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customs still held. The political heeler, the organization—religious or otherwise—with selfish motives now have their chance. Our lessons must present a living message for the living age.

THE CHILD'S VALUE

Again, society is becoming conscious of the value of life, especially of child life. The children of Belgium cannot be adopted—they must be returned to Belgium; her future depends on them. So with the children of Serbia, of Poland, of Armenia—the few who are left. The millions rejected as physically unfit in all the countries at war might have been found fit had they had proper care in childhood. "Man power"—(men and women capable of service) is being husbanded, and it is now seen that every child neglected means a waste of money, a weakness to the state, and worse than all, a waste of human life—the only capital of permanent significance. The *state* is seeing it. If the Church would see it!

NEW TYPES OF CLASS TEACHING

LAVINIA TALLMAN, M.A.*

No attempt is made here to present those types of class teaching which, accepting as facts existing curricula, try to make the best of the bargain by the use of improved methods. Such discussions have their place, and none of us would undervalue them. Certain newer types of class teaching, which may well claim our attention today, involve readjustments of both materials and methods, and depend for their existence directly upon the recent educational theory which takes intelligent account of the type of society desired.

The day dawns when citizens of our great republic may have a really practical education, one which in its very process, as well as in its precepts, shall help individuals to enter intelligently into the experiences of democratic life. Leaders in the field of education have been doing some hard thinking, asking. "What kind of a society does our nation really want, and how can we best prepare our youth to develop such a society?" Whole groups of educators are coming together to "study the basic principles which must underlie a system of education suited to the needs of a democratic

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society such as ours;" still other groups, take definitely as their problem—Education for Democratic *World* Citizenship.*

Our society needs persons who are trained in intelligent and conscious co-operation for a given desired good. This involves training in self-reliance, initiative and originality, but it also involves such experience and training in exercising judgment that persons will know when and where to lead, and when and where to follow. To be able to choose intelligently and cheerfully whom and when to follow demands as much training and is as important in our social life as leadership. Ability in leading and in following can be satisfactorily attained by no method less sure than experience. It will be a part of the business of education, therefore, to insure this experience.

A new attitude in education is involved here. It is no longer merely that of transmitting to more or less passive individuals a body of inherited knowledge, but rather of helping immature individuals to *develop* in their present physical and social environment. The very term "immature" denotes, as Professor Dewey points out, potential growth. This means that we shall encourage initiative, originality, variation, and believe in possible constructive use of the environment by these new members of society, a use in itself to be a real contribution to the common weal, a forward step in social evolution. From this point of view children can no longer be used "without reference to their emotional or intellectual dispositions." "Giving and taking orders modifies actions and results, but does not of itself effect a sharing of purposes" says Professor Dewey (*Democracy and Education*, page 6). It is this sharing of purposes, this conscious co-operation for the common good, that we must find ways to develop.

Since the objective of all education is efficient living in society, it seems clear that experiences in the class room should not be unlike those in society itself. Situations real to the child should give rise to real problems whose importance is recognizable by the boys and girls who face them, and the methods of solving these problems should be true to the best ways of solving them in real life. The products of work should be socially valuable also, if the self-respect of the worker is to be increased and incentive for further effort supplied. This means a departure from much of our present practice in mere "bookish" teaching. The knowledge acquired by the race through these long ages will surely be needed, but when

*Dr. Dewey's recent book, "*Democracy and Education*" sets forth the theory most significantly, and so also does Professor Edward L. Thorndike's contribution, "*Education for Initiative and Originality*."

it is brought as a help in understanding or solving problems pupils themselves feel, it will be welcomed more intelligently, and because it will be *used* by them, will be understood and valued.

Let us now turn to a consideration of some of the experiments in class teaching that have grown out of this principle. We must emphasize at the outset that they are experiments, concerning which it is too early yet to make final judgments. The one under way at Teachers College, under the direction of Miss Patty Hill of the Kindergarten Department, has interested me greatly, it seems to be rich in suggestion, and permeated by daring common sense.

The big, sunny kindergarten room seems little like a class room when one enters it in the middle of the morning, nor would the uninitiated dream that school was in session. "Where is the teacher?" asked a recent visitor, and it took a minute to locate her, over in one corner with a group of busy children. The kind of order to which most of us are accustomed, even in kindergartens, does not prevail. Not all the children are doing the same things at the same time in the same way; most of them seem very busy, however, and their whole attitude says that their business is important. They are talking together, making a noise in fact, for all the world like *natural* workers. "Co-operation in real life does not come, ordinarily, in actual quiet," Miss Hill often says. We see that the environment is rich in suggestion. There are plants and flowers and a bird, slides and a seesaw and other apparatus for exercise. All sorts of raw materials invite activity,—“ blocks or boards large enough to build a house in which children may “live,” as well as many other “real” things to use. Over near the windows, for instance, are a doll family or two, with real put-on and take-off clothes, real beds for dolls to sleep in, with sheets and pillow cases and all the rest. There are real little wash tubs, too, for washing the clothes, when they get soiled, and real irons that get hot, with which to iron them. Instead of singing cunning little songs, accompanied with motions, about washing clothes, the children wash real clothes in real tubs with real soapsuds. These boys and girls in their play have been performing one of the really useful acts of life,—not merely singing about it.

Children are quite free to choose what they shall do, but once having chosen, they must complete a given undertaking before changing. They can work as they please, alone or in groups. The teacher is always there to give suggestions and help when needed, but children are encouraged to help themselves and each other, which they do to a surprising extent. They make their own rules,

and keep their own order. In general no child *has* to do, or not to do, anything unless the whole group decides it. The other day, for instance, the group had decided that they wished to play a certain rhythm game. One child did not wish to play, which was all right. But when he decided he *did* wish to play with the cart, and made so much noise with it that the other children could not hear the music, they stopped proceedings, talked it over, and then and there made a rule that the cart should not be used during such games, and the child had to desist. Here was actual experience among five-year-olds, of government of the people, for the people, by the people.

One of the interesting facts has been that although most of the children start out as little individualists, when they get to working with materials real enough to involve problems similar to those in industry and society, co-operation has tended to come naturally. When you are handling pretty big boards, a yard or more long, you soon find it useful and *natural* to have someone working with you who also wants to build a house and will take care of one end of the board while you handle the other. And when you get the house all made, you usually need someone to keep house, or bank, or store, with you. After you get it built, too, you want it safe for a while; you realize that other children want their things safe, too. So the question of property rights arises, and people experience what being a good, or bad neighbor means. In real life people co-operate over just such things; how natural and right that children should learn that way too.

In this experience of becoming householders in the play world many things are involved. First, children must decide what kind of houses they wish, for what use, what style. They often make crude sketches of these, or choose their ideal from pictures. Next, they use judgment in selecting from the available raw materials those they wish to use, and in putting them together so as to get the desired results. This has involved usually much self criticism,—testing of thought in the light of results.

It will be seen that children here, in seeing for themselves something that they choose to do, and then starting to do it, are working on projects. This always involves *activity*, a central characteristic of all experience-getting, and therefore invaluable. It has been said that if one person sets up a certain goal, and another strives, the activity of neither is complete. The project must be freely adopted, set up, by the individual himself, to be really useful in education. It may be suggested by someone, the teacher perhaps,

or by the group, or by the environment. The important thing is that it shall become the individual's very own, enlisting his real interest and effort.

Among the many great values of this *project type of teaching* is the natural way in which so many phases of experience come to children,—interrelated as they are in real life, not artificially separated as they too often are in school rooms. A good illustration of this came to me recently from a project enthusiastically taken up by a sixth grade class in a public school. The school board was planning to erect a new building for this school, and the children were much interested in the plans and elevation. The board was considering whether to buy the cement blocks for the foundation from a local firm or from one in a neighboring town. The teacher told the children about this, and they discussed it in class. It was soon realized that they really had no basis for knowing which would be wiser, and they decided to find out. First, they had to know what concrete blocks really were in order to understand their value. A committee from the class visited the local factory, and returned with directions for making concrete blocks, which the class proceeded to try out for themselves. It was found that this was hard work, and that even after they had performed all the varied operations, satisfactory results were not forthcoming. So the whole class visited the factory. This led to a discussion of the principles of hydraulic pressure. Next, they figured out, on the basis of the plans, the number of blocks needed. The question of cost led them to write to the neighboring town for prices, to add charges for freight, and to compare the result with home prices. The economic and social question of patronizing home industries inevitably arose, with interesting discussion of local tax-payers involved. All in all, the study constituted an important training for citizenship, not only in the actual co-operation needed to carry it through, but also in the problem of expending public money wisely. It correlated, too, training in language work, arithmetic, science and industrial arts, under which headings the scheme was worked out in the teacher's mind.

We all of us know that we are far from being experts in this matter of teaching,—that although we realize the enormous values attaching to types of project teaching, we are still too new at approaching the problem from that angle to discover, and so help children to discover enough suitable projects to meet the needs. We in religious education are quite as badly off as every one else,—more so in fact, because we have so little of the children's time

at our disposal that the difficulty of finding projects which can be accomplished in the given time is enormous. We believe, however, that our great opportunity and our great task lie just here.

A certain church-school kindergarten group has long been interested in the children of a nearby day nursery. A few weeks before Christmas the teacher and children were talking of the coming holiday, with its gifts and other joys, and the teacher asked, "What do you suppose the Day Nursery children will have at Christmas?" The class took up the subject at once, and when it developed that these other children might not have any tree or presents, one child exclaimed, "Let us give them a tree!" "How can we do it?" asked the teacher, "and what kind of a tree shall it be?" They talked it over, and with great good sense finally decided to make the trimmings themselves, since buying the tree would take most of their money. So for two Sunday mornings they busily made lanterns, covered balls and pasted chains out of colored paper. Each child chose what he wished to do and worked hard at it. On the second Sunday one small girl stood gazing reflectively at the tree, then at the little chain in her hand. "Let's join them all together," she suggested. "It will be lots prettier." At first there was dissent, but presently all were convinced, and the short chains were joined and put on the tree, making an impressive showing. To the teacher's astonishment and joy the little group *felt* what it had done, for all agreed with the child who sighed as she gazed rapturously at the tree, "It's nice to do things *together*." Surely these children had entered into the spirit of the Christmas-tide.

Another example comes from a primary group in a week-day school of religion. It developed that the children's home life was very meager, and lacking in real understanding of what a home meant or of a child's possible contribution to it. In the first get-acquainted days of teacher and pupils, the teacher told of where she had lived last year, in far off Syria; and of how the boys and girls there had begged her to show them pictures of American children's homes. "I wonder if we could send them some pictures," she asked. And presently they decided to bring in pictures showing the kind of homes they would like those boys and girls to see and which would help them to understand us. Each child made a book, in which he pasted the pictures he selected. It was interesting to note that almost all of these city children insisted on country places as their ideal homes. From furniture catalogues they chose furnishings for the different rooms of the house, meanwhile talking about what was

done in those rooms. Questions as to how different were the homes of the Syrian children, and what different things they did, came naturally. So after the books were finished the class proceeded to find out how a shepherd boy in Syria lives. The children made the shepherd's hut out of construction paper, and tore flocks of sheep to live in the adjoining sheepfold. It was necessary for these little city tots to take a trip to the park to see sheep before they could do this. During these weeks the teacher was telling a charming serial story, about a friend of hers, a shepherd boy named Mohammed. She told of the things he did,—of how he hunted out the greenest pastures for his sheep family; of how the sheep were frightened and would not drink at the swift, rushing mountain streams, so Mohammed wandered for days, until finally he found a place where a big tree had fallen into the stream and made a quiet pool at which the sheep could drink happily. And she told of how one stormy night she had found all the sheep in Mohammed's very own house, comforted by his care and the sound of his voice. "There was a shepherd boy once," she went on, "who, thinking about God and the way He cares for His children, sang a song in which he likened God's care to a good shepherd's care of his sheep." Then the children learned the beautiful shepherd psalm, which can never again be meaningless for them, for they have *experienced* its meaning.

Another example of project teaching in religious education:* The children were led to question how they got their Bibles. They are interested in books, and it was not difficult to inspire curiosity as to how, through so many centuries, such a book had managed to live. So they decided to find out, and to donate the record of their findings to the school's permanent exhibit. Taking a long step backwards, they studied how man made his earliest records, meanwhile keeping records themselves of what they did in class. As they came to the successive periods in the life of the book, they really *made* records appropriate to those periods. They made picture-records, clay tablets, with inscriptions similar to the Hebrew, papyrus and parchment scrolls, and then paper scrolls and books. Directions are available, and very simple apparatus is needed for making the papyrus, parchment and paper. This was followed by a study of the manuscript work of the monks, and a bit of illuminating was done in the class record. After this came a study of printing, the class making linoleum blocks and doing some simple printing. A visit to a big printing press showed the modern

*Planned for a sixth grade class, but older groups would find it quite as fascinating.

development of all this into a great industry, and a comparison of various editions of the Bible gave excellent illustrations of the types of book making. Not only does such work relate the Bible, more closely to human experience, it also helps children to understand something of the industrial processes by which man transforms raw materials to meet his needs, and to appreciate the many persons whose contributions are so necessary in these processes. Out of some such real understanding of our industrial and social situation, which shall thus value the contribution of the various members of the social group must come, it would seem, the type of intelligent reconstruction we desire.

As our young people are entering more fully into the life of their community, surely religious education should be helping them toward worthy membership in it, by affording opportunity for seeing and grappling with some essential community problems. It has been suggested that high-school classes might gain valuable experience as citizens by helping the church make a community survey. The reasons for such a survey and methods of making use of results would be subjects for class study and discussion. With the facts as to community conditions gradually accumulating, how real and valuable would be the considerations of the relation of the church to such questions as housing and sanitation, playgrounds and recreation, to say nothing of labor conditions, especially those of women and children. How vital, too, would be the discussions of what "our church" might do to help meet the discovered social and spiritual needs.

Professor Hartshorne, in his paper on "Adolescent Worship," has suggested responsibility for planning and conducting the service of worship in the upper school as a valuable type of class project, and teachers who have worked with such experiments agree that they are rich in possibilities. Another activity might be useful for first or second grade high-school students. Such a group would agree to be a sort of "Big Brother Class" to a Primary Class. They would visit the primary room, study conditions, discover needs, and determine what could be done. Perhaps the equipment would prove lacking in suitableness or sufficiency,—chairs too high, too few tables, not enough boxes for working materials or finished work. To ascertain the comfortable height for children's chairs and to help make them this height, to make simple tables and boxes, these might be some of the results of the investigation. If it could go further, and involve some discussions of the lessons the "small brothers" were studying,—the work they were doing in the school

of religion,—so that the older class might be able to help,—perhaps with the lessons, perhaps by making a large map or by helping collect materials needed,—so much the better. Such activities not only help develop a spirit of co-operation in the class itself, and an attitude of sympathetic understanding towards the younger children, they are training individuals who later in life, as members of church committees perhaps, will have first-hand knowledge of what is really needed in the way of Sunday-school equipment, and why.

Finally, we may consider more definitely the bearing of all this upon religious teaching. Someone has said that in religious education we should develop a theory and method of our own and not look to secular education for leading. This is making an unfortunate distinction between what are really two phases of the same great business—that of education. We are all dealing with the same boys and girls, all trying to help them to live their lives more worthily in society. Religion is not a thing apart from life, rather it is life itself, lived in a completely social way. The ideal social relationship upon which educators are now focusing,—relationships based upon a sane valuation of the individual in and through and for fellowship and co-operation with his group—we, too, insist upon. We would add to these relationships another, growing out of them, in turn permeating them, a fellowship with the divine Father, in whom all other relationships are gathered up into unity and completeness and everlasting satisfyingness. We would try to have our boys and girls get acquainted with Him, share His purposes, and co-operate with Him. But this would involve the same general type of theory and method used to develop any social relationship of similar kind. And how similar in kind are the relationships we desire in this great family of God to those desired in an ideal democracy. We have but to listen to the prophets and to Jesus, and to other great religious leaders to hear that we want a society which values the individual, but which is made up of individuals that hold the good of their fellows as their own; purposeful, initiating persons, who think the thoughts of the Almighty with Him, who, not through fear but as “free Sons of God” co-operate for the good of His children. So it would seem that in the field of religious education we will do well to co-operate heartily with our brothers in general education, working along with them to find the best ways of developing a truly socialized world, adding our contribution of persons who have a “world view,” a philosophy of life true to the teachings of Jesus and the prophets, and who have developed this philosophy through experience. We shall have to

be constantly checking up, testing out, any theory, it is true, adjusting it to our particular problems, never blindly following the crowd. But so long as general educational theory and practice are faced in the direction we have been describing I, for one, can fall in line and rejoice that the child's whole educational experience stands a chance of being closely correlated.

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NEW TYPES OF CO-OPERATIVE TEACHING

REV. F. ERNEST JOHNSON, B.D.*

Expressional activity in religious education is not new, but it is too often viewed with respect only to the desired end and not to the process. A co-operative project makes possible new personal adjustments which become the basis of permanent ethical habits. Further, the old slogan "Expression for impression" needs to be turned about. Impression is insignificant save as it leads to ethical expression. My task is to show how this result may be achieved through co-operative projects undertaken by various school groups.

Since many public schools are now carrying on co-operative educational activities it is important to define the function of the church school in this field in relation to that of the public school. The public school is limited, as to its goal, to the present scheme of adult social organization. It is now being criticized for its alleged inadequacy as a preparation for adult life; but the full purpose of such criticism would be served by directing the public school system toward a truer alignment with things as they are. The failure complained of is a failure to do with "efficiency,"—that is to say, WITH intensity and swiftness—the thing prescribed by the world of business, the world of competitive struggle, even the world of war. Obviously Christian education has other requirements, for the reason that Christianity has other requirements. The Christian church is avowedly trying to change the world in a very radical

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