Chapter 8: Perception curricula

The disciplinary academic teachers, that their concepts presented in chapter 3, assume that the content they transmit can be designed the teaching process. These teachers often heard as the key to proper teaching is in their hands. If the student-teacher only exposed to the proper content concepts the absorption of these contents and bring them into the class insert a new teaching quality. The student-teachers are perceived, if not tabula rasa in terms of content knowledge, at least as a owner of immature knowledge, that can easily convert into proper knowledge-based and it can be acquired un academic discipline courses. These assumptions can be now faced its first test. With the entrance to internship in teaching we can examine what is the nature of the content knowledge that the participants bring to the classroom and how it affects their quality of teaching.

The participants enter to the school classes after an intensive year of study in the humanities departments and during the second year of studying they s are supposed to finish most of their undergraduate studies. The content teachers might argue (and some indeed argued) that the participants are still missing content knowledge that enables them to function as proper teachers in the classroom. Observing the classes that the student-teachers have taught and listening to the descriptions and explanations they give to what is happening in these lessons, shows that when they joined the program, and as they enter the classroom as interns in teaching, they are not a blank slate when it comes to content knowledge. It seems that even before joining the program they hold a number of conceptions of curricula for teaching Bible and these approaches did not disappear when exposure to academic studies.

As we shall see, following this chapter, there were four pedagogical-content approaches for teaching Bible, we represent four approaches through in-depth story of four student-teacher, each of whom represents one of the approaches.

Traditional-valued approach: The story of Amos

"I grew up in an Orthodox-religious house,... my brothers and I learned in religious public school. I was a member of religious Youth movement and served in the army. " In these words Amos open the story of his identity and thus we can already hinted about his pedagogical content knowledge. During his joining the program he keep some of the religious commandments while not keeping others.

We look at the class of Amos. The class is in junior high public school, most of the pupils are traditional but not religious. Amos chose to teach the story a dealing with infringement of human dignity. Amos begins the lesson with reading the text to his students. Amos read the story and explain it in more simply words.

During the class discussion, Amos is navigating the students to examine the behavior of the hero in the story. Is it possible to talk about him as a sinner?

Itamar (Student): Because he was praying he atones for his sin.

Davis (Student responds to Itamar) Everybody can be sin, no such thing.

Amos: Ok, wait a second, so if he prays and he atones for his sin then he stil a sinner?

Itamar: No.

Amos: So it is not a sin? So why did he pray?

Dalit (student): Then it's like he did not sin.

Eva (student): I think he is a sin, because he thought that he was famous man then he can do anything he wanted.

Amos: So let's summarize here the debate that we have, if I'm insulting anyone it's also a sin or not sin?

In his teaching, Amos emphasis on the class's valued discourse. Although he understands the text in religious-terms, and believed that the issue of respect for others is a religious commandment, he did not present it in this way to his students, but rather focuses on the valued aspect of the text which seemed to him important and appropriate to the students' needs. Focusing on the valued dimension of the text seem to Amos as appropriate to his religious view, ​​but also suitable to his students that are not religious, and certainly not committed to keeping the religious Commandments. Amos explains that he is conducting the class in this way to allow students to have a discussion on the subject of deep values, without intervening. That is, without having to impose his opinion and world view to his students: "I can indeed interpret and write things on my own. But I want them to think alone."

The pedagogical content concept of Amos of traditional-valued and the way he is presenting the texts, corresponds to his religious identity and the way he reads and understands the Bible how he relates to the existence and presence of God. "Somewhere I began to face questions, questions about faith, questions that many people ask themselves." Amos began a process of searching for unique religious way. During this process, even before joining Revivim, he began studying Philosophy at the university. "I used to believe that everything written in the Bible actually written by Moses, God told him to write. Although I still believe that the part of the Torah which talk about laws and commandments is part of the rules given to us by God to live our lives in the most optimal manner as humans, so I believe what is written in the Torah is the truth. "

From his background and his personal life story, Amos chose to join the program and train himself as Bible teacher in non-religious public school. Do not expect that his life story, not "trickle" into his pedagogical content conception. His traditional-valued approach toward teaching Bible "lives at peace" with his religious identity, even if he believe that the Bible is sacred and divine text. Amos is not ready to give up his personal religious approach and to teach the Bible in the eyes of science critical approach, even if he teach non-religious students in a public school: " I have a problem with it I have to go to class with students who sit and study the Bible and I have to teach them that this book is ultimately a very big part of it, a book that focus to serve those political interests. I do not want to teach the Bible in this way . I will not teach the Bible, how it is today. If it changes, I would love to teach bible ".

As we have seen in the case of Amos, although the students-teachers do not come to the training program with concept of structure of knowledge orderly and coherent, accepted by the research in the field, they certainly come with an individual content concept, which has its own "Structure of Knowledge" though not necessarily conscious and coherent in all its components . This structure of knowledge is not congruent the structure of knowledge of the academic staff, as Amos expressed his vigorous opposition to the academic scientific biblical criticism. As mentioned, the Amos' approach to teaching Bible is the traditional- valued.

**There is no disputes that that every teacher need to have a sufficient content to teach. Following the "Sputnik shock", ie the shock that hit the US and the Western world resulting from the sending a satellite into space by the Soviet Union in the late 50s of the last century, focused the attention of the importance of content knowledge in school. Understanding that the school failed to impart updated knowledge to students and therefore the United States and the Western world came retardation scientific and technological turned the spotlight on the issue of content knowledge and ways of teaching. The concept of "Structure of knowledge" started to figure prominently in the discourse about teaching contents and relevance of this concept has not diminished with the years. The structure of knowledge reflects the assumptions, principles, basic concepts of the discipline and the area and boundaries of the subject. In the humanities, there may be a number of "competitors" structure of knowledges. It should be noted that the studies in the humanities departments are exposed to number of competing structure of knowledges regarding those areas (albeit with a number of joint research principles) Therefore, different teachers in the same Department of Bible, for example, may give a different interpretation to the same biblical issue, Each of the resulting from different structure of knowledge.**

The structure of Knowledge of the traditional-valued approach assumes that the Bible, is a text that its valued source is God creates the world and commands the people. Despite that holding this approach believes that the commandments are valid even today, they assume that it can be found several layers coin the traditional approach. In addition to dimension obligate commandments, there is an overlay of values ​​behind the commandments and behind the texts. Since it is impossible and inappropriate to target non-religious students into observance religious commandments , we can expose them to dimension of values ​​so as to enable students to choose worthy valued behaviors from the texts. Teachers who hold this approachare typically religious teachers who teach in non-religious public School, which in many cases keep in their personal life all the religious commandments.

Most students that defined themselves as religious or as traditional expressed upon entering the program pedagogical –content approach similar to that of Amos, It is important to note that none of the religious joining the program does not think in terms of imposed their students to become religious. They are aware that they are supposed to teach in non-religious school and their decision to join the program as religious persons did not accompanied by "missionary" religious motivation. Therefore, their emphasis is on values ​​and not on religious commandments, for example, based on the assumption that teaching Bible with emphasize on values ​​ may speak to a non-religiousyouth.

Most of the students in the program are with non-religious backgrounds and most of them define themselves as secular. Will they, like their religious colleagues enter the program equipped joined with a pedagogical-content concept so obvious? To test this, lets movesto their classes.

The cultural-valued approach: the story of Ramy

Rami in his junior high school class decided to engage on the issue of dispute between the people, and for this purpose he introduced his students historical story. This text was a starting point for values deliberations ​​which are taken from the daily life of students. Before the lesson, Rami prepared a worksheet and asked the students to work in study groups.

Ramy (turns to the students): this page deals with disputes. What I ask is that each team choose one controversial issue. The second thing you should do, you identify a controversial question.

After the students read and studied the story, and after that Ramy presented them the historical background of this story, he encouraged them to increase controversy situations from their life.

Rami: You know another thing. Think about the behavior of people comes to situations of debate like this. Where do we see that?

Gil (Student): In the market.

Rami: the market, what is in the market?

Ella (Student): one shouting and the other shout louder, and enthusiastic.

Rami: On what?

Bill (Student): Money

Rami: What else? What other fights like these which do not have so much meaning?

Hana (Student): If somebody wants to cross the road and he can't do it.

Rami explains why he chose this activity: "I wanted them to come up with memorable experiences, as a step towards engaging in historical disputes." According to Rami it is important to stimulate actual debate which is connected to the issue of the text, so according to the cultural-valued ​​approach, the text is connected to relevant valued issues.

According to the cultural-valued approach, the valued source of the Bible is the national moral values ​​inherent in the text. Therefore, the educational goal of this approach is the transfer and acquisition of values, founded in the Bible. Teachers who hold cultural-valued approach will emphasize that these texts shape the character of the people. In addition, they emphasize that these texts were written by humans and therefore can be interpreted in different ways. Therefore, Zvi Adar refers to this texts and their role by using the Greek expression "Paideia" –which means educational-cultural approach. In other words, the Bible is a cultural text that targeted to educate people. Shmaryahu Talmon see this approach as a way of thinking and educational system that connected to human valued , and not to religious authority. By removing the religious significance of the Bible and highlighting the valued meaning, using a teaching technique that links the daily lives of students and their experiences to the Bible, the student will be educated in light of this humanities values in the text. Teachers who hold this approach will normally be those who define themselves as secular, or even traditional.

Upon his joining the program Rami describes himself as "completely secular. I do not believe in God. The divine responsibility is existed in each person. The responsibility to choose, to do the right thing "He perceived is identity as cultural and not as a religious and it expressed in doing humanistic-ethical actions. "It's not true that I have no required commandment, I do not see them as required by the obligatory, I see them as values ​​that are part of me, that I keep them." Although Rami celebrate the holidays and keep some of the customs of the holidays, he relate them as cultural and not religious. In light of cultural identity, Rami sees the Bible as a text focusing on the human and not the God, in contrast to his religious colleagues in the program, who see the God as the dominant figure in the Bible. "If I talk about equality and humanism, I think that we can look on the Bible as an educational book that face the human at the center, the focus of world. The very essence of human is the focus of life, but not my ego only issues between people, the relationship between them. It seems to me the main thing." However, his positive attitude toward the Bible in general is not without criticism and reservations "In the Book of Joshua there is a lot of murder. Everybody is killing, and do it in an impressive and shocking way. This book is absolutely horrible. "

Most of secular student-teachers expressed when they joined the program and in the early years of internship cultural-valued approach, very similar to that presented by Remy. Despite the fact that behind Rami, about half of his undergraduates studies it is difficult at this stage to see in the manner in which he presents the Biblical content to his students, direct echoes to what he has learned in the University bible during the first year and the first part of the second year. However, in contrast to Amos presented above,, he did not find himself at disagreement with teachers of this department.

**The process of delivery content knowledge, originating from academic experts or religious authority, to school students generally perceived by the subject matter experts and even many teachers as a process in which are connected to the subject matter and facilitate their transfer to school students. According to this widely held perception, the disciplinary content knowledge is a stable component, the only truth that should transfer as it to the school students. Educators are invited to offer a variety of techniques that will make the content knowledge catchy, but without damage the nature of the subject. Not surprisingly, this concept of content knowledge and their teaching methods, consistent with the perceptions of teachers of the humanities departments in this program (see Chapter 3).**

**John Dewey in his classic book "The child and the curriculum" suggests not see the disciplinary knowledge as the sole central component in the process of education and teaching. In his view this process has at least two components, the student on the one hand and the content on the other, and there is not necessarily a contradiction between them. How to create the meeting? According to Dewey in order that content will be with educational meaningfulness it must be translated to educational terms which he calls "psychologizing", new connected of the subject matter in the A new stage of the content area into developing experience of the learners. According to Dewey's conceptions there is no schooling process be without "psychologizing" of content. The alternative would be a lack of understanding of the content by the students, or at least lack of their internalization.**

**Joseph Schwab went one step further. It suggests regulated process of translating disciplinary content knowledge into curriculum and instruction. While Dewey spoke of two components in the teaching process, the child on the one hand and the content on the other hand, Schwab talks about the four basic components (or as he called them commonplaces) that exist in all curriculum and teaching process: the content, students, teachers and the milieu. Schwab suggests to use relate to the process of teaching and curriculum as a process that requires a unique language, a unique language when taking about teaching and curriculum, the practical language which is differs from the language that characterizes the field of knowledge and additional areas that touch on education (psychology, sociology, philosophy, etc.), this language as opposed to theoretical language that characterizes the areas that launched the Education. In the process of curriculum we must be translated the subject matter and other relevant knowledge to the educational practical language. Lee Shulman called the knowledge that is translated and use by the teachers "pedagogical content knowledge or in short PCK. It is assumed from Schwab's ideas that the teachers should not see themselves as transmitting disciplinary content knowledge formulated by content experts, but as those that carry translated pedagogical content knowledge. As we saw in chapter 3, this concept characterizes the theoretical education teachers interviewed in this study.**

The cultural-valued approach, like the other pedagogical-content approaches presented in this chapter can largely be considered a result of a process of psychologizing of content knowledge or as Schwab's terms, the original translation of content knowledge into education, respectively to student, teacher, milieu and content commonplaces, what Shulman calls " pedagogical content Knowledge". Examining both teachers presented above, Amos and Rami. There is no doubt that they do not "speak" the language of disciplinary content knowledge. It seems that they do not consider themselves committed to implement in practice the knowledge the study in disciplinary courses. But in their teaching processes they construct educational story that relates to the content knowledge, the world of the students, community and social context of the school in which they operate, the pedagogical world of their own, and the culture and education experience in which have emerged. It is doubtful whether any of them aware that they have created some form of psychologizing or translation to four" commonplaces "mentioned by Schwab. It seems that the process is taking place largely spontaneously, like a creating a new story.

At all stages of writing the book, I find myself moving in time to the days when I studied at training institution. To the cultural-valued approach I was introduced precisely by the teachers at the college. Compared to me, Rami and his colleagues that expressed the cultural-valued approach ​​were exposed to it, as they note, especially in non-formal institutes and youth movement, before they reach the program. This view is largely contradicted to the messages transmitted in the university Bible department. In the training institution where I have learned the subject matter teachers believed that it is duty and responsibility to present the pedagogical aspects of the subject matter, what we call today: pedagogical-content knowledge . I have learned as a child in non-religious school, but I was exposed by my schoolteachers to traditional-religious reading of the text. I learned from them that I do not have to believe, but I must know. In the teachers college I was exposed for the first time to a different reading of the Bible and found to my surprise that these resources can be relevant for me. It was a refreshing change eventually also directed me to this area. Later I learned that this educational-content approach can be called cultural-valued.

Investigate-valued approach: The Story of Kineret

Most of the secular youth who joining the program express the cultural-valued teaching approach, but some of them expressed somewhat different teaching approaches. Those who follow the investigate-valued approach, asking to transmit the cultural messages of the Bible in a teaching process of consideration and investigation. Their tendency for investigate-valued approach teaching moral-inquisitive, reconciled with their secular identity and cultural way they understand the Bible.

Kineret, grew up in a secular house which she says without almost any associated with religious tradition because of the negative experiences of her parents in their childhood children, they wanted to move away from tradition as much as possible. However, although this family background, Kineret expresses a sense of belonging to tradition in its culture aspects culture and coming from her experience in school and Youth movement. Despite joining the tradition, says Kinneret "attitude to the religion? Big negative. Even to the religion commandments. When I heard speaking on religious I feel horror. It is strange that on the other hand I'm going to the synagogue and there are things that really matter to me." The prayers in the synagogue, addressed to God, do not cause her to be connected "hard for me, as I have no God, I cannot define it, then there's poems, excerpts from prayer, that I am very connected to them, they do it to me." She understands the existence of God as an answer to human psychology needs." It's just that humans need God because we are human beings, we are constantly sinning and sinning, so people need this external thing that will help them." Kineret reject Bible's messages that are incompatible with the her ethics opinion. "That they say kill all the Amalekites and all the Hittites and... the Bible is not the highest morals, is unethical. The intention is today's ethics, to humanistic morality, it is not the moral convention"

Unlike her colleagues of cultural-values ​​or traditional-values, Kineret does not believe that the school has to engage directly in imparting values. "I think there is no such thing as teaching values. This aspiration is not connected to values." She believes that the values ​​can be acquired through life experiences "directly or through personal example." Therefore, she says she is not focused on implanting values ​​, but like her colleagues, she tends to interpret and understand the texts through their valued aspect. In selection of the Biblical texts that she brings to the students she gives priority to texts that have valued and social messages. In the lesson at junior high school, a school with a heterogeneous student population, most of them with a traditional background, KIneret brings a text from the Biblical book of Leviticus.

Kineret: "Love your neighbor as yourself ..." and two more words continue the sentence, someone remembers, someone knows? "I am God" (says and writes on the board). Now, generally, in Chapter 19th in the book of Leviticus there are all kinds of things that need to do, and not do, for example "before the blind do not let an obstacle.".

It seems that although she does not believe in directly imparting she chose to emphasize texts which their valued dimension is very noticeable, probably from some kind of purpose to influence and create awareness among students. In the continuation of the lesson, Kinneret asks students to read more verses in Leviticus chapter 19th and conducted a class discussion:

Kinneret ... I want someone to explain to us a little bit short. Refer to concepts "not close your hand". (Kineret faces to one student, Niv, with a the question), Niv, can you explain this?

Orna (student): This is remind me a story of these two brothers ... one a successful, and the other with a family full of kids .. and every one of the was the owner of a land, and then when the time came to harvest the one without children ... .

Kineret (help the students complete the story): see that his brother with children need help.

Orna: Exactly, then they met one night, and embraced and kissed.

Kineret: and some say that in this place the Temple was built. It's like a fairy tale, this story wants to tell about brotherly love, then Orna linked it to what we read now ...

Further the lesson, Kinneret added a modern article, is that it occupies part of the culture, and asks students to read the article and compare what is said in the Bible and in the article and directs the students to compare of the two sources. "I'm raises questions and condacts a dialogue, I think that the dialogue should also be related to the students, creating a conversation between the students and that's what's very difficult because they are not so listen to each other."

**The Investigate-valued approach like the cultural-valued approach, referring to the Bible as being a human creation. This approach seeks to provide students with research and analysis methods, to study the Bible, in order to understand it in depth. This approach is different from cultural-valued approach in that the advocates of this approach do not see their role to impart directly values, but conducting a teaching situation in which the student wxplore the values in the text. Behind this approach is the assumption that the process of exploration would bring the students to the Bible, by creating an intellectual challenge. This approach is close to Moshe Greenberg's view, which considers the Bible and its teaching in school a basis for understanding and chooses values, but believes that the proper way to achieve this is by way of investigation and not ways of preaching. This approach also close to Yair Zakovitch's attitudes, which advocates a remote scientific study of text and an believe that investigate process which creates a distance between the text and the student, eventually will bring the students to the Bible.**

The Investigate-valued approach adopted by Kineret is consistent with her scientific-critical attitude to the Bible. She understand it as a human creation which allowed to discuss it and to disagreement with its messages. She wants to teach it with critical tools as she began to recognize the university. "What appeals to me in the Bible, for example, all kinds of literary analysis and social analyzes coming from the text" as a teacher, she believes that the teaching process should be conducted in using research tools. "It's a way of interacting with the text that would lead to raising things." The method of comparison of sources appears to her as an appropriate way to strengthen understanding the text and to come down its valued significance: "I think that it was interesting to bring all kinds of examples from the Bible about someone who fell, King David and Saul, what David faced when Saul was falling. To provide the class several examples and navigates a discussion. "

The Investigate-valued approach of Kineret characterizes one or two other students-teachers. It seems that this approach is close, if not identical, to the investigate-critical approaches of the teachers in the Bible department.

The Dialogue-valued approach: the story of Naama

The Dialogue-valued approach assumes that each individual gives the meaning and value to the Bible. Therefore, each one of students should find personal meaning in the text and give meaning to their own to the messages arising from the text and the presence of God in the Bible. The educational objective of this approach is to create a teaching process based on dialogue between the students and the text, between students and their class friend and between students and teacher. Thus, the worthy student of this approach is one who comes to dialogue with the text and find personal and social meaning in Bible. Teachers who hold this approach may be those who have their own personal dialogue constantly with text and with God and seeking personal expression of that association. They can be teachers who define themselves either as secular, or traditional and religious. This approach more than its predecessors, faces the inner world of students and considers it as a key of proper teaching in a way to make the Bible relevant to the world of students. The way these teachers strive to achieve their goals is also by revealing their personal dialogue with the intent to arouse dialogue between students and Bible. Various thinkers suggest ways to create dialogue between students and the Bible. Josef Schachter points out, the Bible is an instruction book for a life. According to him, when the meaning of the Bible will be clear to students, they will create a dialogical relationship with the Bible. Michael Rosenak pursues that the the students will find a unique relationship with text based on the values dialogue with the text. ​​According to Rosenak, a real dialogue will occur if the authentic nature of the text will be preserves, but should be a channel that will make the text applicable and relevant for each student.

To look at this approach, we enter to Naama class, who declared when she joining the program that her aims is to conduct valued dialogue with students based on the Bible. When she got under the liability a junior high class, Naama brings out its ambitions into practice. In this way she chooses to teach issues of personhood. At the lesson which we observed, Naama chose a series of relevant texts from the Bible. These chapters deal on the responsibility of the society to take care of the weak: the widow, the orphan and the stranger.

Naama (turns to the students): Now I read the excerpts. I want while I was reading you'll notice a few things. (Naama reads the verses)

Naama: OK. Who do we need to help? Now tell me why in the time of the Bible, these people are thoes who get help from the society?

Noa (Student): widow, orphan ...

Hila (Student): poor

Tamir (Student): the stranger

Student: Orphan

Shula (student): Employee

Naama: Okay, so let's check it out ... Let's start first. Why widow?

Ari (Student): Because she has no husband.

Samuel (Student): There is no one to help them.

Ruth (Student): Even to the orphan.

Naama: To whom the government, our society should help to day?

The students speak without the intervention of Naama. In the interview with her, she says she chose to start the discussion with these Biblical verses in hoping to draw the attention of the students to the responsibility of the society to the weak. According to her, we must strive to change the social situation. But Naama prevented from presenting her opinions, so that might be seen as guidance or preaching. She allows the students to express their opinions even when she is disappointed that they are not suggest the idea of social reform, "I interpreted the verses that we have the obligation to do something, but the children see the reality quite different - a poor person will always remain poor ... as if nothing can be done." And despite her disappointment, she does not try to direct students to what it considers the proper way to manage the society, but leaves it to a slow process of individual and group confrontation of each of them.

Naama interprets the Bible, according to cultural and developmental approach, understands them as texts written by humans, "the Bible is a religious text, written by religious people. This is hard to ignore that there is a God in the Bible. My secular culture grew out of the religious culture." Naama grew up in a secular family, with contact to religion and tradition. "It's a very complex to be secular. You do not feel it like a religious person in everything you do." Her parents, who are secular, keep some of the traditional customs, and therefore they are not strange to her. But her secularism sharpened in Youth movement where she st first encountered the idea of secularism in its depth sense.

Despite her secular-cultural identity and the fact that that she does not relate to the Bible with holiness as God words, she does not engage with scientific-Critical reading of the Bible. "I have no ideological problem with a scientific-critical reading of the Bible, but in the aspect of education it does not bring us too much." Her purpose is to create a link between the students to the Bible, and to respect their personal contact, even the religion understanding of some of her students is different from her l secular understanding. It is important to note that there is a very clear correlation between the the pedagogical-content approach of Naama, which is dialogue-valued approach, and her teaching approach, as presented in the previous section, which in construction-based approach. It seems that only a teacher who relate to learning process as internal-constructivist processes can see the necessity of dialogue as an proper educational way. Thus, Naama was the only one from all the participants who expressed the dialogic-valued approach to teaching Bible.

Conclusion

The cumulative picture in this chapter from the descriptions of the four teachers, that their pedagogical-content approaches toward Bible presented above, indicates a fairly complex pedagogical-content knowledge, they come with to the training institute prior to their exposure to formal education studies in the university. These concepts do not disappear even after a year, year and a half of intensive studies in the Biblical department. The picture of the four teachers represents variety pedagogical content concepts of all the participants into the program. These are approaches that combine content and pedagogy. This is not only or primarily expressed approaches about teaching, but approaches that are partly or largely unseen and manifested in the instruction. Knowledge of "what" and knowledge of "how" which is intertwined each other.

Common to all student-teachers is a concept that emphasizes the valued dimension of the Bible and sees the educational potential by emphasizing the values aspects of the Text. Beyond the realm of values shared by all participants in the program, there is a difference between the participants as to the sources of values. While students who define themselves as religious or traditional view of sources of the Bible resulting from devine faith, students who define themselves as secular view the source of the Bible posts as cultural and developmental nature.

While in the previous chapter we noted the existence of teaching approaches, expressed spontaneously as soon as the student-teachers began to teach, this time we point to the existence of pedagogical-content approaches that are also reflected spontaneously as soon as the students-teachers have started teaching. We have already pointed out that the participants do not receive guidance on how to teach, nor how to integrate content knowledge in practical teaching. Nevertheless, the student-teachers know what to teach and how to teach. And if they encountered with problems it was not primarily problems of content. As reflected in the four stories of this chapter, it seems that the component of content in the pedagogical-content approaches of each of the student-teachers affected by their personal identity and the way in which student-teachers perceive the origins and of the Bible.

It is important to emphasize that not only in an area like Bible, the student teachers come with early perceptions and beliefs. This is true of any profession of teaching. Those who participants in teaching History program for example, comes with a belief (if not ideological) about what motivates the historical development, even if it's unconscious beliefs, but it is certainly stable belief. Even those participants in Science training program are not coming tabula rasa, but with concepts and even deeply rooted mistakes. The challenge that this chapter raised to the training teachers, student-teachers, teachers and educational politics is relevant for all teaching professions.