

1 Teaching principles

1.1 THE TRADITIONAL TEACHING PRINCIPLE

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

1.1.1 Meaning and general application

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

Diagram 1.1 The traditional teaching principle

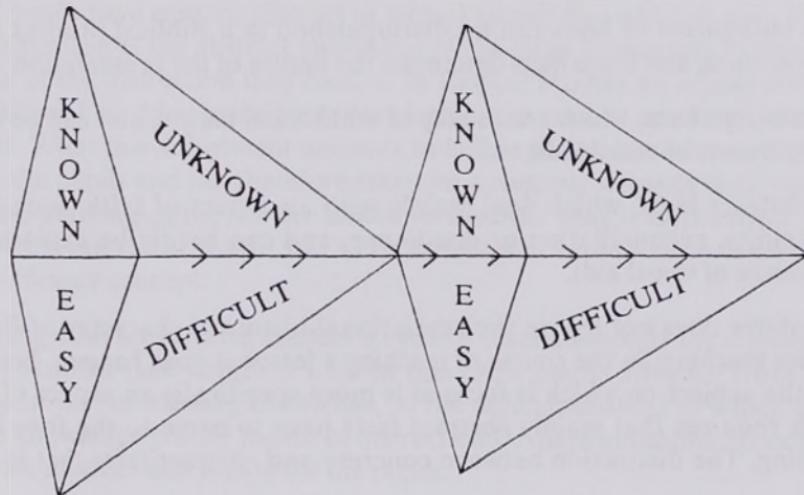


Diagram 1.1 shows that there should be a point of contact at the beginning of every lesson with

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

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

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

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

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

1.1.2.1 Explanation

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

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

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

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

1.1.2.2 Teaching concrete facts in Biblical Studies

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

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

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

1.1.2.3 Teaching abstract facts in Biblical Studies

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

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

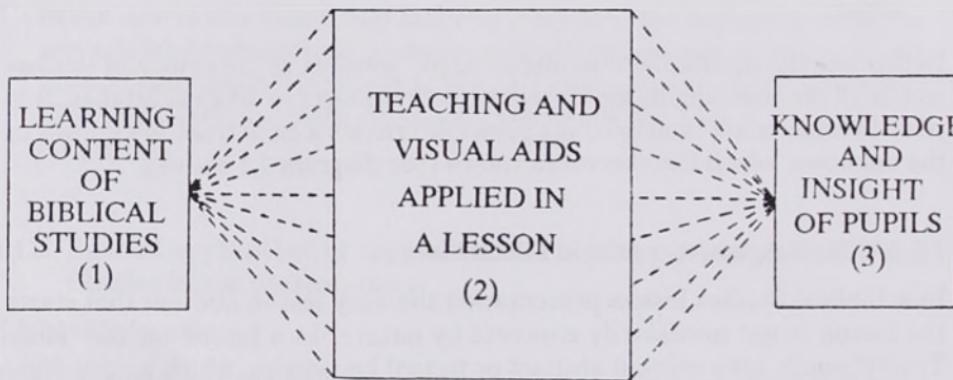
1.2 THE TEACHING PRINCIPLE OF OBSERVATION

1.2.1 Meaning and general application

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

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

Diagram 1.2 The teaching principle of observation



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

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

1.2.2.1 Explanation

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

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

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

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

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

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

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

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

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

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

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

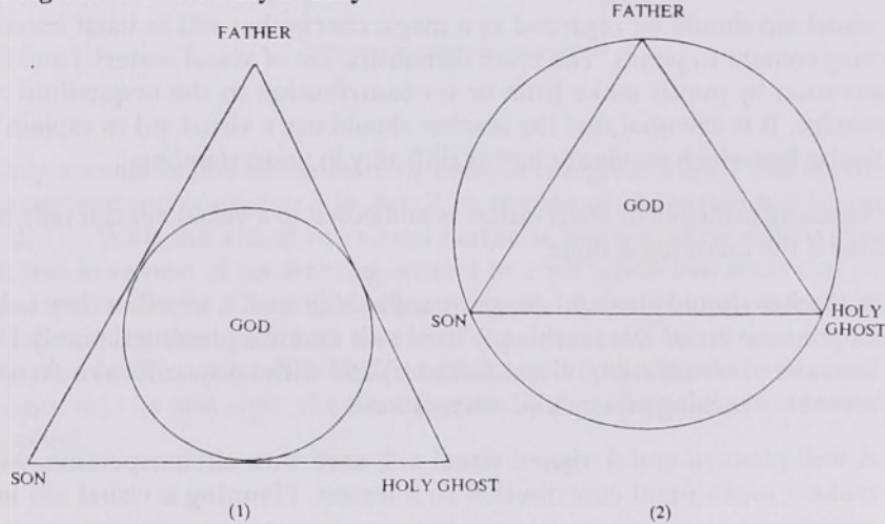
- A poorly planned visual aid will make instruction less effective.
- No matter how thoroughly a visual aid is planned, poor use and presentation will not bring about the desired result.

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

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

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

Diagram 1.3 The Holy Trinity



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

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

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

1.3 THE TEACHING PRINCIPLE OF ACTIVITY

1.3.1 Meaning and general application

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

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

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

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

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

1.3.2 Application of the teaching principle of activity

1.3.2.1 Self-activity in teaching Biblical Studies

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

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

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

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

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

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

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

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

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

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

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

1.3.2.2 Various forms of self-activity in Biblical Studies instruction

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

(a) Answering questions in a lesson

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

(b) Answering questions in tests and examinations

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

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

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

(c) *Homework*

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

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

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

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

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

(e) *Summary*

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

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

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

1.4 CO-ORDINATION OF TEACHING PRINCIPLES OF OBSERVATION AND ACTIVITY

1.4.1 General application

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

1.4.2 Application of observation and activity in Biblical Studies teaching

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

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

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

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

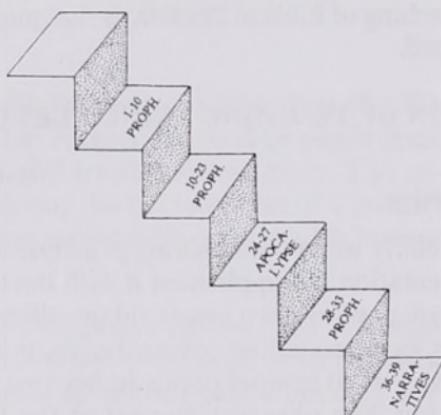


Diagram 1.4

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

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

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

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

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

1.5 THE TEACHING PRINCIPLE OF TOTALITY

1.5.1 Meaning and general application

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

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

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

1.5.2.1 Introduction

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

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

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

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

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

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

The above quotation from Tasker implies the following:

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

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

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

1.5.2.3 Teaching Biblical Studies addresses pupils in their totality

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

1.6 THE TEACHING PRINCIPLE OF INDIVIDUALITY

1.6.1 Meaning and general application

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

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

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

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

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

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

1.7.1 Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

1.8 THE EXEMPLARY TEACHING PRINCIPLE

1.8.1 Meaning and general application

1.8.1.1 *Introduction*

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

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

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

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

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

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

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

1.8.2 The exemplary teaching principle in the teaching of Biblical Studies

1.8.2.1 Examples of exemplary selections found in the Bible

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

(a) The Old Testament

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

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

(b) The New Testament: Peter

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

(c) The New Testament: Paul

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

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

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

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

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

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

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

(e) *Summary*

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

1.8.3 Guidelines for the application of the exemplary principle

1.8.3.1 Dogmatic insights

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

1.8.3.2 Accountability of an example used because of a norm

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

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

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

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

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

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

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

1.8.3.5 Summary

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

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

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

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

1.9 THE TEACHING PRINCIPLE OF DEVELOPMENT

1.9.1 Meaning and general application

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

1.9.2 Application of the teaching principle of development

1.9.2.1 Introduction

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

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

1.9.2.2 The influence of development on the traditional teaching principle

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

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

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

1.9.2.3 The influence of development on activity and observation

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

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

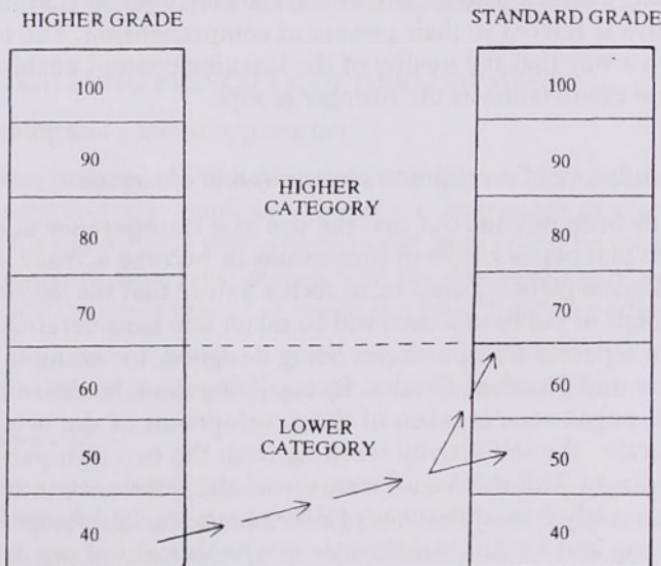
Pupils' development should also enjoy attention in other activities in a lesson, such as reading additional literature. Since this aspect of development is more related to the pupil as an individual, it will be discussed under the next heading.

1.9.2.4 *The role of development of individual pupils*

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

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

Diagram 1.5 Differentiation in teaching Biblical Studies



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

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

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

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

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

(a) Fundamental differentiation

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

(b) Differentiation within the Higher and Standard Grade levels

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

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

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

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

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

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

In this category the following question is asked:

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

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

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

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

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

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

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

In this category the following question is asked:

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

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

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

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

(iv) Summary regarding differentiation on Higher Grade in general

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

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

The following question is put to the above pupils:

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

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

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

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

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

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

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

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

- (a) Listing the necessary references show where, according to the Synoptics, Jesus mainly worked.
- (b) Listing the necessary references indicate where, according to John's Gospel, Jesus mainly worked.
- (c) When, according to the Synoptics and the Gospel according to John, respectively, did Jesus work in Jerusalem?

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

(vii) Summary regarding differentiation at Standard Grade in general

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

(viii) The role of development in differentiated questioning

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

1.9.2.6 Summary

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

2 Objectives

2.1 MEANING AND GENERAL APPLICATION

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

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

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

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

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

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

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

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

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

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

2.2 PARTICULAR APPLICATION OF OBJECTIVES IN TEACHING BIBLICAL STUDIES

2.2.1 Explanation

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

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

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

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

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

2.2.2 Remote objectives in teaching Biblical Studies

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

2.2.2.1 Continuous revelational-historical line

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

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

2.2.2.2 Knowledge and understanding of the Holy Trinity

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

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

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

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

2.2.2.3 Fostering the religious life of pupils

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

2.2.2.4 The significance of remote objectives in teaching Biblical Studies

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

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

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

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

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

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

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

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

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

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

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

2.2.5 Summary

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

3 Teaching and learning content

3.1 INTRODUCTION

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

3.2 DIFFERENT VIEWS REGARDING KNOWLEDGE OF THE CONTENT OF THE BIBLE

3.2.1 Eybers (1982:45-46)

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

3.2.2 Lombard (1977:87)

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

3.2.3 Van Huyssteen (1978:9-10)

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

3.2.4 Kinghorn (1982:38-39)

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

3.2.5 Helberg (1980:4)

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

3.2.6 Conclusion

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

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

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

3.3 AUXILIARY SCIENCES THAT ARE USED IN TEACHING BIBLICAL STUDIES

3.3.1 Introduction

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

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

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

3.3.2 Exegesis of Scripture to support the teaching of Biblical Studies

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

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

3.3.3 History as an auxiliary science in Biblical Studies

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

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

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

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

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

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

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

3.3.4 Archaeology as auxiliary science in teaching Biblical Studies

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

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

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

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

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

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

3.3.5.1 Introduction

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

3.3.5.2 Co-operation between history and archaeology

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

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

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

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

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

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

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

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

3.3.5.4 Summary

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