



**Seventh-day Adventist
Secondary Curriculum**

First Edition November 1990

History



**Institute for
Christian
Teaching**

**EDUCATION DEPARTMENT
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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 picture of the key emphasis of your subject.

Check through the list of value-oriented concepts on pages 9-11. An example is 'integrity'. Select those that seem to need most emphasis, and write them down.

Read the suggestions on how to teach values on page 14. An example is making value judgments. Now add some ideas on teaching methods to your summary.

From pages 15 - 18, you will find suggestions for using the value-concepts. Use appropriate ideas from this section and your own creativity in your summary.

Refer to the set of skills on pages 19-20, and select those that are applicable. An example is 'interpretation'. There need not be numerous skills. Write these down.

For ideas about assessment, check page 21. Assessment must be linked with your teaching content, emphasis and methods. List down some ideas.

To see how value-concepts, skills and teaching methods can be worked into planning, look at the unit overview flowchart on page 23. You can now refine your own summary overview page of your topic or unit.

To make your overall planning more systematic, it could be helpful to use the correlation charts on pages 24-26. See the instructions for using these on page 24.

Refer to the appendices for further teaching resources. 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 is certain to be taking on a values-oriented Adventist 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 history framework contains: a philosophy; a rationale; objectives; ideas; value-concepts; methods for teaching values; suggestions for developing a Christian perspective; skills; guidelines on assessment; a flowchart to demonstrate unit planning procedure; a concept correlation chart; and appendices which include a summary of state syllabi.

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 history 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

HISTORY IS DEFINED AS:	An inquiry into past human experiences. It is an inquiry in which we seek to learn not only what happened, but to consider motives, causes, patterns and consequences. It is also an inquiry into the participation of God, man and Satan in past human experience.
ITS APPROACH IS DEVELOPED IN PURSUING AIMS SUCH AS:	<ul style="list-style-type: none">• Appreciating the uniqueness and value of individual people and events• Distinguishing between types of evidence• Identifying major causative factors in change• Understanding the concept of a Christian world view
IT IS UNDERSTOOD BY EXAMINING IDEAS SUCH AS:	<ul style="list-style-type: none">• God influences man's affairs.• History reveals a struggle between good and evil• Man is morally accountable for his actions.• There is both purpose and an end point in the sweep of time on earth
IT IS INTERPRETED BY EXPLORING VALUE CONCEPTS SUCH AS:	<ul style="list-style-type: none">• Change• Conflict• God• Morality
IT IS EXPERIENCED THROUGH THE DEVELOPMENT OF SKILLS SUCH AS:	<ul style="list-style-type: none">• Comprehension• Expression• Interpretation• Methodology

PHILOSOPHY

A Christian philosophy of history affirms that God has always existed. His creation of this world marked the beginning of human history in time and space. Furthermore, the biblical perspective strongly suggests that God is exercising a continuing role in the affairs of man and the universe. The study of history therefore includes a search for explanations concerning the origins, purpose and destiny of the universe and mankind as determined by God.

The Christian view of history is theologically oriented. It is concerned with the entire sweep of human experience, and it places Jesus Christ in the centre of that experience. Sin is portrayed in Scripture as alienation between the Creator and His creatures and the search for selfhood outside the purposes of God. An understanding of reality from a Christian perspective 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.

The Christian view of history sees man as being the crown of creation, and his patterns of action can reveal God's infinite glory in numerous ways. The Holy Spirit, who works through many avenues, can influence the actions of man, although man is often motivated by self-interest. Consequently, man can do a good deal to change the course of events, either positively or negatively.

As the events of history are studied by the Christian historian, patterns of cause and effect may be traced. These outcomes are not viewed simply as God's providence, for they work in conjunction with many other historical forces interacting in complex ways. Making moral evaluations of these events will be part of the task of the historian as he examines the past, and these judgements will be made with reference to the authority of the Scriptures.

RATIONALE

Adventists teach history so that as active Christians, students of history will develop a world view which incorporates the dealings of man, Satan and especially God in the history of this planet.

This study leads us to examine the choices men and women have made, the motivations behind these choices, and their outworkings.

As students understand these choices in the light of their world view they will decide to actively and positively participate in shaping history.

IMPORTANT IDEAS

The following is a list of important ideas emerging from the framework philosophy, and from the nature of history as a discipline.

HISTORICAL ORIGINS

1. God exists and acts in time and space.
2. History also confirms the space-time reality of Jesus Christ who is the focus of world history. In so doing, it provides some objectivity to the essentially spiritual nature of man's relationship with God.

HISTORICAL PROCESS

3. History shows the effects of the struggle between God and Satan (good and evil), and therefore the effects of both goodness and sin in the world. Man takes part in the struggle, influencing history both positively and negatively.
4. God's providence is not necessarily event-specific, but is still confirmed in history. There is a Divine purpose in the sweep of time.
5. Various forces, either singly or interacting, have helped shape our world.
6. Historical events usually have multiple causes and many effects.
7. Causation extends beyond politics, economics, social structure and culture. Moral and religious actions are also an important part of history.
8. Christianity has markedly influenced the course of history.
9. False ideas about man and his origins have had a substantial influence on history.
10. History involves a sense of time, and treats people and events in the context of their time.
11. Change is a constant in history, but its rate is not necessarily constant.
12. History is a continuous process.
13. History involves moral judgment by God and man.

PURPOSE IN HISTORICAL STUDY

14. We can only understand society by understanding its history.
15. By studying the past we better understand change and how to cope with it.
16. History shows us how that we must make careful decisions in life, knowing that we have to stick with them and defend them.
17. History shows us how and why we are responsible for our actions.
18. We learn about ourselves by looking at the actions of others in the past.
19. We gain and test our values in part by weighing up evidence to make value judgements about the past and the present.
20. We must follow a methodical process of inquiry to find out the truth about the past and the present.

OBJECTIVES

KNOWLEDGE

As a result of studying history students should:

1. Develop a concept of history study, its rationale, methodology and subject psyche.
2. Develop a Christian notion of time, its overall span, specific periods and then individual position in the time span.
3. Understand the unique social, cultural, religious, political and psychological elements of selected periods and how individuals influence and were influenced by these elements.
4. Understand the influences of God and Satan on the patterns of change, similarity and continuity throughout history and the influences of these on their own time and society.
5. Gain a particular understanding of the influences of God and Satan on the patterns of change, similarity and continuity.
6. Understand and support the concept of a Christian world view and see various viewpoints with their respective rationales.
7. Value knowledge and develop the notion of using their knowledge to defend their viewpoints.
8. Utilize imagination to creatively reconstruct a particular culture and time.

ATTITUDES

As a result of their study of history students should develop:

1. An appreciation of the uniqueness and value of individual people and past events.
2. A sympathetic understanding and sensitivity to the life circumstances, value positions and consequent actions of others, in both the past and the present.
3. An appreciation of the worth and diversity of various cultures and lifestyles.
4. An empathy with those who struggle for justice, seek respect for the individual, and those who triumph in service for others.
5. An appreciation of the complexity of change and the need for personal adaptability to change.
6. Interest and participation in community activities such as heritage groups, museums, theatre, exhibitions, and restoration projects.
7. A willingness to preserve our heritage.
8. A readiness to investigate the past critically, sensitively and objectively and to make balanced value judgments from all available data.
9. A willingness to submit one's reflections and judgments to ongoing evaluation.
10. A desire to minister to the needs of others.

SKILLS

As a result of studying history, students should develop the ability to:

Methodology:

1. Identify and clarify focal issues in the investigation of a topic.
2. Locate and use as evidence various sources of historical information from a variety of written, visual, audio and material sources.
3. Record information in a variety of ways.
4. Work effectively in group situations.

Comprehension:

1. Distinguish between types of evidence. Examples are fact, opinion, primary and secondary.
2. Recognize influences on authors. These include bias, assumptions, motives, relevance, consistency, exaggeration and half truth.
3. Understand relationships, such as causal, chronological, concurrent, and consequential.
4. Place people, events and issues in contexts which may be historical, geographical, or social.
5. Understand the elements of change and continuity.

Interpretation:

1. Synthesize evidence and arguments from different sources.
2. Think critically and make mature judgements based on the evidence.
3. Use data to form a hypothesis or generalization.
4. Use data to support the hypothesis or generalization.
5. Analyse national and international situations.

Expression:

1. Communicate ideas, arguments and conclusions, accurately, logically, clearly and concisely in both oral and written form.
2. Present historical information through a variety of creative activities and modes. Examples are graphic, tabular and pictorial.

VALUE-ORIENTED CONCEPTS

It is envisaged that the teacher could take the concepts listed below and apply them to historical themes. This can be done in order to develop teaching units which are distinctly Adventist in approach while following the suggested state syllabi in thematic content. The concepts are oriented both to values and to academic course content. The list is a brief introduction to the array of possible historical concepts, more of which may be added in the future.

Authority:

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

The established right of an individual or group to determine policies, pronounce judgements, and promote interests.

Biblical Perspective:

A viewpoint emphasizing the evidence of divine purposes and principles as found in the study of history. A clear understanding of the course of human history is not possible without a knowledge of the origin, nature and destiny of man, biblical principles and prophecy.

Career Awareness:

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

Change:

A continuing process resulting from the interplay of a multiplicity of factors or events which is reflected in ideological, religious, social, political and economic systems and their effect on various cultures.

Christian Stewardship:

The responsible management of God's gifts.

Citizenship:

The status of being a member of a state or nation. It involves appreciating the rights, responsibilities and privileges of belonging to a society.

Conflict:

A state or condition of discord, dissension or strife arising over contradictory ideas and interests. 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.

Cooperation:

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.

Culture:

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

Diversity:

Respect, understanding and acceptance of individuals with differing lifestyles and beliefs.

Empathy:

Empathy involves emotional identification of one's self with the character and experiences of another person.

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.

Family:

The basic societal unit for the development of social and spiritual relationships.

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.

God:

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

Good and Evil:

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

Gospel Commission:

The commandment to take and preach the plan of salvation found in God's word to everyone in the world.

Integrity:

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

Interdependence:

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

Justice:

The right to equal and impartial consideration under the law of God and the laws and customs of society.

Lifestyle:

A mode of life which includes attributes of efficient management of personal resources and moderation and balance in living habits.

Man:

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

A sense of direction in life. It entails sensitivity to the spiritual, physical, mental and emotional needs of others through involvement as good citizens, concerned neighbours and Christian witnesses.

Morality:

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

Nationalism:

That trait or characteristic of a people which is exemplified by devotion to, or advocacy of our national interests or national unity and independence.

Openness:

An attitude of mind which allows a person to evaluate and accept new ideas and incorporate them into his belief and value system. It permits a person to explore and respect ideas which may be at variance with his own belief and value system.

Participation:

A personal involvement in a variety of individual and cooperative community, civic, social and church activities which will enrich and expand community awareness.

Prejudice:

An irrational attitude of hostility or favour directed toward an individual, a group, a race, or their supposed characteristics.

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.

The recognition of self-worth and the worth and dignity of others.

Responsibility:

An understanding and appreciation of the rights, privileges and duties involved in the participation of individual or corporate actions. The willingness to accept the consequences of actions taken.

Sensitivity:

Responsiveness to the thoughts and feelings of other people, and a commitment to the avoidance of doing or saying anything in a manner that would diminish another's feelings of self-worth.

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.

Spacial Relationships:

The proximity between natural, human, cultural, economic and political elements.

Technology:

The implications and influence of advancing knowledge about materials, equipment and processes on the community, the nation and the world. The systematic application of scientific knowledge for practical purposes.

The history of technological advance, however, reveals both positive and negative effects on man's cultural, social, economic and religious life.

Time:

An awareness of the chronology of events in the development of societies.

The effect of distance, geography, time and technology on the events of history.

Tolerance:

A willingness to respect, understand and accept the rights of people who hold wishes, views, beliefs and value systems that lead to diverse lifestyles from our own.

Truth:

An indisputable fact or principle which accurately conforms with reality. Truth does not change, but because man's ability to comprehend it is limited, his perception of truth may change over time.

Urbanization:

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

THE TEACHING OF VALUES

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. A brief summary of some essential aspects of teaching valuing are discussed here for teacher convenience.

There are many opportunities for students to simply identify values in the issues and case studies of history. 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.

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. It is the view of the authors of this framework that the valuing process is the single most important element in successful history teaching. Its mastery deserves teachers' best efforts.

Finally, we note that the teacher's personal model is a critical part of the valuing process. The teacher not only models historical thinking and inquiry skills, but shows a Christian perspective in his historical approach, and demonstrates attitudes such as integrity and justice in dealing with students.

SUGGESTIONS FOR DEVELOPING A CHRISTIAN PERSPECTIVE

The following list contains suggestions showing how students may develop a Christian perspective of history by studying historical concepts.

Authority and Power:

- Use documentary and other evidence to examine the power of individuals and groups.
- Analyse the effect that the use and abuse of power plays upon the course of human history.
- Examine the ways by which those in authority maintain and lose their power.

Biblical Perspective:

- Understand that God is interested in each individual.
- Recognise God's involvement in the rise and fall of nations.
- Describe ways in which the spread of Christianity has influenced the affairs of mankind.
- Describe the consequences of the conflict between Christ and Satan evidenced in history.

Change:

- Explain the significance of change as it is reflected in ideological, religious, social, political and economic systems.
- Explain how people have coped with and adapted to change.
- Identify major causative factors in historical change, for example wars, famines, natural disasters, exploration and charismatic leadership.

Conflict:

- Understand the importance of social harmony.
- Understand that conflict may arise out of constructive or destructive differences.
- Identify and explain ways in which historical conflicts have been managed and resolved.
- Recognise that the ultimate solution to conflict lies in the outworking of God's purpose in human affairs.

Conflict Management:

- From historical examples, identify, evaluate and establish the commonality of key issues in national and international conflict situations.
- Select and analyse examples of effective conflict management from a range of historical examples.
- Tabulate key principles that have proved effective as a basis of conflict resolution.

Controversy Between Good and Evil:

- Discover evidences of the conflict between good and evil as demonstrated in history.
- Identify the elements of God's government and contrast these with other forms of government, for example democracy and totalitarianism, openness and secretness.

Cooperation:

- Identify examples of cooperative activity which have led to major social amelioration.
- Analyse examples of national and international cooperation which have achieved marked or even global benefits for mankind and the environment.
- From historical examples, establish criteria for identifying those problems best solved through cooperative activity.

Critical Thinking:

- Make and test hypotheses, use relevant information, develop generalizations and re-evaluate original hypotheses.
- Recognise bias in historical writing and identify underlying assumptions.

Empathy:

- Engage in simulation exercises, role playing and other vicarious experiences that will facilitate the internalization of values and beliefs upheld by historical persons of merit.

Freedom:

- Examine the effects of religious oppression on migration patterns
- Examine various views of freedom and differentiate between freedom and licence.
- Understand ways by which intellectual, social, cultural, legal and political factors effect freedom.
- Understand that individual freedom presupposes the exercise of individual responsibility.

God:

- Recognise that God has a purpose for each individual's life.
- Understand that the principles of freedom and responsibility are inherent in the laws of God.
- Recognise that while God is ultimately in control he has given man free choice.

Gospel Commission:

- Identify with the spiritual, physical, mental and emotional needs of his fellow man.
- Internalize the concept of service and demonstrate this through taking the roles of a good citizen, concerned neighbour and Christian witness.

Integrity:

- Examine key figures in history and analyse their behaviours with regard to the degree of integrity demonstrated.
- Assess the influence of those who have made decisions based on integrity rather than expediency.
- Evaluate the effect on world history of governments and nations that have acted with integrity.

Justice:

- Identify and study the achievements of men and women who have championed the cause of justice and equity.
- Analyse the basic principles which underly the justice system in society and relate these to the Decalogue.
- Evaluate the effects on a nation or society which chooses to ignore basic principles of justice.

Man:

- Demonstrate a respect for the worth of man in attitude and through acts of service.
- Plan and participate in activities that will provide opportunity to develop skill in the decision making process.

Morality and Ethics:

- Identify and study examples of individuals who have demonstrated high moral and ethical behaviour in both personal and public life.
- Identify examples of moral or ethical positions and trace the consequences of espousing them.
- Trace and evaluate the social, political, religious and economic consequences where national leaders or governments have defied moral and ethical values.
- Explore the relationships between ethical order, God's judgements and the second coming of Christ.

Nationalism:

- Recognise evidences of nationalistic patriotism in the country.
- Understand the role nationalism has played in promoting conflict between nations.
- Identify ideological, economic, social and political factors which may lead to conflicts between nations.
- Analyse movements within societies that contribute to the realization of self-determination.

Openness:

- Identify personal and others' biases in historical judgement.
- Weigh conflicting evidence and arrive at tentative conclusions.
- Demonstrate respect for differing interpretations of historical data.

Research:

- Use a variety of data gathering skills in acquiring historical information.
- Use a variety of processing skills in organizing the accumulated data into logical sequence and coherent units.
- Use effective communication skills in presenting historical ideas to others.
- Develop skills in obtaining oral history about the church, family, local community and region.

Respect:

- Describe behaviour by nations which indicate respect for the rights and property of others and contrast this with behaviour which indicates prejudice.
- Identify present national and international problems which have their roots in a failure to recognize the worth and dignity of others.
- Evaluate the importance of the country's social and patriotic symbols in establishing and maintaining national self-respect.

Responsibility:

- Identify and evaluate the behaviours of historical figures in terms of the degree to which they have exhibited social responsibility.
- Identify and analyse turning points in human history where responsible acts have determined new directions for mankind.

Self-Direction:

- Work independently to find solutions to historical problems.
- Select an historical problem and independently develop investigative procedures, gather data, evaluate the data against criteria, and arrive at tentative conclusions.

Sensitivity:

- Demonstrate sensitivity when passing judgment on the motivations of historical persons.
- Treat historical data in a sensitive way, particularly when the data includes facts adverse to the reputation of a person.

Service:

- Identify examples of what is perceived as selfless service and assess the validity of the perception.
- Identify the motivation behind selfless human endeavour, for example the spread of Christian missions, the abolition of slavery and the beginnings of nursing service.
- Analyse the achievement of those who have led in major social reform.

Technology:

- Identify the positive benefits of technological advancement, for example economic and social improvement, health care and longevity, and improved communications.
- Identify the negative influences of technological advancement, for example increased destructive power, depersonalization and increased materialism.
- Assess the degree of importance technology has played in the events of history.

Time and Space Relationships:

- Recognize sequence and chronology in distinguishing the past from the present.
- Analyse conditions of time and space that have influenced international relationships.
- Analyse how the compression of time and space has affected local society, national development and international relationships.

Tolerance:

- Explore examples of tolerance and intolerance, as provided by history, and evaluate the long-term effects of both values.
- Evaluate the influence of dissenters and reformers in bringing about social, religious and political change.

Truth:

- Determine the validity of truth by separating fact from opinion.
- Demonstrate understanding of the process of arriving at an understanding of the past by identifying and assessing facts; distinguishing between substantial and insubstantial evidence; separating the process of searching for truth from the acceptance of propaganda; and examining historical evidence in a constructive and unbiased manner.

World Religions:

- Examine examples of human exploitation justified in the name of religion.
- Identify the causes and effects of large scale conquests conducted by religious zealots.
- Analyse the characteristics and influence of Christian world conquest carried out in the spirit of the Gospel Commission.

SKILLS

This framework emphasizes the idea that students should develop a range of historical skills in any balanced course. The categories set out below attempt to introduce teachers to some possibilities.

Methodology:

- Recognizing and defining primary and secondary sources.
- Locating sources of information.
- Locating information.
- Recognizing qualities of art and architecture.
- Using the library effectively.
- Soliciting information from an oral source.
- Recording information.
- Following directions.

Comprehension:

- Comprehending.
- Distinguishing fact from opinion.
- Recognizing bias.
- Comparing.
- Translating.
- Assessing relevance.
- Identifying motives.
- Recognizing assumptions.
- Tracing relationships such as cause and effect, chronological, time and change.
- Recognizing historical context.
- Defining terms.

Interpretation:

- Making inferences and constructing hypotheses.
- Prioritizing data.
- Interpreting evidence.
- Synthesising information.
- Testing generalizations and hypotheses.

Expression:

- Presenting information in oral or written form.
- Expressing findings of observations and research.
- Expressing points of view, feelings or attitudes.
- Explaining concepts and generalizations.
- Presenting major conclusions of study.
- Presenting in an oral or written form a structured account which, using evidence, argues clearly to a credible conclusion.
- Presenting longer written accounts using footnotes and bibliographies properly.
- Using graphical, artistic and practical skills:
 - Charts
 - Graphs
 - Map construction
 - Tabling
 - Outlining
 - Summarizing

Valuing:

- Identifying values.
- Analysing values.
- Making value judgments.
- Acting out values.
- Listening, receiving and responding to the valuing process.

Group Work:

- Planning with others.
- Participating cooperatively in group discussions.
- Empathizing with others.
- Leading groups.
- Acting responsibly in groups.

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 essential aspects of professional assessment.

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 effective 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 identifying bias 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.

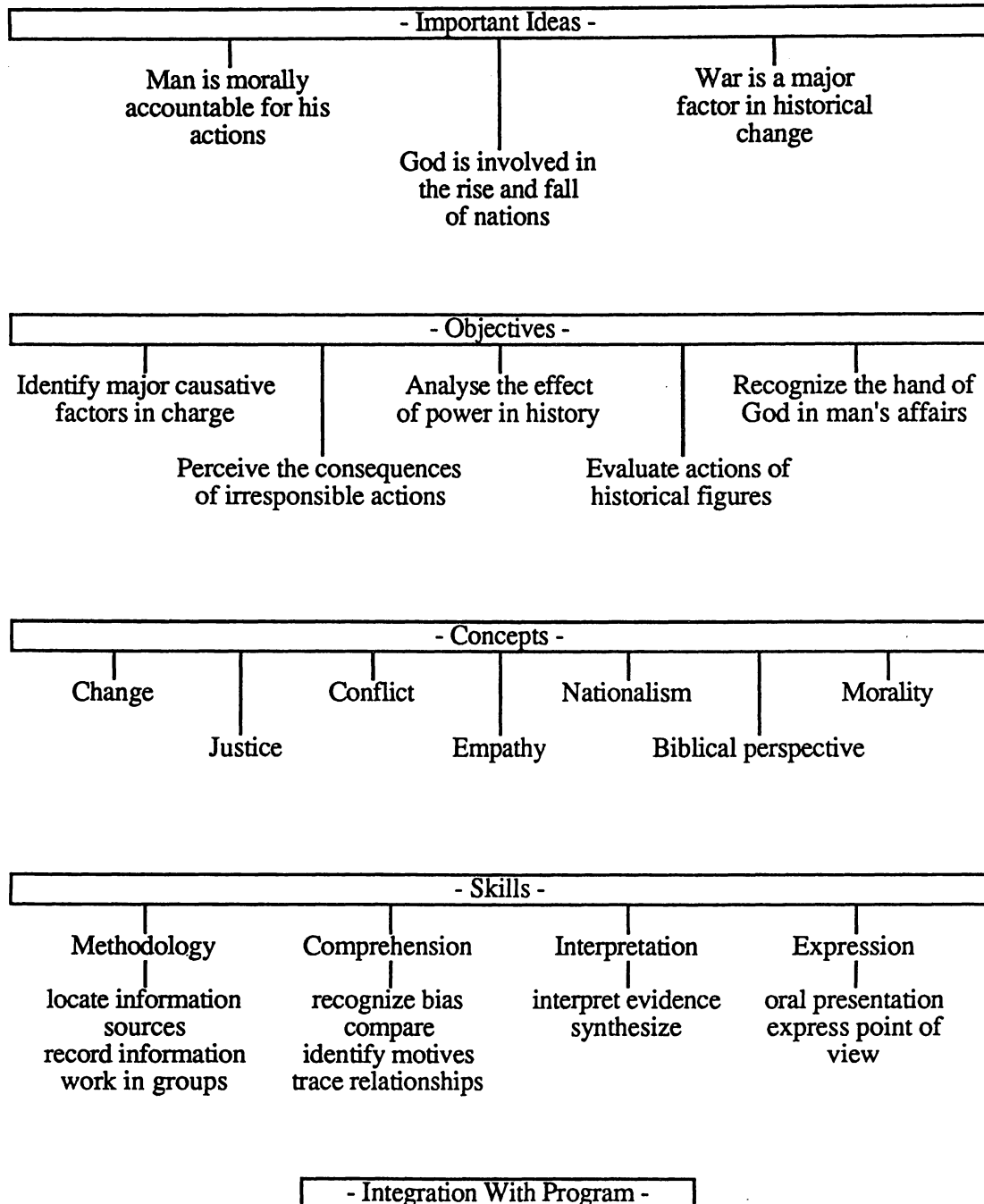
Finally, we remind teachers that evaluation extends beyond assessment of how well students are reaching objectives. Evaluation goes further in attempting to judge the merit of the course and its objectives, and it seeks ways to constantly improve instruction. Therefore some evaluation could be informal. 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.

A UNIT OF WORK

The following outline of a unit of work shows how the various parts of this subject framework can be tied together in unit planning.

TOPIC - WORLD WAR I

CONTENT - CAUSES, COURSE, RESULTS



[illegible]

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APPENDIX

QUOTATIONS ASSOCIATED WITH SOME CONCEPTS

Authority and Power:

"... For there is no power but of God ..." Romans. 13:1

"Compelling power is formed only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; ... God's government is moral, and truth and love are to be the prevailing power ..." DA 759

Biblical Perspective:

"He removeth kings and setteth up kingdoms." Daniel. 2:21

"Thy Word is a lamp unto my feet and a light unto my path." Psalms. 119:105

"In the Word of God the curtain is drawn aside and we behold, behind, above, and through all the play and counterplay of human interest and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of his will." Ed 173

Change:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel. 12:4

"Great changes are soon to take place in our world." 9T 11

"Peculiar and rapid changes will soon take place ..." 6T 436

Conflict:

"Rejoicing in hope; patient in tribulation, continuing instant in prayer." Romans. 12:12

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33

The conditions of the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. 9T 12

Conflict Management:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire." Matthew. 5:22, 23

"A soft answer turneth away wrath." Proverbs 15:1.

"...Thy brother hath aught against thee...First be reconciled to thy brother, and then come and offer thy gift." "...If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt 5:23, 24 and Matt 18:15

"As members of the human family we are individual parts of one mighty whole. No soul can be made independent of the rest. There is to be no party strife in the family of God; ... No partition walls are to be built up between man and man. Christ as the great centre must unite all in one." FE 479

Controversy Between Good and Evil:

"And I'll put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." Genesis. 3:15

"The student should gain a knowledge of its grand central theme of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through in the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience." CT 462

Cooperation:

"They helped every one his neighbour; and every one said to his brother, Be of good courage. Isaiah. 41:6

"The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working ... Whatever we do, wherever we are placed, He desires to control our minds, that we may do perfect work ...

Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as spiritual achievements." CT 277

Critical Thinking:

"Come now, and let us reason together, saith the Lord." Isaiah. 1:18

"Those who cannot impartially examine the evidence of a position that differs from theirs are not fit to teach in any department of God's cause." R&H, Feb 18, 1890

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator individuality, power to think and to do. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other man's thoughts." Ed 17

Empathy:

"For we have not an high priest which cannot be touched with the feeling of our infirmities; ... " Hebrews. 4:15

"This world is the field of man's labor ... He is designed of God to be a blessing to society; and he cannot, if he would, live and die to himself. God has bound us together as members of one family, and this relationship everyone is bound to cherish." 4T 339

Freedom:

"And ye shall know the truth, and the truth shall make you free." John 8:32

"The youth have an inborn love of liberty; they desire freedom; and they need to understand that these inestimable blessings are to be enjoyed only in obedience to the law of God. This law is the preserver of true freedom and liberty." Ed 291

God:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him and without him was not any thing made that was made." John 1:1-3

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16

"The Godhead was stirred with pity for the race, and the Father, the Son and the Holy Spirit gave themselves to the working out of the plan of redemption."
CH 222

Gospel Commission:

"Go ye therefore and teach all nations ... " Matthew 28:19, 20

Integrity:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? ... He that sweareth to his own hurt and changeth not." Psalms 15:1, 4

"The just man walketh in his integrity: his children are blessed after him."
Proverbs 20:7

"The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain ... It is his ambition to inspire them with principles of truth, obedience, honour, integrity, and purity principles that will make them a positive force for the stability and uplifting of society." Ed 29, 30

Justice:

"He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8

"Men cannot depart from the counsel of God, and still return that calmness and wisdom which will enable them to act with justice and discretion." PP 658

Man:

"So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:27

"Wherefore by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12

"There is neither Jew nor Greek, bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28

"Man was to bear God's image, both in outward resemblance and in character ... He was holy and happy in bearing the image of God, and in perfect obedience to his will." PP 45

Morality and Ethics:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians. 4:8

"Every power physical, mental, and moral needs to be trained, disciplined, and developed, that it may render its highest service; for unless all are equally developed, one faculty cannot do its work thoroughly without overtaxing some part of the human machinery." 5T 522

Nationalism:

"Is it lawful for you to scourge a man that is a Roman, and uncondemned?"
Acts 22:25

"We, by contrast, are citizens of heaven." Philippians. 3:20 (NEB)

"The Saviour was above all prejudice of nations or people; He was willing to extend the blessings and privileges of the Jews to all who would accept the light which He came to the world to bring." 5BC 1134

Openness:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Timothy. 2:15

"God is moving upon every mind that is open to receive the impressions of His Holy Spirit ... " ML 63

"To the honored rabbi at the night conference on the Mount of Olives, the despised woman at the well of Sychar, He opened his richest treasures; for in these hearers He discerned the impressive heart, the open mind, the receptive spirit." Ed 231

Research:

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Isaiah. 28:10

"No effort should be spared to establish right habits of study." CT 136

Respect:

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12

"Christ recognized no distinctions of nationality or rank or creed ... Christ came to break down every wall of partition." 9T 190

"True courtesy is not learned by the mere practice of rules of etiquette ... It ignores caste. It teaches self-respect, respect for the dignity of man as man, a regard for every member of the great human brotherhood." Ed 240

Responsibility:

"So then every one of us shall give account of himself to God." Romans 14:12

"... the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfil God's purpose." Ed 175

Self-Direction:

"I have fought a good fight, I have finished my course, I have kept the faith." 2 Timothy 4:7

"A noble character is the result of self discipline."

Sensitivity:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians. 4:32

"The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised greatest tact, and he was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul ... He never made truth cruel, but ever manifested a deep tenderness for humanity." GW 117

Service:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Romans 15:1

"In the kingdoms of the world, position meant self-aggrandizement. The people were supposed to exist for the benefit of the ruling classes ...

Christ was establishing a kingdom on different principles. He called man, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows." DA 550

Technology:

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:14

"True education does not ignore the value of scientific knowledge or literacy acquirements; but above information it values power, above power, goodness; and above intellectual acquirements, character." Ed 225

Time and Space Relationships:

"To everything there is a season, and a time to every purpose under the heaven." Ecclesiastes 3:1

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof ... " Job 38:4-6

Tolerance:

"Judge not, that ye be not judged." Matt. 7:1

"A uniform cheerfulness, tender kindness, Christian benevolence, patience, and love will melt away prejudice, and open the heart to the reception of the truth." EV 543

Truth:

"Thy law is the truth." Psalms 119:142

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6

"The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds ... The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation. 5T 700

World Religions:

"For all the gods of the nations are idols, but the Lord made the heavens." 1 Chronicles 16:26

"Every heathen nation has had its great teachers and religious systems offering some other means of redemption than Christ ... Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter. It is the gospel of the grace of God alone that can uplift the soul." DA 478