Audio-visual program was presented.

Without doubt, the most effective results from using Audio-visuals in teaching can be accomplished when these principles are properly applied in teaching situations.

CHAPTER VI

SUMMARY AND CONCLUSIONS

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I. SUMMARY

This study has been made to investigate the possible ways of improving Sunday school teaching with the use of Audio-visuals.

In order to point out the significance of Audio-visual use in teaching, not only in secular school, but also in religious education, it was necessary to show Biblical examples of Audio-visual use in teaching. Biblical examples in Chapter II revealed that God used visual aids to teach the children of Israel. Not only God, but the prophets also, employed visual aids to proclaim the Word of God. Jesus Christ was the Master teacher, who used Audio-visuals so effectively to clarify truth. Again and again, abstract truth was made clear and understandable by His use of Audio-visual objects in His teaching. Thus, the use of Audio-visuals was proved to have its theory and philosophy rooted and grounded in the Word of God.

Chapter III presented an analysis of the values of Audio-visuals and the role of Audio-visuals in the teaching-learning situation. It was observed that in recent years advanced technology has swept through society from the research laboratories into manufacturing, communications, the space age, and finally, into education. Such development quickened the realization that "antiquated methods can never achieve today's educational goals." Thus, a new science of education, the science of Audio-

visual education, emerged. This was one of the stimulating factors for Christian education to adopt the effective use of Audio-visuals in teaching. The second reason was the inadequacy of verbal communication in teaching.

The value of Audio-visuals was observed in overcoming the barriers to communication, facilitating rapid learning, making learning more permanent, changing the learner's attitude, and making learning interesting. The role of Audio-visuals in teaching and its contributions in the learning process were observed.

In Chapter IV, all aspects of the Sunday school were reviewed to show the peculiarities and characteristics of its teaching ministry in the present day. The Sunday school was reviewed from its historic development, its functions, its importance, its curriculum development and present curriculum materials, and its teaching problems.

It was shown that the Sunday school derived its function and purpose from the Word of God and from the great commandment of Jesus Christ. The main function and purpose of the Sunday school has been that of teaching the word so that people may be brought into a personal relationship with the Lord Jesus Christ. The teacher's role, as related to the teaching-learning process, was shown as guiding, directing, facilitating, and helping learners that self-activity may take place. Teaching was defined as communication, as viewed in the teaching stages. The fundamentals of communication and the basic process of communication have brought two suggestions for better communication. First, word communication, verbal or written symbols, never can tell all about the

objects and events the words represent. Higher level abstractions of words omit many characteristics about their objects and thus tend to be unclear in meaning. Therefore, communication in the objective level, nonverbal, brings forth a clearer presentation of the objects and events to the receiver of the communication. Second, the communicator has to have a better understanding and skill in the ability to communicate.

Chapter V presented the methods of Audio-visuals for improving Sunday school teaching. Audio-visuals, as an effective means of communication, and their values in teaching have to be manipulated if they are to function effectively. Improving Sunday school teaching, as a whole, must be carried out in a unified program supported by an Audio-visual committee in the church. Thus, the individual teacher needs to gain practical knowledge and skill of how to use Audio-visuals in specific teaching situations. The church or Sunday school also needs to organize an Audio-visual committee for training teachers in the use of Audio-visual materials, and for better administration of equipment and finances.

II. CONCLUSIONS

(1) The most pressing need of the Sunday school to improve its teaching can be met by the skillful use of Audio-visuals.

(2) Audio-visuals are the most effective media of communication that can be used in the teaching-learning situation.

(3) Actual improvement of Sunday school teaching can be achieved when the following requisitions are carried out:

First, the individual teacher needs to gain practical knowledge and skill in the use of Audio-visuals in specific teaching-learning situations.

Second, the church or Sunday school needs to organize an Audio-visual committee for training teachers in the use of Audio-visuals, and for better administration of equipment and finances.

III. SUGGESTIONS FOR FURTHER STUDY

1. A study into the examples of Audio-visual technology at work in each department of the Sunday school.

2. A research on the place of Audio-visuals in the curriculum plan for Sunday school teaching.

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