

INTRODUCTION

This curriculum framework is a brief statement that provides the foundational worldview from which an Adventist teacher delivers the Australian National Curriculum. It is a concise statement of principles, values and threads that undergird and guide what we consider to be real, true and good. This worldview is shaped and permeated with our belief that Jesus is “the Way, the Truth, and the Life.” John 14:6.

We also believe strongly that each teacher must teach from within their own authentic Christian journey and that their experiential relationship with Jesus will permeate all they say and do. This framework endorses the notion that rather than being Christians who happen to teach, we are wanting to teach Christianly. We wish to reveal a God who loves unconditionally.

“To think Christianly is to accept all things with the mind as related, directly or indirectly, to man’s eternal destiny as the redeemed and chosen child of God.” Harry Blamires, *The Christian Mind: How Should a Christian Think?*, p. 44

Teaching is more than imparting information. Effective Christian teaching is transformational. It will take Romans 12:1-2 as its focus and try to nurture a discipleship response to God’s love in the lives of our students. This provides the basis for the term “threads” used in the Values and Action Response sections. ‘Threads’ are simply the qualities or characteristics we desire as responses from our students. They help provide cohesion and linkage to everyday living. These Action Responses, like Values, will often overlap in various subject areas, and provide a discipleship response to God’s love.

The document is intended to be practical and succinct with a clear focus on the transforming role that the Adventist teacher can play in the lives of their students. It contains:

- A challenge to maximise the transforming teachable moments.
- An overview Adventist curriculum statement.
- A subject-specific rationale followed by the objectives for that KLA.
- A section focused on just how values and action responses, with appropriate essential questions, can challenge the teacher to maximise an Adventist worldview and seek transformational experiences for their students.
- Three pro forma options for developing units with an embedded Adventist worldview.
- Sample units – for both primary and secondary – that illustrate this.

The Transformational Teaching documents are designed to assist teachers in being intentional in including an Adventist Worldview in their Learning Areas. The suggestions included in each framework can also support teachers in achieving the following **Adventist Identity Teaching Standards** (Supplement to the AITSL National Professional Standards for Teachers). Further elaborations of these standards can be obtained from your principal or your Director of Education. They can also be found on the ASA website <http://asa.adventist.edu.au>

ADVENTIST IDENTITY TEACHING STANDARDS	PROFICIENT STANDARD
1.7 Understand how students learn about God	Design and implement teaching programs to promote and support students’ learning about God.
2.6 Knowledge of the content of the Bible and its teachings	Use effective teaching strategies to integrate Bible stories and themes into specific content in appropriate and meaningful ways.
2.7 Reflect an Adventist Worldview	Understand and differentiate the various worldviews to integrate a genuine Adventist Christian Worldview into classroom and school activities.
3.8 Integrate Faith and Learning	Plan and implement effective strategies for the integration of Faith and Learning to engage students in their learning about God.

A CHALLENGE

While these curriculum documents have been put forth as suggestions of how topics of faith, God, and values might be interwoven into History classes, anecdotal research indicates that when people are asked about their “best” teacher, by far the most influential aspects for 70-80% of responses relate to the kind of person the teacher was, and how his/her personal faith and experience with God was talked about, lived, modelled and shared with students. This idea is backed by one Valuegenesis report that recommends that since young people are wanting a deeper personal relationship with God, “church leaders need to consistently model life lived in relationship to God, and teach that religion is basically a matter of relationships with God and fellow humans rather than a system of beliefs or a code of behaviour.” More recently the current generation’s desire for authenticity, wants to know how this God thing works and to see how it is lived out in everyday life.

EXAMPLES OF POWERFUL AND TRANSFORMING TEACHABLE MOMENTS

In STORIES, teachers share ways that God works and is at work through...

1. Object lessons, metaphors, word pictures, illustrations
2. Teachers or students providing personal stories involving understandings of God, His intervention, His answers...
3. Teacher exemplifying values in his/her own life which students might model – e.g. patience, perseverance, joy of learning, humility, wonder of God’s ways , fairness, equity, mercy, and grace for the challenging students.

In FAITH EXPERIENCES in which...

1. Teachers and students have opportunity to share aspects of their personal walk with God with each other (e.g. sharing with a student how God had directed your thinking in certain ways).
2. Students and teachers explore ways of building relationships with other people through community work, cooperation and service.
3. Class activities/assignments that include opportunities for students to communicate God’s message through writing, speaking, audio-visual presentations and other appropriate ways.

In the SCHOOL SETTING, opportunities to acknowledge God exist in...

1. What is written in words, official policies, documents, newsletters, and signage.
2. What is visually displayed in terms of bulletin boards, displays, neat and tidy classrooms without rubbish on the floor, manicured lawns and gardens, large posters with a Bible text, inspirational quotation ... etc
3. The ‘hidden curriculum’ – what is ‘felt’ when one comes into the school – warmth, belonging, sharing; how discipline and deviant issues are solved, a caring community that looks out for each other and rallies around in disaster and need...

CURRICULUM in an Adventist School

This statement represents the heart of Adventist Curriculum in Australia, providing a context and orientation for the learning areas that make up the full curriculum.

Seventh-day Adventist education begins with recognition of the eternal, loving and personal God who has always existed, is all powerful, and is the source of all life, truth, beauty and what is of value. It is based on the premise that God has provided insights into His character and what He has created. It believes that as created beings, humans are dependent on God for such insights in order to know how to grow, function and develop in keeping with His ideal for mankind. This need is because of humanity's separation from God through sin, and God's initiative in re-establishing a relationship with humanity through the coming of Jesus Christ, the perfect expression of what God is like.

Adventists believe that humans were created by God to be perfect and in His image, but people exercised their God-given powers of choice and rebelled against God. Mankind is now naturally depraved, dependent on the divine initiative of God for salvation and the restoration of former God-man relationships. Mankind's true value is only found in his relationship with God and not in isolation from Him. This view asserts that an infinite God, through Christ, created this world as part of a perfect universe which He continues to sustain by His power, through the law He has ordained. Although created perfect in God's likeness, humanity's free choice led to alienation from the Creator. This broken relationship resulted in a fallen nature out of harmony with God, and a blighted creation. Through His infinite love, God instituted a plan of salvation through the life, death and resurrection of His Son, Jesus Christ. This plan provides for the restoration of a harmonious relationship between humanity and the Creator, and gives hope of eternal life.

The curriculum in Adventist schools is seen as contributing to the restoration process towards God's ideal. It is, therefore, a needs-based curriculum, covering a range of knowledge, skills, attitudes, behaviours and values through teaching and learning experiences designed to facilitate holistic development – spiritually, mentally, physically, emotionally, creatively and socially. It endeavours to provide this foundation through a comprehensive range of *learning areas*. These learning areas (or LAs) represent the various *facets* of God's creation, how each aspect functions, and how created elements within them interrelate. Although they stand with their own distinctive form and character, and may be studied as such, they also allow for integration with one another, thus acknowledging holism in God's created order. These learning areas, therefore, are like 'windows' in two senses – windows through which students may gain views of God's character and action, and windows of opportunity to respond to God in ways that reflect His character and the values that are part of His Kingdom.

God's design for enjoyment of a full and abundant life is realised in acceptance of His laws and values as revealed in the unselfish life of Christ and is expressed in His teachings. These values impact on all people's cultural activities and reflect their relationship with God, other people and the natural world entrusted to their care as well as providing a foundation for an eternal life lived in God's presence. Related aesthetic values shape their appreciation of beauty and creativity. From this perspective, the development of Christian faith pervades all of life, so every activity within every learning area has spiritual significance.

The Purpose of Teaching and Learning HISTORY in an Adventist School

God has always existed. His creation of this world as a connected whole, marked the beginning of human history in time and space. God is exercising a continuing role in the affairs of Earth's men and women, and in the universe. The study of HISTORY, therefore, includes a search for explanations concerning the origins, purpose and destiny of the universe and earth's people as determined by God. He is the God in HISTORY; in fact, HISTORY is His Story, His grand narrative, in response to Creation, the Fall, Redemption and Restoration.

As part of that history, God designed human beings with free will to choose and to learn of Him and of His universe. He created man to be a part of life and to have life eternal. He wants us to better understand His world, humanity groups and their interactions. These interactions are not viewed simply as God's providence; for they work in conjunction with many other historical forces interacting in complex ways. The Holy Spirit, who works through many avenues, has influenced, and can influence the actions of humanity, although men and women are often motivated by self-interest. HISTORY demonstrates that individuals and groups can impact the course of events, either positively or negatively.

HISTORY is concerned with the entire sweep of human experiences so its study in a Seventh-day Adventist school must take into account the effects of sin in human history. Therefore as a record of human activity, HISTORY may be interpreted as a witness of distorted social conditions, corrupted exercise of power, and disruption in human affairs. God placed Jesus in History in the centre of that experience.





HISTORY reveals how the values and priorities of men and women have influenced individual people's lives, world events and the rise and fall of nations. Making moral evaluations of these events will form part of the student-historians' task as they examine the past, and those judgements should be made with reference to the authority of the Scriptures.

"For I know that the LORD is great, and that our LORD is above all gods.
Whatever the LORD pleases, He does, in heaven and in earth, in the seas and in all deeps."
Psalm 135:5-6

"We have nothing to fear for the future, except as we shall forget the way the Lord has lead us, and His teaching in our past history!"
Life Sketches of Ellen G White, p196 (1902)

HISTORY Objectives

The study of HISTORY in a Seventh-day Adventist school will...

THE FOUR LENSES	CREATION	THE FALL	REDEMPTION	RESTORATION
The Symbol				
The Focus	PURPOSE	PROBLEM	RESPONSE	HOPE
The Descriptor	<i>The meaning of a particular learning concept and God's purpose.</i>	<i>What went wrong because of rebellion?</i>	<i>How to respond, using learning for God's purpose in everyday life.</i>	<i>Points to the future when "all will be made new" i.e. present actions being shaped by the future ideal.</i>
HISTORY Objectives	Develop a Christian perspective of time, its specific periods and our place in history. Affirm the uniqueness and value of the individual people in past events, taking into consideration their social, cultural, religious, political and psychological contexts.	Consider the influences of Good and Evil on the patterns of change and continuity throughout history, as revealed by divine inspiration. Identify those who have struggled for justice, those who have sought equality for the individual to develop in students a desire to serve others.	Investigate the past critically, sensitively and objectively to make balanced value judgements from all available data. Develop a sense of the rights and responsibilities of citizenship including an appreciation of different cultures.	Raise awareness of lessons to be learnt from the past that can be used to shape a better future. Foster a lifelong passion for the study of history and a willingness to preserve our heritage. Promote acceptance and support of the concept of an Adventist worldview of History, acknowledging God's plan of full restoration.

Linking Values for Adventist Schools and Action Responses

VALUES FOR ADVENTIST SCHOOLS	ACTION RESPONSE (THREAD NUMBER)	DESCRIPTION OF ACTION RESPONSE	BIBLICAL FOUNDATION	KEY ESSENTIAL QUESTIONS FOR STUDENTS <small>Adapted from <i>Transformation by Design</i></small>	FURTHER QUESTIONS FOR TEACHERS <small>Adapted from <i>Transformation by Design</i></small>	SAMPLE TEACHING AND LEARNING IDEAS THAT REFLECT AN ADVENTIST WORLDVIEW IN THIS VALUE
LOVE*	LOVING GOD (1) TRANSFORMING THINKING (21)	<p>God's love is everlasting; it's not confined to a place or time. It is unconditional.</p> <p>God's love impacts and transforms us and allows freedom of choice.</p>	<p>John 3:16 Romans 5:8 John 8:1-11</p> <p>Eph 4:22-24 Is 55:8-9 Hebrews 2:6-8</p>	<ul style="list-style-type: none"> • Is obeying God the same as loving God? • What does God's love look like? • How do we respond to God's love? • How do we transform our thinking? • How do we actively put on the mind of Christ? 	<ul style="list-style-type: none"> • What opportunities are there for students to appreciate and express love for God in this unit/in our classrooms? • How do we see God's love while studying this unit? • What does God's love look like in my classroom? • How do we view God's love in a hurting world? • How often are we opening up the Scriptures in our classrooms to seek Godly counsel from the Word? • In what other ways do we encourage students to understand God's thoughts on matters? 	<ul style="list-style-type: none"> • Situations and people are evidences of God's love <ul style="list-style-type: none"> ○ Max Kolbe (gave life in WWII prison camp) ○ Monk Telemachus (gladiator intervention) ○ Corrie Ten Boom ○ John Henry Weidner (Book: <i>Flee the captor</i>) ○ Deng Thiak (refugee lawyer, Western Sydney University advertisement) YouTube.com/watch?v=buA3tsGnp2s • Biblical examples <ul style="list-style-type: none"> ○ Joseph ○ Daniel • Events <ul style="list-style-type: none"> ○ Schindler's List ○ WWI Christmas truce (1914) ○ WWII Long Range NZ Patrol behind German lines - friendly time with German troops at oasis ○ Celebrating family birthdays (Yr 1) • Challenges <ul style="list-style-type: none"> ○ Song: <i>Stop in the name of love</i> by U2 ○ Terrorism / suicide bombers (love for ideals) www.edgecator.com/members/tmarch/freedom2/webquest.htm (web quest on Freedom)
SERVICE*	BUILDING COMMUNITY (2) TRANSFORMING THINKING (21) UNWRAPPING GIFTS (23)	<p>God calls us to live peacefully with others with an aim to build a community of God centred people. We all have different gifts and abilities to use to serve others.</p> <p>God's love empowers us to focus on others.</p> <p>Individuals have used God's gifts to impact society both positively and negatively.</p>	<p>Romans 15:7 Col 3:12-14 Eph 4:12-13</p> <p>Matthew 7:12 John 13:34-35</p> <p>Rom 12:4-8 Eccles 12:13-14</p>	<ul style="list-style-type: none"> • Who is our neighbour? • What impact does our thinking have on others? • What do I do with my gifts and talents? 	<ul style="list-style-type: none"> • How can historical understanding create the ability to build bridges between communities? • Where are we utilizing moments in our classroom to highlight how the world's way of thinking is at odds with God's way of thinking? • What opportunities do we provide for students to display their gifts to each other? 	<ul style="list-style-type: none"> • People <ul style="list-style-type: none"> ○ Louie Zamparini (Book: <i>Triumphant</i>) ○ Eric Ladle (Movie: <i>Chariots of Fire</i>) ○ Desmond Doss (Movie: <i>Hacksaw Ridge</i> by Mel Gibson; Book: <i>The Unlikeliest Hero</i>) ○ Sir Weary Dunlop (First Australian to build bridges with Japan, POW in WWII) ○ Ed Hillary (work in Nepal) ○ People who hid Anne Frank ○ Caroline Chisolm ○ Steve Saint (Book: <i>Beyond the Gates of Splendor</i>) ○ John Williams (Missionary to Raratonga) ○ James Chalmers (Missionary to PNG) ○ Martin Luther (began general school education in Germany) ○ John Fulton (Missionary) • Activity - Do a service activity and write it up / document it for History

* Denotes the addition of **Love** and **Service** to the Values for Adventist Schools. Love overarches these Values and Service is the active evidence of God's Love and Kingdom Values. For the purpose of keeping this forefront in our thinking, Love and Service have been placed along with the Values listed.

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EXCELLENCE	<p>IMAGINING INNOVATIONS (10)</p> <p>REFLECTING CREATIVITY (16)</p> <p>RELISHING PLAY (17)</p> <p>TRANSFORMING THINKING (21)</p>	<p>History shows that innovations can be useful and harmful to society.</p> <p>History has examples of people who used their God given creativity to make a difference.</p> <p>History comes alive when students become actively engaged in active learning.</p> <p>The examination of history and its consequences can serve to transform our worldview, with the perspective that God is in control.</p>	<p>Rev 21:15 1 Cor 13:12</p> <p>Col 1:16 Gen 1:26-27</p> <p>Romans 15:13 Eph 5:20</p> <p>Heb 11:16 Daniel 2:20-23</p>	<ul style="list-style-type: none"> Where do the new ideas come from? Provide examples of creative people in history? How can I use creativity to analyse and learn from history? How can I use my imagination to bring history to life? How does a view of God in History provide an impetus for excellence? 	<ul style="list-style-type: none"> What role does relationship/community/empathy play when creating innovations in history? Where in our programs are we giving students the opportunities to innovate? How can we include role-play across the school? How does the study of history improve our ability to discern and critique? 	<ul style="list-style-type: none"> People <ul style="list-style-type: none"> Derek Redmond (1992 Olympic runner, tore hamstring and his father came to help (YouTube clips)) Martin Luther King Jnr Ben Carson (Book: <i>Gifted Hands</i>) Helen Keller and Anne Sullivan (her teacher, teaching her to communicate) Ernest Rutherford (amazing scientist) Michael Faraday Thomas Edison (electricity) Explorers who stretched the boundaries Events <ul style="list-style-type: none"> Manhattan Project (development and use of the "A" Bomb) America's Cup 1983 Phar Lap
COMPASSION	<p>EXPRESSING WORDS (8)</p> <p>SHOWING MERCY (20)</p>	<p>When examining the past it becomes obvious that words can harm or heal.</p> <p>History portrays God's longsuffering, through cycles of CFRR (Creation, the fall, redemption and restoration)</p>	<p>Matt 12:34-37 Eph 4:29</p> <p>James 3:17-18 1 Kings 8:22-61</p>	<ul style="list-style-type: none"> What is hidden behind history's words? Can words alone ever capture what we truly wish to express? Why are words so powerful? How can words be used to heal rather than hurt? How should we act towards those who hurt/offend us? 	<ul style="list-style-type: none"> Are we using history to educate our students on how to speak the truth in love, when to speak, and when to keep silent? How are we intentionally creating opportunities to develop empathy in our classes? E.g. what would it be like to walk in a character's shoes? What might they have been thinking? Etc. 	<ul style="list-style-type: none"> People <ul style="list-style-type: none"> Corrie Ten Boom Mother Teresa Father Damian (treating lepers) William Wilberforce (Movie: <i>Amazing Grace</i>) David Livingstone Charles T Studd (Cricket player who became a missionary) Florence Nightingale Eleanor Roosevelt
HUMILITY	<p>IMITATING HUMILITY (11)</p>	<p>History shows the destructiveness of pride and the rare but powerful influence of humility on the world stage. There is a cost for humility.</p>	<p>Daniel 4 Matthew 20:26-27 Romans 12:3</p>	<ul style="list-style-type: none"> How does history show the power of humility? How does the humility of the cross impact history? 	<ul style="list-style-type: none"> How can we foster a spirit of humility in our classrooms? How did a lack of humility bring woe to the world? In what ways does humility stand in contrast to a sense of rugged Australian identity and individuality? 	<ul style="list-style-type: none"> People <ul style="list-style-type: none"> Nelson Mandela Mother Teresa Ellen White Mahatma Gandhi John Wesley Desmond Tutu Biblical examples <ul style="list-style-type: none"> Jesus Daniel Moses

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RESPECT	<p>EMBRACING DIVERSITY (7)</p> <p>TRANSFORMING THINKING (21)</p>	<p>Respect for cultural difference is held in tension with a critical appraisal of culture—particularly where its expression is out of step with God’s design.</p> <p>All people are children of God and should be treated with respect.</p>	<p>Acts 5:29-32 John 10:16 Romans 12:1-2</p> <p>Is 55:8-9 John 8:1-11 Isaiah 56:3-8</p>	<ul style="list-style-type: none"> • Why are we all different? • What do all people/cultures have in common? • How do patterns of thinking shape our attitudes and behaviour? • What is wrong with the world? 	<ul style="list-style-type: none"> • What opportunities are we giving students to explore the richness in other cultures? • What are examples of different insights and offerings from different peoples and cultures that contribute to richness of mankind? • How can there be unity in Christ when there are such vast differences in culture and people? • How does the cross of Jesus reframe the ways in which we think which then means we see everybody as a child of God? • Where are we utilizing moments in our classrooms to highlight how the world’s way of thinking is at odds with God’s way of thinking? • How often are we opening up the scriptures in our classrooms to seek Godly counsel from the word? 	<ul style="list-style-type: none"> • People <ul style="list-style-type: none"> ○ Dietrich Bonhoffer (German pastor – chose to go back and support others) ○ Martin Meihmora ○ Missionaries stopping cannibalism (showing respect for life) ○ Abraham Lincoln ○ Martin Luther King Jr. ○ Queen Elizabeth and bloody Mary (England 1533) ○ E L Martin (Book: <i>I saw God’s Hand</i>) ○ Niemollar • Biblical examples <ul style="list-style-type: none"> ○ Joseph • Events <ul style="list-style-type: none"> ○ Catholics VS Protestants in Ireland ○ Freedom Riders ○ 1962 Australia right to vote • Challenge <ul style="list-style-type: none"> ○ Myall Creek massacre ○ Watergate ○ Trojan Horse ○ Lance Armstrong ○ Essendon Football Club
INTEGRITY	SHAPING CULTURE (19)	Like Jesus we humbly engage in our culture, while respectfully and graciously showing others an alternate way of life in Christ.	Hebrews 12:1-2 2 Cor 5:17-20 Eph 4:15-16	<ul style="list-style-type: none"> • How do we discern what’s good and bad in our culture? • Why should we love our enemies? 	<ul style="list-style-type: none"> • What opportunities for culture shaping are we providing our students? • Do our classrooms foster an environment that stands up for the oppressed, puts others first and celebrates the success of others? 	<ul style="list-style-type: none"> • People <ul style="list-style-type: none"> ○ Desmond Doss ○ Abraham Lincoln ○ Nelson Mandela ○ Neil Armstrong ○ Adam Gilchrist (would walk when 'out' in cricket) ○ Fighting Mac (chaplain WW1) ○ Oswald Chambers (chaplain, WW1) • Events <ul style="list-style-type: none"> ○ 1919 White Sox Baseball team – threw the game ○ 1967 Referendum for indigenous and women given the vote and counted in census ○ Midnight Oil lyrics for 'Beds are Burning'

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JUSTICE	<p>PURSuing PEACE (15)</p> <p>SEEKING JUSTICE (18)</p> <p>SHOWING MERCY (20)</p>	<p>History shows that Leaders who seek justice initiate peace.</p> <p>God reveals himself as a God of justice and righteousness. While in History redemptive justice is rare; God's justice underpins the History of the world. Therefore we are encouraged to go out and be examples of God's justice.</p> <p>History portrays God's longsuffering, through cycles of CFRR (Creation, the fall, redemption and restoration)</p>	<p>1 Kings 3:11, 28 Ps 106:3 Prov 29:26 Is 5:16 Is 30:18 Is 33:5,6 Jer 21:12 Micah 6:8 Matt 12:18</p>	<ul style="list-style-type: none"> Is lasting peace achievable in a broken world? Can all broken relationships be restored? Who has the right to judge? How do we respond to injustice? Does a sense of justice come naturally to people? How should we act towards those we hurt/offend us? How does empathy encourage us to show mercy? Is showing mercy counter-cultural in History? 	<ul style="list-style-type: none"> What issues of social justice and the need for restoration arise out of the unit being studied? How is our lifestyle an outworking of our understanding of justice? How are we applying this in our classroom? How are we intentionally creating opportunities to develop empathy in our classes? E.g. what would it be like to walk in a character's shoes? What might they have been thinking? Etc. Jesus says "Be merciful, just as your Father is merciful". Do Christians have a choice to show mercy or not? How are mercy and grace related? 	<ul style="list-style-type: none"> People <ul style="list-style-type: none"> Martin Luther King Jnr Earl of Shaftesbury (social reformer, justice for children in England in the 1800s) Eddie Mabo (Native title 1993) Documentary: <i>First Australians: We are no longer shadows</i> (SBS on demand) Events <ul style="list-style-type: none"> 1964 Civil Rights Act (USA) 1946 war crime trials Hague Tribunal Indigenous right to vote Whitlam government multiculturalism 1972 Hammurabi Code Australian gold rush Eureka Stockade
	DISCERNMENT	<p>CHALLENGING DISTORTIONS (5)</p> <p>DISCOVERING PATTERNS (6)</p> <p>GETTING WISDOM (9)</p>	<p>History highlights the distortion of justice and mercy and the difference a Christian can make.</p> <p>Students can discern the results of the cycle of obedience and disobedience to God's way through a study of History.</p> <p>Wisdom is gleaned through a Godly analysis of History.</p>	<p>Rom 1:25 Daniel 5:11-12</p> <p>1 Kings 8:22-61Is 25:1</p> <p>Prov 2:6-9 Col 2:2-3</p>	<ul style="list-style-type: none"> Why do people love things that are bad for them? How can you tell 'good guys' from 'bad guys'? Who's telling us what to believe? Are people programmed to behave in a certain way? Is human conflict a pattern? Does wisdom change with the times? What is needed to make a wise decision? 	<ul style="list-style-type: none"> Are we aware of the ideas that have shaped our thinking/teaching practices/unit content? If the gospel is not transforming our students, then what is transforming them? What do historical patterns reveal about the character and nature of God? How can the analysis of Historical situations contribute to the wisdom of my class?

VALUES FOR ADVENTIST SCHOOLS	ACTION RESPONSE (THREAD NUMBER)	DESCRIPTION OF ACTION RESPONSE	BIBLICAL FOUNDATION	KEY ESSENTIAL QUESTIONS FOR STUDENTS <i>Adapted from Transformation by Design</i>	FURTHER QUESTIONS FOR TEACHERS <i>Adapted from Transformation by Design</i>	SAMPLE TEACHING AND LEARNING IDEAS THAT REFLECT AN ADVENTIST WORLDVIEW IN THIS VALUE
RESPONSIBILITY	RELISHING PLAY (17)	Historical scenarios can be used as a vehicle to develop empathy.	Eph 5:20 Job 38:4,7 Job 38:32,35,37	<ul style="list-style-type: none"> How can I recreate scenarios that will teach responsibility? 	<ul style="list-style-type: none"> How can historical scenarios provide an opportunity for students to explore responsible decisions? 	<ul style="list-style-type: none"> People <ul style="list-style-type: none"> Nelson Mandela James Cook (care of his crew) Baden Powell (Scouts) Biblical examples <ul style="list-style-type: none"> Joseph Events <ul style="list-style-type: none"> Kevin Rudd's Sorry Speech (2007/8 YouTube) National Parks Movement Deciphering of Enigma Code Australian Immigration 1880s (e.g. Japanese / Chinese ... looking after their family / community members)
HOPE	CELEBRATING LIFE (4) OVERCOMING SETBACKS (12)	<p>Greed and self-centredness has sprinkled History with disaster and pain. "According to God's intelligence, the way to thrive is to help others to thrive; the way to flourish is to cause others to flourish; the way to fulfil yourself is to spend yourself." (Plantinga, 2002, p. 22)</p> <p>History shows that to have a growth mindset we need to learn from our mistakes and recognise that God is with us throughout the difficulties and gives us a fresh start.</p> <p>We want to foster a positive attitude toward difficulties to show that 'a setback is a setup for a comeback.'</p>	<p>Acts 20:35 2 Cor 12:15 Ps 16:8,9,11</p> <p>James 5:11-12 Matt 5:11-12 Heb 11:32-40</p>	<ul style="list-style-type: none"> Why do some people flourish while others don't? (What does it mean to flourish?) How is possible to suffer and be joyful at the same time? What does perseverance look like? Why does a loving God allow evil and suffering? Can any good come out of suffering? How do the hard things we face shape us? How do we respond to setbacks? 	<ul style="list-style-type: none"> How can we find hope in a shattered world? How are we encouraging our students to celebrate gifts and the giver? How can I encourage my students to develop perseverance in the classroom? How can knowing God build resilience and emotional strength? Are we intentionally embedding these ideas into our curriculum/teaching practices? What perspective do we gain from learning about the trials and sufferings of others less fortunate than ourselves? How do we learn from the responses of others who have experienced trials and suffering? What role does imagination play in developing these understandings? 	<ul style="list-style-type: none"> People <ul style="list-style-type: none"> Glen Cunningham (burnt severely, went to the Olympics) Henderson (donkey, NZ) Simpson (donkey, Aus) Garrison (Anti-abolitionist Movement, USA) Harriet Beecher Stowe Sir Ernest Shackleton Events <ul style="list-style-type: none"> European migration Civil Rights Movement (USA) Aboriginal Land Rights Movement (Australia) Refugee Challenge <ul style="list-style-type: none"> Slavery

Key *Values* of the scriptural story can be woven through the curriculum and thereby 'draw together' meaning and purpose in learning. These numbers in the Action Response column correspond to the Threads in '*Transformation by Design*' by the National Institute for Christian Education, 2015

Please Note:

The pro formas and samples that follow are not meant to be prescriptive. Each Conference has its own set format for programs and documentation. However, if these would help then please feel free to utilise them. The important thing is that there is embedded in our documentation a clearly articulated Adventist worldview and reference to a desired student response of threads and values. If this is not inherent in existing documentation, then the “God in my Unit” sheet is possibly the easiest way to ensure that this criteria is met. (Formats in both portrait and landscape are available on the Adventist Schools Australia website <http://asa.adventist.edu.au>)

GOD IN MY UNIT TEMPLATE

To be used with existing unit documentation to assist in intentionally including an Adventist worldview

<p>1. UNIT FOCUS <i>What is the main focus of the unit / key questions?</i></p>
<p>2. WINDOW ON THE ADVENTIST WORLDVIEW <i>What are the main connections between the Biblical themes and the unit?</i></p>
<p>3. THREADS/VALUES <i>What main values are in this unit? How might students respond to these values?</i></p>
<p>4. APPLIED THROUGH THE UNIT: <i>Where will the Adventist worldview and threads / values be applied specifically through the unit? i.e. p 2 – reflect on the mercy of God as the story unfolds</i></p>

THE BIG PICTURE TEMPLATE

<p>1. THE MAIN IDEA <i>Summarise the Main Idea</i></p>	
<p>2. WINDOW ON THE ADVENTIST WORLDVIEW <i>Articulate the connections between the biblical story and the unit</i></p>	
<p>3. THREADS/VALUES <i>Choose the relevant response threads</i></p>	
<p>4. ENDURING UNDERSTANDINGS <i>Identify the enduring understandings Identify misunderstandings</i></p>	<p>5. ESSENTIAL QUESTIONS <i>Shape the essential questions</i></p>
<p>6A. KNOWLEDGE <i>Note the relevant key knowledge and skills</i></p>	<p>6B. SKILLS</p>
<p>7. PRESCRIBED CURRICULUM <i>List the relevant content heading and descriptors</i></p>	

Both templates based on: National Institute for Christian Education, (2015) *Transformation by Design*, p19 The Big Picture Template

SAMPLE UNIT using *THE BIG PICTURE* template

COLONISATION OF AUSTRALIA [Year 5, term 3 (10 weeks)]

<p>1. THE MAIN IDEA</p> <p>The harsh conditions of the penal colony and the effects of poverty in England were in direct contrast to God's original plan for society.</p>					
<p>2. WINDOW ON THE ADVENTIST WORLD VIEW</p> <p>God is merciful, gracious and forgiving. <i>Psalms 103:8-12 'The Lord is compassionate and gracious, slow to anger, abounding in love. He will not always accuse, nor will he harbor his anger forever; he does not treat us as our sins deserve or repay us according to our iniquities. For as high as the heavens are above the earth, so great is his love for those who fear him; as far as the east is from the west, so far has he removed our transgressions from us.'</i></p> <p>The lack of provision and the harsh injustice towards the poor in England resulted in overcrowded prisons and the need to establish another colony. The inhumane treatment of convicts, Aboriginal and Torres Strait Islander Peoples was in stark contrast to God's compassion.</p>					
<p>3. VALUES/ACTION RESPONSES (Reference to Threads)</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 25%; vertical-align: top; padding: 5px;"> <p>Excellence</p> <ul style="list-style-type: none"> • Reflecting Creativity (16) • Relishing Play (17) • Transforming (21) • Imagining Innovations (10) </td> <td style="width: 25%; vertical-align: top; padding: 5px;"> <p>Compassion</p> <ul style="list-style-type: none"> • Expressing Words (8) • Showing Mercy (20) </td> <td style="width: 25%; vertical-align: top; padding: 5px;"> <p>Respect</p> <ul style="list-style-type: none"> • Embracing diversity (7) • Transforming Thinking (21) </td> <td style="width: 25%; vertical-align: top; padding: 5px;"> <p>Responsibility</p> <ul style="list-style-type: none"> • Relishing Play (17) </td> </tr> </table>		<p>Excellence</p> <ul style="list-style-type: none"> • Reflecting Creativity (16) • Relishing Play (17) • Transforming (21) • Imagining Innovations (10) 	<p>Compassion</p> <ul style="list-style-type: none"> • Expressing Words (8) • Showing Mercy (20) 	<p>Respect</p> <ul style="list-style-type: none"> • Embracing diversity (7) • Transforming Thinking (21) 	<p>Responsibility</p> <ul style="list-style-type: none"> • Relishing Play (17)
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<p>4. ENDURING UNDERSTANDINGS</p> <ul style="list-style-type: none"> • Harsh and disrespectful treatment of human beings engenders hate, fear and hopelessness. This is in direct contrast to the freedom of choice and God's law of love. <p>Misunderstandings:</p> <ul style="list-style-type: none"> • The new colony attempted to rehabilitate convicts with the use of whips and chains. • Any attempt to control others leads to chaos. 	<p>5. ESSENTIAL QUESTIONS</p> <ul style="list-style-type: none"> • What were the political, economic and social reasons for establishing a colony in Australia? • What was daily life like for a convict in the new colony in Australia? • What impact did the new settlement, the environment and the original inhabitants have on each other? • What was the impact of the Rum Rebellion, Myall Creek Massacre and/or the Pinjarra Massacre? 				
<p>6A. KNOWLEDGE</p> <p><i>Students will know that...</i></p> <ul style="list-style-type: none"> • Typical events in the life of a poor child in England in order to come to an understanding of the reasons for crime. <i>(Research the 'first fleet database' to find names and crimes to create a simulated court case)</i> • The reasons why the English government sought out somewhere else to put a penal colony. • What a day in the life of a convict was like. <i>(Make a graphic organiser – chalk talk (Ron Richardt 'making thinking visible'))</i> • The effect of the new settlement and the environment on each other. • The new settlement's and original inhabitants' effect on each other. • The cause and effect of the Rum Rebellion, Myall Creek Massacre and/or the Pinjarra Massacre. 	<p>6B. SKILLS</p> <p><i>Students will be able to...</i></p> <ul style="list-style-type: none"> • Pose questions for researching historical sources. • Explore another point of view. • Assess the impact of the environment and settlement on each other. • Read highlight and take notes to show relevancy. • Justify a point of view and develop interaction skills. • Evaluate the cause and effects of change. • Apply information to new situations. • Use knowledge to create scenarios true to the time period. 				
<p>7. PRESCRIBED CURRICULUM</p> <p><i>See Australian Curriculum (as below) or as per state requirements</i></p> <p>Knowledge</p> <ul style="list-style-type: none"> • Reasons (economic, political and social) for the establishment of British colonies in Australia after 1800 (ACHASSK106) • The nature of convict or colonial presence, including the factors that influenced patterns of development, aspects of the daily life of the inhabitants (including Aboriginal Peoples and Torres Strait Islander Peoples) and how the environment changed (ACHASSK107) • The impact of a significant development or event on an Australian colony (ACHASSK108) <p>Inquiry and skills</p> <ul style="list-style-type: none"> • Questioning ACHASSI094 • Researching ACHASSI095; ACHASSI096; ACHASSI097 • Analysing ACHASSI098; ACHASSI099; ACHASSI100 • Evaluating and reflecting ACHASSI101; ACHASSI102; ACHASSI102; ACHASSI104 • Communicating ACHASSI105 					

PRO FORMA FOR UNIT DEVELOPMENT USING UNDERSTANDING BY DESIGN

STAGE 1 – DESIRED RESULT																	
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STAGE 2 - EVIDENCE																	
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	Performance Tasks:																
	Other evidence:																
STAGE 3 – LEARNING PLAN																	
<i>Summary of Key Learning Events and Instructions</i>																	
	<i>Progress Monitoring</i>																

Based on: Wiggins, G. P., & McTighe, J. (2011) *the Understanding by Design Guide to Creating High Quality Units*, Moorabbin, Victoria: Hawker Brownlow Education.

SAMPLE UNIT using **UNDERSTANDING BY DESIGN** template
World War II [Year...]

STAGE 1 – DESIRED RESULT			
<p>Established Goals / Standards</p> <p>Students investigate wartime experiences through a study of World War II in depth. This includes a study of the causes, events, outcome and broader impact of the conflict as an episode in world history, and the nature of Australia’s involvement.</p> <p>Overview of the causes and course of World War II (ACDSEH024)</p> <p>Examination of significant events of World War II, including the Holocaust and use of the atomic bomb (ACDSEH107)</p> <p>Experiences of Australians during World War II (such as Prisoners of War (POWs), the Battle of Britain, Kokoda, the Fall of Singapore) (ACDSEH108)</p> <p>The impact of World War II, with a particular emphasis on the Australian home front, including the changing roles of women and use of wartime government controls (conscription, manpower controls, rationing and censorship) (ACDSEH109)</p>	<p>Transfer</p> <p><i>Students will be able to independently use their learning to:</i></p> <ul style="list-style-type: none"> • They analyse the causes and effects of events and developments and explain their relative importance. • They explain the context for people’s actions in the past. Students explain the significance of events and developments from a range of perspectives. • They identify history as portraying the destructiveness of pride and the rare but powerful influence of humility on the world stage. There is a cost for humility. • God calls us to live peacefully with an aim to build a community of God centred people. We all have different gifts and abilities to use to serve others. 		
	<p>Window on the Adventist Worldview</p> <p><i>Share the way an Adventist worldview impacts on students:</i></p> <ul style="list-style-type: none"> • Greed and self-centredness has sprinkled History with disaster and pain. “According to God’s intelligence, the way to thrive is to help others thrive; the way to flourish to cause others to flourish; the way to fulfil yourself is to spend yourself” Plantinga, 2002, p.22. • God reveals himself as a God of justice and righteousness. While in History redemptive justice is rare; God’s justice underpins the history of the world. Therefore we are encouraged to go out and be examples of God’s justice. • History shows that innovations can be useful and harmful to society. • History portrays God’s longsuffering, through cycles of CFRR (creation, the fall, redemption and restoration). 	<p>Values / Student Response</p> <p><i>Identify the values / desired student response:</i></p> <ul style="list-style-type: none"> • Humility – Imitating Humility (11) • Excellence - Imitating Humility (11) • Hope – Celebrating Life (12) • Justice – Showing Mercy (20) 	
	<p>Meaning</p> <p>Understandings: <i>Students will understand that:</i></p> <ul style="list-style-type: none"> • History records the process of God’s plan for humanity through nation and Individuals. • Many have progressively turned their backs to God and placed their security in other things. A breakdown in social cohesion is observed. • We see and understand history through the lens of God’s plan of redemption. • There is hope for the future (Jer 29:11) God’s purpose will be achieved. When God’s plan will be completed. 		<p>Essential Questions: <i>Students will keep considering:</i></p> <ul style="list-style-type: none"> • How does history show the power of humility? • How does the humility of the cross impact history? • How does a view of God in history provide an impetus for excellence? • Provide examples of creative people in history? • How should we act towards those we hurt/ offend us? • How do we respond to injustice? • Is showing mercy counter-cultural in history? • Why does a loving God allow evil and suffering? • Can any good come out of suffering?

<p>The <u>significance</u> of World War II to Australia's international relationships in the twentieth century, with particular reference to the United Nations, Britain, the USA and <u>Asia (ACDSEH110)</u></p> <p>The examination of history and its consequences can serve to transform our worldview, with the perspective that God is in control.</p>	Acquisition of Knowledge and Skill	
	<p><i>Students will know:</i></p> <ul style="list-style-type: none"> • About the causes and course of the war. • Know about significant events of the war. • Know about the experiences of Australians of the war. • Know about the impact of the war. • Understand the significance of the war to and on Australians. 	<p><i>Students will be skilled at:</i></p> <ul style="list-style-type: none"> • Explain the different interpretations of the past and recognise the evidence used to support these interpretations. • When researching, students develop, evaluate and modify questions to frame a historical inquiry. • Students analyse sources to identify motivations, values and attitudes. • They develop and justify their own interpretations about the past.
STAGE 2 - EVIDENCE		
Evaluative Criteria	<i>Students will show their learning by:</i>	
	<p>Performance Tasks:</p> <ul style="list-style-type: none"> • Research Tasks • Test • Source analysis • Design and create a web quest 	<p>Other evidence:</p> <ul style="list-style-type: none"> • Demonstrate their ability to work cooperatively with other students • Striving to do their best in all tasks • Being sensitive towards other students cultural backgrounds • Respectful in discussions • Explain a variety of viewpoints on ethical issues

STAGE 3 – LEARNING PLAN

Summary of Key Learning Events and Instructions

About the causes and course of the war.

- Cause
 - Versailles Treaty, Fascism in Italy, Japanese Imperialism and Nazi in Germany.
- Course of war
 - War in Europe and War in South East Asia

Significant events of the war

- Key Battles, battle of Britain, bombing of Pearl Harbour, D Day
- Holocaust, Use of nuclear weapons, POW's, Kodoka Trail, Fall of Singapore,
- Know about significant events of the war.

Know about the experiences of Australians of the war.

- Kodoka, Fall of Singapore, Milne Bay,

Know about the impact of the war

- Impact on the home front, Economy in Aust, Europe etc.

Understand the significance of the war to and on Australians.

- Women in Australia,
- Australia's role in estab United Nations, Relationships with Britain and USA

Progress Monitoring

Multiple Choice test on the causes of the war

Scenario/Role-play – What would you do?

POW – film study – The Great Escape – what really happened?
Research task.

Research task on Kodoka.

Source Study – Holocaust – See Pearson textbook on Holocaust.

World War II in colour

Indebted to

Christian Schools Australia "The Big Picture Model"

Wiggins, GP., & McTighe, J, (2011) *The Understanding by Design Guide to Creating High Quality Units*, Moorabbin, Victoria: Hawker Brownlow Education.

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