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BASIC FACTORS IN THE CONSTRUCTION
OF A BIBLE CURRICULUM
FOR CHRISTIAN SCHOOLS IN THAILAND

By

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INTRODUCTION

BASIC FACTORS IN THE CONSTRUCTION
OF A BIBLE CURRICULUM
FOR CHRISTIAN SCHOOLS IN THAILAND

INTRODUCTION

A. Statement of the Problem

To meet the Government requirements, which have become more and more rigid in recent years, Bible study in the Christian schools of Thailand has been forced to take a secondary place in the whole school program. Although it is required for both Christian and non-Christian pupils, it is now an extra subject which must be taught outside of the regular school hours. Not only that, but the present Bible course of study gives subject matter with almost no suggestions made for effective use of the material. It also disregards the fact that what is learned must be related to the experiences of everyday life if it is to have a vital effect upon the life of the learner. Consequently, less interest has been shown in Bible study than in the required subjects. It is very important, therefore, that a Bible curriculum be built which will be so vitalized that, under the guidance of the leader, it will stimulate interest and produce results in changed life.

With this situation in mind, the purpose of this

thesis will be to deal with the factors basic to the construction of a Bible curriculum which will take hold on the lives of the boys and girls of Thailand.

The term "Christian schools" will refer to the Mission schools and other private schools operated by Christian Nationals; and the term "boys and girls of Thailand" or its equivalent will refer to the boys and girls who attend these Christian schools, whether they are from Christian or non-Christian homes.

B. Mode of Procedure

Since an understanding of those who are to be taught is the primary essential of curriculum construction, a consideration of the eleven areas of experiences of child life will be the first step. These are the areas into which the International Council of Religious Education, after much investigation, has divided the experiences of the American child. However, in this discussion they will be viewed from the standpoint of the experiences of the Thai child. Out of the needs, then, there will follow a consideration of the eight objectives of Christian education, followed by the statement and discussion of specific desired outcomes in terms of the needs of the Thai boys and girls. The final step will be to set up and discuss the guiding principles underlying the construction of an effective Bible curriculum. On this basis, then, it ought to be possible to build future efforts to construct a more adequate Bible

curriculum than is now available to the Christian schools of Thailand.

C. Sources of Data

In pursuing this study the International Curriculum Guide will of necessity be referred to frequently. This will be supplemented by other books in the field of religious education, especially those dealing in whole or in part specifically with questions regarding curriculum. Books on Thailand, written by competent authors, will also be consulted. Finally, the writer will draw upon her own experience on the field and her firsthand knowledge of the situation.

CHAPTER I

BASIC NEEDS OF THE THAI CHILD
AS REVEALED IN HIS DAILY EXPERIENCES

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Christian education attempts to meet the religious needs of growing boys and girls by interpreting their experiences in terms of relationship to God and to Jesus Christ and by determining the implication of this relationship for their own lives. Religion is an essential element of everyday experience, and leaders of Christian education have increasingly come to realize that religion, if it is to change the lives of these boys and girls by developing new attitudes, better conduct and a broader vision, must be taught to them in relation to the interests and activities of the situations in which they are living. A knowledge of their different life experiences is therefore essential to the working out of a satisfactory curriculum which will relate the study of the Bible to these experiences of the boys and girls and thus make religion more real to them.

To plan a course of Bible study that is vital, then, it is necessary first to make a study of the fundamental experiences of those for whom the curriculum is intended, in order to discover basic needs. Such will be the purpose of this chapter, with special reference to the children of Thailand. Since the International Council has made an analysis of the experiences of boys and girls based upon actual

investigations, that analysis will be used as a guide for this study. However, instead of dealing with each age group separately, the writer will consider the experiences of the Thai child in general in each of the eleven areas of child life set forth in the International Council analysis. Out of this study of experiences it will be possible to indicate the outstanding needs of those for whom the curriculum is to be planned. This will be done in the summary.

Area I. Specifically Religious Activities

1. Experiences of Personal Worship

Christian children in the Schools of Thailand have experiences with prayer in the home, at meals, and at family worship, and they are taught to say their own prayers every night before retiring, but they have not had much guidance in interpreting the wonders of nature in terms of religion. They still have some of the pagan concept of God.

The Buddhist children learn nothing about personal worship in the home, but they do see their mothers or grandmothers "making merit" by feeding the priests each morning at the front gate, as the priests go from house to house with their bowls in which the rice and other food is received.

2. Experiences in Group Worship

There are worship periods in the Christian

Schools where both the Christian and the Buddhist boys and girls come together to hear or join in the singing of hymns, the reading from the Bible, the telling of Bible stories by the leader, and the prayers. Then, too, they take part in the worship of the Church School and services. They also hear prayer in public gatherings such as the invocation at the closing exercises of the schools, the dedication of new buildings, or a house-warming service in a Christian home.

3. Experiences in the Church

All the boys and girls, both Christian and Buddhist, from the Boarding Departments of the Christian Schools, attend the Church services regularly, while some of those who come from home are not so regular. They generally come or not as they please, and often the older ones in Christian homes take turns watching the house while the rest go to church. There is nothing in the service especially planned for the children, but they take part in the singing, responsive reading, and the unison prayer in the regular service. They bring their offerings of money to both the Church School and the Church service, and they witness the different rites of the church, such as Baptism, The Lord's Supper, and Marriage Ceremonies. They take part in the Christmas, Easter, and Children's Day programs.

The Buddhists have a Sabbath or "Priest Day" every

ten days or so, when flowers, incense, and bees-wax candles are taken to the wats or temples as offerings to the idols. The incense and candles are lighted and left to burn in receptacles placed before the idols. The boys and girls go with their elders on such occasions, but they are not required to sit and listen to the chanting in Bali of the yellow-robed priest, who sits tailor-fashion on the floor of his pulpit, high above the heads of his audience. The audience consists chiefly of women, who are sitting on the floor with their feet folded back and their hands together in front of their faces in the attitude of worship. The children play around and often run in and out of the building while the service is going on.

There are many Buddhist holidays. Sometimes processions are formed from a certain household or village in which everyone taking part walks to the wat to present gifts to the priests or idols. When a man enters the priesthood - every man must become a priest for a longer or shorter period of time - a procession is formed to conduct him to the wat which is to be his home during the time he is in the priesthood. He rides a horse or is carried on a litter and his relatives and friends walk behind carrying gifts of yellow robes and other articles that he might need. The procession is headed by someone beating a gong and a group of children or a few men dancing as they proceed.

4. Experiences with Materials and Subjects of Religious Significance in Various Situations.

The boys and girls soon learn that the Bible is a sacred book, teaching about God and Jesus and the tenets of the Christian faith. In the Church School they receive picture leaflets or cards which illustrate the lesson taught to them that day. Sunday is a day for going to church and other services for the purpose of worshiping God.

The Buddhist Scriptures are for the use of the priests only, and there are no pictures or leaflets for distribution among the children. The "Priest Day" is more of a gala day for all.

The young people are more interested in the meaning of the different rites, ceremonies and beliefs of the church and it should be the aim of their leaders to help them discover the interpretation of meanings in relation to their own experiences; to know the Bible and how to use it; to understand better about the works and teachings and life of Jesus; and his Commission to preach the Gospel throughout the whole world, resulting in the sending of missionaries to other countries; and to learn about the great heroes of the church. These young people need to know about the organization and administration of the church and its different departments; and what Sunday observance, reverence and worship are. They need help in discovering their own experiences with prayer, and its

problems in finding more satisfactory and helpful experiences.

5. Experiences with Sorrow and Death

Whenever a death occurs in either a Christian or Buddhist home, the children are present and join in the preparations for the funeral or cremation, and help to prepare the food for the host of relatives and friends who have come to lend a hand. Many stay all night, keeping themselves awake as long as possible by playing chess and other card games, and partaking of refreshments. In Buddhist homes the men gamble and drink at this time. In the Christian homes a service is held every night as long as the corpse remains in the house, and then again on the evening after the funeral. The Buddhist who can afford it will keep the corpse for anywhere from seven to one-hundred days in a coffin in a room in the house, or else in a pavilion built especially for it. If the person has died away from home, in the hospital for instance, the corpse will not be taken back into the house, but will be kept in a pavilion at the wat grounds so that the evil spirit of the dead will not return to bother the family. Every seventh, fiftieth, and one hundredth day the family "makes merit" by making fresh wreaths and bouquets to place around the coffin, and having several priests sit on a platform nearby, chanting their service. This is also done on the day of the Cremation at the house and at the

Cremation grounds, after which the priests are each presented with a new yellow robe. In the funeral procession all the members of the family and the close friends take hold of the rope and help pull the hearse to the Cremation grounds. Among the royalty the corpse is kept for at least a year, but is put into an urn instead of a coffin, and this is placed in a special pavilion until time for the cremation. The regular rites are kept up throughout the year.

The Buddhists do not show their grief, both because their religion teaches that it is a virtue to refrain from showing one's emotions, and because they are mortally afraid of the spirit of their dead relative, who will return to bother the rest of the family unless appeased by offerings and various rites. It is the custom for the family and the servants to wear mourning for a certain length of time. The Christians are not afraid to show their sorrow, but it is hard for them to get away entirely from the fear of the spirits of the dead.

Area II. Health

1. Experiences Relating to Hunger and its Satisfaction.

The Thai people as a whole know very little about diets, so their meals are usually not well balanced, and the children are allowed to eat when and what they please between meals. In most of the homes two meals a day are

served, with rice as the chief food. At noon their lunch is bought from food vendors, who stop at their front gates. With the rice they eat fish, meat, vegetables and a pepper sauce. In the better homes they serve from three to five of these side dishes at each meal, but in the poorer homes a pepper sauce and vegetables or some dried fish are all they have with their rice. Consequently, most of the children are under-nourished when they come to school. The highly polished rice is preferred, because of its whiteness, but the educated are learning that the dark, unpolished rice has more food value and prevents beri-beri.

The children in the Boarding Department of the Mission Schools get three good rice meals a day, and an attempt is made to balance and vary the diet. Many of the children are from poor homes and are under-weight when they enter, but by the end of the school year when they return home they are plump and in good health. The Thai people are small in stature, so the children are much smaller than American children of their own age. Milk is not used generally, but a few are learning to like the canned and powdered milk.

2. Experiences with Health Measures

They are very careless about health regulations in the homes, but at school the children learn the health rules and an effort is made to teach them to observe them. The daily bath is never forgotten, although the poor may

not use soap and towels and their clothes may not have been washed clean.

3. Experiences with Illness

They are all susceptible to colds and malaria, and some have had their tonsils and appendices removed, or they have been to the hospital for other ailments, or to see their relatives or friends. Because of the faithful work of the school nurse and doctor, the general health of the Mission school boys and girls is improving each year.

4. Experiences Related to Community Activities for the Maintenance of Health

The Government Health Officers see that the streets in the cities and towns are kept clean, and the wells free from contamination. Bangkok is the only city in Thailand which has a municipal water system.

There are Government Health Centers and Clinics in the larger centers. Here health posters are prepared and talks are given on the prevention of malaria by killing the mosquito and using nets at night; and the prevention of such diseases as cholera and typhoid by boiling the drinking water and keeping the food clean and away from the flies.

Contagious diseases are not generally quarantined, but in the case of a cholera or plague epidemic the health officers take immediate steps to get it under control, and doctors or nurses are sent out from the Government Health Centers into all the schools to inoculate the children. They also come to vaccinate against smallpox. Very few

children object to these inoculations, as they are learning their value to themselves and to their community.

5. Experiences Related to Exposure and Danger to Health

Children learn at school that getting wet in the rain or not wearing their warm jackets in the cold seasons will result in colds or an attack of malaria, and that they must be watchful on the streets to avoid accidents.

6. Experiences Related to Dangers to Mental Health

The children who live at home, in most cases, do not have any regularity in their sleeping, eating and toilet habits. At school they learn to use handkerchiefs for colds. Most of the people are careless about their health and do little to prevent sickness.

7. Experiences Related to Efforts to Secure to Others Better Health Conditions

The children in the Mission schools have had opportunities to help provide clothing for the orphan babies in the Mission hospital, or for poor people at Christmas time.

Area III - Education

There are now no Government schools for children under nine, although the private schools are allowed to take them. Consequently, most of the little children in the country districts do not go to school.

There are separate schools for the boys and girls,

but each school is allowed to take the opposite sex up to the age of nine.

The Mission schools make special provision for the primary age children and provide as much play material as possible, most of which is home-made. When the children first enter school they do not know what to do with these playthings, but very soon they learn to use them and share them. They also learn to sing and play games and take part in the school programs. Often there are children in the different grades who are older than the rest because they did not have an opportunity to attend school when they were little.

The Thai boys and girls, like all other boys and girls, are anxious to learn about the things in which they are interested, but very few teachers know how to satisfy their desires, and the recitations often consist of reciting their lessons from memory. However, there is an attempt being made to have better-trained teachers throughout the country. Still the demand is far greater than the supply.

The Government Course of Study, which all schools must follow, requires so many subjects that there is no time during the day for the preparation of lessons, and the boys and girls do not learn to study as they should. The greatest incentive for study seems to be the Government certificate for the Matayome VI, which corresponds to the

American tenth grade. Without this certificate no one can continue his education in the University Preparatory school or the higher Vocational or Industrial Schools. As yet, comparatively few continue their higher education; consequently the majority begin their vocational work at an early age.

Boys and girls who enter school late in life often drop out at the completion of the eighth grade to help at home or to teach. They are anxious to earn money to help their parents. Those who come from Christian communities are leaders in their churches when they return home.

Area IV - Economics

The boys and girls from both the rich and the poor homes attend the same schools and learn to mix with each other. Every one has from one satang (about one-third of a cent) up to ten or fifteen a day for buying refreshments at recess or a lunch at noon. Sometimes they are asked to contribute a few satangs towards some cause or other, such as Christmas, or dues, and they often bring the money to pay their own tuition and to cover the cost of the supplies used. Those who attend the Church School and Service take satangs for the offering.

Parents who can afford it usually allow their children to buy whatever they wish and do not demand an

accounting of the money spent. These children do not know the value of money. In the poorer homes the children do not have so much money to spend and know the value of money, as they often go to market for their mothers or help in the little shop that some have in their homes for the selling of miscellaneous articles.

As there is practically no opportunity for the older boys and girls to earn money, their parents must furnish the money for the Post Office Deposits Account which is required for their grade.

The day pupils may or may not have home duties, but the boarding pupils all have assigned tasks to perform, and they learn that there is only a certain amount of time in which to do it. But they do not have the proper respect for the property of others and there is far too much borrowing back and forth, especially in the dormitories, with occasional failure to return the borrowed articles.

If the boys and girls leave school before they have completed the course they are generally supported by their families.

Area V.- Vocational

Every home except the very poor has at least one servant, who is often a mere child. In these homes the children have nothing to do and they very early learn the place of the servant in the home. The servants seldom have any authority over the children, and the little ones

are spoiled by their nurses.

In their personal experiences with work activities they see the home duties being performed by others or they may have a share in performing them. At school there are certain duties which each one must do in the classroom or in the dormitory. They see that some types of work are considered better than others and are better paid, and they observe that those who are educated receive higher salaries than those who are not. The sons are not necessarily expected to follow their fathers' professions, but they desire the job for which they will receive the highest wages.

The educated young people do not marry so early as the uneducated do, for they wish to earn money to help their families for a few years. Only a comparatively few go beyond Matayome VI (Tenth Grade) and those who hold the Government certificate for this grade have no trouble in securing a teaching position. Those who continue their education enter all lines of work, but as yet there are very few professions open to girls, aside from teaching and nursing.

Area VI - Citizenship

The Thai boys and girls also have civic experiences, which broaden as they grow older. They share in the benefits which the Government has provided for their convenience and protection, such as the postmen, the policemen, and the street cleaners, and they have experience with the laws

and their enforcement. There are certain rules of health that must be observed to prevent sickness and the spread of contagious diseases. They must obey the rules of the school, and sometimes they help to make them and enforce them.

They have experience with some of the symbols of the Government, such as saluting the flag and singing the National song every morning at school; showing honor to the Constitution on Constitution Day; seeing or taking part in patriotic parades and other demonstrations , in all of which the Boy Scouts take a prominent part.

They use the postal savings chiefly because they are required to have a certain amount deposited in order to pass the Red Cross examination for their grade, but instead of saving it they are inclined to draw it all out again as soon as the examination is over.

Area VII - Play and Recreation

Thai children are just as fond of play as any other children, and they are allowed to play freely while they are little. Most of them have no toys, so they play with whatever is at hand and are good at make-believe. Those who go to Mission schools have toys and school-ground equipment which they do not know how to handle at first, but soon learn how by watching the others. In homes which cannot afford servants, even the little children must care for their baby brothers and sisters, whom they carry around on

their hips. This retards the play but does not stop it.

The boys and girls become more vigorous as they grow older and like to take part in sports and contests that will prove their strength. They also like to imitate and dramatize. Their activities vary greatly, depending upon whether they are playing at home or at school. In the home the girls, especially, are discouraged in play and are given more home duties.

Play for the adolescent age takes the form of recreation. In the home there is not much in the form of recreation for the youth, and the boys are allowed to run around as they please, while the girls are kept at home to learn housework and cooking. At school an effort is made to provide suitable recreation. There are athletics and other sports now required for both boys and girls, and they are very fond of acting. In connection with the church there are meetings and social gatherings where the young people of both sexes meet. They also take part in the church festivals at Christmas and Easter. Girls sometimes form "crushes" at this time.

Area VIII - Sex and Family Life

In most homes nothing is hidden from the children, and often they are present at the birth of their own baby brothers or sisters. They get many wrong ideas of sex and hear improper tales both at home and at school. If the family cannot afford a nurse for the baby, the older brother

or sister must care for it, swinging it to sleep or carrying it around on his hip. A baby is never left to itself except when it is asleep.

There are far too many broken homes where the children live with one parent or the other. In some instances the father may have more than one wife and the different families may not get along well together. The Christian children do not experience so much of this in their own homes, but they see it and hear about it in the homes of their friends.

Very little affection is shown in the family, except toward the little children, although the parents are fond of children. But the youngest child is often spoiled, and they all know which is the favorite of each parent, or which is in the greatest disfavor, for the parents make no attempt to hide it and even talk about it before them.

The boys and girls of the adolescent age are very conscious of their physical development, and of the opposite sex, but they are not allowed to mingle freely. The girls of this age live a much more secluded and protected life than do the boys. The boys are allowed to go and come as they please, while the girls must always be chaperoned when they go out. Writing notes to each other is a misdemeanor worthy of punishment if discovered. This encourages deception and a feeling of resentment toward their elders. Parents do not understand their children at this

age and can only do as custom demands.

It is against the custom for a young girl in a Buddhist home to attend wedding ceremonies, supposedly to keep her from thinking about marriage until her parents are ready for her to be married. The negotiations are made through a go-between, and if the parents of both parties are satisfied, the young man is allowed to call on the young woman in the presence of her parents. This is still being done in the strictest homes of both the Christians and the Buddhists, but the young people are beginning to rebel and choose their own mates. Some parents give in to the new way, but others do not, with the result that there are elopements. The Christian young people have a better opportunity to see each other at church and at social gatherings, to become acquainted, and thus to develop a more natural attitude toward each other.

The marriage of a girl of fourteen or fifteen is not uncommon, but the age in general is much higher, especially among the educated who have an opportunity of earning money.

Area IX - General Life in the Group

Within the family group the children associate with the adults. There is a strong family loyalty and poor relatives are usually helped financially or taken into the home. Very few households include only the

immediate family.

They are very fond of pets and every household has its cats and dogs (usually just curs), and even birds, the favorite kind being those that can be trained to talk.

All boys and girls have experiences with servants, either in their own homes or in those of their friends. Sometimes these servants are well treated and remain in one home all their lives, and sometimes they are not so well treated, but they always know their place, even if very young.

Even the towns and cities are made up of villages where many of the people are related. In time of sickness or death or festivity in a household, the whole village comes in to help.

Children are taught to respect their elders, especially their teachers, whom they must obey without question, but they will not risk the displeasure of their group by reporting wrong-doings to their teachers. They do not consider cheating and unfair play wrong in themselves if they avoid discovery, and they will not own up to a misdemeanor unless found out. In the Mission schools they are taught that this is wrong, and it is generally recognized that there is not so much cheating in Government examinations and Inter-school sports by the boys and girls from these schools.

The boys and girls in these schools are expected

to join in the church life, and some of them teach in the Primary and Junior Church Schools. They also sing in the choir and join in the special music for Christmas and other church festivals. The boys and girls meet separately in the Christian Endeavor groups, coming together only two or three times a year. Those who come from the country churches are leaders in their home church and the ones who go ahead with programs for special occasions.

Area X - Friendships

Children everywhere wish to be with others in their play, and as they grow older they have "chums" and form into small groups for their activities, but the Thai children do not form into "clubs" as American children do. At school they have an opportunity to observe other friendships and are forming their own ideas as to the kind of friends they want.

The adolescent boys and girls are more socially conscious and want to be popular with both their own and the opposite sex. Although it is against Thai custom for boys and girls to mingle, they have ways and means of flirting with each other, while appearing to be entirely unconscious of each other.

Cliques and gangs are formed in school, but there are also broken friendships when neither party will speak to the other even long after the cause for it has been forgotten. There are also frequent quarrels among

those of different dialects. Those who are poor are often jealous of those who are better off, unless they are willing to be lavish with their money. The Thai boys and girls, however, are naturally generous and are generally willing to share with their friends.

Area XI - Aesthetics

The aesthetic sense of the Thai is still in the stage of development. They are unobserving and do not appreciate the beauties of nature until these are pointed out. They love flowers, especially those that are fragrant, and many of the homes have small flower gardens near their front steps. The girls often wear them in their hair and bring bouquets to their teachers. They are fond of pretty clothes and those who have been to school show good taste in their color combinations. But their color combinations in home decorations, painting of pictures, or in fancy work, still lack much to be desired. Most of their homes are unpainted, with no attempt made to beautify them either within or without. However, mothers who have been to school are doing much to beautify their homes.

They are very fond of music and love to sing. Many prefer the Western music, but most of them still enjoy their own music, much of which is rather unmusical to the Western ear.

Summary

The fundamental experiences of the Thai boys and girls have just been considered as a basic step toward building a curriculum for the Christian schools in Thailand. This study shows that these experiences are found in the eleven areas of child life which are set forth in the International Council analysis and are as follows: Specifically Religious, Health, Educational, Economics, Vocational, Citizenship, Recreational, Sex and Family Life, General Life in the Group, Friendship, and Aesthetics. Each of these has been considered in turn from the standpoint of the Thai child.

As the result of this study, certain outstanding or basic needs have been revealed, as indicated below:

The boys and girls of Thailand evidence the need of a complete departure from the pagan idea of God; of strength and assurance in meeting problems of life; of overcoming fear of evil spirits and superstition; of knowing the will of God in terms of definite standards of right and wrong, and of finding power to overcome temptation; of an appreciation of the body as God's temple, with increasing obedience to the laws of health; of the realization of the necessity of an education as preparation and development of the ability to do God's work more effectively; of a growing sense of the value of time and money; of a recognition of work as honorable

and necessary to Christian living, with a desire to do it well; of a willingness to accept responsibility for the welfare of the group, based upon recognition of the rights and property of others; of a sense of the world-wide fellowship of the church; of the right idea of friendship; of an appreciation of the Christian ideal of marriage, parenthood, and family life; and of the development of the aesthetic sense.

Although these needs may not be met in equal degrees all at once, yet in a gradual process of growth, over a period of years, they should all be met. Any Bible curriculum planned for Thai children must therefore take these needs into account.

CHAPTER II

**THE COMPREHENSIVE OBJECTIVES AND SPECIFIC
OUTCOMES DESIRED OF A BIBLE CURRICULUM**

CHAPTER II

THE COMPREHENSIVE OBJECTIVES AND SPECIFIC OUTCOMES DESIRED OF A BIBLE CURRICULUM

To be effective and to assure the desired progress, any curriculum must have definite objectives and a Bible curriculum is no exception. Without objectives the curriculum would be haphazard, with nothing upon which to base the selection of materials and the choice of individual and group activities.

For its general objective in Christian education,¹ the International Council has set up the following:

"Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship become a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."¹

The Council has analyzed this general objective into eight comprehensive objectives and their specific desired outcomes. The comprehensive objectives give the purpose

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1. The Curriculum Guide, Book I, pp. 7,8. The International Council of Religious Education, Chicago, Ill., 1932.

or direction of Christian education, while the specific objectives are the concrete outcomes that are desired in terms of growth in the individual. These specific objectives are directly related to the immediate situation in which the child is found, and are subject to constant change as the area of the learner's experiences becomes wider. They are conceivable as being within the reach of the growing individual and being achieved within his lifetime.

In 1930 the International Council adopted seven objectives for its program of religious education; ten years later, it adopted an eighth. It will be the purpose of this chapter to make a study of the eight comprehensive objectives and the specific outcomes desired, using as chief source the latest official statement of the International Council of Religious Education, i.e., Christian Education Today. First the eight general objectives will be considered and then the specific outcomes will be given in terms of the basic needs of the Thai child, as discovered in the previous chapter.

A. General Objectives.

I. Fellowship with God.

"Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him." ¹

1. Christian Education Today, p. 16. The International Council of Religious Education, Chicago, Ill., 1940.

The final and supreme goal of Christian education is spiritual. It aims to train growing persons to live as God's children should live, and to share in His purpose for His world.

To reach this objective the child should be led to make his own discovery of God through his experiences and his growing ability to observe and become aware of God as He is revealed in nature and life about him, in the Bible, and in the spiritual experiences and accomplishments of others. He should be guided to an increasing knowledge and conviction of God, resulting in a vital experience with Him and in a consequent change in conduct. This should develop into an attitude of dependence upon God, and of trust in Him for guidance in daily life, and for strength in time of need. A recognition of God's goodness and mercy should lead to a desire to obey His will and to cooperate with Him in accomplishing His purpose.

Since fellowship with God in worship is the center of Christian education, it is very important that the child should be guided in the development of practice in worship. This fellowship should be the result of his knowledge of God and his increasing faith in Him, and should be as natural as that of a child with his parents. Opportunities should be given the child to participate in fellowship and communion with God; for such fellowship gives satisfaction, and strengthens the desire to do right. Training

in the devotional use of the Bible, of hymns, and of prayer should also be a part of this experience.

The child should also be led to express his faith in God by serving mankind and participating with God in building a better world. He should be guided to realize that he belongs to a Christian society in which God is supreme and the One to Whom each individual has a personal relationship, thus learning the true meaning of the Fatherhood of God. God is continually working in the world, and, in order to be in harmony with Him and properly adjusted, the child must have a part in this work. Recognizing God's presence in the world and His relationship to it gives a new meaning to life and constitutes a strong incentive to do right.

12. Fellowship with Jesus Christ

"Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of Him as Savior and Lord, loyalty to Him and His cause, and will manifest itself in daily life and conduct." 1.

Jesus has the central place in Christianity and is the motivation for the highest conduct and the inspiration to Christian living. The growing person should be assisted in the discovery of Jesus as the Giver of this

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1. op. cit., p. 16.

fullness of life, and as his ideal and goal in moral and religious conduct, his unfailing Companion in all of life's experiences.

Jesus is also the interpreter of God, as revealed to us in His Gospel and in His example. Here God is interpreted in His relationship to the world and the meaning of this relationship is made clear. Through this interpretation, the growing person should be led to a clearer understanding of God as being Christlike, a loving, heavenly Father, Who cares and watches over all His children.

"Christian living assumes as one of its elements a vital and continuous association with God in work and worship. Jesus has shown us the way to the Father, and given us an ideal of what such God relationship may mean in human life." ¹

Jesus is vital in all life experiences and challenges loyalty to Himself and to His work. The growing person should be guided in increasing faith in Him and in loyalty to His purpose, leading to the final acceptance of Him as his Lord and Savior, and as Spiritual Guide in meeting daily situations.

III. Christlike Character

"Christian education seeks to foster in growing persons a progressive and continuous development of Christian character." ²

The abundant living influencing all experiences,

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1. Vieth, Paul H., Objectives in Religious Education, p. 138. Harper and Brothers, New York.
2. op. cit., p. 16.

as found in Christianity, is that power by which the individual personality is developed. A Christlike character is developed by living and growing in the spiritual life in Christ Jesus and by meeting everyday situations in a Christian way. Thus the growing person should be guided in a continuous growth in the spiritual life and in meeting everyday problems as they arise. He should be helped to develop the ability to recognize moral situations and face them, in order to be able to take a stand for or against them. He should be taught through guidance to gain self-control in conduct and the ability to choose aright.

Outward expression of these inward experiences is also necessary to the increase in faith and the development of a Christlike character. The growing person should be led to develop an interest in discovering God's law for the universe, and in participating in His purpose for the building of a Christian world. He should be helped to realize that a choice of vocation should be made in the light of Christian service, and should be essential for the well-being of Christian society and world service. He should also be helped to realize that he should not only live the Christian life in his vocation, but that he must also be willing to accept his responsibility for the betterment of the home, the community, the church, and the world. Thus he will be able to express himself by sharing in service with God and others for the common good

of all. Then he should be guided to see that the highest form of service is leading others to accept Christ and His salvation, and should be helped to develop a desire and ability to lead others to the acceptance of Jesus Christ as Lord and Savior and into the abundant life, which naturally follows.

14. Building a Christian Society

"Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man." ¹

In order to improve society, it is necessary to socialize the individual. Character cannot develop in isolation, but rather in working for a better social order for all. Love must prevail in such an order and the personality and opinion of each individual must be respected in order to promote harmony and make it possible for all to live together as children of God. It is the purpose to assist the child to become adjusted to such an order and to develop the ability to participate in its life according to the Christian ideals. He should be led to see the religious meaning of day-by-day situations, and be given opportunities to participate as a member of a Christian society. He should feel the needs of others and share responsibility for the well-being of the whole group.

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1. op. cit., p. 16.

There must be fellowship, work, and worship in such a group. Spiritual unity is required in God's family and worship is the means for controlling this unity and for stimulating its progress.

The child should also be led to develop a consciousness of the large extent of God's family throughout the whole world, and he should be guided in making his contacts so that they may become wider as he grows older. The message of Christianity is that God's love extends to all His people and that the whole Christian family must live by the principles of brotherhood.

The society in which the child is living is constantly changing and growing in its progress toward the goal. This goal must be thought of, not only in terms of the present, but also in terms of the future, always in the new light of the changing social order, and forward-looking to the highest social ideals. Here each individual has a part in helping to bring about the Kingdom of God, where the Fatherhood of God and brotherhood of man exist.

5. Fellowship in the Church

"Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians - the church."¹

The church includes all organized Christianity, through which God's purpose in the world is fulfilled. It

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1. op. cit., p. 16.

is vital to religious life, and gives training for effective Christian living and service. Its aims are fellowship in the group and in worship.

The child should be trained to take an intelligent and active part in the organized church, being willing to give himself to its cause and purpose in the world, and to be loyal to Christ and His Kingdom. Since without active Christian service, membership in this organization will mean very little to him, he should be led to develop the proper attitude of consecration and humility toward it. The purpose of the church is to interpret Christianity to the whole world; therefore the child should be led to realize the importance of being an effective interpreter and of sharing in the responsibility for its support. He should also be led to learn about the belief, customs, rites, and sacraments of the church and to participate in them.

The purpose of the church is a challenge which the growing person should be led to accept. First, by introducing Christ's principles and helping to eliminate suffering and unhappiness, the church should bring the community under its influence in such a way as to affect its life. Then it should extend its influence to the ends of the earth. In this the Missionary enterprise holds a prominent place in fulfilling the purpose of the church in the world.

The church, furthermore, should be constantly

moving to higher levels and while progress is made to keep pace with a constantly changing world its main purpose should ever be uppermost.

6. The Christian Family

"Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary group." ¹

"The nature of the Christian family is such as to make it peculiarly effective in providing the experience which is basic in the understanding, appreciation and appropriation of the Christian religion. The experience of the love and care of parents leads the child into an understanding of the meaning of the Fatherhood of God. The spirit of love and good will prevailing among the members of the family is basic to an understanding and appreciation of universal brotherhood and good will. The democratic relationships of the family, allowing each to share in its resources and responsibilities in accordance with his needs and abilities, are a concrete expression of the worth of persons. The intimate daily contacts of the family give particular potency to the impact of example, as each seeks to express through his own character the mind of Christ within him. The experience of worship may be peculiarly real when shared with the family as it comes to the highest expression of its common life in its religious atmosphere and in more formal periods of the worship of God." ²

The growing person should be led to appreciate the meaning of a Christian family, in which opportunities are given for the expression of religious living, and to recognize its importance as an ideal place for religious training. This is true because the family has daily

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1. op. cit., p. 16.
2. op. cit., p. 20.

contact with him from the beginning and through the years when he is most responsive and impressionable. It is a small unit, representing what should take place in the larger unit of the community and the church. The growing person should be helped to realize his responsibility for his part in the family life, and to develop a desire for increasing ability to participate in it.

7. Building a Christian Philosophy of Life.

"Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation."¹

"Life demands certain logical patterns by which it may shape itself. Conduct becomes intelligible only when seen in the light of the dominant life motives under which it takes shape. Whether the pattern be rooted in the faith that the greatest thing in the world is love or that the greatest thing is power, whether it conceives of the universe as being friendly to human aspirations or only as an unfeeling mechanism, does make a difference both to individual happiness and to the spirit under which relations with others are lived."²

Life is not worth living without faith in its supreme values, and it is religion that gives value to life. Faith is an inner conviction of the reality of God, an assurance that He is working out His purpose for this universe. Here God's will can be discovered and accomplished. The growing person should be led to recognize the presence of a Supreme Power back of the law and order which prevails in

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1. op. cit., p. 16.

2. Vieth, Paul H., Objectives in Religious Education, p. 215, Harper and Brothers, New York, 1930.

the universe, and to understand God's place as Creator of all. He should also realize his own relationship to this Power.

All human beings have the urge to strive for the things of the highest worth in personal conduct and in relationship to others. In Christianity, the Spiritual values are put above the material values. The Fatherhood of God implies that each individual has an obligation toward the rest for the common good, and thus throws a new light on human relationships.

The growing person should be helped to realize that, because he has an obligation toward the rest, he should desire to know the cause of all the sin and suffering in the world in order to reach the right solution to the problem. He should be strengthened in the conviction that God does care but needs his help in righting wrongs. He should realize that, since disregarding God's law for the universe does bring much suffering and sorrow, all should have faith in God's law and work in cooperation with it to bring peace and happiness to the world.

Life after death is one of the chief elements of Christianity, and faith in it results from the conviction of God's goodness and mercy, particularly as evidenced in the resurrection of Christ. Since God is supreme in the universe and has power over it, He also has power over life and death and has promised everlasting life for those who believe.

VIII. The Bible and Other Christian Literature.

"Christian education seeks to effect in growing persons the assimilation of the best religious experiences of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience." 1

The Bible is the inspired Word of God. It tells of His revelation of Himself to man and of the experiences of His people in their relationship with Him, both as individuals and as a nation. In the Old Testament His character is not fully revealed. Here He is the Almighty God, Who is long-suffering, merciful, and wise; but in the New Testament His revelation is complete through Jesus Christ His Son, as a loving and compassionate Heavenly Father.

The Bible also bears witness to Jesus Christ, and is the only unfailing guide in faith and Christian experience. It contains the fundamental doctrines of the Christian faith, the principles of Jesus for Christian living, and the ideals for the Kingdom of God. It has been translated into over a thousand languages and is of universal value in its message of salvation to all mankind, and in its contribution to the progress of civilization in all parts of the world.

As such, the Bible is of the greatest importance to Christian education, and the growing person should be guided to an increasing knowledge and use of it in order that he may have an increasing faith in God and in Jesus Christ. Thus

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1. op. cit., p. 16.

he should develop the habit of its daily devotional use as an inspiration and as motivation in life experiences, and as a source of wisdom and power in solving everyday problems.

God is also revealed in nature, and in religious culture as expressed in the fine arts - pictures, music, poetry, architecture, and religious drama. Since most of it grew out of religious impulse and expressed religious aspirations, the growing person should be led to a growing appreciation of its value for the enrichment of Christian living.

B. Specific Outcomes in Terms of Basic Needs.

I. The Need of a Complete Depart-¹
ure from the Pagan Idea of God

The Thai child, whether from a Christian home or not, still has more or less of the pagan concept of God. It is, therefore, of vital importance that he should be guided in learning of God as He is revealed by Jesus in His Gospels. Here, God is revealed as One Who has a part in all his everyday experiences, in providing him with home, food, loved ones, happiness, and the beauties of nature about him. He is also revealed as a loving Heavenly Father, with Whom the child can have as real a personal fellowship as with his earthly father, and as One, Who, in His love and care for all His children, will answer prayer according to what He

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1. Ante, p. 23.

thinks is best for the good of all. He also has power to forgive him when wrong and help him do right.

The child should be led to respond to God's love and care, and to show his gratitude by developing an attitude of dependence on Him, and trust in His goodness and mercy. Through this dependence, he should become more and more conscious of his personal fellowship with God in worship, and have a growing desire and ability to practice His presence in all his experiences. He should be led to develop an increasing ability to interpret life, seeing God's purpose in it all and having a desire to share in this purpose for the betterment of the world and for the extending of God's Kingdom throughout the whole earth.

Through the desire to serve God and live a Christian life, leading to an understanding of the relationship of Jesus to the Father, the child can be led to understand the Fatherhood of God and the brotherhood of man, as entirely different from the pagan idea.

12. The Need of Overcoming the Fear ¹ of Evil Spirits and Superstition.

The fear of evil spirits is such a powerful factor in the lives of non-Christian peoples that it does not entirely disappear even after they have accepted Christianity. The Thai child should, then, be guided to a growing under-

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1. Ante, pp. 7,23

standing of the universe and of God's part in it as its Creator, and to an increasing consciousness of its orderliness and its laws. He should be helped to realize that the laws of the universe are God's laws; that it is not evil spirits but the disregarding of these laws that sometimes causes sickness and suffering in the world; that cooperating with them will alleviate sorrow and bring happiness; and that suffering in itself is not evil. He should be guided in his search for the answer to his questions on evil and suffering, and be led to realize that Jesus, "having bound the strong man," i.e., having overcome Satan, has power also over evil and suffering. "To this end was the Son of God manifested, that he might destroy the works of the devil."¹ However, the child should also be helped to see that at times suffering is the means of purifying and strengthening character.

Since God is supreme in the universe, He also has power over life and death. The child should be led to understand that it is also according to God's law in the universe that all should pass out of this life through death, but that through Christ's Resurrection there is life after death for all who believe and accept Him as their Savior.

Through all this the child should arrive at the conclusion that one who has absolute faith in God's supremacy in the universe and in Jesus' power over Satan has no

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1. I John 3:8

place in his life for the fear of evil spirits and superstition.

3. The Need of Strength and Assurance in Meeting the Problems of Life¹

From the beginning, people have had an inner urge to reach out to a higher and super-human power for help and security in time of need, and thus many religions began. However, Christianity is the only religion that has the power to completely satisfy the longings and desires of the heart, because it is the good news of God reaching down to man. It gives assurance and hope in a world full of confusion, comfort in time of trouble, and strength to resist evil and to continue in the face of hardship and persecution.

Even in a war-torn world, where sin and corruption are rampant, Christians hold fast to their faith that the abiding purpose of God, Whose wisdom sees beyond human vision, is consistent with His character as a loving Heavenly Father. This assurance is expressed in God's promise that, "The eternal God is thy dwelling-place, and underneath are the everlasting arms."² God also charges all to put their trust in Him because He really cares for them.

Sin is opposed to God's will, but suffering and trials are for the purpose of disciplining the soul, and are a part of the Christian life. It is through suffering that

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1. Ante, p. 23.

2. Deut. 33:27.

one is drawn closer to God, and the power of His presence is felt. Here again He makes a promise, "My grace is sufficient for thee; for my power is made perfect in weakness."¹ Christ also suffered while here upon earth, and died to take away the sin of the world and to bring salvation to all who believe. This gives the certainty of God's great love for His children, for Christ came to do God's bidding, which was His supreme purpose in life. It is through knowing and doing God's will that peace and security are found.

All of this should be made clear to the Thai child and should enter increasingly into his experience as he grows in knowledge of God through Jesus' revelation of Him in the Gospels, and is led to the acceptance of Jesus Christ as his Savior and Spiritual Guide.

4. The Need of Knowing the Will of God²

The Thai child should be helped to develop a high moral standard and principles of right and wrong, and the ability to stand for the right no matter what the cost. He should be led to have a growing recognition of the faults in his own conduct, and to have an increasing dislike for any actions that are unchristian in himself and in others. In all this he should be guided in such an understanding

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1. II Cor. 12:9.
2. Ante, p. 23.

and appreciation of the personality, life, and teaching of Jesus Christ, as set forth in the Bible, that he will accept them as a pattern for his own life, and will accept Jesus as his Savior and as his moral and spiritual guide in all experiences of daily life, leading to the desire to make a public profession of his loyalty to Christ.

It is also of vital importance that the child be led to understand that in living a Christian life he should forgive those who have wronged him and ask forgiveness of those whom he has wronged; that he should also ask forgiveness of God, Who has power to help him do right and overcome temptation if he will ask Him for guidance. Thus he should be guided to a growing recognition of the real values in Christian life, and the deeper meaning of prayer in a vital and personal experience with it.

All of this should lead the child to the knowledge that the principles of right conduct are the expression of the will of God, which should be applied in all of his experiences with others, leading to love for mankind and a desire to cooperate with God as a child of a common Father. Such desire to do the will of God should eventually become the motivating center of all of life.

5. The Need of Appreciation of the Body
as God's Temple ¹

In this world there is so much sickness and suffering, the Thai child should be helped to learn the basic laws of health, and to appreciate them as a provision from God for his happiness. He should be guided in his desire for physical strength, in the choice of a Christian ideal for his own health habits, by using self-control in refraining from health practices that are injurious, and in the development of an appreciation of sex and reproduction as God's plan for carrying on His work in the world. He should be led to realize his responsibility for the protection of himself and his community in health, hygiene, and sanitation, and be willing to cooperate in all health measures to prevent illness and make living conditions more healthful and pleasant for all. All this should lead him to develop a realization of the value of health in life activities, a consciousness that by maintaining good mental and physical health he is sharing in God's plan. The thought of God dwelling within, making of his body a temple of the living God, can be made the dynamic center in all of the above.

6. The Need of the Realization of the
Importance of an Education ²

It is important that the Thai child be led to

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1. Ante, p. 23.
2. Ante, p. 23.

understand the real purpose and value of an education in terms of a life of service and to appreciate it as a means for developing his mind, skills, and his ability to choose reading wisely. He should also be helped to appreciate and make use of his national culture as a training in life which prepares for future service.

In his education he should be led to appreciate the religious heritage of the race as found in the Bible, in art, in literature, and in music, and to see all in relation to God and to His purpose for the world; he should be guided in his desire to learn about other peoples of the world, their customs, their ideals, and their abilities, and about the existing poverty and misery; he should be led to consider possible methods for improving these conditions and to develop, as a Christian, a sense of responsibility in relation to them. This should lead him to the realization of the necessity of an education as a preparation and development of the ability to do God's work more effectively in helping to spread Christ's Gospel throughout the world and to establish God's Kingdom on earth.

VII. The Need of a Sense of the Value of Time, Money, Work.¹

In a tropical country where the climate is always warm, one becomes disinclined toward work, and because one can exist with comparatively little effort, work is not

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1. Ante, p. 23.

regarded in its true light. Therefore, the Thai child should be given an insight into the true meaning of work and the place of material things in life; he should be led to an understanding of God's plan that all must work in order to live and that work is essential to the development of personality and to true Christian living. Such an insight should lead to the development of an attitude of respect for work of all kinds and to a desire to do it well. It should also lead to the recognition that a choice of vocation should be motivated by the desire to use one's abilities where they will be of the greatest benefit to all in carrying out the precepts of Christ, rather than the amount of salary received. Furthermore, such an insight should lead him to consider all vocations as equally noble and necessary for carrying out God's purpose and to seek above all to find the place God would have him fill.

The Thai child should be guided in a growing sense of the value of time and money in Christian living. This would include the realization that the habit of punctuality and the accomplishment of work within a certain time is very important to law and order as well as to the development of personality. It would include the realization that money, while not an end in itself, is necessary to the happiness and comfort of all, and that, since it represents life given in exchange for it, he should learn to use it properly.

Out of the above should develop the Christian ideal of stewardship in terms of self and of money, based upon the

recognition of God's place in his financial and economic life. This should result in a growing desire to contribute both money and time to the work of establishing God's Kingdom, which Jesus started while He was upon earth and has now left for His followers to carry on.

8. The Need of Willingness to Accept Responsibility for the Welfare of the Group¹

Accepting Christianity does not free an individual from doing his part as a citizen, but rather increases his obligations to his government. The Thai child, should, then, be led to a growing understanding that a Christian should be the best kind of citizen and should demonstrate his Christianity by abiding by the laws of his country and standing for the right no matter what the cost; by accepting, along with the rest of the citizens, his responsibility for the improvement of his group and country, and by participating in the building of a social order according to God's purpose.

In this order, dominated by Christian ideals, fairness and happiness are for all, whether rich or poor, and the rights and the property of others are respected. The child should be guided to realize that such a social order can be built only through following Christ's command to love one another; and that a true democracy can be established only when each one is willing to do his share and be responsible

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1. Ante, p. 24.

for his own conduct. He should be helped to see that a close fellowship with God will increase his love and appreciation of others, and develop a desire to take his share of group responsibility. He should also be led to appreciate the contribution made by other nations to his comfort, to recognize a mutual interdependence, and to develop a sense of responsibility for helping to establish the Kingdom of God on earth where the Prince of Peace may reign.

9. The Need of a Sense of the World-Wide Fellowship of the Church¹

The church building which the Thai child sees is plain and not awe-inspiring, but he should be guided in developing an attitude of reverence and of quietness upon entering God's House, and to have a consciousness of God's presence as the church family of Christians come together for fellowship and communion with Him.

He should be led to understand the meaning of the church as a divinely organized society of Christians, who wish to know God's will for them, and who, as the body of Christ, demonstrate their faith in their Christian living. The child should be stimulated to develop a desire and ability to take his place in the work and fellowship of this society.

He should be helped to realize that this fellow-

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1. Ante, p. 24.

ship is already world-wide and over-rides all barriers of race, nationality, and caste; and that furthermore this fellowship is the only organization for extending God's Kingdom throughout the world, with missionaries and nationals alike telling of Jesus and His Salvation to those who have never heard, and thus helping to establish peace and good will throughout the whole world. So the child will receive a clearer understanding of the meaning of the Fatherhood of God and the unity of the Spirit as evidenced in the brotherhood of man.

10. The Need of the Right Ideal of Friendship¹

Without friends, life would not be worth living, but to have the right kind of friends a right ideal of friendship is necessary. The Thai child, then, should be guided in the understanding of the meaning of friendship, and in the growing ability to choose friends on the basis of their personal worth, no matter to what race or social group they belong. He should be helped to know and appreciate the qualities of character required and the high moral and spiritual standards necessary to true friendship. He should be guided in his evaluation of conduct in the light of Christian ideals and in his choice of friends whose influence will be of help in the development of a strong Christian character and in living a Christian life .

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1. Ante, p. 24.

He should be led to realize that not only should he choose friends who will help him, but, through his own high moral standards in Christian living, should also be an influence for good on his non-Christian friends and thus lead them to accept Jesus as their Friend and Guide, too. Through his friendly experiences with others he should develop the feeling that he is working in harmony with God and following Christ's precepts.

II. The Need of Appreciation of the Christian Ideal of Marriage, Parenthood, and Family Life ¹

The family is the smallest and most intimate social group, and the Christian home is an ideal medium of influence on the growing child and on the larger community of which it is a part. The Thai child should be led to feel his importance to his family and to perform his part in order to achieve its purpose, recognizing that, as a member of the family, he is responsible to it for his own conduct, and for helping to improve the conduct of the younger members of the family. He should be guided in gaining an increased appreciation for his parents' authority and loving care as he learns more of family life and responsibility involved. He should be helped to realize that as Christ is given the central place in the home, that home will become one in which all cooperate to preserve peace and happiness, by living the Christian life in the daily routine and by experiencing in

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1. Ante, p. 24.

family worship their fellowship with God.

The child, in his later stages of development, should be led to appreciate the Christian ideal of marriage as an institution for fulfilling God's plan for the development and propagation of the race and continuing His work on earth. He should be guided in the choice of a life mate from the Christian social group, in which a proper and normal social life should gradually be made possible so that he may have the opportunity to make his own choice for the establishment of an ideal Christian home.

12. The Need of the Development¹ of the Aesthetic Sense

Although the Thai child is very fond of color and of flowers, his aesthetic sense of what is really beautiful lacks much to be desired. It is important, then, that he should be guided in a greater appreciation of the beauty of all about him, and led to an increasing wonder and awe in its presence. This would be the result of a growing habit of associating the various aspects of nature with God's love as revealed in His planning for the happiness and pleasure of His children. The child, through this, should be led to the experience of worship, a sense of companionship with God in the enjoyment of beauty, and

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1. Ante, p. 24.

to a feeling of joy and satisfaction in working with God in a garden of his own and sharing the beauty with others.

He should also be assisted in developing an appreciation of beauty in art, in music, in architecture, and in the literary beauty of the Bible and literature, and in recognizing the value of the works of individuals and races. This growing appreciation of beauty should lead to a desire for it in the home, as a means of greater attractiveness and comfort, and of increasing happiness in the family.

Summary

In the foregoing discussion, the eight comprehensive objectives of Christian education, as set forth by the International Council of Religious Education, have been considered, one by one. These are the more general statements of the ultimate purpose of a Bible curriculum.

Following this discussion, the specific outcomes which should eventuate in the ultimate goal have been considered in terms of the basic needs of the boys and girls of Thailand, as discovered in the preceding chapter. These outcomes were seen to be concrete and closely related to the experiences of the boys and girls, representing what is desired for Christian living in definite situations, in the light of the more comprehensive objectives. These specific objectives are necessary as a guide in planning a Bible curriculum.

CHAPTER III
GUIDING PRINCIPLES FOR THE CONSTRUCTION OF
A BIBLE CURRICULUM

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A. INTRODUCTION

There has been considerable progress in recent years, in the field of curriculum construction in religious education. This has been largely due to a changed conception of the curriculum itself. Whereas formerly the term was held to apply only to a body of material organized in some systematic form for the purpose of religious instruction, it is now conceived in the terms of life and covers all the experiences of a learner during a class session. Since the purpose of this thesis is to prepare for the planning of a Bible curriculum for the Christian schools of Thailand, of necessity the former conception of an organized body of material will still hold here. However, as such, it will be considered as only a part of the total curriculum and will itself be considered the motivating center of other important learning experiences.

Out of the study of the various areas of experiences the outstanding needs of the Thai children have been determined. General objectives have been set up and the specific outcomes desired, in view of the needs, have been considered. There now remains the consideration of basic principles, which will guide in the construction of the Bible curriculum. This,

then, is the purpose of the final chapter.

For this study, reference will be made to the books on religious education by George Herbert Betts, William Clayton Bower, Paul H. Vieth, and other qualified authors in this field of work.

B. PRINCIPLES RELATING TO BIBLICAL MATERIAL IN THE CURRICULUM

"Pre-eminent among the written resources of the race, for the purposes of Christian religious education, stands the Bible. Here is God's Word - the record of His life with the Hebrew people and His revelation of Himself in Jesus Christ. It is more than history; it is a divine interpretation of history. Its poetry and prophecy breathe the Spirit of the living God; its letters of counsel and comfort were written by men who were moved from on high. Through it we know Jesus, Whosis the Way, the Truth, and the Life. The supreme value of the Bible lies in its power to bring men through Christ into fellowship with God and to help them fulfill their sonship to God. The Bible stands incomparably first, therefore, among the written materials available for the nurture and enrichment of the Christian life."¹

So speaks a well-known religious educator. However, Biblical material, to be utilized to the best advantage in meeting the spiritual needs of the growing person, must be selected, used, and organized according to the following approved principles.

1. Principles Relating to the Selection of Biblical Material²

- a. Biblical material must be chosen in the light of objectives and specific outcomes.

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- 1. Weigle, Luther A., and J. H . Oldham, Religious Education, p. 46
- 2. Cf. Betts, George H., The Curriculum of Religious Education, esp. Ch. XVI.
How to Teach Religion, esp. Ch. III.
Smither, Ethel. L., The Use of the Bible with Children.

The supreme purpose of Christian education is to guide the growing person into a real and vital experience with God as revealed by Jesus Christ in His Gospels, and, through this experience, to inspire in him a growing faith that will lead finally to his complete surrender to God's will.

To reach this goal the Biblical material should, then, give the growing person a knowledge of God that will create an increasing desire for this close fellowship and communion with Him, develop a Christlike character, and influence all his experiences in Christian living.

For example, since one specific need of the Thai child is to depart from the pagan idea of God, the material should lay emphasis upon God as the kind and loving Heavenly Father Whom Christ reveals in the New Testament, though not neglecting His righteousness and justice. Each of the other specific needs to be met in this curriculum will require suitable materials for the achievement of the outcome desired. In the selection of Biblical materials these must constantly be kept in mind and given proper consideration.

- b. Biblical material must be graded to be within the grasp of the individual or group for whom it is to be used.

Biblical material must fit in with his cultural and racial background and with his experience and training. All these factors will have an important bearing upon the type of material chosen, and should be taken into consideration. Biblical material that will hold the interest of the

group should be presented at each stage of religious development.

The primary child is capable of taking in knowledge only through the simple story or discussion. The Bible story should be such that he can readily relate it to his own life experiences. Abstract truths have no meaning for the child of this age; therefore narrative portions and passages dealing with the concrete and familiar should be chosen.

The junior has outgrown the simple story and desires one that continues, for he is now capable of organizing and relating his thoughts to some extent. Although he does not yet understand the great movements in history, he does understand about people who accomplish things. He should then be shown how the stories of the Bible are linked together, and this can best be done through presenting the biographies of the great Bible characters, with emphasis upon their ability to accomplish their purpose through their dependence upon God.

The ability of the adolescent to organize his thinking and learning is growing very rapidly, as is his sense of history. This, then, is the time to present the Bible from the historical standpoint as a great moving picture or progression of peoples and nations working and moving together toward the One Great Objective, Jesus Christ. The Biblical philosophy should also be presented to him:

"That there is one Throne, and that all other thrones are subservient to it; that they rise or fall according to their relationship to that one throne; and all human inter-relationships of the family and society and nationality are based upon the authority of that Throne."¹

Old Testament History should now be given to him in detail, for it will appeal to him as never before, and he will see it as human history which can be brought up to date and applied to present life. Thus, he will have actual practice in living the Kingdom way.

The life and works of Paul and the apostles in their relationship to the early Christian church, should also be presented at this time. This will lead the adolescent to realize that the church needed and still needs great lives to establish it throughout the whole world, and will challenge him to devote his life to Christian service.

As the adolescent advances, the ethical, moral, and doctrinal teachings of the Bible, as they are found in the epistles, and in the Life and Works of Jesus, should be presented to him to inspire and motivate his life in realizing his highest ideals, and to guide him in solving the problems in daily Christian living. By the age of seventeen or eighteen he should have a good knowledge of Biblical background. He should know the content of the Bible and how to find it, and should have a general knowledge of its meaning. He should also know its value in daily life. If he has been guided properly in the study of the Bible, and in the search

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1. Morgan, G. Campbell, The Bible: 400 years after 1538,
p. 142.

of passages of devotional value, for guidance in life, he will develop a love for the Bible which will result in its daily use as a guide in Christian conduct.

Through it all, the final goal should be kept in mind, and if a commitment to God has not yet been secured, the adolescent should, at this time, be brought face to face with Jesus Christ and be guided in his decision to accept Him as his Lord and Savior.

c. Biblical material must stimulate awareness of social responsibility.

Biblical material must meet the needs of everyday relationships, not only between the individual and his God, but also between the individual and those in his home, his school, his church, his community, and finally the whole world. It should develop in him a sense of responsibility for conduct for the good of all, and for service to all mankind, thus bringing Jesus' teachings to the present time and applying them to social living. It should also help him solve, in the Christian way, the many difficult problems which arise in these everyday relationships; for he is interested in the present life, and will meet problems that exist today.

12. Principles Relating to the Use of Biblical Material¹

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1. Cf. Betts, George H., and Marion O. Hawthorne, Method in Reaching Religion, esp. Ch. IX
Eakin, Mildred M., Teaching Junior Boys and Girls,
esp. Ch. IV.
Smither, Ethel L., Teaching Primaries in the Church
School, esp. Ch. IV.
Sheridan, Alma S., Teaching Intermediates in the
Church School, esp., Ch. VII.
Vieth, Paul H., Teaching for Christian Living,
esp., Ch. V.

- a. The presentation of Biblical material should stimulate active pupil response.

Learning, to be effective, must grow out of the needs of the pupil in actual life situations. Opportunities must also be given for practice in real living. If reverence is desired, the pupil should not only discuss it, but should have practice in situations where reverence is required. In the realms of knowledge and attitudes, also, active response on the part of the pupil is necessary before learning can take place. This is the basis of the project activity principle, in recent years called the principle of purposeful activity. Such activity requires four steps to complete it, though some writers include the preliminary step of launching. This implies motivation of the pupils, so that they will be led to accept the teacher's purpose as their own. The other steps follow:

(1) Purposing

Through the launching of a new unit, there must be aroused in the pupils a definite desire to undertake it. Whether the idea originates with the pupils or with the teacher makes no difference, but it ceases to be a purposeful activity if the pupils carry it out just because the teacher desires it. However, pupils' purposing does not relieve the teacher of her responsibility for studying the problem carefully, to determine the leads to follow. If the response is not spontaneous, the teacher must stimulate it. The purpose set up may be in the realm of mental

activity, such as the discovery of some new facts, or emotional activity, such as the appreciation of a beautiful picture, or physical activities, such as giving a play.

(2) Planning

The next step is the planning, which must be shared by the pupils themselves, under the teacher's guidance. The educational value is in the pupils' own activity and responsibility in the planning. In forming their plans, they must draw upon their past experiences and upon other available sources. Plans must be made in detail and the pupils must decide upon the needs to be met in the plan. Then the methods of procedure must be determined and definite assignments be given to different individuals. An outline should be made on the blackboard showing exactly what each individual is to do.

(3) Executing the Plan

If the plans have been carefully made, the execution of the work will be greatly simplified. In some activities, as preparing for a party, there will be times when the whole group must work together planning games, favors, and refreshments. Then again, small groups or individuals will work on the share of the unit especially assigned to them. In activities carried out by older boys and girls, much individual research will be required, upon which reports must frequently be made and results recorded.

Whatever the activity may be, it must be carried

on to a final and satisfactory conclusion. Ideally, the interest in it should secure good work from all the group, but often a committee must be appointed by the group to see that each one carries out his share of the work.

(4) Judging

The pupils should evaluate their work throughout the whole process, but especially at its conclusion. They must themselves decide upon the quality of work done in terms of the purpose. The teacher does his part in trying to create the right attitude toward the work being done, and in developing an appreciation for the values to be gained from the whole project.

Educators consider this last step indispensable and insist upon it, for the good points will be used as guides for future activities, and the mistakes will be avoided.

- b. Suggestions for the study of Biblical material should include a variety of methods.¹

Methods direct the group to self-activity and provide opportunities for learning. A variety of methods should be employed to hold the interest of the group and to furnish greater opportunities for relating to daily life the truths learned.

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1. Cf. Betts, George H., How to Teach Religion, esp. Ch. XII. Vieth, Paul H., op. cit., esp. Ch. V.

Different methods are required for different ages to suit their understanding and ability, and to fit the nature of the material and the aim of the lesson.

The story method is suited to any age. Jesus used this method very effectively in His teaching, and the Hebrews used it in the Old Testament. Even the early Egyptians, Assyrians, and Babylonians used it for religious instruction. As good as this method is, however, it should not be used exclusively. Its use should depend upon whether it is the best means for presenting the material of the lesson and contributing to class experience. As such it should be used in various ways. The story may be used to help solve a problem in a Christian way; to introduce a problem in conduct and to awaken desired attitudes and purposes with regard to it; to guide the pupils in friendly relationships with other groups and races; to meet a special need that has arisen; to interpret, religiously, the life about them; to make real a Christian principle; to give joy by enriching the fellowship of the teacher and pupil; and to bring them into fellowship with God through worship.

Conversation, or discussion, may be used to develop group purposes and advance Christian experiences. Talking things over helps them think through their problems of conduct and reach a definite decision. It helps them to think, gives them information, and motivates activities. It may be used to introduce a picture or hymn in the worship

service. It may also be used in the study of pictures, missionary objects, or objects in nature.

The topical method may be used with older boys and girls. Topics are assigned to individuals upon a certain subject in which research work is desired. This method is used in relation to the accomplishment of the group purpose.

The lecture method should be used with children only when no other method will give them the desired information and the teacher must impart it to them. In this case the method must be adapted to their age and used in such a way that it will interest the group and contribute toward the purpose at hand.

3. Principles Relating to the Organization of Biblical Material¹

- a. Biblical material must be organized to allow for growth and progress from year to year.

The Biblical material having been selected to meet the child's social and spiritual needs as he progresses year by year from babyhood to adulthood must be carefully arranged to assure growth in terms of living. This can be done through the choice of some theme with an objective in view for each year, around which the material is organized.

- b. Biblical material must be arranged in units of work rather than in separate lessons.

In the course of each year there should be several

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1. Cf. Bower, William Clayton, in Lotz, H.P., and L.W.Crawford, Studies in Religious Education, esp. pp.186-194.
Cf. Betts, George H., How to Teach Religion, op. cit., esp. Ch. VIII.

dominant centers of child interest, related to the theme for the year, around which the material should be developed. These units must be flexible to allow for the constant change in the situation and the response. Those for the little child will be brief and loosely related, but, as he advances in age and ability, the units will become larger and more complex. The order and arrangement of these units should always be determined by the needs and the development of the pupils.

C. PRINCIPLES RELATING TO SUPPLEMENTARY MATERIAL IN THE CURRICULUM¹

Curriculum is as broad as life and includes all the experiences of the group for whom it is intended. Supplementary materials, then, should be drawn from all sources of religious inspiration. Religious ideals are constantly being expressed through art, architecture, biography, history, music, and literature, and the use of these in relation to specific Bible passages makes more lasting impression upon the mind of the learner and relates them to his daily life. It enriches the Biblical material and makes it more significant for meeting the spiritual and social needs of the

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1. Cf. Betts, George H., How to Teach Religion, esp. pp. 109-111, 125 and 126.
Eakin, Mildred M., Teaching Junior Boys and Girls, esp. Ch. VIII.
Sheridan, Alma S., Teaching the Intermediates in the Church School, esp. pp. 173, 174.
Smither, Ethel L., Teaching Primaries in the Church School, esp. Ch. XI.
The Use of the Bible with Children, esp. p.101.

individual. Guiding principles underlying the selection and use of supplementary materials follow:

1. Supplementary materials must be closely related to the center of interest of the unit.

The aim of the unit of work must determine the selection of supplementary materials, and the story, song, or picture must fit in with the purpose of the individual lesson. Materials for special occasions, as Christmas or Easter, must not only be suited to the occasion but must be closely related also to the center of interest of the whole unit. Supplementary materials, whether story, song, or picture, bringing out the same truth as that of the Biblical material of the unit, should all be a part of a unified whole.

2. Supplementary materials must be adapted to the needs, capacities, and interests of the group.

Each age has its own characteristic interests, which must be kept in mind in the selection of materials that will meet the needs and capacities of the child. A story must contain positive values directly related to life situations in everyday experiences. Words of poetry and songs must be within the learner's understanding and taste, and express his aspirations. Pictures must be accurate, simple in composition, and clear in detail to be understood. They must also appeal to his interest and be large enough for the whole group to see easily without confusion.

3. Supplementary materials must be of real educational and religious value.

Pictures, songs, and stories must all represent the

Christian ideals and contribute to the individual's growth in Christian conduct, attitudes, and skills. The truth in the story, for the most part, should be presented in the positive form and set forth by the chief character in the story. Occasionally, however, a story that presents the negative side of the story may be used with older juniors or adolescents. Music, songs, and poetry must be worthy and worshipful. Pictures must also carry the desired message and not be used merely for entertainment.

4. Supplementary materials must represent the best standards.

Music must be taken from the best composers and fit the words of the songs and hymns. It must also suit the voices of the individuals in the group. Poetry and the words of songs must have literary value. Pictures must be chosen for their excellent quality in color and aesthetic value. Stories must also meet literary standards. It is not necessary to use slang and colloquialisms in story-telling, for the child is capable of understanding and appreciating the best expression. This is the time when example counts for most, and the example of correct speech should not be neglected.

Only materials that represent the best that literature and art can produce are worthy as a means for conveying the spiritual message to the learner.

D. PRINCIPLES RELATING TO ACTIVITIES IN THE CURRICULUM ¹

1. Activities should be considered in the large sense.

The word "activity" is not applied to physical activities only. In the large sense, it means the self-activity of the pupil and includes the mental, emotional, and spiritual activities as well as physical. In solving a problem, for example, the pupil may be physically quiet but active mentally and emotionally.

Physical activities would include manual arts, such as modelling, drawing maps, modelling houses and other objects of Bible lands, or illustrating the lesson through the use of pictures or miniature scenes. The child, from the very beginning, is interested in making something with his hands, and this interest grows as he increases in skill. Dramatization and actual excursions out of the classroom would also be included.

Mental activities would include such activities as study, listening to a story, thinking about some problem, and memorizing. Or certain types of creative work may also be mental. The child may write a story, poem, or play, based upon some incident in the lesson, or he may help write

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1. Cf. Betts, George H., and Marion O. Hawthorne,
op. cit., esp. Chs. XII and XV.
Eakin, Mildred M., Op. cit., esp. Ch. V.
Sheridan, Alma S., op. cit., esp. pp. 192-202.
Smith, Ethel L., op. cit., esp. Chs. V. and VI.
Vieth, Paul H., op. cit., esp. Ch. VIII.

a litany, a prayer, or a song for the worship service.

Emotional responses, either positive or negative, accompany all forms of learning. The emotions are more particularly aroused, however, in listening to good music, in appreciating a beautiful picture, or in a high moment of worship.

Active spiritual response should be a part of every class session. The whole worship program is designed for this purpose and should produce spiritual uplift through a worshipful atmosphere and through the meaningful use of well-chosen prayer, hymns, and Psalms. In addition to the formal worship, provision should be made for the stimulation of spontaneous worship in relation to other class activities.

2. Activities should grow out of the group purpose and should be an integral part of the unit of study.

The activities undertaken by the group, whatever they may be, must be carried on as means to an end, that is, they must be undertaken in order to achieve the group purpose. This, then, will grow with the unit as the study progresses and not be carried out separately. If any activity is carried out as a separate enterprise, the learning process will lack unity and the best results will not be obtained.

3. The activities must be adapted to the capacities, interests, and needs of the child.

For each age certain activities are more suited to its capacities and interests. Writing, for example, is hardly to be used with younger primary children, since they

have not yet acquired skill in it. Merely playing a story, on the other hand, while suited to primary children, has lost interest for seniors, who want to "give a play" with costumes and scenery. In general, an activity, to be considered worth carrying out, must begin with a group or individual need in a real life situation. It must be big enough and worthwhile enough to challenge the mental and physical abilities of each pupil, and must appeal to his emotional and social interests. It should also develop in him a desire to find out new Christian truths for himself.

4. The activities should provide opportunities for creative expression.

This will mean original work on the part of the individual or group, whether it take the form of a story, a pageant, a dramatization, or some form of manual activity. Every boy and girl should have the opportunity to create something which is the product of his own thought. Such an experience brings out abilities and develops self-reliance. It gives satisfaction in accomplishment and spurs on to greater achievement. Through achievement in this creative experience, the child will develop a sense of harmony with the universe and its center and thus be drawn closer to God.

5. Activities should have religious value.

An activity has religious value when it has a Christian motive back of it. It should also be related to an experience in real life in such a way as to meet the spiritual needs of the child and give him actual practice in

Christian living, for it is only through taking part in Christian service that an individual learns what it really means to be a Christian.

6. Activities should have social value.

Activities, to be social, require working and playing together by the whole group. In this sharing, the pupils may gain a knowledge of the problems which arise in social living and have experience in solving them the Christian way.

Many opportunities for sharing may be had at school. In classroom activities, the pupils may share materials and abilities, or they may help the teacher distribute and collect materials, and work together in keeping the room clean. On the playground, they may co-operate in discipline, or learn to play together and take turns in games and sports. Thus Christ's precepts are related directly to everyday experiences and the child learns the meaning of Christian living.

E. PRINCIPLES RELATING TO WORSHIP IN THE CURRICULUM.¹

1. Worship must be adapted to the age and religious needs of the group.

Although a child is naturally religious, his religion is different from that of the adult. However, it is just as vital to him in determining his attitudes and conduct. Because

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1Cf. Athearn, Laura A., Christian Worship for American Youth, esp. Parts I and II.

Blashfield, Clara Beers, Worship Training for Primary Children, esp. Chs. II, III and IV.

Jones, Mary Alice, Training Juniors in Worship, esp. Chs. XI and XII.

of the differences of the child's capacities at different stages, it is just as necessary to grade worship as it is to grade the study materials and the activities. A child cannot enter wholly into adult worship, as most of it has no meaning for him. Therefore, the most effective worship for any age is that which is planned especially for that age, and carried out in a separate room where only those of that age are present. This, however, for the sake of developing a sense of fellowship in worship, ought to be supplemented by occasional worship in a mixed group.

2. Worship must be unified about a central theme.

A general theme for the year should be chosen to which the themes for each month are related, and around which all the services are to be built. These themes must be of interest and of spiritual worth to the age group, and must all lead toward the one general goal. The individual service must be related to the theme for the month, but it will be built up around a definite goal expressed in terms of the specific outcome desired. The Scripture, prayer, and supplementary material must be in keeping with the aim of each service and give the desired message. Certain Scripture passages or songs will be related to the general theme to be considered throughout the year.

There must be a climax in the worship service just as there is in a story. This is the center of highest interest toward which the service proceeds and upon which all that follows depends. This climax is determined by the aim or

purpose of that particular service. In a service where giving is emphasized, the offering will be the climax of interest. In another service it may be a prayer, a song, a picture, or a story. This climax will emphasize and make clear the thought of the service, and will show the pupils' reaction. A unified service makes a lasting impression and motivates future conduct.

3. Worship must be correlated with the general center of interest.

Worship is the unifying element of the whole curriculum; instruction, to be really Christian, must be related to worship and put into practice to be learned. An atmosphere of worship should permeate the whole study and planning periods, creating a sense of God's presence and a spontaneous expression of feeling on the part of the group, in prayer, song, or Psalm.

The formal worship service must also be correlated with the general center of interest. The worship for the year must be related to the general theme around which the units of work for class study have been organized, and the individual service must correlate with the center of interest of the individual class session. This special service is no longer considered one step in Christian teaching apart from instruction and activities, but the three are now correlated into one unified whole around one center of interest for all.

In Christian schools where several or all ages

groups generally meet together for the worship service, it will be impossible to correlate this service with the graded Bible study sessions of all the age groups. However, it may be correlated with the work of one or two of the groups for that day or week, and the next week with that of another group, until the Bible study of each group has been related in some way to this service, thus giving unity throughout the school to the whole curriculum for Bible study.

4. Worship must be made real through psychological preparation.

Preparation for worship is that part of the service which makes the individual more ready for fellowship with God in worship. Worship is the transition between the material world and spiritual, and the preparation gives him the opportunity to make an adjustment between the two. Thus worship is given meaning and related to real life. The spiritual values of worship cannot be received without this preparation and the lack of it explains the unreality of religion to so many children and adults. Soft music gives an opportunity for quiet meditation and prayer. Light on a stained glass window, or a call to worship in the form of a song, responsive reading, or prayer, are other factors that contribute to this preparation by creating a worshipful atmosphere. Posture also helps. Bowing the head upon entering the place of worship suggests prayer and a separation from the outside world. Bowing the head, closing the eyes and kneeling for prayer, or standing for singing, all help

to create a feeling of reverence and readiness for worship. A processional from the classroom to the place of service may also serve to unite the two experiences.

All these factors direct the thoughts toward spiritual things and unify the service around a common ideal.

5. Worship must be kept vital through variety.

To meet the spiritual needs of the learner more fully, a variety of methods and materials are required. New materials of real worth and in keeping with the center of interest must be frequently introduced to insure active participation and to lead the group into fellowship with the Heavenly Father.

The call to worship should be varied. It may be a song, a prayer, a responsive reading, or a Psalm or other passage of Scripture repeated from memory.

The point of emphasis may also be varied and the order of service changed. One time a story correlating with the theme may be used, another, an appreciation of art, music, or poetry. Conversation may also be used to stimulate thought, or music to arouse emotions and feelings.

Opportunities for expression should also be provided. This may be in the form of the offering, singing, prayer, or memory passage of Scripture, or some purposeful activity, such as a dramatization for Children's Day or a Christmas basket for a family.

Unless there is a variety of materials and special methods in the worship service, it will become monotonous

and its spiritual value will not be completely realized.

6. Worship must be made meaningful through training.

Young people, especially, are frequently not interested in the worship services which have been prepared for them. This is due to the lack of understanding of the different elements or essential parts of worship. For this reason, it is necessary to give, for a time, weekly instruction in the common ideas of Christian truths. This period should be apart from the worship service. It may precede the service of worship or may be given on some other day during the week. At this time, instruction should be given in the significance and use of each part or step of the service and its relation to the material used; in the fundamental Christian ideas which are the content of worship. The instruction may include preparation for dramatization in the worship service, practising music for instrumental numbers or songs, and memorizing material to be used in the service, such as the words of songs, Psalms, or unison prayers. Such a session should be climaxed by a short devotional period to give it spiritual value.

A distinction must be made between training and real participation, both of which are necessary for effective worship. The instruction is necessary for providing the means of expression which will lead to the experience of spiritual fellowship in worship.

Summary

The foregoing chapter has considered the guiding principles necessary to the construction of a curriculum, and has grouped them into four classifications, all of which are important to the curriculum as it is now conceived.

Since the Bible is the chief source of material for Christian education, principles relating to its selection, use, and organization, are of the most significance. This material, it was found, must be chosen in the light of the Christian objectives and the specific outcomes desired in the terms of the needs of the child. It must be adapted to his age and be within his experience and training. It must also meet his social needs and stimulate awareness of his responsibility for his own conduct for the good of all. Biblical material should be used to stimulate active pupil response through participation in the launching, purposing, planning, executing, and judging of group activities. A variety of methods will be necessary to direct the self-activity thus involved. These activities must grow out of group purpose and be based upon the units of work or dominant centers of child interest, which are related to a theme for the year. Around these centers of interest study of the Biblical material is to be developed.

Supplementary materials from other sources of religious inspiration will be required for the enrichment of the Biblical material. These, it was discovered, must

also be adapted to the age and capacities of the child and must be related to the centers of interests. But their choice, whether song, story, or picture, will depend upon the theme of the specific session involved. All these materials must represent the best standards for music, literature, and art, in order to be a worthy means for presenting the spiritual message to the learner.

Since the child learns best by doing, it is necessary to provide for activities in the curriculum, in order to accomplish the purpose of each lesson. In the large sense, this means self-activity and may be either mental, physical, emotional, or spiritual. It was revealed that activities must grow out of the group aim and be an integral part of the whole unit of work. They must be considered worthwhile by the group and appeal to them to challenge their abilities and hold their interest to the end. There should also be opportunities for original work on the part of the individual or group, such as writing a story or doing some form of manual activity. Whatever the activities may be, they should have both religious and social values by being definitely related to life situations and giving experience in living and planning together in a Christian way.

Worship, to be effective, it was seen, must be related to the general theme and be unified around the center of interest for the day. It must be especially prepared to meet the needs of the group age or it will have no meaning for the individual. If the service is

to take place in the same room, a call to worship in the form of a song, prayer, or responsive reading, may be sufficient preparation for worship. New materials must be frequently used in this service to keep up the interest and to be an incentive for pupil participation. This period should be free from drill or practice of any kind; otherwise it will lack unity and the spiritual value will not be entirely realized. The training should be done in a separate period earlier in the day or at some other time during the week. In this period, instruction should also be given in the meaning of the different elements in worship and in the common ideas of Christian truths. The training of this period will give the pupils the knowledge and understanding necessary to the carrying out of an effective worship service that will draw the group together in spiritual fellowship with the Heavenly Father.

The above study views the curriculum not only as the content to be taught, but also as the means for achieving the purpose of Bible study. Thus the provision for the enrichment and control of this content is a major concern of those who would construct a Bible curriculum.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The purpose of this study has been to lay a foundation for the working out of a vitalized Bible curriculum that will make Christianity more real to the Thai boys and girls. Such a curriculum, it was discovered, must relate the study of the Bible to real situations in daily life. This study, then, began with the consideration of the fundamental experiences of the Thai child as a basic step toward the construction of this curriculum. The study revealed that the International Council of Religious Education had set forth eleven areas of experiences in child life, and had made an analysis of them based upon actual investigations. This analysis was used as a guide in considering the following eleven areas of experiences in the life of the Thai child: the area of specifically religious experience, of health, of education, of economics, of vocation, of citizenship, of recreation, of sex and family life, of general life in the group, of friendship, and of aesthetics.

This investigation showed the experiences of the Thai child to be somewhat similar to those of the American child, but, in many respects, to vary somewhat because of the difference in his racial, social, and religious background, and because of his development and training.

Thus, as a result, the study revealed the needs of the Thai child to be the need of a complete departure from the pagan idea of God; the need of strength and assurance in meeting the problems of life; the need of overcoming superstition and the fear of evil spirits; the need of knowing the will of God in terms of definite standards of right and wrong; the need of an appreciation of the body as God's temple; the need of the realization of the necessity of an education; the need of a growing sense of the value of time, money, and work; the need of a willingness to accept responsibility for the welfare of the group; the need of a sense of the worldwide fellowship of the church; the need of the right idea of friendship; the need of an appreciation of the Christian ideal of marriage, parenthood, and family life; and the need of the development of the aesthetic sense.

From this point, the study proceeded to the consideration, in the second chapter, of the objectives for Christian education, or the goals for which the curriculum is built. It was discovered that the International Council of Religious Education had formulated eight general objectives for this purpose. These are as follows; fellowship with God, fellowship with Jesus, development of a Christlike character, building a Christian society, fellowship in the church, building a Christian family, building a Christian philosophy of life, and knowledge of the Bible and other Christian literature. These objectives are important in giving directions to the progress to be made through the curriculum. But to give

them meaning and make them effective in developing Christian life, they must be applied to specific needs in actual situations of the child's experiences. Thus, the discussion of general objectives led to the consideration, in the last part of the chapter, of the specific outcomes desired in the life of the Thai child. These were based upon his special needs as revealed by the study of his experiences in the first chapter.

The last basic factor in the construction of a Bible curriculum was found to be the essential principles which the curriculum maker must use as a guide. These were classified as follows: principles relating to Biblical material in the curriculum, principles relating to supplementary materials, principles relating to activities, and principles relating to worship.

The study of these factors has revealed that the curriculum must be considered not only as content but also as the means for achieving the purpose of the Biblical content.

The needs of the Thai child having been discovered, the general objectives for Christian education and specific desired outcomes having been set up, and the guiding principles having been considered, the purpose of this thesis is fulfilled. This, however, is only groundwork in curriculum construction, and, in conclusion, it may be well to look forward to subsequent procedure in the actual planning of the curriculum.

First, with objectives and desired outcomes in mind, a skeleton plan should be blocked out with a general theme or center of interest for each year. A series of smaller units of work, each with a specific center of interest related to the general theme, should next be planned. These units will of necessity be of different lengths, depending upon the aim of the unit and the age group for whom it is prepared. The individual lesson in each unit must also be related to the center of interest but will be planned around a specific goal given in terms of the definite outcome desired. To fit this goal, Biblical and supplementary materials must be selected, provision made for activities, and worship planned, all in the light of the guiding principles herein discovered.

The process of building this curriculum should be a gradual one and only one or two years tried out at a time. This will give better opportunity for more thorough work to be done in experimenting, testing, and revising.

This tested and revised curriculum should finally serve as a basis for the construction of an indigenous curriculum; for ideally, the curriculum must be indigenous to best meet the needs of those for whom it is to be constructed. The committee to do this work should consist mostly, if not entirely, of national Christian leaders who have been assisting in the experiment and receiving special training in the principles of Christian education.

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