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**A Comparative Study of Teaching Methods Used in Selected
Primary and Secondary Christian Schools and the Public Schools
in the Fields of English and the Social Studies**

Paul W. Kirgiss

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A COMPARATIVE STUDY OF TEACHING METHODS USED IN SELECTED PRIMARY
AND SECONDARY CHRISTIAN SCHOOLS AND THE PUBLIC SCHOOLS
IN THE FIELDS OF ENGLISH AND THE SOCIAL STUDIES

by

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Problem	2
Methods of Procedure Used	4
Definition of Terms Used	5
Organization of Remainder of the Thesis	5
II. A BRIEF HISTORY OF THE DEVELOPMENT OF METHODS OF INSTRUCTION	7
Introduction	8
Imitation and <u>Memoriter</u>	9
Socratic Method	9
Imitation and <u>Memoriter</u> in an Advanced Culture	11
Christian and Scholastic Methods	11
The Lecture	14
Humanistic Methods of Instruction	16
The Prelection	18
The Disciplinary Method of Instruction	19
The Method of Sense Realism	20
Romantic Method	21
Object Lessons	22
Monitorial Method	24
Herbartian Method	25
Self-Activity	26

CHAPTER	PAGE
The Problem Method	27
The Project Method	29
The Unit Plan	29
The Socialized Recitation	30
Individualized Instruction	31
Supervised Study	32
New Materials of Instruction	32
Summary	33
III. PUBLIC SCHOOL METHODS IN THE TEACHING OF ENGLISH	35
Academic Qualifications	35
Professional Qualifications	36
The Responsibilities and Problems of the Teacher of English	36
The Problems in Reading and Listening	40
The Problems in Writing and Speaking	43
The Teacher of English in a Democratic Nation	46
Summary	48
IV. PUBLIC SCHOOL METHODS IN THE TEACHING OF THE SOCIAL STUDIES	49
Introduction	49
Source of Material	51
Criteria for Method of Procedure	53
The Aims of the Social Studies	53
The Objectives of the Social Studies	54
The Role of Education	56
Kinds of Changes to be Made in Pupils	56

CHAPTER	PAGE
The Procedures of Instruction	58
The Vitalization of Teaching	61
The Five Formal Herbartian Steps	65
Miscellaneous Items Related to Method	66
Summary and Conclusions	67
V. CHRISTIAN SCHOOL METHODS IN THE TEACHING OF ENGLISH . .	69
The Christian Objective for English	69
Principles of Language Use	71
Reading	72
Language	80
Spelling	84
Handwriting	90
Summary	96
VI. CHRISTIAN SCHOOL METHODS IN THE TEACHING OF THE	
SOCIAL STUDIES	97
Social Studies in the Primary Grades	97
History	98
Citizenship	109
Geography	113
Summary	121
VII. A COMPARATIVE STUDY OF PUBLIC SCHOOL AND CHRISTIAN	
SCHOOL METHODS IN THE FIELDS OF ENGLISH AND THE	
SOCIAL STUDIES	122
Field of English	122
Field of the Social Studies	124
Summary	125

CHAPTER	PAGE
VIII. GENERAL SUMMARY, EVALUATION, AND CONCLUSIONS	126
General Summary	126
Differences in the Field of English	127
Differences in the Field of the Social Studies	135
General Differences Between the Two Types of Schools	141
Recommendations for the Christian Schools	143
FOOTNOTES	145
BIBLIOGRAPHY	148
APPENDIX	150

CHAPTER I

INTRODUCTION

American education has drifted into the gravest crisis in its three-hundred year history. Deteriorating buildings and the shortage of teachers are only part of this crisis. Most important is what is being taught the children of this country and how it is being taught. Very subtly, in fact, probably unnoticed by most of the American people, highly organized left-wing and right-wing extremist groups are pressuring the public schools in an attempt to capture the minds of the students — the minds of the future citizens of the United States. These pressure groups have already gained a foothold in a number of communities across the country and are reaching for others. Parents in many of these cities and towns are discovering that their children no longer are being given the basic education needed to face today's problems. Therefore, education has become a subject of increasing public controversy for good reason. Schools are the key to tomorrow.

As a result of this realization and examination a number of parents across the country have banded together to do something about the situation. They have come up with what they feel is the answer to this problem. Their answer is private Christian schools on both the elementary and secondary level to teach their children the fundamentals in which the public schools are no longer interested. These Christian schools have sprung up throughout the entire country and are

constantly playing a more important role in the educational life of this nation.

The Problem

Statement of the Problem. The problem presented to this study was as follows: How do the teaching methods of Christian primary and secondary schools in the fields of English and the social studies compare with the public schools?

Purpose of the Study. It was the purpose of this study to (1) investigate the presentation of material in some of these Christian elementary and secondary schools; (2) compare this presentation with that of the public schools in general, and (3) determine whether or not these Christian schools are accomplishing the task for which they have been organized.

Assumptions. The primary assumption of this study was that the Bible, both the Old and the New Testaments, is the Word of God, which was written under the inspiration of the Holy Spirit. Therefore, it is the final authority on all matters with which it deals. It is the guide to faith and practice for every true Christian, and the foundation of the Christian school.

It was further assumed that the American Standard Version is a scholarly, authentic translation of trustworthy manuscripts of the original, inspired text of the Bible. Therefore, this version was used for all references.

Importance of the Study. The number of Christian elementary and secondary schools has increased from year to year. The leaders in the educational field have come to realize that this new movement

in the nation's schools is here to stay and must be reckoned with. The necessity for a change in the educational practices of the day is apparent but the question uppermost in the minds of parents is whether the Christian school is the answer. As far as it was possible to ascertain there have been no studies conducted on this subject. Therefore, it was felt that a comparison between the presentation of material in the public schools and the Christian schools would be timely. It was desired that this study would be of assistance to parents interested in this field of education, and to the Christian schools themselves by examining what they are endeavoring to accomplish and by making recommendations for improvements.

Limitations of the Study. Since there are several hundred Christian elementary and secondary schools scattered across the continent it was impractical, if not impossible, to visit all or even a large portion of them. Therefore, for the purpose of this study fourteen Christian elementary and secondary schools were selected from the Northwest Pacific Coast area to be interviewed and used as the basis for the investigation.

The large number of courses taught during the twelve years of grade and high school would compose far too large a field of study if they were all to be considered; hence, the investigation was limited to two of the major fields of study, which were English and the social studies. The reason these were chosen is that they carry through the entire period of elementary and secondary training better than any other fields. The departments representing these two fields were the basis for the interviews made.

Methods of Procedure Used

Research Method. The materials for the study in the public school field were very carefully selected. The chairmen of the English and the social studies departments of the Portland State Extension Center, State System of Higher Education, were contacted and each recommended the two textbooks which were considered to be the best in their respective fields. These books were secured and became the basis for the information on the public schools methods of teaching in these two subject fields.

The literature written on the Christian schools was then examined and the portions selected, that were used in establishing the methods employed by these schools.

Questionnaires. To supplement the textbook information used in showing the approach of the Christian schools to the whole realm of education and particularly to the fields of English and the social studies, firsthand data was gathered by means of a questionnaire. Since it was to be used as an interview instrument, it was designed to aid in asking questions and securing the information desired. It was divided into three main topics which were: (1) the preparation and training of the teachers, (2) the organization of the school itself, and (3) the methods of teaching. A copy of this questionnaire may be found in the appendix of this study.

This questionnaire was taken into fourteen elementary and secondary Christian schools in the states of Oregon and Washington. Four schools were visited in the state of Washington and ten in the state of Oregon.

The purpose of these interviews was twofold: (1) to get firsthand information on the operation of these Christian schools, and (2) to get the viewpoints of the teachers.

From the information gained in these interviews, and from the textbook material, it was possible to determine the distinctive features of the Christian schools and establish the fact that they were accomplishing the task of teaching the fundamentals of education with a Christian interpretation.

Definition of Terms Used

In order to prevent the possibility of confusion arising in the mind of any reader over the meaning of a term used in this study, a few definitions are listed.

Christian school - An institution of learning, based on a God-centered philosophy, controlled by an organization of parents, a board of trustees, or a protestant denomination, for the purpose of training children in the subject fields as set up by the state board of education.

English - The study of reading, which includes a study of literature, grammar or language study, spelling, and handwriting.

Social studies - The study of history, ancient, world, national, state, the study of human geography, the study of civics, or citizenship, and other related subject matter.

Organization of Remainder of the Thesis

In order to set up a background for the study, Chapter II was devoted to a history of the methods used in education from the

earliest of the ancient cultures through to the present day. Chapter III dealt with the philosophy and methods employed in the teaching of English in the public schools. Then in Chapter IV the field of the social studies was discussed as taught in the public schools. As a basis for the comparison, the Christian school's philosophy and methods in the realm of English was presented in Chapter V. Again to compare, Chapter VI handled the teaching of the social studies in the Christian schools. Chapter VII was a comparative and summary study of the public school and Christian school methods in the two fields of English and the social studies. For the purpose of giving it in a concise manner a chart was used in that chapter. The general summary, evaluation and conclusions were given in Chapter VIII.

CHAPTER II

A BRIEF HISTORY OF THE DEVELOPMENT OF METHODS OF INSTRUCTION

This chapter was designed to present a short resume of the various methods that have been used in educational fields of the world. An effort was made to go back to the earliest of the ancient cultures and trace the development through to the present day. By doing this the progress that various methods have made, and ultimately the reasons for the methods which are used in the public schools of our country today, have been determined. As these reasons were more clearly understood an evaluation of the methods and, in turn, a comparison of them with the methods in use in the Christian schools was made possible.

In order to make this survey a number of textbooks on education and especially educational methods were examined. Of the books examined, A History of the Problems of Education by John S. Brubacher, gave a very complete history of the type that was desired, and the information was taken primarily from this book.

After an introduction to the field of methods, the following methods were discussed: imitation and memoriter, Socratic method, imitation and memoriter in an advanced culture, Christian and scholastic methods, the lecture, humanistic methods of instruction, the prelection, the disciplinary method of instruction, the methods of sense realism, romantic method, object lessons, monitorial method, Herbartian method,

self-activity, the problem method, the project method, the unit plan, the socialized recitation, individualized instruction, supervised study, and new materials of instruction.

Introduction

How to transform a child's ignorance into understanding is the educational problem beyond all others that has stood most persistently at the educator's elbow throughout educational history. In its simplest terms, this problem has taken the form of determining the most effective things the teacher can do in order to get a child to modify his ways of behaving. The more advanced state of the problem has taken the form of working out a method of exposition so that the child will not only change his ways but also comprehend what he is doing. Again, the problem is a matter of devising ways to motivate learning so it will occur easily and be remembered.

The development of instructional method through these foregoing states has not taken place independently. Rather, it has been extraordinarily dependent upon developments in other phases of education. For instance, methods have been unusually sensitive to change in the psychological theory of how learning takes place, and there are powerful other factors that must be taken into account. The philosophical conception of the nature of man and the world in which he lives is an equally potent determinant. So, too, are the aims of education and the particular form of social and political organization under which a child is reared. If any of these factors change the method of instruction will change correspondingly. 1

Imitation and Memoriter

The chief anxiety of early cultures was for survival. They did not aim to survive by experimenting with the precarious. They were content if they lost none of the experience of their ancestors. The method of instruction that early men found most appropriate to such circumstances was through imitation. Even after writing ensured statements against loss, methods of instruction continued to depend upon imitation and memoriter.

Among the Chinese it was customary for the teacher at the lower levels to teach completely by imitation. In ancient India educational method was a similar mixture of wise precept and practice that honored precept more in the breach than in the observance. Great emphasis was laid on memorization of the sacred texts. The educational methods found appropriate in China and India proved no less appropriate among peoples closer to the beginnings of Occidental educational tradition. It is interesting to note that among the Jews $\Pi \text{ } \overline{\text{I}} \text{ } \overline{\text{I}}$ (shanah) the word "to repeat," is also the Hebrew word meaning "to teach."

The educational methods of imitation and memoriter also pervaded early Greek education. During Homeric times and for a long time afterward the great man of noble example was held up for the young to imitate.²

Socratic Method

The glory of Greek education was that it did not continue indefinitely to perpetuate Greek culture through imitation and memoriter. By the fifth century B. C. the methods of instruction that

produced strict adherence to customary folkways began to give way for the first time to more critical procedures. Preeminent in the development of these procedures was the philosopher Socrates (469-399 B.C.) one of the greatest teachers of all time.

In fact, the method of teaching that he employed has ever since borne his name. Briefly, the Socratic method aimed to teach not so much by transmitting knowledge as by inquiry into what might be accepted to be valid knowledge. This inquiry was carried on through the give and take of conversation, which Socrates guided by a cleverly-put sequence of questions. In the times following Socrates his method was known as "dialectic," from the Greek words dia and lego, meaning "to talk through."

Both Plato (427-347 B.C.) in his Academy and Aristotle in his Lyceum employed the dialectical method of instruction. Of the two perhaps Plato leaned a shade more on the authority of the teacher. He favored pupil freedom only after appropriate habits had been formed to warrant it. Yet he did not go so far as to countenance compulsion in learning, for he had grave misgivings that learning under compulsion would not have a lasting grip on the mind.

Aristotle (384-322 B.C.) was opposed to the dogmatic methods. The only way to learn to do things, he contended, was to do them. His chief improvement on the Socratic dialectic was that he perceived more clearly than either of his predecessors the role of concrete experience in teaching method.

Rapid educational progress might have followed on the further development of this now obvious educational truth of Aristotle's; but

the generations of teachers who followed Aristotle were too dazzled by his principles of deductive logic. Consequently, they taught by deductively elaborating the implications of the works of the Greek masters and for long centuries seriously neglected Aristotle's inductive principles.³

Imitation and Memoriter in an Advanced Culture

The Romans were no innovators in educational method. Yet, much as they copied from the Greek, they seem never to have copied Greek methods of instruction in their most creative phase, the dialectic of Socrates. In fact, Roman educational methods never rose much above copying. They were thus a throwback in an advanced civilization to the procedures characteristic of early cultures, the procedures of imitation and memoriter.⁴

Christian and Scholastic Methods

One of the greatest teachers of antiquity was one whose principal interest was not in education at all. This was Jesus. Although He was primarily a great religious and moral leader, He often exerted His leadership in the role of teacher. Many of His precepts are introduced in the Bible by the expression "and He taught them, saying....." Moreover, His closest followers were known by their educational relationship to Him, that is, as disciples, a term which stems from the Latin discipulus, meaning "pupil."

There are a number of features that distinguish the methods of Jesus as a master teacher. The feature that apparently impressed

His followers most was the fact that "He taught them as one having authority."⁵ In this He differed markedly from Socrates. Perhaps most cogent in His art of instructing the masses who followed Him was His use of the simile and parable. His materials were always drawn from the familiar background of His listeners and so pertinent and incisive were His figures that only the dull or obtuse could miss the point. He encouraged questions but often anticipated them in the minds of His disciples before they were even asked.⁶

This section on Christian methods of instruction naturally began with the methods employed by Christ. It is recognized by Christians and non-Christians alike that He was the greatest teacher of all times. However, Christians realize that His teaching was only a means to an end as He looked to His death on the cross. Therefore it should be understood that although this section considers only His teaching ability His real mission in life went far beyond His teaching ministry.

In propagating the Christian viewpoint in the centuries immediately following the death of Jesus various methods were employed. As Christianity appealed at first chiefly to the lowest social classes among whom previous education was at a minimum, it is not surprising that the methods of instruction were largely narrative and exhortatory. Christian doctrine was taught quite dogmatically. A high value was set on orthodoxy in the instruction of these unlearned people. Conformity was achieved by a catechetical form of instruction, a system of oral questioning not unlike the Socratic method yet markedly different in that answers were fixed in advance. In training the body as well as the mind, the methods employed were largely ascetic and disciplinary.

Later, when Christianity became well established, with followers from the upper as well as the lower classes, more literate, and hence more conventional, methods of instruction came to prevail among Christians. But conventional education toward the end of the Roman Empire was rapidly becoming formal and lifeless. Too much emphasis was placed on the letter and too little on the spirit of instruction. The basic political and economic conditions favorable to educational development continued to deteriorate till the nadir of the Middle Ages was reached.

Had it not been for the Catholic Church, literacy might have all but disappeared. With the inroad into the Roman Empire of the barbarians from northern Europe, culture was reduced to such a low ebb that the main problem of educational method was again that of its survival. Memoriter and imitation were reinstated as the basic educational methods of monasticism and chivalry, the principal religious and secular educational stereotypes of the medieval period. Both were supplemented to a greater or lesser degree by asceticism as a method of teaching amenability to discipline among the vigorous but unruly populations of northern Europe.

The more systematic development of educational method did not go forward again till the end of the Middle Ages and the rise of the medieval university. This was the great period in which the Catholic Church was busy absorbing into its doctrine the philosophy of Aristotle.

The Schoolman whose teaching became the very source of Scholastic orthodoxy was St. Thomas Aquinas (1225-1274). According to him one learns either independently through his own discovery or through being dependent on someone else to instruct him. But even in the latter case

the teacher does not, as is so often thought, transfer his knowledge bodily to the student. On the contrary, he maintained that in learning by instruction, just as in learning by discovery, the teacher must regard the learner as the primary agent. There is no teaching without learning, and learning is a self-active process on the part of the learner. Hence the proper method of the teacher is not to transmit his knowledge to the pupil but from the pupil's potentialities to educe in him actual knowledge which will be similar to that already in the teacher. More immediately and particularly, the way to educe such knowledge from the pupil's potentialities is through the logical demonstration of the syllogism.

Students in the medieval universities not only had the curriculum presented and explained to them in a series of syllogisms but were also expected to gain considerable proficiency in the method of the syllogism itself. The technique for teaching this was the disputation. The importance of the disputation as a method of instruction is best revealed in the fact that, just before getting his degree, the medieval student had to engage in a disputation in which he successfully maintained a selected thesis against all comers, including his professors in the guild of masters.⁷

The Lecture

The growth of the lecture method can be directly attributed to the great scarcity of books at the new institutions of learning in the Medieval period. Because the teacher at the medieval university was usually the only one who possessed a book, he fell into the habit of teaching by reading his book while the students took notes. So

common did this habit or custom become that the Latin word meaning "to read" legere (past participle lectus), became synonymous with "teaching." Often the reading, or lecture, amounted to little more than dictation, which required frequent repetitions. When and where books became more abundant, the lecture turned from dictation and exposition to commentatio and summa, that is, to a summary of authors or a commentary on them.

Whether books should hold an important position in the art of instruction was an old bone of contention. But in spite of this books continued to grow in importance as instruments of instruction. Indeed, by the time of the medieval university, books became revered because of the uniformity and authority with which they invested instruction. With the invention of printing the pedagogical importance of books was established beyond question. The printing of books at last freed instruction once and for all from the necessity of the method of personal communication from teacher to pupil. The extent and rapidity with which instruction could be propagated were enormously increased. Moreover, the control of thought, which had been relatively easy so long as the multiplication of books was done by hand, was now rendered far more difficult. Indeed, it is probably not too much to say that the astonishing versatility of modern civilization and education is in large part due to the development and spread of printing.

Important amendments were soon made in the lecture system of the medieval university. It transformed the lecture from an interpretation of accepted texts into the systematic presentation of a growing field of knowledge. Ultimately this change in the form of the lecture led to a similar alteration in the form of the disputation, which came to

be known as the dissertation. The candidate for a university degree still had to defend a thesis in oral argument. But the thesis, instead of aiming at the syllogistic elaboration and consolidation of some accepted canon of truth, had become a hypothesis on which the student had inductively endeavored to collect new experience to see whether the hypothesis could be used as a sound premise.⁸

Humanistic Methods of Instruction

The lecture and disputation were largely for teaching mature students attending the professional faculties of law, theology, medicine, and arts, in the medieval university. In reviving the Greco-Roman ideal of liberal education, the Renaissance, to which the medieval period gave way, appealed to a younger group of boys. This shift in school clientele required a shift in methods. Moreover, since it was necessary to carry on the pursuit of the liberal arts in the Greek and Latin tongues, pedagogical method naturally shifted from a base in logic or dialectic to one in grammar and rhetoric. Hence, there was a return to the methods of memoriter and reproduction.

The spirit of the Renaissance at its best was marked by an endeavor to enjoy life more abundantly. It should not be surprising, therefore, that the best Humanistic teachers of this period attempted to make the educative process an attractive and enjoyable one. While a number succeeded in doing so, the Dutch scholar Erasmus (1466-1536) has left the best written instructions on how to accomplish this end. At the very outset he was careful to note the limits that the "innate capacity" and the "native bent" of the child set to what could be accomplished through instruction. In teaching the humanities, that is,

Latin and Greek -- their grammar and the culture locked up in them -- Erasmus in the main employed the methods already tried and systematized by the great teachers of antiquity with whose pedagogical writings he was undoubtedly quite familiar.

Erasmus's introduction of some independence and individuality into the learning of lessons was most welcome in an age addicted to verbatim memoriter and a slavish imitation of the literary style of Greek and Roman masters. But he was ahead of his times in seeking such independence for the individuality of the pupil. On study and making it more interesting Erasmus had several things to say. Instead of trying to stir up new energies in the pupil, he tried to motivate the curriculum by coupling it to drives already spontaneously operating. Thus, he sought to teach the humanities, not through grammatical rules but through informal conversation about the boy's concerns in play and life with his fellows.

To those who would have the teacher resort to the rod as directed by the Old Testament, should gentler motivations fail, Erasmus frankly countered that, however advisable such a prescription might have been for the Jews of old, he doubted its suitability in the sixteenth century. Both Ascham and Montaigne had similar views on discipline. Both would do away with forcing learning under the threat of violence. Indeed, Ascham wished the relation between master and pupil to be so free and easy that the pupil having difficulty with his lessons would be prompted to seek aid openly from the master rather than illicitly from his mates. Moreover, he had neither frown nor chiding for the pupil who failed after he had done his best.⁹

The Prelection

The teaching of the humanities reached its most brilliant phase in the famous schools of the Jesuits founded at the time of the Counter-Reformation and extending long into the post-Renaissance period. The instructional methods that enabled the Jesuits justly to enjoy the reputation earned by their schools were matured from a composite of the best contemporary methods and the best methods of antiquity. The central feature of the Jesuitical method of instruction was the prelection. As one may surmise from an etymological inspection of the word, the prelection was a variety of the lecture method. In brief, it was a sort of preview of a passage from a selected author who was being read by the students. To guide the students before they studied the passage themselves, the teacher himself gave an extended and carefully prepared pre-reading of the passage. The student meantime took notes to enable him subsequently to memorize the salient points of the prelection.

One of the strongest features of Jesuitical instruction was the way in which it ensured learning through a continual review of old material. Each day the work of the preceding day was reviewed, each week the work of the past week, and each month the work of that month. At the end of the year an examination was set in which the student was examined for a knowledge of the books read during the year, for ability to translate the vernacular into Latin or Greek, and for familiarity with the various rules involved. In addition, he had to present some composition of his own creation.

Other devices that the Jesuits used to enliven and enrich instruction included one of the earliest efforts at grading pupils. In fact,

prelection demanded this. The master giving a prelection certainly could not properly deliver it to students who ranged in ability and training all the way from the bottom to the top of the school. Consequently, the Jesuits did some pioneer work in dividing their students into classes. Furthermore, even at this early date they made a practice of having a teacher move along with his class from grade to grade. Again, the Jesuits were clever enough to supplement their prelection not only with the disputation but also with dramatization. Thus the dramas of Greek and Latin authors were performed as well as read. Yet again, none realized better than the Jesuits that all work and no play makes a dull scholar. Hence they provided periods of recreation every day.¹⁰

The Disciplinary Method of Instruction

So far in the course of the development of educational method, discipline has been a method of social or moral control in the school and sometimes a method of prodding or quickening learning. But there was yet another method of instruction, frequently called "disciplinary." This method was to tax the student's abilities to the utmost by setting him difficult, even disagreeable, lessons and then, by holding him strictly to their accomplishment, to expect him to achieve a worthy discipline of his mind. According to this method of instruction it was not so important what the student learned as how he learned. The curriculum was not so important on its own account as it was as a barrier to balk the student and thereby to lead him to discipline himself, impose habits on himself, which would be useful no matter what the future barrier that obstructed his way.¹¹

The Method of Sense Realism

The man who has most often been called the first modern educator was Johann Amos Comenius (1592-1670). He was the earliest to contrive specific methods for instruction wherein bodily organs would be brought to the aid of the intellect. His most outstanding achievement here was his writing of the first textbook to employ pictures as a teaching device. In this book, the Orbis pictus, he brought the bodily organs of sight to the support of the intellect. Here the beginner in Latin was helped to an understanding of Latin words by having the printed words accompanied by pictures illustrating their meaning. He also laid down the general rule that everything should be taught through the medium of the senses. Further, one should try to employ more than one sense at a time, for senses like hearing and seeing will then reinforce each other. Comenius advised the teacher to start with the senses because they stand nearest to the child's present state of understanding. To commence with the senses is to go from the easy to the difficult. Therefore, after a secure sense impression has been registered, the teacher may proceed to memorization, from memorization to comprehension, and thence to judgment.

In the next generation the first Realschule was founded by August Hermann Francke (1663-1727) at Halle. This school derived its name from the fact that its teachers employed Realien, the German word for "real things," in order to facilitate instruction. On the one hand, instruction took place through such Realien as the school's collection of plows, churns, and models of buildings and ships. On the other hand, instruction through Realien consisted in field excursions, such as expeditions into

the country for botanical specimens or visits to artisans to see how their goods were produced.

In the eighteenth century the pedagogy of appealing to the senses through concrete objects in the child's environment came to have revolutionary social significance. The type of education that had been useful in attacking the inaccurate presuppositions of Aristotelian science was expected to be equally useful in attacking the shams and iniquities of the established social order. Therefore, the method of instruction that felt its way ahead through sensory contact with reality was advocated in place of the Humanistic one, which was oriented to a rational comprehension of the literary treasures of the past.¹²

Romantic Method

Much as sense realism contributed to modern methods of instruction it was only one facet of the complex surface of nature. Another important facet and one closely related to sense was that of feeling. Lining up educational method with this was chiefly the work of Jean Jacques Rousseau (1712-1778), great eighteenth-century Frenchman. He felt true education consisted less in knowledge than in doing, and included within his method those inner senses or springs of action better known as feelings. In making this inclusion he introduced a romantic note into educational method, the effects of which have not worn off in the twentieth century.

According to him the central feature of the teacher's strategy should be to maneuver the pupil into wanting to learn. The inner drive that will carry him furthest along in his studies is some present

interest. So important were interest and inclination to Rousseau that he depended upon them rather than upon constraint to teach a child sustained attention and perseverance in the face of difficulties and distractions.

An important corollary of his doctrine of interest made pupil freedom an essential part of the teacher's method. This freedom extended all the way from an injunction to dress small children in loose-fitting garments inviting the quick and easy uncoiling of native springs of energy to an approval of the child's pursuit of his own inclinations. If a child were restless, he would not thwart him but would rather treat this manifestation of energy as a necessary apprenticeship in learning.

The first to make a serious effort to translate Rousseau's romantic methods into practical classroom procedures was Johann Bernhard Basedow (1723-1790) in an experimental school that he called the "phil-anthropinum." This was perhaps the first school in educational history that opened with the deliberate intention of setting traditional educational procedures aside and launching forth altogether on the basis of "improved principles." 13

Object Lessons

The first half of the nineteenth century brought forth the largest number of reforms in educational method ever seen in the history of education. In such quick succession that their lives overlapped appeared three of the greatest men in the whole of educational history, Johann Heinrich Pestalozzi (1746-1827), Johann Friedrich Herbart (1776-1841), and Friedrich Froebel (1782-1852). First to succeed, but only after

the hardest kind of trial-and-error process, was Pestalozzi, the famed Swiss educator.

Ever since the social culture had been reduced to written symbols and ever since education had taken the social shortcut of vicarious learning through the written or printed word rather than through direct experience, one of the most persistent aberrations of education had been that the oncoming generation had often memorized the literary form of their social culture without always comprehending its actual meaning. The only way to correct this, according to Pestalozzi, was for the teacher to commence with sense impressions of the object of the lesson. Only after time for these impressions to take effect had elapsed should the teacher proceed to the naming of the object. Once named, the object could be studied as to its form, that is, its various qualities could be discussed and compared. Finally, with the abstraction of its essential as against its accidental qualities, the object was ready for definition. This, in brief, is what he so frequently referred to as the essence of his method, teaching everything through number, form, and language. In this way language and observation or experience are always so closely linked that education should henceforth be well on its way to eliminating forevermore memoriter without comprehension.

Obviously, from the foregoing, activity of the pupil is an essential part of learning. Without activity he can hardly get lively sense impressions. It will behoove the teacher, therefore, not to develop the lesson in the spirit of dogmatic exposition. On the contrary, he will rather conduct the lesson so as to encourage the pupil to exert his own powers. Teaching, instead of creating vicarious experience for pupils, will have to create opportunities for firsthand

experience itself. For this same reason Pestalozzi early abandoned emulation as a way of motivating learning. He held that each child should learn to feel pleasure in exercising his own powers for the discovery of truth rather than in comparing himself with others.¹⁴

Monitorial Method

The innovation in educational method with which Pestalozzianism found itself chiefly in competition, especially in England and America, was the simultaneous, or monitorial, method popularized independently by Andrew Bell (1753-1832) and Joseph Lancaster (1778-1838), both Englishmen. The essence of their method was for the master to instruct monitors, who in turn instructed the boys under them. As might be expected, the device was very popular where exceptionally large numbers of children were to be taught by a single master. For the same reason the method is more significant as a scheme of administration than as a method of instruction. As a matter of fact, neither as a scheme of administration nor as a method of instruction was the monitorial system of Bell and Lancaster anything new. Instruction through monitors dates back at least to Comenius in the seventeenth century, if not to someone earlier, and had already been put in operation by the Christian Brothers, who called it the Simultaneous method. What Bell and Lancaster did was to succeed in popularizing the notion.

The monitorial system of instruction did not survive long in competition with Pestalozzian object lessons. On a comparison of their educational merits, all the advantage in flexibility and insight into child nature lay with the Pestalozzian method. The chief historical service that the monitorial system performed was to win the public to

the support of schools, for it appeared at first glance as if public education would be quite inexpensive. This service once performed, the monitorial system rapidly sank out of sight, for the public was soon persuaded that, if it was going to support education, it might as well have the best.¹⁵

Herbartian Method

Just as Pestalozzi indicated the proper steps for the teacher to take in proceeding from sense perception to definition or conceptualization, so it now remained for Herbart, second of the trio of great educational reformers of the first half of the nineteenth century, to point out to the teacher how to proceed from one concept to another, how to assimilate new concepts to old ones.

In this task Herbart was exceptionally successful, for, more effectively than any of his predecessors, he rested his method squarely on a clear-cut theory of the psychology of learning. His theory grew out of association psychology and was known as the doctrine of apperception. According to this doctrine one learned the new in terms of the old. The child did more than just perceive an object; he apperceived it as well. That is, ideas or concepts already stored away in his mind from previous contacts with his environment helped to condition the manner in which his mind received new presentations of the environment.

To ensure apperception in the classroom he analysed the process into four distinct steps, which the teacher was to follow. Herbart died without attracting much attention to these steps, and it was not till several decades later that a follower of his revived them and recast them in the better known five steps, in which form they became famous.

The five steps are as follows: (1) Preparation. In this step the teacher commences the lesson with something he is sure is already familiar to the class. That is, he starts where Pestalozzi left off, with concepts that are clearly held in mind because based on previous observation or sense perception. Failing in this, he might have to begin with sense observation itself. (2) Presentation. Here the teacher presents the new material to be learned for the day. (3) Association. This is probably the most important of the five steps, for here the teacher leads the pupils into a comparison of the materials of the preceding two steps, to note what in the new presentation is already familiar in the stage of preparation and what is an advance beyond it. The more carefully the teacher knits the new into the old by this comparison or association, the more securely is psychological apperception achieved. (4) Systematization or generalization. Here the teacher presents the class with other instances of the same kind of novelty first brought to their attention. With the aid of these the class is able to generalize what has been learned or apperceived in the third step. (5) Application. Here the teacher will probably tell the children to take the next ten problems or translate the next dozen lines. Application is thus an assignment of further examples of the day's lesson for each child to solve by himself according to the rule or generalization developed. In these five steps he gave a classic analysis of the method of exposition.¹⁶

Self-Activity

The seeds of romanticism sown by Rousseau flowered more luxuriantly in the pedagogical method of Froebel than they did in that of

either of the other outstanding educational reformers of the early nineteenth century, Pestalozzi or Herbart. Froebel took the view that the teacher's or parent's method should be more protective than prescriptive. That is, the teacher or parent should be careful not to interfere with nature's laws of self-expression or self-development. On the contrary every effort should be made to create an educational situation in which the inborn forces of the child's nature would have every opportunity to unfold freely and naturally. The aim of the teacher's method should be to bring out rather than to put in. It should be creative rather than merely imitative. The device par excellence for encouraging spontaneous self-development and self-expression he thought was play. It remained for him to perceive that play is in itself educational.¹⁷

The Problem Method

The most indigenous and original American contribution to educational method was made by John Dewey (1859-1952). In general principle, Dewey identified himself with that great educational tradition which believed that the teacher's method should capitalize on the inborn active propensities of children. Like his predecessors, his method capitalized on these propensities in two directions, that of clarifying and ensuring understanding and that of motivating studies.

Dewey's unique contribution was in the amendment he made to the employment of the activity principle as a means of clarifying the child's understanding of his lessons. To the idea of learning by doing he gave a hitherto unthought of educational application. Summarizing and epitomizing his own views, Dewey defined activity as a series

of changes definitely adapted toward accomplishing an end. Thus, he would have objects and materials used at school in both work and play as a means of achieving ends suggested by the child's impulsive activities. In striving to achieve his ends Dewey would have the child act on his environment and then note the consequences in terms of his objective. Obviously, this is just the opposite of dictated exercise or "busy work." To Dewey self-activity would demand opportunity for investigation and experiment, for trying ideas out upon things.

Dewey's instrumentalism and experimentalism stand out in almost every phrase of his remarks on activity. Of what practical classroom method, therefore, could Dewey more appropriately be the author than the problem method? The steps in this method he clearly outlined. It is easy to perceive that they are the same as in the scientific method. (1) The student must sense a difficulty. Preferably he must feel balked in some activity in which he is engaged so that the problem arises of how to restore its continuity. (2) Having once sensed a problem he must next explore and clearly define it. (3) Once the situation has been thoroughly surveyed and analyzed, suggestions will arise as to how the continuity of one's initial activity can be restored or reconstructed into a more adequate form. (4) Next the student reasons out the implications of these suggestions. He dramatizes in his mind what the consequences of each suggestion would be if acted out. (5) Finally he tests the suggestions, hypothesis, or theory that seems most likely to achieve his ends by acting on it.

While the whole approach is novel, it is at the fifth step that Dewey makes his unique contribution to activity pedagogy. His deliberate provision in this step for physical activities in accord with the

hypothesis selected both tests whether the implications theoretically suggested by the hypothesis actually occur and at the same time provides participation in an experience wherein the pupil can hardly fail to come to an understanding of the terms and materials involved. Here then Dewey affords a startlingly new reason for the activity program of the laboratory, the shop, and the field trip. More than just to exercise the senses, more than to know objects concretely or symbolically, and much more than to gain relief from academic routine, the pedagogy of activity is to learn truth by testing it.¹⁸

The Project Method

Seeing the vitality that the problem method possessed in the form of a project, William H. Kilpatrick (1871-) conceived of using the project as a general method of teaching. He also added a certain motivational character that has almost overshadowed its other characteristics. In his own words, he described the project as "any unit of purposeful activity where the dominating purpose, as an inner urge, (1) fixes the aim of the action, (2) guides its process, and (3) furnishes its drive, its inner motivation."¹⁹

The Unit Plan

In the decade following the appearance of the project method another procedure was put forward known as the unit plan of Henry C. Morrison (1871-1945), whose thinking was dominated by the idea that children should be taught so as to gain mastery of what they were studying. His formula for mastery was "Pretest, teach, test the result, adapt procedure, teach and test again to the point of actual

learning."²⁰ The units he selected for mastery were patterned somewhat after the concrete problems or areas of interest of the problem method. The method of pedagogical attack, however, at least as it was planned to operate in the teaching of science, was a combination of the Herbartian method with Dewey's problem method. Elements of both are evident in the following Morrisonian five steps: exploration, in which the teacher through oral question, discussion, and even testing acquaints himself with the apperceptive base which the class already possesses for the work about to be proposed; presentation, in which by lecture or demonstration omitting details the teacher gives the main outlines of the unit to be studied in such a manner as to arouse interest in it and then tests to find out which students have not understood; assimilation, in which the student collects the detailed data from sources indicated by the teacher in order to come to a full understanding of the unit; organization, in which the preceding two steps are carried to a point of a logical statement of conclusions; and recitation, in which the student presents either orally or in written form the final results of his work on the unit.²¹

The Socialized Recitation

While Dewey's doctrine of interest and his problem method were carried forward in the project method, and to a lesser degree in the unit plan, the social element in his method received chief elaboration in the socialized recitation. One trouble with the old recitation was the fact that the teacher dominated to such an extent that pupil spontaneity was crushed. In the democratic era, which was blossoming in the first decades of the twentieth century, it became

a problem how to make classroom teaching an occasion by which children would learn qualities of initiative and cooperation, which were so much in demand in a democracy. Obviously, some way had to be found to reduce the dominating position of the teacher without reducing his inherent authority so that pupil spontaneity would have an opportunity to develop. The thought occurred to some that this might be done by giving the children more responsibility for the recitation. Thus, in reciting children were taught to face the class rather than the teacher. Sometimes, in place of the teacher interrogating the class, the children asked questions of each other. This was especially valuable where children in small groups had previously been working on different parts of the assignment. Some teachers, to reduce their own formal prominence still further, moved their desks to the side or even to the back of the room. An exceptionally popular form of the socialized recitation was the instance where the class resolved itself into an informal discussion group.²²

Individualized Instruction

The most notable of these methods was the Dalton plan, in some places known as the "contract" plan. Under this plan the teacher made a contract with the pupil in which the latter undertook an assignment in his various subjects which would run for several weeks. Having undertaken it, the pupil was free to budget his own time in completing the contract. His only limitation was that he could not receive another contract until he had finished every part of the one on hand. Group activities were not neglected, but it was the individualization of method that caught professional attention. Under this plan class-

rooms became laboratories or conference rooms and teachers became consultants. Meanwhile, children were put on their own initiative and resources in a way far surpassing the old recitation method of the nineteenth century.²³

Supervised Study

With all the emphasis various modern methods have laid on the initiative and self-reliance of the pupil, it has become increasingly evident that there is a vast difference among children in their study habits. This is due as much to differences in home provision for study as to differences in mental capacity. Some children have individual rooms in which to study, but most do not. Some have moral encouragement from their parents, but many do not. Few, if any, children have habits of study that could not be improved. To remedy these deficiencies, study periods in study halls were provided. Later, a long classroom period was arranged so that part of it might be devoted to the recitation and the other part to study under the supervision of the teacher. In addition, a literature appeared with explicit instructions on how to attack the lesson and make it part of one's experience. The first text on how to study followed more or less the lines of Dewey's problem-solving technique.²⁴

New Materials of Instruction

Not least among twentieth-century materials and devices for improving instruction were the motion picture, radio, and phonograph. Although it is too early to assess the educational value of any of these, there seems little doubt that the introduction of the motion

picture has opened up the possibilities of a far greater advance beyond contemporary methods of instruction than did Comenius's Orbis pictus in the seventeenth century. Down to the middle of the present century these new instruments of method were chiefly developed for amusement purposes. Consequently, all three instruments still stood on the threshold of their adaptation to education. Perhaps this was least true of the motion picture, as witness the excellent instructional uses to which it was put by the Army and Navy in training officers and enlisted personnel for the Second World War.²⁵

Summary

This has been a very concise resume of the methods put forth in the history of education. It has been interesting to go back to the very beginning of recorded educational history and observe the gradual progress of the various methods. It was noted that the earliest methods of learning were through imitation of the instructor and a rote memorization of material. It was the Greek culture that improved on this method when Socrates brought forth his method of dialectic teaching. It was up to the Christian methods and those of the Scholastic era to improve on the Greek forms. Christ set the example of the perfect teacher which teachers the world over have attempted to follow. Out of the medieval universities established by the schoolmen grew the lecture method, mainly because of the scarcity of books. It continued, however, even after the printing press made books available to all. This method has come down through the ages as one of the most important ones in use. In fact, it is still used some today although not as extensively as it has been in the past.

Under the leadership of Erasmus the humanistic methods of instruction came into being and attempted to make education an attractive process. From this the Jesuits were able to establish their form of instruction, the prelection, which is a variety of the lecture. There also arose about the same time the disciplinary method of instruction which did not last long because of the idea of making learning a hardship.

The ideas which have affected the methods of modern education began with the method of sense realism established by Comenius. He could be said to have begun the theory of audio-visual teaching, although in its very crudest form. Rousseau added to this the use of feeling in teaching and closely following him came Pestalozzi, Herbart, and Froebel with their conceptions on the use of object lessons, the formal steps of learning, and self-activity. John Dewey took the theories of all these men and enlarged them into his problem method. Using Dewey's basic forms Kilpatrick established his project method and Morrison advanced his unit plan system. All of these theories led to the socialized recitation as a change from the old form of teacher centered classrooms.

This short survey has given a better understanding of the methods used in the public school of today and the reasons for using them. It is apparent that the methods employed have almost entirely developed from the philosophy of Comenius, Rousseau and those following. An investigation of these theories gives us the reason for the conditions found in the public schoolrooms of today.

CHAPTER III

PUBLIC SCHOOL METHODS IN THE TEACHING OF ENGLISH

The purpose of this chapter was to investigate the material set forth by the authors of the textbooks on teaching in the public school English field, and from this information establish the essentials needed by the teacher of English in the public schools. The essentials were found to be a knowledge of academic qualifications, professional qualifications, the responsibilities and problems of the teacher of English, the problems in reading and listening, the problems in writing and speaking, and the teacher of English in a democratic nation.

There are many textbooks used by colleges in training their students for teaching in the field of English, but they have about the same type of material presented in them. Therefore, it was necessary to examine a number of the texts and then select the information needed to show the methods recommended for the public school teaching of English. All of the books inspected seemed to begin with a listing of the qualifications of an English teacher. A list of these qualifications was compiled from the various books.

Academic Qualifications

- (1) The capable teacher is able to read well, both silently and aloud.
- (2) The capable teacher can speak and write clearly and agreeably.
- (3) The competent English teacher has read very widely.

- (4) The competent teacher has a knowledge of literary history.
- (5) The capable teacher knows how to show the present social implications of literary selections, and this is an academic competency closely related to professional ones.
- (6) The capable English teacher has some idea of the relationships between English and other areas of learning.
- (7) The capable English teacher is more than dimly aware of the existence of movies, stage plays, newspapers, and radio programs.²⁶

Professional Qualifications

- (1) Ability in planning a course of study in English.
- (2) Skill in providing for individual differences.
- (3) Competency in improving students' reading.
- (4) Competency in arousing interest in literature and appreciation of it.
- (5) Skill in improving students' oral and written English.
- (6) Ability to teach satisfactory listening habits.
- (7) Skill in guiding co-curricular activities.
- (8) Ability to lead classes through semester after semester filled with stimulating, broadening, and pleasant hours.²⁷

The Responsibilities and Problems of the Teacher of English

In dealing with the responsibilities and problems that confront a teacher of English the shared responsibilities were dealt with first and then the individual ones considered. According to the books consulted, the public school needs to guide its students toward seven goals: health, command of fundamental processes, worthy home membership,

vocation, citizenship, worthy use of leisure, and ethical character. Of course, all of the public school teachers share in working toward these goals and, therefore, the English teacher has partial responsibility for each goal. His responsibility on each of these seven goals can be summed up in this manner: (1) Health refers not only to a sound body but also to a sound mind. Through choosing literature carefully, and through helping the students to think straight, the English teacher may do much to assure his students of mental health. (2) Readin', writin', and 'rithmetic are generally regarded as the fundamental processes. To these might be added speaking and listening, and certainly straight thinking. The English teacher has a heavy responsibility in teaching the fundamental processes. (3) Problems of home life cannot all be delegated to the home economics teacher. In this era, when divorces are more frequent than ever before, and when some alarmists say that home life is as nearly extinct as the bison, the challenge of teaching worthy home membership is a real one. Democratic classroom procedures may result eventually in greater democracy in homes. Such books as The Yearling, A Peculiar Treasure, and Life With Father may throw new light on family relationships. Class or panel discussions on home problems of today are not outside the province of the English teacher. (4) In some high schools, a portion of the senior year is set aside by the English teachers for a unit on vocations. Often this unit proves to be one of the most popular and profitable in the curriculum. Even though the teacher of English may not devote an entire unit to vocations, he may well encourage supplementary reading on such a worth-while topic and thereby earn the lasting gratitude of some students. (5) Intelligent citizenship is the basis of a

democracy. In both composition and literature the teacher of English may unobtrusively foster better citizenship. (6) The English teacher shares the responsibility of guiding toward worthy use of leisure. Probably the tavern and the burlesque show will never lack patrons -- including some English teachers -- but life fortunately does offer recreation more wholesome than peering at legs and guzzling liquor. Since the amount of leisure time has more than doubled during the past century, the problem of satisfactory outlets for energy not used in work has increased proportionately. The English teacher is doing society a favor if he can convince his students that it is fun to write letters that their friends will enjoy receiving, if he can instill in them a genuine love of literature (in contrast to a cold respect for it), and if he can help them to differentiate between good and bad entertainment in motion pictures and radio programs. (7) The English teacher shares with all other teachers -- and with the church and the home -- the responsibility of developing in his students an ethical character. Through helping his classes to appreciate literature and through training them in writing and speaking, the English teacher may help keep society's hope replenished. Perhaps "right" and "wrong" are relative terms, not absolutes. But even though that is true, there are standards of rightness that may serve as guides to human conduct. Through reading, writing, listening, and speaking, those standards may be defined.

Beyond the shared responsibilities that have just been discussed, the teacher of English is faced with a special responsibility that is completely his own. English has been called the most complex of school subjects. The chief reason is that English has indefinite

boundaries. The area that can be described as English pure and simple is small. In fact, it may not exist at all, for even grammar, punctuation, and "My Last Duchess" have ramifications far outside the field that is customarily designated as English.

The indefiniteness of the boundaries of English is caused by two facets. (1) English is in part a tool subject; such things as reading for meaning, organizing a paragraph, spelling parallel, punctuating a sentence, or making a verb agree with its subject are tools that the students may use in their other school subjects and in the lives outside of school. (2) The second cause of vague boundaries is that literature must be about something, and "something" may be art, economics, zoology, or any other realm of man's knowledge.

Because English does overlap other subjects, some educators have declared that English should not be taught as a separate subject. But there is a need for the teacher of English -- for the teacher who recognizes one big responsibility in teaching the vaguely defined subject we call English. That responsibility is the improvement of verbal communication.

The work of the English teacher is to improve both phases of the process of communication: sending and receiving. The English teacher assists his students in sending by teaching them the skills of writing and speaking, and he assists them in receiving by improving their ability to read and to listen. He knows that his students, to get along well in this complex world, must be able to make their meanings clear to others and understand what others are saying to them.

A few years ago, a researcher listed all the aims of English teaching that he could find in print. He discovered the somewhat

astonishing total of 1,581 aims. If his research were to be brought up to date, the number might exceed two thousand. But in most schools there are only 180 school days per year. To attain two thousand aims is impossible; to attain one large and worthy aim is not only possible but desirable. The aim of improvement of communication is both large and worthy. If attained to a considerable degree, it can do much to improve mutual human understanding and to decrease man's inhumanity to man.

The aim of improving communication through the betterment of writing, speaking, reading, and listening may seem excessively utilitarian to some. "Where does literature come in?" may well be asked. The answer, of course, is that literature is included under reading. An author communicates his thoughts and his emotions via the printed page. The teacher guides his students toward a rich understanding of what the author was attempting to convey; he makes the act of reading purposeful, enjoyable, and as competent as possible. Although no reader will ever be able to understand completely what Keats was trying to communicate in the "Ode on a Grecian Urn" (or what any other writer has ever tried to communicate), there are varying degrees of understanding. The teacher increases this understanding to the highest point that each individual can reach. He does as much as he can to oppose insularity, to cross the miles that separate all human beings. 28

The Problems in Reading and Listening

In reading (meaning literature, too), these are the chief problems faced by the teacher: (1) Individual Differences — A range in

I.Q.'s and reading ability, as well as in ages and interests. The problem: How can the teacher select literary materials which will have appeal and value for all members of the class, and teach in such a way that the class may become confirmed in the habit of reading literature of good quality? (2) Improvement of Reading Ability -- The problem: How can the teacher raise the reading level of the poorest readers, and at the same time develop further the ability of the others? (3) Motivation -- For many students, the club which we call a report card is a sufficient incentive to work. But the wise teacher of literature knows that students who read only to earn a grade often do not learn to love reading. It is easy to motivate a few students even without grades, because the most capable or most ambitious students are usually self-starting and virtually self-propelled. But the self-starters are all too rare. With the other students, more than one type of motivation is needed. The problem: How can the teacher lead students to want to read more and better literature? (4) Selection and Apportionment -- The problem: How, from the host of material available, can the teacher select that which will be most helpful to his students? What proportion of the class time should be devoted to classic literature, to contemporary literature, to reading which is not Literature, and to each type of literature? (5) Arrangement -- After the literature to be studied has been chosen, the arrangement of the selections must be decided. Haphazard organization is likely to result in more-haphazard-than-usual learning. Literary selections may be presented according to types, presented in chronological order, grouped in units based on central themes, or grouped around students' experiences. The problem: With the particular class, how can the

teacher arrange the selections most effectively in order to improve communication between author and student, and to encourage further reading? (6) Approaches -- Just as a choice must be made in arranging the materials of the course, so one must be made in determining the approach to each selection or group of related selections. The six basic approaches are these: the historical, in which the emphasis is upon the author and the background of the selection; the socio-psychological, which emphasizes the social and psychological aspects of the literature; the emotive, stressing the beauty or the pleasure implicit in the selection; the didactic, involving a study of the author's purpose; the paraphrastic, involving a summary of what the author has said; and the analytical, which attempts a study of the selection on the basis of its literary characteristics. The problem: What criteria should the teacher use in determining the best approaches to employ with each selection? (7) Outside Reading -- Every English teacher requires, or at least encourages, students to read material in addition to that read by the class as a whole. To some students, the opportunity to do outside reading is welcome; others consider it onerous, an undesirable chore. Nearly all students quietly detest a traditional "book report day" on which each is expected to discuss his book in accordance with some reading formula. The problem: How can students be led to want to read extensively and at progressively higher levels, and how can their reports be made both pleasant and helpful? (8) Listening -- Reading is the act of receiving, by means of the eye and the nervous system, a communication in written or printed symbols which have been infused with meaning. Listening is the act of receiving, by means of the ear and the nervous system, a communication

in audible symbols which have been infused with meaning. Since both reading and listening involve receiving a communication, one may rightly expect some similarity between the two acts. W. W. Hatfield has pointed out these similarities:

- (a) Purposeful listening, like purposeful reading, is more successful than that which is without purpose.
- (b) Listening, like reading, is of various types, each of which must be mastered through practice.
- (c) Careful listening, like careful reading, involves attending (giving one's mind) to what is being communicated.
- (d) Semantic dangers (problems in word meaning) are even greater in listening than in reading.²⁹

The problem in teaching listening may be stated thus: How can the teacher make purposeful, discriminating listeners of his students?³⁰

The Problems in Writing and Speaking

The teacher also faces problems in the field of writing and speaking, such as: (1) Individual Differences -- The problem: Given such varied levels of ability, how can the teacher provide writing and speaking activities which will bring each student above his present level? (2) Motivation -- The problem: How can the teacher motivate all members of his class to follow a linguistic pattern that is accepted by capable speakers and writers? (3) Selection and Apportionment -- Under the heading of writing and speaking are such topics as organization, grammar, syntax, punctuation and capitalization, spelling, and various types of oral English. Each of these topics, in turn, is divided into a considerable number of subtopics. Most of the subtopics need to be taught and retaught during the high school years. The problem:

Which subtopics should be taught in each year? How much time should be devoted to each? In what order may the topics and subtopics be taught more effectively? (4) Approaches — The problem: What approaches bring best results in teaching each phase of writing and speaking?³¹

An excellent example was found in the textbook, The Teaching of High School English, to illustrate the methods used to describe the beginnings of the use of language, as taught in the public schools. In the chapter entitled, "How To Grow Sentences", of this text, the first section was called "Preparing the Soil and Planting" and it began with this discussion entitled "The Basis of the Language":

Dark, shaggy, it crouched behind a bush overhanging a stream. Its hairy hand shot down and scooped out a fish in a single moment. Soon another. Then another. A grunt came from its throat. It arose, picked up the three fish, and started trotting toward its mate and their cub. As it trotted, it stepped hard on a long, sharp thorn and shrieked. Its mate came running and stooped to pull out the thorn.

After they had eaten, it grunted, and its mate grunted, and the cub grunted. One fish still lay gasping a few feet from them. They heard footsteps. Another shaggy figure was edging toward them, toward their fish. They growled and advanced toward the figure. It retreated in the direction of the stream.

Primitive people they were. Very primitive. Fire they knew only as a thing to fear. The wheel was millenniums in the future. More millenniums away were "the long reaches of the peaks of song."

Their language was animal-like, an expression of transitory feelings, not thoughts. Grunts for satisfaction, shrieks for pain, growls for warning.

Had their language remained grunts and growls and shrieks, "civilized" man could

never have existed. Behind each simple or complex thing that contributes to our civilization - radio, trains, insurance, schools, money, houses, shoes - is complex human thought. Behind every complex thought are many sentences. Very primitive man had no sentences. His utterances were probably combinations of interjections and verbs, like our "Ouch!" which means "Hurt!" or like the dog's growl which means "Beware!"

But then someone, some unknown hero, probably by accident made the greatest invention of all time. That invention was not the wheel, but the noun. When the noun was invented, man really began his march away from animality, the long march toward an unknown destination.

With invention of the noun came the potentiality of complex thought-putting one and one together, constructive thought as opposed to mere reaction or imitation. There came the possibility of transmitting information more complicated than "Go" or "Hurt". When a name was given to the tiger, that name could be combined with the interjectional call that meant "Come" to indicate that a tiger was coming. The name for fire could be combined with the shriek that meant "Hurt", and a child could thus be warned that fire is painful.

Upon this tiny foundation of a few interjectional verbs and the first noun was built the whole vast structure of the world's languages as we know them-the whole structure of civilization, in fact. Later than the noun came the modifying words-the adjective and the adverb. Still later came the pronoun, the preposition, and the conjunction. But without the verb and noun, these five parts of speech would never have existed. Sentences, connected discourse, would have remained unknown.

To the English teacher, these facts are significant because the verb and the noun are still the bases of our language. Every sentence possesses, at least by implication, a verb and a noun or noun-substitute. To communicate in English, one must be able to put nouns and verbs together, and understand the nouns and verbs that others put together.³²

It is true that the noun and verb are important parts of the English language today but the so-called facts just given are not significant when the true picture of the origin of the language is studied. A discussion of this topic can be found in the chapter on Christian School methods in the teaching of English.

The Teacher of English in a Democratic Nation

In preparing a conclusion to the material presented in this chapter it was felt that the author of one of the state textbooks on methods gave an excellent summation of the purposes of the information given in his book. Therefore it was used as a basis for the summary.

It should be apparent from the foregoing discussion that the teacher of English is not a comma hound, not a searcher for "errors," not a resident of an ivory tower. Rather, he is an alive human being deeply interested in developing his students into effective citizens of a democratic nation. With Harold A. Anderson he believes:

The language arts are the tools of democracy, the instruments by which it implements and perfects itself. The goal of English instruction in American education is universal literacy on a high plane and the employment of the written and spoken word for high purposes.³³

The teacher of English conceives of a democracy as a form of government in which all the people contribute to the working out of their own destinies and destiny. He conceives of it as a form of government in which each human being, by the mere fact that he is human, is important both to himself and to others. The teacher thinks of his students as both present and future factors in the life

of the democracy, each a part of a family, a community, a state, a nation, and a world, each important to himself and to the groups of which he is a member.

To make his best contribution to democracy, each person must attain knowledge and skills, emotional maturity, and social adjustment. The teacher of English, through his work in the improvement of communication, through his building of boats to facilitate exchange of information, materials, and ideas among two billion islands, not only increases the knowledge and skills of his students, but also helps them to mature emotionally and to adjust themselves socially.

The teacher of English is one of the instruments for the perpetuation and the improvement of democracy. Through his work in helping to create an informed, mature, and reasonably harmonious citizenry, he serves his nation and he serves his world. It is a day after day task. The teacher does not say, "Today I shall teach democracy." Rather, in each class and with each student, as the need or the opportunity arises, he helps to demonstrate what democracy really means. He perhaps only occasionally uses the word "democracy," but the thing itself is constantly being illustrated, steadily being taught, in all his classes.

The purpose has been to present a bird's-eye view of the work of the English teacher. The work is not easy, the responsibilities are heavy, the problems are numerous. But the work of the person who teaches people to communicate with others -- to learn to get along better with them -- is stimulating, pleasant, and rewarding. When it is done well, it gives the feeling of keen satisfaction that comes only to those who know that they have accomplished worthily a worthy task.³⁴

Summary

It was easy to give assent to the ideas put forth in this man's summary, but it did not go far enough. There are far more important responsibilities confronting the teacher of English than equipping a student to work out his own destinies and find a place to fit into our democracy. It was very self-evident that God and all thoughts of religion had been left out completely.

In this chapter an effort was made to study some of the qualifications, objectives, and problems of the public school English teacher under the four divisions of reading, listening, writing, and speaking. An effort was also made to interpret the objectives as they were set forth in the textbooks.

CHAPTER IV

PUBLIC SCHOOL METHODS IN THE TEACHING OF THE SOCIAL STUDIES

In the last chapter the findings of the study on methods used in presenting English in the public schools were discussed. In this chapter the findings of the study on methods used in the social studies field were presented. These included a section of introduction to the field of the social studies, the source of material, criteria for method of procedure, the aims of the social studies, the objectives of the social studies, the role of education, the kinds of changes to be made in pupils, the procedures of instruction, the vitalization of teaching, the five formal Herbartian steps, and miscellaneous items related to method. In order for a comparison to be made between the public and Christian schools, it was necessary to investigate and present the view of each.

Introduction

In a field as large as that of the social studies the first step was to establish the boundaries. It was concluded after much investigation that the various specific fields of endeavor, discipline, or subject matter which are conceived as entering into the concept of social studies are: philosophy, history, political science, economics, sociology, geography, ethics, and many phases of psychology. Some of these subjects have subdivisions. History, for example, has many aspects and may be presented from various viewpoints. It may deal with the progress

and development or growth of a particular region, continent, or country, or of a subdivision of some given unit. Again, it may deal with a particular institution, such as the church, the school, the family, the government, and so forth. It may have to do with a particular movement such as the rise of democracy, of Hitlerism, of Autocracy, the agrarian movement, the Industrial Revolution, the development of the Protestant church, the rise and fall of feudalism, the Renaissance, the Reformation, the development of commerce. Still further, history might deal with the rise and influence of great personalities, or with the origin and spread of philosophies and their bearing upon society. It might confine itself, as has been so customary in the past, to the military activities of the nations of the world. In a similar manner, the other disciplines or subjects under the general concept of the social studies could be broken up into more or less distinct parts or subdivisions of the larger subjects.

It was also important to find the nature of the fields as viewed by the public school authorities, and a study of this revealed that they felt as the growth of knowledge, the development of science, the furthering of mechanical inventions, and the increase of population continue, the social order becomes ever more complex. This greater social complexity demands more and more emphatically that the people, especially the leaders in society, become conversant with the social order, so as to formulate proper ideas for the control of their own lives and to function adequately in giving direction to society. The advancement of civilization does not simplify or minimize the demands made upon human beings. On the contrary, as it makes human relationships more involved, it lays progressively heavier demands upon the individual as

well as upon the social group. To meet this new and increasingly important obligation, serious study and much knowledge, together with the control of the will and the emotions, become more and more imperative, if civilization is to advance rather than retrograde.³⁵

Source of Material

What is the source of the material dealt with in the social studies? Is it the result of experimental effort, or is it a product of thought and mental reconstruction? Some social scientists would be glad to trace it entirely to the former; indeed, some have even attempted to write social science on that basis. Such attempts, however, have been by no means successful. In practically all cases the writers who sought to work on that basis alone gave very clear evidence that choice, selection, and interpretation entered in and, therefore, destroyed the purely scientific procedure in which they were attempting to treat their material. In some phases of social studies literature, the scientific method has been too much neglected, and too much attention has been put on thinking alone. Unfortunately, in some cases this thinking could better be designated as a rearrangement of prejudices. It is not an attempt to discredit writers in social science to state that the purely scientific procedure is probably impossible, and that in all cases thinking and evaluation have been employed, with no small amount of prejudice or bias creeping in. Probably the best of writers could not avoid such an outcome even if they sincerely tried.

The scientific method is needed in constructing the material for social studies courses, for at least four fundamental purposes: (1) to gather and authenticate knowledge, (2) to accumulate those types of

social data which are susceptible to mathematical treatment, (3) to provide a basis upon which to establish rules, regulations, and guiding principles for conducting private affairs, and (4) to provide adequate bases for drawing conclusions.

Unfortunately, some thinkers have drifted into the error of regarding the scientific procedure as a philosophy rather than merely as a means to an end. They, therefore, seek to write social science wholly objectively. Could they succeed, the result would be a mere cataloging of isolated facts. While there is much value in the tabulation of facts, it, however, reminds one of the earlier types of written history, which is properly called chronology. For the rank and file of the populace, even for the rather well educated, such material would be largely worthless. The individual untrained in using this type of material tends to be unable to digest it, no matter how well authenticated the facts presented are. Many high school graduates today have in mind an abundance of facts in regard to the social studies but have very mediocre ability in interpreting and applying them to social problems. Thus, writers in the social sciences who claim to be entirely scientific are prone to do very largely as the ultra-fundamentalists in religion do. The ultra-fundamentalist says that we must accept the Scriptures verbatim, and then forthwith proceeds to interpret Scripture as he sees it. So the social scientist gathers his facts, chooses certain ones for tabulation, and by this very selection violates the purely scientific mode. It would be impossible in many instances for him to collect and tabulate all data and, therefore, he must choose; and in so far as choice enters he deviates from his avowed plan. The facts, statements, ideas, and philosophies involved must be interpreted. Here again a

subjective method must be employed. This is not a criticism of the social scientist following this course. It is the only avenue open to him. All that is asked of him is that he proceed as impartially and from as unbiased a standpoint as is humanly possible. Furthermore, in drawing his conclusions, in making his generalizations and interpretations, let him study his materials carefully and inform himself as fully as he can.³⁶

Criteria for Method of Procedure

Adequate selection of methods of procedure in teaching demands a consideration of the aims and functions of the particular subject concerned. Some materials of instruction should be carefully mastered and permanently retained, while others are of ephemeral value only. The latter may be needed to clarify the matters which should be mastered for permanency. Some materials may be incorporated in the course for broad general orientating purposes, and some included merely to serve as challenges, to arouse interest, to direct thought. Indeed, there are many needs which warrant the inclusion of given materials. Obviously the functions to be filled must be the chief determinant of the method used. Some material requires a well-organized lecture or telling procedure; some should be memorized verbatim; some need only suggest the general thought or gist of the course. It would be folly to use the same method of instruction in all cases. This, however, is too often done, in both the primary and secondary school.³⁷

The Aims of the Social Studies

The aims of the social studies as offered in the last two

decades deal very largely with: (1) the creation of attitudes and ideals, (2) the development of specific abilities valuable in complex social relationships, (3) the development and direction of critical social judgments, (4) emphasis on social factors, such as cooperation, change, self-confidence, control, and well-regulated will and desire, (5) the cultivation of appreciation which will tend to enhance human welfare in our new complex industrial order, (6) the mastery of basic facts and principles, not for vague cultural or cyclopedic purposes, but for social use, (7) the production of definite behavior patterns on the part of the individual for the enhancement of the welfare of both the individual and society in general. In brief, the aims assume more and more a functional aspect.³⁸

The Objectives of the Social Studies

In this connection there are mentioned the ten items in Swindler's master list of objectives, out of which that writer believes all the specific objectives of the social sciences for the various courses should grow. They are: (1) basic fact, (2) fundamental principles, (3) practical abilities, (4) proper ideals, (5) correct attitudes, (6) sympathetic appreciation, (7) critical judgment, (8) efficient cooperation, (9) reasoned self-confidence, and (10) socially directed will and desire.³⁹

Also mentioned is Swindler's list of the most frequently stated general objectives of the social studies, (1) promotion of socio-civic efficiency, (2) familiarity in the use of information as basis for judgment and as an end in itself, (3) making the present world intelligible, (4) creating a desire for intelligent, willing participation

in civic and social activities, (5) development of knowledge and appreciation of civic duties, rights, and responsibilities, (6) development of power to evaluate facts, and of clear, independent thinking and judgment, (7) creation of knowledge and appreciation of the principles underlying sound and enduring government and society, (8) promotion of broad interests, tolerance, sympathy, and so forth, (9) increasing of knowledge and appreciation of the past as a background for the present, (10) furtherance of love of country and intelligent patriotism.⁴⁰

The foregoing is by no means an exhaustive list of the professed aims of social studies, and no attempt has been made at organization or classification. It is evident that these aims are by no means mutually exclusive, and that there is tremendous overlapping. Some of them are probably questionable; some are of great value, but they are all held by most public school authorities. There probably is no generally accepted list of aims for the social studies, and probably there never can be. However, if the teacher of the social studies is thoroughly aim-conscious and enters upon his work with sincerity, he will be able to formulate for his department and for the various courses an acceptable category of aims which will lead toward an outcome of definite behavior patterns in the pupil. It will lend definiteness to achievement and value to instruction. It seems that, in so far as behavior patterns are concerned, the persons who have majored in the social sciences in college cannot be distinguished from those who have majored in other fields of learning. If this is true, and general observation indicates the veracity of this statement, it is rather a sad commentary upon the results obtained from the social

studies, since the greatest possibilities for the building of ideals, character, citizenship, and desirable behavior patterns seem to lie within their scope. Obviously, knowledge alone is not sufficient, but combined with a proper method of procedure it has great potentiality for good to society and to the individuals composing it.⁴¹

The Role of Education

An examination of basic institutions, trends, tensions, problems, standards of values, and ideals should reveal the role to be played by education in America. Such examination indisputably shows that there is a trend toward a much closer integration and interdependence, in social and cultural activities, of all classes in American society. Distance has, in a large measure, been annihilated, and a new economic order clearly is appearing in the trend away from the age of economic and governmental individualism and laissez-faire. A new order of some type of collectivism is clearly emerging. What will be its nature and form? If education properly fills its role, the adjustment may come in an orderly way, rather than in a cataclysmic upheaval such as has in the past quarter century shaken the foundations of large areas of the world. It remains a matter of philosophy, then, to determine what role the schools should play in ushering in and directing it. With adequately prepared teachers and a properly arranged curriculum, American society may, to a great extent, be safeguarded from catastrophe by the functioning of the public schools, particularly through the social studies.⁴²

Kinds of Changes to be Made in Pupils

In thinking of education in the light of producing desirable

change, it is necessary to indicate the general direction toward which changes should be made in the learner as an outcome of work in the social studies. The following are a few of the outstanding types of change which merit the definite consideration of the educator:

- (1) The student should have an acquisition, an accumulation, and a comprehension of a large quantity of important information.
- (2) He should have reasonable familiarity with dependable sources of information dealing with the problems of the present age, in its various aspects.
- (3) He should have an understanding of the technical vocabularies employed, so that he may wisely use these various sources of information.
- (4) He should develop ability in adequate utilization and interpretation of data dealing with social problems.
- (5) He should develop skill in sensing current social problems, in investigating them and in arriving at some tentative solutions.
- (6) His interests should be turned from self toward general human welfare.
- (7) He should develop a reasonable degree of immunity to malicious propaganda and demagoguery, in order that he may perform well the functions mentioned above.
- (8) He should not only be conversant with significant facts and principles, but also be able to apply them to the problems confronting society.
- (9) He should have interest in reading about social problems and ability to discuss them in an open-minded and dispassionate, but convincing, way, so as to retain a sensitivity to social problems and act intelligently in the sweep of current trends.
- (10) He should form a habit of working cooperatively with others, so that he may aid in promoting the general human welfare.
- (11) In making conclusions relative to important social matters, he should develop the habit of collecting and evaluating evidence, rather than proceed on a basis of prejudice.

The Procedures of Instruction

The methods or procedures of instruction employed in the public schools fall under about thirteen heads, as follows: oral, textbook, question and answer, topical, source, problem, project, individual, unit, thesis-response, supervised study, testing and examining, and the socialized procedure.

The Advisability of Making Distinctions. The advisability of making clear-cut distinctions between the techniques mentioned above is questionable. No one method can well be used in isolation. There is great overlapping, and becoming a doctrinaire of any particular procedure is disastrous. The only justification for making distinctions is for purposes of discussion and concentration of thought. In practice, however, the teacher will find it advisable to have a broad view and to see clearly the advantages and disadvantages of the various procedures in the light of the material dealt with, nature of the pupils, time available, and aims of the particular day or unit of work. In brief, good teaching is nothing more or less than wise application of sound principles of psychology to the use of instructional materials, for the building of behavior patterns and the creation and establishment of habits, attitudes, and ideals in the learner. In some instances the clear-cut use of one procedure will prove to be more efficacious than another, while in other, indeed in practically all, instances, more than one must be used.¹⁴⁴

The Two Groups. The thirteen procedures mentioned above can be classified into two large groups, namely: the authoritative and the developmental. The authoritative method is made up essentially

of oral instruction, textbook and reference utilization, and direct sensory experience. The developmental group comprises the deductive or problem-solving methods, the Socratic, which is a special type of the deductive procedure employed by Socrates, and the inductive or generalizing method. An analysis of the thirteen techniques cited will reveal that, when adequately employed, each is a combination of the authoritative and developmental methods.

These two groups of procedures have their respective advantages and disadvantages. The particular points of advantage of the authoritative method may be summarized thus: (1) It saves time. Many items that need to be presented are hardly of sufficient merit to warrant the use of the developmental procedure. Think what a tremendous waste of time would be entailed if all items of knowledge that the individual gains in school had to be acquired by the developmental method! (2) It can be used to make a great deal of material function in the life of the learner in instances where the use of the developmental procedure would be impractical or even impossible. This is true with all classes of mentality, but particularly with the less mentally alert pupils. (3) Its use demands less training and efficiency than are required by the developmental method. It may appear questionable to present this as an advantage for a method, but it must be remembered that practical situations must be met and that the training of teachers still leaves much to be desired. (4) It lends itself to the development of a subject in logical order more readily than does the developmental plan. Although there is much discussion of logical versus psychological presentation, much of it is nothing short of nonsensical. There is no reason why all logical order should be spurned and ruled out in the presentation

of material. Indeed, in many instances its preservation is desirable.

(5) It tends in large measure to guard against wide digression and thus aids in a direct approach to goals, when these are wisely set up. It is, of course, possible to digress in the authoritative procedure as well as in the developmental, but in the former process such error is less common.

The developmental procedure also has pronounced advantages over the authoritative method, among which are the following: (1) It provides a better opportunity for study of the individual student; under it, his manner, temperament, method of study, and other characteristics can be more readily observed. (2) It is better calculated to increase the interests of the learner, in that he becomes a finder, an originator, an explorer, or a discoverer. (3) In many instances it offers increased vividness. This gain varies, of course, with teachers and other factors; but, in general, a developmental procedure, through its provision for exploration and discovery, tends in this respect to be superior to the other method. (4) It affords better opportunity for making associations that further retention and more adequate perspective. (5) It also increases comprehension. Items which are discovered through this procedure are likely to be better understood by the learner. Such understanding itself is a factor in retention. (6) It aids in reconstruction of forgotten knowledge. Information gained through any procedure is likely to be forgotten, but forgotten items acquired through a developmental process can more often be reconstructed than can those arrived at in another manner. For instance, it is altogether likely that a person may forget the rule for finding the area of a circle. But it is possible to show that if one remembers how to find the area of a

rectangle, one can proceed directly in the redevelopment of the rule for finding the area of a circle. (7) It is superior in establishing certain traits of particular value; as, for example, self-confidence, self-reliance, and the power of thinking a problem through.⁴⁵

The Vitalization of Teaching

The vitalization of teaching merely refers to a revelation of reality and to producing real understanding of the matter taught in such a way that the school subject matter actually functions in the conduct and behavior patterns of the learner. In brief, then, vitalization refers to the production of intelligibility, meaning, reality, and a sensing of actualities, all these to be evidenced by the learner, not merely in words, but in conduct and behavior patterns as well. It is admitted by the authorities of the field that much teaching in the social studies is by no means vitalized. Therefore, a number of procedures are discussed that should be used in vitalizing the social studies teaching.

Logical versus Psychological Order. Some subject matter can well be dealt with in the psychological order, under problem, project, or unit organization. But within this psychological order some material must be treated from the standpoint of logical organization. In other subjects, such as mathematics and certain phases of science, the logical order may make more demand than the social studies. But to ruthlessly set aside the idea of logical organization of subject matter tends to produce a hodge-podge of scattered and unrelated ideas, and this is particularly true in social studies.

There is nothing wrong in the organization of material in a

logical order. The error comes when such material is not dealt with in the classroom in such a way as will relate it to life and to material preceding and following, at least in cases where relation can readily be established. It is impossible to say just how far either of these orders of presentation should be followed. Neither is a cure-all, and common sense must be exercised in deciding.⁴⁶

Correlation versus Fusion. The best writers in the field favor correlating the various disciplines in the social studies with one another and with other subjects, rather than fusing them into one subject or breaking down subject matter lines completely for all school subjects. One of the most excellent means for vitalizing instruction is to correlate whatever is taught with other subjects and with occurrences in life in general. Under this should be considered incidental versus planned correlation. The latter is preferable, since incidental in most cases turns out to be accidental. Here is a case in which the administrator as well as the teacher must function. Obviously, such functioning should not be of an autocratic type, demanding that forced correlations be made in a multiplicity of respects. If the whole program of education be analyzed, it will become evident that some subjects provide particular opportunities to stress certain things, while others lend themselves better for stressing other matters, to produce a richer life for the learner. Such planned correlation will guard against undesirable omissions, overemphasis, and unnecessary and undesirable overlapping.⁴⁷

Visual Aids. Among the visual aids prominently used for vitalizing social studies material are maps, globes, graphs, models, pictures, slides, stereographs, films, and so forth. Rightly used, they are of

marked value in increasing realism and intelligibility, but it is not difficult to find misuse of valuable and expensive things of this kind. Globes and maps can be used to great advantage in vitalizing various phases of the social studies, but their mere use will not necessarily result in vitalization. These illustrative helps must not become mere playthings for the pupils or just something to use as "busy work." Moreover, in the presentation of material a semblance of attention, on the part of the pupil, does not mean actual attention. Sometimes a pupil seems attentive but in reality is absorbed with the mechanism or some special part of the illustrative material and is oblivious to what the teacher is trying to drive home. Any type of illustrative material should be used with the aid of directed observation and study. The points to be observed and emphasized must usually be indicated by the teacher, and the learner must be guided by teacher activity.⁴⁸

Self-imposition of Tasks on the Part of Pupils. A task which pupils deliberately choose and impose upon themselves, will, under some conditions at least, hold their attention. On the other hand, it is easily possible that some, in a moment of enthusiasm, will impose tasks upon themselves without full realization of the obligations involved and will soon tire of them. Indeed, if self-imposition of tasks means that the whims and present interests of pupils are to determine the schoolroom activities, it is a psychological fallacy. If, on the other hand, it means that the teacher must so present tasks, obligations, and challenges that pupils will enter into them in a wholehearted and interested way, it is an excellent means for vitalizing instruction.⁴⁹

Distinction between Knowing and Merely Remembering. The psychological doctrine that interest begets attention is only half the truth,

since it is equally true that attention begets interest. In the light of this, a fundamental means of vitalizing social studies material is to make a definite distinction between knowing the material and merely remembering it. If pupils can be led to feel this distinction so that they really want to know rather than merely to possess the ability to repeat facts and get a passing mark, a long way toward vitalizing instructional material will have been traveled. If a pupil can be induced to spend time in the mastery of his social studies material, to look at it from various angles, to raise questions about it, to challenge the author, to apply it to the actualities of life, and to make comparisons of views, then knowledge rather than mere memorized material will be the outcome. Where knowledge actually exists and the material is seen in relation to the actualities of life, vitalization has been accomplished.⁵⁰

Self-activity or Learning by Doing. Learning by doing, or learning through self-activity, has become practically a slogan in education and is founded upon an excellent psychological basis. Although there is much passive learning, in the sense that the student simply absorbs much by way of our mores and folkways as a result of contact with situations in practical experience, it is essentially true that learning is the result of self-activity; that is, he learns by doing. These terms have reference to mental, as well as to physical, activity. There must be a challenge, an actual participation on the part of the learner, an analysis, a questioning, a seeking for full understanding and knowledge, rather than a mere learning or remembering of facts. In either mental or physical situations, actual participation, wherever realistically possible, is doubtless an important factor in vitalizing material.

The Five Formal Herbartian Steps

Reference has already been made in Chapter II to the five steps put forth by Herbart in the latter part of the last, and the early years of the present century. They have been used in the field of social studies in the public schools. The following discussion was given by one educator.

The first step, preparation, should certainly be utilized in the presentation of any topic, unit, or project in the social studies. Unless the mind of the learner is prepared, the right atmosphere created, the stage properly set, and the teacher certain that the content of the learner's mind is such that he can understand and interpret the material about to be considered, great harm rather than value is likely to result from the teaching.

The second of the Herbartian steps, presentation of material, cannot be evaded. Whether such presentation should be made orally, through reading, visually, through physical contact, or by some other means, is not important to this discussion. The fact is, that if there is to be actual learning, there must be a presentation of the material. The preparation should clear the way for adequate presentation.

The third of the five steps, comparison, is a vital factor in conditioning learning. In the social studies there is excellent opportunity for comparison of the different ideas offered by various writers and authorities; of the interpretations and conclusions reached by students; and of the conclusions and interpretations presented by the teacher. Such comparisons and evaluations of different ideas, conclusions, and evidences should result in an organization of knowledge and a truer

evaluation of what is being attempted. This will logically lead, then, to the fourth step in the scheme, namely, generalization.

It is impossible for the learner to carry in mind a multiplicity of disconnected details, items, and facts. The permanent result should be retention of generalizations that were reached through the work of the classroom and the study period. Moreover, when knowledge is drawn together into definite, accurate, and concise working principles, the individual items out of which it comes are more likely to be retained than when generalization is neglected.

The last step, application, is a sound concept in the psychology of learning. Material that is learned but not used tends soon to be forgotten. Indeed, application tends not only to cause retention and permanence of knowledge, but with it there comes a greater clarification and enhancement of meaning. Much of the work in the social studies today is futile because the material learned is not applied to actual life situations through discussion or otherwise.⁵²

Miscellaneous Items Related to Method

The teacher must give careful attention to the proper handling of controversial material in the social studies. Adequate balance must be arranged, so that minor items will not consume too much time and cause neglect of major ones. Written work deserves some attention and should increase with the progress through the school; yet such work can easily be overemphasized and demand too much time from both pupil and teacher. The matter of grade placement of material is not standardized, and the best guides that the teacher can use are present practice and common sense. The wise administrator will insist that teachers arrange more

or less detailed syllabi of their courses, indicating the nature of the problems and intercorrelations to be utilized in all cases where comprehensive curricula or courses of study for the schools are not worked out. This is necessary so that the work of a teacher of a particular course may be adequate and in order that teachers in other courses and departments may be able to link up their work with that of the former instructor. This will prevent undue omissions and unnecessary overlapping.⁵³

Summary and Conclusions

The author of the book, Teaching the Social Studies, gives a basic summary of the subject. It is emphasized that both the content and the method of procedure are vital factors in the production of transfer from the classroom to life, and, further, that the fundamental justification for any school activity is its influence upon the building of conduct patterns. This demands that the teacher never regard himself as a finished product but that he diligently and constantly labor to keep abreast of the times and to see his subject in light of the new and changing values, as they arise in the rapidly changing social order. It requires also great breadth and depth of information in the subject matter field, as well as a deep and sympathetic understanding of the nature of the learner whose activities the teacher would direct.

Although it seemed that the authors of the books consulted hesitated to be very dogmatic about any of their statements it was quite apparent that they had definite views. Again, as in the case of the chapter on English, the ideas are good as far as they go, but there is no relation to Christianity or even religion at all and, therefore, the

ultimate aims are incorrect. It is easy to see that the job of the social studies teacher in the public schools is to train the students to adjust to a democracy and live with others in it. There are far more important tasks for the teacher, as has been indicated in Chapter V and Chapter VI on the Christian schools.

CHAPTER V

CHRISTIAN SCHOOL METHODS IN THE TEACHING OF ENGLISH

In contrast to the two preceding chapters on the methods of the public schools in teaching English and the social studies, this chapter and the following one have dealt with the same subject matters, but have discussed them from the standpoint of presentation by the Christian schools. The field of English has been discussed from several different points of view. The Christian objective for English was considered, then a discussion of the principles of language use was given, followed by an investigation of the four divisions of English, which are reading, language, spelling, and handwriting.

The Christian Objective for English

In order to properly understand the methods and reasoning back of them as employed in these schools, it was necessary to establish first the objective set forth for the field of English.

At the time of the creation God gave to man the ability to express thoughts as well as to receive and comprehend the thoughts expressed by others. Thus Adam and Eve were able to commune with God. Even as God expressed His thoughts to Adam and Eve, so they were endowed by their Creator with the ability to express their human thoughts. Even as God heard and understood the expressed thoughts of His creatures, so man was created with the ability to receive and comprehend expressed

thoughts. Thus also the power of communication marked man as an image bearer of God. This same endowment also enables man to converse with his fellow man.

In addition to being able to receive and comprehend directly expressed thoughts, Adam and Eve were able to read the book of Nature. Not only were they capable of seeing the ideas which God had given objective form in the works of His hand, but they were also able to sense the organic relation between themselves and the world. Thus Adam was able to give appropriate names to the animals and Eve was able to converse with the serpent.

With the adoption of symbolic representations of oral expression, it became necessary for man to utilize and develop the God-given power to glean thought from these written symbols which is now termed reading. In addition to the necessity of developing his ability to give oral expression to his thoughts and emotions, it now became essential for man to develop his potential skill for writing, that is, handwriting. Development of man's capacity consistently to arrange and rearrange symbolic elements into intelligible combinations, spelling, was demanded by both the expressive and receptive phases of written communication. In this way the field of language was broadened to include reading, handwriting, and spelling.

The first language was adequate to express man's innermost thoughts, hampered only by the limitations of his human nature. Unfortunately, however, man brought chaos upon himself and his posterity, and sin which has corrupted everything upon earth has also had a disintegrating influence upon language. Today man must spend much time in preparing himself in order to express even his most simple thoughts with a degree of clarity.

How different an approach to the teaching of the subject of English has been made by the Christian educators than was presented by the public school educators as demonstrated in Chapter II! It is more logical to give an explanation of the origins of language in this manner than the evolutionary approach that is used in the public schools of America today.

As all things are of God, through God, and unto God, so also must the use of our language be directed to that end. Language is the expression of thought, and the thoughts of a regenerated person must manifest themselves in the manner of his expression. Indecent language and profanity are the expressions of an evil nature.⁵⁴

Principles of Language Use

The Bible contains the basic principles for the proper use of language. Some of these are:

- (1) It must be logical and consistent with reality.
 Philipians 4:8 - Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.
- (2) It must be with grace, that is, gracious, fitting, manifesting the fact that grace dwells with us.
 Colossians 4:6 - Let your speech be always with grace, seasoned with salt.
 Ecclesiastes 10:12 - The words of a wise man's mouth are gracious.
- (3) It must be seasoned with salt, that is, wholesome.
 Colossians 4:6 - Let your speech be always with grace, seasoned with salt.
- (4) It must be edifying, instructive, choice.
 Ephesians 4:29 - Let no corrupt speech proceed out of your mouth, but such as is good for edifying, as the need may be, that it may give grace to them that hear.

- (5) It must be pure, free from filth and smut.
 Ephesians 4:29 - Let no corrupt speech proceed out of your mouth.⁵⁵

Although this is a high standard it is the one that should be upheld not only in the Christian schools of this country but the public schools as well. Too often, however, the teachers cannot even set a good example according to these standards.

As was pointed out in the discussion of the philosophy of the languarts arts above, the field must be divided into four parts: reading, language, spelling, and handwriting. In order to get the proper balance between these divisions of the field it was necessary to study each of them separately and present them as individual units.

Reading

From the wealth of information available dealing with the Christian teacher and the subject of reading, the main objectives were selected and suggestions were made as to how these objectives could be attained. The questionnaires revealed that all of the schools visited were using the majority of the suggestions presented in order to reach their main objectives. This information was also presented. The following objectives were found to be the basic ones.

(1) A recognition that the ability to read is a gift of God to be used to His glory. The possibility of communication by means of symbolic representation of thoughts and emotions was born in the mind of God and revealed to man. The qualities of the individual which make it possible for him to read (including ability to see, think, and speak) are divine endowments.

The ability to read was given to man in order that he might be the

better equipped to serve the ultimate purpose of his existence, the glory of God. This fact in no wise minimizes the more immediate purposes of reading, for example, recreation, information, and appreciation, but through these more direct purposes man is to achieve the ultimate goal.

(2) A realization that man's ability to read and his desire to use that ability to God's glory have been disrupted as a result of sin. Sin has darkened and confused man's understanding and impaired the powers which are essential to master the mechanics of reading. It has resulted in indifference to efficiency in reading, and an inclination to use this divine endowment for purposes which fall short of or are contrary to its God-intended objective. God's glory demands that the child must learn to recognize these disabilities and misinclinations as the result of sin.

(3) A realization that the Spirit of God and Special Revelation are necessary to restore man's ability to read as well as his desire to use that ability to God's glory. God has given His Word as a medium to be used by man in advancing the restoration process. A knowledge of God's Word places reading in its proper perspective. Reading then becomes a fruitful activity directed to a God-pleasing goal.

(4) The desire to read well. This objective is basic to the achievement of success in reading. The desire to perform an activity well is the highest type of motivation.

The desire to read well may stem from a variety of roots. There may be a desire to please the teacher or to gain the commendation and praise of the group. These motives are entirely natural to children of primary grades and should be accepted as such. A high type of motivation

stems from interest in reading for the sake of goals achieved. The child may wish to read well to satisfy his curiosity and desire for information, or to gain satisfaction from experiencing vicariously the experiences of others. The desire to read well in order to satisfy these truly human, God-ordained cravings is not only legitimate but should be fostered. There must, however, be a growing desire to read well for its final purpose - the glory of God.

(5) The cultivation of the skills and abilities essential to proficiency in oral and silent reading. Although man has been endowed with the potential capacity for reading, much time and effort must be spent in developing this ability. Proficiency in reading depends upon many specific experiences, skills, and abilities. These include word recognition, vocabulary developments, eye-movements, ability to interpret, ability to retain, ability to locate information, and ability to organize. Oral reading requires proper enunciation, clear articulation, correct pronunciation, and proper emphasis. Efficiency in silent reading calls for the elimination of lip movements and vocalization. These examples of necessary skills and abilities are cited to clarify the meaning of this objective and to illustrate the breadth of its scope.

(6) The cultivation of useful study skills. This objective is perhaps a subdivision of the immediately preceding one. It is stated separately because of its special significance and because it is frequently underemphasized.

The attainment of this objective depends upon the child's efficiency and proficiency in selection of sources, habit and ability to use sources of data, determining relevancy and validity of data, recording and organizing data, presenting results of study, use of study

aids, such as tables of contents, index, footnotes, appendix, tables, and so forth.

(7) The development of Christian standards of judgment and discrimination in the selection of reading material. While the entire curriculum should be planned to provide standards of Christian judgment, the teacher of reading has the responsibility of effecting their crystallization as they apply to the field of reading. Questions such as the following emerge as determinant:

- (a) Is the content such as presents a God-pleasing view of life and its purpose?
- (b) Is the content such as to give rise to God-honoring thoughts and emotions?
- (c) Is the language such as to meet God's standard for the use of language?⁵⁶

(8) The development of desirable reading interests. Reading interests should increasingly show the following characteristics.

- (a) The reading should be abundant.
- (b) The reading should be varied as to type and content. It should include, for example, both fiction and non-fiction; it should reflect a wide range of human experience and deal with many subjects.
- (c) The reading should be selective, showing some concentration of interest upon subjects or types of reading suited to the reader.
- (d) The reading should be increasingly mature, gradually increasing in difficulty, complexity and depth of insight.⁵⁷

(9) The development of increased appreciation of literature. Interest in and appreciation of literature which meets Christian standards can be developed by some of the following means.

- (a) Teacher reading to pupils.
- (b) Teacher tells stories to children.
- (c) Reciting poetry together.
- (d) Memorization of poetry and choice prose selections.
- (e) Dramatization.
- (f) Programs.
- (g) Well-stocked literature shelf for free reading.

Methods Used. God has ordained laws of growth and development which must be regarded for maximum effectiveness of the educational process. Sound methods are those which are based upon these laws. Below are listed some suggestions for meeting these requirements.

(1) Provide for unbroken continuity of progress toward the various objectives in reading. Learning to read is a process which begins at the earliest moment the child performs any type of reading activity and continues throughout the entire span of life. Under favorable conditions it undergoes continuous refinement and there is consistent increase in proficiency. It is the school's responsibility to plan and execute a program which will result in unbroken progress toward the achievement of the various objectives in reading from the day the child enters school to the day he leaves. The school has the additional responsibility of launching the individual on a program by which he may continue progress toward these objectives after leaving the direct care of the school.

Continuity is provided for by gearing methods, materials, and activities to the developmental progress of the individual child. This principle is observed in the careful arrangement of materials in the

modern basic reading program. Proper regard for this principle should be reflected in the selection of supplementary materials, in the selection and arrangement of activities, and in the material found in the library. Each grade level has the responsibility of building upon the achievements of the past, and of providing for unbroken progress through the use of methods, materials, and activities appropriate to the pupil's maturity level.

A second way of providing continuity is by evaluating continuously. This is essential to determine exactly where a child is in his reading ability and to determine his readiness for progress. It is as essential that a beginning third grade pupil be prepared to engage profitably in reading on the third grade level as it is that a beginning pupil be prepared for the first step in formal reading. This makes reading readiness an important consideration throughout the entire course of the reading program.

The investigation of the fourteen schools visited revealed that they all had a basic reading program continuing throughout the grades being taught. Ten of the schools had a program of definite information on reading readiness in each grade by the means of tests and evaluation charts. The other four had no formal program but each teacher was held individually responsible.

(2) Provide for the maximum development of the individual child.

God has not seen fit to create men equal as far as talents are concerned. It is the teacher's sacred trust to provide for the maximum of glory from His creation. This is a debt he owes the individual child as an image-bearer of God. It is therefore, the responsibility of the teacher of reading to discover these individual differences through such mediums

as records of preceding grades, standardized test scores, informal teacher-made tests, observation of oral expression and overt behavior, and records of voluntary reading.

It is also his responsibility to care for these differences by grouping children according to reading ability, providing material of different levels of difficulty, gearing the reading program to the developmental progress of the child, using differentiated assignments, and utilizing independent reading.

Ten of the schools visited provided standardized tests and student records to their teachers of reading in the attempt to deal with individual differences.

(3) Make ample provision for remedial reading. Individuals in need of remedial reading are those whose reading ability lags unduly behind their normal capacity to progress and advance. Since this condition generally results in a dislike for reading, the problem in remedial reading is often two-fold: that of teaching the child to read and of overcoming his aversion to reading.

The technique to overcoming this problem should include the following: (a) finding out what is wrong, (b) deciding what is needed, (c) using good teaching techniques in meeting those needs, (d) beginning at the child's level of ability and allowing him to advance only as fast as his developmental progress permits, and (e) discovering the child's interests and providing easy reading material upon this basis.

It was found that eleven of the schools interviewed had a definite program for remedial reading as a part of their curriculum. Two of the schools felt that they were not equipped yet to have as accurate a program as they wanted but they were attempting to improve

on what they did have. One school had no formal program but left it up to each teacher.

(4) Correlate whenever such will aid progress toward attainment of the objectives in reading. Correlation means the using of reading skills and techniques, and sometimes reading time, in getting the lessons in other subjects. Since reading has a large share of responsibility in teaching the study skills, this should be considered a part of the reading program.

Conversely, every subject area has some responsibility for developing and refining reading ability. The teacher of history has the responsibility of perfecting reading skills as they are necessary for the pupil in studying history. The same is true in practically every subject matter branch.

The following are a few activities which furnish occasion for, and make it essential that reading be correlated with other subjects: (a) reading to find answers to questions, (b) reading in order to report on a topic, (c) finding data on a map, graph, or table, and (d) reading to find out how to do something or how to make something.

All fourteen of the schools had a very good program of correlation between the reading department and the other departments of the school. The reading classes used materials from other subjects for practice and an interest was shown in reading by the teachers of the other courses.

(5) Preserve proper balance between oral and silent reading.

Since the practice and occasion for silent reading far surpasses that of oral reading, it is logical that it should receive major time and emphasis. The individual's efficiency in silent reading will in a large measure

determine his future self-development socially, vocationally, and religiously. It will in great measure influence his capacity for service in the church, state, school, and society. It will determine in large measure his preparation for Christian witnessing. Upon this ability in silent reading depends success in high school and college. It is a factor in determining how the individual will spend his leisure time.

Oral reading has also been discovered to be a valuable socializing medium in an audience situation. It has diagnostic value in discovering inadequacy of vocabulary, faulty pronunciation and enunciation, and inability to read in rhythmic phrases. It enhances appreciation of some poetic and dramatic literature.

This seems to indicate that reading should be largely oral in the primary grades while in later grades silent reading should predominate. A certain amount of oral reading should be retained throughout.⁵⁹

Language

In the section of the English field dealing with language, it was deemed necessary to discuss the objectives and some of the suggestions for meeting them. Again the results of the investigation as to how these objectives were being met by the Christian schools, were included. The main objectives were found to be six in number.

(1) To teach a Christian interpretation of the origin and the use of language. The children should know that language is not an evolutionary development, but that it was given as a gift of God to mankind in Paradise. Christians believe that there are both advancement

and progress in a people's language as it becomes more civilized and cultured. In this sense there is an evolution of language. However, this view is different from that which the evolutionists would have people believe. They cannot agree with the theory that in the past the language of the savage was an outgrowth of some kind of animal language, but they believe that God created man in His image, giving him the capacity for thought and for thought expression, thus distinguishing him from animals also in this respect.

(2) To create a desire for correct expression. Unless the teacher can awaken on the part of the pupil a desire to learn and to practice what he has learned, teaching is difficult and often useless. Of course, he can insist upon the acquisition of a certain number of facts on the part of a pupil, and correct practice in the schoolroom, but he knows that unless he has created for that pupil a desire to learn and to apply correct expression the instruction will most likely be forgotten just as soon as the child leaves the schoolroom.

(3) To foster the development of an adequate vocabulary. Every child is constantly adding new words to his vocabulary inside or outside the schoolroom. The burden of enriching a child's vocabulary with the proper words, however, rests upon school. Care should be exercised on the part of the teacher to counteract slang and other obnoxious words which children readily assimilate outside the schoolroom and sometimes use in the schoolroom and on the playground. On all formal occasions, such as work done in class, the teacher should insist upon a dignified and proper use of words. Words and their usage should at all times be in harmony with their attitude and conduct as Christians.

(4) To increase the ability to organize thought. One of the

most important contributions which classes in language can give toward the child's educational development is a growth in ability to organize thought logically and effectively. This thought organization begins in the lower grades with the formulation of clear, concise, and effective sentences. Gradually this ability is developed to include paragraph and theme construction, and, as the child advances through the grades, the principles of unity, coherence, and emphasis are inculcated in a simple way.

(5) To develop language skill in the common situation of life.

Another objective in teaching language is the development of language skill which finds expression in both oral and in written work. In the oral language the pupil should be taught the value of the use of the voice, good posture and poise, conversation, and ability to speak at meetings. In written language the pupil should be taught the correct ways to write notices, announcements, and advertisements; and the art of creative writing.

(6) To develop an understanding of the principles of the structure of language through a formal study of grammar. This can be accomplished only through a thorough study each year with a review which will indicate the weak points.⁶⁰

Methods Used. The following are some practical suggestions for endeavoring to meet the objectives. The place and the value of grammar as an aid to oral and written correctness is frequently discussed. Before 1850 grammar almost entirely dominated the language curriculum. Then during the latter part of the 19th century grammar was taught as a disciplinary subject along with the current emphasis upon the disciplinary value of education. A few years ago it was held that formal

training in grammar did not transfer to any significant extent to writing or recognizing correct English, and that consequently the teaching of grammar should be discouraged. The present practice which seems to avoid the extreme of teaching detailed grammar or no grammar at all, takes into account the fact that a well developed ability to write and speak correctly is based upon principles of grammar and that many of these principles can and should be taught at school.

The eight elementary schools contacted have a definite course in grammar throughout each year of their system, with emphasis on drill and learning of the essentials of the English language. The six high schools have a section on grammar incorporated into their English courses for the four years, again with emphasis on knowledge of the essentials.

Drill as a means of insuring correctness is a valuable method in teaching language. Constant repetition of correct forms will do much to make the use of these correct forms habitual.

Individual instruction and remedial teaching provides one of the most effective means for developing a child's oral and written proficiency.

An alert and resourceful teacher finds many activities which can be used advantageously to stimulate interest and to serve in the teaching of language. To secure the cooperation of the class in such a venture a teacher often finds it desirable to plan the class work so that a suggested activity is seemingly an outgrowth of the class discussion. Student help in arranging the details of the proposed activity helps to insure wholehearted student participation.

Every teacher can make constant use of blackboard illustrations. This can be done in connection with language skills when such things as

sentence sense are being taught. The diagraming of sentences by the teacher and pupil is an excellent visual aid in helping the pupils to understand the construction and relation of various parts of the sentence.

All fourteen of the Christian schools visited use the system of diagraming sentences to teach sentence structure and parts of speech.

Language instruction lends itself very easily to correlation with all subjects. Every class is not a language class, but the principles of correct usage can be applied incidentally at all times. Correlating language with other classes makes the work done in language class seem practical and useful. Many instances of such correlation can be found. Writing themes on religious topics for Bible class, discussing and reporting in the social sciences classes, and summarizing and paraphrasing in literature class are such instances.⁶¹

Spelling

As in the other two divisions of the field of English that were discussed, the objectives of spelling were outlined and methods to be employed in meeting them were discussed. Conclusive evidence was presented to indicate that the objectives as stated are being met. There were eight main objectives selected.

(1) A recognition that ability to spell is a gracious gift of God to be used in His honor. Together with the advent of written expression came the necessity of devising a recognizable and efficient set of symbols. God endowed man with the necessary wisdom to devise such a set of symbols. The next step in development of written expression was the arrangement and rearrangement of symbols into a

multitude of combinations, each with its own distinct meaning and significance. The capacity which made this second step, spelling, possible was also an undeserved gift of God.

Out of gratitude to God and in order to fulfill the chief purpose of his existence, man should develop his capacity for spelling and thus enlarge his opportunity of being of service to God.

(2) A realization that inability to spell correctly as well as indifference to spelling correctly is a result of sin. Man's ability to consistently arrange letters into intelligible combinations is imperfect. In spite of his very best efforts he repeatedly makes errors. Sin has brought about this darkening of the mind and imperfection in skill which results in faulty spelling. The attainment of this objective is not only a step in the achievement of the basic objectives of education; it is also basic to the attainment of subsequent objectives in the field of spelling.

(3) A recognition of the fact that the desire to spell correctly as well as the skill to do so is a gift of God. All ability is from God. So is the very desire to become efficient, as well as the desire to use this ability after it has been developed. Recognition of this fact is essential if the child is to develop his ability in prayerful and confident dependence upon God. Attainment of this objective is necessary if the child is to give God due honor for the development of his ability in spelling.

(4) The desire and determination to spell correctly. Ultimately the desire and determination to spell correctly must be based upon the desire and determination to do the will of God and to be of greater

service to Him. This should serve as a permanent and developing background and the development of all more immediate interests and desires should be considered intermediary to this final goal.

The effectiveness of the teaching of spelling is greatly dependent upon the attitude which the pupils develop. An attitude of interest, of spelling consciousness, of desire to remember, and to do the work well is a great help to the pupil in acquiring spelling proficiency. In fact the desire to spell correctly can be considered a key essential to success in spelling. The development of this desire will result in careful observation of words in all readings, of consciously and unconsciously learning to spell all difficult new words encountered, and in exactness and self-criticism in all writing.

(5) The ability to spell accurately the words which a child uses in daily life and those which he will use in adult life. The ability to spell correctly is essential to effective communication. This fact marks spelling as one of the language arts. Effective written communication is essential to full and useful service. It is further useful as a tool in self-development. In order to witness more effectively to the truth, the child should be able to spell certain words which are peculiar to Christian faith and doctrine.

(6) A knowledge as to where the pupil can find the correct spelling of words. It is obvious that the child will not be able to learn to spell correctly every word he will ever need to use. He should, therefore, know where to find the correct spelling of unfamiliar words and he should develop a degree of efficiency in doing so.

(7) A knowledge and facility in the use of certain basic spelling

rules. The teaching of rules in spelling has frequently been a subject of controversy. The main objection to the teaching of rules is that there are so many exceptions to these rules that it is confusing to the child. Those who maintain that it is a waste of time to teach rules suggest that each word must be memorized and that this is the only sure way to learn spelling.

Other educators, however, find certain rules very helpful, but suggest that only those rules which apply to a large number of words and which have few exceptions should be taught. In general, it is safe to say that some rules are often helpful but that basically the ability to spell a word is the result of memorization, drill, and review.

(8) A knowledge of the meaning and usage of commonly used words, and a degree of proficiency in their use. A word is a symbol. In the strictest sense of the term, unless the pupil is aware of the reality for which a particular combination of letters stands, he does not know this arrangement of letters as a word. According to this view, a child cannot learn to spell a word without knowing its meaning. Furthermore, if a pupil learns to place letters into a predetermined order without knowing the meaning of this combination of letters, he is merely developing a useless skill.⁶²

Methods Used. By keeping in mind the objectives of teaching spelling it was possible to indicate some of the methods that would succeed in obtaining them. A few were selected to show how the task could be accomplished.

(1) Incidental learning or systematic teaching. The teaching of spelling as a separate subject has often been criticized. The people who offer this criticism contend that the spelling of most words which

are taught in the conventional type of spelling class is soon forgotten. These critics advise the method known as the "incidental" method which proposes that all spelling should, as the term suggests, be taught incidentally while acquiring other knowledge. In summarizing this criticism, Ernest Horn, a well-known authority, has given the following conclusion:

- (a) Incidental learning does occur and should be fully utilized in connection with other curricular areas.
- (b) Incidental learning should be supplemented by direct, systematic teaching, especially in the case of difficult words. This systematic teaching should be planned to begin where incidental learning leaves off.⁶³

The eight elementary schools include a separate course on spelling in each of the grades that they teach and also insist on the students being aware of their spelling in all their subjects. The six high schools give time in their English courses for a consideration of spelling and, as the elementary schools, require accurate spelling in all class work.

(2) Establish a system of study. Spelling should make provision for teaching pupils a system to attack the spelling of new or misspelled words. In recent years a number of excellent spelling workbooks have been published. Each of these presents a system of study which should be checked to determine whether it contains the following essential elements: hearing, pronouncing, seeing, writing, both as a whole and in syllables, centering attention on difficult parts, using the word in a sentence. Whatever system is used should be learned so thoroughly and established so well that it will continue to serve as a useful device through life.

(3) Establishing desirable attitudes. Basically desirable attitudes should be established by appeal to Christian love and duty and a desire for useful service. Various methods of a more direct and immediate nature must be employed to stimulate desirable attitudes, however. A teacher can show that the words which are being taught are those which the child needs for the present and for the future, and that the words he must study are the ones which he has been unable to spell. Also, by teaching an efficient method of study, by means of individual attention, by keeping a chart of individual and class progress, and by increasing the class spirit of mutual interest and cooperation in learning to spell, the teacher can usually do much to increase the interest in spelling work. Five of the eight elementary schools use this system.

(4) Developing spelling consciousness. After a pupil has developed a desire and determination to spell accurately, every effort should be put forth to render him spelling conscious. This consists of an awareness of and sensitivity to the correctness or incorrectness of the spelling of words.

Checking all of the pupil's written work for correctness of spelling is a helpful means in developing spelling consciousness. Encouraging the pupil to check his own work for accuracy of spelling, and developing the habit of self-criticism is even more valuable.

(5) Individual attention. As in other subjects, individual attention to a child's work and remedial instruction for each child are two of the best methods of helping children to learn spelling. Unfortunately most teachers do not have adequate time to do this. Whenever such is possible, however, a teacher will find that helping children individually will pay large dividends in attitude and progress.

Individual instruction will frequently reveal to the teacher certain causes for poor spelling ability on the part of the pupil. Sometimes these causes are individual; sometimes they are general in the class. A teacher should investigate carefully all causes for poor spelling and should eliminate them if possible.

(6) Correlation. Spelling is closely associated with all other subjects. Whenever difficult or strange words are encountered, it is well to note these words and if possible to use them in spelling class. Perhaps no other subject has so much to offer by way of advancement in spelling as the subject of reading. There is a strong correlation between reading ability and spelling, and the encouragement of reading will usually show increased results in spelling proficiency.⁶⁴

Handwriting

The subject of handwriting is based on certain objectives which were investigated and the basic ones were selected to illustrate the purposes of teaching the subject. After a listing of the objectives a discussion followed showing the fundamentals that were back of them as discovered in the investigation.

- (1) A realization that the ability to write is a gift of God to be used to His glory.
- (2) A recognition that faulty handwriting is a result of sin.
- (3) Awareness of the fact that indifference to quality of handwriting is a result of sin.
- (4) A realization that the development of a desire to write well and the ability to do so depends upon the grace of God and the work of His Spirit.
- (5) The desire to write well in all situations.

- (6) Knowledge of correct letter and word formation.
- (7) Development and maintenance of skill in handwriting.
- (8) Neatness and good form in all written work, for example, margins, indentations, paragraphing; and habitually good practice in all written work.
- (9) Appreciation of good handwriting.

God's honor demands that the child be led to a realization that all human skills and abilities are gifts of God, and that their final purpose is the service of Him. This is also true of handwriting. The written symbol, as a substitute for oral speech, was graciously revealed to man by God. The ability to manipulate the required organs in such a way as to record the written symbol is likewise a divine endowment. This gift is at all times to be used in such a way that ultimately it results in the greater glorification of the Giver. A course in handwriting in a Christian school falls short of its full purpose if it fails to develop this distinctive view.

The child must be rendered conscious of the destructive effects of sin which are evident in the field of handwriting. The quality of the average writing is far from the ideal in letter formation and legibility. Actively, writing is carried on with extreme difficulty; improvement comes only with the expenditure of much time and effort. There is widespread indifference to making the best possible use of the ability to write. The child must come to recognize these conditions as the result of sin.

While developing an awareness of the deleterious effects of sin, the child must likewise be led to a knowledge of the God-ordained way of restoration. Man cannot effect this restoration in his own strength.

Only God, through the instrumentality of the Holy Spirit, can restore man's desire to serve God with the divinely-endowed talent for writing. He alone can give strength and ability to effect improvement in handwriting.

The child's potential desire to write well for the glory of God must be awakened and developed. Although basically the desire to write well must be founded upon a desire to do God's will, in an immediate way it will commonly reveal itself in a desire to write well for intermediary reasons: to express thoughts effectively, to experience the satisfaction which results from the production of neat and legible writing, to meet vocational requirements. These more immediate bases for the desire to write well are entirely legitimate and also divinely ordained; but ultimately these desires, if they are to be God-pleasing, must lead back to the desire to do His will.

Initially good writing depends upon a clear knowledge of the correct form of a letter or word and the ability to visualize this form while writing. While this is the starting point, handwriting is almost exclusively a skill. In the narrowest sense, the aim of handwriting is the development of this skill to a point of acceptable quality. Further consideration dictates the necessity of fixing this skill at a level which will insure automatic maintenance of accepted quality in all written work.

Man, as he came from the hand of God, had an appreciation of the true, the good, and the beautiful. This sensitivity is in principle restored in the child of God. It is one of the tasks of the school to activate this latent sensitivity in all spheres. The field of handwriting can also be fruitfully employed in the fulfillment of this function,

through the development of an appreciation of high quality writing, neatly and correctly arranged.⁶⁵

Methods Used. After studying the objectives of handwriting and the implications involved in them, it was necessary to investigate some of the methods to be employed to best arrive at these objectives. The things that were considered first were the basic concepts and the correct way to develop them. Developing a realization of (1) the God-centered nature of all reality, (2) the destructive influence of sin, and (3) a recognition of the only hope for restoration is a triple objective common to all the areas of the Christian school curriculum. The method used in leading the child toward this objective does not differ essentially from one subject or activity to another.

The achievement of this objective demands a teacher who is keenly aware of and sincerely convinced of the truth of these concepts. The teacher must make a determined and persistent effort to direct the development and maintenance of a wholesome classroom atmosphere in which these concepts may take root and grow.

In the field of handwriting the basic concepts referred to are in main included in the first four of the objectives listed above. The attainment of these objectives is not achieved in one lesson or a few lessons planned for this specific purpose. It may be that the teacher may wish to plan an initial and an occasional discussion on this subject; but it is particularly desirable that the teacher utilize the many opportunities which present themselves to stress and reiterate the concept of God-centered nature of all reality. In this way the growing concepts are repeatedly nourished and brought to maturity.

The teacher must exercise sound judgment in the effort to foster

a Christian life and world view. To state and restate a spiritual truth every day and upon every occasion is psychologically unsound. Every occasion is not a fit opportunity. First of all, the truth must fit into the picture; the connection between the truth and the occasion which calls it forth must be readily evident to the pupil. Furthermore, in most cases the class or individual attitude must be such that the truth is sympathetically received. A few examples of occasions which may prove to be opportunities for developing basic concepts may be cited.

A discussion of the history of writing might furnish the opportunity for presenting or emphasizing the truth that the art of writing first existed in the mind of God, that God revealed it to men, that He created man with the intelligence necessary to grasp this revelation and with the manipulative ability and potential skill to practice this art effectively.

The pupil frequently questions the purpose and worthwhileness of developing handwriting to a comparatively high degree of quality and efficiency. The opportunity might be utilized to indicate that writing serves immediate social and vocational ends. Our social and vocational life, as well as all of our other activity, must be directed to the service, honor, and glory of God. Therefore, in increasing his vocational and social efficiency the child increases his capacity for honoring God.

When an individual or class is faced with or becomes acutely aware of certain difficulties in handwriting, that occasion may be an opportunity to indicate that our ineptness is a result of sin. This same occasion may be an opportunity to develop the concept that

we cannot hope to improve in our own strength but that in this, as in all things, we are entirely dependent upon God.

These are only a few illustrations of instances which serve as opportunities for fostering the development of essential concepts in a God-centered world and life view.

After investigating the development of basic concepts the study turned naturally to the developing of the handwriting skill. Under this study the important factor which has a vital bearing on the difference between the public schools of today and the Christian schools was discovered. In the Christian schools manual it is recommended that manuscript writing (printing) be adopted for use in the lower grades. Tests and investigations have brought to light three chief advantages of the use of manuscript writing in the first two grades: ease of initial learning, facilitation of early written expression, and facilitation of learning to read. The transition from manuscript to cursive (script) should be made at the proper stage. In most cases the transition can be made most readily during the latter part of the third grade. It is at this time that most children show a strong desire to experiment with cursive writing. Manuscript writing is a valuable technique in the making of maps, graphs, charts, and art materials as well as serving useful purposes in many other situations. It should therefore be continued and perfected throughout the grades.⁶⁶

All of the Christian schools contacted showed a very definite interest in the study of handwriting. Although the high schools do not have it as an individual subject, all the teachers emphasize the importance of proper penmanship in all their classes. The eight elementary schools either have handwriting as a part of their course in

English or else have an individual course in penmanship. Two of the schools have special instructors who are experts in the field that teach the subject in each of the grades.

It was observed that the idea of teaching manuscript writing in the first three grades and then changing to the cursive in the latter part of the third year is being carried out in all of the elementary schools.

As has been pointed out further in Chapter VIII the public schools of today in many places are not making the transition to the cursive writing from the manuscript and are therefore not doing the work that is set out for them to do.

Summary

In this chapter on the Christian school methods of teaching English an attempt was made to list the objectives and give a short discussion of the methods employed to meet them for each of the four divisions of the field: reading, language, spelling, and handwriting. It was noted that it is impossible to select one method and recommend its use continuously through any course as the methods used must depend on the material being handled and the other circumstances surrounding it.

CHAPTER VI

CHRISTIAN SCHOOL METHODS IN THE TEACHING OF THE SOCIAL STUDIES

As was noted in the chapter on the teaching of the social studies in the public schools, the field of social studies is a large one made up of several different individual subjects. The present chapter on the teaching of the social studies in the Christian schools was divided into four parts. Under each part the objectives and methods were dealt with. The divisions of the social studies field for the purpose of this study were: social studies in the primary grades, history, citizenship, and geography.

Social Studies in the Primary Grades

In the higher grades social science is divided into geography, history, and citizenship. This division is not observed in the lower grades. In grades 1-3 an integrated course is used to promote progress toward the several objectives for social science. This course is built up of what might otherwise be included in the following courses: geography, science, nature, health, safety, and citizenship. It was not felt necessary to spend too much time on this division of the field of social studies, but the main objectives were selected and the methods which would accomplish them were discussed.

There were seven main objectives to be considered in the presentation of the social studies in the primary grades.

- (1) To impress the child with the God-centered nature of all reality.
 - (a) God is the Creator of all things.
 - (b) God sustains and upholds all things.
 - (c) God's glory is the purpose of all things.
- (2) To impress the child with the destructive effects of sin.
- (3) To acquaint the child with the God-ordained way of restoration.
- (4) To increase the child's knowledge of nature and society.
- (5) To develop in the child an understanding of himself and his needs.
- (6) To promote Christian behavior and good manners.
- (7) To develop desirable habits of health and safety.

The attainment of the goals just cited is effected through extensive reading in books specifically designed to promote progress toward the objectives accepted for the course in primary social studies; a variety of activities carefully selected upon the basis of the objectives; and carefully directed discussion with the purpose of developing a Christian philosophy of life.⁶⁷

History

History, in its narrower sense, has been traditionally defined as a record of past events. As applied to subject matter, it is taken to mean more particularly a systematic account of the events in the life of a nation, the political, social, economic and international events as well as any others which are considered pertinent to an understanding of the nations or peoples involved.

It is impossible to teach a series of historical events without

some explanation — without at least a trace of interpretation. As soon as the teaching of the facts of history is accompanied by interpretation, the teacher is giving pupils a philosophy of history. The very selection of a series of events, the explanation of their relations one to another, and the enumeration of their results in the light of subsequent events presuppose a philosophy of history. Even the interpretation of the significance of a historical event is the product of a philosophy of history. Some philosophy is always present, fully articulated or otherwise, and is being incorporated, consciously or otherwise. Neutrality in the interpretation of a historical record is an impossibility. Since this is true, the importance of a sound philosophy, and of a conscious, systematic, consistent interpretation of historical events in the light thereof cannot be over-emphasized.

The Christian's philosophy of history is one in which he views the events of the past, just as he does all of life — as revelation of God. From this distinctive approach history is defined as a record of God's revelation in the affairs of the human race. It ranks with the Scriptures and with nature as one of the means through which we recognize the Will of God, His power and wisdom, His providence, His justice, and His sovereignty. The Christian's interpretation of history is theocentric, recognizing an immanent, transcendent, personal God, who directs all things to His own glory.

In a Christian school the subject of history must be presented upon this premise. The teacher accepts this conception of truth, and will also impart to the pupils this appreciation of significance of the events studied. Cause and effect, the trends in history, the rise and fall of empires, as well as the lesser details, will take on a meaning

for the pupil which no other philosophy is able to supply.

It must be added at this point that the teacher faces a dual necessity. There is besides the need of the presence of a Christian philosophy in the teaching of history, the duty of teaching a Christian philosophy of history. In other words, the teacher subscribes to a program of indoctrination, to a policy of attempting to teach the pupils to interpret events, past and present, in the light of these principles. They must learn to read the handwriting of God in the events of history.

A few principles to be observed in the teaching of history in the Christian schools were made evident by the information just given. In the first place, the Christian philosophy must permeate the course of study. A sincere effort must be made to point out how the entire course of past events reveals divine direction, control, and purpose. The error to be avoided is the practice of bringing in this emphasis only in connection with striking incidents. The pupils must learn to see that it is just as providential that the affairs of the state move in an even tenor as that they are disturbed by catastrophic events. The appearance of a great leader upon the scene is a clear indication of a plan, but design must also be seen in the parts played by the lesser lights of history. This suggests that the incorporation of the Christian point of view must be natural and not forced. It must be the background which colors all of the material of the course of study.

A second principle to be observed is that of the value of the individual. In the affairs of state, each actor has his role, assigned and predetermined. Men are the product of their times, but the times are also the product of men. They are the product of those who have

been placed in positions of influence, and who are the instruments through which the plan of the ages is being worked out. A practical value of the study of history may be indicated in this connection: the emphasis on the responsibility of the individual, the idea of good citizenship, the far-reaching effects of personal influence. We may state as a correlative that the teacher may not place subject matter ahead of the interests of the individual.

The manner in which the Christian philosophy of history is to be put into use, how it is to be applied in the course of study, has become evident in the following pages which list and discuss the objectives along with suggestions of the methodology to be employed. It is essential, however, that the Christian philosophy, the goals, methods, the subject matter and activities must be an integrated whole.⁶⁸

1. The development of a God-centered philosophy of history. The essential elements in a God-centered philosophy of history were briefly summarized as follows:

- (a) A recognition of reality as a God-centered pattern.
 - (1) a recognition of God as the Creator of all mankind who directs all things to His honor and glory.
 - (2) a recognition of history as a revelation of God in His dealings with mankind.
 - (3) a recognition of the God-centered unity of the human race--common Creator, common Provider, and Ruler, common aim of existence, a God-determined interdependence.
 - (4) a recognition of the individual's responsibility to God for the role he plays in human relationships.
- (b) A recognition of the destructive effects of sin relative to this God-centered pattern.
 - (1) a recognition of the disruptive force of sin on the course of human events.

- (2) a recognition that sin has destroyed man's ability to read aright and clearly God's revelation of Himself in His dealings with mankind.
- (c) A recognition of the need of spiritual rebirth and special revelation.
 - (1) a recognition that spiritual rebirth of the individual is essential to bend the will of men and nations toward the achievement of the ultimate purpose of human existence.
 - (2) a realization that the enlightening Spirit of God and special revelation are necessary if man is to read God's revelation of Himself in history.⁶⁹

Philosophy to be of value must be functional, it must reflect itself in every sphere and aspect of living. It must influence thought, word, and deed. In history it is basic to the attainment of all other objectives. Historical information receives true significance only when seen and interpreted in the light of a God-centered philosophy. An enlightened patriotism has its roots in such a view of life. Only then can the study of history serve as a medium to attain the general objectives of Christian education and the final aim--the glory of God, when it is predicated on a God-centered philosophy.

2. The acquisition of significant historical information. There are no "bare" or isolated facts in history. All facts, events and incidents are embedded in a complex network of relationships. For example, every fact is antecedently, laterally, and posteriorly joined to a multitude of causal and resultant factors; every fact is vertically related to God, the final cause and purpose of all things. Facts are significant only as they can be discerned in relationship. Generalizations and conclusions reached upon the basis of facts are more important than the facts themselves. The complete picture is more important than a single brush stroke.

On the other hand, a knowledge of historical facts is important. The meaning of history can grow only out of a knowledge of facts. Conclusions can be reached only upon the basis of facts.

3. An increased knowledge of God as revealed in history. History is God's self-revelation. Its study should result in a greater knowledge of God. God's hand in history is not always clearly seen. This is a result of man's natural limitations. God sees the whole picture; man sees only a small part of the whole. Besides, sin has destroyed man's ability to see this small part clearly. But, the child of God enlightened by His Spirit does see God's hand in history, however dimly and inaccurately. In the fall of nations, which have forsaken God, he sees an evidence of God's justice. In the landing of the Pilgrims on New England's rock-bound coast, he recognized the love of God for his persecuted children. So step by step the child of God should be led to increase in knowledge of God as he reads in history evidences of God's attributes.

This knowledge should be more than intellectual awareness and acknowledgment. The child should be led to exclaim with David, "Thine, O Jehovah, is the greatness and the power and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Jehovah, and Thou are exalted as Head above all."⁷⁰

4. The development of patriotism and desirable citizenship. Patriotism depends upon a variety of factors. Knowledge is basic to a deep-seated and abiding patriotism. It takes little argument to demonstrate how an intimate acquaintance with the history of our country would result in increased patriotism. One needs only to consider the

ideals of early settlers, the perseverance and patience of the colonists in the face of severe trials and tribulations, the price paid for freedom, and the boundless undeserved blessings enjoyed under God's providence. But knowledge, unless interpreted in the broadest possible sense of the word, is not patriotism. It consists of those sentiments, attitudes, and appreciations which find their root in this knowledge.

5. The development of social sensitivity. Social sensitivity refers to the readiness of an individual to respond in a desirable way to a social situation. The desired response may take a variety of forms, depending upon the case at hand. For example, it may consist of a feeling of sympathy or aversion, an attitude of approval or disapproval, or the proper response may consist of taking definite action to correct an existing social injustice.

Basic to social sensitivity is a knowledge and awareness of an existing social situation, its causes, and effects. For example, an acquaintance with the history of the American Negro will reveal the causes of the "Negro problem", as well as an understanding of its actual and potential disturbing influence.

While history is a medium which can be used to develop in the child an awareness of the needs, problems, and contributions of various cultural and national groups, the proper response depends in large measure upon the child's developing philosophy of life. Upon this will depend whether the response will be a selfish resentment, or a sympathetic response and a sacrificial readiness to take necessary steps to correct an injustice toward an image bearer of God. Upon this will also depend whether the response to the evils of his day will be one of apathy and indifference, or one of aversion and a determination to counteract them

to the utmost of his power. These few examples again illustrate the primary importance of developing a God-centered view of life.

6. Cultivation of desirable work habits and study skills. History shares the responsibility for the attainment of this objective with various other subject matter branches. The extent and complexity of this objective is illustrated by the following outline of factors involved:

- (a) Knowledge of and regard for conditions essential for effective study, for example, lighting, heating, posture, self-reliance and independence.
- (b) Effective use of study time, for example, prompt attack, sustained application, meeting study obligations promptly, carrying work through to completion.
- (c) Awareness of and habit of using various sources of historical information, for example, printed materials, interviews, pictures, graphs, and so forth.
- (d) Ability to make effective use of various sources of data, such as books, the library, lectures, discussions, interviews, and observation.

7. The development of effective methods of thinking. Perhaps no characteristic is more distinctly human than the ability to think and reason. Among God's creatures only man was ordained to be an intellectual being. In the child, however, this ability is found in a very immature state. Besides, sin has sadly impaired this human faculty. God's honor demands that this characteristic be developed in each individual image bearer to the maximum of his potentiality.

History is admirably suited to the development of effective methods of thinking. Relationships must be arrived at, sequences must be followed, evidence must be weighed, fact must be distinguished from opinion and

truth separated from error, and generalizations must be made and criticized. These and a number of related activities not only demand but also help to develop effective methods of thinking.⁷¹

Methods Used. The ability to meet this objective must be demonstrated through the various methods that are employed. A few were presented here which have seemed the most important of all those investigated.

The distinctive objectives listed above demand distinctive methods, techniques, and activities. Every teacher of history should be acquainted with the best methods of teaching as advanced by authorities in the field. However, exclusive use of these methods, techniques, and activities will result in the achievement of objectives quite different from those accepted for the teaching of history in Christian schools. It would certainly not result in the development of a God-centered view of history, or in the development of social sensitivity on an acceptable basis. However much a teacher may learn from the current textbooks and manuals on the teaching of history, the Christian teacher will find it necessary to adopt his own methods and techniques, and to select his own contents and activities to assure efficient progress toward the objectives adopted for Christian education.

God's glory demands that each of his image bearers attain the maximum limits of his development. The guidance of this development is in large measure the responsibility of the teacher. This makes it essential that the teacher of history discover the capacity and potentialities of the individual pupils through such media as records of preceding grades, standard tests, teacher constructed tests, and observation of interests. This is being done in the fourteen schools visited.

It next becomes the duty of the teacher to keep each child profitably engaged within the limits of his talents. This will require: (a) differentiated assignments, (b) providing history materials on varying levels of difficulty, (c) making available and carefully classifying and cataloging reading matter of historical value, and (d) providing activities of various types in keeping with various interests and abilities.

The teacher need plan no special lessons to effect progress toward the objective of developing a God-centered view of history, for history is God-centered. It is God's self-revelation through His providential direction of human affairs. It is the unfolding of God's plan for men and nations. The consistent consideration and interpretation of history in this spirit and in the light of this truth will determine in large measure the child's progress toward this particular objective.

The teacher should at all times be on the alert for occasions and opportunities to indicate the God-centered nature of history. For instance, the teacher may indicate that: (a) human interdependence is an indication of a God-determined unity, (b) inventions are God-revealed, and man is to use them to God's glory and praise Him for them as did Morse when he exclaimed, "What hath God wrought", (c) God often sends wars and depressions as punishment for greed, lust and pride, (d) the radio has unlimited possibilities for the spread of the gospel.

The Christian teacher, who sees history as a progressive record of God's dealings with man, will see innumerable instances to demonstrate this truth. If the lesson discussed presents no natural opportunity, nothing need be said.

The teacher should not and need not preach or elaborate to any

great extent. A word or two may be sufficient. It might be even more effective to formulate a question to center the child's attention on the particular truth which applies, for example, "What are some of the basic reasons underlying all wars, regardless of their immediate causes?"

In view of the secular character of most history textbooks and materials, the Christian teacher must constantly exert an influence which is both corrective and constructive. This can be done: (a) by furnishing a proper introduction to the lesson, (b) by planning and supplying questions and problems to guide the child's progress toward the several objectives, (c) by skillful guidance of class discussion, and (d) by selection of aids upon the basis of Christian standards.

Textbooks are designed by their authors to lead the child toward the attainment of certain definite and predetermined goals. The objectives selected, in practically all cases, fall short of those selected for the study of history in Christian schools. This indicated (a) the need for extreme care in the selection of a textbook, and (b) the inadequacy of the textbook to guide the child toward a full achievement of all the objectives adopted for Christian schools.

All of the teachers contacted in the social studies departments of the various schools expressed the fact that this is indeed one of the greatest problems facing them in their teaching. Since they are aware of the fact that the false teachings are present in the text they point them out to the students and show them the correct interpretation according to the Bible and Christianity.

Special effort must be put forth to develop the child's efficiency in the use of the history textbook. Definite instruction must be given when the child is first introduced to the history book. Through continued

instruction and practice the pupils form a working acquaintance with the various standard aids such as table of contents, chapter headings and subheadings, index, appendix, pictures, maps, graphs, and tables.⁷²

Citizenship

Citizenship is the study of man and his government, and man's relationship to his government and his fellow man. The present day study of citizenship is far broader than the former civics which dealt almost exclusively with government -- its origin, organization, and function.

God created man as a social being. God said, "It is not good for man to live alone." By virtue of this divinely established human characteristic, there exists in man a fundamental need and desire for fellowship and association with others. This is true of adults and children alike.

Not only did God create man as a social being; He also established the laws to govern man's social life. These laws were originally written in man's heart, and man obeyed them because his will was in harmony with God's will. But man fell. The will of fallen man is no longer in harmony with the will of his Creator. Natural man is not sensitive to the divine principles established for the regulation of man's social relationships.

God established government for the purpose of governing human relationships. All authority rests upon divine foundation. Obedience to authority is in accord with divine will. "Let every soul be in subjection unto the higher powers, for there is no power but of God; and the powers that be, are ordained of God."⁷³

For the regenerate man, obedience to divinely established authority and divinely ordained principles is no burden. Through the operation of the Holy Spirit his will is once more brought into harmony with God's will. It is his desire to know the divinely ordained laws and organizations for the regulation of inter-human relationships in order that he may do the will of his heavenly Father.

Two sources from which he may learn God's will are at the disposal of the child of God. God's special revelation includes the fundamental expression of divine will for the ordering of man's social and civil life. The second source is God's general revelation and consists of the institutions and organizations which He has established as agents and agencies for the direction of human relationship. Among these agencies are the home, church, school and the state.

In citizenship the child of God utilizes these two sources of divine revelation with a single aim in view, that is, that God's honor may be enhanced. This he aims to effect through a two-fold accomplishment. First, it is his goal to bring his life into closer harmony with God's will for the conduct of man's social and civil life. Second, it is his desire to bring the divinely ordained agencies for the direction of human relationships into greater conformity with God's expressed will. It is the task of the Christian teacher to lead, direct, and aid the child in the study of divine revelation with these objectives in view.

In the training of the Christian citizen it is of paramount importance that the directive agencies such as the home, church, school and state pull in the same direction. These agencies should work together to unite what sin has torn apart, to integrate what has become disintegrated through the fall of man. This unity can be achieved only

when these various agencies utilize God's revelation as the directive in their educational activities.⁷⁴

There were five main objectives to be set forth in the field of citizenship in order to teach it from a Christian viewpoint. These objectives are listed below.

- (1) A recognition that the proper foundation for citizenship is based upon the Christian world and life view since--
 - (a) Citizenship embraces all the relationships of men under different governments.
 - (b) Good citizenship means more than membership in a state or union and obedience to authority; it includes proper conduct in human society in general.
- (2) The realization that righteousness is the strength and sin is the downfall of a nation (Proverbs 11:34), that is,
 - (a) True Christian life, fundamental to good citizenship, means proper relationship to God and to our fellow men.
 - (b) "What-soever makes a man a good Christian, also makes him a good Citizen." Daniel Webster
 - (c) Righteousness is not merely an ideal but a requirement by God of all men and will also result in obedience to God and His ordinances.
- (3) The realization that all government is instituted by God and that obedience to constituted authority is required of every citizen (Romans 13:1).
 - (a) Purpose of government is to protect right and punish evil.
 - (b) The child is at one and the same time a member of several groups, (for example, home, school, church, community, state, nation) and therefore becomes subject to the governing regulations of each group.
- (4) An understanding of, and appreciation for, the American way of life, set forth in and guaranteed by the type of government established through God's grace by our forefathers generations ago.
 - (a) All the blessings of home, church, and nation are wholly undeserved by reason of our sin and are all due to the grace of God.
 - (b) In appreciation of our civil and religious rights there should be developed a real determination to preserve and perpetuate those advantages enjoyed by us as citizens of these United States.

- (c) In appreciation of the blessings of American citizenship there should also be a willing acceptance of the duties, obligations, and probable sacrifices attending this citizenship.
- (5) To show the functions of state and national governments as they affect community life.
 - (a) Interdependence of local states and national government.
 - (b) Establishment of the broader principles of patriotism embracing proper attitudes towards people outside our small family circle, and extending our world wide net work of social and political relationships.⁷⁵

It was also important to note the ways in which correlation could be maintained between the subject of citizenship and other subject fields in the curriculum. Some examples were selected to show how it could be done.

- (1) Bible - All religious instruction prepares for good citizenship.
- (2) Reading - Citizenship can be stressed in lessons which deal with such virtues as honesty, kindness, helpfulness, and courage.
- (3) Language - Oral or written compositions on topics in the field of civic responsibility.
- (4) Geography - Topics such as transportation, communication, conservation of natural resources, business and commerce may be used to show the need of interstate and even international good will and cooperation, especially today when distances mean nothing when dealing with our international neighbors.
- (5) History - Biographies of great Americans lend themselves well to illustrate unselfish love of country, a spirit of sacrifice, trust in God and other qualities of good citizenship. The Declaration of Independence and the Constitution may be used to emphasize the principles upon which our government is founded. Stories of pioneer life illustrate the difficulties under which our life was established and thus serve to increase an appreciation of the blessings we enjoy.
- (6) Health and Safety - These are necessary to perform the duties of citizenship.

- (7) General Science - A good citizen aims to have an intelligent understanding of the world about him and thus enable him to render more efficient service in "subduing the earth" (Genesis 1:28).⁷⁶

Geography

Geography literally means description of the earth. This definition is very comprehensive. It may include astronomical geography, geology, physiography, meteorology, biology, and human geography. This conception of geography gives too wide a scope for an elementary geography course. In common with other educators, the Christian educator must select and reject. A philosophy of geography is basic to this selection of geographical facts and understandings. Also, it is impossible to teach geographical facts without interpreting them to the pupils. For such an interpretation the philosophy of geography must be considered.

The Christian teacher must always begin with God. Christian education is a God-centered education. In geography the earth and all that it contains is viewed as a creation of the All-glorious God -- not in a deistic sense, but in a theistic sense. That is to say, the earth and all that it contains is a finite manifestation of the marvelous greatness, the matchless power, the unfathomable wisdom, the wonderful providence of God, in one word -- of the glory of God.

The whole earth is related to God. This is clearly evident from such Biblical passages as: "The earth is full of the lovingkindness of Jehovah."⁷⁷ "The sea is His and He made it, and His hands formed the dry land."⁷⁸ "He that formeth the mountains and createth the wind, . . . the God of Hosts is His name."⁷⁹ "In His hands are the deep places of

the earth; the heights of the mountains are His also."⁸⁰ "He is upholding all things by the word of His power."⁸¹ "Whatsoever Jehovah pleased, that hath he done. In heaven and in earth, in the seas and in all deeps, Who causeth the vapors to ascend from the ends of the earth; Who maketh lightnings for the rain; Who bringeth forth the wind out of His treasures."⁸²

The crown of creation is man. God has enthroned him as King of this earth. Because man was created in the image of God, he could subdue and replenish the earth as a habitat for man and he could attain to the purpose of all things — the glory of God.

But before considering anything more about geography it was necessary to take into consideration the serious discordant note which the fact of sin brought upon earth with the fall of Adam and Eve. This effected three important changes. In the first place, through sin the eye of man was dimmed so that he sees with difficulty the excellencies of God. Secondly, because of man's fall, God's curse rests on creation "cursed is the ground for thy sake. . . ." (Genesis 3:17,18) And, finally, God's glory is now reflected not only in creatural glory manifested everywhere, but also in the retributive justice of God which is likewise seen on every hand.

Although sin has disrupted man's relationship to the earth, he still remains steward of all its riches. It follows then that those things which have to do with the influence of man upon the earth, and of the earth upon man would be emphasized in a study of geography. It should be intensely human. As well as learning to know God, it should give the student a sympathetic understanding of his fellow man, both near and far. How he is to study his fellow man is probably well

illustrated by enumerating some of the different phases of human geography. (1) Human and social geography teach how men live together on the earth. (2) Industrial and commercial geography demonstrate how men help each other make a living. (3) Political geography emphasizes political boundaries into which the earth is divided and the chief features of the respective governmental areas. (4) History and geography are often intertwined. Many historical events can only be understood by an understanding of geography.

All these things point to the interdependence of men. The Christian teacher is well suited to teach human geography. His God is God of the entire universe and He has peopled it with one people — the human race. No sectionalism and no race prejudice fit into the Christian's teaching of geography.

In organizing a course of study in geography the Christian school includes especially those things that teach people to know God and to understand sympathetically their fellow man. Geography then is not a study of isolated facts, but rather of facts linked together by God's design. These schools emphasize particularly those facts that reveal man's relationship to the earth and the influence each has upon the other.

Since God's creation is one whole and all events are directed by His providence, geography should be correlated and integrated with every other subject. Life is one; the subject-matter divisions are arbitrary and made only for convenience so that the student can better understand the whole.⁸³

The implications of this philosophy became more evident as the goals and methods were studied. The goals were divided into various objectives for the purpose of examination and discussion.

(1) The development of a God-centered philosophy of nature through a recognition of the God-centered pattern of the universe, a recognition of the destructive effects of sin on nature, and the recognition of the need of spiritual rebirth and special revelation. The Christian child learns that God created all things in the beginning. He learns that this is the plain teaching of the Bible. "In the beginning God created the heavens and the earth."⁸⁴ "On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made."⁸⁵ Explicit faith in God's Word is the basic essential to a God glorifying life, and precludes any trace of belief in the man-centered and man-invented evolution theory.

The child learns that God upholds and governs all things He has created. For example, the various laws of nature are divinely established for the orderly and systematic operation of the universe; God in the beginning wisely and marvelously provided the earth with resources to meet the needs of man for all time. In His good time God will terminate the existence of the earth in its present state.

All things were created for God's glory. "Thou didst create all things, and because of thy will they were, and were created."⁸⁶ If the child is to fulfill the intended purpose of his existence, he must early be impressed with this truth. All nature glorifies God in that it is His self revelation. God is glorified when He beholds His divine attributes reflected in nature and in His providential control of nature. But God demands more; He demands that man shall see His revelation in nature and that man shall fear and praise and adore Him for the divine attributes recognized there.

God has placed man upon earth as His steward, viceregent, or intermediary. As such man is to have dominion over the earth, to rule over it, and to dedicate it to its intended purpose. God has "placed all things under his feet" that man in turn might lay all things at the feet of God. This concept is necessary if the child is to live a truly God-centered life. This truth emphasizes the child's responsibility to develop to the maximum his capacity for ruling over the earth. It dictates man's responsibility for the proper use of natural resources.

The child must understand that the natural realm no longer reflects God perfectly. For example, the beauty of nature has been marred so that it no longer reflects the beauty of God as it originally did. The wisdom of God is no longer as perfectly demonstrated in the natural realm as originally; the smooth and efficient operation of the universe is frequently disrupted by abnormal phenomena, such as storms and earthquakes.

The curse of God rests upon the earth because of man's sin. It refuses to give its increase; weeds and drought interfere. The earth has become for man a place of sorrow, obstacles, and hard labor.

The mind of man has been darkened so that he no longer reads aright the revelation of God in nature. Man's will has been perverted so that by nature he is self-centered instead of God-centered, and he desires to appropriate God's gifts in nature for his own purposes instead of devoting them to God's glory. A recognition of this truth is needed if the desired restoration is to be effected.

The child must come to realize that if he is to know God as He reveals Himself in nature, his sin-darkened mind must be illumined by the light of God's Spirit. A knowledge of God's special revelation,

the Bible, will open his eyes and his mind to the knowledge of God which may be gained from nature. "In Thy light shall we see light."⁸⁷

(2) To give the child a knowledge of God as He reveals Himself in the universe. Through the study of the universe the child should increase in knowledge of its Creator, Preserver and Ruler. He should become imbued with a deep sense of God's majesty, power, wisdom, and justice. The final result should be that the child is impelled to praise Him who created, preserves, and rules all things.

(3) To increase the child's power over nature. A knowledge of nature is essential to the development of man's ability to assume his privilege and responsibility of ruling over nature, of redeeming it, and re-directing it to its original purpose. This demands a many-sided knowledge. It calls for a knowledge of nature and its potentialities. It requires an understanding of how the latent powers of nature may best be harnessed, controlled, and utilized. The achievement of this objective is required if the child is to be able to respond to God's command "to replenish the earth, and subdue it,"⁸⁸ and to make a reality that which is true in principle, that is, "Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet."⁸⁹

(4) To increase the child's efficiency as steward. The concept of stewardship is implied in the immediately preceding objective. Its importance calls for special stress. The child must come to regard himself as one to whom God has entrusted the management of that which remains His own. To know this fact is not enough; the child must understand what it implies. For example, man may not waste natural resources; he must use them in a God-pleasing way and for God-pleasing purposes; he must share them with others; he must thank God for them.

(5) To give the child an understanding of the influence of the natural environment upon the life of man. The child must be led to consider the variety of natural environments as evidence of God's providence. God has created the natural zones of temperature as well as great differences in climatic conditions. He has created a variety of significant and influential surface features: mountains, valleys, rivers, and seas. He has provided a wide variety of vegetation, animals, and minerals to match the varying climatic conditions. This has resulted in a bountiful and well-balanced provision of natural resources essential to man's welfare. It is a directing force in the life of man, determining to a great extent his occupations and customs. It affects the actions, course, and history of nations. An understanding of this God-directed influence of natural environment should result in a deepened sense of God's wisdom and greatness. The child should develop a deep sense of God-determined interdependence of men and nations. It should result in an understanding of the basic reasons for the differences in national customs and cultures.

(6) The development of social sensitivity. Man was created a social being. This fact is amply demonstrated by the necessity of trade and commerce occasioned by the conditions discussed in the preceding objective. The attainment of this objective makes at least three demands: (a) a knowledge and understanding of factors which underlie national and local problems and differences, (b) a sympathetic response to a knowledge of the needs and problems of the various national and social groups, and (c) a willingness to take the necessary steps to solve existing needs, problems, and inequalities.

(7) The development of efficiency in the use of sources of geographic information. This includes a knowledge of possible sources of geographic information, such as nature itself, geography textbook, and so forth, the skill and ability in using sources of geographic information, and the habit of using these sources.

(8) The development of effective methods of thinking. Man was created with the power of reason. Also this characteristic marks him as the image of God. Education as a redemptive process has the responsibility of developing this aspect. Geography can and should be utilized toward this end. It is not enough for the child to memorize a mass of facts. In the study of geography the child must acquire the habit of tracing cause and effect, and of endeavoring to see relationships. He develops habits of close and intelligent observation. In using a secular textbook and in reading the conclusions of non-religious thinkers, he finds that it is necessary to weigh the validity of his own and other people's conclusions.

(9) Increased appreciation of nature. This implies more than a simple liking or emotional satisfaction. It should include an intelligent "insight" into the thing appreciated. It includes an understanding of the source of the thing appreciated, an understanding of its capacity and potentialities, sensitivity to its qualities and characteristics.⁹⁰

In geography there should be the closest relationship between the objectives, methods, materials and activities. In fact, methods, materials and activities are only means used to achieve the objectives. They are valuable only in the measure that they contribute toward attainment of the objectives. They must be selected in view of the contribution which they can make toward achievement of the objectives.

Summary

In this chapter the four divisions of the social studies field, social studies in the primary grades, history, citizenship, and geography, were discussed. Under each of these headings the objectives were considered and then the various methods which are employed in the Christian schools to accomplish these objectives. What was said about the methods employed in the teaching of geography applies to the entire field of the social studies. Any methods which are employed must be justified by their ability to fulfill the objectives of the course. Therefore, it is impossible to set down certain methods as being the only ones to use. The great difference between the methods employed in the public and the Christian schools would arise in the fact that the objectives to be met with the methods are so different. This comparison was brought out in Chapter VII.

CHAPTER VII

A COMPARATIVE STUDY OF PUBLIC SCHOOL AND CHRISTIAN SCHOOL METHODS IN THE FIELDS OF ENGLISH AND THE SOCIAL STUDIES

The philosophy and methods employed by the public schools and the Christian schools have been presented in the preceding chapters. This chapter was compiled to make a comparative study between the two. For brevity and clarity, the method of a chart was used to show this comparison. Brief statements were listed from each system in parallel columns to show what are the similarities and differences.

FIELD OF ENGLISH

Public Schools	Christian Schools
<u>Academic Qualifications</u>	<u>Academic Qualifications</u>
1. Emphasis placed purely on literary knowledge.	1. Emphasis on literary knowledge with Christian interpretation.
2. Require knowledge of movies and stage plays.	2. No emphasis on movies and stage plays.
<u>Professional Qualifications</u>	<u>Professional Qualifications</u>
1. Require ability to interest students in English for their personal gain.	1. Require ability to interest students in English for the glory of God.
2. Require state certification.	2. Require teachers to be able to meet state requirements.

Public Schools	Christian Schools
<u>The Seven Cardinal Principles of Education</u>	<u>The Seven Cardinal Principles of Education</u>
<ol style="list-style-type: none"> 1. The teacher's primary goals. 2. Materialistic emphasis. 	<ol style="list-style-type: none"> 1. Considered secondary to Christian objectives. 2. Christian interpretation.
<u>Reading</u>	<u>Reading</u>
<ol style="list-style-type: none"> 1. Teacher should lead student into wanting to read more and better literature. 	<ol style="list-style-type: none"> 1. Development of Christian standards of judgment and discrimination in the selection of reading material.
<u>Language</u>	<u>Language</u>
<ol style="list-style-type: none"> 1. Lack of interest in teaching fundamentals. 2. Evolutionary approach to origin of language. 	<ol style="list-style-type: none"> 1. Emphasis placed on language fundamentals. 2. Bible-Creation approach to origin of language.
<u>Spelling</u>	<u>Spelling</u>
<ol style="list-style-type: none"> 1. An attempt to correct improper spellings in all classes but no concentrated effort. 	<ol style="list-style-type: none"> 1. Special courses in spelling in all grades as well as a correlation with other courses.
<u>Handwriting</u>	<u>Handwriting</u>
<ol style="list-style-type: none"> 1. Lack of interest in improving student's handwriting. 2. Complete disregard for script in some schools. 	<ol style="list-style-type: none"> 1. Emphasis on handwriting in all grades. 2. Transition to script writing at least by third grade.
<u>Final Aims of Instruction</u>	<u>Final Aims of Instruction</u>
<ol style="list-style-type: none"> 1. Train a child to work out destiny and fit into democracy. 	<ol style="list-style-type: none"> 1. Instruct a child in making Christian principles a part of his life and through them to live for the glory of God.

FIELD OF THE SOCIAL STUDIES

Public Schools	Christian Schools
<u>History</u> <ol style="list-style-type: none"> 1. Increased emphasis on study of history. 2. Acknowledgment of interpretation entering into history. 3. Views history as merely a record of events. 4. Prepare for an orderly transition to a new order of some type of collectivism. 5. Students interests turned from self toward general human welfare. 6. Planned correlation with other subjects. 	<u>History</u> <ol style="list-style-type: none"> 1. Increased emphasis on study of history. 2. Acknowledgment of interpretation entering into history. 3. Views history as Revelation of God. 4. Prepare students for meeting the requirements of life with God-centered view of history. 5. Students interests turned from self to God and through Him to general human welfare. 6. Planned correlation with other subjects.
<u>Citizenship</u> <ol style="list-style-type: none"> 1. Objective to make student a patriotic supporter of Democracy. 	<u>Citizenship</u> <ol style="list-style-type: none"> 1. Objective to give student an understanding of, and appreciation for, the American way of life, set forth in and guaranteed by the type of government established, through God's grace, by our forefathers generations ago.
<u>Geography</u> <ol style="list-style-type: none"> 1. Objective to instruct the student in the facts of human geography such as: physical features, and ways of making a living in the various countries of the world. 	<u>Geography</u> <ol style="list-style-type: none"> 1. Objective to develop a God-centered philosophy of nature through recognition of the God-centered pattern of the universe and a recognition of the destructive effects of sin on nature, and the recognition of spiritual rebirth and special revelation.

Public Schools	Christian Schools
<u>The Final Aims of Instruction</u> 1. The production of definite behavior patterns on the part of the individual for the enhancement of the welfare of both the individual and society in general.	<u>The Final Aims of Instruction</u> 1. The development of a God-centered philosophy of the social studies which will equip the student to better serve God, and society in general through Him.

Summary

This chapter was written with the idea in mind of setting down in chart form the similarities and differences of the two types of schools studied; the public schools and the Christian schools. The fields of English and history were dealt with separately and each divided into their various parts. English was divided into academic qualifications, professional qualifications, the seven cardinal principles of education, reading, language, spelling, handwriting, and the final aims of instruction. The field of the social studies was divided into history, citizenship, geography, and the final aims of instruction. This was done in a very concise manner as the next chapter has dealt with each one specifically in drawing the conclusions of the study.

CHAPTER VIII

GENERAL SUMMARY, EVALUATION, AND CONCLUSIONS

In the previous chapter the similarities and differences between the two systems of education, the public school and the Christian school, were shown in a concise manner in the form of a chart. The purpose of this chapter was to give a more complete summary of these findings, to draw certain conclusions, and then make some recommendations that came to light during the investigation.

General Summary

The purpose of this study was to investigate both the public schools and the Christian schools to determine their presentation of material, and to determine whether or not the Christian schools are accomplishing the task for which they have been organized. A chapter was included on the history of methods which showed the various methods that have been used throughout the ages in schools. In studying both the public schools and the Christian schools it was discovered that predominantly the same methods are used in both types of schools. As was mentioned in the chapter on public school methods of teaching the social studies, the methods or procedures of instruction employed in the public schools fall under about thirteen headings, as follows: oral, textbook, question and answer, topical, source, problem, project, individual, unit, thesis-response, supervised study, testing and

examining, and the socialized procedure. It is safe to say that sometime during the courses of English or the social studies at least most of these methods are employed in both the public schools and the Christian schools. Naturally, one teacher may emphasize a particular method more than another, but it is impossible for a good teacher to constantly employ one method alone. The conclusion, therefore, must be drawn that the difference in presenting material between the public schools and the Christian schools is not especially in the methods used, but rather in other realms.

Further investigations showed that the methods employed in the presentation of material are determined by the philosophies held by the individual teachers and the institutions that they represent. The conclusion was drawn, therefore, that the differences between the public schools and the Christian schools did not lie in the methods as such, but rather the variance in philosophy led to a different approach.

It was felt that the best way to show the various differences, as well as the similarities in the two systems, was to discuss each field separately.

Differences in the Field of English

In the matter of the academic qualifications of the English teacher, the list given in Chapter III, as those for the teacher in the public schools, could very well have been included in the qualifications of the teacher in the Christian schools except for the emphasis on a knowledge of movies and stage plays which would not interest the teacher in the Christian schools. However, underlying these qualifications for the Christian teacher is the Christian interpretation of

literary knowledge which is not even expected of the public school teacher.

In the consideration of the professional qualifications for English teachers, it was seen that the public school requirements urged the teacher to create an interest in the student for the field of English only for the student's own selfish personal gain. The English teacher in the Christian schools should show just as much interest in creating a liking for the subject in the student's mind, but for the purpose of making that person's life count in the furtherance of God's work here on earth. It is not correct to consider the professional qualifications of the Christian schools to be any lower than those imposed by the public schools, as the interviews held with the fourteen schools indicated. All fourteen of these schools are aiming toward state accreditation and therefore require that their teachers should be able to meet the state requirements for teaching even though they may not as yet have a state certificate.

The Seven Cardinal Principles of Education, which are health, command of fundamental processes, worthy home membership, vocations, citizenship or civic education, worthy use of leisure, and ethical character, were discussed in Chapter III as goals for the English teacher to aim at along with the others teaching in the public schools. These principles offer excellent material for testing the accuracy of the teaching, but it is easily noticed that the stress put on each of these principles is very materialistic and there is no allowance made for Christian interpretation.

The teacher of English in the Christian school can take these same principles and put an emphasis on them that is centered in God's

Word. The first principle, health, can be taught from the viewpoint that our bodies are the temples of the Holy Spirit and therefore should be properly cared for. The health of the body must be supplemented by the health of spirit, which very definitely includes a person's relation to God. The second principle, command of fundamental processes, should be vitally important in both types of schools, but, as was pointed out later in this chapter, many of the public schools today have lost interest in teaching the fundamentals, while the Christian schools are doing the job properly. The third principle, worthy home membership, opens a wide area to the Christian schools and its teacher of English. As was noted in Chapter III, the public school English teacher was to aid in this department by employing democratic classroom procedures which should eventually result in greater democracy in homes and thus stem the tide of divorces that the United States is facing. It is difficult to see how this alone will help, but the English teacher in a Christian school will naturally have better success in teaching worthy home membership with accentuation on relations to God and the church instead of more democratic procedures alone. In the realm of the fourth principle, vocation, the Christian teacher by developing the objectives set forth in Chapter V, can help direct the thoughts of the student to the vocation in which God would have him. Citizenship, or civic education, the fifth principle, was discussed more thoroughly under the field of social studies, but even the teacher of English in a Christian school can enable the student to realize that God is to be honored by obeying the laws of the land. The worthy use of leisure time, the sixth objective, presents excellent opportunities for the Christian school English teacher to encourage the student into hobbies and other activities that can be done

in accordance with his Christian life. These would be far different from the impressions left on the students in the public schools by the examples set before them by their teachers. Especially in the last of the principles, ethical character, a difference was noted between the teaching in the two types of schools. The Christian view of ethical character is based on the Bible as the Word of God and its instructions for living, while the average public school teacher can only use the various ideas of literature at his disposal to try and impress on a student a theory of ethical conduct which is very different from the one presented in the Bible.

In the subject field of reading there are many similarities between the public school and the Christian school presentation. In all fourteen of the Christian schools visited they were using state adopted textbooks, which means that many of the students are studying from the same texts in both types of schools. However, where the difference comes in again is the philosophy back of the material and the methods used to present it. The objectives of the public school English teacher may be summed up in the statement that he is supposed to lead the students into wanting to read more and better literature. On the other hand, the objectives of the Christian school English teacher may be summed up by saying he is to develop Christian standards of judgment and discrimination in the selection of reading material, as well as to develop desirable reading interest and increase the student's appreciation of literature. It is understandable that the Christian teacher will have a different criterion for good and bad literature in that he will base his decisions on Bible standards. From the observations made in the various Christian schools visited, it is obvious that they are placing a proper amount of

time and effort on the study of literature, including a course on Bible literature in one of the high schools, while at the same time they are not neglecting the other important phases of English such as grammar, handwriting, and spelling.

Perhaps the greatest contrast that can be drawn between the two types of schools in the field of English is the approach taken to the origin of language. In Chapter III a passage from a public school methods textbook was quoted showing the very evident evolutionary theory of the origin of language which teachers are urged to present to their students in getting them to understand language and see the importance of learning it. In contrast to this, the interpretation that the teachers of English in the Christian schools present to their students was indicated in Chapter V. Naturally, the Bible is the basis for the origin of language, and the explanation is made according to the creation account of Genesis. The fact that God is recognized in the Christian schools, and a proper explanation can be made from the Scriptures, gives the child in these schools a proper understanding of the true meaning of things, while the teacher in the public schools is often hindered by regulations in acknowledging God and religion and is urged to present the evolutionary theory as a fact in many aspects of the classroom.

In the field of writing and speaking, which would include grammar or language, spelling, and handwriting, there was found to be a great contrast in the two types of schools. The sad and perhaps even shocking fact is that the public schools in many instances have lost interest in teaching the proper fundamentals in this field. This fact was very vividly pointed out in the article, "Speak Out, Silent People," in the February 5, 1954, issue of the Collier's Magazine. The author, Howard

Whitman, made a survey of the public school situation and reports this instance of lack of teaching the fundamentals of English.

Brookline, Massachusetts, has been another battle front. This thriving Boston suburb last spring suddenly discovered that its 6,700 public school children were not being taught how to write, but only how to print. That the discovery took Brookline by surprise indicates how blind many Americans have been to what's been going on under their noses; the Brookline School Committee had been eliminating script writing for nine years.⁹¹

The author goes on then to describe the comments of angered parents at an open meeting held in one of the elementary schools. These testimonies were heard.

Words tumbled over one another as parents told of their experience with children who had been taught only to print. "My son, twelve years old, got a post card from a cousin in New York," said one father. "It was written in script and he couldn't read it. He had to bring it to me and say, 'Please read it to me so I can answer her.'"

"Only this morning a letter was brought into a fourth-grade class and only one child could read it -- a transfer pupil from New York," another father related.

"Our children can't even read letters from their parents," a mother complained. "All we want is for our children to be able to read our handwriting and for us to be able to read theirs."

Another mother said her teen-aged son had taken a job as a grocery clerk but couldn't read handwritten orders. A father told how in despair he had bought a book on script handwriting and begun teaching his son at home.⁹²

This is not just an isolated case of negligence on the part of the public schools for the author of this same article went on to quote others, both parents and educators.

What disturbed parents most in the numerous communities I visited was not extreme right-wing or left-wing hysteria, but this fundamental fact: Children were sent to school to learn, and many of them weren't learning as much as fast as they should.

In Washington, D. C., Mrs. Muriel Alexander, principal of Kelly Miller Junior High, told me: "We have one hundred children in this school who can't read and write. Imagine -- in junior high school!"

Other principals and teachers complained that today's schools "teach only sight reading and neglect phonetics so that children stumble over new words and spell badly," "don't require a standard of accomplishment to pass from one grade to another," and "go overboard on this business of 'letting them learn at their own rate of speed' -- so that lots of children loaf along and don't learn at all."⁹³

When the viewpoint of the educators on this matter is studied there seems to be little hope that the future will bring a change. Mr. Whitman makes this statement in his article:

While inability to handle our basic tool of living, the English language, may shock many a parent, it does not shock some educators. In the Bulletin of the National Association of Secondary-School Principals, one enthusiastic supporter of the new teaching methods wrote: "We shall some day accept the thought that it is just as illogical to assume that every boy must be able to read as it is that each one must be able to perform on a violin; that it is no more reasonable to require that each girl shall spell well than it is that each one shall bake a good cherry pie." He acknowledged that the idea would take 'a lot of selling.'⁹⁴

The results of this condition are causing untold difficulties in the colleges of the nation, both for the instructors and the students. Mr. Whitman again points this out.

Robert Maynard Hutchins, former chancellor of the University of Chicago, writes in his new book, Conflict in Education, that the modern trend "has ended in the concept of the educational system as a gigantic playpen in which the young are to amuse themselves until we are ready to have them do something serious."

In Wisconsin, Dr. Clark Kuebler, president of Ripon College, has found — as has many another educator — that playpen preparation hardly equips a student for college. He told me, "All this folderol in our schools can produce only one thing; a cult of mediocrity. We have students at Ripon who resent the schools they attended for not equipping them with the basic tools of learning."

Students at the college confirmed Dr. Kuebler's remark. One said, "I went to a high school where you could tinker with your car and get credit for it. That sure isn't helping me hit these freshman courses." An upper-classman said, "The thing that gripes me is that they didn't teach us any English grammar in high school. How can they expect you to learn a foreign language when you don't know the grammar of your own language?"

The result of these circumstances is not difficult to understand. Like scores of other colleges, Ripon has had to establish special courses to bring some of its freshmen up to the level where they can start college work.

"In subfreshman English," commented another faculty member, "we have to teach them a vocabulary before we even can talk to them about the English language. Their preparation is staggeringly bad. Some of them don't know a verb from a noun. They have no idea of a complete sentence."

It is a great condemnation on the public schools of this nation when the private colleges must spend a large part of the first year teaching their students what they should have learned in the elementary and secondary grades.

On the other side of the ledger the Christian schools of today are accomplishing one of their purposes for existing by teaching the grammar, handwriting, and spelling which should be required in all schools. After sitting in classes in both the elementary and secondary departments of various Christian schools, it is possible to make the statement that they are teaching the fundamentals of not only English but all the subjects. In all fourteen schools contacted English courses were offered which included grammar, literature, handwriting, and spelling. Also the requirements were such that the student must know the material before he was advanced to a higher grade.

In summarizing the differences between the public schools and the Christian schools in the field of English, it can be seen that although the teachers from the two types of schools may use the same methods as outlined in the beginning of this chapter, the philosophy back of the use of the methods is very different, in fact, it can be said that it is exactly opposite. This in turn greatly affected their objectives. The object of the public school English teacher seems to be to equip the child to work out his own destiny and fit as well as can be expected into a democracy. The object of the Christian school English teacher is to instruct a child in making Christian principles a part of his life and, through them, to live for the glory of God.

Differences in the Field of the Social Studies

In the subject field of history there are a number of similarities between the teaching of the public schools and the Christian schools which are listed before the differences. There is an increased emphasis on the study of history in both the public school and the Christian

school. This has been brought about by the events of the past few decades which have brought the entire world into close contact, and have indicated the fact that isolation and lack of interest in the rest of the world are no longer possible.

There is also an acknowledgment on the part of both types of schools that a certain amount of interpretation must enter into the writing of history textbooks, and into the teaching of history in the schoolroom. It is understood, of course, that too much interpretation is wrong, but it is impossible to teach history merely as a list of facts which have taken place.

Another similarity between the two types of schools in the presentation of history is the fact of planned correlation with the other subjects. It is realized that history plays a vital part in the life of every student and it is impossible to limit it to one course any more than English or some of the other subjects can be limited to their own subject field.

On the other hand, there are a number of differences between the public schools and the Christian schools in the presentation of material in the social studies field. As in the discussion of the field of English, it is seen that the major differences are in the realm of philosophy and objectives rather than the actual methods employed to put across the material. The tendency of the teacher of history in the public school is to view history as merely a record of events, things that have just happened without any reason other than the ones easily noticeable to the physical eye. The teacher of history in the Christian school views history as the revelation of God. Everything has an explanation in the realm of God, even though to the human mind it may seem to have

"just happened". To the students of history in a Christian school it can be made to live as they see unfolded before them the plan of God and the ways He uses to put it into effect.

The underlying objective of teaching history in the public schools today is to prepare the students for an orderly transition from our present mode of existence to a new order of some type of collectivism. They dare not say what it is to be exactly, but they feel that proper preparation in the history classrooms of the schools will help to bring it about without the violent upheavals that have occurred in various parts of the world over the past century. The underlying objective of teaching history in the Christian schools is to prepare the students for meeting life with a God-centered view of history. There is no need of fear of revolutions when God is put first in the minds of the students and they realize that they can fulfill their part in His great plan for the world.

One of the aims of the public school history teacher is to see that the student's interests are turned from self toward general human welfare. In other words, they are endeavoring to train the student to live with others in a congenial way. Along this same line of thought the Christian school history teacher aims to turn the student's interests from self to God and by doing this he, in turn, will be interested in the general human welfare. The basis for proper fellowship is a realization of God's way in the center of life and this is understood and taught by the Christian school history teacher, while the public schools do not hold to that philosophy.

The area of citizenship is one of great importance and yet one of great differences between the two types of schools. It is the

objective of the public schools to make every student a patriotic supporter of democracy, or rather of the government as it is at the time of study without regard for the points that need correcting. The Christian schools also endeavor to make the student a patriotic supporter of democracy, but it gives the student an understanding of the American way of life, set forth in and guaranteed by the type of government established, through God's grace, by our forefathers generations ago. It is important in being a supporter of democracy to realize that man's sinful condition has been the reason for his allowing deficiencies and faults to enter the system of government, and in realizing this it enables the student to try to counteract these faults, thus improving the government under which he lives.

In the article, "Teaching Patriotism -- In The Home and School", the author, Victor Sneaden, gave an interesting and enlightening discussion of the very idea discussed in the last paragraph. He said, "Patriotism is defined as 'love for one's country', or 'devotion to one's country'." He also said, "The teaching of patriotism is doubly important at this time when our country and its traditional way of life are threatened from within and without." He felt that if it is to have any degree of permanence it must be built on a foundation of knowledge, and, therefore, asked, and proceeded to answer the question, "How can we teach patriotism in the home?" From the ideas on the home he turned his attention to the school and asked the question, "How can we teach patriotism in school?" He felt that the Christian school teacher should follow the same steps that are employed in the home, but that the Christian teacher has many additional means and opportunities at his disposal for the teaching of patriotism.

The development of patriotism is a rightful objective in the study of history. The middle grades can contribute significantly to the development of patriotism. In history children live vicariously in the past; with the Pilgrims they suffer for the freedom of religion; with the colonists they struggle for political rights and independence; they fight with the North for the liberation of the Negro slave; with the frontiersman they conquer the wilderness. They love the country they have helped build; they cherish the liberties they have won through years of struggle. Geography and Citizenship are among the other school subjects that can be employed to good advantage in teaching patriotism.

No, we need not close our eyes to the many faults and weaknesses of our country. Let us speak frankly of the widespread greed and corruption, and the general disregard for and indifference to God and his commandments. We should call attention to the fact that we must first of all fight these sins in ourselves, and then by all lawful means seek to purge our country. Also in our classrooms let us fervently pray God that our citizenry may repent and that God will be merciful to our land.

These are only a few hints which may prove helpful in teaching patriotism in the home and school. Extend this procedure; follow it consistently and persistently. There are indications that the teaching of patriotism is needed today as never before.⁹⁷

Mr. Sneaden did so well in stating his arguments that it was not necessary to elaborate on them, but it was easy to see the real necessities in teaching citizenship and patriotism in the Christian school's social studies department.

The public school social studies teacher, in presenting the subject matter of geography, will teach the facts of human geography as merely facts which are important and should be remembered by the student. To him, the physical features of a country, or the various ways used of making a living in that country, are ends in themselves.

To the Christian school social studies teacher the facts of a geography course are important, but not as an end in themselves. Rather, they are a means to an end in that they help the student to develop a God-centered philosophy of nature through recognition of the God-centered pattern of the universe, a recognition of the destructive effects of sin on nature, and the recognition of spiritual rebirth and special revelation. This teacher, therefore, will teach the facts as important to proper understanding of the countries around them, but also as a means to the proper understanding of God's control over the things of this universe.

In summing up differences between the public schools and the Christian schools in the field of the social studies, a pattern similar to that of the field of English was noticed. Again, the methods employed by the teachers of the two types of schools may be the very same under many circumstances. One of the Christian schools visited is using a textbook for American History written by a Christian author and slanted to a Christian viewpoint of life, but the other thirteen schools contacted are using textbooks recommended by their particular state board of education. Thus, the textbooks and methods are almost duplicates. However, where the difference does come is in the realm of philosophy and objectives. The same facts of history, citizenship, and geography are taught in both types of schools but the final aim of instruction is very different. The public school social studies teacher is aiming at the production of definite behavior patterns on the part of the individual for the enhancement of the welfare of both the individual and society in general. A selfish motive is incorporated in that aim because the individual's welfare is considered first and then others in

society in general. The Christian school social studies teacher is aiming at the development of a God-centered philosophy of the social studies in the mind of his student which will equip him to better serve God, and society in general through Him.

General Differences Between the Two Types of Schools

There are some matters which do not fall directly under the realms of English or the social studies but, nevertheless, do have a bearing on them and on the overall training of the child. Some of these matters are the major points on which the public schools and the Christian schools disagree. Therefore, a short section was devoted to a comparison of these matters which were noticed in the contacts made with the various Christian schools in this area.

One of the contacts with the Christian school student, which is missed in the public school, is the chapel period. Eight of the Christian schools contacted have a chapel service every day, four of them have a chapel service twice a week, and two of them have one chapel period a week. During the period the students participate in the meeting at all fourteen of the schools. This gives them experience in facing audiences as well as improving their speech ability. Ten of the schools put an emphasis on missions by having chapel speakers from the mission field, offering courses in missions, and having a missions emphasis week. It is very apparent that none of these things are presently found in the public school.

The most outstanding of the general differences between the two types of schools is the interest shown in the Christian schools in the individual person and his needs. Ten of the schools interviewed had

special projects to keep the unusually intelligent student interested after he has completed his regular assignment. All fourteen of the schools have a program of private instruction and extra help for the slow student. There was a definite interest in each student as an individual, and a constant effort was put forth to aid each student to get the most possible out of his education. One of the principals interviewed put the ideas expressed by all of the schools into concise and fitting words. He said that the teacher in the Christian school must have a love in his heart for each student and make that love the basis for dealing with the child under all circumstances. When a person has been called of God into the field of teaching in the Christian school he has that personal interest which is too often absent in the public school teacher, who is only performing his duty that he might receive his pay check.

Another way in which the student is made to realize the God-centered emphasis of Christian education is the devotional periods in the classroom. One school has a devotional period at the beginning of each period, two schools have it optional, but it is frequently done. Eight of the schools have prayer at the beginning of the class and, of these eight, four have a devotional period in the homeroom. This is just another way to make the students understand that God must be at the heart of their very lives.

Along with the individual help mentioned above, ten of the schools have a definite counseling program, with teachers responsible for various groups of students. Of these ten schools, eight felt that it was a very effective program with most of the students feeling free to bring problems to their appointed advisor. The two, who were not so sure of

the effectiveness, did feel that it was improving and that soon they would have very effective programs also.

In the area of general administration the Christian schools follow very closely the patterns of the public schools. As has already been mentioned, all fourteen of the schools use the state recommended textbooks. They all make moderate use of the radio, still and moving pictures, and the phonograph and recording machines, particularly in their English and history departments. There are set standards for the grades in thirteen of the schools. The time spent in each class period varies among the different schools as follows: forty minute periods in one school, forty-five minute periods in two schools, fifty minutes in two schools, and fifty-five in one. Of course, the class periods in the elementary schools operate on a different basis. It was interesting to note that all of the schools are issuing report cards with percentage or letter grades, in view of the fact that the modern trend in the public schools is to do away with the report card entirely.

The matters just discussed do not concern the fields of English and the social studies exclusively, but they do have a relation to them and, therefore, were felt to be part of this study.

Recommendations for the Christian Schools

As a result of the investigations made in the course of this study both in the educational literature of the public and the Christian schools, and in the interviews held with the Christian schools in the area, there has arisen a realization that there are improvements needed in the Christian school field. These have been listed as recommendations which have come out of observation.

- (1) The buildings of many of the schools need improvement.
- (2) The amount of educational equipment should be enlarged as rapidly as possible.
- (3) The salary schedule for the teachers and administrators needs to be increased.
- (4) The greatest need of the Christian schools is textbooks. There is almost a complete lack of Christian textbooks on the elementary and secondary level, which means that the Christian schools must resort to the public school textbooks and overlook or counteract the objectionable materials in them.

These recommendations were listed in the hope that the near future will find them being taken into consideration and ultimately incorporated into the program of the Christian schools. However, in spite of these points which need to be improved, it was felt that the Christian schools of today have been called out by God to perform a particular task, and that with God's help they are accomplishing their mission exceptionally well, not only in the fields of English and the social studies, but in all realms.

FOOTNOTES

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7. Ibid., pp. 176-180.
8. Ibid., pp. 180-182.
9. Ibid., pp. 182-186.
10. Ibid., pp. 186-193.
11. Ibid., pp. 196-199.
12. Ibid., pp. 202-208.
13. Ibid., pp. 208-212.
14. Ibid., pp. 212-217.
15. Ibid., pp. 217-219.
16. Ibid., pp. 219-221.
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25. Ibid., p. 248.
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42. Ibid., p. 302.
43. Ibid., pp. 302-303.
44. Ibid., pp. 325-326.
45. Ibid., pp. 326-328.
46. Ibid., pp. 380-382.
47. Ibid., p. 383.
48. Ibid., pp. 383-385.
49. Ibid., p. 391.
50. Ibid., p. 392.
51. Ibid., pp. 392-394.
52. Ibid., pp. 397-400.
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54. The National Union of Christian Schools, Course of Study for Christian Schools (second edition, revised, Grand Rapids, Wm. B. Eerdmans Publishing Company, 1953), pp. 136-137.
55. Ibid., p. 137.
56. Ibid., pp. 138-141.
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59. Ibid., pp. 141-144.
60. Ibid., pp. 172-176.
61. Ibid., pp. 176-179.
62. Ibid., pp. 188-191.
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65. Ibid., pp. 200-202.
66. Ibid., pp. 202-203.
67. Ibid., pp. 212-213.
68. Ibid., pp. 214-216.
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71. The National Union of Christian Schools, op. cit., pp. 216-220.
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76. Ibid., p. 243.
77. Psalm 33:5.
78. Psalm 95:5.
79. Amos 4:13.
80. Psalm 95:4.
81. Hebrews 1:3.
82. Psalm 135:6,7.
83. The National Union of Christian Schools, op. cit., pp. 244-246.

84. Genesis 1:1.
85. Genesis 2:2.
86. Revelation 4:11.
87. Psalm 36:9.
88. Genesis 1:28.
89. Psalm 8:6.
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APPENDIX

APPENDIX

THE INTERVIEW INSTRUMENT AND QUESTIONNAIRE
METHODS OF TEACHING IN CHRISTIAN DAY SCHOOLS

NAME OF SCHOOL _____

LOCATION _____

PERSON FILLING OUT SCHEDULE _____ POSITION _____

A. Preparation and Training

1. What preparation do you require of your teachers?
 - (a) How much college training?
 - (b) What degree?
2. What in-service training do you have?
3. What arrangements do you make for this training?
4. Do you use the course sponsored by NACS?

B. Organization

1. Is this a parent owned or self-perpetuating board controlled organization?
2. Does this school have any rule or custom as to the teaching lead of faculty members? If so, give the rule or describe the custom.
3. Do you have specially appointed advisers for personal advisement? If so, how many? Training?
4. Do students consult with personal advisors on religious, moral, and ethical problems?
5. Please outline briefly your program to cultivate spiritual life.
 - (a) Chapel services and part taken by faculty and students—
 - (b) Devotions, both private and group—

- (c) Do you have retreats, evangelistic campaigns, spiritual life conferences, etc.? If so, describe.
- (d) Outline your program for fostering and developing student interest in missions.
6. (a) On what plan does your school operate?
Semester _____ Term (or quarter) _____ Year _____
- (b) Give the length of each division of the school year in weeks.
1st _____ 2nd _____ 3rd _____ 4th _____
- (c) How many actual school weeks are there in your school year, excluding Christmas holidays and spring vacation, but including examinations?
7. What is the length of your regular class period, exclusive of intervals between classes?

C. Methods of Teaching

1. Please check the following list which shows methods of instruction used in your school.
- _____ (1) Lecture method
 - _____ (2) Recitation (questions and answers)
 - _____ (3) Laboratory method
 - _____ (4) Lecture-Quiz method
 - _____ (5) Lecture-Demonstration method
 - _____ (6) Tutorial method
 - _____ (7) Independent study
 - _____ (8) General reading
 - _____ (9) Study-Work method
 - _____ (10) Free discussion method
 - _____ (11) Project method
 - _____ (12) Unit method
 - _____ (13) Research
 - _____ (14) Combination lecture and recitation
 - _____ (15) Combination lecture and discussion
 - _____ (16) Combination research and recitation
2. What methods do you employ to improve student initiative and provide for individual differences?
- _____ (1) Honors and independent courses
 - _____ (2) General reading
 - _____ (3) Special plans to motivate student's work
 - _____ (4) Preceptorial or tutorial instructions
 - _____ (5) List any others, please
3. What standardized educational tests and measurements do you use?
4. Do you use standardized achievement tests? If so, who gives them?
5. Is there a set standard for teacher grading?
6. What type of examination do you use?

7. What disciplinary measures, if any, are used?
8. With whom does the final disciplinary authority rest?
Who initiates it?
9. Do you use workbooks in your teaching? If so, to what extent?
10. Do you make any use of radio in your teaching? If so, to what extent?
11. Do you use films (either still or moving) in your teaching? If so, to what extent?
12. Do you use phonograph or recorders in teaching? How much?
13. What allowances do you make for individual differences in students?
14. Is there any private tutoring done?
15. What is the textbook(s) used in this course?
16. A sample lesson plan.