

Institute for Christian Teaching  
Education Department of Seventh-day Adventists

**TEACHER-STUDENT INTERACTION:  
DEVELOPMENT OF CHRISTIAN VALUES  
VIA CRITICAL THINKING ACTIVITIES**

by

**Eppie A. Manalo**

**Dean, School of Education  
Philippine Union College  
Putingkahoy, Silang, Cavite  
Philippines**

Prepared for the  
Twelfth Integration of Faith and Learning Seminar  
held at  
Adventist International Institute of Advanced Studies  
Lalaan I, Silang, Cavite  
July 18-30, 1993

**145-93 Institute for Christian Teaching  
12501 Old Columbia Pike  
Silver Spring, MD 20904, USA**

## TEACHER-STUDENT INTERACTION: DEVELOPMENT OF CHRISTIAN VALUES VIA CRITICAL THINKING ACTIVITIES

### Introduction

Teaching and learning in the classroom is a highly complex process which involves many components-- the teacher, the learner, the environment or setting, the materials and the techniques employed.

The classroom is a dramatic arena in which active interaction between the actors -- teacher and students occur. However, the teacher is the focal point in this activity since it is he who sets up the communication patterns and exhibits behaviors which may either hinder or encourage learning, and above all, lead the students to or draw them away from Christ.

There can be no Christian education without Christian teachers (Gaebelein, 1968:35). In the Christian school, it is through the teacher that the philosophy of the institution is implemented. Professor Karl Barth has strongly emphasized this when he stated that "the most effective way to integrate every subject of Christianity is through teachers with a genuinely Christian world view." For the world view of the teacher, translated in specific behaviors and strategies, influences the world view of the students.

The survival of the world as the twentieth century draws to a close, seems to depend on the rationality of its leaders. But it is a world "in which the rationality of some of those leaders is increasingly being called into question... It is also a world in which Christianity stands wrongly accused of irrationality by those who misunderstand the essence of biblical faith" (Robertson in Gangel, 1989:74). In such a context, it is imperative that rationality, specifically development of the Christian mind be developed. For this, the classroom should be utilized to the fullest.

This paper puts a high premium on the role of the teacher in the integration of faith and learning. It focuses on how the teacher can lead the students to developing Christian values through critical thinking. For after all, the ultimate goal of Christian education is the restoration of the image of God in the students.

The strategies suggested in this paper are deemed applicable to students in the upper elementary (from Grade 4 and above), secondary and tertiary levels.

## **Biblical Basis for Teaching**

Teaching was considered an honorable work during the time of Christ. Many of the leaders of Israel were teachers. Jesus Himself was a teacher. He went round about the villages, teaching" (Mark 9:35);" he went about . . . teaching in their synagogues" (Matthew 9:35).

The people in Jesus' time called Him "Rabbi." The word comes from Aramaic rabi which means 'my great one', equivalent to 'sir.' However, the term was used more in a restricted sense as a title of distinction and respect for a teacher of the law (SDA Bible Commentary, Vol. 5, p. 909). In the Gospels, of the ninety times Jesus was called, the term Rabbi was used. And in at least part of the thirty times He was addressed, Jesus was referred to as a teacher.

The word 'teacher' can be traced back to the Greek term, "didaskalos" meaning "one who teaches the things of God and the duties of man" (Will, 1963:16).

Jesus acknowledged being called a teacher. John 13:13 records thus: "You call me Teacher and Lord: and you are right for so I am." He spent more time in teaching than in preaching. Teaching was a natural, regular part of His life. "And He left there and went to the region of Judea and beyond the Jordan, and crowds gathered to Him again and again, as his custom was, He taught them" (Matthew 10:1, RSV). Thus, Jesus elevated the work of teaching to its original rightful place by doing the work Himself.

## **Mandate for Christian Teaching**

As Jesus, the Son of God spent much time and did His best in teaching, the Gospel command holds true for the teachers of this generation: "Go ye therefore, and teach." (Matthew 28:19). The most significant part of this commission takes the learner into consideration. "Make disciples" means to make or develop learners". This goes beyond mere providing of information. Christian teachers are to exert effort till their students become learners of Jesus Christ (Robertson, 1930:245).

## **Teacher's Role in the Classroom**

In the classroom, the teacher acts as: (a) Facilitator and Guide in the learning process and values development of students and (b) Co-communicator.

### **A. Teacher as Facilitator and Guide**

Gage (1984) believes that teaching is guiding and facilitating learning, enabling the learner to learn, setting the conditions for learning. Thus, the teacher's understanding of how learning takes place will determine his

philosophy of education, teaching approaches and behaviors. This makes the task of the teacher complex and diverse. Students learn as they blend the knowledge, skills and the values taught and exhibited by the teacher. What students learn does not remain fragmented but becomes an integrated whole. They learn as they experience, reflect individually and reconstruct their experience with the teacher's guidance.

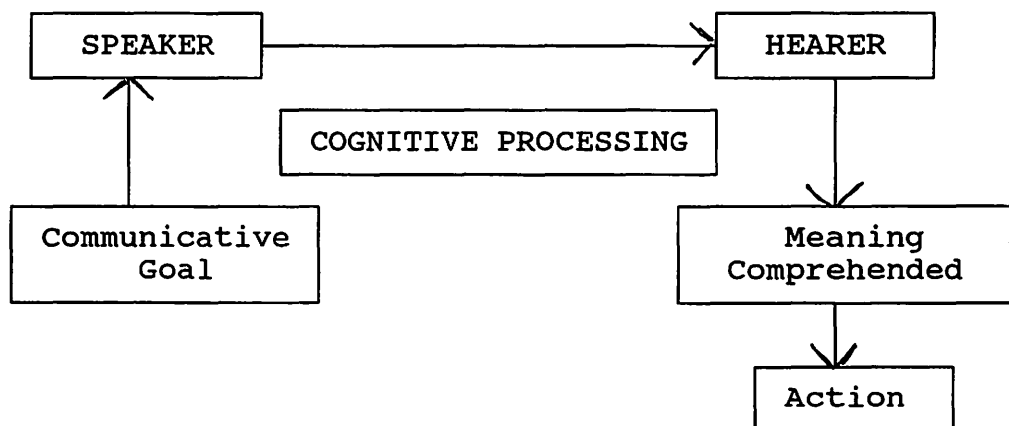
It is therefore imperative that the teacher recognize and attend to the only actions he can control--his own (Hayman and Rosoff, 1985:42).

In the Christian classroom, the teacher serves as Facilitator and Guide. He allows students to discover and maneuver their own learning. He sets the environment that will encourage the development of their full potentials. He allows them to experiment, make decisions, evaluate, criticize, analyze concepts and ideas, problems and experiences, especially those that relate to their relationship to their Creator. Through such activities the Christian teacher guides the students in the development of faith and values.

Teachers, in such context, "may no longer be viewed as exclusive providers of knowledge and information, but as experienced guides in the development of students' skills and attitudes required for self-directed inquiry throughout their lives" (Rasi, 1993:1).

### **B. Teacher as Co-communicator**

Learning involves communication between interlocutors--speaker and listener. The participants in this process are actually involved in a complex undertaking. As a speaker communicates, he causes an action (verbal or nonverbal) on the listener's part. In turn, the listener makes inferences or reacts to what he hears. This is illustrated in the following diagram: (Note that here, the speaker or hearer can be either the student or the teacher).



How does this relate to the Christian teacher's work in the classroom? As co-communicator, the teacher is tasked with seeing that the students develop their communication skills for effective interaction with him and their fellow learners. He is to set the environment that will encourage interaction, rather than passive involvement by plain listening to what the teacher is feeding them. Above all, as co-communicator, the Christian teacher's verbal and nonverbal strategies should enhance integration of faith in the learning of the students. Integration, according to De Jong (1990:35), "is dependent upon people, people who interact and who give of themselves."

### **Development of Thinking: Rationale**

One very crucial role of the teacher is developing the cognitive powers of the students. This is based on the framework that man was created in the image of God. And "image" here refers to rationality, the power to reason, make choices and make decisions. "As human beings, we can understand something about the meaning of the created world and Meaning (or God) himself, because God built into us the capacity to do so" (Sire, 1990: 87). Humans have the capacity to think things over, imagine and think of new things in their own individual ways. Why is development of thinking so important? Because God has commanded it-- "Love the Lord with all your heart and with all your soul and with all your mind" (Matthew 22:37).

According to Eager (1993:10),

Every individual has a mind given by God. This mind has almost unlimited power to interact ideas from previous learning, to assess, weigh the evidences and consequences of choices and to make decisions. This gift of ability to think critically and creatively is a powerful resource for success in the conflict against evil.

The Greeks considered the development of the mind of prime importance to the development of sound morals. Socrates promoted the balanced development of the hand, head and heart. Plato and other philosophers after him systematized this by emphasizing logic, philosophy and mathematics in the quest for eternal truth and religious experience that seemed to build a workable means between the unknowable God and man's known experience. The Greek philosophy in developing the mind is thus expressed: "Sharpen your brain; get yourself the sword of reason and then you can cut down every hindrance to your progress. Think, and you will be the master of your body, mind and soul" (Fowler, 1989:24-26).

Fowler further says that in the East, from ancient times, education has meant to care for the body, mind and soul. In the Hindu concept of education, the mind takes priority and the distinction between mind and soul is only peripheral.

Considering the tremendous potential of the human mind, it behooves every Christian teacher to provide the environment and activities to develop students' thinking ability.

Ellen G. White (1952:17) stressed this fact when she wrote: Every human being, created in the image of God, is endowed with a power akin to that of the Creator--individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character.It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thoughts.

In this context, the teacher is not one who simply provides information, facts or knowledge. He frees the students to learn, providing the stimuli for the exercise of the learner's thinking powers, so they will be able to grapple with the crucial issues and challenges confronting them everyday of their lives.

How is this actualized in the classroom? The teacher can employ a variety of strategies that will encourage thinking. Traditional learning viewed the teacher as the sole authority and source of knowledge. Students were mere spectators in the learning process. The teacher poured information which the latter were expected and required to memorize and mimic.

Ellen White (1952:230) lamented this when she expressed:

For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized.

The mind, thus burdened with that which it cannot digest and assimilate is weakened, incapable of vigorous, self-reliant effort, and is content to depend upon the judgment and perception of others . . . The mind that depends upon the judgment of others is certain, sooner or later to be misled.

In his article, "The Quality School Curriculum," William Glasser (1992:34 38) expressed the concern that majority of students, even the good ones, believe that much of the present academic curriculum is not worth the effort it takes to learn it. Thus, the need for activities that will engage learners in cognitively- demanding exercise.

### Values Development Via Critical Thinking Activities

In seeking to engage the learners in critical thinking for values development, the teacher can employ the following strategies:

1. Use the Bible as the primary source of materials for critical thinking activities. The Word of God is a rich reservoir of materials in music, poetry, language, history, mathematics, art, business and other subjects. Above all, it has the only safe guide for Christian behavior.

2. Use springboards. These are thought-provoking materials on a topic which motivate students into conducting an inquiry on the lesson. They are used as opening tools to get students involved and generate relevant hypotheses on the subject.

Springboards come in many forms, among them: magazine articles, graphs, maps, poems, cartoons, advertisements, newspaper editorials, pictures, musical productions, thought-provoking quotes from the Bible and other religious materials, and statements which present controversial, opposing or incompatible positions or interpretations.

2. Specific Techniques. Besides using springboards to elicit initial reaction from the learners, the teacher can engage the students in activities requiring them to utilize certain techniques that provide avenues for discussions of vital life issues. Among the effective techniques are: Role playing, Sociodrama, Brainstorming, Buzzing or buzz sessions, Confrontation, Forum, Case Study, Panel, Small Group Discussions, Oral Reports with Evaluation, Round Table Conference, Written Reports, Term Papers, Precis or Abstracts, Critiques or Reactions to Materials Read.

Examples of activities using the Bible as source of materials are:

- a. Using any of the stories teaching lessons from the Bible, students can do the following--

#### THE STORY OF RUTH AND NAOMI

- Students are asked to construct a dialogue between the two characters, applying principles of dialogue construction and appropriate language, intonation patterns, etc.
- After the role play, ask the students to write or say orally what character traits each of the characters possess. Which of the characters do they want to emulate? Why?
- Analysis: Ask students what they think could be the real reason why Ruth choose to stay with her mother-in-law.
- Evaluation/Making judgment: Did Ruth do the right thing? Why?
- Decision making: Ask students - Would they have done the same thing if they were in Ruth's place? Why?
- Application: Ask students how they could show their love and loyalty to their parents. (This may be done through group work or brainstorming.

Other materials that lend themselves well to critical thinking activities and values development are: The Prodigal and his brother (attitude towards the erring); Sarah asking Abraham to have a child with Hagar (moral implications, believing in God's word); David and Bathsheeba (consequences of sin), The Story of Daniel (loyalty to God), etc.

### **3. Teacher's Questioning--Types and Style.**

At every stage in education, questions are the core around which all communication between teacher and students take place (Kisseck, 1982:1). Questions are fundamental tools of teaching and lie at the very heart of developing critical thinking in students. As such, this aspect of teaching requires careful attention.

Questions are classified according to two domains--cognitive and affective. The former are concerned with intellectual understanding, while the latter, with emotions, attitudes and values. The cognitive domain includes categories of questions which are arranged in the following hierarchical order from the highly cognitive demanding to the least: Evaluation, Synthesis, Analysis, Application, Comprehension (Interpretation, Translation) and Knowledge. On the other hand, affective questions include: Receiving, Responding, Organizing a value set, and Characterizing by a value set.

Human beings, as thinking, reacting, feeling and valuing creatures should be engaged in cognitively demanding questions and issues affecting especially their spiritual lives. Furthermore, to ensure maximum development of students' thinking abilities, classroom activities should lead them to ask questions. A teacher who can elicit questions from his students is successful in arousing curiosity and developing critical thinking.

Thus, higher levels of thinking are required if the teacher aims at training the students to solve problems which demand reflective decision making. To develop these skills demands that the teacher give students opportunity to think for themselves by asking and responding to questions that go beyond the realm of recalling information. They are to be given freedom to raise questions on issues that interest and concern them.

#### **3.1. Asking Comprehensible Questions**

Basic to questioning is the concept that the teacher must ensure that students understand the questions asked, if they are to respond intelligently and correctly. In some instances, students fail to comprehend the teacher's questions. At other times, they are inhibited from interacting due to communication problems. To forestall such, the teacher can employ some strategies: Reformulation or reconstruction of question; Repetition; Providing semantic clues (Synonyms) Language Switch, Contextualization and Miming.



**3.2. The Value of Wait-Time.** According to Kisseck (1982:15), the way a question is asked is as important as the question itself, in determining its effect on students. He further states that teachers often ask over 30 questions in a 10-minute micro-lesson period. This means that one question is asked and answered every 20 seconds during the lesson. Because most of these questions ask for simple recall of information and because teachers ask so many questions, they tend to show little tolerance in waiting for students to answer. Usually, one second passes between the end of a teacher's question and a student's answer or another statement from the teacher. If teachers would only increase their wait-time, students will have more time processing the questions and give more thorough answers. Five to ten seconds of silence can encourage pupils to initiate comments, raise questions of their own and respond more intelligently to their teachers.

### **3.3. Teacher's Handling of Questioning and Disagreeing Students**

Questions require different types of responses. They also pose a challenge to teachers. When a teacher asks a question, he expects his students to give a correct response. Responses such as 'I don't know' or 'I do not want to answer' are usually unacceptable in the classroom.

Different cultures and societies look at questions in different ways. In some cultures, children are not supposed to ask their teachers questions or make them explain reasons for their decisions or actions. In others, children are encouraged and even expected to challenge the ideas and decisions of the teacher. If Christian education seeks to develop men who are "not mere reflectors of other men's thoughts," then it is the duty of the teacher to assure the students that they are still loved and accepted even if at times they disagree or question the ideas of the teacher. Of course, they have to be reminded to do such in a Christian manner. Academic freedom must permeate the environment of a Christian college.

In his book, The Idea of a Christian College, (1975:69), Holmes defines academic freedom thus: . . . freedom to explore the truth in a responsible manner, to make mistakes and correct them; it is the freedom of the teacher to enlist students in the same quest, and to equip them carefully for its exacting demands; it is the freedom of the student to think for herself and to disagree on reasonable grounds with what her teachers say.

The Bible stresses the value of reasoning out in Isaiah 1:18: "Come now and let us reason together . . ." When Jesus stayed by the temple during the Passover and his parents who were searching for him asked, "Son, why hast Thou dealt thus with us?" Jesus answered, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Herein is illustrated the value of reasoning out especially in matters affecting one's relationship to God.

### **Teacher's Affective Strategies and Feedback**

In the process of developing learners' thinking and values, the teacher is confronted with students who refuse to get involved in the classroom interaction. They are either shy or lack self-confidence and language facility. Some find learning a highly threatening experience. Due to individual differences and interests, training and background, students regard some subjects as difficult and some, easy. Such attitudes are reflected in their involvement in classroom interaction.

In view of this, the teacher is responsible for providing activities that will encourage the full development of the learners' potentials in a low-risk environment. In such an environment, learners can accept themselves and others, be natural and spontaneous rather than conforming, have a sense of mission in life and a strong sense of responsibility and independence. Here the Christian teacher is dealing with feelings which are bound to affect learning, for how one feels about what he learns influences how he does.

In a Christian classroom, the teacher reduces the tension, fear and anxiety which are common and which inhibit learning. Such is possible only if the teacher has LOVE for his students. For as Dennison (1969) puts it, "In human affairs--and education is par excellence a human pursuit-- there is no such thing as competence without love" (1969:276).

Ellen White counsels: "He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith and love can men be reached and uplifted" (1942:78).

Elaborating on knowing how to deal with students' feelings and attitudes, Combs (1973:42) commented: What a person believes about himself is crucial to his growth and development. A person learns this self-concept from the way he is treated by significant people in his life. The student takes his self-concept with him wherever he goes. Everything that happens to him has an effect on his self-concept.

Realizing his important role in helping the learners develop positive self-concept, the Christian teacher establishes a relationship with his students. He must be genuine and real. His genuine, open and honest behavior will help reduce discipline problems. The genuine teacher is not all sweetness and light nor never impatient, angry or irritated. In an attempt to cause learning to happen, he may get provoked. However, he recognizes and accepts his feelings when he gets irritated and does not hide them. He does not project blame for his feelings and reactions on his students. He respects each student as a unique individual, a person bought by the blood of Christ. Such involves accepting each student as he is, caring for them despite their imperfections or mistakes, errors, changes in moods and motivations--all aspects of being human.

He trusts in their capacity to grow and develop, to actualize their potentials. He recognizes varying patterns of learning, thinking and reasoning. This concern for students' development will in turn, gain their respect

and develop their self-respect which is very vital to learning.

As the teacher engages the learners in meaningful interaction, there will be instances when the latter may exhibit behaviors that do not conform to his expectation. Specifically, students either "misbehave" or commit errors. The teacher's reaction to such is very crucial in the learning and values development of the students.

In the traditional classroom, errors had to be avoided at all costs. Today, however, they are considered integral parts of learning. As a result of the Fall, man has been prone to commit errors. But the Christian teacher can do much to encourage the students that despite such tendency, Jesus has made provision through the Holy Spirit to guide and direct man's actions.

Rather than avoiding errors in the classroom, the Christian teacher takes such as evidences of growth and hypothesis-testing that a learner undergoes as he makes approximations about his life and learning. Specifically, the teacher can employ some feedback to encourage positive behaviors: Accepting, Recognizing good behavior, Praising, Clapping, Nodding, Verbal Affirmations such as "Excellent," "Very Good", "Great!", and Nonverbal -Smiling. When dealing with errors and misbehaviors, the teacher can use: Modeling, Explicit instructions on Expected Behavior/Response, Restatement of Instruction, Giving of clues, Tapping of student's shoulder, Silence (directing attention to misbehaving student--in case of noise).

There are instances though, when some students try to use questions to delay the lesson or other activities. To emphasize the value of time, the teacher should be alert to such and know how to tactfully redirect the learners' attention to the lesson on hand. At other times, he may find himself unable to answer certain questions asked. To teach his students honesty and willingness to accept limitations, he readily tells them he has to read about the topic or plain--He does not know the answer and is willing to study the matter.

Thus, by using the Bible as the source of materials for critical thinking activities, and employing creative strategies allowing the learners to interact and apply their thinking skills, employing positive, encouraging feedback and above all pointing the students to Jesus - the way, the truth and the life, the teacher can instill Christian values in the learners.

## LEARNING FROM THE MASTER TEACHER

Expositions on how the Christian teacher can effect learning and instill Biblical values are futile without turning the attention to the one perfect model of teaching--Jesus Christ.

Jesus employed various creative techniques to develop His students' critical thinking and make them grasp Bible truths essential for their salvation. Among those He used were: Problem-solving (John 6:5-6), Puzzles (John 20:3-10; Mark 4:34), Group Dynamics (Mark 5:37; 9:2; 14:33); Giving Activities Requiring Learners to take a Stand on Issues (Mark 8:17-30); Arousing Curiosity (Mark 13:1-6), Criticism, Analysis and Evaluation (He made them come to grips with what they believed- Luke 7:18-20), Use of extra-classroom situations, e.g. field trips to strengthen their faith --to Cana for a wedding feast (John 2:1-12), on a walk to find a fig tree (Mark 11:12-14; 20-24), to Bethany for a resurrection (John 11:11-44), and to Mt. Tabor for a meeting (Mark (9:2-10).

### Jesus' Use of Questions

Questions form the heart of Jesus' teaching. The four Gospels recorded over a hundred different questions (Hendricks, 1988:25). Some of his questions were direct, intended to secure information, for example, "Who do people say I am?" (Mark 8:27 NIV). Some were used to clarify uncertainty in the minds of His hearers, for example, "But who do you say I am?" (Mark 8:29). Others were employed to invite expression of faith, for instance, when He asked the two blind men, "Do you believe that I am able to do this?" (Matthew 9:28). He also used rhetorical questions to produce an effect, e.g., assent of his listeners to what He was saying, for He assumed that only one answer was possible (Matthew 7:16--"Do people pick grapes from thornbushes or figs from thistles?" At times His rhetorical questions added solemnity and weight to a statement (Matthew 5:13) -- . . . If the salt loses its saltiness, how can it be made salty again?", to force his listeners to think about what he or they were saying (Mark 10:18 -"Why do you call me good?" There were also other instances when He used these to reveal his exasperation and frustration as in Mark 9:19--"O unbelieving generations, . . . how long shall I stay with you, how long shall I put up with you?"

Jesus likewise employed counterquestions as a method of argumentation. He used these in response to: (a) a question which is either stated or implied, or (b) a situation to which He is expected or feels constrained to reply. In most cases, these were used to respond to a hostile attitude or question from his audience (Stein, 1978:24). An example of such is found in Mark 8:27-32.

Another type used by Jesus was the hypothetical question. Through such, He engaged His hearers in problem-solving situations for example, "Which of them do you think was a neighbor to the man who fell into the hands of the robbers?" (Luke 10:36).

### **Jesus' Use of Feedback**

A significant part of His teaching involved correcting students. Jesus used several techniques to accomplish this (Alfonso, 1988:61-62): (a) He told a story about the first and last places to correct some proud students (Luke 14:7-14), (b) He gave a warning to the overly confident Peter (Matthew 26:31-35), He gave a look of reproof to Peter to make him remember the warning given earlier on his denying the Saviour (Luke 22:61-72), He gave a short pointed talk to set his apostles straight when they became angry at James and John for making "premature bids for places of honor in his kingdom (Matthew 20:24-28), He scolded them (Mark 16:14), He responded to their petitions (Luke 11:1-13), and He gave them a chance to save face (John 21:15-19).

Jesus was the perfect Teacher. His teaching, His attitude, His love for those He taught, His motives, His preparation, His living were perfect (Will, 1963:17). He recognized and endeavored to meet individual differences in his students. His disciples came from different backgrounds and were of varying temperaments. But with love and sympathy He dealt with them. He was a faithful reprove: he hated evil and rebuked evil doing. And through His purity and sinless life, He was able to point men to their sinfulness. He alone had perfect understanding of the human soul for He himself was tempted just like men are. "We have not an high priest that cannot be touched with the feeling of our infirmities; but in all points tempted like as we are." And as such He understood humanity. A sharer in all the experiences of humanity, He could feel not only for, but with every burdened and tempted and struggling one" (White, 1952:78).

### **CONCLUDING CHALLENGE**

The Adventist classroom is a fertile venue for the dynamic exchange of ideas between the teacher and students. In an "information age" like ours, the teacher is confronted with the Herculean task of training young minds and developing men with resolute, firm characters, who are able to grapple with the challenges and issues of life, men "who will stand for the right though the heavens fall."

As Christian teachers combine the finest service and the Spirit of the Saviour to develop the youth, God will be glorified and students will be led to a saving relationship with Jesus who gave us "the power to think and to do."

## BIBLIOGRAPHY

- Alfonso, Sister Regina M. How Jesus Taught. New York: Alba House, 1986.
- Aquino, Gaudencio. Principles and Methods of Effective Teaching. Manila: National Book Store, 1988.
- Attebery, Maxine. A Handbook for Teachers. Singapore: Far Eastern Division of Seventh-day Adventist Department of Education, 1972.
- Bauer, Luanne. "Communicating Through Questions," Journal of Adventist Education, April-May 1993, Vol. 55, 3, 21-24.
- Bem, D. J. "The Concept of Risk in the Study of Human Behavior", In R. E. Carney Risk-taking Behavior. Charles E. Thomas. Rowley, Massachusetts: Newbury House Publishers, Inc., 1971.
- Cazden, Courtney. "Classroom Discourse," In Handbook of Research on Teaching. 3rd ed. A Project of the American Educational Research Association. Merlin Wittrock, ed. New York: Macmillan Publishing Co., 1986.
- Combs, Arthur. "The Human Side of Learning", in The National Elementary Principal, 52 (January 1973), 42-50.
- De Jong, Arthur. Proclaiming a Mission. Grand Rapids, Michigan: William Berdmans Publishing Co., 1990.
- Delamont, S. Interactions in the Classroom. London: Metremen, 1976.
- Dennison, George. The Lives of Children: The Story of the First Street School. New York: Random House, 1969.
- Eager, Hedley. "Perception, Process, Product: Integrating Faith and Learning for a Christlike Character." Paper delivered at the Twelfth International Faith and Learning Seminar, Adventist International Institute of Advanced Studies, July 22, 1993.
- Erickson, Stanford. The Essence of Good Teaching. London: Jessey-Bass Ltd., 1984.
- Flanders, Ned A. Analyzing Teaching Behavior. Reading, Massachusetts: Addison-Wesley Publishing Co., 1970.
- Fowler, John W. "What's Unique About Adventist Education?" Journal of Adventist Education, (October-November 1989), Vol. 52, No.1, 24-26.
- Gaebelein, Frank E. The Pattern of God's Truth. U. S. A.: Oxford University Press, 1968.

- Gage, Nathaniel. ed. Handbook of Research on Teaching. Washington: American Education Research Association, 1963.
- Gangel, Kenneth J. and Howard G. Hendricks. The Christian Educator's Handbook on Teaching. U. S. A.: Scripture Press Publications Inc., 1988.
- Glasser, William. "The Quality School Curriculum," Journal of Adventist Education, October-November 1992, Vol. 55, No. 1, 34-38.
- Hawks, Paul N. "Using the Bible to Stimulate Critical Thinking," Journal of Adventist Education (April-May 1990), Vol. 52, No. 4, 30-32.
- Holmes, Arthur F. The Idea of a Christian College. Michigan: William B. Berdmans Publishing Co., 1975.
- Hayman, Ronald and Barbara Rosoff. "Matching Learning Styles and Teaching Styles," The Education Digest, 1, 2:40-43, 1986.
- Kisseck, Craig and Peter T. Iyortsum. A Guide to Classroom Questioning: Procedures for Teachers. London: The Macmillan Press, Ltd., 1982.
- Littlewood, William. Foreign and Second Language Teaching. Cambridge: Cambridge University Press, 1981.
- Rasi, Humberto. "Helping Students to Learn," Journal of Adventist Education (October-November 1989), Vol. 52, No. 1, 12-14.
- \_\_\_\_\_. "Helping Students to Think Critically," Paper delivered at the Twelfth Integration of Faith and Learning Seminar, Adventist International Institute of Advanced Studies, Lalaan 1, Silang, Cavite, Philippines, July 22, 1993.
- Rice, Gail T. "Effective Teaching Techniques for College Classes," Journal of Adventist Education, April-May 1990, Vol. 52, 4, 20-24.
- \_\_\_\_\_. "Warmth: The Missing Ingredient in Adventist Schools'" Journal of Adventist Education, April-May 1993, Vol. 55, 4, 4-9.
- Robertson. A. T. Word Pictures in the New Testament. Nashville: Broadman Press, 1930, p. 245.
- Sire, James. Discipleship of the Mind. Illinois: Intervarsity Press, 1990.
- Will, Stanley B. Teach. Nashville, Tennessee: Southern Publishing Association, 1963.
- White, Ellen G. Education. Mt. View, California: Pacific Press Publishing Association, 1952.

## APPENDIX

## QUALITIES OF THE MASTER TEACHER

Although the only personal qualities the Teacher specifically told the disciples they should learn from him were gentleness and humility  
(Matt. 11:29)

He gave ample evidence of possessing many more traits that are worthy of imitation by any teacher.

**HE WAS GENTLE, RESPECTFUL, and FORGIVING** with those who had surrendered to a misguided heart: the woman caught in adultery, the one who'd had five husbands; Mary, the prostitute

- Forgiving the action, but not condoning it
- "Go, but do not sin again." (John 8:11)

**HE WAS CONCERNED** about HIS PUPILS' FAMILIES even mothers-in-law!  
(Luke 4:38-39)

**HE MADE HIS STUDENTS FEEL IMPORTANT**

- He called them salt and light (Matt. 9:13-16)
- He accepted an invitation to a dinner with outcasts to honor a new student. (Matt. 9:9-13).

**HE PROTECTED** the REPUTATION OF HIS STUDENTS

- Even in his contacts with Judas: "Hurry and do what you must!" And none of the others knew What the Teacher meant. (John 13:27-30)
- His good shepherd parable was told to uphold the tax collectors and outcasts who listened to him. (Luke 15:1-7)

**HE WAS PRAYERFUL**

- He began his teaching mission with a forty-day retreat.(Luke 4:1-13)
- He spent many nights in prayer in lonely places.

**HE WAS AN INSPIRATION TO HIS STUDENTS**

- "Make our faith greater." (Luke 16:5)
- "Lord, teach us to pray..." (Luke 11:1)

**HE WAS FEARLESS** in warning his students of evil influence, "Watch out for the teachers of the Law . . ." (Matt. 12:38-40)

**HE WAS TENDER, and LOVING** with the apostles and Mary Magdalene immediately after his resurrection, as he led them from the shock of grief to accept the astounding miracle of his rising and to the realization that he was leaving them with a God-sized mission to accomplish.

**HE KNEW MEN'S HEARTS**

- "There was no need for anyone to tell him about men, because he knew what was in their hearts (John 2:25).

**HE WAS PERCEPTIVE**

- aware of his student's needs before the student expressed it (Luke



- 10:10-13) were too embarrassed to ask (John 16:17-19)
- He didn't force an answer when he knew they were ashamed to tell the truth (Mark 9:23-33) and their naive questions. Throughout his last explanation at the supper he shared with them as he referred to his "going" they kept asking "where?" (John 16)

**HE WAS PATIENT WITH MANY SLOWER STUDENTS** and their naive questions. Throughout his last explanation at the supper he shared with them as he referred to his "going" they kept asking where? (John 16).

**HE WAS CAUTIOUS NOT TO TEACH TOO MUCH TOO SOON**

- "I have much more to tell you, but it would be too much for you to bear." (John 16:12)

**HE PREPARED THEM ADEQUATELY FOR THEIR FINAL EXAM**

- Telling them precisely what questions to expect and how to answer them! (Matt. 25:31-46)

**HE WAS PERFECT AT PACING A LESSON**

- Not too hurriedly, no matter how many detours he had to make to meet his students' needs.

**HE EXPLAINED CLEARLY, with SIMPLE EXAMPLES**

- "I tell you the truth . . ."
- . . . A man is born physically of human parents, but he is born spiritually of the Spirit."
- . . . This is how the judgment works . . ." (John 3: 1-21)

**HE STARTED HIS TEACHING AT HIS STUDENTS'READINESS POINT, no matter how elementary**

- "What are you looking for?"
- "Where do you live, Teacher?"
- "Come and see." (John 1:35-39) and he moved them forward!

**HE SEARCHED FOR THE BEST WAY TO EXPLAIN**

- "What shall we say the Kingdom of God is like?"
- . . . What parable shall we use to explain it?" (Mark 4:30)

**HE WAS THOROUGH**

- When the almost-cured blind man described people as "trees walking around". Jesus finished the job
- and "he saw all things clearly." (Mark 8:22-26)

**HE WAS PRACTICAL** He noticed details overlooked by others.

- When the stunned crowd stood gaping at Lazarus still bound up in his burial sheets at the entrance of his tomb Jesus told them:

"Untie him and let him go." (John 11:44)

- When Jarius' young daughter was called back from the dead he "ordered them to give her something to eat." (Luke 8:55)

**HE WAS KNOWLEDGEABLE ABOUT HIS SUBJECT MATTER**

- "When the crowds heard this they were amazed at his teaching." (Mat-

thew 22:33)

- ". . . he taught with authority" (Matthew 7:29)
- Even his enemies wondered: "How does this man know so much when he has never been to school?" (John 7:15)
- ". . . all the people kept listening to him, not wanting to miss a single word." (Luke 19:48)

#### HE WASN'T INTIMIDATED

- when he had to teach a hard lesson (Matt. 23:1-36)
- or when he faced students who rejected his message. (John 10:1-40)

#### HE WAS JUST, and EXPECTED JUSTICE FROM OTHERS

- "If I have said something wrong, tell everyone here what it was. But if I am right in what I have said why do you hit me?" (John 18:23)
- He answered Pilate clearly and pointedly as the procurator tried to get the facts early in the inquiry. But Jesus was reluctant to answer after Pilate's wishy-washy response to the facts. ((John 18:28-38; 19:8-11)

#### HE WAS AVAILABLE

- to the crowds (John 3:1-2)
- to those who needed his healing power (Mark 1:32-34)
- when he was tired (Mark 6)
- He prayed all night and in the early morning hours to leave the day for his ministry.(John 3:1-21)
- He seemed to have no office-hour limitations!

#### HE WAS PRUDENTLY CAUTIOUS

- disappearing in the midst of the crowd who wanted to throw him over the cliff, because he had much more work to do!
- Choosing not to "go openly" when he knew the timing wasn't right. (John 11:54)

#### HE WAS SHARP, ALERT, KEEN with those who set out to entrap him

- shrewdly wording questions to confound them
- Seeing through their motives
- parrying question for question.

#### HE STERN and ANGRY

- when he dealt with hardened evil, with those who had no respect for his Father's House
- when his disciples scolded those who brought their children to him.

Source: Alfonso, Regina. "How Jesus Taught." Methods and Techniques of the Master. New York: Alba House, 1986, pp. 99-104.