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SUPERVISING CHRISTIAN EDUCATION OF HINDU CHILDREN

A Thesis

Presented to

**the Faculty of the Department of Christian Education
Asbury Theological Seminary**

**In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education**

by

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CHAPTER I

INTRODUCTION

All evangelical churches recognise the fact that the Christian education of children and youth is one of the major tasks of the Christian church. This work in the past was carried on largely through the Sunday school, the institution which continues to bear the major responsibility for such education.

There can be no question that the effectiveness of the Sunday school depends mainly on the quality of the teaching being done. That churches both in America and India are showing increasing concern in this matter is one of the most encouraging signs in the total picture of Christian education. Many of them are enlisting professionally trained leaders in Christian education; leadership training programmes for laymen are everywhere being established--all in an effort to improve the quality of religious instruction. Among other things there is a growing awareness of the need for adequate supervision of the teaching that is being done in the church's programme of Christian education.

I. PLACE OF SUPERVISION

The importance of supervising the teaching that is

going on in the church school can hardly be over-estimated. Knapp writes that supervision is "one of the most significant, if not the most significant, means of leadership education It seems clear that the center of the total programme of leadership should be a plan of supervision."¹ Munro says, "Supervision is the most needed, the most difficult, and the most fruitful of all the functions of the local church educational specialist."²

Public schools have long been aware of the significance of educational supervision, and have set apart specially trained personnel to ensure against weak teaching. Such supervision has become an integral part of the public school education. Church schools have been slow to recognize the need in this area. Supervision of religious instruction in the church is of comparatively recent development; it is by no means at present a wide-spread practice. Too many church school leaders, though dissatisfied with the quality of the teaching in their Sunday schools, still do not see that the problem might be measurably reduced with proper supervision.

¹Forrest Lamar Knapp, Leadership Education in the Church (New York: Abingdon Press, 1933), pp. 130, 143.

Harry C. Munro, The Director of Religious Education (Philadelphia: The Westminster Press, 1930), p. 118.

II. PURPOSE OF SUPERVISION

Kyte states the general aim of supervision as ". . . the maximum development of the teacher into the most professionally efficient person she is capable of becoming at all times."³ To quote Yake, supervision is "the direction and critical evaluation of instruction."⁴ Supervision then involves personal counselling and guidance of the young teacher to the end that she shall attain a maximum of teaching efficiency.

The word in question is often confused with administrative and executive functions. It is true that a supervisor sometimes has administrative and executive duties to take care of; but, accurately speaking, her work is other than this. It relates specifically to the teaching that is being done. It is not actual teaching as such, although it will likely involve demonstrative teaching techniques. It is not mere criticism. As someone has aptly put it, supervision is not "snooper-vision." It is neither fault-finding nor casting a "genial influence." Supervision is concerned with the processes of the educat-

³George C. Kyte, How to Supervise (Boston: Hifflin Company), p. 45.

⁴Franklin Clayton Yake, "Superintendent's Manual", The Summer Bible School an Agency for Christian Education (Scottsdale, Pennsylvania: Herald Press, 1951), p. 82.

ional programme. The supervisor critically evaluates and suggests revision of educational policies where necessary.

III. PLAN FOR THIS STUDY

The writer of this treatise has for several years been teaching in South India Bible Institute, Bangarapet, Mysore State, India. The students of the school engage in practice-teaching in Sunday schools. Inasmuch as she is expected soon to assume responsibility for the supervision of these student-teachers, she decided to enquire more particularly into the nature of the work in question. This paper embodies that effort.

First, the problem in its setting is set forth. Following this is a discussion of the particular preparation needed, first from the standpoint of the supervisor and then from that of the student-teacher. The factors involved in the work of supervision are then dealt with. A brief concluding chapter seeks to draw together the whole.

CHAPTER II

THE PROBLEM IN ITS SETTING

I. THE BIBLE SCHOOL

The major purpose of the South India Bible Institute is to train Christian young people of India to take the Gospel of Jesus Christ to the non-Christians of India, the majority of whom are of the Hindu faith. This school is located in a distinctly rural area where there are several hundred Hindu villages. Regular Sunday schools for children are held in some of these villages; in these, qualified Bible students do practice-teaching. The Sunday schools serve a two-fold purpose: first, they attempt to give the knowledge of Jesus Christ to Hindu children before they become established in the Hindu way of life; and secondly, they provide practical training in teaching for the Bible school students.

II. THE STUDENT-TEACHERS

The student-teachers are either in their late teens or early twenties. They have had high school education, and are enrolled in the Bible school for a training period of four years. They are largely from Christian homes and communities. Most of them are inexperienced in teaching.

Their experience in Christian work has been confined almost exclusively to Christian children. Approximately two-thirds of the students are men and one-third are women. Economically and socially, almost all of them are from middle-class homes.

III. THE CHILDREN IN THEIR ENVIRONMENT

Many of the parents of these Hindu children are indifferent to the preaching of the Gospel. Some are disposed to be friendly and tolerant to the new religion; others are opposed to the "Christian propaganda." Securing genuine cooperation of the parents is often a major problem. It is natural to expect the children of indifferent parents to reflect an indifferent attitude; yet such children are apt to show not only a friendly attitude to the teachers but a genuine curiosity toward the lessons. Parental indifference is reflected in their listlessness toward accepting the Gospel.

The home-influence of the Hindu child can act as a strong depressant to the Christian teachings of the school. For about one half hour a week a Hindu child may learn about the Only, True, Holy, and Righteous God; and at home every day of the week he is taught to bow down before numerous idols. His parents, who love him and take care of him, set the example for him to follow. In a situation

such as this, conflict almost inevitably arises--which may be borne more or less passively by both parent and child. What is the child to choose--the religion of his own parents and ancestors, or that of a new teacher who visits him once a week and teaches him about a "strange" God and a way of life very different from that to which he has been accustomed? This "strange" God he can neither see nor touch. Moreover, how can he help believing all the colourful stories about the gods and goddesses of the domestic scene? Besides, he is at liberty to choose from the many any god that suits his fancy.

The many religious festivals observed during the Hindu religious year constitute another obstacle to the child's embracing the Sunday school teachings. These festivals have large appeal to immature minds. They are celebrated with great enthusiasm. Idols are gorgeously dressed, pilgrimages are made, offerings are given, delicious dishes are prepared, new clothes are bought, relatives come home, and who wants to go to Sunday school during a feast time?

Even in the absence of festivals, regular attendance at Sunday school is difficult to secure. Sometimes a parent wants a child to go on an errand just at school-time. Teachers cannot ofcourse encourage children to disregard their parents; at the same time, they want to encourage

regular attendance. Parents have been known to make plans for their children to spend a Sunday otherwise than in Sunday school.

The fact, too, that most of these children, living as they do in a distinctly rural area, have not had the opportunity of attending consistently a public school further complicates the situation. Arranging classes on the basis of chronological or educational age is not always practicable. That fortunate minority group that has had regular public schooling is distinctly superior to the rest in comprehension, interest, and attention-span.

Since all these villages are Hindu villages, accommodations for holding Sunday schools can pose a real problem. Generally the veranda of a school-building or that of some other public structure has been used; sometimes a school has been held under a large shady tree, or even by the side of the road.

Because of lack of rooms, the problem of sustaining attention is often a difficult one. Distractions from the "outside" are likely to be numerous. Often adults stop by to see what the children are learning. Again, the children who refuse to attend the school often hang around and create disturbance. It is not altogether uncommon to find children, inspired by adults opposed to Christianity, purposely doing everything possible to attract the attention

of the class. Yet another distraction may present itself in the appearance of a Hindu saint singing a sacred song or playing a musical instrument. Sunday school children are at times tempted to leave their classes to go in the direction of the "saint."

Attempts have been made to hold classes in homes. But even those Hindu parents who are friendly disposed to Christianity are frequently themselves reticent in identifying themselves too obviously with the "new faith."

Sometimes, a question of ethics troubles the teachers. Do they have a right to teach Hindu children the Christian faith when parents entertain serious misgivings concerning such teaching? The only answer feasible is that, in believing this way to be the only true way they are morally obliged to teach it to others.

Although the handicaps to Christianising children in India are serious ones, the work has proved worth the effort. A significant number of children have been responsive to the Gospel. Clean-cut conversions, while not spectacular in number, have taken place. It not infrequently happens that children remaining unresponsive for the time being prove susceptible to the Gospel as adults--by virtue of having been introduced to it in their early years.

CHAPTER III

PREPARATION FOR SUPERVISION

The fact that the technique of supervision has been reduced to the dimensions of a science means that the prospective supervisor must submit to the discipline of professional training in supervision. Since, moreover, supervision is also an art, the beginner needs to know how to adapt herself in the business of counselling the different kinds of teacher-personalities.

Then there is the task of preparing the teachers who are to be supervised. When this phase of the work is carefully attended to, not only will the supervisor's task be facilitated, but her effort will be the more meaningful to the young teacher.

This chapter discusses the preparation for supervision from the standpoints of the supervisor and the supervised.

I. PREPARATION OF THE SUPERVISOR

Professional Considerations

The supervisor's training and skill should be such that it will command the respect of the teachers under her. In addition to a sound background in general education the teacher preparing for her new role should have completed a

programme of courses in Religious Education. An accredited bachelor's degree with a major in this area should be a minimum prerequisite. A master's degree should be considered the norm. Only she who has had several years of successful experience in teaching should undertake the task of supervising others. While experience as a successful teacher can only strengthen the prospective supervisor, it does not necessarily follow that the successful teacher will prove to be an able supervisor. In this connection, Spear says:

At one time, without a doubt, the supervisor was looked upon as a master-teacher. The ability to take over the class at any time, to show the teacher how the job could be done better, was accepted as a prerequisite of the assignment. In other words, his first competence was in teaching. This point of view is often questioned today in the theory of supervision. With the wide range of activities now assigned to supervisory leadership, it is frequently pointed out that the supervisor and the teacher are placed in complementary and quite distinctive positions. This does not mean that one cannot help the other in the classroom, but it is said that a supervisor might be most effective and yet not be a superior classroom teacher.¹

It goes without saying that some general understanding of the Hindu faith is indispensable to the supervising teacher. If she should happen to be a "foreign missionary" she should not only be familiar with the country, its people, and its religion, but should have had

¹Harold Spears, Improving the Supervision of Instruction (New York: Prentice-Hall, Inc., 1953), p. 163.

experience in teaching in India at the elementary level.

At the outset the supervisor of Religious education² needs to keep her objectives clearly in mind; for these are to guide in all that she does. Furthermore, she must have broad acquaintance with the literature and equipment of the Sunday school. Yet another fundamental of success is her ability to establish rapport with her teachers. This task will be greatly simplified if in all her approaches she maintains an attitude of sympathetic understanding. Even experienced teachers are not likely to feel over-comfortable while teaching in the presence of a critic.

Because our critic has learned that the good instructor always adds to her work a certain something peculiar to her own individuality, she is careful to encourage in the young teacher whatever natural personality traits she feels would be an asset in teaching. The classroom is no place for "stereotype" teachers. She will always be alert to signs of personal initiative on the part of these beginners, shrewdly encouraging or discouraging as the case may be.

The work of supervision calls for superior powers of observation. To be at her best, the overseer lets nothing

²The term 'Christian education' and 'Religious education' are used interchangeably.

escape her attention. Always thinking in terms of the teaching-learning situation, she seeks objectively to promote sound pedagogy.

No insignificant part of her preparation for the supervision of Christian education is a knowledge of the local community. She will best acquaint herself with the people by taking some active part in the life of the village. Seeing the children in their community and domestic settings gives her a more adequate grasp of the problems which must challenge her young teachers.

Personality Qualifications

Professional qualifications alone, however strong in themselves, cannot of course be expected to realize the aims of Christian education. There is the matter of the supervising personality. At the outset it must be recognised that only that person whose life adorns the Gospel of our Lord and Saviour Jesus Christ has any business teaching Christian Education in Sunday school or elsewhere. It sometimes happens, of course, that an individual of genuine Christian character fails to show in her relations with others the Christian graces to best advantage. Such failure is particularly disconcerting when it appears in the Christian classroom.

The supervisor should demonstrate a pleasing,

friendly, outgoing spirit. She must possess ability to get along with other people. On this matter one authority writes:

A skill asked of all supervisors today is that of working gracefully and effectively with people individually and in groups. No amount of either general education or skill in classroom management will make up for the lack of ability to work with others.³

Following are some of the significant personality traits recommended by seven hundred teachers as desirable in supervisors:

1. Appreciation of the teachers' efforts
2. Helpfulness
3. Gracious and kind manners
4. Openmindedness
5. Cooperation
6. Sense of humour
7. Frankness
8. Definiteness.⁴

In addition to these, the writer would add a few more. For instance, it is quite imperative in Christian work that a supervisor be consistent in all her dealings with others. Only then can she hope to win the confidence of her proteges. She should be emotionally stable. Sudden changes of mood in a supervisor can be most disruptive to the work of supervision. She is neither to look for trouble nor to breed anxiety. She does not elevate into

³Spears, op. cit., p. 164.

⁴Kyte, op. cit., p. 177.

importance petty details. She shows no favouritism.

Inspiring self-confidence in her teachers is basic to her success. She accepts them as individuals, working with each according to the individual disposition and need.

By no means least in any category of worthy characteristics is a neat and attractive personal appearance.

II. PREPARATION OF THE TEACHER

The writer approaches this topic with a discussion of the kind of preparation that is at present being given to the prospective teacher of Christian education during her training at South India Bible Institute. This preparation embraces the school subjects studied, field-work, and extra-curricular activities.

Bible School Curriculum

Almost all of these student-teachers have had the experience of attending Sunday school. A few of them may have helped with teaching.

In the four-year training period at the Bible school, each student in addition to a core-curriculum of Bible content courses is required to complete eighteen term-hours of professional training in Religious Education. The syllabus of these required courses is as follows:

Rel. Ed. I: first, second, and third terms--two hours.

First term (theory): FUNDAMENTALS OF TEACHING.

1. A general survey of the factors which are involved in effective teaching.
2. The qualifications of a teacher.
3. Weekly reports and discussions of collateral reading.

Second term (theory): CHILD STUDY.

Text book: Introduction to Child Study, by Clarence W. Benson.

Third term (practical): PREPARING TO TEACH.

Each student makes a "Sunday school teacher's kit" which is to contain among other things: neatly prepared notes on the subjects studied in the first and second terms, object-lessons written out, stories for children illustrating some phase of salvation and taken from sources other than the Bible, a book of children's songs, original ideas for memory work and attendance awards.

Rel. Ed. II: first, second, and third terms--two hours.

First and second terms (practical): BEING A SUCCESSFUL TEACHER.

Requirement: each student must teach a Sunday school class regularly.

Class periods: one hour each week is used for reports of the previous Sunday's work. Evaluation of work is made and suggestions given for improvement. The second hour each week is devoted to demonstrations of the weekly Sunday school lesson. Visual aids are required with every class demonstration. These demonstrations are followed by constructive criticism from the teacher and the class.

Sometimes seasoned teachers are invited to demonstrate the teaching of a lesson.

Third term (practical): VACATION BIBLE SCHOOL METHODS.

During this term teams are organized and preparation is given in the work of the Vacation school with a view to each team participating in summer work.

Rel. Ed. III: first, second, and third terms--two hours.

First and second terms (theory): ADVANCED PRINCIPLES OF TEACHING.

Text book: Principles of Teaching, by C. B. Eavy.

Third term (practical): PUTTING INTO PRACTICE THE THINGS LEARNED.

The students take turn practice-teaching the lesson

before the class; each one having at least two consecutive classes.

Out of a total of nine terms, four are given to the theoretical side of Religious Education and five to the practical.⁵

A leader in the South India Bible Institute is of opinion that the courses offered as described are adequate generally to the present needs of the local situation. At the same time she expresses the hope that certain areas will soon be strengthened:

1. Our library needs to be built up, especially with books written from an Indian standpoint.
2. A course in audio-visual aids would be very beneficial. We do give guidance in the use of visual aids along with the other courses but this training needs to be more thorough.
3. There should be more direct supervision of the Sunday school teachers. The director of Religious Education should visit the classes and see the teachers in action, thus she would be enabled to give guidance on their weak points as well as encouragement on the strong points.⁶

In addition to the work offered in Religious Education, the Bible school requires that all students complete certain courses in the History of Religions. One of these takes up the study of Hindu religion.

The school maintains a Religious Education studio

⁵In a letter dated, Feb. 1958, from Esther Faulkner, Director of Religious Education, South India Bible Institute, Bangarapet, Mysore state, India.

⁶Esther Faulkner, Letter dated, Feb. 1958.

which houses visual aids and other materials, which are available to the students.

Field Work

Field work is a requirement for all students other than freshmen. This means that for three years, students engage in some type of outside activity. Usually students in pairs are assigned to Hindu villages. There they are to try to reach both adults and children. The adults are commonly reached either through open-air meetings or through visitation evangelism. Christian tracts and Gospel portions are distributed generally. Contacts with adults have often yielded a harvest of good will toward the work of the Sunday school. Through the field work program students find opportunity to understand the community to which the children belong.

Extra-curricular Activities

A spiritual atmosphere pervades the Bible school and the dormitories. There is much prayer. Many inspiring missionary messages are brought to the students during the course of the school year. A missionary prayer band meets twice a week: once to pray for foreign-missions, and again to pray for home-missions. On the home-missions' day, students not only engage in intercessory prayer but also share their burdens concerning their field work. These

extra-curricular activities supply the missionary fervour that is necessary to keep the students on the job when things look discouraging.

Introduction to Supervision

Should the teacher be informed ahead of time concerning the supervisor's visits, or should these be surprise visits? There are advantages and disadvantages on both sides. Most teachers will be at their best when apprised before-hand of a coming visit. Many a beginning teacher is quite crestfallen at the unexpected arrival of the expert; consequently she finds it hard to do her best work. The matter of enlisting the sympathetic understanding of the children is a factor that can constitute much to a successful teacher. But this the teacher is not likely to be able to accomplish unless she knows just when the supervisor is to come.

On the other hand, the supervisor who drops in unheralded may find a more genuine sampling of the kind of teaching that goes on every day. The teacher caught unawares can present no "front" for the occasion. It is true that some beginners go to pieces at an unexpected visit but it is these who are likely also to go through hours of mental agony at the prospect of entertaining a visiting teacher. It is also true that the teacher who

lives in daily expectation of her visitor will not want to be caught "napping" but will see to it that the level of her daily instruction is the highest possible.

A professional educational publication of recent date says that there should be no classroom visitation without invitation. This suggestion might be applicable in the case of experienced teachers; but in the training school in question, only the bravest students would invite a supervisor.

It is the responsibility of a healthy school system to see to it that its young teachers do not lack the development that can come through trained and wise counselling with a supervisor.

CHAPTER IV

THE WORK OF SUPERVISION

A standard plan of supervision may not always be scrupulously adhered to in all school situations. Each school offers its own special circumstances and problems, and these are to be taken into consideration in any supervising programme. The present chapter discusses procedures in supervision which, in the writer's opinion, could well meet the needs of the teaching situation in India. These are as follows: demonstration teaching, observation of teaching, pre-classroom visitation conferences, classroom visitation, and post-visitiation conferences.

I. DEMONSTRATION TEACHING

As Barr says, "The chief purpose of demonstration teaching is to show observers 'how to do it'; to present sound and approved methods of procedure, devices, and technique."¹ Such lessons may be presented to groups or to the individual. Demonstration teaching could be done either by the supervisor or by another successful teacher.

¹A. S. Barr and William H. Burton, The Supervision of Instruction (New York: D. Appleton-Century Company, 1926), p. 428.

It goes without saying that careful preparation must be made by the demonstrator. (See a sample lesson-plan in Appendix A.) The teaching should be the very best she is capable of doing. She will prepare the pupils beforehand. The nature of the demonstration teaching should be explained; and an appeal made to them to be natural and to be at their best. The observing teacher also should be prepared. The lesson, aim, methods, and techniques need to be discussed with her prior to the teaching. The demonstrating instructor will seek to maintain a well-poised attitude throughout; for the importance of teacher equilibrium can hardly be over-estimated.

The lesson for the occasion may be somewhat "polished." That is, it may be presented with a preciseness prohibitive of the slightest deviation from the subject, a presentation that might be criticised as stiff by a "practical" teacher. But by virtue of the fact that the lesson is to be a "model" one, such an exposition is justifiable, particularly in an age noted all too frequently for a questionable, uninhibited expressionism in the school classroom. Pupils are not to be encouraged to break at random into the lesson presentation. This does not mean that they are to be held at bay unnaturally. But only at timely intervals should they be encouraged to state their questions. After the class, the demonstrator should

take time to explain to the teacher any peculiarities of presentation arising from the "on-the-spot" situation. Careful analysis is to be made, followed by a general discussion. Questions from the observer are to be encouraged. "Such intensive practice," writes Nutt, "soon develops keenness of insight, alertness of recognition, and completeness of comprehension of a pedagogical situation."²

As already mentioned, experienced teachers in the Bible school in India, present demonstration lessons to their classes. But such lessons, being given in classes composed of adult students are at best a weak approximation of the situation that exists in the village Sunday school. It is all-important that demonstration lessons be presented in the typical Sunday school of a Hindu village.

II. OBSERVATION OF TEACHING

Inasmuch as no two instructors teach precisely alike, prospective teachers would benefit by observing teachers generally, in their work. The writer in her training period found such observation highly profitable. The novice of course will enter a strange classroom for observation purposes, only after the supervisor has

²H. W. Nutt, The Supervision of Instruction (Boston: Houghton Mifflin Company, 1920), p. 142.

secured for her the permission of the teacher of the class. Miscellaneous sampling of teachers on the job is always to be avoided. Of course, if a group of students visits a room it should be small in number.

These young observers need to be prepared to visit. They should know what to look for. A "check-list" of items, previously discussed with them, should serve as a guide. (See a sample "check-list" in Appendix B.) The list should be used suggestively, and not followed slavishly. While a student will need to make notations during the observation period, she is to be advised to do this as unobtrusively as possible. Courtesy toward the teacher is never to be sacrificed even for professional considerations.

A word is to be said in favour of the beginning teacher spending some time also in observing public school methods in teaching. Such an experience will not only add to one's knowledge of teaching but will open the door to a greater familiarity with the general knowledge and experience background of children.

III. PRE-CLASSROOM VISITATION CONFERENCES

Before she visits the teachers-in-action, the supervisor should conduct one or more sessions with them as a preparatory measure. There are two types of pre-visitation

conference--the group and the individual conference.

In the group conference, students are encouraged to talk freely about their successes and failures, with exchange of ideas on common professional problems. Information concerning personality and home-background of pupils is to be shared. Specific lesson aims and how they were realized makes for profitable discussion. When practicable, lesson plans should be mimeographed and distributed for study. Self-rating scales may be administered to the teachers, the results to be discussed privately with each individual concerned. The supervisor on these occasions will be quick to recognize and commend meritorious work. These conference times can do much toward removing any barriers that might exist between supervisor and teacher.

The individual conference follows much the same pattern as the group conference. It has its limitations. For instance, there cannot be the sharing of experiences and problems afforded by the group set-up. The mutual understanding and sympathy that comes from identifying oneself with others engaged in a similar pursuit is of course absent. To offset these disadvantages, there is the likelihood of a richer rapport and a more personal interest on the part of the supervisor.

Sometimes the "individual" procedure takes the form

of written work on the part of the young teacher. She constructs her lesson plans, to be criticised by the overseer, and returned corrected. This practice suffers from the limitation of a more or less impersonal relationship.

IV. CLASSROOM VISITATION

The obvious way to discover the needs and capacities of a teacher is to see her in action in her classroom. (It is unfortunate that a considerable number of Sunday schools in the district administered by the South India Bible Institute are inadequately housed. This problem is one that must be faced squarely in the near future if the Sunday school work is to grow.) No amount of individual and group conference work or study of lesson plans can take the place of direct observation.

The writer here first considers the supervisor's relation to the actual classroom situation. Subsequently, she sets forth factors to be observed in the teaching procedure.

The Supervisor in the Classroom

The supervisor should prepare a tentative schedule of her classroom visitation times. Whether or not her schedule is from the beginning made known to the teachers will depend on circumstances. At any rate, under normal

circumstances a teacher will be informed in advance of the day when the supervisor expects to visit.

It is advisable that the supervisor enter the class with the pupils, so that her visit will not be unduly conspicuous. She will stay through a class-session. She should be so situated that she can observe both the teacher and the children, without in any way distracting the attention of the class. The supervisor's attitude should increase the pupils' respect and appreciation for the teacher. She might act the part of a visitor, and not actively participate in the work of the class; or she might assume the status of class membership, speaking only when the teacher calls upon her. She will under normal circumstance never take charge of a class; she will always be cautious about making suggestions to the teacher during the class session. She will at all times avoid saying anything that would in any way embarrass the teacher in the presence of her pupils.

Note-taking in class, if necessary, must be done unobtrusively. Inexperienced teachers are sometimes easily disturbed by the practice. If notes are to be taken, their constructive use is to be explained beforehand to the young teacher.

Scanning a check-list of teaching factors and making appropriate markings takes a minimum of time and effort and

should be adequate for purposes of recall.

In Sunday schools possessing a recording machine, the practice of recording the teaching procedure can do much to implement a supervisor's appraisal. Specific parts of the actual teaching are more likely, through this means to receive due attention.

Factors to Observe

Casual, unplanned, purposeless visits are likely to accomplish little. Supervising specialists have prepared careful "check-lists" (see Appendix B) for the use of critic-teachers and supervisors. Since it is not to be expected that one shall observe all check-list items in one visit, it is wise to have a particular goal or set of goals for each visit.

According to Kyte, the following factors should be included in planning the work of supervision:

1. Selection of sound objectives
2. Analysis of teacher personnel
3. Survey of learning conditions
4. Diagnosis of teaching difficulties
5. Determining teacher needs
6. Choice of supervisory aid.³

It is not the intent of the writer to enter here into a discussion of each of these factors. Since so much depends on the first two factors mentioned in the list,

³Kyte, op. cit., p. 142.

some further consideration of these is made.

Objectives. Of paramount interest to the supervisor is the matter of the teacher's aim in a class lesson. The objective may be two-fold--immediate and ultimate. Ultimate objectives are those which the Sunday school hopes to realize in the end.

Perusal of two significant sets of ultimate goals in Christian education is here in point. Shaver, for one, sees eight major objectives of Christian education:

1. To know God
2. To be loyal to Jesus
3. To know the Bible
4. To see God's plan in life
5. To develop Christ-like character
6. To become working members of the church
7. To share in building Christian homes
8. To co-operate in building a Christian social order.⁴

The International Council of Religious Education has adopted these objectives:

1. Religious Education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Religious Education seeks to develop in growing persons such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to experience of him as saviour and lord, loyalty to him and his cause, and manifest itself in daily life and conduct.
3. Religious Education seeks to foster in growing per-

⁴Ervin L. Shaver, 100 Ways to Improve Your Sunday School Teaching (Elgin, Illinois: David C. Cook Publishing Company, 1942), pp. 6-9.

- sons a progressive and continuous development of Christian character.
4. Religious Education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order through out the world, embodying the ideal of the fatherhood of God and brotherhood of man.
 5. Religious Education seeks to develop in growing persons the ability and disposition to participate in the organised society of Christians--the Church.
 6. Religious Education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life-philosophy built on this interpretation.
 7. Religious Education seeks to effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.⁵

The supervisor must formulate to her own satisfaction the Christian education. Specific aim has to do with a particular lesson. The success of each class-session is closely related to this factor of specific aim. When there is a clear-cut aim for a lesson, the worship, the materials, the activities are coordinated, each adding something towards the realisation of this aim. When everything centers on one objective, the child will sooner or later catch the aim of the whole. Many teachers are vague in their teaching, because they lack this singleness of objective. It is well to put down on paper in clear terms, a statement of aim or aims for each lesson. Dobbins says that the

⁵James Asa White, Christian Education Objectives (New York: Fleming M. Revell Company, 1932)

instructor who lacks well-defined aims is

likely to wander; the class will lose sense of direction; there will be little association of ideas; time will be wasted on non-essentials; having started nowhere, the teacher and class will probably get nowhere.⁶

Teacher Personnel. Since the professional preparation of the teacher has already been touched on, the writer here takes up briefly the matter of teacher-personality. Some one has aptly said that "the curriculum is ninety percent teacher." The statement does call attention to the significant part personality characteristics can play in the work of teaching.

When it comes to the matter of teacher's personality, surely a prime consideration of the supervisor is the Sunday school teacher's personal Christian witness. She will, if necessary, seek to help the young teacher who evidences spiritual need in her life--always with utmost tact. She will try to increase a teacher's spiritual vision when there is a serious lack there.

Since mention already has been made of the supervisor's personality the writer here will do no more than quote a list of personality traits found desirable in the

⁶Gaines S. Dobbins, The Improvement of Teaching in the Sunday School (Nashville, Tennessee: The Sunday School Board of the Southern Baptist Convention, 1943), p. 75.

beginning teacher.

1. Understanding
2. Tact, sympathy
3. Leadership, attractiveness
4. Resourcefulness, responsibility
5. Punctuality, practicalness
6. Reliability, sincerity
7. Truthfulness, honesty
8. Tolerance, respect
9. Altruism, unselfishness
10. Ambition, dependability.⁷

The teacher is to be encouraged to know each one of her pupils by name, to seek to understand their individual problems, and take a personal interest in each child.

Methods and Materials. Smith and Speer are right when they say that the central obligation of supervisors is to help the teacher improve her methods of instruction.⁸ In order to accomplish this end one needs to keep in mind, to begin with, the fundamental laws of teaching. These laws hold good for teaching generally. They are four in number: the law of adaptation, the law of apperception, the law of correlation, and the law of concentration.⁹

⁷C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids, Michigan: Zondervan Publishing House, 1940), pp. 87-88.

⁸Samuel Smith and Robert K. Speer, Supervision in the Elementary School (New York: The Gordon Company, 1938), p. 19.

⁹The General Conference Sabbath School Department, Teaching Teachers to Teach (Nashville, Tennessee: Southern Publishing Association, 1949), p. 189.

Since the child's mind builds new knowledge on the basis of ideas already known, lessons must be adapted in the light of his present knowledge and experience. The language used should be such that the child understands. This law of adaptation acquires new significance in teaching Hindu children; for many words in the Christian vocabulary have very different connotations in the Hindu religious vocabulary. The law of apperception follows the law of adaptation. This is the process whereby new ideas become meaningful as they are related to old, familiar ideas. The law of correlation requires that the new concepts learned stand out distinct against the older concepts to which they are related. The law of concentration calls for staying with a central subject or lesson until it has been adequately learned. The trained observer seeks to measure the teaching that is being done in relation to these laws.

The supervisor in observing the teaching methods employed by the new teacher shall view each in terms of its adaptability to the group. Flexibility in the use of methods and techniques is to be encouraged in the teaching of a sizeable group representing a variety of individual differences. Consistent use of stereotyped procedures is to be frowned upon. No one method, however profitable, is good enough to be used exclusively.

The fitness of a given method will be examined in

the light of the age-group in which it is employed. Obviously what may be good for juniors may not be good for primary children. A brief review of some of these methods is in point.

Activities can have a significant place in education at all age levels. "Learning through activities" writes Beck, "has come to be accepted as a most effective method of teaching."¹⁰ Here the supervisor must see to it that all activities are related to the subject that is being studied. No teacher should embark on any kind of activity without first having carefully organized the whole. In the Sunday schools in question, activity programmes are still in a beginning stage. They need to be encouraged.

Story-telling and simple dramatization are profitably used with kindergarten and primary children. As Clark says, "story-telling is one of the most ancient methods of teaching, . . . yet the story holds an important place in the most up-to-date methods of teaching."¹¹ The children of this age are highly imaginative; nothing appeals to them more than a well-told story. The supervisor expects the

¹⁰Ruth Armstrong Beck, "Aim Your Activities at Teaching Religion," International Journal of Religious Education, (Chicago: International Council of Religious Education, 1950, 1951)

¹¹Marjorie E. A. Clark, Methods of Teaching Religion to Children (London: National Society, 1956), p. 69.

teacher to choose stories that are suitable to the age and development of the child, as well as to the aim of the particular lesson being taught. The teacher should know the story well enough that she does not have to refer to a book as she tells it. Right use of gesture, change of tone in the voice, and appropriate expression of the face are all necessary to make the story impressive and meaningful. At this level, repetition of the characteristic expressions in the story are to be encouraged. The children take a particular delight in hearing the same phrases repeatedly. They like to repeat such words and phrases.

Dramatization on the part of the child offers opportunity to give expression to impressions received. It is not always easy for small children to be passive listeners in a class situation; dramatization is an excellent way of meeting the needs of the children of kindergarten and primary age.

Junior children enjoy activities in the form of special projects, doing research, going on expeditions, and taking part in discussions. They are especially curious; they like to work together in groups.

A project may take the form of finding the answer to questions raised in the class. It might result in making a model, a chart, a map or in some other activity. It should be mentioned here that in the average village Sunday school

in India, projects are not often done because of limited time and limited facilities.

A simple research may be entered into as part of a project or of a regular lesson. Since juniors have a passion for details, the teacher may give them materials out of which information may be gathered.

An expedition, such as visiting the chapel of the Bible school during a worship service would give the youngsters a clearer idea of corporate worship. It would also enable them to grasp the fact that God can be worshipped without a representation in the form of an idol. Supervisor, of course, must make sure that a teacher has secured permission from parents in order to undertake such a trip.

The discussion method, or the question and answer method, is practical with juniors. Children often ask questions; they also enjoy answering them. Because the child's reasoning power is developing fast at the junior age level, he likes to be challenged by provocative ideas within the range of his comprehension. Educators highly recommend this method, since this is "the very fiber of the inductive method."¹² Questions can be vital in serving as

¹²The General Conference Sabbath School Department, op. cit., p. 200.

points of contact, for a pupil's question often reveals his need. The supervisor will encourage the teacher to make wise use of questions as part of her pedagogical strategy.

"Audio-visual techniques should be an integral part of the whole plan of teaching"¹³ say Ritter and Shepherd. Certain kinds of visual aids have been used freely and with much profit in the Sunday schools under consideration. Posters, flannelgraphs, and other picture materials have helped not only to get a lesson across but have counteracted disturbing elements in the environment. Other visual aids like models, blackboards, diagrams, charts, and maps need to be used more freely. Although it has not yet been possible to use audio-techniques in these schools, it is to be hoped that the situation in this regard will change in the near future. Musical instruments and action songs have been introduced rather widely. But slides and sound films are used only to a very limited degree because of lack of facilities. The Bible school can only profit by purchasing equipment for audio-visual education in the Sunday schools. Smith and Speer write thus on the matter:

. . . The use of instructional equipment facilitates and improves the work of the teacher. Elaborate supplies are not essential for the most gifted and

¹³E. L. Ritter and L. A. Shepherd, Methods of Teaching in Town and Rural Schools, (New York: The Dryden Press, 1950), p. 10.

enterprising instructor to secure good results. But even the exceptionally capable teacher can supply more effective professional service if he has the advantage of useful materials. So, too, the less efficient teacher needs helpful equipment to increase the efficiency of his procedures. Character and training among the staff are far more important than beautiful school buildings or an abundance of instructional supplies. But given the formal qualities, the advantages of sufficient equipment are self-evident.¹⁴

V. POST-VISITATION CONFERENCES

Supervisors do not always find it easy to hold a post-visitiation conference with a teacher. Some resort to the practice of leaving with the teacher a written report of the observation, along with some critical suggestions. This procedure is not to be recommended. Others resolve the problem by calling together a group-conference for a generalized discussion of the teaching observed. Commendable as this is, it will not take the place of a personal interview with the teacher. Indeed, post-visitiation conference with the individual teacher is likely to be the most rewarding part of the supervisor's work. According to Kyte, "There is probably no other supervisory activity which can furnish as specific help to a teacher as the personal interview."¹⁵

¹⁴Samuel Smith and Robert K. Speer, op. cit., pp. 369-370.

¹⁵Kyte, op. cit., p. 169.

The success of this kind of conference will depend much on the leader's power of suggestion. Time was when supervisors were regarded as mild dictators. Nowadays, as Spears remarks, "suggestion has replaced dictation in the basic principles of supervision to-day."¹⁶ He goes on to say that supervisors as a professional group "of late have shied away from speeches, from the very idea of one person standing up to tell another what he should be doing."¹⁷

Lasting inspiration has come to many a young teacher through encouraging counsel from a supervisor. In the writer's opinion, the opportunity afforded by a post-visitation conference is unquestionably the supervisor's most challenging hour.

In preparation for the meeting, the supervisor should ponder well the items she has cited during the teaching situation. When a doubtful issue arises she will consult texts by authorities, leaving nothing of importance to mere conjecture or opinion. This post-conference should be held reasonably soon after a lesson has been delivered by the practice-teacher.

The place of meeting should be conducive to reflection, free from likelihood of interruption.

¹⁶Spears, op. cit., p. 168.

¹⁷Ibid., p. 286.

In a problem situation--new to counsellor and teacher alike--both should make a cooperative search for effective instructional procedures. The counsellor ought not pose as an expert on all problems. She can maintain a teachable spirit herself without danger of sacrificing prestige in the eyes of the student. The ultimate authority of the counsellor is the same as the authority of the teacher: the authority of sound educational principles and of effective procedure. Throughout the discussion the needs of the pupils are to be kept uppermost. Teachers are to be encouraged to submerge merely personal views and prejudices in the interests of the child.

In all her work the supervisor will not forget that the task of generating enthusiasm and self-confidence in her teachers is "the most delicate and the most exacting function of any educational leadership."¹⁸ In trying to achieve this end she will emphasize positives rather than negatives. Promising characteristics are not to be neglected; they should be singled out for special commendation. Briggs and Justman state: "A teacher will grow most rapidly not in striving to make his poor practices better,

¹⁸Harry C. Munro, The Church as a School (St. Louis, Mo: Bethany Press, 1929), p. 187.

but by becoming exceptionally strong in something."¹⁹

Spear says the same thing when in speaking of the positive he emphasizes that it

. . . involves concentrating upon those things that the teacher already does well and of which she is proud and then helping her realize that in the degree that all of her teaching practices are consistent with her best ones she is professionally superior.²⁰

Concerning the weak points in a teacher's demonstration, the critic will try to lead the teacher herself to an awareness of these. She will also seek to elicit from her ways of remedying weaknesses. Instead of giving solution at once, it is always wise to stimulate self-help. Imposition of methods and techniques is to be entirely discouraged. Nothing can be more fatal to choking student initiative. Let her work out her own plans in the light of the suggestions. Suggestions made ought to be clear and definite so that the learner will know precisely what is expected of her.

An excellent supplement to the supervisor's comment is the practice of furnishing the teacher with a brief bibliography of readings, chosen to strengthen her wherein she is weak.

¹⁹Thomas Henry Briggs, and Joseph Justman, Improving Instruction Through Supervision (New York: Macmillan Company, 1952), p. 319.

²⁰Spears, op. cit., p. 278.

It goes without saying that no counsellor worthy of the office will engage anyone in promiscuous discussion of the teachers under her supervision. No practice could be more disruptive to supervisor-teacher relations.

Thus far the writer has discussed the post-visitation conference as one conference, following the actual teaching session. Where time and facilities permit, however, the supervisor should visit the same classroom at well-timed intervals and hold corresponding post-visitation conferences. A final supervisory report should show the sequence of suggestions advanced, the use made of them by the teacher, and the consequent progress or lack of progress in teaching ability.

At the close of the supervision programme, the students should be encouraged to pursue on their own a reading course in educational methods and related areas.

If engineers, lawyers, and doctors must keep up with the latest information in their respective fields, so also should the teacher of Christian Education. One's professional training is never complete. There is always the challenge of growth.

CHAPTER V

A CONCLUDING WORD

Supervising Christian education in Sunday schools primarily devoted to the needs of Hindu children can be a most disheartening task. Parental indifference, if not actual parental hostility, is just one hindering factor. Where Sunday schools do exist, facilities and equipments in these schools are on the whole very inadequate. Lack of finances has been a handicap. The varied educational attainments found among Hindu children of the same chronological age does not lessen the difficulty.

But it is to be remembered that no worthwhile goal was ever reached without struggle. She who undertakes to strengthen the hands of those who are seeking to make clear to little children the ways of God to man, is sure of success; for this is God's work. Supervisors and teachers are but co-workers with Him. No work that is of God can be done in vain.

This effort to draw attention to some of the things that make for constructive supervision of Christian education has proved rewarding to the writer. She ventures the hope that her write-up may afford some inspiration to others looking forward to the work of supervising Christian education in India.

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APPENDIX

APPENDIX A

LESSON PLANS

Three sample lesson-plans slightly modified by the writer are here submitted. These in the opinion of the writer are well-adapted to the teaching of children in India; the first two are designed for primary children*; the third is for junior children.

LESSON PLAN I.

GOD LOVES THE WHOLE WORLD

Objective:

To impress the truth that God loves the whole world and that Jesus is God's best gift to us.

Procedure:

Last Sunday our lesson taught us that God made the world and everything in it. Today we shall learn that He loves the whole world. That means that He loves every person in the world. Do you think He loves them all the time? When they are naughty, too? Yes, He loves us all the time, even when we are naughty, but He does not like

*Hanna C. Schonhovd, My First Sunday School Book. (Minneapolis: Augsburg Publishing House, 1936, eleventh printing 1945), pp. xxvi, xxxiii-xxxiv.

the naughty things we do. He loves us so much that He wants to keep us from doing naughty things. He knows that naughty things make us unhappy.

Our Bible verse today tells us how much God loves us. I shall read it slowly while you listen.

Notice how much He loves the world. (Read the verse again, placing emphasis upon what He gave.) When you love someone, you always like to give that person something, don't you? If you love a person very much, you like to give something very good. God loved us so much that He gave the best gift that could ever be given. That was Jesus. Jesus is God's only begotten Son. God doesn't want anyone to be lost or get away from Him.

Let us see what our verse says about this. ("Should not perish.") To perish is to get lost from God forever.

He loves us so much that He wants us to have something. Listen again and see what He wants us to have. ("Everlasting life.") That means to live with Him always. That is better than anything else that we could ever wish for. Let us fold hands and thank God for sending Jesus to us.

Let us now see what our song says about Jesus. What is He called in this song? What else? What do we promise Him? What does Jesus make our spirit do?

LESSON PLAN II.

BEING KIND TO ONE ANOTHER

Objective:

To emphasize the fact that kindness follows love, and to show that Jesus can do for a person what no one else can do.

Procedure:

Our Bible verse last Sunday told us that we ought to love one another. God knows that it is good for us to love one another. We would be very unhappy if we loved no one. The more we love everyone, the happier we shall be.

Today our Bible verse teaches us that we should be kind to one another. Jesus wants us to show our love by being kind.

Story:

Last Sunday we had a story of a man who showed how he loved another man.

In today's lesson we have a story of another man who needed someone to love him. This man had four friends who showed their love for him. This man had a sickness called palsy, which made him so weak and lame that he couldn't walk. Four of his friends believed in Jesus and knew that He could help him. So they carried him on a quilt--the

kind these people use for a bed--and took him to the house where Jesus was staying.

When they came to the house, they couldn't get to the door because there were many people standing in front of it. All of them wanted to see Jesus. So these four men took the sick man up on the roof of the house. The roofs in that country are flat so people can walk on them. Sometimes they sleep on the roof. The roofs are made of some kind of clay which can easily be broken up. These men broke into the roof and made a hole big enough to let the man through. They let him down to where Jesus was.

When Jesus saw the sick man, He said to him, "Son thy sins are forgiven." Jesus knew that sin is much worse than any sickness and is the real cause of sickness. So He took his sin away before He did anything else for him. Then He made the man well. He was so well that he picked up his bed and went home.

Let us ask God to help us to be kind to everyone.

Visualizing the story: Shut eyes and look at those four men. See the crowd of people near the door. Now the four men are coming toward the door. There they stop. They see that they cannot get through. Look at them going up the steps that lead to the roof. Now they are laying the man down while they break up the roof.

Do you see them pick him up again? They are lifting

him down now. There he is, right in front of Jesus. Now Jesus sees the sick man. He is speaking to him. What is He saying? ("Son, thy sins are forgiven.")

Look, the man is getting up. He is well again. There, he is picking up his quilt. Now he is going down the steps to go home. Doesn't he look happy?

LESSON PLAN III.*

THE SUFFERING AND DEATH OF JESUS

Aim:

To present Jesus as the One who, by His suffering and death, has redeemed me, a lost and condemned creature, from sin and death and the power of Satan.

Procedure:

I. Motivation: Present a picture of the Crucifixion or the Cross-bearers. Why was Jesus crucified? Lead children to see that the Jews accused Him of blasphemy because He said He was God's Son. They refused Christ and His offer of salvation.

New Words: Build your list with aid of children; put it on the board and rapidly pronounce at sight. Explain meanings.

II. Read lesson in class for emotional appeal.

III. Seat Work (with books open):

- A. Copy the places that show that Jesus went willingly the way of the cross (at least 5).
- B. Individual copies or put on board.

*Mabel Natalie Ericksen, Listening to God (Minneapolis: Augsburg Publishing House, 1938, eighth printing 1945), pp. xiii-xiiv.

Underline the word that answers the question:

1. How many cross-bearers were there? One, two, three, four.
2. Where were they going? Gethsemane, to Pilate, Golgotha.
3. Who followed them? Annas, Caiaphas, Simon, crowd.
4. To which part of the body was the scourging applied? Head, back, legs.
5. What did the soldiers do to Jesus? Helped, insulted, worshipped.
6. As whom was Jesus mocked? King, robber, soldier.
7. On which day was Jesus crucified? Thursday, Friday, Sunday.
8. Whom did Jesus comfort on the cross? Pilate, robber, Himself.
9. How did He meet His death? Willingly, unwillingly, painlessly.
10. Who was unjustly crucified? Robber, Jesus, Barabbas.
11. When did Jesus suffer most? In the garden carrying the cross, when He cried, My God, my God, why hast Thou forsaken me?
12. On what charge was He tried before the high

priest? Blasphemy, theft, idolatry.

13. What are the wages of sin? Death, life, heaven.
14. What does Jesus' suffering and death give us? Life, death, sin.
15. Who had forsaken Jesus when He met death? Man, God, both God and man.
16. Where did Jesus go when He died? Hell, heaven, grave only.
17. How long was Jesus dead? One, two, three, four days.
18. When did He rise from the dead? Sunday, Thursday, Friday.
19. Which death is everlasting death? Temporal, spiritual.

(Chance to teach.)

20. How may we be saved from everlasting death? Believe in Jesus; live in sin.

APPENDIX B

CHECK LIST FOR SUPERVISORS*

Grade _____ Teacher _____

Date _____ Lesson topic _____

Attendance _____

A. Physical conditions:

1. Ventilation _____ 2. Temperature _____

3. Appearance _____ 4. Seating arrangements _____

5. Handicaps _____

Comments _____

B. Routine:

1. Record making _____

2. Distribution of materials _____

3. Entrance and exit of pupils _____

4. System in procedures _____

Comments _____

C. Personal factors in teacher:

1. General appearance _____ 2. Voice _____

3. Mannerisms _____ 4. Use of language _____

5. Personality: (a) Tact _____ (b) Sympathy _____

(c) Self-control _____

*Chave Earnest John, "Supervision of Religious Education," (Chicago: University of Chicago Press, 1931), pp. 79, 80, 81.

(d) Patience _____ (e) Poise _____
 (f) Humor _____ (g) Animation _____
 (h) Reserve _____ (i) Self-
 confidence _____

6. Attitudes: (a) Religious convictions _____
 (b) Interest or duty _____
 (c) Autocratic or democratic _____
 (d) Willing to learn _____
 (e) Cooperative _____

Comments _____

D. Pupils' behavior:

1. Attention _____ 2. Interest _____
 3. Manners _____ 4. Punctuality _____
 5. Regularity _____ 6. Initiative _____
 7. Cooperativeness _____ 8. Self-control _____

Comments _____

E. Teaching:

1. Aim _____ 2. Preparation _____
 3. Plan _____ 4. Adaptation _____
 5. Type of procedure: (a) Talk or lecture _____
 (b) Story _____ (c) Review _____
 (d) Drill _____ (e) Project _____
 (f) Questioning _____
 (g) Supervised study _____
 (h) Socialized recitation _____

(i) Dramatization _____

(j) Other _____

6. Class participation: (a) Discussion _____

(b) Study _____ (c) Project _____

(d) Handwork _____

(e) Prayer _____

(f) Independent thought _____

Comments _____

F. Materials used:

1. Course _____ 2. Teaching aids _____

3. Pupils' books _____ 4. Effective use _____

5. Reference materials _____ 6. Equipment _____

Comments _____

G. Out-of-class work:

1. Leading-on activities _____

2. Regular meetings _____ 3. Occasional _____

4. Home visitation _____ 5. Correlation _____

Comments _____

H. Results: Give illustrations to indicate satisfactory or unsatisfactory reactions along such lines as, (a) practical application of lesson, (b) reverence, (c) emotional attitude, (d) motivation of conduct, (e) cooperation in a social undertaking, (f) use of knowledge, (g) search for facts, (h) new appreciations, (i) relation to the church or some religious cause, (j) self-control, (k) worthy desires.