



**Seventh-day Adventist
Secondary Curriculum**

First Edition November 1990

Social Studies



**Institute for
Christian
Teaching**

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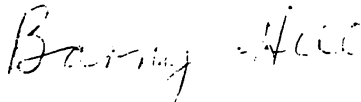
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It is our wish that teachers will use this document to improve their teaching and so better attain the key objectives of Seventh-day Adventist education.

Sincerely

Barry Hill
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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 subject definition, philosophy, rationale, and objectives on pages 6-11 to gain a picture of the key emphases of your subject.

Check through the list of value-oriented concepts on pages 12-14. 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 15. An example is making value judgments. Now add some ideas on teaching methods to your summary.

Ensure that you have included some current issues in your planning. See the issues on pages 16-19. Examples are 'liberty' and 'violence'. Record your issues.

Refer to the set of skills on pages 20-21, and select those that are applicable. An example is 'gathering data'. There need not be numerous skills. Record these.

For ideas about assessment, check pages 22-23. 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 unit overview flowchart on the law on page 24. 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 25-28. 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 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 contains: a framework overview; a subject definition; a philosophy; a rationale; objectives; value-oriented concepts; issues; skills; methods for teaching values; guidelines on assessment; a flowchart to demonstrate planning procedure; concept correlation charts; and an appendix.

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 social studies 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

| | |
|---|--|
| THE MAIN THEME OF SOCIAL STUDIES IS: | <ul style="list-style-type: none">• The study of man in his social environment• Being a Christian in society |
| ITS OBJECTIVES INCLUDE: | <ul style="list-style-type: none">• Developing understanding of human experience• Understanding processes by which human needs are met• Organising data and selecting relevant information• Developing positive feelings about oneself and others |
| SOCIAL STUDIES IS ILLUMINATED BY CONCEPTS SUCH AS: | <ul style="list-style-type: none">• Creation• Mission• Environmental sensitivity• Service |
| IT IS DEVELOPED THROUGH VALUING TACTICS WHICH INCLUDE: | <ul style="list-style-type: none">• Identifying• Clarifying• Analysing• Evaluating• Feeling• Acting out values |
| IT IS ILLUSTRATED BY ISSUES SUCH AS: | <ul style="list-style-type: none">• The family unit• Minorities• Human dignity and worth• Violence in society |
| EXPERIENCED THROUGH LEARNING ABOUT TOPICS SUCH AS: | <ul style="list-style-type: none">• Authority in society• Cities and society• Conflict and society• The family• Religion and belief• Science, technology and society |

A DEFINITION AND DESCRIPTION



Social studies is the study
of man in his social and cultural
environment



It integrates ideas from the social
sciences to inquire about social issues and
problems which are relevant to us teenagers



It requires us to clarify
and analyse our values and make sound
moral decisions

And it prepares us to better understand
and form social relationships, and to become
more caring and responsible citizens



PHILOSOPHY

The Seventh-day Adventist Social Studies teacher believes that God exists, and that He is the central reality that gives meaning to all knowledge. This world view stems from a belief in the general philosophy of Seventh-day Adventist education.

The Christian world view assumes that there is conflict between the forces of good and evil in the world, and that this conflict is reflected in changes to the natural and social environment. This view of social conflict and change includes a number of beliefs about man's role in society. Firstly, because man is a dependent and integral part of the environment, he therefore bears responsibility to maintain and reconstruct the quality of that environment. Secondly, each individual is seen as possessing dignity and worth. Therefore personal relationships are to reflect the concept that man is individually valuable and special in God's sight. Thirdly, individuals are called on to develop moral values, to develop empathy with others, and to act out their values and convictions in their social relationships.

In all social relationships people are required to make responsible decisions and stand by them in the long-term. Responsibility in decision-making is an important part of the Christian ethic. This ethic is focused on the need for people to act unselfishly for the good of others, and to build positive personal relationships, both with other people and with God.

The committed Christian who can relate well to others will be a good citizen who can adequately serve the needs of the community.

RATIONALE

The central purpose for Seventh-day Adventist education as developed in the Social Studies curriculum is to nurture students in responsible active Christian citizenship. Effective citizenship includes respect for one's own self and well-being, the ability to live harmoniously with others, to contribute positively to the community, to care for the environment, and to uphold justice and redress social injustice.

Underlying Adventist social studies is the conviction that moral values are tied to Biblical principles on which social values are based and on which ethical decisions are made. The context of Adventist social studies includes those ethical issues which focus on themes such as integrity, justice, equality and co-operation. To help resolve social issues, students need to develop their ability to make value judgements through a personal system of values expressed through responsible social action.

Social action is a result of social understanding. Therefore, to have meaning social studies must satisfy the needs of students who live in an increasingly complex society. While developing them as citizens they can also be brought to understand the complexity of social structure and their position within that structure. Such knowledge requires learning about the nature of social relationships, social control and social change.

To participate effectively in society students need to be well informed, and develop a range of skills through the creative and critical use of knowledge. The application of this knowledge when faced with the dilemmas of real social relationships and issues enables students to make good choices that are based on sound principles.

Social issues transcend traditional subject barriers, so consequently social studies draws on diverse themes and types of knowledge in the process of problem solving. These abilities require a synthesis of knowledge, concepts and thought that integrate issues of vital importance, issues that would otherwise be treated in a disparate manner.

OBJECTIVES

KNOWLEDGE

The social studies program will enable the student to:

1. Develop understandings of human experience based on concepts drawn from the social sciences.
2. Understand the rights, responsibilities, and privileges of citizenship.
3. Understand the webs of relationships which affect their country (eg social, technological, commercial, political and geopolitical).
4. Have a knowledge of the local social environment.
5. Understand the impact of advancing technology on societies.
6. Acquire an understanding of the diversity found in cultures and nations.
7. Understand processes by which human needs are met.
8. Understand how resources are utilized effectively.
9. Recognise a divine plan in the environment's ecological balance and the changes occurring in it.
10. Realize that communication is a gift from God to enhance human unity and understanding.
11. Realize that the acceptance of God's standards in one's lifestyle places man in perspective with his environment.
12. Understand that the relationship between God and man is the ideal for the interaction of members of society.
13. Recognize that God's purpose for man and nations is revealed in Scripture.
14. Understand the processes and consequences of decision-making upon the happiness and well being of the individual.
15. Have a knowledge of authority structures and their implications for members of society.

VALUING

The social studies program will enable the student to:

1. Acknowledge the value of each person as demonstrated by God in His redemption of man.
2. Develop positive feelings about oneself and other people, based on a sense of self-worth in Christ.

3. Develop an increasing acceptance of others, showing sympathetic understanding and respect for their rights to their views, needs and customs which may be different from our own.
4. Develop a world view which incorporates a set of personal social values which is in harmony with the Christian perspective.
5. Evaluate social norms and decisions in reference to Christian criteria.
6. Appreciate the privileges and responsibilities of citizenship, remembering that one's first allegiance is to God.
7. Analyse social situations, some of which require the resolution of conflict.
8. Identify and clarify social values and issues, and prepare appropriate solutions upon which a course of action should be based with reference to Biblical principles.
9. Identify ways in which values such as justice, freedom and personal integrity may be demonstrated and practised in human relationships.
10. Reject unwarranted bias, and seek evidence to support contentions in a tolerant and responsible manner.
11. Make carefully considered decisions based on moral criteria.
12. Develop patterns of responsible action based on Christian values and decisions.
13. Demonstrate valuing and social skills when participating in community activities.
14. Happily endorse the rights, privileges and duties involved in individual or corporate actions.
15. Wish to help others.

SKILLS

The Social Studies Program will enable the student to:

1. Develop and practice a variety of self-motivated study skills.
2. Critically examine and evaluate data from a variety of sources to establish inherent strengths and weaknesses of the data.
3. Organize data to enable selection of relevant information.
4. Communicate in a variety of ways which include discussing, writing, role-playing, constructing, illustrating and graphing.
5. Apply the process of inquiry which involves synthetic thinking.
6. Apply concepts and generalizations to solve social problems.
7. Develop a range of mapping skills.
8. Become an efficient interpreter of primary and secondary source material.

9. Participate in activities that demonstrate community involvement and service.
10. Personally use a range of social institutions that are available in the community.
11. Make a career choice that is individually valuable and provides opportunities for service and witness.
12. Explain the interrelationships of social and environmental structures.

VALUE-ORIENTED CONCEPTS

Below is a list of value-oriented concepts. The teacher could take these concepts and apply them to social studies themes to develop teaching units which are distinctly Adventist in approach while following the appropriate thematic content of their state syllabus.

Authority:

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

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 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:

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.

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.

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:

Attributes of mankind which emerge when man and his environment exhibit the results of the universal conflict between Christ and Satan.

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:

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

Mission:

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.

Participation:

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

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.

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.

Spatial Relationships:

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

Technology:

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

Time:

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

Tolerance:

A willingness to understand and respect the rights, wishes and views of peoples with diverse lifestyles, beliefs and value systems, and an acceptance of the right to hold different views.

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 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 social studies. 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. Overall, it is the view of the authors of this framework that the valuing process is the single most important element in successful social studies teaching. Its mastery deserves teachers' best efforts.

THE CHRISTIAN APPROACH TO CURRENT ISSUES IN SOCIETY

Whatever aspects of social studies we teach, it is evident that life issues of all kinds will pervade our teaching. Discussion of issues is a vehicle for considering many values. Some of the life issues that may affect adolescents are listed below as prompts for busy teachers who are seeking ideas for stimulus material. The issues are categorized into nine groups.

1. The Family Unit

What is a family?
Why is marriage worthwhile?
What is my role in the family?
What do we do with Granny?

- Marriage, divorce, care for the aged, family structure (single, nuclear, extended);
- Roles in the family, children, male, female;
- Family planning issues IUF, abortion.

Focusing Questions:

- How can I contribute to the relationships within the family?
- What is the basis of meaningful relationships?

2. Minorities

What is a minority?
How should I treat the disabled?
What sub-culture group do I belong to?

- The handicapped and disabled;
- Ethnic communities, religious minorities;
- Racism - living in a multicultural society.

Focusing Questions:

- Why do we perceive that there are minority groups?
- What is it that makes all men equal?
- How can I redress social injustice?

3. Authority

Why should we obey those in control?
Is democracy the best form of government?
What alternatives are there?
Are governments ordained of God?
What are the sources of authority?
Is there a case for civil disobedience?
Are we a democratic society?

- Institutional authority - the state and governmental structure, the church;
- Sources of authority;
- Abuses of authority;
- Industrial relations;
- Alternative forms of government.

Focusing Questions:

- How should we relate to authority figures?
- What are my responsibilities?
- What is the relationship of justice, integrity and mercy? (Matt 23:23)

4. Human Dignity and Worth

How valuable are you? Others?

What do you feel good about? Why?

What do you feel bad about? Why?

How does my understanding of Christ affect my feelings?

What is normal behaviour?

- Self-worth, emotional stability, depression;
- Mental health, sin and guilt, death - heartache and suffering;
- Drugs, alcohol, tobacco, pornography and sex.

Focusing Questions:

- What makes a person valuable?
- How does Christianity affect the view I have of myself?

5. Careers and Employment

Why work?

Which career shall I choose?

What brings happiness and satisfaction?

Why is there poverty and unemployment?

How can I help to alleviate poverty and starvation?

- Choosing careers, income and salaries;
- Materialism, interests and satisfaction;
- Prosperity and poverty - work as service.

Focusing Questions:

- What gives satisfaction and enjoyment in a career?
- Why should I consider serving others in my work?

6. Culture and The Use Of Leisure Time

How should we use leisure time?

What is the purpose of sport?

How can we express our creativity?

Why emphasise the beautiful?

What is the purpose of social graces?

- Physical recreation;
- Refinement and appreciation of the beautiful;
- Creativity in the aesthetics;
- Friendships and social interaction;
- Accepting others;
- Social graces;
- Sportsmanship;
- Balanced living.

Focusing Questions:

- How do I ensure that my leisure activities give balanced recreation?
- What is wasted leisure time?
- How do leisure activities help my personal development?

7. Liberty

Do I have rights as a student?

How should I use my freedom?

What do I do when my freedom conflicts with others?

Why is there so much emphasis on individual freedom?

Why have a bill of rights?

Are some rights universal?

- Justice and the Judiciary;
- Personal liberty, corporate liberty, religious liberty;
- Responsibilities in the exercise of rights;
- Toleration and acceptance;
- Redressing injustice.

Focusing Questions:

- How are the rights and status of others linked to my expressions of freedom?
- What values should I assert, act on, and maintain regardless of consequence?

8. Violence in Society

When is it legitimate to use force?

Should we be trained in self-defense techniques?

Is it a responsibility to participate in national service?

What is abuse? Child abuse? Violence in the home?

How should we protect our property and person against intruders?

Should we support violence in our society? - eg through patronizing violent sports such as boxing.

- Non-combatancy;
- Emotional and physical child abuse;
- Protest;
- National integrity and defence;
- Violence in the home.

Focusing Questions:

- What are legitimate forms of behaviour?
- How should Christians resolve conflicts with others?
- What should I do when I am abused or unjustly treated?

9. The Total Human Environment

How do these issues affect me?

How should I get involved in these issues?

What part should the church play in resolving these issues?

Can I change these problems at the local or community level?

Does the Christian have a responsibility to conserve the natural environment?

What are the causes of poverty and under development?

How can first world countries best contribute to third world needs?

- Conservation of resources;
- Reduction of wastage;
- Sharing resources with others;
- Nuclear threat;
- Recycling;
- Pollution and technology;
- Third world relationships;
- North-south economic inequality.

Focusing Questions:

- To what extent should we preserve our natural environment?
- What can I do to remedy environmental problems?

SKILLS

The skills listed below are a summary of types of skills which should be taught in social studies. The list is not exhaustive, but is rather suggestive of the kinds of skills a balanced course should contain. The committee emphasizes that skill lists can be misleading because they may give the impression that skills may be taught in isolation from both content and the basic structure of a course. Skills are necessary, but if taught in isolation from each other and the generalizations of social studies, they may be irrelevant.

1. INQUIRY SKILLS

- Asking questions and identifying problems
- Formulating hypotheses
- Gathering data
- Organizing, interpreting and analysing data
- Revising and verifying hypotheses and stating generalizations
- Communicating conclusions

2. THINKING SKILLS

- Developing a sense of place and space
- Developing a sense of time and chronology
- Developing the abilities to recall, infer, generalize, analyse, synthesize, create, and evaluate
- Developing the ability to study independently

3. VALUING AND DECISION-MAKING SKILLS

- Identifying values and emotions and conflicts between value positions
- Clarifying values and emotions
- Analysing values
- Making decisions based on evidence and authority
- Evaluating moral decisions and codes
- Acting out values and emotions appropriately
- Feeling appropriately and deeply for self and others
- Developing the ability to live with emotional conflict

4. INTERPRETATION AND DATA PROCESSING SKILLS

- Constructing
- Diagraming
- Discussing
- Drawing
- Graphing
- Interviewing
- Listening
- Mapping
- Note taking
- Observing
- Questioning
- Reading
- Reporting
- Role playing
- Summarizing
- Surveying

- Tabulating results

5. GROUP PROCESS SKILLS

- Planning with others
- Leading and participating in group discussions
 - Contributing ideas and opinions
 - Maintaining focus on task
 - Reaching consensus
 - Reconciling disagreements
- 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 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.

Second, 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.

Fifth, 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.

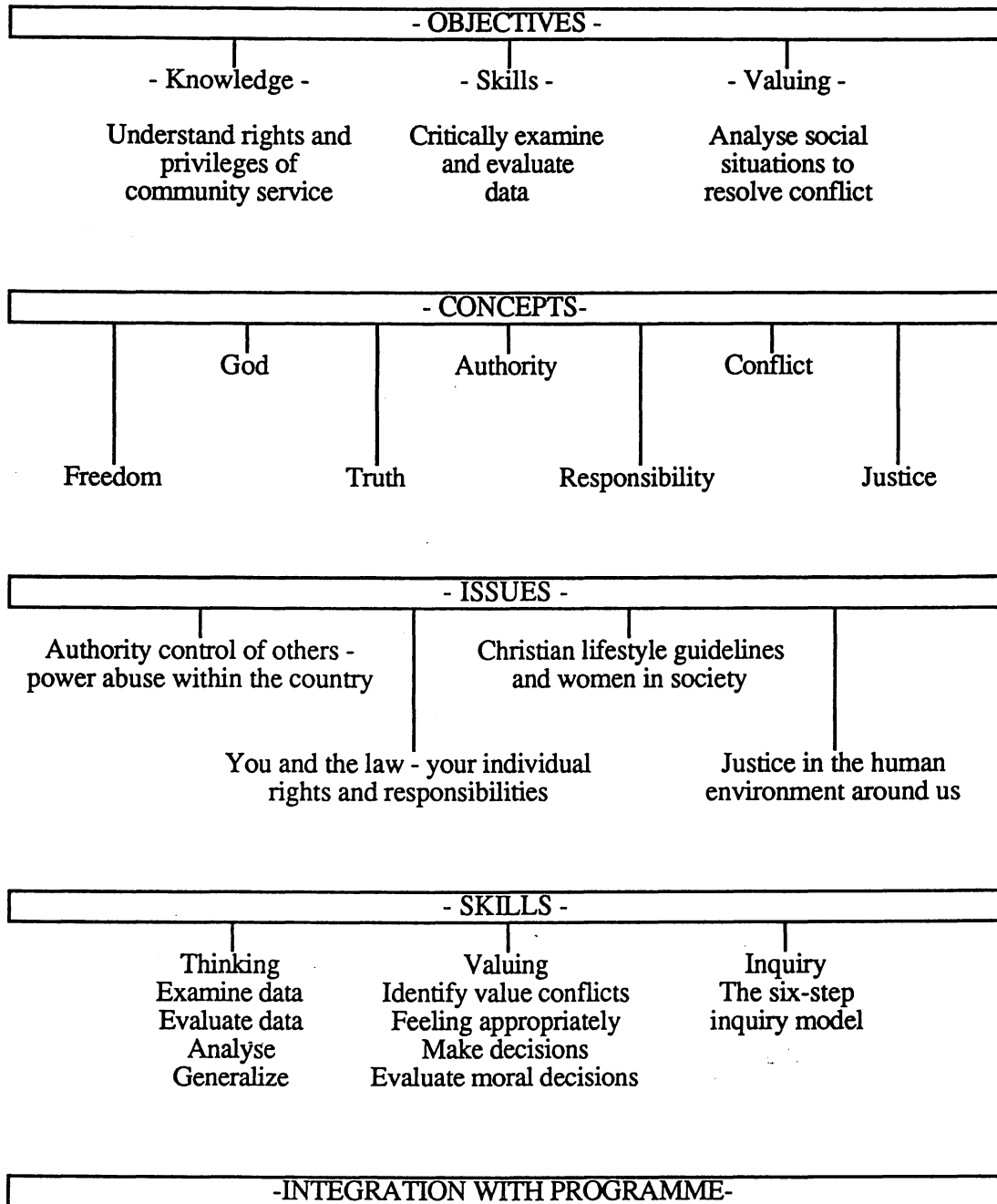
Finally, we remind teachers that evaluation extends beyond assessment of how well students are reaching objectives. Evaluation goes further in attempting to judge the merit of the course and its objectives, and it seeks ways to constantly improve instruction. Therefore some evaluation could be informal.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

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

CONTENT - LAW AND ME

THEME - AUTHORITY IN SOCIETY CONTRIBUTING TO THE WELL BEING OF SOCIETY



CORRELATION CHARTS

To make your overall planning more systematic, it could be helpful to use the correlation charts on the following pages. You can develop each chart to make an overview of the use of objectives, values, skills and issues in your course, unit or topic. We suggest that you could photocopy your own correlation charts from those on the following pages. When using the charts, write the title of your units vertically. You could use them as an alternative to flowcharts or other kinds of summaries. The main thing is to develop your own style of planning more systematically.

| | | | | | | | | | | T O P I C S | CORRELATION CHART OBJECTIVES |
|--|--|--|--|--|--|--|--|--|--|---|---------------------------------|
| | | | | | | | | | | Knowledge | |
| | | | | | | | | | | 1. Develop an understanding of human experiences. | |
| | | | | | | | | | | 2. Understand the rights and responsibilities of citizenship. | |
| | | | | | | | | | | 3. Study the webs of relationships affecting the country. | |
| | | | | | | | | | | 4. Gain a knowledge of the local social environment. | |
| | | | | | | | | | | 5. Acknowledge the impact of technology on the community. | |
| | | | | | | | | | | 6. Be aware of diversity in world cultures and nations. | |
| | | | | | | | | | | 7. Understand how man's needs and wants are met. | |
| | | | | | | | | | | 8. Understand how resources can be utilized effectively. | |
| | | | | | | | | | | 9. Be aware of changes in the environment. | |
| | | | | | | | | | | 10. See that communication from God enhances human unity. | |
| | | | | | | | | | | 11. See how God's standards give perspective to environment. | |
| | | | | | | | | | | 12. Perceive that interaction between God and man is the ideal. | |
| | | | | | | | | | | 13. See that God's purpose for men is revealed in scripture. | |
| | | | | | | | | | | 14. Know the consequences of decision making. | |
| | | | | | | | | | | 15. Have a knowledge of authority structures. | |
| | | | | | | | | | | Skills | |
| | | | | | | | | | | 1. Self-motivated study. | |
| | | | | | | | | | | 2. Examination and evaluation of data . | |
| | | | | | | | | | | 3. Organisation of data. | |
| | | | | | | | | | | 4. Communication e.g. discussion, written and construction. | |
| | | | | | | | | | | 5. Application of the inquiry process to synthetic thinking. | |
| | | | | | | | | | | 6. Application of concepts and generalizations. | |
| | | | | | | | | | | 7. Mapping skills. | |
| | | | | | | | | | | 8. Interpretation of primary and secondary source material. | |
| | | | | | | | | | | 9. Community involvement and service. | |
| | | | | | | | | | | 10. Personal use of social institutions. | |
| | | | | | | | | | | 11. The choice of a rewarding career. | |
| | | | | | | | | | | 12. Explanation of interrelationships. | |
| | | | | | | | | | | Valuing | |
| | | | | | | | | | | 1. Acknowledge the value of each person. | |
| | | | | | | | | | | 2. Develop positive feelings towards himself and others. | |
| | | | | | | | | | | 3. Develop an increasing respect for others. | |

| | | | | | | | | | | T O P I C S | CORRELATION CHART OBJECTIVES (cont'd) |
|--|--|--|--|--|--|--|--|--|--|----------------------------|--|
| | | | | | | | | | | 4. | Develop an SDA world view. |
| | | | | | | | | | | 5. | Evaluate social norms and decisions. |
| | | | | | | | | | | 6. | Appreciate citizenship. |
| | | | | | | | | | | 7. | Analyse social situations for conflict resolution. |
| | | | | | | | | | | 8. | Identify and clarify social values and issues. |
| | | | | | | | | | | 9. | Identify ways in which values may be demonstrated. |
| | | | | | | | | | | 10. | Reject unwarranted bias. |
| | | | | | | | | | | 11. | Make careful decisions based on moral criteria. |
| | | | | | | | | | | 12. | Develop patterns of responsible action. |
| | | | | | | | | | | 13. | Demonstrate valuing and social skills. |
| | | | | | | | | | | 14. | Happily endorse individual or corporate actions. |
| | | | | | | | | | | 15. | Wish to help others. |

| | | | | | | | | | | T O P I C S | CORRELATION CHART SKILLS |
|--|--|--|--|--|--|--|--|--|--|---|-----------------------------|
| | | | | | | | | | | Inquiry skills: | |
| | | | | | | | | | | 1. Asking questions and identifying problems. | |
| | | | | | | | | | | 2. Formulating hypotheses. | |
| | | | | | | | | | | 3. Gathering data. | |
| | | | | | | | | | | 4. Organizing, interpreting and analysing data. | |
| | | | | | | | | | | 5. Revising and verifying hypotheses and stating generalizations. | |
| | | | | | | | | | | 6. Communicating conclusions. | |
| | | | | | | | | | | Thinking skills: | |
| | | | | | | | | | | 1. Developing a sense of place and space. | |
| | | | | | | | | | | 2. Developing a sense of time and chronology. | |
| | | | | | | | | | | 3. Developing the abilities to recall, infer, generalize, analyse, synthesize, create and evaluate. | |
| | | | | | | | | | | 4. Developing the ability to study independently. | |
| | | | | | | | | | | Valuing and decision-making skills: | |
| | | | | | | | | | | 1. Identifying values and emotions and conflicts between value positions. | |
| | | | | | | | | | | 2. Clarifying values and emotions. | |
| | | | | | | | | | | 3. Analysing values. | |
| | | | | | | | | | | 4. Making decisions based on evidence and authority. | |
| | | | | | | | | | | 5. Evaluating moral decisions and codes. | |
| | | | | | | | | | | 6. Acting out values and emotions appropriately. | |
| | | | | | | | | | | 7. Feeling appropriately and deeply for self and others. | |
| | | | | | | | | | | 8. Developing the ability to live with emotional conflict. | |
| | | | | | | | | | | Interpretation and data processing skills: | |
| | | | | | | | | | | 1. Constructing. | |
| | | | | | | | | | | 2. Diagramming. | |
| | | | | | | | | | | 3. Discussing. | |
| | | | | | | | | | | 4. Drawing. | |
| | | | | | | | | | | 5. Graphing. | |
| | | | | | | | | | | 6. Interviewing. | |
| | | | | | | | | | | 7. Listening. | |
| | | | | | | | | | | 8. Mapping. | |
| | | | | | | | | | | 9. Note taking. | |
| | | | | | | | | | | 10. Observing. | |
| | | | | | | | | | | 11. Questioning. | |
| | | | | | | | | | | 12. Reading. | |
| | | | | | | | | | | 13. Reporting. | |
| | | | | | | | | | | 14. Role playing. | |
| | | | | | | | | | | 15. Surveying. | |
| | | | | | | | | | | 16. Tabulating results. | |
| | | | | | | | | | | Group process skills: | |
| | | | | | | | | | | 1. Planning with others. | |
| | | | | | | | | | | 2. Leading and participating in group discussions. | |
| | | | | | | | | | | 3. Contributing ideas and opinions. | |
| | | | | | | | | | | 4. Maintaining focus on tasks. | |
| | | | | | | | | | | 5. Reaching consensus. | |

APPENDIX 1

EXAMPLES OF IDEAS WHICH MAY BE USED IN A CHRISTIAN APPROACH TO TEACHING SOCIAL STUDIES

SOME IDEAS UNDERLYING THE TEACHING OF SOCIAL STUDIES WITH A CHRISTIAN EMPHASIS

1. Underlying assumptions of the course are:

- God exists, and is the reason for living now and for eternity.
- Man has been created by God.
- There is a battle between good and evil in the world.
- This conflict has caused social disharmony.
- Life's experiences should be interpreted in the light of Scriptural principles.
- God has given man responsibility to care for himself, others and the environment.
- An important purpose of existence for the Christian is to be of service to the community.

The understanding of these assumptions promotes the formation of worthwhile social values, the development of social responsibility, and the quest for positive social interaction.

2. The reason for focusing on social values, responsibility and interaction are that:

- Because values determine our behaviour, we need to clarify and analyse them.
- Thinking about social issues helps us develop moral and religious values.
- Some truth becomes apparent only as we live it out.
- We cannot live harmoniously without forming good relationships.
- By learning how to cooperate with others, we develop social goodwill.
- We define our religion in the ways we form and maintain relationships.
- Our behaviour either attracts people to the Christian faith or repels them from it.
- Christians may actually transform their community or even their world.

3. Concepts involved in developing values, taking responsibility and interacting are:

- All people are of equal value in God's sight.
- All people are entitled to mercy and justice (eg social, economic, cultural).
- We must respect values and practices (eg religious, cultural) which differ from ours.
- We can contribute to society better when we understand aspects of social structure, control, and change.
- We have many rights and responsibilities (eg moral, legal, financial) in society, that we should be aware of.
- The law is meant to guard the status and rights of all citizens.
- Our decisions about social issues have important consequences for ourselves and others.
- Our help for the socially disadvantaged will be most effective when we feel empathy for them.
- Man is a steward of God's resources.

4. In the learning process, the above concepts are translated by the Christian into action-oriented attitudes such as:
- The Christian life includes responsible social action.
 - We should become involved in community issues and organizations.
 - We should search for ways to promote justice, or to redress injustice.
 - We must at times practise self-sacrifice in order to be of service to others.
 - We must take a stand on issues such as suicide, abortion and infanticide - activities which cheapen life.
 - Our lifestyle should include activities which help preserve the natural environment.
 - We need to be informed consumers who competently manage personal resources.