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Geography



**Institute for
Christian
Teaching**

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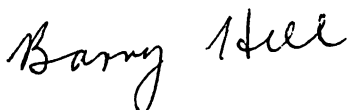
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It is our wish that teachers will use this document to improve their teaching and so better attain the key objectives of Seventh-day Adventist education.

Sincerely



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SUGGESTIONS FOR USING THE FRAMEWORK

There are many ways to use the framework to help you plan courses, units of work, or topics. The aim is to provide a basic checklist for planning. For topics or units, try the following steps, summarizing your plan on a page or two.

Read the philosophy, rationale, and objectives on pages 6-9 to gain a picture of the key emphases of your subject.

Check through the list of value-oriented concepts on pages 11-15. An example is 'Christian stewardship'. Select those that seem to need most emphasis, and write them down.

Read the suggestions on teaching approaches, including how to teach values, on pages 16-17. An example is making value judgments. Now add some ideas on teaching methods to your summary.

Ensure that you have referred to key value themes such as 'social responsibility' in your planning. Look through the guidelines on pages 18-21 for questions that you should ask yourself.

Refer to the set of skills on pages 26 and 27, and select those that are applicable. An example is 'information gathering'. There need not be numerous skills. Record these.

For ideas about assessment, check pages 28. Assessment must be linked with your teaching content, emphasis and methods. Jot down some ideas.

To see how value-concepts, skills and teaching methods can be worked into planning, look at the topics on pages 22-25 and the unit overview flowchart on Global Environments on page 29. You can now refine your own summary.

To make your overall planning more systematic, it could be helpful to use the correlation charts on pages 30-34. See the instructions for using these on page 30.

Refer to the appendices for further teaching resources and syllabi. As you can see, you are required to thoughtfully bring together a number of strands in the planning process. By this stage the topic or unit should be taking on a Christian perspective.

WHAT IS A FRAMEWORK?

In the Adventist school context, a 'framework' is a statement of values and principles which guide curriculum development. These values and principles are derived from Adventist educational philosophy which states important ideas about what is real, true and good. The objective of the framework is to show how Adventist Christian values and faith can be integrated with academic learning, and it provides some examples of how this can be done. The framework is organized as a resource of ideas for subject planning, so it is intended to be useful rather than exhaustive.

In attempting to present an Adventist perspective, it is clearly understood that some aspects of a course may be taught in similar fashion no matter where it is taught. However at a superficial level the objectives and content of other topics taught in Adventist schools will seem little different from state syllabi merely because the content appears relatively neutral in philosophical terms. With thoughtful teaching there will in fact be differences in content emphasis and approach for these topics, while there will be more noticeable differences in other topics and curriculum processes. These differences of varying degree will stem from the underlying philosophy of the framework.

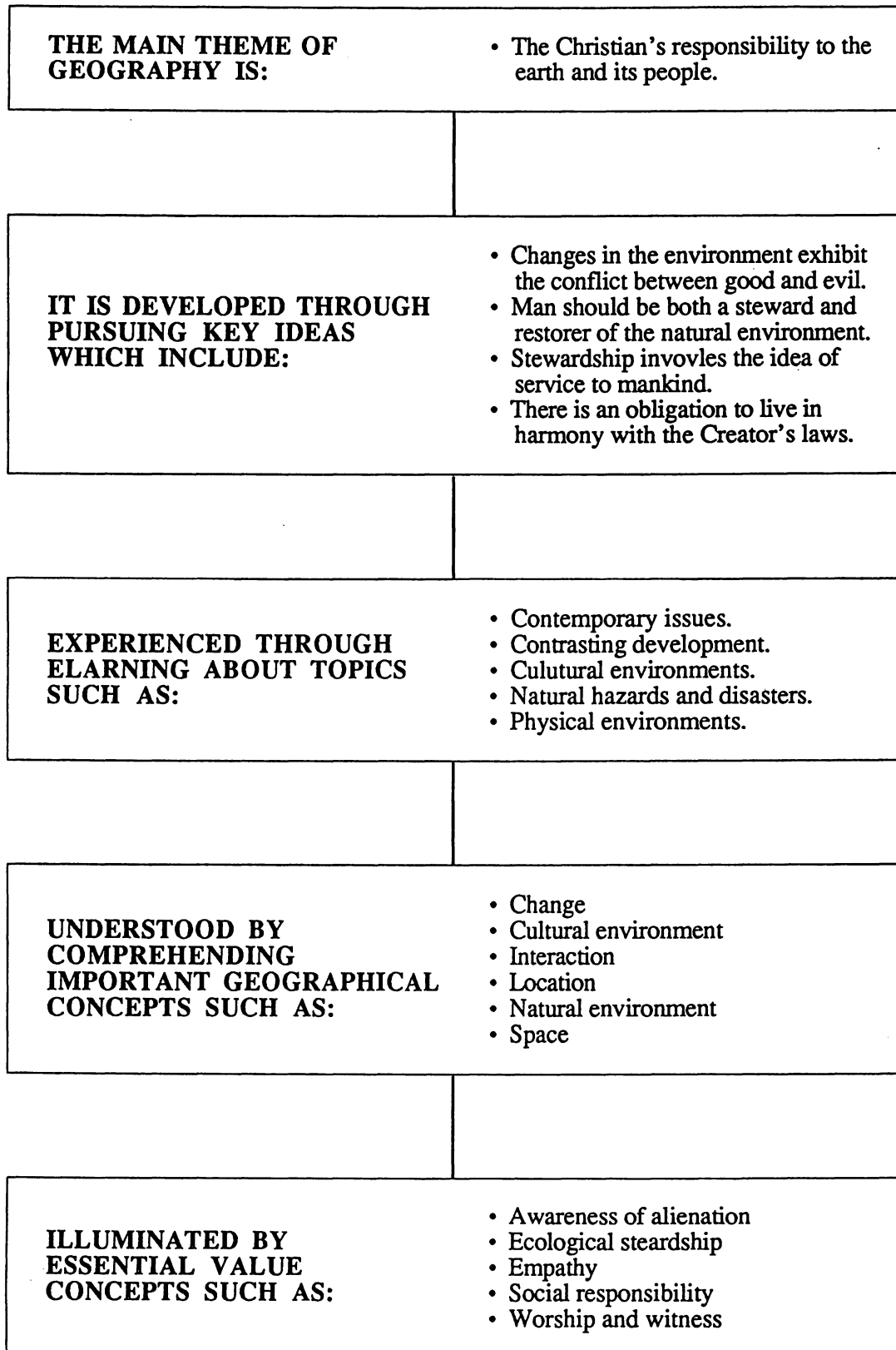
This framework first presents an overview of its elements. Following the overview are a philosophy and rationale for geography teaching. The framework then sets out key objectives which stem from the philosophy. Following the objectives are list of definitions of key geographical concept.suggestions on teaching approaches, and a section which offers some suggestions on how teachers may integrate Christian values into their courses. The final part of the framework includes some comments on assessment, a topic overview, a select list of resources, correlation charts, and appendices.

In the framework there is acceptance of the requirement to teach the basic skills, topics and thematic links outlined in the various state syllabi. The document sets out some of these in checklists and gives practical suggestions which will be used in the preparation of course outlines, programs, units and lessons. It therefore becomes a basic reference point for teachers. No attempt has been made to replace an individual teacher's personal programs, but rather to guide the development of these programs. Overall, the framework mainly attempts to show how good practice can be placed in a value perspective which is Christian. It is a tool teachers can use to help them either reinterpret state curriculum documents from an Adventist perspective, or to simply teach from that perspective if the subject is an elective one.

WHO IS THE FRAMEWORK FOR?

The framework is primarily designed for all geography teachers in Adventist secondary schools. It also provides a reference point for curriculum planning for principals and administrators in the Adventist educational system. Further, it attempts to show state authorities that there is an Adventist curriculum emphasis which provides some justification for the existence of an Adventist school system. The document is to be used in establishing the direction for any curriculum planning, whether it involve creating courses from scratch, adding to state syllabi, or evaluating units and resources.

FRAMEWORK OVERVIEW



PHILOSOPHY

Geographers study elements of both natural and man-made environments. In Adventist schools, the study of the natural environment assumes the existence of a Creator-God who has created all existing matter. The starting point of geographical knowledge is thus the act of creation. Through studying this creation students are taught to appreciate not only its aesthetic beauty, but also the need to live in harmony with its Creator's laws. Students also examine dramatic changes in the environment with the assumption that many of these changes have been caused by the intense conflict between good and evil which is the result of mankind's separation from God and called Sin.

Because Christian geographers assume the existence of God, they reflect on their relationship to God as they study geography. It follows that their study of the environment should lead to a heightened awareness of their responsibilities in caring for their created environment. Man has induced changes in that environment. Some of these have been negative changes which are ultimately from the effects of sin. The environment, therefore, has been partially destroyed because of the alienation of man and nature after sin entered the earth. Geographical study in Adventist schools will emphasize the importance of the concepts of restoration and stewardship. 'Stewardship' or 'earthmanship' are terms conveying the idea that for the sake of both his own and future generations man should carefully preserve and wisely manage his environmental resources. Students should be taught to respect and maintain the quality of the natural environment, and to promote the physical and spiritual welfare of the humans in that environment.

The concept of stewardship contains the idea that education should strengthen students' desire to be of service to the community and to mankind in general. Students serve by accepting community responsibilities, by preserving and improving the environment, and by finding practical ways to help those in need. They develop their Christian commitment by pursuing responsible and unselfish patterns of action.

RATIONALE

Geography may be defined simply as the study of places and their people - where these places are, what they are like, and what human activities go on in them and between them (Natoli, 1984). Because geographers study a wide variety of physical and human resources in many diverse places, they must explain similarities and differences between these resources. Geography is therefore a subject which requires its students to draw relationships between many different kinds of data, and between many disciplines - particularly the sciences and the humanities. The need to solve problems by thinking about relationships between people and places is one important justification for the study of geography in schools.

Geography is also important in Christian education because it presents students with opportunities to study God's creation, and to understand the intricate and often fragile relationships that exist in our environment. The student who investigates nature with a Christian perspective can better determine his own place in a world which is largely without a knowledge of God.

Concepts of stewardship and community service are two key values which sensitive geographical study readily develops. There are numerous issues which arise out of geographical study and which further support the place of geography in the curriculum. For example, students may look at the geographical expression of religious values, conflicts of social values in the ecological conservation debate, and the ethics of economic affluence which depends partly on economic disadvantage in the third world. Study of the welfare of humanity in different settings invariably raises issues of social justice and personal lifestyle, issues which are the vehicle for students to clarify, analyse, acquire and judge important personal values. In geography, they also have opportunity to develop empathy for the disadvantaged and tolerance for, but not necessarily acceptance of values of other cultures. In social group work, students can learn values associated with cooperation and consideration of others' perspectives. Developing the valuing process through studying issues is therefore an important aspect of geographical learning. The intended outcome of such learning is that students will be motivated to act out their values in serving others, in seeking social justice, and in shaping their lifestyle.

In addition to its emphasis on values, geographical study is justified by its skill emphasis. Inquiry skills focus on an array of thinking processes, and on the problem solving cycle which is taught in other social sciences. So geography demands development of skills in seeing problems, hypothesizing, collecting data, and analysing and recording results. Geography also presents a unique opportunity for the development of spatial awareness through the study of maps, photographs and other resources. This study has been termed 'graphicacy' which is as necessary to education as are literacy and numeracy (Pinchemel, 1982).

The study of geography is also worthwhile because it naturally fosters understanding of current events and the place of Australia New Zealand and the Pacific in the world. This general knowledge is an important component of general education. Because geography deals with current events and many kinds of phenomena in a global setting, it has the potential to help students recognize and respond to change which may be local, regional, national and international.

Thinking about different kinds of geographical phenomena encourages students to develop a coherent world view, and the development of a reasonable world view is an essential aspect of education. Geographical study is particularly helpful in understanding the world because its content considers human needs, whether they be physical, social or spiritual, and geography students are led to reflect on the causes of such needs, and on the social and religious issues which accompany them. When students possess a coherent world view, they have greater capacity to cope with, and to contribute to that world.

KEY IDEAS WHICH STEM FROM THE PHILOSOPHY

1. The study of the natural environment assumes the existence of a Creator-God.
2. There is controversy between good and evil seen in the natural and human environments as well as in their interaction.
3. Examination of how many changes in the environment exhibit the conflict between good and evil.
4. Christians should appreciate the aesthetic beauty of natural environments.
5. There is an obligation to live in harmony with the Creator's laws.
6. Many changes in the environment are a direct result of man's interference with natural processes.
7. Man often has to make a choice between economic development and destruction of the environment.
8. Geography develops a coherent Christian world view which gives a greater capacity to cope with and to contribute to that world.
9. Geography encourages reflection on the student's relationship to God.
10. Geography develops an awareness of responsibilities in caring for the created environment.
11. Emphasis is placed on the importance of restoration and stewardship within the natural environment.
12. 'Stewardship' or 'earthmanship' is encouraged in an endeavour to preserve and wisely manage environmental resources for the present and for future generations.
13. The quality of the natural environment will be respected and maintained.
14. Christians will promote the physical and spiritual welfare of others.
15. Stewardship includes the idea of service to mankind.
16. Economic affluence depends partly on economic disadvantage in the third world and help social injustice.
17. The welfare of humanity in different settings raises issues related to personal lifestyle.
18. Opportunities arise in geography to develop empathy and tolerance.
19. There is a demand for the development of decision-making skills based on sound Christian values.
20. The unfinished task of taking God to those who do not know Him is seen to be enormous but not impossible if each person contributes.

OBJECTIVES

KNOWLEDGE

1. To develop understanding both of the interactions within the physical environment, and of the interactions between people and their environments.
2. To develop understanding of the spatial patterns of the location and distribution of physical features and human activities on the earth's surface.
3. To assist the development of a coherent world view through the study of a variety of communities and environments.
4. To increase understanding of the interdependence of nations.
5. To make informed judgments about important social, economic, political and environmental issues which have a geographical dimension.
6. To develop awareness of the contrasting opportunities and constraints felt by people living in different social, economic, political and physical conditions.
7. To comprehend the nature of environmental change in order to know how to cope with the change which operates in the dynamic systems which make up the world.
8. To become more familiar with the nature of the environment and cultural and political identity of Australia and New Zealand and their position in the South Pacific region.
9. To understand the basic concepts and terminology used in geography.
10. To understand that various processes in the natural and man-made environments can occur on a variety of scales - local, national and global.

VALUING

11. To clarify, analyse, evaluate and acquire a range of values which collectively comprise a Christian geographer's value complex.
12. To show compassion for others through the development of social responsibility.
13. To grasp the concept of ecological stewardship as it relates to the idea of man as sustainer of God's creation.
14. To develop an awareness of how sin causes alienation in the world, and to accept responsibility to seek ways to restore alienated relationships.
15. To develop an appreciation for the aesthetic qualities of man's environment.
16. To seek evidence for, and interpretation of the Adventist perspective on creationism and earth chronology.
17. To increase awareness of the relationships between religious, political and social issues, and the justice of God.
18. To develop the ability to make decisions about the Christian's best responses to geographical issues which affect the welfare of man.

19. To become involved members of their community and society.

SKILLS

20. To develop a range of skills which focus on the observation and accurate collection and recording of data in fieldwork and classroom settings.
21. To develop a range of mapping and graphing skills.
22. To develop the cycle of skills required to initiate and conduct geographical inquiry. This cycle includes questioning, stating problems, predicting, hypothesizing, collecting and analysing data, generalizing, and reporting conclusions.
23. To develop basic skills of communicating information in oral, written and graphic form.
24. To develop skills of profitably participating in group discussion and decision-making.

CONCEPTS

Concepts in Geography are fundamental ideas around which factual information is organised.

It is envisaged that the teacher could take these concepts and apply them to Geography themes to develop teaching units which are distinctly Adventist in approach, while following the suggested state syllabus in thematic content.

Geography teachers from schools in all parts of Australia and New Zealand teach a range of basic geographical concepts. As a reminder of a minimum group of concepts which should be included in any geography curriculum, the following list of concepts is noted here for teacher reference.

Accessibility:

The ease with which a particular location may be approached.

Association:

The degree to which the distributions of two or more phenomena are similar.

Authority:

The varying ability of individuals and groups to influence the thoughts and actions of others.

Career Awareness:

An understanding of the wide diversity of occupational choices, the ways in which individuals make these choices, and an attitude that occupational choices should not be limited because of racial, sexual or ethnic stereotypes.

Change:

A dynamic state which is a continuous evolution from the interaction of the differing characteristics of places in terms of environmental and human activity.

Christian Stewardship:

The responsible management of God's gifts.

Community:

An organised group generally of distinctive character which is related to a particular set of environmental requirements.

Concentration:

The centripetal forces which require man to concentrate his activities in a few places.

Conflict:

The expression and clarification of a variety of views.

Conflict management:

The resolution of conflict through compromise, bargaining and respect for the rights of others.

Co-operation:

Working with others and sharing responsibilities for a common purpose or benefit.

Creation:

The act whereby God produced this universe and provides all that is necessary to sustain life.

Cultural processes:

Continual modifications to the landscape by human actions.

Culture:

The sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another.

Direction:

The line along which anything lies, faces or moves with reference to the point or region towards which it is focused.

Dispersion:

The centrifugal forces which require man to spread out his activities over space and produce patterns on a landscape.

Distance:

The extent of space intervening between things or points.

Distribution:

The interrelationships between a set of objects or observations usually in a spatial rather than time dimension. The spatial patterns resulting from the arrangements of physical and cultural features, and which are shown in levels of concentration and dispersion.

Diversity:

The physical or biological complexity of a system.

Energy:

The ability or capacity of doing work possessed by a body or system of bodies. Includes Kinetic energy, solar radiant energy, potential energy, geothermal energy, elastic energy, heat energy, nuclear energy, chemical energy.

Environment:

The sum total of the conditions within which an organism lives.

Environmental Sensitivity:

A consciousness of living in harmony with the natural surroundings which have been adversely affected by conditions such as urban growth, pollution and economic exploitation.

Ethics:

A system of acceptable conduct developed by a society for the purpose of governing human relationships which is modified over time.

Freedom:

Determination of the limitations that should be placed on personal, civil and religious liberties, as well as identification of consequences arising from these limitations.

Frequency Distribution:

How things or events are arranged with respect to classes or to points on a measurement or scale. It can be represented by a table, a graph, or a barchart.

God:

The supreme being with whom a loving, trusting relationship may be developed.

Good and Evil:

Opposing forces which influence human wellbeing for better or for worse. Mankind and his environment exhibit the results of the universal conflict between Christ and Satan.

Human Behaviour:

The explanation of spatial patterns and the characteristics of places through a study of the decisions relating to location that are made by individuals and institutions, and of the ways in which people perceive the environment.

Integrity:

The qualities of honesty, personal honour, credibility and adherence to moral principles even under stress.

Interaction:

The effects of two or more factors upon each other. The reciprocal influences of physical and cultural forces and objects on the forms, locations and distributions of physical and cultural phenomena. Includes human influences on the physical environment.

Interdependence:

Interaction among persons, groups and nations which rely on each other as they work to satisfy human needs and wants.

Landscape:

The total surface form of any area. It includes both natural and man-made features, such as natural and cultural landscapes.

Links/Networks:

Lines connecting people, places and things.

Location:

Where places and things are situated, and why, when and how these change the position of things in relation to other things. The influence of distance on distributions and interactions.

Man:

An intelligent being with the power of choice by which his own destiny is determined.

Mission:

A sense of direction in life. It entails duty or purpose, and often leads to a sharing of resources with others.

Morality:

The rightness or wrongness of human behaviour and conduct based on scriptural ethical principles.

Movement:

The implication that energy is being expended and as a result there is interaction between objects and between places. Most movements occur in defined channels that can be mapped as routes and networks.

Natural Resource:

Those parts of the environment that are capable of satisfying the needs of mankind.

Participation:

A personal involvement in a variety of individual and cooperative community, civic, social and church activities.

Patterns:

Shapes or designs imposed upon the way in which people and things behave. They are the result of processes that have occurred over time.

Perception:

A stimulus-response psychological process in which subjective judgements are made in response to physical environmental stimuli. Our awareness of the objects or conditions about us. An understanding of the real-world environment, both natural and man-made, as it has been assessed by individuals or societies.

Planning:

To construct a scheme of action or procedure.

Processes:

A continuous action or series of changes taking place in a definite manner.

Region:

A part of the earth with its own characteristics. The classification of areas in terms of particular criteria, and generalisations. The grouping together of sets of locations that have certain common properties.

Relationships:

What one person or thing has to do with another. How, why, and to what extent they are dependent upon each other.

Resources:

Elements of the environment that can be utilized and managed for the satisfaction of needs and wants.

Respect:

A demonstration of regard for the feelings of others and those in a position of authority in society.

Responsibility:

An understanding and appreciation of the rights, privileges and duties involved in the participation of individual or corporate actions.

Scale:

Any graduated means of measuring the magnitude of an object, mechanism or process.

Service:

The act of recognizing, responding and ministering to the needs of others.

Seventh-day Adventist World View:

A set of interrelated basic assumptions and values which together dispose us to see the world in a particular way. The SDA student makes sense of the world and develops a personal world view through understanding the concepts listed in this framework.

Site:

The local features of a place and its immediate resources. The internal characteristics of a place.

Situation:

A place in relation to its direction and distance from other places. The external relationship implies accessibility or remoteness, centrality, and isolation.

Social Justice:

The moral rightness or equitableness of peoples' actions, interactions and conditions of life.

Spatial Association:

The relationship between things or events that are arranged over space.

Spatial Distribution:

How things or events are arranged over space.

Spatial Justice:

The equitableness with which resources among people are dispersed in a given area.

System:

A set of objects together with relationships between the objects and their attributes. Objects are the parameters of systems which include input, process, output, feedback and a restriction. The dynamic and interrelated nature of phenomena such as drainage basins, soils, beaches, natural and artificial ecosystems, farms, cities, nodal regions.

Technology:

The implications and influence of advancing knowledge about materials, equipment and processes on the community, the nation and the world.

Time:

A succession of events. It often involves physical, social and economic change.

Time/Distance:

A method of measuring duration. Distances are measured not only in kilometres, but also in terms of time and cost.

Tolerance:

A willingness to respect, understand and accept the rights, wishes and views of individuals with diverse lifestyles, beliefs and value systems.

Truth:

An indisputable fact or principle which accurately conforms with reality.

Urbanization:

The analysis of factors that have contributed to human dislocations and to basic changes in living patterns.

THE TEACHING APPROACH

The teaching approach outlined in this document supports a number of points made by the Australian Geography Teachers' Association in its statement Geography In Secondary Education. Among other things, that statement emphasizes the following aspects of geography teaching:

1. Geography is characterized by development of a concern for questioning about issues and problems which stem from the relationships and interactions between people and their environment.
2. Geography is concerned with investigating - investigating the questions, issues and problems mentioned in point 1 above. This investigation results in decision-making aimed at improving life situations.
3. Geography is organized around central themes and concepts such as 'the ways people modify natural and human environments'.
4. Geographical investigation revolves around questions, but particularly key questions posed by learners.
5. Learning experiences of geography are diverse, and focus on active involvement of students in activities such as: field studies, community-based learning, working in problem-solving groups, improving the environment, developing empathy for others, analysing underlying values of people, and learning through providing service for others.
6. Geography enables students to explore their future life roles of: learner, social being, recreator, producer, consumer, and citizen.
7. Geography emphasizes the close relationship between inquiry processes, key questions and guiding concepts.
8. Geographers use a range of thinking processes and skills as they seek to understand places and people-environmental relationships.
9. A range of practical and social skills are important in carrying out geographical investigation.
10. Teachers are meant to develop a 'geography of concern' as they guide students in analysing, forming and judging attitudes and values. Such valuing should lead to social and environmental action.
11. Geography is intended to show empathy for current community concerns. Students are encouraged to develop competence in decision-making about community issues, to work with others in a responsible way, and to explore issues of current concern to the community.

This framework emphasizes the importance of the valuing component of geography referred to in point ten above. This process also actively involves students in learning. Valuing and involvement are discussed below.

THE VALUING PROCESS

In order to pursue the objectives of this framework, and to implement its important emphases, teachers will need to be aware of the essential elements of teaching values. There are many opportunities for students to simply identify values in the issues and case studies in geography. Teachers often overlook obvious chances to identify behaviours which demonstrate values, and from which students may draw inferences about value positions.

Another central aspect of teaching values is the clarification process. Clarification involves a number of processes which are linked with both thinking and feeling. Students may choose freely, from alternatives, and they must do so thoughtfully and

reflectively. Clarification also includes affirming values, cherishing values, repeating one's value positions, and acting out values.

A central element in the valuing sequence is the process of analysing values. When analysing values, students think about the many short- and long-term consequences of peoples' moral views and decisions. Students make decisions about the best alternatives to pursue in life situations which often revolve around dilemmas. Decisions should be made on the basis of assessing various types of evidence (including Biblical authority) that indicate the best alternative path to take in given situations.

When reflecting on decisions and consequences of actions, students are required to make many value judgments. An important aspect of judging values is to establish or validate clear criteria for making judgments. Criteria may be based on Biblical values, teacher model, a sense of fair play, concern for others, clear reasoning, or a combination of these and other factors.

This framework points out that emotions are an integral part of valuing. Students may for example be helped to distinguish between motives and feelings, identify illogical emotions, feel appropriately and deeply for others, and direct their emotions to the appropriate objects.

Finally, it is noted that good teaching in the valuing domain draws on a wide variety of tactics in developing a range of moral ideas, skills and actions. Teachers may employ methods such as: discussing dilemmas; role playing; ranking values; clarifying values; completing unfinished stories; responding to questionnaires or attitude scales; discussing films; listening to guest speakers; debating; and analysing values in literature.

Teachers should seek to have students reason through ethical issues in geography and see the consequences of man's mismanagement of his environment. In addition to developing students' moral thinking, they should present scriptural principles as reference points. Students are to be shown the complexity of the world in a way that they are able to understand from their particular religious and social context. Some of the valuing process is concerned with explaining the way things are, and with having students perceive how the world should be. Overall, it is the view of the authors of this framework that the valuing process is the single most important element in successful geography teaching. Its mastery deserves teachers' best efforts.

STUDENT INVOLVEMENT

When teachers are grappling with issues and developing a range of skills and depth of geographical understanding, it follows that they will select methods which require students to become actively engaged in the learning process. There is a close relationship between the development of skills and understanding, and this relationship is made more evident by teachers who offer students a range of active learning opportunities. Practical investigations in classrooms and fieldwork, searching for relationships, interpreting, discussing, and applying learnt skills to new situations are examples of activities which involve students more fully in learning than do exposition and teacher-dominated teaching styles.

THE CHRISTIAN PERSPECTIVE

In studying his world, the Christian teacher is reminded that God created it, and that it was, and still is, beautiful (Gen. 1: 28-30). God expects humanity to be good stewards of His beautiful environment, and to remember Him as creator. Because sin has entered the earth, there is much human misery when human needs are not met. It is the Christian's responsibility to help the needy and to be of service to the community (Matt. 25: 34-46). In pursuing their tasks, Christians are confronted with all kinds of injustice which must be addressed creatively (See Deut. 16: 18-20). Finally, the fragile ecosystem of the planet will be restored when God recreates it (Rev. 21: 1). As Adventist Christian teachers who possess a distinctive world view contemplate the world's history and current state, they are inevitably led to ask themselves some key questions about what they are attempting to achieve in their classrooms. The following question framework is a checklist that teachers may refer to as a guide for their selection of case studies, skills, concepts and values when planning courses.

GUIDELINES FOR CHOOSING GEOGRAPHY COURSE CONTENT

The Geography Programme should encourage students to recognize and evaluate their own social, cultural, moral and religious values and to be aware of the value positions of other people. To focus on values, the following check-list of key values to be taught in Geography sets out some suggestions for choosing content.

VALUES	METHODS FOR TEACHING
Social Responsibility 1. Do you study a variety of contrasting human environments in order to make students aware of human needs? 2. Does your programme allow students to put their concerns into action? 3. Does the subject allow students to recognise valuing self as a requirement for valuing others? To identify, clarify, analyse and judge values? 4. Does your course develop the concept that students can relieve suffering through their own actions? 5. Does the course allow students to develop positive moral decision-making?	Include some of the following: a. Health problems of developing and developed countries. b. Contrasting urban areas. c. Wealth versus poverty. d. Rural versus urban environments. Provide opportunities to help others a. Fly'n'build. b. Voluntary giving. c. Gardening Make the classroom environment supportive and develop respect for others. Use valuing teaching tactics. Raise possibilities such as: a. Hospital visits. b. Home help. c. 40-hour famine. Study the exploitation of third-world countries or local examples which involve public decision-making.

<p>Ecological Responsibility</p> <ol style="list-style-type: none"> 1. Which environmental issues does your course allow study in? 2. Does your course develop skills which raise an awareness of the need to care for and maintain the environment? 3. Does your course allow students to assess environmental ecological problems, and find out why and where these have originated? 4. Does your course allow for materials which discriminate between propaganda and truth? 5. Does your course allow students to demonstrate an active interest and involvement in conservation issues? 	<p>Foster awareness of local issues Christians should be involved with such as forestry, estuary usage etc.</p> <p>Examine local problems. Study of regeneration patterns over time.</p> <p>Study the effect of pollution on organisms.</p> <p>Use materials written from opposing viewpoints.</p> <p>Write letters to local politicians. Be responsible for personal actions in natural areas. Encourage others to be aware of their actions on the environment. For example, do not litter, keep to tracks to protect fragile areas. Care of school or home environments. Use of non-fluorocarbon products. Conservation of energy, water etc.</p>
<p>Empathy</p> <ol style="list-style-type: none"> 1. Does your course allow students to develop sympathy for peers and people throughout the world? 2. Do you show that by caring for others' physical needs you may then use the opportunity to care for spiritual needs? 3. Do you allow exposure to the idea of equitable distribution of resources? 	<p>Use Asian Aid or examples of World Vision people.</p> <p>Talk about ADRA. Missionaries - show slides, invites speakers. Refer to needs of Muslims in countries with limited access. eg Nepal.</p> <p>Choose topics which show the vicious cycle of poverty — India, Peru. Explain the function of offerings.</p>
<p>Awareness of Alienation</p> <ol style="list-style-type: none"> 1. Does your course allow students to develop insights into the real cause of world problems via a knowledge of current affairs? 	<p>Discuss effects of Sin. Use newspaper clippings of current events related to topics studied to show relevancy to life situations.</p>

<p>2. Does your course allow students to demonstrate abilities in identifying and presenting plausible solutions to problems in the world?</p> <p>3. Do you make your students aware of the breakdown of God's original plan, which has led to the suffering and despair associated with both natural and man-made disasters?</p>	<p>Discuss issues such as:</p> <ol style="list-style-type: none"> Squatter settlements Exploitation Land use conflict Refugees <p>Refer to disasters such as floods and droughts which could have been induced by man as well as natural disasters such as volcanoes, earthquakes and floods.</p>
<p>Appreciation and Sensitivity</p> <p>1. Do you allow students to publically and spontaneously acknowledge God as creator?</p> <p>2. Do you encourage students to draw spiritual lessons from their environment?</p> <p>3. Do you encourage sensitivity to the environment as a method of facilitating relationships with God?</p> <p>4. Do you encourage the development of students' aesthetic abilities?</p> <p>5. Do you share personal experiences which amplify your personal values?</p>	<p>During study of the natural environment, class worships and field trips.</p> <p>Observe patterns and processes.</p> <p>Organise field trips and the observation of natural landscapes. Beauty is often visible even through a harsh environment like snow clad mountains.</p> <p>Encourage the attractive presentation of diagrams and work. Mention local examples of perceived beauty or ugliness.</p> <p>Live out and talk about the values you pursue.</p>
<p>Worship and Witness</p> <p>1. Do you study a variety of natural communities and environments in order to develop an enhanced sense of adoration and worship of God?</p> <p>2. Do you develop a Christian sense of mission?</p>	<p>Show the power of a creator God through the study of natural patterns and processes. Note the wealth God has provided in ecosystems such as wetlands, rain forests and mountain ranges.</p> <p>Include local and overseas examples such as:</p> <ol style="list-style-type: none"> Water supply in third-world countries. Aid organizations eg ADRA Career opportunities after leaving school. A definition of the concept 'neighbour'.

<p>3. Do you assist students to develop skills that help others to find God?</p> <p>4. Does your course give students the opportunity to analyse a variety of religions and other cultures as preparation for effective Christian witness?</p> <p>5. Does the course allow students to compare their beliefs with those of other cultures (eg Asian/African)?</p> <p>6. Do you provide opportunities for mission or other service?</p>	<p>Include skills of:</p> <ol style="list-style-type: none"> Planning. Improvement of land. Reflection on nature and its meaning. Research. <p>Refer to community examples of:</p> <ol style="list-style-type: none"> Third-world belief systems. Australian attitudes and culture. Special needs such as the need to better understand minority groups — Aboriginals. <p>Buddhists versus Christians. Australia? N.Z. versus Pacific Islands.</p> <p>Sponsoring Asian Aid student.</p>
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SOME TOPICS WHICH CONVEY THE SPIRIT OF THE CHRISTIAN PERSPECTIVE

The set of questions and suggestions listed on the preceding pages give some indication of the kinds of content and methods teachers may use to ensure that their courses include reference to some of the important values of Christianity. In order to show how teachers may apply these questions to particular topics, we have provided some suggestions on the following pages. These suggestions are not prescriptive. They merely offer some starting points to show possibilities. Creative teachers will extend these suggestions in many ways.

1. The Physical Environment

Ideas to Develop:

- Appreciation of the dynamic natural laws and how they function.
- A diverse creation exhibits the power, might and majesty of its Creator from a study of geomorphology.
- Appreciation of the beautiful, drawing on analogies to illustrate spiritual concepts.
- Climate and weather have been changed slowly by man to his detriment.

Illustrative Example:

Take the water cycle for example. This study enhances understanding of "the water of life, washing, regeneration" etc. Go through creation and talk of the sun being the inception of the first water cycle, and the reason for pagan sun worship. Talk of the value of water conservation. Mention how the effect of sin on man has affected man. Notice the effects of the flood. Relate the topic to human geography and third world studies, emphasizing the importance of water to human existence.

2. Energy Sources and Flow

Ideas to Develop:

- Energy is to be conserved.
- Resource usage in the world involves a moral aspect.
- Community ownership of resources is linked to our concept of freedom.

Illustrative Examples:

Discuss the sources of energy and debate their consequences. For example nuclear power can be contrasted with other sources. Consider the community control of resources in Israel and extend the community idea to the concept of a global community. Compare the socialist systems of economics with Biblical ideas of resource use. Research the degree of freedom inherent in consumerism. Ask the following types of questions: Where is energy from? Who owns it? Do all have an equal right to it? Is consumerism freedom? Does energy belong to me in unlimited amounts?

3. Stewardship of Resources

Ideas to Develop:

- Note that resources are not unlimited.
- Man is given the responsibility to care for resources (See Gen 1:28-30).

Illustrative Example:

Look at inequalities in the control and ownership of resources. Consider responsibility to the environment which involves identifying the laws that govern its operations, and valuing the natural world as a source of knowledge about God. Reference can be made to forests, soil, water, energy etc.

4. Natural Hazards and Disasters

Ideas to Develop:

- The extent to which disasters are signs of the times.
- There is an increase of disasters and there are reasons for this increase.
- There is often a link between sin and disasters.
- Christians have an obligation to relieve suffering.

Illustrative Examples:

Look at ways in which disasters disrupt human communities and geographical patterns. Discuss how disasters occur because of man's mismanagement of the earth. Contrast natural and man-made hazards. Our Christian and social responsibility is associated with disasters.

5. Urban Environments

Ideas to Develop:

- Christians have a responsibility to be of service to urban centres.
- Urban environments increase social problems.
- Christians can be of great influence in addressing social and other urban problems.
- Urban environments often grow at the expense of rural environments.
- City living has advantages and disadvantages for the Christian today.

Illustrative Examples:

Teachers can show how urban living is an undesirable lifestyle, yet because Christians need to live in urban centres, they can adapt to make the most of this situation. Social problems can be illustrated by case studies. For example, the wealthy may force lower income earners out of their flats by upgrading these flats. The wealthy also alter the social structure of communities by moving into weekend getaways. Teachers can show how there are environmental problems in cities which must be tackled through developing community understanding of stewardship. Australia has proved particularly indifferent to the Christian world view, partly as a result of its urbanization.

6. Characteristics of Rural Environments

Ideas to Develop:

- There is beauty in the different types of rural environments.
- The rural lifestyle is being changed by current economic and social pressures.
- The rural environment is being exploited as a natural resource.
- Productive rural land is diminishing due to the increase in industrialization and the encroachment of urban areas.

Illustrative Examples:

Teachers may show how mechanization has produced a range of social and economic dilemmas for rural dwellers. They can also illustrate how government policies and economic greed cause artificially low or high prices. For example, wheat may be destroyed to keep capitalism going. There is a responsibility for man to minimize soil erosion and maintain the beauty and productivity of the rural environment. Sometimes the introduction of even a single crop can affect ecological balance. Economic pressures are causing numbers of people to abandon the rural lifestyle, and we must look for creative ways to prevent this trend from continuing.

7. Contemporary Issues and Current Affairs

Ideas to Develop:

- Current issues are a link with community service.
- We need awareness of a world view which takes in the seen and the unseen.
- We need empathy for others, and awareness of current issues.

Illustrative Example:

Study the problems to find out where they are and why they exist. Ask questions about the conflict between good and evil in relation to current affairs. Look at war, hunger, starvation etc. and the equipment God gives us to manage these situations. Examples are prayer, armour of God (Ephesians 6), distribution of resources which are God's, sharing of resources through aid organizations including ADRA, Asian Aid and Fly and Build teams.

8. Different Cultures

Ideas to Develop:

- We should show understanding for and acceptance of others and their viewpoints.
- We should love our neighbours.
- The world needs justice as is shown by spatial inequalities.
- We have a duty to minister to the needs of other cultures.

Illustrative Example:

Assume that you have a class group that will minister to a cultural group in Australia, New Zealand or the South Pacific. What will they need to know? Assign roles to groups to find out information on climate, (eg when does the monsoon come?) on financial assistance, health problems, literacy levels, degree of mechanization, income, demography statistics, and cultural and religious background. Plan an itinerary - transport, characteristics etc. This is a situational problem solving exercise. It gets across the idea of witnessing and sharing.

9. Contrasting Development

Ideas to Develop:

- Injustice of space and resources.
- Wastage in affluent lifestyles.

Illustrative Examples:

Study contrasting countries such as U.S.A. and India to investigate concepts such as inequalities in development, standards of living etc. This is tied to ideas of spatial and resource injustice, industrialization and exploitation, and of the imbalance between affluence and poverty. After looking at inequalities, look at students' lifestyles, considering such things as waste from the refrigerator, and waste on a national scale. Refer to the Biblical concept of 'jubilee' and why this is impossible today.

GEOGRAPHICAL SKILLS

Geography teaching involves the systematic development of a range of different kinds of thinking, valuing, observational, inquiry, decision-making, research, communication, data processing, graphing, fieldwork and social skills. Particularly important are the processes of inquiry and decision-making. However if inquiry is taught without reference to Christian values, or if knowledge is always presented as being tentative or confirmed only by the senses, then there is cause for concern. Adventist geographers seek to include not only scientific method, but also matters of moral sensitivity, feeling and faith. The issue here is one of emphasis.

Below are enumerated a basic list of types of skills considered essential for geographers.
Types of Skills Include:

THINKING

- Focusing
- Information-gathering
- Remembering
- Organizing
- Analysing
- Generating
- Integrating
- Evaluating

SOCIAL

- Communicating
- Cooperating
- Participating

RESEARCH

- Initiating
- Locating information
- Reading information
- Processing information
- Presenting information

PRACTICAL

- Mapping
- Interpretation
- Construction
- Field skills
- Observation
- Data gathering
- Recording
- Interpretation
- Evaluation
- Measurement and calculation
- Graphing
- Graphics
- Sketches
- Photograph interpretation
- Diagrams

PRACTICAL (cont'd)

- Model interpretation
- Cartoon analysis
- Making and interpreting 3D models

READING

LISTENING

WRITING

VALUING

- Identifying values
- Analysing values
- Clarifying values
- Making ethical judgments
- Acting out values

PROBLEM SOLVING

- Recognise a problem
- Represent the problem
- Devise/choose solution plan
- Execute the plan
- Evaluate the solution

DECISION-MAKING

- Define the goal
- Identify alternatives
- Analyse alternatives
- Rank alternatives
- Judge highest ranked alternatives
- Choose 'best' alternative

ASSESSMENT

In addition to reminding the teacher that assessment and evaluation reflect basic Adventist ideas about education, the writers of this framework wish to emphasize some other essential aspects of professional assessment and evaluation.

The first point is that just as teachers should employ a variety of teaching strategies, so they should devise assessment strategies which reflect this diversity of teaching approaches. Consequently good assessment practice could include: research reports; creative construction of three dimensional objects; oral reports; fieldwork; essays; group work such as role plays; inquiry-oriented problem solving; valuing activities; mapping, charts, graphs and diagrams; tests and examinations.

Secondly, an extension of the above point is that teachers will have to be creative to evaluate the attainment of some affective objectives which involve Christian and other feelings and values. Any focus on processes of valuing requires teachers to assess these processes. Teachers could conceivably assess students' abilities in identifying values, clarifying values, evaluating ethical alternatives, and in offering solutions for ethical dilemmas. These are largely cognitive matters which can be assessed in tests, often in a straightforward manner. Assessment of attitudes could include the use of: Likert and semantic differential scales; unfinished stories; role plays; discussions; consequences charts; surveys; values ranking; and identifying responsible actions in a situation. Such assessment need not be marks-oriented, but could be part of a written evaluation of student development.

A third point is that teachers should take measures to actually evaluate the attainment of their objectives. Such evaluation can be both subjective and objective. Some objectives need to be stated specifically in behavioural terms, while others involving processes such as literary appreciation can be more general. Overall, evaluation does require teachers to critically think about how achievable their objectives are, how these objectives reflect school philosophy, how well students are mastering skills and concepts, and about the appropriateness of their assessment procedures.

The fourth evaluation issue relates to the reporting of expectations and results. It is clear that students achieve better when learning expectations are spelled out clearly and regularly, when assignments are well structured, and when assessment results are provided promptly.

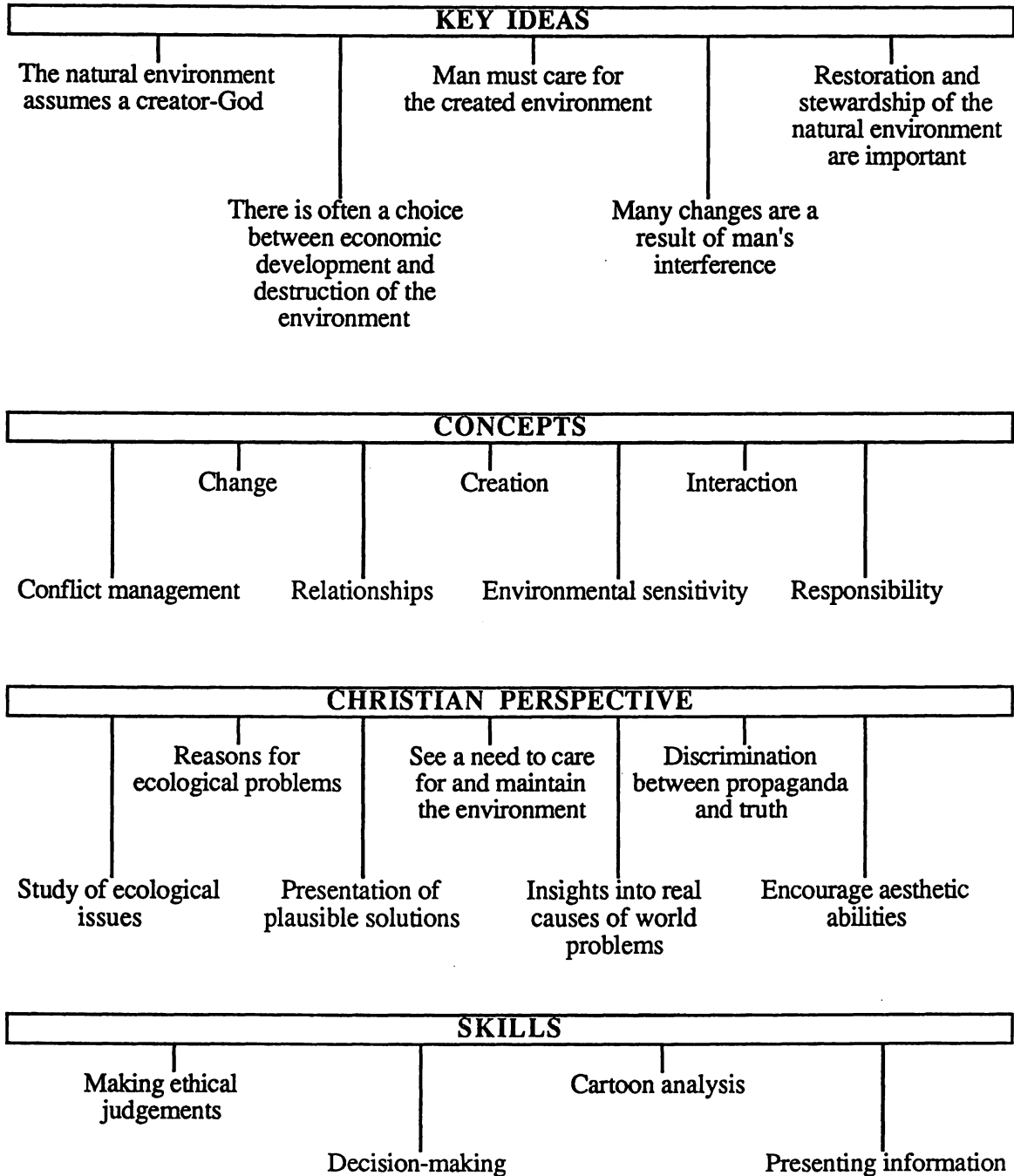
Fifthly, teachers should check that their evaluation is systematic and comprehensive. Good teaching should involve a wide range of thinking, practical and social skills which are structured at different levels of difficulty, and it should cover an array of important understandings and concepts of different kinds. This need for comprehensive assessment is an important justification for this framework document. Teachers can use the correlation chart to systematically check that a spread of learning is both occurring and being assessed.

Finally, we remind teachers that evaluation extends beyond assessment of how well students are reaching objectives. Evaluation goes further in attempting to judge the merit of the course and its objectives, and it seeks ways to constantly improve instruction. Therefore some evaluation could be informal. Teachers may for example observe classroom signs of teaching success, interview students informally about the course, or ask them to evaluate the course in a written questionnaire. Good teachers enjoy their success, but keep a critical eye on their own performance.

OVERVIEW OF THE INTEGRATION PROCESS

Topic: Global environments

Theme: The Fragile Planet



- INTEGRATION WITH PROGRAM -

[illegible]

										T O P I C S	SKILLS
										1.	Thinking Focussing. Information-gathering. Remembering. Organizing. Analysing. Generating. Integrating. Evaluating.
										2.	Social Communicating. Cooperating. Participating.
										3.	Research Initiating. Locating information. Reading information. Processing information. Presenting information.
										4.	Practical Mapping: - interpretation; - construction. Field skills: - observation; - data gathering; - recording; - interpretation; - evaluation. Measurement and calculation. Graphing. Graphics: - sketches; - photograph interpretation; - diagrams; - model interpretation; - cartoon analysis; - making and interpreting 3D models.
										5.	Reading
										6.	Listening
										7.	Writing
										8.	Valuing Identifying values. Analysing values. Clarifying values. Making ethical judgments. Acting out values.

[illegible]

APPENDICES

APPENDIX 1

JUNIOR GEOGRAPHY TOPICS TAUGHT IN ADVENTIST SCHOOLS

Below is a list of junior geography topics which are commonly taught in schools, and which appear to allow scope for teachers to include them in a curriculum which permits the emphases of this framework to be implemented. Topics are not sequential, and could be taught between Years 7-10 (Aus.) or Forms 3-5 (N.Z.). Some suggestions for ensuring that appropriate topics are given an Adventist Christian orientation have been provided (see pages 23-26 of this framework). However the point is made that methods of inquiry or of map reading for example may be very similar for Christians or non-Christians. A Christian world view intrudes itself into a subject in pervasive and subtle ways which extend well beyond the often superficial attempts to include obvious value-laden content in a particular topic.

The following pages show a range of possible topics for junior geography courses.

RECURRING TOPICS IN JUNIOR GEOGRAPHY

1. Studies of particular landscapes.
2. Characteristics of urban environments.
3. Characteristics of rural environments.
4. Differing cultures of the world.
5. The use of renewable and non-renewable resources (e.g. mining and farming).
6. Contemporary national and international issues.
7. Geographical characteristics of Australia or New Zealand.
8. Characteristics and effects of industries in regions.
9. Regions of the third world.
10. The nature and distribution of population.
11. Energy sources and flow.
12. Environmental pollution and conservation.
13. Natural hazards and disasters.
14. Nature of the physical environment - climate, vegetation and landforms which include fluvial, desert, coastland and glacial formations.
15. Local community studies.
16. Map reading and practical skills
17. The quality of the human condition in reference to poverty, wealth *etc.*
18. The geography of economic activities which include agriculture, mining, industry and services.

APPENDIX 2 SELECT RESOURCE LIST

Below are listed some useful resources for geography teachers. Some were referred to in constructing this framework, while others were included because they were thought to be helpful references for teachers when attempting to plan how to increase the Christian impact of their teaching.

- Australian Geography Teachers' Association Inc. 1988. Geography in Secondary Education. Brisbane: Australian Geography Teachers' Association.
- Codrington, S. 1985. Towards a Christian approach in the teaching of junior geography. Geography Bulletin, April, 1985.
- Kelly, V. 1984. Geography in the curriculum 16-19. Geography 1984. Environmental Working Group of the Geographical Association.
- Natoli, S.*et al.* 1984. Guidelines For Geographic Education: Elementary And Secondary Schools. Washington D C: Association of American Geographers.
- Pinchemel, P. 1982. The aims and values of geographical education. In Graves, N. (ed.), New Unesco Source Book For Geography Teaching. Paris: Longman.
- Richardson, R. 1988. Australia in a world context. Geographical Education, 5/4, 1988.
- Roe, C. 1988. Geography education: a critical need. The Journal Of Adventist Education, April-May 1988. Washington: General Conference of Seventh-day Adventists.
- Winder, R. 1984. Curriculum Ideas. Geography And Values Education. Sydney: N.S.W. Department of Education.
- Winder, R. 1985. Curriculum Ideas. Teaching/Learning Strategies. Sydney: N.S.W. Department of Education.