

## Lesson 2: The Foundation of MAST Methodology

### Part F

#### Examining Reading Theories

There are many theories related to reading. Two that describe elements of good reading are the Sustained Silent Reading theory and the Literature Circles theory.

#### *Examining Sustained Silent Reading Theory*

The Sustained Silent Reading Theory includes the following recommendations:

- Students should read for a designated period of time, but not so long that they won't be able to retain what they read.
- The level of the material should be slightly challenging, so that the reading and comprehension skill of the reader increases.
- The material should relate directly to activities that students will perform. This enhances their attention while reading, and the activity reinforces what they have read.

When MAST participants read a passage of scripture for translation, the passage should be slightly challenging, but short enough that they can remember what they read. Because the reading is attached to the activity of translation, their motivation to read and understand it is enhanced.

#### *Examining Literature Circles Theory*

In literature circles, students gather in small groups to discuss a piece of reading in depth. They use critical thinking skills as they read and discuss passages, while the interaction with other students serves to augment and clarify their perception.

For the instructor, the approach should be a flexible one depending on the complexity of the passage and the ability of the students. The teacher may:

- Facilitate the group
- Participate as a group member
- Sit near the group and observe

In some cases, students will facilitate their own group, with the instructor roaming among groups to give guidance as needed.

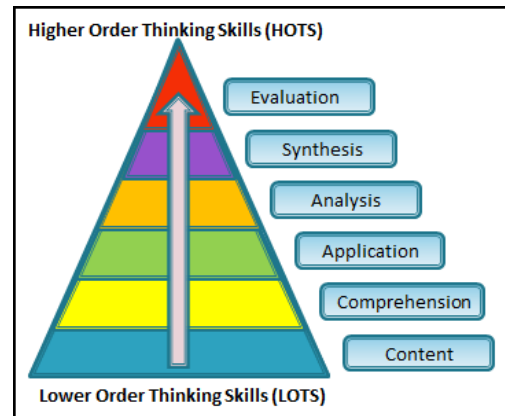
This is a much more student-centered method of teaching, and as the students take ownership of their circles, instructor involvement should decrease.

In MAST, the facilitator may initially take part in discussion of passages to be translated, but the translators will increasingly perform this activity without direction or coaching.

### Examining Bloom's Taxonomy

Bloom's taxonomy is named after Benjamin Bloom, who chaired the educational committee that derived the taxonomy. It identifies certain cognitive goals of education, which are based on levels of thinking that progress from lower to higher levels:

- *Content*: Recall of information, discovery, observation, listing, locating, naming; for example, memorizing scripture
- *Comprehension*: Translating, summarizing, demonstrating, discussing; for example, being able to explain what a Bible passage says
- *Application*: Using knowledge and problem-solving methods, manipulating, designing, experimenting; for example, applying a Bible verse to a specific situation
- *Analysis*: Identifying patterns, organizing ideas, recognizing trends; for example, comparing all the verses that talk about fear to see how God addresses fear
- *Synthesis*: Using old concepts to create new ideas, design and invention, composing, imagining, inferring, modifying, predicting, combining; for example, discovering a new concept or interpretation in scripture that may have been missed by others
- *Evaluation*: Assessing theories, comparing ideas, evaluating outcomes, solving, judging, recommending, rating; for example, comparing interpretations of difficult passages to see which one makes more sense



### Summary

This lesson presented several different theories that have impacted the development of the MAST process. The Least Restrictive Environment theory shows that you can remove barriers to the success of a project by assessing individuals and tailoring a plan to utilize their unique skills and abilities while minimizing their weaknesses.

The lesson discussed three theories that relate to personality, including:

- Multiple Intelligences theory
- Shapes theory
- Left/Right Brain theory

The lesson also presented theories that relate to how people best learn and perform. These include:

- Value-Based Learning theory
- Ownership/Motivation Principles
- Scaffolding
- Chunking
- Input/Output Theory
- Brain-based Education theories
- Sustained Silent Reading
- Literature Circles
- Bloom's Taxonomy

Each of these theories has implications for steps in the MAST process. This lesson alluded to some of these implications, and the next lesson discusses these more thoroughly.

## Exercise: Reading Text (Time: 10 minutes)

Print out a copy of the book of Philemon for each participant. This copy should not have any paragraph divisions, but the verses should be marked.

Have each participant silently read the book of Philemon and then write in their notebooks one sentence that sums up the book.

Some internet resources for the book of Philemon:

<http://www.judeminstries.org/details.php?tableID=592&studyID=15>

<http://www.gotquestions.org/Book-of-Philemon.html>

[http://www.danielakin.com/wp-content/uploads/old/Resource\\_500/Philemon.pdf](http://www.danielakin.com/wp-content/uploads/old/Resource_500/Philemon.pdf)

<http://inpb.org/biblesite/7130phne.htm#Purpose>

[http://img.forministry.com/89190031-2018-4852-828838AFB27D78BD/DOC/Discussion questions from key passages in Philemon.pdf](http://img.forministry.com/89190031-2018-4852-828838AFB27D78BD/DOC/Discussion%20questions%20from%20key%20passages%20in%20Philemon.pdf)

<http://ministry-to-children.com/bible-lesson-philemon-think-and-respond/>

[http://churchofchristatharrodsburg.com/bible/new testament/bible\\_063.ppt](http://churchofchristatharrodsburg.com/bible/new%20testament/bible_063.ppt)

<https://www.biblegateway.com/resources/commentaries/?action=getBookSections&cid=12&source=1>

## Text of the book of Philemon (New International Version):

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our dear friend and fellow worker— <sup>2</sup> also to Apphia our sister and Archippus our fellow soldier—and to the church that meets in your home: <sup>3</sup> Grace and peace to you from God our Father and the Lord Jesus Christ. <sup>4</sup> I always thank my God as I remember you in my prayers, <sup>5</sup> because I hear about your love for all his holy people and your faith in the Lord Jesus. <sup>6</sup> I pray that your partnership with us in the faith may be effective in deepening your understanding of every good thing we share for the sake of Christ. <sup>7</sup> Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord's people. <sup>8</sup> Therefore, although in Christ I could be bold and order you to do what you ought to do, <sup>9</sup> yet I prefer to appeal to you on the basis of love. It is as none other than Paul—an old man and now also a prisoner of Christ Jesus— <sup>10</sup> that I appeal to you for my son Onesimus, who became my son while I was in chains. <sup>11</sup> Formerly he was useless to you, but now he has become useful both to you and to me. <sup>12</sup> I am sending him—who is my very heart—back to you. <sup>13</sup> I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel. <sup>14</sup> But I did not want to do anything without your consent, so that any favor you do would not seem forced but would be voluntary. <sup>15</sup> Perhaps the reason he was separated from you for a little while was that you might have him back forever— <sup>16</sup> no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a fellow man and as a brother in the Lord. <sup>17</sup> So if you consider me a partner, welcome him as you would welcome me. <sup>18</sup> If he has done you any wrong or owes you anything, charge it to me. <sup>19</sup> I, Paul, am writing this with my own hand. I will pay it back—not to mention that you owe me your very self. <sup>20</sup> I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ. <sup>21</sup> Confident of your obedience, I write to you, knowing that you will do even more than I ask. <sup>22</sup> And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers. <sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. <sup>24</sup> And so do Mark, Aristarchus, Demas and Luke, my fellow workers. <sup>25</sup> The grace of the Lord Jesus Christ be with your spirit.

Please proceed to Part A of Lesson 3.