



# CONNECTING LEARNERS WITH GOD'S BIG STORY

Illuminating curriculum in  
Australian Christian Schools



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Connecting Learners With God's Big Story Version 1.5 Published 8/03/2016

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# Part One

## *Illuminating Education*

### A CSA Response to the Australian Curriculum

In 2008 the Australian Education Ministers officially adopted the Melbourne Declaration on Educational Goals for Young Australians (MCEETYA, 2008).

The Declaration was the result of an extended consultative process, a conversation about present and future challenges, and how society should best serve the needs of twenty-first-century learners.

The Declaration includes, in its Preamble, this very significant statement:

*Schools play a vital role in promoting the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians, and in ensuring the nation's ongoing economic prosperity and social cohesion. (MCEETYA, 2008, p. 4)*

Approaches that build a view of the world in which 'sacred' and 'secular' are separated diminish education's profound role in the formation of human beings, families and society. We strongly agree that the education of the whole child is not complete unless it includes spiritual, moral, emotional and aesthetic development alongside the more commonly stated domains of intellectual, physical and social. We agree that social cohesion is served well by such a view of education.

The Melbourne Declaration is also important for its recognition of shared responsibility. Education is not just the preserve of government, specialist academics or system administrators.

*Society is well served when the responsibility of parents, individual schools and the broader community is recognised. Schools share this responsibility with students, parents, carers, families, the community, business and other education and training providers. In recognition of this collective responsibility, this declaration, in contrast to earlier declarations on schooling, has a broader frame and sets out educational goals for young Australians. (MCEETYA, 2008, p. 4)*

Since Australia's first school was started by Richard Johnson, chaplain to the First Fleet, Christian communities — notably parents and churches — have remained significant providers of education in Australia. We are blessed to live in a society in which our freedom to do so is not only recognised and defended, but valued.

Our diverse education system plays a most significant role in ensuring Australia remains a mature and peaceful democracy. The Melbourne Declaration's acknowledgement that spiritual development is central to education, and that parents and communities have not just rights but also shared responsibilities in school education, goes a long way to explain why Australia is succeeding where other societies are struggling to remain free, peaceful and diverse.

If an education system based on shared responsibility is to remain a hallmark of the Australian democracy, then schools need curricula that will allow freedom of expression for the beliefs and values of their particular community, while maintaining commonality around agreed, unifying national goals. They should promote the Melbourne Declaration's ideals of shared responsibility and therefore foster social cohesion.

Such curricula will be an outworking of policies that support choice in schooling, including the ability for parents to choose for their children an education that not only meets national standards of quality but at the same time provides for spiritual formation.

The present Australian Curriculum is a direct outworking of the ideals expressed in the Melbourne Declaration and provides a very suitable framework for delivering these important objectives.

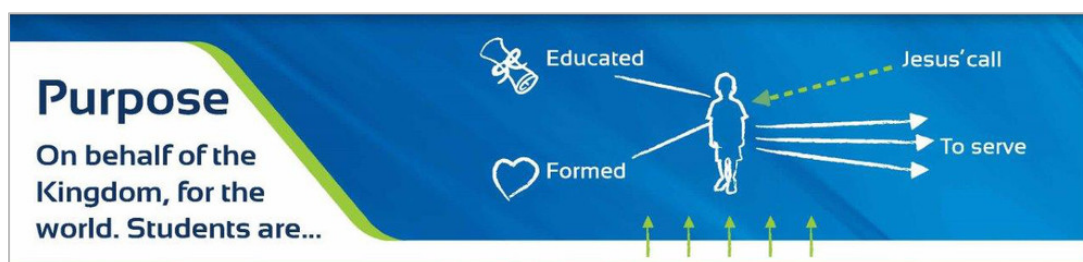
Australia's mature approach to choice in schooling means that faith-based schools have ample opportunity to remain true to their calling while meeting the broader national objectives for high quality schooling.

## Educating for Purpose

For what are purposes students educated?

The Melbourne Declaration's second goal is *"that all young Australians will become successful learners, confident and creative individuals and active and informed citizens"* (MCEETYA, 2008, p. 8). As well excellent academic outcomes, the goals hold deep aspirations for personal formation of students as emerging citizens, actively contributing to their own wellbeing and that of others. The *narrative* of these goals is that of a successful civil society. We endorse these goals.

In a Christian school the goals includes not only academic and social formation, but spiritual formation. Christian Schools Australia expresses this in a diagram:



*(Christian Schools Australia, 2012)*

Our hope is that in response to a loving God, students will commit their lives, in faith, to follow Jesus and, empowered by the Spirit, commit to serving others and the world. In other words, that they will find their life's meaning and purpose in Christ.

To the Melbourne Declaration's goal that *"young Australians will become successful learners, confident and creative individuals and active and informed citizens"* we would add (for all those who seek Christian education) *finding their life's purpose as followers of Christ.*

In a Christian school, aims of action in the world and participation in society are located within a bigger narrative – of God at work.

## Curriculum

So where does curriculum sit in achieving these aims? What is a Christian approach to curriculum and, in Australia's *partnership* approach to school choice, how is the national curriculum rendered within a Christian school context?

One approach would have it that the curriculum designed for a secular state can only serve a secular purpose – that it is not suitable for the spiritual formation goals of a Christian school.

The CSA Curriculum Action Group rejected this idea. We saw it as an example of the dualism that has characterised much educational thought since the inception of state-provided education (public schooling) in Australia and Great Britain during the 19<sup>th</sup> century.

Such a view holds that for public education to be suitable for all it must be secular. In the 19<sup>th</sup> century, this particularly meant non-sectarian. Today it is common to hear opponents of religion in its various forms attempt to redefine secular education as non-religious education. Opponents of scripture classes in schools and state-funded chaplaincy positions adopt this approach, with some advocates even arguing the right to 'freedom *from* religion'. (Fotinopoulos, 2014)

Debate over the meaning of 'secular' in public education is not new. An early advocate of secular state education was the utilitarian philosopher J.S. Mill. In the mid-19<sup>th</sup> century he made a striking argument for secular to not be understood as anti-religious.

*There is not a better defined word [than secular] in the English language. Secular is whatever has reference to this life. Secular instruction is instruction respecting the concerns of this life. Secular subjects therefore are all subjects except religion. All the arts and sciences are secular knowledge. To say that secular means irreligious implies that all the arts and sciences are irreligious, and is very like saying that all professions except that of the law are illegal. There is a difference between irreligious and not religious, however it may suit the purposes of many persons to confound it. (Mill, 1849)*

If the arts and sciences are not 'irreligious', or anti-religious, then what are they? Mill, who would go on to propose a 'Religion of Humanity' nevertheless saw utility in religion, which offered "*ideal conceptions grander and more beautiful than we see realized in the prose of human life.*" (Quoted in Heydt, n.d.)

Of course a Christian view would see such 'ideal conception' as an expression of God. That we are able, in the 'prose of human life', to both appreciate and even initiate works of grandeur and beauty is a true indication that we are made in the image of a creative God.

When we are inspired by the majesty and beauty of the natural world, it is the Creator whose work is on display. Scientific endeavour is a quest to understand more about the world God made, and how it works. Exploration and discovery, whether they be new frontiers or new solutions to the needs and problems of mankind, are an expression of stewardship – the responsibility given uniquely to us by God.

Likewise our concern to put things right – whether it be poverty, injustice, corrupted systems, human trafficking, environmental decay, broken relationships – is evidence that, deep down, we know things are not supposed to be this way. Our hearts desire what God desires: justice, reconciliation and restoration. We long to see creation restored, and us with it.

A Christian approach to curriculum embraces the fullness of God. A ‘secularised’ curriculum on the other hand, one in which no particular religion is advanced, is simply one way of looking at the world. It is not the only way. Does a Christian curriculum sit alongside a secular curriculum? Is the role of a Christian school to teach the mandated (secular) curriculum for some percentage of the day, and then teach religion, morality and ethics as separate subjects? In some cases, this is the approach taken.

CSA rejects this approach, seeing it as only serving to reinforce a false dualism between the ‘concerns of this world’ and a full understanding of the all-encompassing nature of the Christian faith.

In other words, we reject the idea that a secular curriculum sits outside of the concerns of the Kingdom of God. In fact, and according to the definition adopted by JS Mill (above) a secular curriculum is one which is deliberate in interpreting meaning in the world without reference to God, while being neither religious nor anti-religious.

As an aside, the immediate problem facing those concerned with teaching such a curriculum is of course that they must remain open to the existence of God. As noted earlier public debate is confused and confounded on this issue by those who argue for all sense of religion to be excluded from our state schools. As JS Mill put it *“if by unsectarian is to be understood something different from secular education, the broad principle of religious freedom which was to be the foundation of this great educational movement is abandoned”* (Mill, 1849).

Does the Australian Curriculum exclude the possibility of God? No, it does not. As we observed above it has a broad framework that provides ample opportunity for spiritual and religious perspectives to be included. The way in which that happens will depend on each school’s particular context.

Therefore, rejecting dualism, the approach taken by this resource is that the Christian faith can and should be rendered in every classroom, in every subject, by every teacher and in the life of the school generally.

This holistic approach not only places religious formation and proclamation as a concern of the entire school and its community, it ensures students have every opportunity to develop their understanding of how to serve as Christ followers in every aspect of their life – including work, family and community activity.

## Christian Schooling - A Means of Grace

Christians believe that if we look for a full understanding of what it is to be human in our own endeavours, whether it be in history, art, music, science or philosophy, we will fall short of seeing the whole picture.

Likewise, it is the concern of many theologians, and critical to the approach taken by this resource, that if we look at human endeavour without seeing God at work, then we have also missed the point.

When we see people, whether Christ followers or not, acting in a way that enhances human dignity, we see a reflection of the character of God.

In Jesus' death and resurrection we have the means of salvation. This is *saving grace*. Theologians also speak of *common grace*, the idea that God provides blessings for all people regardless of their beliefs or spiritual status, because it pleases him to do so.

Relating to common grace is the notion of general revelation. Made in the image of God and we are *all* capable of displaying the best of humanity. Pastor, theologian and author Timothy Keller puts it this way:

*People have innate consciences that are preloaded with senses of honesty, justice, love, the Golden Rule, and so on. People know at some deep level that there is a God, that we are his creatures, that we should serve him, and that he makes demands on us for relationships with him and other people. (Keller, 2012, p. 186)*

Despite the prevailing culture or political situation, that people strive for and are concerned with "every act of goodness, wisdom, justice and beauty" is "a gift [from God], and therefore a form of grace" (Keller, 2012, p. 187). Keller references James:

*Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. (James 1:17)*

In God's original design, work had purpose. It was meaningful because it was aimed at achieving God's purposes. For Christians to fail to put their faith into practice is unthinkable to James:

*What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. (James 2:14-17)*

So *faith* presupposes *action* in accordance with the *will of God* for the *general wellbeing* of all people. This is significant to our understanding of one of the purposes of Christian schools: that students are being prepared for activity in the world which is in keeping with God's purposes.

God did not create and then stand back. He remains vitally interested in the wellbeing of mankind. Jesus, the son of God, breaks through in a way that transcends the human condition, politics, religion and culture. As John taught, Jesus is the Word of God, through whom all things were made (John 1). He not only provides the means of salvation, he remains active in the world. This is expressed beautifully picked up in the letter to the Hebrews:



*The Son is the **radiance of God's glory** and the **exact representation of his being, sustaining all things by his powerful word**. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. (Hebrews 1:3)*

That God would make himself known in such a way is astounding. Its implications are profound. This changes everything.

One implication of the discussion above is that God remains active in our world, especially through the prompting of the Holy Spirit in the lives of believers (saving grace), and *also* through sustaining activity through history and culture (common grace).

The mandated curriculum for Australian schools is not written in a way that presupposes either God's saving grace or common grace. This is entirely appropriate in a pluralistic, multi-faith democracy. *However* the invitation of the Melbourne Declaration, as expressed in the architecture of the Australian Curriculum, is to make our faith explicit in rendering the AC for use in Christian schools.

## The Big Idea

**The central idea of this resource is that when viewed through the lenses of God's Big Story (Creation, Fall, Redemption and Restoration), the *radiance* of Jesus – being the exact representation of God's glory – will illuminate a deeper understanding of our purpose – as individuals, family members and agents in society and culture.**

God's Big Story can be summarised in four parts – the Creation, Fall, Redemption, Restoration framework which is used extensively in this resource.



It is the story of God's perfect **creation**, a people made in his image, and a world made for them to enjoy in relationship with each other and him.



It is a story of rebellion, of a people whose **fall** and its devastating consequences shape history. Left to themselves, these people face a bleak future.



It is the story of **redemption**, through Christ's selfless sacrifice, a single, transcendent act that could only be initiated by God himself, and which makes personal salvation possible. By God's grace the causes of injustice, pain and abandonment are overcome by sacrificial love.



It is the story of what happens next: the **restoration** of relationship between God and his people and of people with each other, when Christ returns. The bleak prospect of a

future without hope is overcome by the promise of a restored creation: the Kingdom of God.

Jesus taught extensively about the Kingdom of God, or rather he taught about what it is *like*. His parables sent a clear message to ‘those with ears to hear’ about what matters in this Kingdom to come; the values and culture that will reflect the character of the King.

Just as the metaphor of light was particularly striking to the CSA-CAG, so was the understanding that we ought to look for, and strive to emulate, the Kingdom of God *within culture, here and now*.

It was Jesus himself who modelled this prayer, recorded in Mathew chapter 6:

*Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
**your will be done,**  
**on earth as it is in heaven.***

Our hope is that as students are invited to locate their personal story within the overarching biblical narrative of God’s Big Story, their response will be a decision to follow Jesus. Such a commitment involves both personal transformation and an invitation to serve others as Christ did.

**In this way the spiritual formation of a student gives purpose and meaning to their academic, social, emotional, physical, moral and aesthetic development.**

## Formation and Proclamation

It is important to understand however that God has given us free will. At a Christian school every student will hear about Christ’s call to follow him. Whether, or when they respond is entirely between the student and God.

For those who make no such response while at school, the hope is that what they have learned will bear fruit at the right time. It may be at a moment of personal grief, turmoil or indeed revelation. The parable of the sower in Matthew 13 is a good illustration of a Christian school. Our place is to prepare good soil, and sow the seed.

The role and purpose of the Christian school is to reflect the radiance of Christ (Hebrews 1:3), trusting the outcome to God.

As a missional arm of the church Christian schooling plays a most significant role in reflecting the light of Christ into our prevailing culture.

Christianity, the Way, a movement the beginnings of which Jesus entrusted to a dozen close followers, continues to have the most remarkable influence. It is impossible to have a full

understanding of western history and culture without an appreciation of the impact of Christianity. This includes its influence in the European settlement and development of Australia as a modern nation.

Christian schools are both a means of common grace, and promote common grace in others. That is, we see it as inherently good and of great importance to reflect the Kingdom of God in our present reality. While spiritual formation is a primary concern of Christian schools, proclaiming the Kingdom of God is of equal significance and importance.

## Illuminating Curriculum

*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. (John 1: 1-5)*

The idea of illuminating the Australian Curriculum in order to make Christ known was compelling for the CSA – CAG.

Our conviction is that there is but one narrative which best describes the human condition, the biblical narrative we have dubbed ‘God’s Big Story’.

We see this as the framework into which all other understanding fits. In the way a secular educator will interpret the world without reference to God, Christian educators will do so in a way that deliberately references a biblical understanding.

Christian schools should render the Australian Curriculum in such a way as to highlight, or reveal, evidence of God’s Big Story in every discipline and connect learners to their part in it. In doing so they should be deliberate in planning for outcomes consistent with renewed lives and transformed perspectives.

In an illuminated approach, in addition to academic outcomes such as those measured in standardised tests, when planning curriculum Christian school teachers should plan to assess evidence of change in attitudes and behaviours. This resource is framed with that in mind. An outworking of the Christian faith in schooling should be evidenced by transformed lives and loving action.

A Christian approach to curriculum *illuminates* what is already God’s and aligns it with his purposes.

One way of expressing this comes from Christian educator George Knight: “*All truth, if it be truth indeed, is God’s truth, no matter where it is found*” (Knight, 2006).

If all truth is God’s truth, then what is true, real and of value within the Australian Curriculum is a sub-set of the bigger truth of God’s overall plans and purposes for humankind. Within this approach it is implicit for instance that:

- People have inherent worth, equality and dignity because we all are made in the image of God and have purpose. This will guide our understanding and evaluation of history, sociology, ethics, politics and public policy, and so on.
- The world was made by God for people to enjoy and care for as stewards. This, for example, will guide our approach to science and technology (exploring and understanding the extraordinary mysteries of God's creation), environmental issues (as stewardship), economics (as concerning social justice), engineering (solving problems for the benefit of others) etc.
- All beauty is God's beauty. This helps shape our appreciation and expression in the fields of music, art, architecture, design and many other forms of human expression.
- All virtue is of God. This helps shape discussions about human dignity, morality and relationships, with all the implications that flow from a careful analysis of God's ideals for human interaction.

The above are examples of the way in which, if we allow biblical perspectives to illuminate curriculum, education will be enriched by a bigger narrative in a way that will lead the learner to find meaning, purpose and indeed vocation, within God's Big Story.

The metaphor of illumination is expressed wonderfully by C.S. Lewis:

*I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else (Lewis, 1944).*

Jesus of Nazareth put it this way:

*'I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life' (John 8:12 NIV).*

## A Brief History of this Project

Christian Schools Australia (CSA) is a national movement of member schools. The movement exists because of a desire by schools to work in support of each other in advancing Christian education.

The implementation of the Australian Curriculum (AC), a framework which sits across all States and Territories, requires a response from all schools. For the first time, curriculum across Australian States and Territories is lining up under a commonly agreed framework managed by the Australian Curriculum and Assessment Authority (ACARA).

For CSA, this represented a golden opportunity for a national conversation about a Christian schools approach to the AC.

In 2014 a 'Curriculum Action Group' (CSA-CAG) was brought together. It included curriculum leaders from across the country, representing a variety of school types and settings. The CSA-CAG met on a number of occasions through 2014 and 2015. These dedicated teachers, whose

names are recorded in the appendix, set about the task with an enthusiasm that was a joy to be part of. The talented facilitation of Nick Ingram was a key element to the success of these conversations.

Firstly, the CSA-CAG recognised that 'curriculum' is a multi-layered word. It means different things to different people. Not wanting to be too diverted by such a debate, CSA-CAG agreed that the main task was to consider a written response to the Australian Curriculum, in a way that would be helpful to schools.

The group agreed, however, that the mandated curriculum alone, and a particular response to it, is just one part of a much broader education process, which includes pedagogy, cultural context, choices about scope, and ways to assess and evaluate whether learning outcomes have been met. As the discussion continued different participants highlighted the importance of evaluation, reflection and feedback to inform continual reshaping.

While most of the group's work initially concerned a response to the (mandated) curriculum, additional excitement grew around the opportunity to catalyse new professional conversations about approaches to teaching and learning per se.

## The Purpose of This Paper

This paper, presented as an initial discussion paper at the CSA National Leadership Retreat in August 2015, is the product of several drafts, each of which built on different aspects of the CSA-CAG's work. The writing team for the final product was Sue Starling, Rebekah Cook, Sandra Scott and this writer. Sandra was also the driving force behind the Curriculum Action Group as the coordinator of this project. Sandra's love of all that Christian schooling is, and can be, is infectious; a true reflection of her deep affection for Christ.

With particular credit to Sue Starling in collaboration with Rebekah Cook, it was decided that the first public release of this resource should take the form of a planning framework for teachers, with a particular focus on the learner. Sue's experience in Wiggins and McTighe's *Understanding by Design* was particularly beneficial.

The purpose of this project is to provide planning tools that we hope will assist teachers towards achieving this goal.

## Laying a Foundation

Any paper on the issue of curriculum, teaching and learning can only be regarded as a starting point. The most valuable aspect of this project has been not necessarily the document produced at the end. Without doubt the greatest value is in the ongoing relationship of members of the CSA-CAG, and the chain reaction of quality conversations in teacher networks throughout the movement.

The CSA-CAG identified key priorities for the ongoing work of strengthening Christian curriculum in schools.

- Further development of this Big Picture philosophy (God's Big Story).

- Ongoing development and sharing of curriculum materials.
- Continuing development of teacher skill and knowledge (Pedagogy).
- Helping leaders to build and foster school culture in support of these aims.
- Promoting and facilitating teacher networks (collaborative professional learning communities).

These priorities align well with the strategic direction mapped out in CSA's Purpose Diagram. As a movement we are committed to continuing to support these priorities.

The first release of this material is intended to start yet more conversations. Our hope is that they will continue for a long time into the future. This framework is offered as a living document, and its future direction will entirely be the product of the movement it serves. This reflects CSA's philosophy — that God is not stingy in his distribution of gifts, and his work will prosper as we open up new opportunities for people to exercise leadership wherever they are. Distributed leadership may be a fashionable framework in twenty-first-century corporate speak, but for the people of God it is not a new idea!

CSA is particularly motivated by Paul's depiction of distributed leadership, or at least the distribution of gifts for the benefit of the church, in Ephesians 4:1–16.

In this vein, our hope is that this paper and the ongoing work of the CSA-CAG lay a foundation which prompts, provokes, catalyses, enriches encourages and enables all those whom God has particularly gifted in curriculum and pedagogy as they also use their gifts to serve.

Stephen O'Doherty,  
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Christian Schools Australia

6<sup>th</sup> March, 2016



# Part Two

1. Teachers Teach What They Believe
2. God's Big Story and Curriculum Development
3. Elements of a Connected Curriculum

## 1. Teachers Teach What They Believe

### *Finding what is Real, True and of Value*

#### Understanding

Teachers teach what they believe.

#### Essential Question

How do teacher beliefs shape curriculum decisions?

In any curriculum design, choices must be made about what is important for students to learn. These choices will reflect the interplay of many factors, both explicit and implicit. Curricula designed for a secular school will implicitly include a view of the world that excludes God. In a pluralistic democracy it should include explicit teaching *about* religions, but this will of essence be passive learning. The *implicit* assumption behind a secular curriculum will be that notions of god are at least contestable, or at worst no longer relevant to society.

In designing curriculum for a Christian school we first acknowledge that the core beliefs of the individual teacher and curriculum designer will shape what actually occurs in the classroom. It is vital therefore that both the explicit and implicit assumptions that form part of a unified biblical worldview are understood by Christian teachers. The CSA Curriculum Action Group (CSA-CAG) adopted the phrase *God's Big Story* to describe this worldview. Everything made by God, human beings (who are made in God's image) and the natural world (for which we have stewardship responsibilities), are within the ambit of God's plans, and he transcends and sustains both our world and human existence. Christian curriculum will provide a pathway to both *knowledge about* God and *knowledge of* God and importantly, engineer opportunities for responsive action by learners as Godly image-bearers and stewards of creation. It provides a deep understanding of our need for a restored relationship with God and calls for a response. Faith without works is dead!

Acceptance of the Christian faith reshapes our actions. As we endeavour to hear and follow Christ's call, as God's word increasingly influences our priorities, we are 'transformed by the



renewing of our mind’ (Romans 12:2). The biblical worldview, God’s Big Story, shapes the whole of life and therefore informs every subject discipline and aspect of Christian school curriculum and practice.

It is clear that the personal beliefs of those planning and implementing the programme of a Christian school will determine what actually occurs. It is also true that in the relationship between the teacher and the student, and in the opportunities that are created for personal response, learning comes alive. This is not easily quantified but is most certainly driven by basic beliefs and assumptions held by the teacher about what is true, real and of value. These beliefs, modified by context and prevailing educational theories, shape the eventual classroom practice, despite whatever might be articulated in a written curriculum (Fig1). Christian schools and teachers therefore seek to align curriculum with their beliefs.

Summary Table: The Relationship between Teacher Beliefs and Curriculum




<i>Teacher Beliefs and Assumptions</i>	<i>Contextual Modifiers</i>	<i>Current Educational Issues</i>	<i>Curriculum and Teaching Practice</i>
			Learning Goals
What is real? What is true? <i>leads to</i> What is of Value?	Political Dynamic Social Forces Economic Conditions Immediate Family Community Expectations	Curriculum Assessment Nature of the Child Role of the Teacher Pedagogies Social Function of the Schools	Your everyday teaching practice is determined by what you believe to be true, right and of value.  This is what you actually <u>do</u> .

FIGURE 1 SUE STARLING, ADAPTED FROM KNIGHT, 2006, P 32.

The difficult task of a teacher applying their faith in curriculum, making it explicit for the learner and making biblically aligned curriculum decisions is aided by reflecting on what they believe to be real, true and of value. The table below, adapted from Knight (2006), provides prompts for thinking deeply about how a teacher’s beliefs align with a biblical perspective, which in turn shapes curriculum and teaching practice. The way a teacher answers the questions reveals their worldview perspective.



What is Real?	What is True?	What is of Value?
Metaphysics	Epistemology	Axiology
<p><i>Theology:</i> How does God relate to us?</p> <p><i>Cosmology:</i> How did the universe originate and develop?</p> <p><i>Teleology:</i> Is there a purpose to which the universe is tending?</p> <p><i>Anthropology:</i> What is the nature of a human? Are we different from animals? Are people born good, evil or morally neutral?</p> <p><i>Ontology:</i> What is the nature of existence? Is basic reality found in physical matter or is it spiritual?</p>	<p>Nature of Truth:</p> <p>Can reality be known?</p> <p>Is truth relative or absolute?</p> <p>Is truth subjective or objective?</p> <p>Is truth apart from our experience?</p> <p>Sources:</p> <p>The senses</p> <p>Revelation</p> <p>Authority</p> <p>Reason</p> <p>Intuition</p>	<p>Ethics:</p> <p>What is right?</p> <p>What is wrong?</p> <p>What is good?</p> <p>What is bad?</p> <p>Aesthetics:</p> <p>What is beautiful?</p> <p>What is ugly?</p>

ADAPTED BY SUE STARLING FROM KNIGHT 2006 P.32

## What is Real?

*The issue of ultimate reality is central to any concept of education because it is important that the educational program of the school be based on fact and reality rather than fancy illusion or imagination (Knight, 2006, p. 19)*

*Worldview refers to a person's interpretation of reality and a basic view of life (Knight, 2006, p. 233).*

Christian curriculum is to be faithful to Scripture. The impact of the gospel, that it changes everything and impacts on the whole of a believer's life, will be lost unless we carefully critique the dualistic thinking of the society around us. It is the type of thinking that will lead Christians to make little or no connection, for instance, between their faith and their work. A Christian school approach will shape the reality of a student's outcomes in a way that serving Christ in the world becomes a central focus of their family, community and professional life after school.

Bonhoeffer (1955) argued that '[t]here are not two realities, but only one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world (p.58)'. Christ cares about redeeming us and restoring all creation to its original purpose.

If we take hold of, learn and embrace the full story of the gospel, and understand its practical outworking, not only will students have the opportunity to learn and grow but cultural influence will follow and the world will be changed for the better (Lyons, 2007). 'The whole point of Christianity is that it offers a story, which is the story of the whole world. It is public truth' (Wright, 2015).

Dualism is characteristic of Western thought. It can be traced back to Ancient Greek Platonism, in which the reification of reason awarded a greater degree of merit to learning abstract ideas and principles rather than to applied learning and practice. Today it is manifest in a sacred and secular divide (Strom, 2000, p. 46). This divide stands at odds with the view of the divine unifying supremacy of Christ, by whom all things were created and are sustained (Col. 1:15–17). The unified view of life should translate into Christian curriculum. To teach about reality in separate or dualistic parts of 'secular and sacred' discounts unified reality and the essence of Colossians 1:15–23. Blomberg (2007) argues that 'to make a part of life stand on its own, independent of God, is the essence of idolatry' (p. 26). However, so indelible is the sacred/secular mindset that it works subtly in the school system, and teachers assume a highly abstract curriculum as more academically meritorious than an applied one. Underlying assumptions and perspectives can be measured by what is most emphasised in the assessment practices. There is a direct relationship between what is assessed, and what is valued by the school or the individual teacher (Starling 2013).

## What is True?

*All truth, if it be truth indeed, is God's truth, no matter where it is found.  
(Knight, 2006, p. 225)*

Education is about knowing, how we come to know, and how we discern what is true. The term 'knowing' in the Bible has a relational and interactive quality. Understanding comes from personal experience and by doing, interacting with and applying ideas in real life. The Hebrew term 'to know' (*yada*) has a dynamic, continuous and applied meaning, not a static and fixed one. Knowledge is therefore not a fixed body of facts, as emphasised in Western rationalistic tradition, but is the result of the dynamic relationship between knowing, the knower and the known.

Biblical knowing is interactive and integral: the content of the curriculum belongs to a dynamic continuum, and is not a dichotomised, static entity of ideas and principles to be recalled by a student. Knowing is not simply an operation of abstract mental acts that we assess. In its full form, knowing includes action, response and deep understanding, and is assessed using evidence of its application in purposeful and meaningful contexts. This connects with Middleton and Walsh's (1995) 'epistemological stewardship': '[o]ur knowing does not create or integrate reality. Rather, we respond to a created and integrated reality in a way that either honours and promotes that integration or dishonours it' (p. 169).

Authentic learning therefore involves the head, heart and responsive action; 'to know' means to be conscious of God's purpose and to act upon it:

*Heart-knowledge, growing from having wrestled with concrete problems in all their complexity, conscious of the authority of the Word of God for all of life, will lead to truly Christian action. (Blomberg D. , 1980, p. 122)*

Understanding the difference between a biblical meaning of knowing and the Western rationalistic interpretation is important.

*The understanding that present day Christians have of 'know' and 'knowing' is often unrelated to the meaning of these words as revealed in scripture ... [it] has been influenced by philosophical inquiry, especially as it came from the Greeks. For them 'to know' was to be involved in objective investigation apart from context ... apart from one's immediate experience. 'Knowledge' for the Greeks was a fixed possession. It sought the essence of things, not the relationship of the person to that which could be known. This 'knowledge' was outside the person; it contained no personal significance nor did it require personal commitment (Oppewal, 1985, pp. 1-16).*

The teacher's role is to bring learners to the point of understanding truth, such that all knowledge of the world and our place in it is referenced back to God's purposes and plan for humanity. When they have understanding they are able to live out truth wherever they may be and whatever vocation they may have (Cox, 2014).

In Christian education, proximity to God's truth and to Christ's redemptive story is a key concern. 'An incorrect view of God and his world will lead to a skewed view of truth, meaning and purpose' (DeJong in Cox, 2014). God's Big Story — Creation, Fall, Redemption and Restoration — provides a framework for us to teach and to live our lives with meaning and purpose (Smart, in Starling 2013).

## What is of Value?

*Teachers seek to establish learning environments and practices that are in harmony with their basic beliefs and values (Knight, 2006, p.36).*

Our values are determined by what we believe to be real and true, and these together shape curriculum decisions and goals. What teachers value guides their choices about what is important to teach and what is not.

The question of *value* deals with what is regarded as good or preferable. This includes ethics and aesthetics. Differing conceptions of what is good or preferable may cause conflict; however our practices are able to work in harmony with our beliefs. The challenge is to put into practice methodologies and curriculum that best fit our foundations in God's Big Story (Knight, 2006, p.36). Teachers should ask the following questions of their curriculum content according to a biblical perspective and the mission of the school:

### Ethics

- What is good?
- What is bad?
- What is right?
- What is wrong?

### Aesthetics

- What is beautiful?
- What is ugly?

## Time to Reflect

- How do Christian teachers and curriculum leaders illuminate God's reality, truth and value in the curriculum?
- How do Christian teachers help students develop a robust Christian understanding that translates into new learning and transformational actions?



## 2. God's Big Story and Curriculum Development

### *Illuminating and connecting*

#### Understanding

Christian curriculum enables learners to understand and apply God's Big Story in everyday life.

#### Essential Question

What makes a viable Christian Curriculum that connects learners with God's Big Story?

### Connecting Learners to God's Big Story

The aim of a Christian school is to enable students to develop a deeper understanding of, experience in, and commitment to a Christian way of life; a life that has Kingdom values and is lived from personal relationship with Jesus Christ (Van Brummelen, 2002, p.50).

The introduction of the Australian Curriculum is an opportunity to reflect on the ways that we teach in Christian schools. The AC specifies content and standards to be taught, but not the context or method by which they are delivered. This provides an exciting opportunity to re-think what it means to teach from a Christian perspective and to re-commit ourselves to connecting the biblical story of God's love for his people in authentic and practical ways through well-planned curriculum and pedagogy.

The task of creating a viable curriculum for a Christian school requires teachers to have a sound knowledge of the Bible and what it tells us about what is real, true and of value. A viable curriculum also depends on the skills of a teacher in applying biblical understanding on a daily basis to their teaching and learning. This is what makes Christian education distinctive and exciting. It enables students to inquire, understand, think and respond to the world in which they live, knowing it has purpose, knowing how they should respond, and knowing that there is hope for the future.

Christian education will enable students to make connections between what they are learning and God's Big Story. The teacher's role is to design opportunities for learners to make these connections. One helpful way is to see this is, as *illumination* or shining the light of God's Big Story onto the Australian Curriculum's content and standards, revealing a more complete picture to guide the teaching and learning, and spiritual formation processes.

God's Big Story is the CSA-CAG's description of the overarching grand narrative of Scripture. The following framework describes this through four lenses: Creation, Fall, Redemption and Restoration. Planning through these four lenses will illuminate big ideas and prompt connections for the learner. It will prompt personal inquiry and reflection, such as:

- What is God's plan and purpose for this concept?







- What is God’s plan and purpose for my life?
- How should I respond by following how Christ lived in the world?
- How can I respond to Christ’s call to follow him?’

The illumination approach, using the four lenses, will assist teachers to think more intentionally about God’s Big Story. This approach should guide not only unit and lesson plans but overall curriculum goals and assessment. Consideration of the four lenses will stimulate questions that guide planning and can also be used with students to cause them to reflect on the purpose of a unit or idea within the curriculum.

### The Lenses

- The **Creation Lens** will enlighten the meaning of a particular learning concept and God’s purpose.
- The **Fall Lens** will show what went wrong because of rebellion. It will give insights into our present society, culture and reality, the misuse of knowledge and power, and the corrupting influence of selfishness and greed.
- The **Redemption Lens** will help connect the learner with how they are to respond, using their learning for God’s purpose in their everyday lives and using their learning responsibly. It highlights our dependence on God’s grace, our need of salvation through Christ, and the empowering presence of the Holy Spirit. It prompts a response: that following Christ’s example we must love and care for others as his image-bearers, and care for the world as stewards of creation. This lens will focus the learner on practical, action-oriented responses.
- The **Restoration Lens** points to the future when all things will be made new. Creation will be restored to what God intended when Christ returns. It encourages an eternal perspective which shapes our actions and responses when utilising the Redemption Lens.

Creation	Fall	Redemption	Restoration
<i>Purpose</i>	<i>Problem</i>	<i>Response</i>	<i>Hope</i>
			

## A Note about Redemption and Restoration

From a practical point of view the distinctions between the Creation, Fall and Redemption Lenses are intuitive enough. The Redemption and Restoration lenses on the other hand may be less clearly delineated. These lenses actually work together in a way articulated wonderfully by Jesus. In the Lord's Prayer Jesus taught us to pray about *present actions* which are shaped by the future ideal.

*Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. (Matthew 6:9-10)*

It is for the Kingdom of God that we have been saved, by grace, through acceptance of Jesus' sacrifice on our behalf. The coming Kingdom, our new spiritual focus, the home for which we long, was a central focus of Jesus' ministry. He taught, through parables, what the Kingdom of God is *like*. He was inviting hearers to consider the mis-match between the story in which they were living, and the story of the Kingdom to come. When he sent the disciples on the first mission journeys, their message was to be

*The kingdom of heaven has come near. (John 10:7)*

The Kingdom to come (our Restoration Lens) is the ideal which should shape human endeavour on earth, right now. If only God's will was done on earth, as it is in heaven! This is the hope that can emerge from a well-planned curriculum.

In Paul's language, we are citizens of another place, working here as ambassadors:

*[I]f anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. (2 Cor 5:17-20)*

Our present actions (Redemption Lens) are shaped by our status as people who have been redeemed. Our hope, and citizenship, derives from the Kingdom of God to come (Restoration Lens). Incredibly, God gives us a role to play in the ongoing work of redemption. We are *ministers of reconciliation*.

This is not a call to withdraw from the world. Far from it. God's people are to endeavour to be a blessing to those around them. There could be no more striking example of this than God's call, through the Prophet Jeremiah, to the Jewish exiles living in captivity in Babylon. There would not be a speedy rescue. But God's plan was that they should

*"Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also,*

*seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.” (Jer 29:5-7)*

Missiologist, Author and Pastor Ed Stetzer draws a clear picture of the role of Christ’s followers, living among the present culture but with hearts renewed by Christ.

*“Because this kingdom (though not yet consummated) has already been inaugurated by the appearing of Christ on earth, we and the church have a meaningful role within the “already, but not yet,” in-between time we call this present time. More than having a role, we sense inside us a God-given desire to alleviate as much pain as possible with the tools and opportunities he has placed at our disposal. We hate watching people suffer from the debilitating effects of evil in the world. We want to see the fallen and broken world, with its hurt and pain, driven back and overthrown. We may be pretty good at drowning out our heart’s compassion with large doses of television and ice cream, but deep down we want to be part of making a difference in others’ lives.” (Stetzer, p. 52)*

### A personal response

In light of the tension between the Redemption and Restoration lenses, students can be encouraged (in an age and stage appropriate way) to think about how knowledge of the Kingdom of God (Restoration Lens) provides hope and purpose to their present actions as Christ’s ambassadors (Redemption Lens).

Our goal should be to prompt the learner to consider, in light of their understanding and knowledge of how the biblical narrative has shaped the subject being studied,

- **How then should I act?**
- **What is my response to the challenge to act as an ambassador for the Kingdom of God?**

### Using the Lenses to Plan Curriculum

The table that follows below summarises the elements of God’s Big Story through the 4 lenses of Creation, Fall, Redemption and Restoration. It starts with asking essential questions that are the focus of each lens and designed to be asked of any curriculum concept. It is an example of how the four lenses are used and explains and summarises how teachers move from the overview understanding of God’s Big Story, into curriculum planning based on understanding and essential question.

	Creation	Fall	Redemption	Restoration
				
<b>Essential Questions</b>	<p><b>What is God’s intention for this idea or concept?</b></p> <p>What is God’s purpose for creation?</p> <p>What is our relationship with God?</p> <p>What is our role as humans?</p>	<p><b>What went wrong? How has God’s purpose been distorted?</b></p> <p>What went wrong?</p> <p>How has God’s purpose been distorted?</p> <p>How has the view of what is real, true and of value been changed?</p>	<p><b>How does God want us to respond and care?</b></p> <p>What should our response be?</p> <p>How can we care for others?</p> <p>How does Christ’s example guide the way we live?</p>	<p><b>Where is future hope found and what would restoration look like?</b></p> <p>What would restoration of God’s purpose look like?</p> <p>To what direction is creation headed?</p> <p>What difference does it make when we hold an eternal perspective?</p>
<b>An Overview of God’s Big Story</b>	<p><b><i>God spoke the universe into existence and created humanity in his image.</i></b></p> <p>God pre-exists creation.</p> <p>God created the heavens and the earth for his pleasure and delight. Everything works according to his purpose and plan.</p> <p>He created us in his image and declares all things he has made to be good.</p> <p>He gives human beings the mandate to inhabit and steward the earth.</p> <p>All human beings have identity and significance, are creative, relational and self-aware beings.</p> <p>Humans are rational, emotional and moral, capable of perceiving truth and making decisions.</p>	<p><b><i>The human condition is marred by sin.</i></b></p> <p>God’s intentions and purposes are distorted.</p> <p>The consequences of sin affect all.</p> <p>Relationship with God is damaged and the creation suffers alienation from God.</p> <p>Death, decay, fractured relationships, alienation, and power struggles are consequences of sin.</p> <p>Sin distorts our ability to discern truth.</p>	<p><b><i>God in his grace provided a way to be reconciled to himself and all creation.</i></b></p> <p>God completes his plan of redemption and reconciliation by sending Christ into the world as the ultimate sacrifice for sin.</p> <p>Jesus, by dying in our place, provides salvation for those who believe in him, winning the victory over sin and death.</p> <p>We are re-created in Christ and become God’s agents of peace and reconciliation.</p> <p>We enjoy God’s grace through faith and are given good works to do as stewards of creation.</p> <p>We are to follow the example of Christ and care for others and creation.</p> <p>We can enjoy a personal relationship with God with freedom and confidence.</p>	<p><b><i>The Bible gives us hope of a glorious future. God has promised to renew the world.</i></b></p> <p>God’s plan will be fulfilled and righteousness and peace will prevail when Christ returns.</p> <p>The restoration of all things will take place and everything will be made new.</p> <p>We will live in the new heaven and earth, stewarding creation.</p> <p>We can already share the future peace of God’s kingdom through faith in Christ.</p> <p>We are called to be continually transformed into the likeness of Christ and use our skills and talents for God’s purpose.</p> <p>We are called to bring hope into every area of life and create a new culture.</p>





	Creation	Fall	Redemption	Restoration
				
<i>Where in the Bible</i>	<p><b>All God made was very good:</b></p> <p><b>Genesis 1:31</b></p> <p>Ecclesiastes 3:11 Acts 17:24 Gen 1:28–30</p>	<p><b>All have sinned and fall short.</b></p> <p><b>Romans 3:23</b></p> <p>Genesis 3:1–19 Isaiah 53:6 Romans 1:21–23 Romans 1:28–32 Galatians 5:19–21</p>	<p><b>In Jesus we have redemption.</b></p> <p><b>Ephesians 1:7</b></p> <p>John 1:14 John 3:16 Romans 5:12–21 Matthew 28:18–20 1 Timothy 2:5</p>	<p><b>The Glory of God gives light</b></p> <p><b>Revelation 21: 23–24</b></p> <p>2 Corinthians 5:17, Micah 6:8 Revelation 22:7 Jeremiah 29:11 Proverbs 23:18.</p>

FIGURE 2

## Time to Reflect

- How can curriculum content be analysed in terms of God’s Big Story?
- What will guide learners to connect with God’s Big Story?
- What is authentic evidence and understanding of God’s Big Story?

### 3. Elements of a Connected Curriculum

The CSA Curriculum Action Group (CSA-CAG) identified the following interconnected elements and processes used in designing and implementing curriculum through the lenses of God's Big Story:

- Curriculum — a planned path to connect learning and engage learner curiosity
- Assessment — acceptable evidence of learner understanding
- Pedagogy — engages the whole child, accounts for difference and makes thinking visible
- Evaluation — measures the value of learning against agreed standards
- Reflection — the process of transformation to improve practice against standards
- Quality — the degree curriculum meets standards including biblical standards
- Scope — what teachers decide is important to learn and include in curriculum plans

Each element is to be considered in the light of God's Big Story, of his loving relationship with us (people made in his image) and his creation (the world made for us to enjoy and care for, as stewards).

*For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together (Colossians 1:16–17).*

The CSA-CAG Curriculum is a path for learning that will engage the student's head, heart and hands. A distinctive part of well-designed Christian curriculum is that assessment tasks require students to show evidence of their response to God's Big Story within each discipline. This also depends on relational pedagogy, which considers the whole child and their different needs, creates positive and stimulating learning environments, and makes the learner's thinking visible.

Quality curriculum development requires a process of constant reflection, review and evaluation, against standards and beliefs, in order for Christian transformation to occur.

Each element should be read through the lens of belief that God created and sustains *all* things. In a Christian school, curriculum reveals and unfolds God's purpose, reality, truth and value in a way that enables students to understand and apply these in their everyday lives. An illustration of this dynamic process is below.

## A Process of Curriculum Planning, Evaluation and Design

The Curriculum Design Process diagram illustrates the elements of the connected curriculum.

The process involves planning and reflection as a teacher takes a curriculum concept, uses biblical lenses to view it, and unfolds connections with God's purposes when planning and mapping curriculum.

Teachers begin by selecting a content concept from the AC. Then choose one of the God's Big Story lenses (Creation, Fall, Redemption, Restoration) to consider the concept in light of biblical perspectives and truth. As the content concept and God's Big Story are connected through the lens tool, they become one and biblical truth is illuminated and revealed.

Assessment tasks, pedagogy approaches and lesson delivery are then unpacked and illuminate the required curriculum content and standard with reference to God's Big Story. This is not a linear process and may occur in any order. The outer circle illustrates how assessment, pedagogy, and the scope of the content are generally the starting points, but are not planned in any particular order. The blurred colours imply movement between the two main circles as pedagogy forms, assessments are created, the unit is reflected on, teachers evaluate the learning and quality is reviewed. (A suggested organiser is included in this document.)

Review occurs at each stage of planning and delivering a unit of work. The quality of the unit of work is evaluated, practice is reflected on, and quality standards are used to ensure the unit is impacting the learning of students. The process of review occurs constantly throughout the process of curriculum design.

With the ultimate goal being learner understanding and engagement of the concept within God's Big Story, there are also times when a unit is phased out or redesigned and put it back into the planning and reviewing circle. This is a time of opportunity for the process to begin afresh. New ideas are created and student learning and understanding are examined.

# Curriculum Design Process

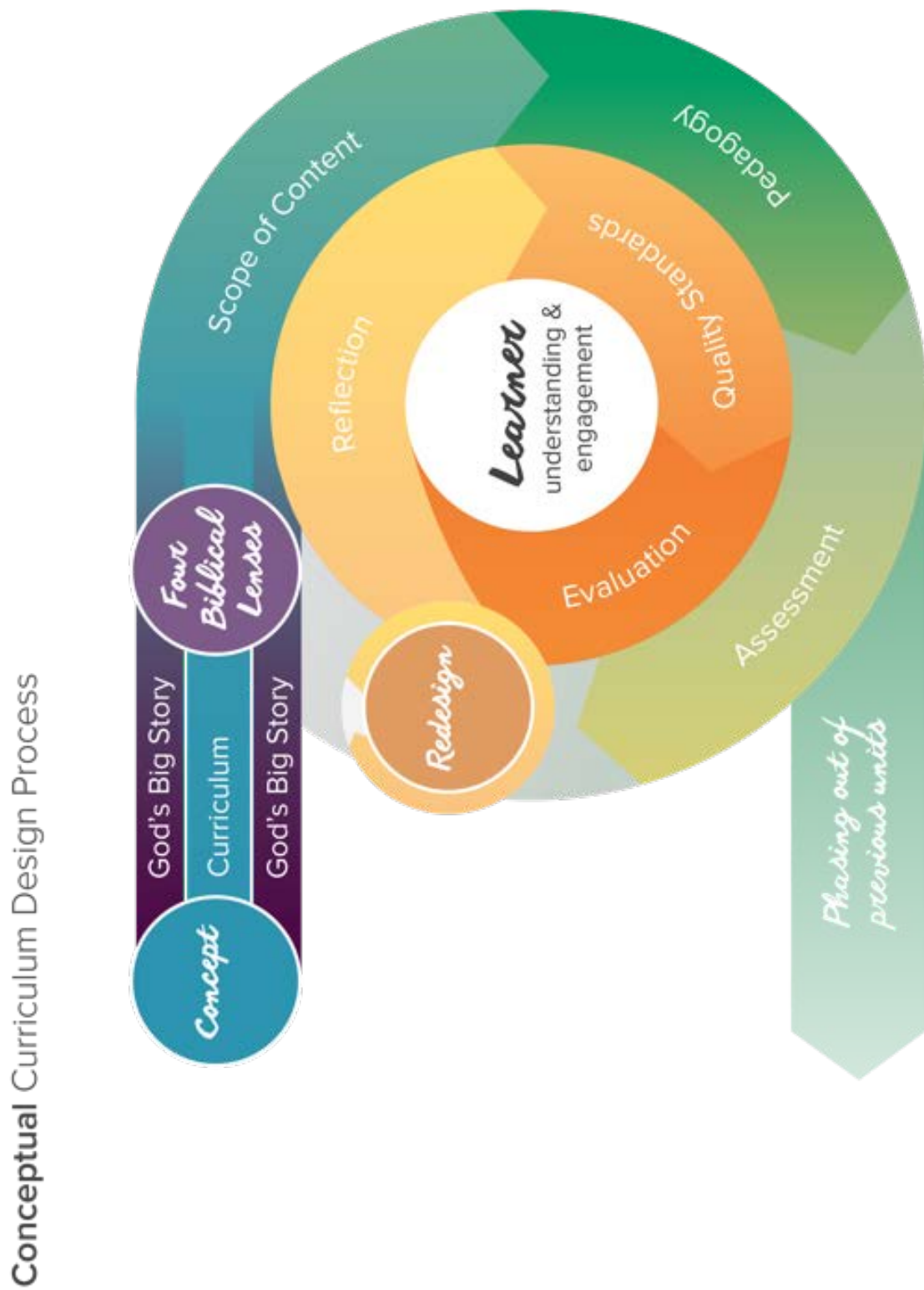


FIGURE 3 CURRICULUM DESIGN PROCESS BY COOK, R., AND STARLING, S.



## The Connected Curriculum – an overview

*Good teachers possess a capacity for connectedness. They are able to weave a complex web of connections among themselves, their subject, and their students so that students can learn to weave the world for themselves...The connections made by good teachers are held not in their methods but in their hearts — meaning heart in the ancient sense, as the place where the intellect and the emotion and spirit will converge in the human self (Palmer, 1998, p. 11).*

The Connected Curriculum overview further explains the connection between the elements of curriculum and their utility in connecting the learner with God’s Big Story. It maps the questions that are essential to ask when planning curriculum and the understandings that underpin each element.

This resource uses a *backward design* framework and draws on different curriculum specialists including Understanding by Design (McTighe and Wiggins, 2004). Each section is framed by an Understanding and an Essential Question. Part 2 of this document will examine each of the seven sections through the lenses of God’s Big Story.

	<b><i>God’s Big Story</i></b>
<b><i>Understanding</i></b>	God’s Big Story is about his purpose and relationship with us. It tells us what is real, true and of value.
<b><i>Essential Question</i></b>	How can the AC be used to connect learners with God’s Big Story?
<b><i>Knowledge</i></b>	God’s Big Story. The biblical meaning of what is real, true and of value.
<b><i>Skills</i></b>	Use the Bible authentically and faithfully when planning curriculum.

	<i>Curriculum</i>	<i>Assessment</i>	<i>Pedagogy</i>	<i>Evaluation</i>	<i>Reflection</i>	<i>Quality</i>	<i>Scope</i>
<i>Understanding</i>	Curriculum is a path to guide learning and engage learners.	Assessment shows evidence of learner understanding.	Teaching engages the whole child by making thinking visible.	Evaluation measures the value of learning against standards.	Reflection against standards improves practice.	Quality curriculum has standards including biblical alignment.	Teachers decide what is important to learn and why in unit planning.
<i>Essential Question</i>	What will guide learners to connect with God's Big Story?	What is authentic evidence of understanding God's Big Story?	What makes thinking visible and engages the whole child with God's Big Story?	What is important to measure?	How can I improve my practice?	What standards define quality biblical curriculum and teaching?	What is most important to learn and why?
<i>Knowledge</i> <i>What teachers need to know</i>	Elements of curriculum planning. God's Big Story Australian Curriculum content and standards.	Specific curriculum and biblical content knowledge. Formative assessment strategies.	Effective teaching strategies, e.g., AITSL Standards and differentiation.	What is important and how to measure it.	Questions and processes for professional reflection based on the Bible and best practice.	The rubrics of standards and expectations.	What is important to include in curriculum and why.
<i>Skills</i> <i>What teachers need to do</i>	Plan connected curriculum using God's Big Story and Australian Curriculum	Use formative assessment to find evidence of understanding God's Big Story.	Use effective teaching strategies to engage and differentiate learning.	Use reliable measures to evaluate quality of biblical curriculum.	Reflect against standards to improve curriculum.	Develop standards to measure quality curriculum.	Decide what is important to include or not.

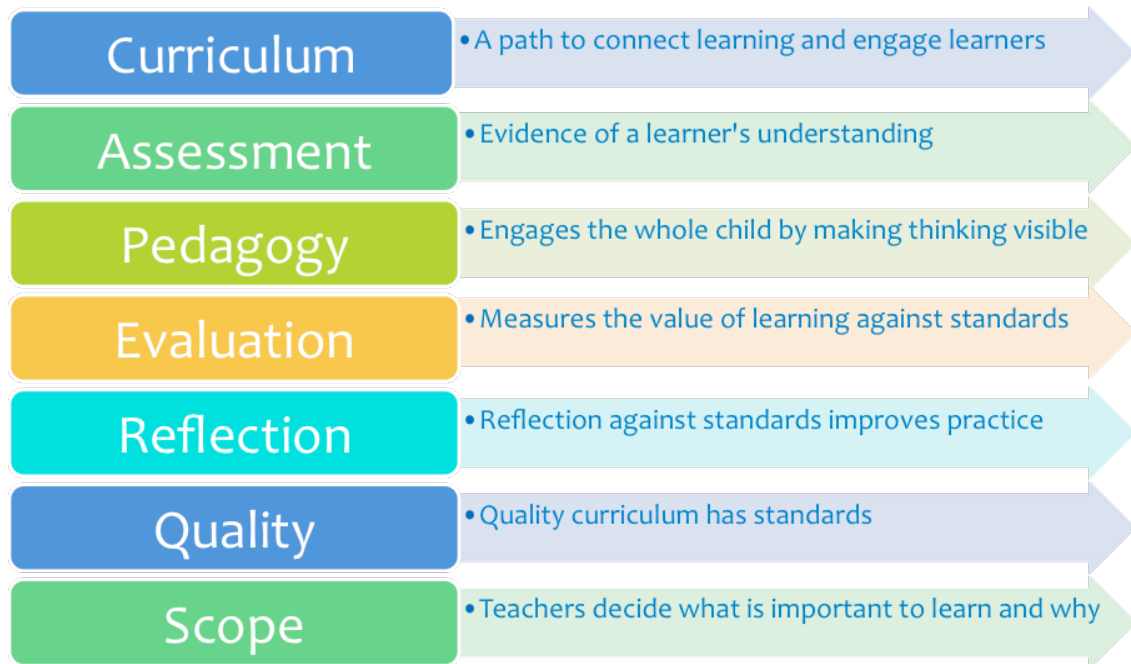
## Time to Reflect

- How do we promote growth in knowledge and biblical understanding in the practice of teaching?
- If the goals for Christian schools are different from the goals of other schools, then in what ways will a Christian school curriculum differ from any other school curriculum?
- How do we meet the professional development needs of teachers and leaders from a holistic and faithful Christian perspective?

# Part Three

## *Practical Tools for Teachers*

Connecting Learners to God's Big Story through ...



## 1. Connecting God's Big Story through Curriculum

### Understanding

A path to connect learning and engage learners

### Essential Question

What will guide learners to connect with God's Big Story?

### A Path to Connect Learning and Engage Learners

A curriculum serves the goals of a Christian school when it intentionally and purposefully connects all learning to God's purposes. The term curriculum comes from the idea of a running track or path which guides learning. Some suggest that curriculum is everything that happens in a school. In the approach adopted by the CSA-CAG it can be said that God's Big Story *illuminates* the curriculum path.

*Your word is a lamp for my feet, a light on my path. (Psalm 119:105 NIV)*

Quality curriculum is measured not by how well it is documented but by how well students actually learn. This is determined by how learners are able to transfer their understanding, knowledge and skills into their life as well as other subjects. In this sense, curriculum planning should not be the only focus, but rather learning for understanding, application and transfer of learning so that the student can engage in purposeful and worthy tasks.

Developing quality Christian curriculum is therefore intentional, drawing on biblical knowledge and understanding as well as current educational research. It constantly reflects on the question: What makes a viable Christian curriculum that connects learners with God's purpose?

When planning curriculum it is the task of the teacher to illuminate the learning goals through the biblical lens. The goal of a Christian curriculum therefore is to enable students to make a personal response to what they learn, in purposeful ways in situations of importance, thereby giving honour and glory to God.

### Using God's Big Story as a Curriculum Planning Tool

Using God's Big Story to illuminate the learning pathway helps teachers to connect the curriculum with students' understanding of God's purposes. Finding relationships and connections between core truths of the Christian faith and the desired learning outcomes of the Australian Curriculum is an acquired skill.

It is very helpful to use the essential questions of each of the following lenses to focus and investigate how a learning intention or concept connects to God's Big Story. These questions are the basis of our approach to viewing curriculum through a biblical worldview.

## The Four Biblical Lenses

1. **Creation**      What is God's intention for this idea or concept?
2. **Fall**              What went wrong and how has God's purpose been distorted?
3. **Redemption**    How does God want us to respond and care?
4. **Restoration**    Where is future hope found? What would restoration look like?

When these questions are addressed we begin to see God's Big Story being illuminated through the concepts being taught.

The table and diagram following are examples of how to use these questions in a practical way.

## Biblical Lens Planning Tool Option 1

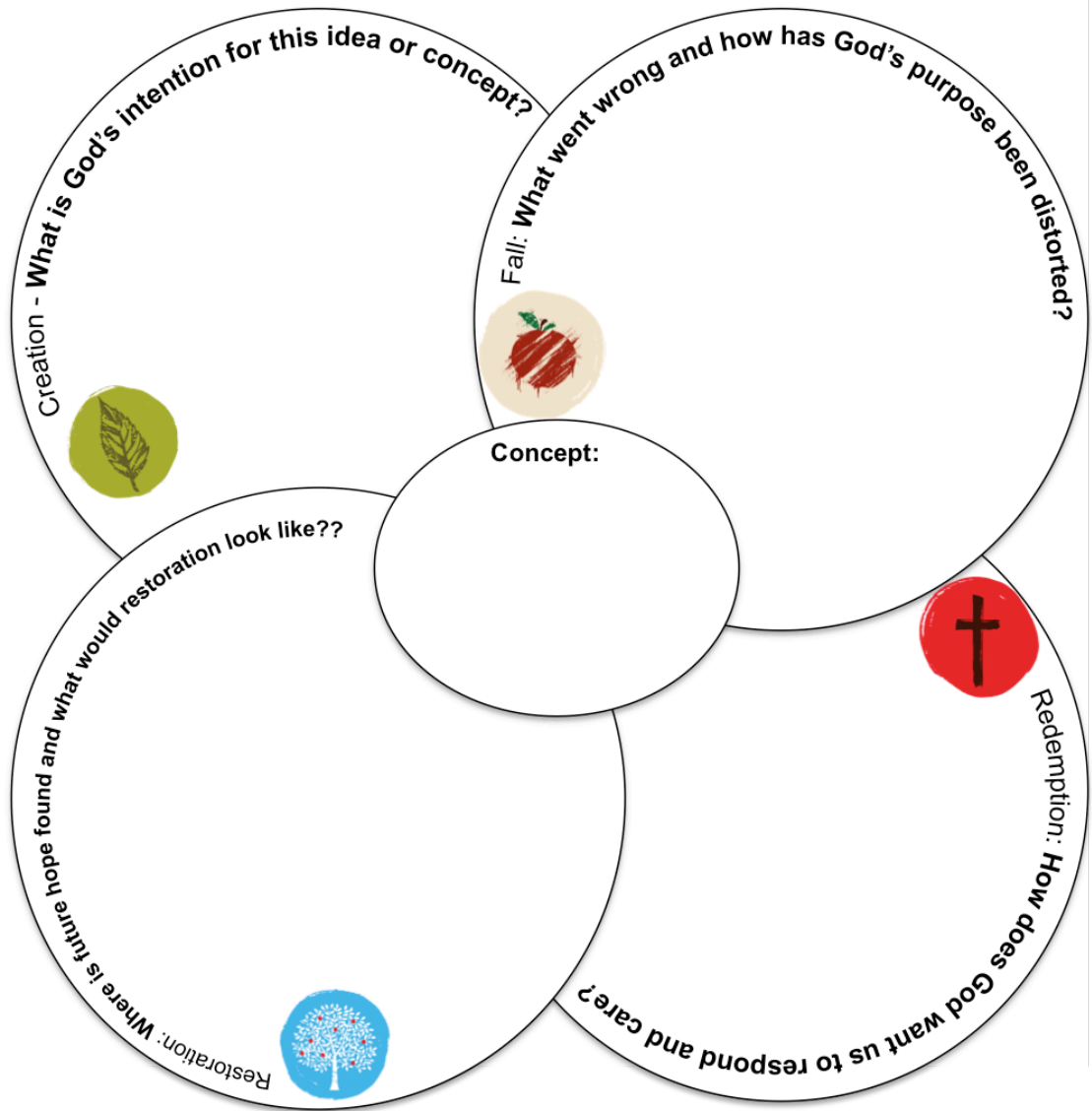






FIGURE 4 DEVELOPED BY STARLING, S AND COOK R





## Biblical Lens Planning Tool Option 2





<b>Learning concept:</b> <i>e.g. photosynthesis or migration</i>				
<b>Essential Question</b>	 <p>What is God's intention for this idea or concept?</p>	 <p>What went wrong and how has God's purpose been distorted?</p>	 <p>How does God want us to respond and care?</p>	 <p>Where is future hope found and what would restoration look like?</p>
<b>Response</b>				











## Seeing Learning Areas through the Lenses of God’s Big Story

The Key Learning Areas have been used as an example of using the biblical lenses in a practical application in curriculum design. As the statements have been applied to Learning Areas they are necessarily broad. They could, however, be significantly more specific when applied to a content descriptor. To use this tool consider the fundamental God’s Big Story questions for targeted learning.

Essential Question	 <p data-bbox="453 855 655 904"><b>What is God’s intention for this learning area?</b></p>	 <p data-bbox="695 855 898 929"><b>What went wrong and how has God’s purpose been distorted?</b></p>	 <p data-bbox="940 855 1142 904"><b>How does God want us to respond and care?</b></p>	 <p data-bbox="1182 855 1385 929"><b>Where is future hope found and what would restoration look like?</b></p>
English	Learning to read, write, speak, listen and view critically, strategically and creatively enables learners to discover personal and shared meaning through the God-given gift of language and to communicate and interact with one another.	Communication between people groups is divided. Language is used for selfish interest, rather than God’s glory. Information overload leads to lack of discernment and understanding.	Literary skills are used purposefully to serve God’s creation. What is real, true and of value is articulated clearly, pointing to how we can build relationships and give glory to God.	Communication between God and people will be restored. Language will be used for good in the service of others.
Health and PE	Knowledge of health and physical education concepts and skills empowers learners to assume lifelong responsibility for developing physical, social and emotional wellness and the understanding that they are intricately designed by God and that his love is all-inclusive. Made in the image of God, our bodies are temples of the Holy Spirit. It is in God’s will that purpose for our existence is found, life is enjoyed, and people reach full potential.	Relationships are misinterpreted and sometimes fail. People do not perform to their potential, and fail to care for others.  People are excessive in lifestyle choices which lead to breakdown in physical, social and emotional wellness. Disease and death are now part of life.	People care for and develop their bodies, being good stewards of their physical, social and emotional wellness to be able to serve God to full capacity.  Healthy relationships are nurtured and cared for, encouraging and considering others.	Hope is found in knowing that perfect health (physical, mental and emotional) will be renewed in God’s plan. Right relationships will be restored.

Essential Question	 <b>What is God's intention for this learning area?</b>	 <b>What went wrong and how has God's purpose been distorted?</b>	 <b>How does God want us to respond and care?</b>	 <b>Where is future hope found and what would restoration look like?</b>
Humanities and Social Sciences	<p>The Humanities provide learners with the knowledge, skills and attitudes they need to be active, informed citizens and contributing members of local, state and world communities; to appreciate how the world and its people have changed; and that we are made by God who entrusted creation to our care.</p>	<p>Relationships are misused through greed or selfishness to control rather than bless others, bringing destruction to community and social cohesion.</p>	<p>As redeemed people through the redemptive work of Christ on the cross, right choices are made and responded to wisely in all situations. People become agents of reconciliation.</p> <p>Where there is injustice, selfishness, greed and disillusionment, people show justice, generosity, selflessness and mercy.</p>	<p>In Christ and through the Holy Spirit, glimpses of God's kingdom on earth will be seen in order to show there is hope for a bright future.</p> <p>God is sovereign and has a plan he is carrying to completion of full restoration. God's purposes for the world will be accomplished.</p>
Languages	<p>The study of another language and culture prepares learners to function fully and effectively as citizens in the twenty-first century by being able to recognise that God created a diverse world full of distinct and different peoples and to be able to communicate with them.</p>	<p>Communication between people groups is divided and people are scattered. Language barriers have developed and cultural misunderstandings arise.</p>	<p>Communication through language opens the door to sharing God's love, his word and his way. People follow God's command to communicate the gospel across race and language groups.</p> <p>The acquisition of second and subsequent languages opens up opportunities to relate to a wider sphere of people and to testify of God's goodness in fulfilment of the Great Commission.</p>	<p>We will be able to communicate with all people, in a way that brings glory to God. Language will be universally understood and bring unity through expression.</p>
Mathematics	<p>The study of mathematics points to the faithfulness, constancy and eternal nature of God and to an amazingly inter-connected and elegant creation. It reveals the ability of humans to find complex quantitative connections and to describe patterns and relationships mathematically.</p>	<p>Mathematical data and patterns are used to misrepresent and mislead others. Inaccurate communication of mathematical conclusions leads to broken trust and a lack of care for others. Mathematical patterns and relationships are no longer recognised as evidence of God's amazing creativity and design.</p>	<p>Mathematics is used with honesty and integrity. Ethically applied mathematical principles and data interpretation are used for problem solving for the good of others. Skills and accuracy are developed as the expression of service and care. Maths becomes a vehicle for promoting social justice, responsive discipleship and engagement with culture and faith.</p>	<p>A sense of awe is restored. Mathematics reveals and reflects God's character. It is studied with joy and its applications glorify God and bring shalom to all people.</p>

Essential Question	 <b>What is God's intention for this learning area?</b>	 <b>What went wrong and how has God's purpose been distorted?</b>	 <b>How does God want us to respond and care?</b>	 <b>Where is future hope found and what would restoration look like?</b>
Sciences	<p>Scientific literacy encompasses the understanding of key concepts and principles of science; familiarity with the natural world for both diversity and unity; the use of scientific knowledge and scientific ways to thinking for individual and social purposes; and using scientific reasoning with the understanding of God as the ultimate creator of earth, the cosmos, and physical and chemical properties of all living things.</p>	<p>Science is sometimes worshipped as 'Truth' and 'Saviour'. If we worship the product or process of creation, without acknowledging the Creator, we will have a distorted view. Our relationship with God will be diminished and we will cease relying on him.</p>	<p>Science is used to enable human flourishing according to God's purpose. Understanding science makes sense of the world God created, contributes to finding solutions for dilemmas in our world, and provides the basis for new technologies.</p>	<p>Science will reveal understanding of God the Creator, his purpose for the world, and how creation brings glory to him. New revelation of the wonder of God's world will occur.</p>
Technologies	<p>Every human, made in the image of God, has innate creativity.</p> <p>Technology is a God-given commodity and is a problem-solving tool which enables learners to solve human problems, enhance human life, and understand the processes used to extend human capability in a highly technical world and to appreciate God's influence in human development and progress through technology.</p>	<p>Technologies are used for purposes that are selfish and divisive. The application of technological tools contributes to propagating what is false and distorted in our world. The effects of technology are seen in society and environments where it is evident that God's purpose has been misrepresented.</p>	<p>What is real, true and of value is clearly communicated through technologies.</p> <p>Technology integrates other learning areas into ideas and action for God's purposes. God's truth is shown as the guide for problem-solving and technical processes.</p>	<p>Technologies will be used for restoration of God's kingdom, and communication of God's purpose and will.</p>

<p><b>Essential Question</b></p>	 <p><b>What is God's intention for this learning area?</b></p>	 <p><b>What went wrong and how has God's purpose been distorted?</b></p>	 <p><b>How does God want us to respond and care?</b></p>	 <p><b>Where is future hope found and what would restoration look like?</b></p>
<p><b>The Arts</b></p>	<p>The arts contribute to the achievement of social, economic and human growth by fostering creativity and providing opportunities for imaginative expression beyond the limits of language. They enable learners to appreciate and enjoy their God-given gift for creative expression. Artistic gifts are given to enrich society, build up the community of faith, enhance worship and bring glory to God.</p>	<p>Human creativity is distorted by the effects of sin and no longer brings glory to God.</p> <p>People worship the creation rather than the Creator, with artistic products becoming idols that lead people away from God, rather than pointing towards God.</p>	<p>Using the Arts, people wrest beauty and meaning from a fallen world and help others to do so also.</p> <p>Artists are endowed with talent and creativity to reveal God's Big Story. The Arts capture and interpret what is real, what is true and what is of value.</p>	<p>The ultimate function of the Arts will bring glory to God, and direct others to have hope of what is to come. The Arts give glimpses of God's kingdom on earth in order to show there is hope for a bright future.</p>

## Curriculum Planning and Mapping — Developing Units of Work

There are various approaches to curriculum planning. The Australian Curriculum does not specify how the goals are to be met and each school is able to determine their approach.

When Christian teachers plan using the required learning goals from the Australian Curriculum they also determine how these goals align with God's Big Story. This can be done by using the four lenses outlined above.

Using mind-mapping with the four lens questions will enable teachers to find evidence of God's purpose or disconnection from it. An important step is to develop assessment tasks that require students to respond by articulating their understanding of God's purpose. They may not agree, but they should be able to explain why or why not in an age- and stage-appropriate way. Curriculum is rigorous when assessment is aligned to the learning outcomes as well as the teaching plan. All three should align.

Using a common curriculum framework across a school makes planning and mapping more rigorous. UbD is offered as just one example of a curriculum framework.

The following 6 planning steps are a suggested guide to planning Christian curriculum using the 4 lenses of God's Big Story. The planning template, based on Understanding by Design (McTighe & Wiggins, 2004) is also a useful example of a unit framework.

## 4 by 6 Unit Planning

### *Using the 4 Biblical Lenses to Plan Christian Curriculum Units in 6 Steps.*

#### 1 SELECT IT

- Select a blank curriculum template.
- Select learning goals from the Australian Curriculum or Senior Secondary outcomes.
- Write the big ideas and key concept you want learners to understand e.g. photosynthesis, migration, linear equations, persuasive writing, nutrition, landforms, degradation, rhythm, comedy, revolution, power, algebra, glacial formation, measurement.
- Decide if there are specific school goals to consider.

#### 2 LENS IT

- Select a blank lens tool to record your responses. Use a large version if planning with a team.
- Write the key learning concept on your lens tool e.g. photosynthesis, migration,
- Starting with the first lens, Creation – ask the lens questions e.g. What is God’s purpose for ... photosynthesis? Brainstorm ideas and record responses. Continue in the same way for each lens.
- Think deeply and allow time for more ideas to flow. Avoid settling for surface thinking. Let one idea spark others.

#### 3 CONNECT IT

- Review the big ideas and those you have recorded in response to the 4 biblical lens questions.
- Pray and ask God to guide you to connect the ideas into a clear biblical perspective that captures the heart of the discipline as well as God’s Big Story.
- Write the goal of the unit including a biblical perspective. Make sure it is specific to the unit intent.
- Reference the perspective to scripture. Be careful to avoid proof texting.

#### 4 EMBED IT

- Write the Enduring Understanding – the main ideas students will take from the unit. Always start with the word ‘That’. For example:
  - *That where we live affects how we live*
  - *That algebra uses symbols to represent unknown values*
- Add Essential Questions – questions that are open, slightly provocative and arouse curiosity. For example: Why do we need rules? These questions are designed to make learners ponder on the big ideas of the unit.
- List the Knowledge – write a very specific list of what students will need to know.

- List Skills – write a very specific list of what students will be able to do as a result of this unit.

Steps 1-4 above align with UbD Stage 1 (Wiggins and McTighe, 2014).

## 5 ASSESS IT

- Plan the assessment evidence that will demonstrate that students understand, know and can do the desired outcome. Ask, what will be acceptable evidence of understanding?
- Write a **performance task** that will require learners to demonstrate evidence of their understanding and the capacity to transfer their knowledge. See UBD GRASPS (Wiggins and McTighe 2014) for ideas.
- Plan other tasks that will give evidence of acquisition of knowledge and skills. e.g. prompts, tests, quizzes.

Step 5 above aligns with UbD Stage 2 (Wiggins and McTighe 2014).

## 6 ENLIVEN IT

- Plan the scope and sequence of learning activities for the unit.
- Use a range of strategies that effectively engage learners.
- Find ways for students to continue focusing on the enduring understanding and the essential questions throughout the unit. Connect with their lived experience and God's Big Story.
- See UbD WHERE TO for ideas.

Step 6 above aligns with UbD Stage 3 (McTighe and Wiggins 2004).

## 4 by 6 Unit Template

The following template, developed for this paper by Sue Starling is a planning tool for use by teacher.

<b>4 by 6 Unit Template</b>		
<b>SELECT IT</b>	<i>Select Required Curriculum Outcomes - Find the Big Ideas</i>	
<b>LENS IT CONNECT IT</b>	<i>Overarching Unit Goal Connected with a Clear Biblical Perspective</i>	
<b>EMBED IT</b>	<i>Enduring Understanding - beginning with That...</i>	<i>Essential Questions</i>
	<i>Specific Knowledge</i>	<i>Specific Skills</i>
<b>ASSESS IT</b>	<i>Plan the Assessment Evidence</i>	
	<i>Performance Task</i>	<i>Other Assessment Evidence</i>
<b>ENLIVEN IT</b>	<i>Plan the Scope and Sequence of Learning Activities</i>	

FIGURE 5 (DEVELOPED BY STARLING, S, ADAPTED FROM MCTIGHE AND WIGGINS 2004)



## Time to Reflect

- What standards define biblical quality curriculum and teaching?
- What is most important to learn and why?

## 2. Connecting God's Big Story in Assessment

### Understanding

Evidence of a learner's understanding

### Essential Question

What is authentic evidence and understanding of God's Big Story?

### Evidence of Understanding of God's Big Story

When looking at assessment tasks through the lenses of God's Big Story, the application of knowledge and skills create opportunities for our students to influence their world.

Authentic tasks connect student learning with their everyday world context. Learning tasks are designed so that they engage the whole person, and are assessed and evaluated through a broad range of strategies, such as discussion, self-assessment, peer assessment and problem-solving. They will be based on the completion of products and processes, which have some relationship to the student's context. Students will be stretched to think, respond, create and solve problems to create authentic evidence and understanding of God's Big Story.

Teachers cannot assume learning is occurring, or that a biblical perspective is actually understood by students unless students are required to respond and demonstrate their understanding in some way. This evidence of learning and understanding will support the reflective teacher as they assess the goals they set for student understanding to see if their targets have been met. Importantly, assessment in any Christian School should include some kind of requirement for a student to respond from a biblical perspective.

The following steps, when followed, will help to create authentic tasks to give clear evidence of student learning.

1. Clear purposes — Assessment processes and results serve clear and appropriate purposes.
  - a. Teachers understand the relationship between assessment and student motivation and craft assessment experiences to maximise motivation and engagement with God's Big Story.
  - b. Teachers have a comprehensive plan over time for integrating assessment for and of learning in the classroom.
2. Clear goals — Assessments reflect clear and valued student learning goals that are aligned with God's Big Story.

- a. Teachers have clear learning goals for students; they know how to connect biblical understandings and broad statements of content standards into classroom-level learning goals.
  - b. Teachers understand the types of connected learning goals they hold for students and know how they will assess them.
- 3. Sound design** — Learning targets are translated into assessments that yield accurate results and lead students to be good stewards of the resources of our world, serving others as they serve God.
- a. Teachers understand various assessment methods.
  - b. Teachers design and write assessments of all types that serve an intended purposes.
- 4. Effective communication** — Assessment results are managed well and communicated effectively.
- a. Teachers select the best reporting option (grades, narratives, portfolios, conferences) for each context (learning targets and users).
  - b. Teachers effectively communicate assessment results to students and a variety of audiences outside the classroom, including parents, colleagues and other stakeholders.
- 5. Student involvement** — Students are involved in their own assessment.
- a. Teachers involve students in assessing, tracking and setting goals for their own learning.
  - b. Teachers involve students in communicating about their own learning, how to live by the gospel and share it with others.

(Stiggins & Chappuis, 2006)

## Six Facets of Understanding

The six facets of understanding as described by Wiggins and McTighe (2007) are examples of how to measure understanding. Assessment tasks can be designed to elicit responses which indicate these facets of understanding.

### Explanation

Sophisticated and apt explanations and theories which provide knowledgeable and justified accounts of events, actions and ideas: Why is that so? What explains such events? What accounts for such action? How can we prove it? To what is this connected? How does this work?

### Interpretation

Narratives, translations, metaphors, images and artistry, which provide meaning: What does it mean? Why does it matter? What of it? What does it illustrate or illuminate in our experience? How does it relate to me? What makes sense?

### Application

Ability to use knowledge effectively in new situations and diverse contexts: How and where can we use this knowledge, skill or process? How should my thinking and action be modified to meet the demands of this particular situation?

### Perspective

Critical and insightful points of view: From whose point of view? From which vantage point? What is assumed or tacit that needs to be made explicit and considered? What is justified or warranted? Is there adequate evidence? Is it reasonable? What are the strengths and weaknesses of the idea? Is it plausible? What are its limits? So what? What is a novel way to look at this?

### Empathy

The ability to get 'inside' another person's feelings and worldview: How does it seem to you? What do they see that I don't? What do I need to experience if I am to understand? What was the author, artist, or performer feeling, seeing and trying to make me feel and see?

### Self-Knowledge

The wisdom to know one's ignorance and how one's patterns of thought and action inform as well as prejudice understanding: How does who I am shape my views? What are the limits of my understanding? What are my blind spots? What am I prone to misunderstand because of prejudice, habit or style? How do I learn best? What strategies work for me?

(McTighe and Wiggins, 2004, p.155 )

Good teachers possess a capacity for connectedness. They are able to weave a complex web of connections among themselves, their subject, and their students so that students can learn to weave the world for themselves... The connections made by good teachers are held not in their

methods but in their hearts — meaning *heart* in the ancient sense, as the place where the intellect and the emotion and spirit will converge in the human self (Palmer, 1998, p. 11.)

### Time to Reflect

- What is important to measure?
- How can I improve practice?
- How can my students serve their world?
- What is authentic evidence and understanding of God's Big Story?

## Pedagogy

• Engages the whole child by making thinking visible

### 3. Connecting God's Big Story in Pedagogy

#### Understanding

Engages the whole child by making thinking visible

#### Essential Question

What makes thinking visible?

This element is identified for future and ongoing development

### Pedagogy — Relational Teaching and Learning

A shalom-filled classroom is one where pedagogy reflects tactfulness and trust, where curriculum fosters justice and harmony, where discipline redirects to discipleship, and where evaluation sensitively fosters self-reflective growth. In such a classroom we celebrate God's majesty and goodness and lament the power of sin within and beyond the learning community (Wolterstorff, cited in Stronks, G.G. & Blomberg, D (eds), 1993)

The concept of a shalom-filled classroom as described by Nicholas Wolterstorff above provides a good rubric for Christian teaching. Shalom means peace, wholeness and human flourishing. It is a picture of what God first intended in creation and it provides a model for how we are to live in the world: where we welcome strangers, give from abundance and take responsibility for what is our own.

A teacher's role is to enable students to gain understanding, knowledge and skills in the context of the biblical narrative which tells of the ongoing relationship between God and humankind. Teachers plan and implement quality curriculum which connects all academic disciplines to God's Big Story and to revelation in Scripture, to awaken inquiry and develop curiosity in their students (Knight 2006; Colson & Pearcey, 1999). Whatever a teacher believes to be real, true and of value is what they will teach. If a teacher's beliefs align with the perspective of a Christian worldview they will more easily teach from that perspective. However, if they do not understand basic Christian theology and philosophy of education, they will struggle to make a Christian understanding come alive for the learner.

As we declare God's reality, truth and values in our school curriculum, it becomes deep in purposefulness and divinely appointed. We build students and school communities to bring all glory to God.

Strategies include to:

- Explore and explain the gospel message in four parts: creation, fall, redemption, and restoration. As we share a clear message with our school communities about our responsibility in a world that is fallen, our students will learn how to live by the gospel and share it with others.
- Teach about how cultures change and the pivot points of cultural change. We help students find their purpose and the means to impact and change their culture.
- Understand and connect with the local community and wider world through a service approach. Value is added to local and world communities and our students are empowered with the tools they need for serving their world.
- Find what is good in our world, identifying where redemption is revealed. When we teach our students to find what is good, they will begin to understand how to make our world a better place.
- Create learning opportunities that lead to designing and creating solutions. Our goal is to inspire our students to be people of influence in our world; giving our students the tools to be good stewards of the resources of our world and serve others as they serve God. They will be authentically motivated towards influencing global cultures for God's purpose.

(Rebekah Cook, a reflection on Lyons, G., 2007)

Teachers need practical pedagogy tools to implement these strategies. A good place to start is to look at how God teaches us. God has called teachers to this role, and has given many examples of how to teach through his son Jesus during his time on earth and through how he teaches us in our walk with him. In Philippians Paul encourages us to apply the ideas of how Jesus taught in our own practice: "Whatever you have learned or received or heard from me, or seen in me – put it into practice. And the God of peace will be with you." (Phil 4:9) Jesus lives in us and has given us the Holy Spirit to guide us. The great commission in Matthew 28: 18 – 20 gives us the mandate to teach as Jesus taught. "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and **teaching them** to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (emphasis added)

When we begin to look at how Jesus taught those around him, the following examples of pedagogy are evidenced.

Jesus:

- gained interest
- used wise sayings - his word was the ultimate authority
- stimulated thinking
- involved learners and used debates, discourses and discussions
- told stories

- applied truths
- answered questions
- dealt with individuals of varying personalities
- motivated and corrected
- used life as lesson material – using teachable moments
- taught with concrete examples – not abstractions
- presented concepts in order, carrying each new revelation on the shoulders of what was already known
- gave just the amount of knowledge to assimilate at one time
- used examples reflected in the natural order of the universe
- asked the right questions
- was a living example – He showed the way
- was consistent

(Warden, 1998)

Teaching as Jesus taught means that everything teachers do must be purposeful, practical and based on Godly principles. As a teacher, Jesus followed in his Father's footsteps. He taught the way the Father teaches, using real-life experiences in combination with his other teaching methods to instruct, test and solidify learning. In the same way we follow the example Jesus gave us.

### Time to Reflect

- How will my students learn to live by the gospel and share it with others?
- How can cultural change happen in my classroom?
- What is good in my classroom?
- How can I lead my students to design and create solutions?





## Evaluation

- Measures the value of learning against standards

### 4. Evaluating the Connection with God's Big Story

#### Understanding

Measures the value of learning against standards

#### Essential question

What is important to measure?

This element is identified for future and ongoing development

### Evaluation for Connection and Transformation

High quality teaching involves being intentional about what we teach and about how to share God's Big Story. Being *intentional* means having clarity about desired learning outcomes and it means selecting or designing *effective* learning activities and strategies to achieve these outcomes. As teachers, we need to be always *responsive* to the teachable moment and any opportunities that might present themselves, and strive for *consistency* in our approach for all students.

When schools have a process of evaluation in place as part of the conditions of strategic planning, transformation begins to occur. Educational goals move towards effective achievement. Each condition leads towards the common goal of understanding God's Big Story.

Asking questions around these four key ideas is one way of evaluating the effectiveness of our teaching and learning program.

#### Intentionality

- Am I clear about what I want students to learn?
- What will it look like, sound like and feel like when they have learned it?
- Are the conditions right to support learning, with appropriate strategies and learning experiences?
- Have I considered the learners and their context when framing outcomes and designing how to achieve the outcomes?
- Do I know what my students already know?
- Am I using curriculum intentionally?
- Have I intentionally planned using God's Big Story?

### Effectiveness

- How clear were the educational aims and learning outcomes?
- Were biblical understanding and biblical worldview made visible?
- Did what I design work for everyone? Did they learn it?
- Are the strategies and approaches used effective for their purpose?
- Are students educationally challenged?
- Did I use the most effective ways to present the curriculum?

### Consistency

- Am I consistent in what I say and what I do?
- Do I act consistently with everyone?
- Do I consistently consider the individual needs of all my learners?
- Are the methods of assessment appropriate and consistent?

### Responsiveness

- Am I responding to what's happening in the learning?
- Am I taking them to the next step?
- Am I aware of what is emerging?
- Am I reading the cues indicating understanding and misunderstanding, engagement and disengagement, appropriate level of challenge?
- Am I intervening as needed?
- Do I provide quality feedback to the students?
- What might I do differently in the future?

(Atkin & Foster, 2011)

Having asked these questions of ourselves, it is important to develop a process for evaluation. Evaluation of teaching practice will generally involve the following four steps:

1. Collecting evidence from various sources
2. Having a purpose for improving the effectiveness of the teaching-learning process
3. Generating outcomes that are valid and reliable
4. Indicating directions and action for development.

(Atkin & Foster, 2011)

## Reflection

• Reflection against standards improves practice

### 5. Reflecting on the Connection with God's Big Story

Understanding

Reflection against standards improves practice

Essential question

How can I improve practice?

This element is identified for future and ongoing development

#### Reflection on Practice

Teaching is a calling, and transformation is a deliberate, intentional act of professional responsibility. Christian teachers and leaders need to reflect critically on the actual learning outcomes of their school to determine how stated beliefs are manifestly evident in the learning of students. Teachers' beliefs shape their curriculum decisions, consciously or unconsciously. Teachers are also strongly influenced by how they were taught at school, and what they assume to be expected by their school. Critical reflective practice is part of teaching as a Christian. It means being prepared to value, question and reflect while recognising our dependence on a loving God for all of life (Cole in Starling, 2003 )

Before embarking on a reflection program, it is important that a teacher knows what an effective teaching and learning program looks like. Teachers will reflect on what they know should happen, and on the learning outcomes they expect for their students. Setting individual improvement goals will bring focus to their reflection process, and increase the likelihood of improved and more targeted practice.

A reflection program in a school could be managed in different ways. Some examples of reflection programs include:

##### Individual reflection:

Journaling, case studies, literature review, portfolio development, video or audio review of one's own teaching

##### Reflection with a partner:

Interactive journaling, cognitive coaching, considering different possibilities for instructional design, using an inquiry cycle to examine specific events, reading and discussing articles and case studies and examining student work

### Reflection in a small group or team:

Action research, study groups, grade- or content-specific meetings to design and review instructional designs and assessments, examining student work, examining student data, and reviewing case studies

### School-wide reflection:

Study groups focusing on specific content areas, instructional strategies or assessment techniques.

(Marzano R. J., 2012, p. 10)

Asking essential questions about your teaching practice will help to bring focus and direction to the reflective process.

Some examples of questions to ask yourself are:

- How do I establish learning goals?
- How do I communicate learning goals?
- How do my students know and understand God's Big Story?
- How do I track student progress?
- How do I celebrate success?
- What do I do to establish and maintain classroom rules and procedures?
- How do I help students effectively interact with new knowledge?
- How can I help students practise and deepen their understanding and new knowledge?
- How do I help students generate and test new knowledge?
- What will I do to engage students?
- How do I establish and maintain effective relationships with students?

(Marzano R. J., 2012, pp. 19-36)

The reflective teacher will ensure that learning goals, assessment and teaching and learning activities are all aligned. As they reflect on their teaching, assessing student achievement against their own targeted goals, the reflective teacher moves closer to the goal of exceptional teaching and learning.

An ideal tool for looking at and evaluating general classroom practice is the Classroom Practice Continuum found on the AITSL website ([www.aitsl.edu.au](http://www.aitsl.edu.au)) This document articulates what classroom practice looks like at increasing levels of expertise. It can be used to determine areas of expertise and areas of future focus (Classroom Practice Continuum, 2014).

## Quality

- Quality curriculum has standards

### 6. Connecting God's Big Story with Quality

Understanding

Quality curriculum has standards

Essential Question

What standards define biblical quality curriculum and teaching?

This element is identified for future and ongoing development

#### Quality

Students will be impacted and more likely transformed by God's Big Story if:

- God's Big Story is clear and inspiring — it is 'named' well. Naming leaves the door open and encourages new ideas and possibilities.
- The person who tells it to them is credible, influential and living God's story.

CSA desires to motivate and catalyse Christian schools to equip and support teams of teachers to contextualise the Australian Curriculum for their local school with a Christian worldview.

#### Teaching Standards

The Australian Professional Standards for teachers make explicit the elements of high quality teaching. CSA has articulated what teaching standards could look like in a Christian school. The following table includes some of these standards as they relate to illuminating God's truth in the curriculum. More detail can be found in the full document (Christian Schools Australia, 2012).

### Know the Content and How To Teach it

<i>Focus Area</i>	<i>Graduate</i>	<i>Proficient</i>	<i>Highly Accomplished</i>	<i>Lead</i>
<p><i>CD 2.1</i></p> <p><i>Knowledge of the Bible as it relates to content and the teaching of the content.</i></p>	Demonstrate biblical knowledge linked to teaching content with reference to context and/or biblical narrative.	Apply and use biblical knowledge as appropriate to teaching content with some understanding of context and biblical narrative.	Exhibit and share comprehensive biblical knowledge linked insightfully to content with a sound understanding of context and biblical narrative.	Initiate and lead others in the development of programs, policies and processes that advance student's understanding of the biblical perspective of content through the use of a refined understanding of the Bible and its application.

### Plan for and Implement Effective Teaching and Learning

<i>Focus Area</i>	<i>Graduate</i>	<i>Proficient</i>	<i>Highly Accomplished</i>	<i>Lead</i>
<p><i>CD 3.1</i></p> <p><i>Integration of a Christian perspective throughout programs and assessment.</i></p>	Plan lesson sequences that reflect an understanding of the ways in which a Christian perspective can be communicated to students.	Design and implement programs that reflect a developing understanding of the ways in which a Christian perspective can be communicated to students.	Demonstrate and lead others in the implementation of programs that effectively communicate a Christian perspective to students.	Promote, lead and advise colleagues in the design, implementation and refinement of programs that integrate a considered Christian perspective.

### Engage in Professional Learning

<i>Focus Area</i>	<i>Graduate</i>	<i>Proficient</i>	<i>Highly Accomplished</i>	<i>Lead</i>
<p><i>CD 6.1</i></p> <p><i>Development of a personal philosophy of Christian Education based in biblical principles.</i></p>	Demonstrate an understanding of Christian education based on biblical principles and some engagement with relevant ideas, issues or research.	Articulate and implement a developing personal philosophy of Christian education based on biblical principles and some engagement with relevant ideas, issues or research.	Articulate, implement and promote a developed personal philosophy of Christian education based on biblical principles and engagement with relevant ideas, issues and research.	Model and lead colleagues in the advancement of a refined philosophy of Christian education based on biblical principles and a critical review of relevant ideas issues and research.

## Ideas for Sustaining Long-Term, Results-Based Curriculum

In order to sustain quality Christian curriculum planning and design it is helpful to be clear about current performance and priorities, and determine specific definitions of expectations and the action required. The following provide some keys and the outcomes may take years.

1	<i>Mission-related accomplishments and curricular philosophy: Specific integrated accomplishments sought, including transfer of understanding of a biblical perspective and habits of mind; the underlying beliefs about learning that the curriculum must embody.</i>	
2	<i>Understandings and essential questions derived from mission and content standards: Specific big ideas and recurring questions that should anchor the curriculum and shape how the content is framed.</i>	
3	<i>F-12 Curriculum Mapping: Show how habits of mind, big ideas, essential questions, and cornerstone assessments spiral through the curriculum and shape how content is framed. Are the biblical understandings evident?</i>	
4	<i>Cornerstone assessment and collections of evidence: Specific authentic tasks reflecting key challenges and accomplishments in the disciplines, requiring transfer habits of mind; collections of evidence in portfolios so that students graduate with a resume of accomplishments, not simply a collection of evidence.</i>	
5	<i>Analytical and longitudinal rubrics: Common analytic rubrics for providing more consistent evaluation and specific feedback against goals; longitudinal benchmarks for gauging and reporting progress against long-term institutional and program goals.</i>	
6	<i>anchors: Tangible example of student work (with commentary) to illustrate various performance levels. These appear in the AC. How do they reflect a biblical perspective?</i>	
7	<i>Suggested learning activities, teaching strategies and resources. Inclusion of guidance and resources for teachers and strategic tools for learners.</i>	
8	<i>Diagnostic and formative assessment: Pre-assessments and ongoing checks to determine readiness levels; to reveal potential misconceptions, and to gauge progress along the way.</i>	
9	<i>Suggestions for differentiation: Specific suggestions for responding to learners' differences in readiness, interest and learning profile.</i>	
10	<i>Troubleshooting guide: Advice and tips for addressing predictable learning-related problems (e.g., misconceptions and performance weakness and teaching predicaments, e.g., running out of time).</i>	

(Adapted from McTighe and Wiggins, 2004)



*The job of being a teacher has arguably never been more challenging. But let us not conflate challenging with stressful. So much of the current real stress of teaching comes, like all stress, from a lack of a conscious awareness about the point of it all, the absence of clarity about priorities and the resultant feeling that little is in our control. But once we are clearer about what our mission is, what the priority of learning goals is ... and once we focus on outcomes instead of just inputs and good intentions, we will be more effective, and so will students.*

(Wiggins in Marzano, 2007)

## Scope

• Teachers decide what is important to learn and why

### 7. Connecting God's Big Story within Scope

#### Understanding

Teachers decide what is important to learn and why

#### Essential Question

What is most important to learn and why?

This element is identified for future and ongoing development

The quality of what we do in education is determined by its proximity to God's truth and by its proximity to Christ's redemptive story. 'An incorrect view of God and his world will lead to a skewed view of truth, meaning and purpose (DeJong, 2001).

As Christian educators we are charged with great responsibility. Within the framework of science, mathematics, literature and the arts, everything must come from illumination of God's truth (Colson & Pearcey, 1999, p. 338).

God's Big Story of Creation, Fall, Redemption and Restoration provides a framework for us to teach and to live our lives with meaning and purpose .



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The following colleagues contributed their valuable time, expertise, energy and passion to this project. We cannot thank them enough for their service.

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# Part Four

## Illuminating the Learning Areas: Sample Responses

This element is identified for future and ongoing development

The CSA-CAG commenced the process of applying God's Big Story to each of the Learning Areas in the Australian Curriculum.

The results are included below, following the Bibliography and Appendix.

The process involved discussion of an illuminated response to the rationale and aims of the Australian Curriculum, applying the four lenses to highlight aspects of the biblical narrative at they might apply to each Learning Area.

This was an immensely productive phase of the CSA-CAG's work.

This work is presented here as a *first draft* response. It is CSA's hope that it will prompt similarly productive discussions among schools and curriculum networks.

As outlined in the Introduction to this paper, we are hoping to promote ongoing widespread discussion, with the results continually updated and shared.

The Learning Area responses are working drafts.  
Please direct your feedback regarding these Learning Area responses,  
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# BIBLE AND CHRISTIAN STUDIES

*Illuminating God's truth in the Australian Curriculum*

*"Your word is a lamp to my feet  
and a light for my path"*

*Psalm 119:105*

## Bible and Christian Studies

### Learning Area Statement

All curriculum is based, whether intentionally or implicitly, on the worldview held by its authors.

A worldview has two pre-suppositional components

1. The origin, nature and destiny of the cosmos
2. The origin, nature and destiny of humanity

People ask and live by four foundational questions:

1. The question of existence – How do we exist?
2. The question of knowledge – How do we know what we know?
3. The question of value – What is of ultimate value?
4. The question of destiny – Where are we going?

In a Christian worldview, all knowledge is centred in Jesus Christ, who is pre-eminent over all things. (Col 1:15-17, Col 2:2-4). Christian education, therefore, has its roots in the eternal purposes of God as set out in the Bible. The curriculum and educational programmes of a Christian school will seek to lead students to an appreciation of their place in God's Big Story.

While the Australian Curriculum focuses on eight Learning Areas, most Christian schools add a ninth Learning Area to their curriculum, which may be called Biblical Studies, Christian Studies, Christian Living or a variation along these lines. This subject aims to specifically help students become familiar with, understand, analyse and respond to the content of the Bible.

The following statements are foundational to this subject:

1. All Scripture is inspired by God and is useful for teaching, equipping and challenging us (2 Tim 3:16-17)
2. God reveals Himself and His Big Story in and through the Bible.
3. The Bible is a living document which requires a response.

Schools use a variety of content descriptor categories for this subject, including:

1. Worldview studies (discerning truth)
2. Metanarrative themes (eg Creation, Fall, Redemption, Restoration)
3. The church and its mission
4. Authentic Christian living
5. Ethical issues (good and evil, right and wrong)
6. The life and teachings of Jesus

### Biblical Lens

<b>Creation</b>	<b>Fall</b>	<b>Redemption</b>	<b>Restoration</b>
God created a perfect world and intended humans to flourish and care for his creation.	God's purpose for creation has been distorted by disobedience and, as a result, everything has a fractured relationship with God.	We have been reconciled to God and redeemed through Christ who is the example of how to live and respond to others and care for God's creation.	Creation will be restored to what God intended when Christ returns. This gives us hope for the future.
All God made was very good (Gen 1:31)  Truth pre-eminent.	All have sinned and fall short (Rom 3:23)  Truth distorted.	In Jesus we have redemption (Eph 1:7)  Truth revealed in Christ, demanding a response.	The Glory of God gives light (Rev 21:23-24)  Truth fully revealed and acknowledged by all.



Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration

References and Resources:



# ENGLISH

*Illuminating God's truth in the Australian Curriculum*

*"Summer afternoon –  
summer afternoon; to me  
those have always been  
the two most beautiful  
words in the English  
language." Henry James*

## ENGLISH: Australian Curriculum Rationale

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The study of English is central to the learning and development of all young Australians. It helps create confident communicators, imaginative thinkers and informed citizens. It is through the study of English that individuals learn to analyse, understand, communicate with and build relationships with others and with the world around them. The study of English helps young people develop the knowledge and skills needed for education, training and the workplace. It helps them become ethical, thoughtful, informed and active members of society. In this light it is clear that the Australian Curriculum: English plays an important part in developing the understanding, attitudes and capabilities of those who will take responsibility for Australia's future.

Australia is a linguistically and culturally diverse country, with participation in many aspects of Australian life dependent on effective communication in Standard Australian English. In addition, proficiency in English is invaluable globally. The Australian Curriculum: English contributes to nation-building and to internationalisation.

The Australian Curriculum: English also helps students to engage imaginatively and critically with literature to expand the scope of their experience. Aboriginal and Torres Strait Islander peoples have contributed to Australian society and to its contemporary literature and its literary heritage through their distinctive ways of representing and communicating knowledge, traditions and experience. The Australian Curriculum: English values, respects and explores this contribution. It also emphasises Australia's links to Asia.

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## ENGLISH: Australian Curriculum Aims

1. Students learn to listen to, read, view, speak, write, create and reflect on increasingly complex and sophisticated spoken, written and multimodal texts across a growing range of contexts with accuracy, fluency and purpose
2. Students appreciate, enjoy and use the English language in all its variations and develop a sense of its richness and power to evoke feelings, convey information, form ideas, facilitate interaction with others, entertain, persuade and argue
3. Students understand how Standard Australian English works in its spoken and written forms and in combination with non-linguistic forms of communication to create meaning
4. Students develop interest and skills in inquiring into the aesthetic aspects of texts, and develop an informed appreciation of literature

## English: An Illuminated Response

### Learning Area Statement

English is the language of Australia and the vehicle through which we communicate with each other and establish relationship, bringing about God's purposes for the world. It is through the study of English that we learn to analyse, understand, communicate with and sustain relationships with God, others and our world. Our students need to be confident, fluent and effective in language for them to be able to extend and restore God's purposes for the world.

As confident communicators, imaginative thinkers and informed citizens we learn to analyse, understand, communicate with and sustain relationships with God, others and our world. English helps students to engage imaginatively and with critical Godly discernment to expand the scope of their experience and understanding.

Through the use of English for creating and restoring relationship, English contributes to national-building, internationalisation and the promotion and expansion of God's Kingdom. English also helps students to engage imaginatively and with critical Godly discernment to expand the scope of their experience and understanding through literature.

Students learn to listen to, read, view, speak, write, create and reflect on increasingly complex and sophisticated spoken, written and multimodal texts across a growing range of contexts with accuracy, fluency and purpose, *in order to discern, respond to and engage with God's Big Story.*

Students understand how Standard Australian English works in its spoken and written forms and in combination with non-linguistic forms of communication to create meaning, *in order to communicate with others and with God.*

Students develop interest and skills in inquiring into the aesthetic aspects of texts, and develop an informed appreciation of literature *as a vehicle to explore truth, create empathy and promote grace.*

Biblical Lens

Creation	Fall	Redemption	Restoration
<p>God created all people to be in relationship with Him, each other and our world.</p> <p>Language begins with God, who is a triune God and therefore relational.</p> <p>We are made in the image of God and therefore we are relational.</p> <p>God created us for good, to love Him, love each other and to steward the world.</p> <p>Learning to read, write, speak, listen and view critically, strategically and creatively enables learners to discover personal and shared meaning through the God-given gift of language and to communicate and interact with one another.</p>	<p>Lack of communication can be a cause of relationship breakdown and misunderstanding.</p> <p>Because of man's disobedience to God people often use language for selfish means and promotion.</p> <p>Communication between people groups is divided. Language is used for selfish interest, rather than God's glory. Information overload leads to lack of discernment and understanding.</p>	<p>Language and communication are transformed by love. Through communication motivated by empathy and discernment, we strengthen relationships, clarify meaning and celebrate community.</p> <p>Literacy skills are used purposefully to serve God's creation. What is real, true and of value is articulated clearly, pointing to how we can build relationships and give glory to God.</p>	<p>The study of English helps young people to be image-bearers of God, stewards of His Creation and their own gifting (brilliance) in the world as their act of worship.</p> <p>Communication between God and people is restored. Language is used for good in the service of others.</p> <p>Relationships are restored and strengthened, meaning is clarified and emotions are uplifted. Communication involves a perfect balance of truth and love.</p>

Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration
<p><b>The Hobbit</b>  <b>J R Tolkien</b>                      (Using fantasy to examine ethical issues)                      Year 9</p>	<p>God created the Garden of Eden as an image to understand what was good and what was evil. He gave Adam and Eve the ability to think through issues and make their own decisions. He created them to create their own meaning.</p>	<p>What was wrong sometimes seems attractive. In the Hobbit the theme of temptation comes through, seen in the characters of Gollum, Bilbo and in the Ring. The dragon is a picture of greed and evil. The writer uses the language of fantasy to illustrate the ethical dilemma these characters are faced with.</p>	<p>Bilbo uses his sword and ring to overcome and prevail in the face of danger. He works through the struggle of working out who he is, and helps to save others.</p> <p>The story emphasises building relationships with those who help us to be stronger in what we believe.</p>	<p>This story reminds us how to use language as a tool that brings others to truth; helping others to discover what is real, true and of value.</p>

**References and Resources:**

Wharton, E, James, H 1934, *A Backward Glance*, Remark during "One perfect afternoon we spent at Bodiam" (Bodiam Castle, Kent, England).





# HEALTH AND PHYSICAL EDUCATION

*Illuminating God's truth in the Australian Curriculum*

*"I believe that God made  
me for a purpose, but he  
also made me fast, and  
when I run, I feel his  
pleasure."*

*Eric Liddell 1924*



## HEALTH and PHYSICAL EDUCATION: Australian Curriculum Rationale

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In an increasingly complex, sedentary and rapidly changing world it is critical for every young Australian to not only be able to cope with life's challenges but also to flourish as healthy, safe and active citizens in the 21st century. This is a strong investment in the future of the Australian population.

Technology and media will continue to transform our lives and change the way we communicate. Some health issues will endure while new ones will emerge. New forms of physical activity will become available. Students need critical inquiry skills to research and analyse knowledge and to understand the influences on their own and others' health, safety, wellbeing and physical activity participation. They also need to be resilient, to develop empathy and to be actively engaged in their own and others' wellbeing, using health, safety and physical activity resources for the benefit of themselves and their communities.

In Health and Physical Education, students develop the skills, knowledge, and understanding to strengthen their sense of self, and build and manage satisfying, respectful relationships. They learn to build on personal and community strengths and assets to enhance safety and wellbeing. They critique and challenge assumptions and stereotypes. Students learn to navigate a range of health-related sources, services and organisations.

At the core of Health and Physical Education is the acquisition of movement skills and concepts to enable students to participate in a range of physical activities – confidently, competently and creatively. As a foundation for lifelong physical activity participation and enhanced performance, students acquire an understanding of how the body moves and develop positive attitudes towards physical activity participation. They develop an appreciation of the significance of physical activity, outdoor recreation and sport in Australian society and globally. Movement is a powerful medium for learning, through which students can practise and refine personal, behavioural, social and cognitive skills.

Health and Physical Education provides students with an experiential curriculum that is contemporary, relevant, challenging and physically active.

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## HEALTH and PHYSICAL EDUCATION – Australian Curriculum Aims

1. Students access, evaluate and synthesize information to take positive action to protect, enhance and advocate for their own and others' health, wellbeing, safety and physical activity participation across their lifespan
2. Students develop and use personal, behavioural, social and cognitive skills and strategies to promote a sense of personal identity and wellbeing and to build and manage respectful relationships
3. Students acquire, apply and evaluate movement skills, concepts and strategies to respond confidently, competently and creatively in a variety of physical activity contexts and settings
4. Students engage in and enjoy regular movement-based learning experiences and understand and appreciate their significance to personal, social, cultural, environmental and health practices and outcomes
5. Students analyse how varied and changing personal and contextual factors shape understanding of, and opportunities for, health and physical activity locally, regionally and globally.

## HEALTH and PHYSICAL EDUCATION: An Illuminated Response

### Learning Area Statement

Humans are created beings, made by God for activity and relationship. Therefore, as humans we have unique value and purpose. God knows us intimately and as we acknowledge who we are in Him we can learn the best way to interact with others and function physically.

We are stewards of the bodies that God has given us. We are to look after them through physical activity and good nutrition. We are also stewards of the relationships that we have with each other. We must nurture and care for one another as God's people.

As God's people we have a mandate to relay His story to those in our sphere of influence, fulfilling the purpose for which He has called us. He has instilled within us gifts and capacities to bring glory and honour to Him. It is our responsibility to harness, nurture and develop the gifts that have been placed within each one of us.

### Biblical Lens

Creation	Fall	Redemption	Restoration
<p>My value is found in being a created being made in God's image.</p> <p>God has made me for a purpose.</p> <p>I have gifts and abilities – physical, social, emotional.</p> <p>I look after the body God gave me.</p> <p>Every human person is 'fearfully and wonderfully made; our innermost being is knit together in the womb. [Ps 139:13,14]</p> <p>Health and PE curriculum is informed at the deepest foundational level by the biblical view that humans are made in the image of God and our bodies are temples of the Holy Spirit.</p> <p>Because people are created in the image of God, it is in God's will that we find purpose in our existence, enjoyment of life and reach our full potential.</p>	<p>Whilst made perfect I am decaying and broken.</p> <p>We are made for relationship but they fail.</p> <p>We are given a wonderful world but we corrupted it.</p> <p>We function best in a team but we sabotaged it.</p> <p>We are flawed examples of ourselves.</p> <p>We can never fully perform to our potential.</p>	<p>I am sinful and in need of Jesus to save me</p> <p>I can improve by:</p> <ul style="list-style-type: none"> <li>• Caring for and developing my body</li> <li>• Practising my skills</li> <li>• Building healthy relationships</li> <li>• Avoiding unhealthy behaviours</li> <li>• Encouraging and considering others</li> </ul> <p>Controlling my emotions and feelings under pressure</p> <p>Finding the right balance between a competitive spirit and a spirit of cooperation.</p> <p>As physical beings, we have a responsibility to ensure that we are good stewards of the faculties we have been given. Our bodies are temples of the Holy Spirit, created by God to be cared for, enjoyed, trained and used in service for Him.</p>	<p>In the future we will be made whole again.</p> <p>We will enjoy perfect relationship.</p> <p>We will maintain perfect health.</p> <p>Students can practise the biblical values of thankfulness, generosity and justice to see glimpses of restoration being enacted here and now.</p> <p>Hope is found in knowing that perfect health and right relationships will be renewed and restored in God's plan.</p>

## Health and Physical Education: School Policies

It will be important that Christian schools have clear policies explaining their biblical perspective and position on the following focus areas.

1. Alcohol and other Drugs (AD)
2. Mental Health and Wellbeing (MH)
  - i. 'the impact of physical, social, spiritual and emotional health on wellbeing' ... opportunity to include biblical principles. (e.g. 7<sup>th</sup> day for rest, be still and know that I am God, cast all your cares on Him, ...)
3. Relationships and sexuality (RS)
  - a. 'develop positive practices in relation to their reproductive and sexual health and the development of their identities' ...
  - b. practices that support reproductive and sexual health (contraception, negotiating consent, and prevention of sexually transmitted infections and blood-borne viruses) ...
  - c. changing identities and the factors that influence them (including personal, cultural, gender and sexual identities)

## Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration
<p><b>Relationships</b></p> <p><i>Todd Langford, Mueller College Qld; Andrew McGillivray, Green Point Christian College, NSW</i></p>	<p>We are created for relationship</p> <p>What does a healthy relationship look like</p> <p>What types of relationships:</p> <ul style="list-style-type: none"> <li>• Parent</li> <li>• Marriage</li> <li>• Friend</li> </ul>	<p>What makes relationships fail</p> <p>Jealousy, Pride, Selfishness, Stubbornness</p> <p>Poor communication and unforgiveness damages other people</p>	<p>Principles of Conflict resolution</p> <p>Peacemaking – repairing broken relationships</p> <p>Repentance and Forgiveness</p> <p>Unconditional Love</p>	<p>Defining ideal relationships</p> <p>Person-Person</p> <p>God-Person</p> <p>Marriage</p>
<p><b>Basketball</b></p> <p><i>Todd Langford, Mueller College Qld; Andrew McGillivray, Green Point Christian College, NSW</i></p>	<p>We are created for a purpose</p> <p>We all have gifts and abilities and they are suited to different positions</p> <p>We are made to serve and help one another – teamwork</p>	<p>What makes teams dysfunctional</p> <p>People make mistakes</p> <p>You actions and words can be a source of discouragement for other team members</p>	<p>We need a game-plan to achieve an outcome</p> <p>“Mercies are new everyday” – there is always a new game or even a new half</p> <p>Celebrate the success and achievement of one another</p> <p>Team unity achieves an outcome</p>	<p>A harmonious game where everyone plays to their best of their ability</p>
<p><b>Year 6 - How do internal and external (media, other people, etc) factors influenced our behaviour and relationships?</b></p> <p><b>Concept: Influence – Matthew 5:13-16</b></p> <p><i>Portside Christian College, South Australia</i></p>	<p>God intends our influence to be:</p> <ul style="list-style-type: none"> <li>• Salt of the earth</li> <li>• Light of the world</li> <li>• City on a hill</li> </ul> <p>God created us to have relationship with Him and others.</p> <p>To live in harmony and love one another.</p>	<p>God wants us to put the needs of others above our own.</p> <p>Selfishness</p> <p>Greed</p> <p>What should the fruits of the spirit look like in our lives?</p>	<p>Forgiveness</p> <p>Explore ‘grace’ (what does it mean to live under it and extend it to others?)</p> <p>God wants us to be the salt of the earth and light of the world.</p> <p>We are called to be holy. Explore what this means and what it looks like?</p>	<p>New heaven and new earth.</p> <p>Live in harmony</p> <p>Living the way that God intended.</p>

**References and Resources:**



# HUMANITIES AND SOCIAL SCIENCES

*Illuminating God's truth in the Australian Curriculum*

*"The earth is the Lord's and  
everything in it, the world  
and everything in it."*

*Psalm 24:1*

## HUMANITIES AND SOCIAL SCIENCES: Australian Curriculum Introduction

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The humanities and social sciences are the study of human behaviour and interaction in social, cultural, environmental, economic and political contexts. The humanities and social sciences have a historical and contemporary focus, from personal to global contexts, and consider challenges for the future.

In the Australian Curriculum, the Humanities and Social Sciences learning area comprises four subjects: History, Geography, Economics and Business, Civics and Citizenship.

Through studying humanities and social sciences, students will develop the ability to question, think critically, solve problems, communicate effectively, make decisions and adapt to change. Thinking about and responding to issues requires an understanding of the key historical, geographical, political, economic and societal factors involved, and how these different factors interrelate.

The humanities and social science subjects provide a broad understanding of the world in which we live, and how people can participate as active and informed citizens with high-level skills needed for the 21st century.

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## HUMANITIES AND SOCIAL SCIENCES: Australian Curriculum Key Ideas

Through their learning in each subject, students develop knowledge and understanding relating to broader enduring ideas that underpin the humanities and social sciences in the Australian Curriculum, which are represented in varying ways across the subjects.

- 1. Who we are, who came before us, and traditions and values that have shaped societies**
  - Students explore their own identity, Australia's heritage and cultural diversity, and Australia's identity as a nation in the world. They examine the significance of traditions and shared values within society.
- 2. How societies and economies operate and how they are changing over time**
  - Students learn about Australian society and other societies in the world, both past and present; and how they function socially, culturally, economically, and politically. Students examine developments that are bringing about change.
- 3. The ways people, places, ideas and events are perceived and connected**
  - Students are provided with opportunities to explore different perceptions of people, places, ideas and events. They develop an understanding of the interdependent nature of the world and the interrelationships within and between the natural environment, human communities, and economies. They explore how people, ideas and events are connected over time and increasingly interconnected across local, national, regional and global contexts.
- 4. How people exercise their responsibilities, participate in society and make informed decisions**
  - Students examine how individuals and groups have participated in and contributed to society past and present. They examine the rights and responsibilities of individuals and groups over time and in different contexts. They develop an understanding of the need to make decisions, the importance of ethical considerations and being informed when making decisions, the processes for decision-making and the implications of decisions that are made for individuals, society, the economy and the environment.

## Humanities and Social Sciences: An Illuminated Response

### Learning Area Statement

The Humanities and Social Sciences are structured ways of exploring, analysing and understanding the characteristics, inter-dependence and wonder of God's Creation. The study of Humanities and Social Sciences give students knowledge and skills that will help them make wise and sustainable business, environmental, civic, political and lifestyle choices.

**HISTORY** is the study of God's story and purposes over time. The study of history investigates and reveals how humans have struggled to live within God's grand narrative of Creation-Fall-Redemption-Reconciliation.

**GEOGRAPHY** allows the social, economic and environmental spheres of life to be studied in an integrated manner and evaluated in light of biblical Christian understandings. Humans have struggled with their God-given responsibility for stewardship over God's creation within both a personal and a global context

**CIVICS AND CITIZENSHIP** assists students to become active and informed citizens, living within political and legal systems that are administered by political and judicial leaders. Christians are called to be good citizens of their nation in order to have a transformational impact.

**ECONOMICS AND BUSINESS** allows students to consider the allocation of resources. It aims to enable students to understand the process of economic and business decision-making and its immediate and potential effects on themselves and others.



## Biblical Lens

Creation	Fall	Redemption	Restoration
<p>In the beginning God created a wonderful world which holds all the resources we need. It belongs to Him. “The earth is the Lord’s, and everything in it, the world, and all who live in it.”</p> <p>God is sovereign over all things and He is actively concerned about the societies and environments of the world. He creates human beings uniquely in His image and delights in giving us the mandate to inhabit and take care of the earth (Gen 1:28).</p> <p>God wants all nations, communities and individuals to obey Him and flourish. He loves and sustains us and the creation. He tells us to love our neighbour as we love ourselves.</p>	<p>The world is tarnished by the effects of sin and self-interest. People’s decisions are imperfect at best and intentionally destructive at worst.</p> <p>On a daily basis, and over time, poor and unwise choices impact not just ourselves and our relationship with God, but also the people around us and the environment on local, national and global scales.</p> <p>The actions and influence, whether godly or ungodly, of even a few people can change the course of history.</p>	<p>As redeemed people through the work of Christ on the cross, we are capable of making right choices and responding wisely in all situations. We become agents of reconciliation.</p> <p>Where there is injustice, selfishness, greed and disillusionment, we are called to show justice, generosity, selflessness and mercy.</p> <p>In order to make Himself known and fulfil His redemptive purpose, God entered the finite world we live in and became one of us. Christ’s death on the cross is the pivotal moment within God’s Big Story.</p>	<p>God calls all people to join with Him in His amazing plan of restoration. We are part of the story (Jer 29:11).</p> <p>In Christ and through the Holy Spirit, we can offer glimpses of God’s Kingdom on earth in order to show there is hope for a bright future.</p> <p>God is sovereign and has a plan He is carrying to completion.</p> <p>Full restoration is the endpoint of His plan. God’s purposes will be accomplished.</p>

## F – 6/7 HASS: Australian Curriculum Rationale

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In a world that is increasingly culturally diverse and dynamically interconnected, it is important that students come to understand their world, past and present, and develop a capacity to respond to challenges, now and in the future, in innovative, informed, personal and collective ways.

The Australian Curriculum for the Humanities and Social Sciences plays an important role in harnessing students' curiosity and imagination about the world they live in and empowers them to actively shape their lives; make reflective, informed decisions; value their belonging in a diverse and dynamic society; and positively contribute locally, nationally, regionally and globally.

Thinking about and responding to issues requires an understanding of different perspectives; the key historical, geographical, political, economic and societal factors involved; and how these different factors interrelate. The Humanities and Social Sciences in F–6/7, which encompasses the knowledge and understandings of history, geography, civics and citizenship, and economics and business, gives students a deep understanding of the world they live in from a range of perspectives, past and present, and encourages them to develop an appreciation and respect for social, cultural and religious diversity.

The Australian Curriculum for the Humanities and Social Sciences empowers students to shape change by developing a range of skills to enable them to make informed decisions and solve problems. The subject provides students with the skills, behaviours and capabilities that will equip them to face challenges in their lifetime and to participate in and contribute to the wellbeing and sustainability of the environment, the economy and society. Through studying Humanities and Social Sciences, students are given opportunities to develop their ability to question, think critically, solve problems, communicate effectively, make decisions and adapt to change.

Through the Humanities and Social Sciences, students become well placed to contribute to Australia's ideas of a cohesive society, sustainable environment, productive economy and stable democracy.

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## F- 6/7 HASS: Australian Curriculum Aims

The F–6/7 Australian Curriculum for Humanities and Social Sciences aims to ensure that:

1. Students develop a sense of wonder, curiosity and respect about places, people, cultures and systems throughout the world, past and present, and an interest in and enjoyment of the study of these phenomena
2. Students develop key historical, geographical, civic and economic knowledge of people, places, values and systems, past and present, in local to global contexts
3. Students develop an understanding and appreciation of historical developments, geographic phenomena, civic values and economic factors that shape society, influence sustainability and create a sense of belonging
4. Students develop the capacity to use inquiry methods and skills, including questioning, researching using reliable sources, analysing, evaluating and communicating
5. Students develop dispositions required for effective participation in everyday life, now and in the future, including critical and creative problem-solving, informed decision making, responsible and active citizenship, enterprising financial behaviour and ethical reflection.

## 7 – 10 HISTORY: Australian Curriculum Rationale

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History is a disciplined process of inquiry into the past that develops students' curiosity and imagination. Awareness of history is an essential characteristic of any society, and historical knowledge is fundamental to understanding ourselves and others. It promotes the understanding of societies, events, movements and developments that have shaped humanity from earliest times. It helps students appreciate how the world and its people have changed, as well as the significant continuities that exist to the present day. History, as a discipline, has its own methods and procedures which make it different from other ways of understanding human experience. The study of history is based on evidence derived from remains of the past. It is interpretative by nature, promotes debate and encourages thinking about human values, including present and future challenges. The process of historical inquiry develops transferable skills, such as the ability to ask relevant questions; critically analyse and interpret sources; consider context; respect and explain different perspectives; develop and substantiate interpretations, and communicate effectively.

The 7–10 curriculum generally takes a world history approach within which the history of Australia is taught. It does this in order to equip students for the world (local, regional and global) in which they live. An understanding of world history enhances students' appreciation of Australian history. It enables them to develop an understanding of the past and present experiences of Aboriginal and Torres Strait Islander peoples, their identity and the continuing value of their culture. It also helps students to appreciate Australia's distinctive path of social, economic and political development, its position in the Asia Pacific region, and its global interrelationships. This knowledge and understanding is essential for informed and active participation in Australia's diverse society

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## 7 – 10 HISTORY: Australian Curriculum Aims

The Australian Curriculum: History aims to ensure that:

1. Students develop interest in, and enjoyment of, historical study for lifelong learning and work, including their capacity and willingness to be informed and active citizens
2. Students develop knowledge, understanding and appreciation of the past and the forces that shape societies, including Australian society
3. Students develop understanding and use of historical concepts, such as evidence, continuity and change, cause and effect, perspectives, empathy, significance and contestability
4. Students develop capacity to undertake historical inquiry, including skills in the analysis and use of sources, and in explanation and communication.

## 7 – 10 History – An Illuminated Response

Creation	Fall	Redemption	Restoration
<p>History has a beginning and an end. Time is an element of God’s creation.</p> <p>God is sovereign and has a Grand Narrative (The Big Story), which He is bringing to fulfilment. His purpose will be achieved through nations and individuals.</p> <p>History records the process of God’s plan for humanity through nations and individuals.</p> <p>God loves the nations, however the history of nations is dependent on their responses to God. True prosperity depends on this.</p> <p>God ordains social cohesion, fair distribution of resources, business acumen, compassion towards others, justice and mercy, godly leadership, and obedience to civil law and government.</p>	<p>The study of history investigates and reveals how humans, being inherently sinful, have struggled to live within God’s Big Story.</p> <p>No nation is secure if it departs from God, or exalts itself above God.</p> <p>Many have progressively turned their backs to God and placed their security in other things. A breakdown in social cohesion is observed.</p> <p>The principles of justice and mercy are set aside as humans reject God. Inequities between rich and poor widen. Wars over land ownership and power struggles have separated and divided nations. Communities disintegrate.</p> <p>The actions and influence of a few can and have impacted history.</p> <p>People are misinformed about God and their perceptions are clouded. Other ‘gods’ take the place of the true God. Leaders, rulers and kings are glorified as ‘gods’.</p>	<p>We see and understand history through the lens of God’s plan of redemption.</p> <p>We come to understand that Christ is present within all parts of world history and within all nations and tribes.</p> <p>It is only through Christ’s sacrifice on the cross that we are saved. Redeemed people participate in God’s redemptive plan by pointing the way towards Jesus through words and deeds.</p> <p>Redeemed people demonstrate God’s love to all nations, make moral and responsible choices, care for those with needs, become active and responsible citizens, pray for leaders, share resources, obey civil laws and celebrate what God has done.</p> <p>We recognise our dependence on the omnipotent God to do all these things.</p> <p>We illuminate the truth of the gospel, influencing society for good. Our key beliefs and values emerge and are visible to others.</p>	<p>There is hope for the future. (Jer 29:11) God’s purpose will be achieved. When God’s plan will be completed.</p> <p>We trust and believe that God is in control of His world. He reigns supreme.</p> <p>Peace will one day fill the earth. No-one will be hungry or thirsty or a stranger (Matt 25:35).</p> <p>One day every knee will bow and every tongue confess that Jesus Christ is Lord.</p> <p>God will be glorified in everything and His justice will prevail.</p>

## 7 – 10 Geography: Australian Curriculum Rationale

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In a world of increasing global integration and international mobility, it is critical to the wellbeing and sustainability of the environment and society that young Australians develop a holistic understanding of the world. This requires deep knowledge and understanding of why the world is the way it is and the interconnections between people, places and environments over place and time.

The Australian Curriculum: Geography empowers students to shape change for a socially just and sustainable future. Geography inspires curiosity and wonder about the diversity of the world's places, peoples, cultures and environments. Through a structured way of exploring, analysing and understanding the characteristics of the places that make up our world, Geography enables students to question why the world is the way it is, and reflect on their relationships with and responsibilities for that world.

Geography teaches students to respond to questions in a geographically distinctive way; plan inquiries; collect, evaluate, analyse and interpret information; and suggest responses to what they have learnt. Geography provides students with opportunities to develop a wide range of general skills, capabilities and dispositions that can be applied in everyday life and at work. The subject helps students to develop information and communication technology skills; an appreciation and respect for social, cultural and religious diversity and different perspectives; an understanding of ethical research principles; a capacity for teamwork; and an ability to solve problems and to think critically and creatively.

Geography helps students to be regional and global citizens capable of active and ethical participation.

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## 7 – 10 GEOGRAPHY: Australian Curriculum Aims

The Australian Curriculum: Geography aims to ensure that:

1. Students develop a sense of wonder, curiosity and respect about places, people, cultures and environments throughout the world
2. Students develop a deep geographical knowledge of their own locality, Australia, the Asia region and the world
3. Students develop the ability to think geographically, using geographical concepts
4. Students develop the capacity to be competent, critical and creative users of geographical inquiry methods and skills
5. Students develop as informed, responsible and active citizens who can contribute to the development of an environmentally and economically sustainable, and socially just world.

## 7 – 10 Geography: An Illuminated Response

Creation	Fall	Redemption	Restoration
<p>Geography explores the wonder of God’s Creation. Students develop awe as they consider the vastness and inter-connectedness of the Creation and God’s continuing delight in sustaining it.</p> <p>There is an immutable relationship between God and His creation. He spoke the universe into existence. He declared it ‘good’ – orderly, purpose-filled and beautiful. God’s identity and invisible qualities are clearly seen in the creation. His purpose is that the world should be a perfect home for His people.</p> <p>From the beginning, humans were called to care for one another and for places and environments. God gave humans the responsibility for stewardship and dominion over His creation. Each human is an image-bearer of God in both a personal and a global context.</p> <p>God created a world with sustainable resources. Justice, kindness and love would abound. Each person would have sufficient for the day, trusting God for all his needs and sharing his surplus.</p>	<p>Rebellion against God (the Fall) shattered the harmony of His perfect world and caused huge problems and disasters. Ejection from Eden (this perfect world) was a consequence.</p> <p>People learn to identify the repercussions of sin on our earth, including hard work and decay. Selfishness and greed have environmental, social, political and economic consequences.</p> <p>Natural disasters such as droughts, fire and flood as well as human greed, cause an imbalance in food production and distribution.</p> <p>People seek power. Economic greed sees exploitation of each other.</p>	<p>God wants each and every person to have a deep sense of their place and significance in their local community, their nation, their region and their world. A purposeful God-ordained work ethic follows.</p> <p>The world needs mercy, compassion, empathy, forgiveness, and care.</p> <p>True justice would crush the world and all who live in it – “The wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord” (Rom 6:23). We are called to be responsible active citizens in the world.</p> <p>We respect God’s creation and learn how the environment may sustainably interact: animals, plants and man. Creation can be redeemed.</p> <p>We pray for our leaders and those who make decisions about our environment. We become active and responsible citizens with regards to what we buy and how we communicate.</p> <p>Because we are made in God’s image, we can learn to interpret His creation critically and creatively as problem solvers.</p> <p>God wants us to collaborate with Him and others to develop an environmentally and economically sustainable, and socially just world.</p>	<p>God’s Big Story promises hope for the future.</p> <p>God’s grace and forgiveness will be evident.</p> <p>His desire for all the earth to worship him will become evident and acceptable.</p> <p>Restoration of areas that have been damaged through neglect and human interference will be complete.</p>

## 7 – 10 Civics and Citizenship: Australian Curriculum Rationale

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A deep understanding of Australia's federal system of government and the liberal democratic values that underpin it is essential in enabling students to become active and informed citizens who participate in and sustain Australia's democracy.

The Australian Curriculum: Civics and Citizenship provides students with opportunities to investigate political and legal systems, and explore the nature of citizenship, diversity and identity in contemporary society. Emphasis is placed on the federal system of government, derived from the Westminster system, and the liberal democratic values that underpin it such as freedom, equality and the rule of law. The curriculum explores how the people, as citizens, choose their governments; how the system safeguards democracy by vesting people with civic rights and responsibilities; how laws and the legal system protect people's rights; and how individuals and groups can influence civic life.

The curriculum recognises that Australia is a secular nation with a multicultural, multi-faith society and a Christian heritage, and promotes the development of inclusivity by developing students' understanding of broader values such as respect, civility, equity, justice and responsibility. It acknowledges the experiences and contributions of Aboriginal and Torres Strait Islander Peoples and their identities within contemporary Australia. While the curriculum strongly focuses on the Australian context, students also reflect on Australia's position and international obligations and the role of citizens today, both within Australian and in an interconnected world.

Through the study of civics and citizenship, students can develop skills of inquiry, values and dispositions that enable them to be active and informed citizens; to question, understand and contribute to the world in which they live. The curriculum also offers opportunities for students to develop a wide range of general skills and capabilities, including an appreciation of diverse perspectives, empathy, collaboration, negotiation, self-awareness and intercultural understanding.

The Civics and Citizenship curriculum aims to reinforce students' appreciation and understanding of what it means to be a citizen. It explores ways in which students can actively shape their lives, value their belonging in a diverse and dynamic society, and positively contribute locally, nationally, regionally and globally. As reflective, active and informed decision-makers, students will be well placed to contribute to an evolving and healthy democracy that fosters the wellbeing of Australia as a democratic nation.

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## 7 – 10 Civics and Citizenship: Australian Curriculum Aims

The Australian Curriculum: Civics and Citizenship aims to ensure:

1. Students develop a lifelong sense of belonging to and engagement with civic life as an active and informed citizen in the context of Australia as a secular democratic nation with a dynamic, multicultural and multi-faith society and a Christian heritage.

2. Students develop knowledge, understanding and appreciation of the values, principles, institutions and practices of Australia’s system of democratic government and law, and the role of the citizen in Australian government and society
3. Students develop skills – including questioning and research; analysis, synthesis and interpretation; problem solving and decision making; communication and reflection – to investigate contemporary civics and citizenship, and foster responsible participation in Australia’s democracy
4. Students develop the capacities and dispositions to participate in the civic life of their nation at a local, regional and global level and as individuals in a globalised world.

## 7 – 10 Civics and Citizenship – An Illuminated Response

Creation	Fall	Redemption	Restoration
<p>God ordained law and order through the establishment of human government.</p> <p>All people are called to be responsible citizens, living in harmony with one another and recognising one another as equals in the eyes of the Lord.</p> <p>God is interested in all nations. He has placed government in place to achieve his purposes.</p> <p>He wants us to prosper as we live in unity under his authority.</p> <p>The ten commandments give boundaries and instructions for our relationship with God and with others.</p>	<p>Sin leads to a desire for power. Corruption, bribery, greed and power struggles are consequences.</p> <p>Laws are created for wrong purposes.</p> <p>Human rights are ignored. Poor stewardship occurs.</p> <p>Money and economic decisions are entrusted to our governments; however, greed and power struggles have impacted this plan.</p> <p>People choose not to live under God’s authority but their own.</p>	<p>God has purpose for our nations.</p> <p>We are called to pray for our political leaders, that there may be peace and prosperity throughout all nations.</p> <p>People are resourceful with what God has given to them.</p> <p>All are equal in the eyes of the Lord.</p> <p>Redemption that came through the cross, was the example of how to be a citizen of this world and of the next world. We are to put this into action in our community.</p> <p>People begin to understand citizenship, justice and the role of government in our world.</p>	<p>God will achieve His purposes.</p> <p>Christ will return and God will judge the living and the dead. He will be the ultimate judge.</p> <p>We will one day live with Him in the new heaven and new earth. Citizens in the new heaven and earth.</p>



## 7 – 10 Economics and Business: Australian Curriculum Rationale

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As mass global flows of people, resources, finances and information produce social, economic, political and environmental complexities and challenges, Australia needs enterprising individuals who can make informed decisions and actively participate in society and the economy as individuals and more broadly as global citizens. Young Australians will also face a number of social, economic and moral challenges in their lifetimes that will impact on their lives and choices. It is critical that students are equipped with the knowledge, understanding and skills that will empower them in the face of such challenges.

The Australian Curriculum: Economics and Business empowers students to shape their social and economic futures and to contribute to the development of prosperous, sustainable and equitable Australian and global economies. The study of economics and business develops the knowledge, understanding and skills that will equip students to secure their financial futures and to participate in and contribute to the wellbeing and sustainability of the economy, the environment and society. Through studying economics and business, students learn to make informed decisions and to appreciate the interdependence of decisions made within economic systems, including the effects of these decisions on consumers, businesses, governments and other economies, and on environmental and social systems.

Economics and business provides students with opportunities to develop enterprising behaviours and capabilities that will equip them to face challenges in their lifetime. Through authentic learning opportunities, the economics and business curriculum fosters enterprising individuals who are able to effectively embrace change; seek innovation; work with others; show initiative, flexibility and leadership; use new technologies; plan, organise and manage risk; and use resources efficiently. Economics and business will better place students now and in their adult lives to actively and effectively participate in economic and business activities, while reflecting on the effects of their decisions on themselves, other people and places, now and in the future.

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## 7 – 10 Economics and Business: Australian Curriculum Aims

The Australian Curriculum: Economics and Business aims to develop students’:

1. enterprising behaviours and capabilities that can be transferable into life, work and business opportunities and will contribute to the development and prosperity of individuals and society
2. understanding of the ways society allocates limited resources to satisfy needs and wants, and how they participate in the economy as consumers, workers and producers
3. understanding of the work and business environments within the Australian economy and its interactions and relationships with the global economy, in particular the Asia region
4. reasoning and interpretation skills to apply economics and business concepts to make informed decisions
5. understanding of economics and business decision-making and its role in creating a prosperous, sustainable and equitable economy for all Australians
6. understandings that will enable them to actively and ethically participate in the local, national, regional and global economy as economically, financially and business-literate citizens

## 7 – 10 Economics and Business – An Illuminated Response

Creation	Fall	Redemption	Restoration
<p>All that God created is good. God has given us dominion and we are to be stewards of the resources given to us.</p> <p>We are created in the image of God with rationality and responsibility. We make meaningful choices. We use our talents and work.</p> <p>We are able to manage an economic system.</p> <p>Our riches, used wisely and generously, benefit God’s kingdom.</p>	<p>People may choose to be selfish and greedy, and worship money and wealth over God. Materialism is a strong temptation.</p> <p>Governments may choose to benefit themselves rather than the people of their country. Power may be concentrated in the hands of a few.</p> <p>People may choose to exploit others for personal gain.</p> <p>People may save all their riches for themselves (Matt 6:19-21)</p> <p>Who is rich? Who is poor? These categories become blurred as people are deceived.</p>	<p>Human nature is redeemed in Christ.</p> <p>We are called to:</p> <ul style="list-style-type: none"> <li>• support those who are less fortunate than ourselves.</li> <li>• Be accountable for our own productivity</li> <li>• Be givers and give generously</li> <li>• Conduct business honestly</li> <li>• Be fair to employees</li> <li>• Tithe</li> <li>• Support an economic system that protects the poor from greed and exploitation.</li> </ul> <p>Work is part of God’s plan for us. Work diligently.</p>	<p>A restored world is a world without poverty, where wealth is measured in terms of relationships with God and others.</p> <p>In Christ and through the Holy Spirit, we can see glimpses of God’s Kingdom on earth in order to show there is hope for a bright future.</p>

## Sample Units – History - Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration
<p><b>World War II – YEAR 10</b></p> <p>Todd Langford, Mueller College Qld</p>	<p>God created the world with the ability to communicate and to share.</p> <p>His purpose will be achieved through nations and individuals.</p>	<p>Critically reflect on significant historical events and discuss their ethical dimensions and foundations, particularly in reference to the Holocaust and the atomic bomb</p>	<p>Engage deeply in the process of historical investigation, aware that because God chose to reveal himself historically, for that reason alone, historical study in and of itself is good and beneficial.</p> <p>Discuss and evaluate means by which Christians can respond to situations of injustice and wrongdoing, or complex ethical dilemmas, and imagine solutions to addressing those issues. Issues could include: the Holocaust, the concept of ‘a just war’, the atomic bomb, and the treatment of POWs.</p>	<p>Peace will one day fill the earth. No-one will be hungry or thirsty or a stranger (Matt 25:35).</p> <p>One day every knee will bow and every tongue confess that Jesus Christ is Lord.</p> <p>God will be glorified in everything and His justice will prevail.</p>
<p><b>How has early British Colonisation influenced Australia as we know it today?</b></p> <p>Portside Christian College, South Australia</p>	<p>God intends for all people to live in harmony with one another regardless of culture and ethnicity.</p>	<p>Distortion of God’s truth</p> <p>The consequence was that others were not treated with the respect they deserve.</p>	<p>Correct and accurate understanding of God’s truth.</p> <p>What does the correct understanding of God’s truth look like in the way that we interact with others?</p>	<p>Our hope must be in Christ because truth with reign.</p> <p>One day every knee with bow and every tongue will confess that Jesus Christ is Lord.</p> <p>God will be glorified in everything and His justice will prevail.</p>

**Sample Units – Geography - Applying the Biblical Lens**

<p><b>Biomes and food security</b>  <i>(Future Proofing Food Supplies)</i>                  Rebekah Cook                  SVCC, SA</p>	<p>We are stewards of the land and mandated to responsibly care for the environment.                  All people can be fed from the food of the land.</p>	<p>Issues arising from natural disasters such as droughts, fire and flood as well as human impact have caused an imbalance in food production and distribution.                  People seeking power of others has impacted food distribution.</p>	<p>Support of organisations that endeavour to wear the mantle of active stewardship of the land.                  Pray for our leaders and those that make decisions about our environment.                  Discuss and evaluate means by which Christians can respond to situations of need.                  What problem solving strategies can individuals use to future proof food supplies?                  Restoration of areas that have been damaged through neglect and human interference.</p>	<p>A restored world is a world without poverty, where wealth is measured in terms of relationships with God and others.</p>
<p><b>How has the environment influenced where people live and how have people influenced environments over time?</b>                  Portside Christian College,                  South Australia</p>	<p>God created a perfect world for us to inhabit.</p>	<p>The fall of humanity changed this.                  Explore the desire for ownership and how this has shifted borders.                  ‘us and them’ mentality</p>	<p>How do we respond to misplaced people and groups influenced by the desire for land ownership?                  The world needs:</p> <ul style="list-style-type: none"> <li>• Mercy</li> <li>• Compassion</li> <li>• Empathy</li> <li>• Care</li> </ul> <p>Hospitality                  Live in harmony</p>	<p>Physical restoration of the new earth.                  New heaven and new earth.                  Live in harmony the way that God intended.</p>

**Sample Units – Civics and Citizenship - Applying the Biblical Lens**

<p><b>How does a country's political system influence their people?</b></p> <p>Portside Christian College, South Australia</p>	<p>God is sovereign.                  We have relationship with God.                  Personal. Omnipresent.                  God ordained</p>	<p>Sin corrupted this relationship.                  Chaos invaded.                  Corrupt rulers and government</p>	<p>God ordained law and order through the establishment of human government.                  Pray for and respect our rulers and people in authority.</p>	<p>Christ will return and judge the living and the dead. God is the ultimate judge.</p>
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**SAMPLE INTEGRATED HASS / HPD UNIT YEAR 6**

Portside Christian College, South Australia

**Term 1 Concept: Influence**

*"You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. "You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.*

	<b>God's Intention: <i>What is God's intention for this idea/concept?</i></b>	<b>Fall: <i>What went wrong and how has God's purpose been distorted</i></b>	<b>Redemption: How does God want us to respond and care?</b>	<b>Restoration: Where is future hope found and what would restoration look like?</b>
<p><b>Health and Personal Development:</b></p> <p><b>How do internal and external (media, other people, etc) factors influenced our behaviour and relationships?</b></p>	<p>God intends our influence to be:</p> <ul style="list-style-type: none"> <li>• Salt of the earth</li> <li>• Light of the world</li> <li>• City on a hill</li> </ul> <p>God created us to have relationship with Him and</p>	<p>God wants us to put the needs of others above our own.</p> <p>Selfishness</p> <p>Greed</p> <p>What should the fruits of the</p>	<p>Forgiveness</p> <p>Explore 'grace' (what does it mean to live under it and extend it to others?)</p> <p>God wants us to be the salt of the earth and light of the world.</p>	<p>New heaven and new earth.</p> <p>Live in harmony</p> <p>Living the way that God intended.</p>

	<p>others.</p> <p>To live in harmony and love one another.</p>	<p>spirit look like in our lives?</p>	<p>We are called to be holy. Explore what this means and what it looks like?</p>	
<p><b>Geography:</b></p> <p><b>How has the environment influenced where people live and how have people influenced environments over time?</b></p>	<p>God created a perfect world for us to inhabit.</p>	<p>The fall of humanity changed this.</p> <p>Explore the desire for ownership and how this has shifted borders.</p> <p>'us and them' mentality</p>	<p>How do we respond to misplaced people and groups influenced by the desire for land ownership?</p> <p>The world needs:</p> <ul style="list-style-type: none"> <li>• Mercy</li> <li>• Compassion</li> <li>• Empathy</li> <li>• Care</li> </ul> <p>Hospitality</p> <p>Live in harmony</p>	<p>Physical restoration of the new earth.</p> <p>New heaven and new earth.</p> <p>Live in harmony the way that God intended.</p>

<p><b>History:</b></p> <p><b>How has early British Colonisation influenced Australia as we know it today?</b></p>	<p>God intends for all people to live in harmony with one another regardless of culture and ethnicity.</p>	<p>Distortion of God’s truth</p> <p>The consequence was that others were not treated with the respect they deserve.</p>	<p>Correct and accurate understanding of God’s truth.</p> <p>What does the correct understanding of God’s truth look like in the way that we interact with others?</p>	<p>Our hope must be in Christ because truth with reign.</p> <p>One day every knee will bow and every tongue will confess that Jesus Christ is Lord.</p> <p>God will be glorified in everything and His justice will prevail.</p>
<p><b>Civics and Citizenship:</b></p> <p><b>How does a country’s political system influence their people?</b></p>	<p>God is sovereign.</p> <p>We have relationship with God. Personal. Omnipresent.</p> <p>God ordained</p>	<p>Sin corrupted this relationship.</p> <p>Chaos invaded.</p> <p>Corrupt rulers and government</p>	<p>God ordained law and order through the establishment of human government.</p> <p>Pray for and respect our rulers and people in authority.</p>	<p>Christ will return and judge the living and the dead. God is the ultimate judge.</p>



**References and Resources:**



# LANGUAGES

*Illuminating God's truth in the Australian Curriculum*

*"If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart."*

*Nelson Mandela*

## LANGUAGES – Australian Curriculum Rationale

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Through learning languages, students acquire:

- communication skills in the language being learnt
- an intercultural capability, and an understanding of the role of language and culture in communication
- a capability for reflection on language use and language learning.

Language learning provides the opportunity for students to engage with the linguistic and cultural diversity of the world and its peoples, to reflect on their understanding of experience in various aspects of social life, and on their own participation and ways of being in the world.

Learning languages broadens students' horizons in relation to the personal, social, cultural and employment opportunities that an increasingly interconnected and interdependent world presents. The interdependence of countries and communities means people in all spheres of life are required to negotiate experiences and meanings across languages and cultures. Despite its status as a world language, a capability in English only is no longer sufficient. A bilingual or plurilingual capability is the norm in most parts of the world.

Learning languages:

- extends the capability to communicate and extends literacy repertoires
- strengthens understanding of the nature of language, of culture, and of the processes of communication
- develops intercultural capability
- develops understanding of and respect for diversity and difference, and an openness to different experiences and perspectives
- develops understanding of how culture shapes worldviews and extends learners' understanding of themselves, their own heritage, values, culture and identity
- strengthens intellectual, analytical and reflective capabilities, and enhances creative and critical thinking.

Learning languages also contributes to strengthening the community's social, economic and international development capabilities. Language capabilities represent linguistic and cultural resources through which the community can engage socially, culturally and economically, in domains which include business, trade, science, law, education, tourism, diplomacy, international relations, health and communications.

Learning Aboriginal languages and Torres Strait Islander languages meets the needs and rights of young people to learn their own languages and recognises their significance in the language ecology of Australia. For Aboriginal and Torres Strait Islander students, learning their own languages is crucial to overall learning and achievements, to developing a sense of identity and recognition and understanding of language, culture, Country and Place. For all students, learning Aboriginal languages and Torres Strait Islander languages provides a distinctive means of understanding the country in which they live, including the relationship between land, the environment and people. The ongoing and necessary reclamation and revitalisation of these languages also contribute to reconciliation.

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## LANGUAGES – Australian Curriculum Aims

The Australian Curriculum: Languages aims to develop the knowledge, understanding and skills to ensure:

1. Students communicate in the target language
2. Students understand language, culture, and learning and their relationship, and thereby develop an intercultural capability in communication
3. Students understand themselves as communicators

**These three aims are interrelated and provide the basis for the two organising strands: Communicating and Understanding. The three aims are common to all languages.**

### LANGUAGES: An Illuminated Response

#### Learning Area Statement

Language has always been a tool in the purposes of God. God spoke the world into existence. Language is both the means by which we communicate with one another and in many cases a barrier to communication.

Communication via a common language opens the door to sharing God's love, His Word and His way. God commands His people to communicate the gospel across race and language groups. Studying a second language enables effective cross-cultural communication. Nations can be drawn together, barriers broken down and deep friendships developed. The acquisition of second and subsequent languages opens up opportunities to relate to a wider sphere of people and to testify of God's goodness in fulfilment of the Great Commission (Matthew 28:18-20).

The learning of a second language has many benefits for work, travel, further study and mission opportunities. An understanding and use of a language other than their primary language can assist students in the mastery of linguistic principles and facilitate the learning of further languages. Students' awareness and appreciation of different cultures is heightened, and cultural and communication barriers can be broken down. Because language is inseparable from culture, the learning of other languages allows the individual to evaluate and challenge their ethnocentric view of the world. It becomes obvious that diversity adds richness to our world and is to be celebrated, not feared. (Scott, 2007)

Biblical Lens

Creation	Fall	Redemption	Restoration
<p>God communicates.</p> <p>Through shared language people as relational beings, also communicate.</p>	<p>Following the Tower of Babel human tribes were scattered.</p> <p>Language barriers develop and cultural misunderstandings arise. Relationships are difficult.</p>	<p>A redeemed study of languages focuses on hospitality towards the stranger, rather than on self-serving motives such as profit or power.</p> <p>Because we love our neighbour, we desire to communicate.</p> <p><b>“I was a stranger and you invited me in.” (Lev 19)</b></p>	<p>Unity is restored.</p> <p>Language is no longer a barrier between people. One day every tongue will confess that Jesus Christ is Lord.</p>

Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration
<p>David I. Smith’s ... ‘Love your neighbour, love the stranger’</p>				

## References and Resources:

Carvill, B. (1991). "Foreign Language Education: A Christian Calling." *Christian Educators Journal* **30**(3): 29-30.

Smith, D. (2000). "Faith and method in foreign language pedagogy." *Journal of Christianity and Foreign Languages* **1**(1): 7-25; (2000). Spirituality and teaching methods: Uneasy bedfellows? *Educating for spiritual, moral, social and cultural development*. R. Best. London, Cassell: 52-67.

Smith, D. I. and B. Carvill (2000). *The gift of the stranger: Faith, hospitality and foreign language learning*. Wm B Eerdmans Publishing, Grand Rapids.

*This book looks at the implications of Christian faith for foreign language education. Foreign language teachers must critique the value-laden nature of current foreign language learning resources. Spiritual and moral dimensions must be added. Smith and Carvill propose a new approach based on the Christian understanding of hospitality.*





# MATHEMATICS

*Illuminating God's truth in the Australian Curriculum*

*"I have come to believe  
that all the biological and  
physical phenomena of the  
universe have  
mathematical structure;  
humankind has only to  
discover them."*

*LeRoy C Dalton*



## MATHEMATICS – Australian Curriculum Rationale

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Learning mathematics creates opportunities for and enriches the lives of all Australians. The Australian Curriculum: Mathematics provides students with essential mathematical skills and knowledge in *Number and Algebra*, *Measurement and Geometry*, and *Statistics and Probability*. It develops the numeracy capabilities that all students need in their personal, work and civic life, and provides the fundamentals on which mathematical specialties and professional applications of mathematics are built.

Mathematics has its own value and beauty and the Australian Curriculum: Mathematics aims to instill in students an appreciation of the elegance and power of mathematical reasoning. Mathematical ideas have evolved across all cultures over thousands of years, and are constantly developing. Digital technologies are facilitating this expansion of ideas and providing access to new tools for continuing mathematical exploration and invention. The curriculum focuses on developing increasingly sophisticated and refined mathematical understanding, fluency, reasoning, and problem-solving skills. These proficiencies enable students to respond to familiar and unfamiliar situations by employing mathematical strategies to make informed decisions and solve problems efficiently.

The Australian Curriculum: Mathematics ensures that the links between the various components of mathematics, as well as the relationship between mathematics and other disciplines, are made clear. Mathematics is composed of multiple but interrelated and interdependent concepts and systems, which students apply beyond the mathematics classroom. In science, for example, understanding sources of error and their impact on the confidence of conclusions is vital, as is the use of mathematical models in other disciplines. In geography, interpretation of data underpins the study of human populations and their physical environments; in history, students need to be able to imagine timelines and time frames to reconcile related events; and in English, deriving quantitative and spatial information is an important aspect of making meaning of texts.

The curriculum anticipates that schools will ensure all students benefit from access to the power of mathematical reasoning and learn to apply their mathematical understanding creatively and efficiently. The mathematics curriculum provides students with carefully paced, in-depth study of critical skills and concepts. It encourages teachers to help students become self-motivated, confident learners through inquiry and active participation in challenging and engaging experiences.

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## Mathematics - Australian Curriculum Aims

The Australian Curriculum: Mathematics aims to ensure that:

1. Students are confident, creative users and communicators of mathematics, able to investigate, represent and interpret situations in their personal and work lives and as active citizens
2. Students develop an increasingly sophisticated understanding of mathematical concepts and fluency with processes, and are able to pose and solve problems and reason in *Number and Algebra*, *Measurement and Geometry*, and *Statistics and Probability*
3. Students recognise connections between the areas of mathematics and other disciplines and appreciate mathematics as an accessible and enjoyable discipline to study.

## **MATHEMATICS: An Illuminated Response**

### Learning Area Statement

Mathematics is not autonomous, but rather an aspect of an inter-connected creation. There is a marvellous correlation between mathematical conclusions and the actions of nature. There appears to be a pre-established harmony in the universe. These are mysteries not explained nor understood outside the acceptance of a Creator God. The study of mathematics points to the faithfulness, constancy and eternal nature of Creator God.

God gives us the ability to think mathematically. Mathematics is a way to describe the numerical and spatial nature, as well as the order and beauty, of God's creation and hence the nature of God. It is a way of recording and expressing the laws and relationships God created. Mathematics depends on God faithfully holding everything in place. It requires an acceptance of both time and eternity.

Mathematics is enormously useful to the study of the natural and social sciences. It assists us in our God-given stewardship of the earth and in the building of human communities based on justice and compassion. Mathematics comes to life within a creational context and ethical framework. God intends mathematics to bring us to a position of awe and wonder.

## Biblical Lens

Creation	Fall	Redemption	Restoration
<p>“For in Him [The Son] all things were created, in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him.” (Col 1:16)</p> <p>All things, including mathematics, are sustained by God. Mathematical ideas were embedded in God’s creation and are being revealed over time as humans have sought to understand His world.</p> <p>Mathematics has its own value, beauty, elegance and power, and more broadly it points to an intentional creator with those same attributes. “Mathematics is a disciplined thought structure that describes both the numerical and spatial aspects of God’s creational structure.” (James Nickel)</p> <p>Mathematics reveals other attributes of God, such as consistency, infinity and ordered thought patterns, and aims to instill in students an appreciation of His attributes.</p> <p>Connections between mathematics and other disciplines point to a created world, which has incredible consistency and integration. “Mathematics is the alphabet with which God wrote the universe”. (Galileo)</p> <p>Human creativity often requires mathematical understandings. God designed people to be creative and logical thinkers. He gave us the ability to reason mathematically. (Gen 1:26-28, Ex 31:1-6)</p>	<p>Humans disobeyed God and set themselves up as independent beings. (Gen 3:22) This autonomy produces fragmentation in every area of life (including mathematics).</p> <p>Humans learn to “suppress the truth” (Rom 1:18) and thus deceive themselves and others. Mathematics is not immune from the effects of sin. It can be used to deceive, exaggerate, confuse and misrepresent.</p> <p>Therefore, we expect that the mathematical structure of creation will be misunderstood because we are guiltily blind to the glory of God revealed in the unique mirror of mathematics.</p> <p>“Mathematics is a meaningless, formal game.” David Hilbert (1862-1943). When students have no context for their mathematical learning, they also fall into the trap of seeing maths as meaningless.</p> <p>A mathematician may be motivated by selfishness, by fear, by altruism, or by the Lord; he may be working for money, for sheer enjoyment, or for the glory of God.</p>	<p>In Christ all thing, including mathematics, hold together. (Col 1:17) Mathematics can be used for redemptive purposes.</p> <p>The study of mathematics is redeemed as awe and wonder and context are re-introduced. Mathematics can now become what it was meant to be: an exploration of various dimensions of God’s creation and a vehicle by which social justice, responsive discipleship and engagement with culture and faith can also be redeemed.</p> <p>“The whole point of studying mathematics is to develop new and deeper insights into the creation we live in ... How has measurement or statistics been developed and used by various people, and how might we use it to interact with others in wholesome ways, work for justice, and strive to be stewards and earth-keepers of the resources God has given us? We want to <i>guide</i> our students as we <i>open</i> them <i>up</i> to the world of mathematics so they are <i>enabled</i> to do works of service in God’s kingdom, using the knowledge and competencies they’ve developed in our classrooms and elsewhere.” John Van Dyk in <b>The Craft of Christian Teaching</b> (2000)</p> <p>Digital technologies are facilitating the discovery of new aspects of mathematics.</p>	<p>“Work in mathematics can have relevance to the Christian only insofar as it is motivated by the love of God, commanded by the law of God, and directed to the glory of God and the consummation of His kingdom” - <b>A Biblical View of Mathematics</b> by Vern S. Poythress [Published in <i>Foundations of Christian Scholarship: Essays in the Van Til Perspective</i> 1976.]</p> <p>The infinite nature of God will be revealed and truly grasped at last. Until Christ returns, humans can only glimpse eternity but we are limited by our finite minds.</p> <p>God is glorified and creation is blessed when mathematics is used for restorative purposes.</p> <p>A sense of awe is restored. Mathematics reveals and reflects God’s character in all its fullness. It is studied with joy, and its applications glorify God and bring shalom to all people.</p>

Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration

## References and Resources:

Bradley, James, 2015, Kuyers Mathematics Online, Calvin College, accessed 15<sup>th</sup> June, 2015, <<http://www.calvin.edu/kuyers/math/lessons.html> >

The Kuyers Mathematics Charis Project is very helpful to teachers wanting to illuminate God's truth through curriculum units. The student version is available for downloading. The lessons can be accessed [here](#). They are offered free of charge to be used in the classroom setting or with students on an individual basis. Units include

- Fibonacci Numbers and the Golden Ratio (focus is on the natural world and its order, beauty and harmony)
- Exponential Functions (focus is on the role of mathematics in helping us be better stewards of creation)
- Simpson's Paradox (focus is on truthful or deceptive data display and analysis)

Dalton, L C, 1983 *Algebra in the Real World*, Dale Seymour Publications, Palo Alto.

Howell, Russell W., and W. James Bradley, eds. 2001. *Mathematics in a postmodern age: A Christian perspective*. Grand Rapids, MI: Wm. B. Eerdmans Publishing.

Jongsma, Dr C Mathematics: Always Important, Never Enough: A Christian Perspective on Mathematics and Mathematics Education, Dordt College, Iowa, accessed 15<sup>th</sup> June, 2015, <http://www.acmsonline.org/journal/2006/Jongsma.pdf>.

Nickel, J n.d., *Mathematics*, Pdf, accessed 8 June 2015, <<http://www.biblicalchristianworldview.net/documents/quotesMathematics.pdf>>.

Nickel, J 2001, *Mathematics: Is God Silent?* Ross House Books: Vallecito, Ca. Revised edition.



# SCIENCE

*Illuminating God's truth in the Australian Curriculum*

*"The earth is the Lord's and  
everything in it, the world  
and everything in it."*

*Psalm 24:1*

## SCIENCE – Australian Curriculum Rationale

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Science provides an empirical way of answering interesting and important questions about the biological, physical and technological world. The knowledge it produces has proved to be a reliable basis for action in our personal, social and economic lives. Science is a dynamic, collaborative and creative human endeavour arising from our desire to make sense of our world through exploring the unknown, investigating universal mysteries, making predictions and solving problems. Science aims to understand a large number of observations in terms of a much smaller number of broad principles. Science knowledge is contestable and is revised, refined and extended as new evidence arises.

The Australian Curriculum: Science provides opportunities for students to develop an understanding of important science concepts and processes, the practices used to develop scientific knowledge, of science's contribution to our culture and society, and its applications in our lives. The curriculum supports students to develop the scientific knowledge, understandings and skills to make informed decisions about local, national and global issues and to participate, if they so wish, in science-related careers. In addition to its practical applications, learning science is a valuable pursuit in its own right. Students can experience the joy of scientific discovery and nurture their natural curiosity about the world around them. In doing this, they develop critical and creative thinking skills and challenge themselves to identify questions and draw evidence-based conclusions using scientific methods. The wider benefits of this "scientific literacy" are well established, including giving students the capability to investigate the natural world and changes made to it through human activity.

The ability to think and act in scientific ways helps build the broader suite of capabilities in students as confident, self-motivated and active members of our society.

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## SCIENCE - Australian Curriculum Aims

The Australian Curriculum: Science aims to ensure that:

1. Students develop an interest in science as a means of expanding their curiosity and willingness to explore, ask questions about and speculate on the changing world in which they live
2. Students develop an understanding of the vision that science provides of the nature of living things, of the Earth and its place in the cosmos, and of the physical and chemical processes that explain the behaviour of all material things
3. Students develop an understanding of the nature of scientific inquiry and the ability to use a range of scientific inquiry methods, including questioning; planning and conducting experiments and investigations based on ethical principles; collecting and analysing data; evaluating results; and drawing critical, evidence-based conclusions
4. Students develop an ability to communicate scientific understanding and findings to a range of audiences, to justify ideas on the basis of evidence, and to evaluate and debate scientific arguments and claims
5. Students develop an ability to solve problems and make informed, evidence-based decisions about current and future applications of science while taking into account ethical and social implications of decisions
6. Students develop an understanding of historical and cultural contributions to science as well as contemporary science issues and activities and an understanding of the diversity of careers related to science
7. Students develop a solid foundation of knowledge of the biological, chemical, physical, Earth and space sciences, including being able to select and integrate the scientific knowledge and methods needed to explain and predict phenomena, to apply that understanding to new situations and events, and to appreciate the dynamic nature of science knowledge



## SCIENCE: An Illuminated Response

### Learning Area Statement

Science explores the processes and structures of God’s good Creation, many of which have been marred and/or misused by fallen humanity.

Science is a dynamic human endeavour through which people seek to observe, investigate and understand the world, and to manage and develop it responsibly.

Using the process of scientific inquiry, people attempt to understand, describe and explain the design of God’s creation with its order, diversity, complexity and beauty, and to apply that knowledge to manage and develop that world, in this way responding to Christ’s redemptive work.

Through the study of Science, Students will recognize their own place in God’s creation and redemptive work, thereby adding responsibility and meaning to their own lives.

### Biblical Lens

Creation	Fall	Redemption	Restoration
<p>God is the omnipotent and omniscient Creator of all things (Genesis 1:1). God uses the creation to reveal His existence and character (Romans 1:20, Hebrews 3:3-4).</p> <p>God preserves and controls His creation so that it continues to function as He planned (Genesis 1, Nehemiah 9:6, Job 9:5-7, Amos 4:6-10).</p> <p>Humans have been charged to explore and develop the earth, taking care of it as stewards for its owner God. (Genesis 1:28)</p> <p>The universe is orderly, purposeful and intelligible. (eg Ps 119:90-91, Ps 148:1-6, Eccles 1:4-7; 3:11; Isa 45:18, Col 1:17)</p> <p>The creation is designed to bring praise and glory to God. It is awesome and wonderful. (Ps 103:20-22; Ps 107:15,21,31; Ps 111:2; Ps 150:6)</p> <p>The patterns and order observed in creation are evidence of design by a rational creator.</p>	<p>The creation has been marred by the sin of humans (Genesis 3:17-19, Romans 5:12, Romans 8:20-22).</p> <p>The natural world is in a constant state of change (Job 14:7-9; Isa 24:4; Isa 51:6; Matt 6:19; Heb 1:10-12).</p> <p>Humans are limited in our understanding of creation, and the knowledge we do have is incomplete and fallible (Eccles 3:11; Job 37:5; Rom 1:18-32; Rom 11:33-34; 1 Cor 2:14; 2 Pet 3:4-7).</p> <p>The scientific method is a way of investigating the world, but is limited to what can be observed and measured. ‘Scientism’ is the worship of science as the instrument for accomplishing redemption and restoration.</p> <p>Scientific thought and religious belief have been artificially separated. The scientific method is a way of investigating the world, but is limited to what can be observed and measured.</p>	<p>The nature of living things is broader than what can be viewed through scientific inquiry.</p> <p>All science rests on foundational assumptions, which are accepted by faith. In Christ, scientific thought and religious belief find their nexus.</p> <p>All worship of science as ‘saviour’ is rejected. Christ is the Saviour of the world. In Him alone is redemption found.</p> <p>Science upholds the fact of God’s supernatural intervention in the past (2 Peter 3:3-4).</p> <p>In Christ, science can be used as a redemptive tool. Scientific knowledge can be used for redemptive purposes.</p> <p>Confident articulation and a rational defense of a biblical worldview within the context of</p>	<p>The created order will be made new through the redemptive work of Christ (Romans 8:18-25; 2 Peter 3:10-13).</p> <p>We must look beyond science in order to understand the real meaning of life (check 1 Corinthians 2:14-15).</p> <p>The curriculum supports students to develop the scientific knowledge, understandings and skills to make informed decisions about stewardship and management of God’s creation.</p> <p>There will be a new heaven and a new earth. The creation will be restored to its full glory.</p>

<p>Scientific discovery gives opportunity for students to respond in awe and worship to their creator. Science assists us to investigate, discover and make sense of God's creation.</p>	<p>In denying a creator, alternative theories are offered as explanations of the origin of life. False philosophies replace biblical truth. 'Chance' is offered as an ordering principle in nature.</p>	<p>science are enabled.</p>	
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## A Curriculum Policy on Teaching Origin Theories

Through the study of science, students are encouraged to develop open and enquiring minds. They are shown that, according to the scientific method, curiosity and enquiry lead to the formulation of an idea, or hypothesis. The next step in the scientific process is to devise an experiment to test the hypothesis. That hypothesis may become a theory if it appears to have merit, and if it works every time for every person, is repeatable and observable and recordable, it becomes known as a fact.

Students are exposed to and are taught the various scientific theories about the origin and development of the universe in light of scientific validity and Biblical teaching. Disputed areas of the various theories are discussed and uncritical acceptance of any theory is discouraged. Students are encouraged to know what they believe and why, and to know what they don't believe and why not. They learn to recognize that there is an unresolved 'Creation / Evolution debate' in the scientific community.

Neither Creation (accepting the biblical account that God spoke the universe into existence) nor Evolution (most commonly, accepting that the universe originated out of an initial 'Big Bang') can fit the scientific model of enquiry since both start with untestable assumptions and both are non-repeatable and non-observable.

Scripture and 'reality' do not in essence conflict. Truth is truth, whether it is taught in a Religion Studies class or in a Science class. Christianity is based on both faith and on fact. There can logically be no sacred / secular dichotomy, or segregation of 'Christian' or 'Biblical' knowledge from 'other' knowledge. Truth is holistic and transferable. Christians believe there is absolute truth and that this truth can be known (in part at least) through revelation and discovery.

Science is a dynamic discipline. Scientific theories are constantly changing and science has its limitations. As Professor Robert Winston, eminent medical scientist, has stated, "Some of my scientific colleagues seem to believe that science is the absolute truth. Some people, both scientists and religious people, deal with uncertainty by being certain.

That is dangerous.” (Guardian article, April 25, 2007). Science cannot arrive at any degree of certainty about origins because what happened ‘in the beginning’ is not observable nor repeatable. Both traditional Evolution and Creation theories raise questions beyond the limits of current scientific knowledge.

Students need to recognize that all scientists have belief paradigms and presuppositions which colour their thinking. For example, a materialist or humanist may start with the presupposition that ‘There is no God’, and then must interpret the facts to fit that prior belief framework. Christians start with the presupposition that ‘The Bible tells us there is a Creator who made the universe. Evidence of design would therefore not be surprising.’

Intelligent Design is a new name for an old idea, that “In the beginning God created the heavens and the earth.” Using the Evolution Theory and its underpinning requirements of undirected chance over an extended time period, it is difficult to support the complexity, apparent design and harmony within the physical world. Christians and non-Christians alike recognize this dilemma. However, to acknowledge that there is evidence of design in the universe opens up theological ramifications which are unacceptable to those whose worldview precludes the existence of a Designer.

At ....., the Evolution Theory is taught alongside Intelligent Design / Biblical Creation, and students are allowed to consider the scientific evidence (many scientific resources are available) and the worldview ramifications of both.

Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration

**References and Resources**

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# TECHNOLOGY

*Illuminating God's truth in the Australian Curriculum*

*"Technologies are morally  
neutral until we apply  
them."*

*William Gibson*

## TECHNOLOGIES - Australian Curriculum Rationale

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This rationale is extended and complemented by specific rationales for two distinct but related Technologies subjects.

The Australian Curriculum: Technologies describes two distinct but related subjects:

A) **Design and Technologies**, in which students use design thinking and technologies to generate and produce designed solutions for authentic needs and opportunities.

B) **Digital Technologies**, in which students use computational thinking and information systems to define, design and implement digital solutions.

Technologies enrich and impact on the lives of people and societies globally. Australia needs enterprising individuals who can make discerning decisions about the development and use of technologies and who can independently and collaboratively develop solutions to complex challenges and contribute to sustainable patterns of living. Technologies can play an important role in transforming, restoring and sustaining societies and natural, managed, and constructed environments.

The Australian Curriculum: Technologies will ensure that all students benefit from learning about and working with traditional, contemporary and emerging technologies that shape the world in which we live. This learning area encourages students to apply their knowledge and practical skills and processes when using technologies and other resources to create innovative solutions, independently and collaboratively, that meet current and future needs.

The practical nature of the Technologies learning area engages students in critical and creative thinking, including understanding interrelationships in systems when solving complex problems. A systematic approach to experimentation, problem-solving, prototyping and evaluation instils in students the value of planning and reviewing processes to realise ideas.

All young Australians should develop capacity for action and a critical appreciation of the processes through which technologies are developed and how technologies can contribute to societies. Students need opportunities to consider the use and impact of technological solutions on equity, ethics, and personal and social values. In creating solutions, as well as responding to the designed world, students consider desirable sustainable patterns of living, and contribute to preferred futures for themselves and others.

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## TECHNOLOGIES - Australian Curriculum Aims

The Australian Curriculum: Technologies aims to develop the knowledge, understanding and skills to ensure that, individually and collaboratively, students:

1. investigate, design, plan, manage, create and evaluate solutions
2. are creative, innovative and enterprising when using traditional, contemporary and emerging technologies, and understand how technologies have developed over time
3. make informed and ethical decisions about the role, impact and use of technologies in the economy, environment and society for a sustainable future
4. engage confidently with and responsibly select and manipulate appropriate technologies – materials, data, systems, components, tools and equipment – when designing and creating solutions
5. critique, analyse and evaluate problems, needs or opportunities to identify and create solutions.



## Design and Technologies - Australian Curriculum Rationale

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In an increasingly technological and complex world, it is important to develop knowledge and confidence to critically analyse and creatively respond to design challenges. Knowledge, understanding and skills involved in the design, development and use of technologies are influenced by and can play a role in enriching and transforming societies and our natural, managed and constructed environments.

The Australian Curriculum: Design and Technologies enables students to become creative and responsive designers. When they consider ethical, legal, aesthetic and functional factors and the economic, environmental and social impacts of technological change, and how the choice and use of technologies contributes to a sustainable future, they are developing the knowledge, understanding and skills to become discerning decision-makers.

Design and Technologies actively engages students in creating quality designed solutions for identified needs and opportunities across a range of technologies contexts. Students manage projects independently and collaboratively from conception to realisation. They apply design and systems thinking and design processes to investigate ideas, generate and refine ideas, plan, produce and evaluate designed solutions. They develop a sense of pride, satisfaction and enjoyment from their ability to develop innovative designed products, services and environments.

Through the practical application of technologies including digital technologies, students develop dexterity and coordination through experiential activities. Design and Technologies motivates young people and engages them in a range of learning experiences that are transferable to family and home, constructive leisure activities, community contribution and the world of work.

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### Design and Technologies - Australian Curriculum Aims

In addition to the overarching aims for the Australian Curriculum: Technologies, Design and Technologies more specifically aims to develop the knowledge, understanding and skills to ensure that, individually and collaboratively, students:

- develop confidence as critical users of technologies and designers and producers of designed solutions
- investigate, generate and critique innovative and ethical designed solutions for sustainable futures
- use design and systems thinking to generate design ideas and communicate these to a range of audiences
- produce designed solutions suitable for a range of technologies contexts by selecting and manipulating a range of materials, systems, components, tools and equipment creatively, competently and safely; and managing processes
- evaluate processes and designed solutions and transfer knowledge and skills to new situations
- understand the roles and responsibilities of people in design and technologies occupations and how they contribute to society.

## Digital Technologies - Australian Curriculum Rationale

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In a world that is increasingly digitised and automated, it is critical to the wellbeing and sustainability of the economy, the environment and society, that the benefits of information systems are exploited ethically. This requires deep knowledge and understanding of digital systems (a component of an information system) and how to manage risks. Ubiquitous digital systems such as mobile and desktop devices and networks are transforming learning, recreational activities, home life and work. Digital systems support new ways of collaborating and communicating, and require new skills such as computational and systems thinking. These technologies are an essential problem-solving toolset in our knowledge-based society.

The Australian Curriculum: Digital Technologies empowers students to shape change by influencing how contemporary and emerging information systems and practices are applied to meet current and future needs. A deep knowledge and understanding of information systems enables students to be creative and discerning decision-makers when they select, use and manage data, information, processes and digital systems to meet needs and shape preferred futures.

Digital Technologies provides students with practical opportunities to use design thinking and to be innovative developers of digital solutions and knowledge. The subject helps students to become innovative creators of digital solutions, effective users of digital systems and critical consumers of information conveyed by digital systems.

Digital Technologies provides students with authentic learning challenges that foster curiosity, confidence, persistence, innovation, creativity, respect and cooperation. These are all necessary when using and developing information systems to make sense of complex ideas and relationships in all areas of learning. Digital Technologies helps students to be regional and global citizens capable of actively and ethically communicating and collaborating.

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## Digital Technologies - Australian Curriculum Aims

In addition to the overarching aims for the Australian Curriculum: Technologies, Digital Technologies more specifically aims to develop the knowledge, understanding and skills to ensure that, individually and collaboratively, students:

1. design, create, manage and evaluate sustainable and innovative digital solutions to meet and redefine current and future needs
2. use computational thinking and the key concepts of abstraction; data collection, representation and interpretation; specification, algorithms and implementation to create digital solutions
3. confidently use digital systems to efficiently and effectively automate the transformation of data into information and to creatively communicate ideas in a range of settings
4. apply protocols and legal practices that support safe, ethical and respectful communications and collaboration with known and unknown audiences
5. apply systems thinking to monitor, analyse, predict and shape the interactions within and between information systems and the impact of these systems on individuals, societies, economies and environments.

## **TECHNOLOGIES: An Illuminated Response**

### Learning Area Statement

From the beginning of time, people have developed and used technologies. Technology is the purposeful application of knowledge, experience and skills to create and utilise tools, processes, products and systems which meet human needs and wants.

The needs and wants of particular communities determine which technologies are developed and how they are applied. Particular technological applications are judged by their impact on communities and environments and their effect on the personal well-being and way of life of individuals. Decisions about the development and use of technology reflect a range of cultural issues, moral beliefs and environmental factors.

Technology can be used creatively and positively to enhance human life by more effectively meeting human needs, or it may be used selfishly or destructively for the personal benefit of a few. The very existence of technology changes the way we live and the way we relate to others. Hence users of technology need to be accountable, ethical and responsible.

The Study of Technology gives students an ideal opportunity to explore, problem-solve and exercise their God-given creativity. Through the processes of technology, they are able to become more productive, resourceful and innovative people.

## Biblical Lens

Creation	Fall	Redemption	Restoration
<p>Every human, made in the image of God, has innate creativity.</p> <p>Technology is a God-given commodity and provides an advantage to those who possess it. (1 Sam 13:19-22)</p> <p>Since creation, God has enabled people to create and use technology for their advantage and pleasure. For example, Cain built cities (Gen. 4:17), and Tubal-Cain was an “instructor of every craftsman in bronze and iron” (Gen. 4:22). Such crafts imply the skills to mine, smelt, and purify brass and iron. Noah’s construction of his huge ark is witness to the technological skills and tools that were available at that time (Gen 6:14-22).</p>	<p>Technology is neither good nor evil, but the way it is used will lead to blessing or judgement (Genesis 6:14-22 c.f. Genesis 11:1-9).</p> <p>Technologies can be used for purposes that are selfish and divisive. The application of technological tools can contribute to falsehood and distortion in our world.</p> <p>The effects of technology are seen in society and environments where it is evident that God’s purpose has been misrepresented or ignored. Technology itself is held up as ‘saviour’. False gods are worshipped.</p>	<p>Ethical and sustainable decisions will be informed by and consistent with biblical principles and truth.</p> <p>The wrong use of technology can be held in check if the biblical principle ‘Love your neighbour as you love yourself’ is followed. Honesty, integrity, love and service are all biblical virtues.</p> <p>Technology itself can never be the means of salvation. Redemption comes through Christ alone.</p> <p>Technology integrates other learning areas into ideas and action for God’s purpose. God’s truth is the guide for problem-solving and technical processes.</p>	<p>“The fear of God is the beginning of wisdom”. Students will be encouraged to seek true wisdom regarding the use of current and future technology.</p> <p>Technologies will be used for restoration of God’s kingdom values, and for communication of God’s purpose and will. Technology will always be a blessing as honesty, love and service are restored.</p>

Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration

**References and Resources:**

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# THE ARTS

*Illuminating God's truth in the Australian Curriculum*

*"Logic will get you from A  
to B. Imagination will take  
you everywhere."  
Albert Einstein*

## THE ARTS – Australian Curriculum Rationale

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The Arts have the capacity to engage, inspire and enrich all students, exciting the imagination and encouraging them to reach their creative and expressive potential. The five Arts subjects in the Australian Curriculum are Dance, Drama, Media Arts, Music, and Visual Arts. Together they provide opportunities for students to learn how to create, design, represent, communicate and share their imagined and conceptual ideas, emotions, observations and experiences.

Rich in tradition, the Arts play a major role in the development and expression of cultures and communities, locally, nationally and globally. Students communicate ideas in current, traditional and emerging forms and use arts knowledge and understanding to make sense of their world. The Australian Curriculum: The Arts values, respects and explores the significant contributions of Aboriginal and Torres Strait Islander Peoples to Australia's arts heritage and contemporary arts practices through their distinctive ways of representing and communicating knowledge, traditions and experience. In the Arts, students learn as artists and audience through the intellectual, emotional and sensory experiences of the Arts. They acquire knowledge, skills and understanding specific to the Arts subjects and develop critical understanding that informs decision making and aesthetic choices. Through the Arts, students learn to express their ideas, thoughts and opinions as they discover and interpret the world. They learn that designing, producing and resolving their work is as essential to learning in the Arts as is creating a finished artwork. Students develop their Arts knowledge and aesthetic understanding through a growing comprehension of the distinct and related languages, symbols, techniques, processes and skills of the Arts subjects. Arts learning provides students with opportunities to engage with creative industries and arts professionals.

The Arts entertain, challenge, provoke responses and enrich our knowledge of self, communities, world cultures and histories. The Arts contribute to the development of confident and creative individuals, nurturing and challenging active and informed citizens. Learning in the Arts is based on cognitive, affective and sensory/kinaesthetic response to arts practices as students revisit increasingly complex content, skills and processes with developing confidence and sophistication across their years of learning.

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## THE ARTS – Australian Curriculum Aims

1. Students creativity, critical thinking, aesthetic knowledge and understanding about arts practices, through making and responding to artworks with increasing self-confidence
2. Students arts knowledge and skills to communicate ideas; they value and share their arts and life experiences by representing, expressing and communicating ideas, imagination and observations about their individual and collective worlds to others in meaningful ways
3. Students use of innovative arts practices with available and emerging technologies, to express and represent ideas, while displaying empathy for multiple viewpoints
4. Students understanding of Australia's histories and traditions through the arts, engaging with the artworks and practices, both traditional and contemporary, of Aboriginal and Torres Strait Islander Peoples
5. Students understanding of local, regional and global cultures, and their arts histories and traditions, through engaging with the worlds of artists, artworks, audiences and arts professions.

## 6. DANCE – Australian Curriculum Rationale

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*This rationale complements and extends the rationale for The Arts learning area.*

Dance is expressive movement with purpose and form. Through dance, students represent, question and celebrate human experience, using the body as the instrument and movement as the medium for personal, social, emotional, spiritual and physical communication. Like all art forms, dance has the capacity to engage, inspire and enrich all students, exciting the imagination and encouraging students to reach their creative and expressive potential.

Dance enables students to develop a movement vocabulary with which to explore and refine imaginative ways of moving individually and collaboratively. Students choreograph, rehearse, perform and respond as they engage with dance practice and practitioners in their own and others' cultures and communities.

Students use the elements of dance to explore choreography and performance and to practise choreographic, technical and expressive skills. They respond to their own and others' dances using physical and verbal communication.

Active participation as dancers, choreographers and audiences promotes students' wellbeing and social inclusion. Learning in and through dance enhances students' knowledge and understanding of diverse cultures and contexts and develops their personal, social and cultural identity.

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### Dance – Australian Curriculum Aims

In addition to the overarching aims of the Australian Curriculum: The Arts, dance knowledge, understanding and skills ensure that, individually and collaboratively, students develop:

1. body awareness and technical and expressive skills to communicate through movement confidently, creatively and intelligently
2. choreographic and performance skills and appreciation of their own and others' dances
3. aesthetic, artistic and cultural understanding of dance in past and contemporary contexts as choreographers, performers and audiences
4. respect for and knowledge of the diverse purposes, traditions, histories and cultures of dance by making and responding as active participants and informed audiences.



## DRAMA – Australian Curriculum Rationale

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*This rationale complements and extends the rationale for The Arts learning area.*

Drama is the expression and exploration of personal, cultural and social worlds through role and situation that engages, entertains and challenges. Students create meaning as drama makers, performers and audiences as they enjoy and analyse their own and others' stories and points of view. Like all art forms, drama has the capacity to engage, inspire and enrich all students, excite the imagination and encourage students to reach their creative and expressive potential.

Drama enables students to imagine and participate in exploration of their worlds, individually and collaboratively. Students actively use body, gesture, movement, voice and language, taking on roles to explore and depict real and imagined worlds. They create, rehearse, perform and respond using the elements and conventions of drama and emerging and existing technologies available to them.

Students learn to think, move, speak and act with confidence. In making and staging drama they learn how to be focused, innovative and resourceful, and collaborate and take on responsibilities for drama presentations. They are excited by exploring their imagination and taking risks in storytelling through role and dramatic action.

Students develop a sense of inquiry and empathy by exploring the diversity of drama in the contemporary world and in other times, traditions, places and cultures.

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## Drama – Australian Curriculum Aims

In addition to the overarching aims of the Australian Curriculum: The Arts, drama knowledge, understanding and skills ensure that, individually and collaboratively, students develop:

1. confidence and self-esteem to explore, depict and celebrate human experience, take risks and challenge their own creativity through drama
2. knowledge and understanding in controlling, applying and analysing the elements, skills, processes, forms, styles and techniques of drama to engage audiences and create meaning
3. a sense of curiosity, aesthetic knowledge, enjoyment and achievement through exploring and playing roles, and imagining situations, actions and ideas as drama makers and audiences
4. knowledge and understanding of traditional and contemporary drama as critical and active participants and audiences.

## MEDIA ARTS – Australian Curriculum Rationale

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*This rationale complements and extends the rationale for The Arts learning area.*

Media arts involves creating representations of the world and telling stories through communications technologies such as television, film, video, newspapers, radio, video games, the internet and mobile media. Media arts connects audiences, purposes and ideas, exploring concepts and viewpoints through the creative use of materials and technologies. Like all art forms, media arts has the capacity to engage, inspire and enrich all students, exciting the imagination and encouraging students to reach their creative and expressive potential.

Media Arts enables students to create and communicate representations of diverse worlds and investigate the impact and influence of media artworks on those worlds, individually and collaboratively. As an art form evolving in the twenty-first century, media arts enables students to use existing and emerging technologies as they explore imagery, text and sound and create meaning as they participate in, experiment with and interpret diverse cultures and communications practices.

Students learn to be critically aware of ways that the media are culturally used and negotiated, and are dynamic and central to the way they make sense of the world and of themselves. They learn to interpret, analyse and develop media practices through their media arts making experiences. They are inspired to imagine, collaborate and take on responsibilities in planning, designing and producing media artworks.

Students explore and interpret diverse and dynamic cultural, social, historical and institutional factors that shape contemporary communication through media technologies and globally networked communications.

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## MEDIA ARTS – Australian Curriculum Aims

In addition to the overarching aims for the Australian Curriculum: The Arts, media arts knowledge, understanding and skills ensure that, individually and collaboratively, students develop:

1. enjoyment and confidence to participate in, experiment with and interpret the media-rich culture and communications practices that surround them
2. creative and critical thinking, and exploring perspectives in media as producers and consumers
3. aesthetic knowledge and a sense of curiosity and discovery as they explore imagery, text and sound to express ideas, concepts and stories for different audiences
4. knowledge and understanding of their active participation in existing and evolving local and global media cultures.

## MUSIC – Australian Curriculum Rationale

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*This rationale complements and extends the rationale for The Arts learning area.*

Music is uniquely an aural art form. The essential nature of music is abstract. Music encompasses existing sounds that are selected and shaped, new sounds created by composers and performers, and the placement of sounds in time and space. Composers, performers and listeners perceive and define these sounds as music.

Music exists distinctively in every culture and is a basic expression of human experience. Students' active participation in Music fosters understanding of other times, places, cultures and contexts. Through continuous and sequential music learning, students listen to, compose and perform with increasing depth and complexity. Through performing, composing and listening with intent to music, students have access to knowledge, skills and understanding which can be gained in no other way. Learning in Music is aurally based and can be understood without any recourse to notation. Learning to read and write music in traditional and graphic forms enables students to access a wide range of music as independent learners.

Music has the capacity to engage, inspire and enrich all students, exciting the imagination and encouraging students to reach their creative and expressive potential. Skills and techniques developed through participation in music learning allow students to manipulate, express and share sound as listeners, composers and performers. Music learning has a significant impact on the cognitive, affective, motor, social and personal competencies of students.

As independent learners, students integrate listening, performing and composing activities. These activities, developed sequentially, enhance their capacity to perceive and understand music. As students' progress through studying Music, they learn to value and appreciate the power of music to transform the heart, soul, mind and spirit of the individual. In this way, students develop an aesthetic appreciation and enjoyment of music.

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## Music – Australian Curriculum Aims

In addition to the overarching aims of the Australian Curriculum: The Arts, music knowledge, understanding and skills ensure that, individually and collaboratively, students develop:

5. the confidence to be creative, innovative, thoughtful, skilful and informed musicians
6. skills to compose, perform, improvise, respond and listen with intent and purpose
7. aesthetic knowledge and respect for music and music practices across global communities, cultures and musical traditions
8. an understanding of music as an aural art form as they acquire skills to become independent music learners.

## VISUAL ARTS – Australian Curriculum Rationale

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*This rationale complements and extends the rationale for The Arts learning area.*

Visual arts includes the fields of art, craft and design. Learning in and through these fields, students create visual representations that communicate, challenge and express their own and others' ideas as artist and audience. They develop perceptual and conceptual understanding, critical reasoning and practical skills through exploring and expanding their understanding of their world and other worlds. They learn about the role of the artist, craftsperson and designer, their contribution to society, and the significance of the creative industries. Similarly with the other art forms, the visual arts has the capacity to engage, inspire and enrich the lives of students, encouraging them to reach their creative and intellectual potential by igniting informed, imaginative and innovative thinking.

Through Visual Arts, students make and respond using visual arts knowledge, understanding and skills to represent meaning associated with personal and global views, and intrinsic and extrinsic worlds. Visual Arts engages students in a journey of discovery, experimentation and problem-solving relevant to visual perception and visual language. Students undertake this journey by using visual techniques, technologies, practices and processes. Learning in the Visual Arts, students become increasingly confident and proficient in achieving their personal visual aesthetic, and appreciate and value that of others.

Visual Arts supports students to view the world through various lenses and contexts. Students recognise the significance of visual arts histories, theories and practices, exploring and responding to artists, craftspeople and designers and their artworks. They apply visual arts knowledge to make critical judgements about their own importance as artists and audiences. Learning in the Visual Arts helps students to develop understanding of world culture and their responsibilities as global citizens.

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## VISUAL ARTS – Australian Curriculum Aims

In addition to the overarching aims of the Australian Curriculum: The Arts, visual arts knowledge, understanding and skills ensure that, individually and collaboratively, students develop:

1. conceptual and perceptual ideas and representations through design and inquiry processes
2. visual arts techniques, materials, processes and technologies
3. critical and creative thinking, using visual arts languages, theories and practices to apply aesthetic judgement
4. respect for and acknowledgement of the diverse roles, innovations, traditions, histories and cultures of artists, craftspeople and designers; visual arts as social and cultural practices; and industry as artists and audiences
5. confidence, curiosity, imagination and enjoyment
6. a personal aesthetic through engagement with visual arts making and ways of representing and communicating.

## THE ARTS: An Illuminated Response

### Learning Area Statement

Humans have an innate need to connect with one another on spiritual, emotional, intellectual and physical levels. The Arts are a conduit through which this communication can take place.

Through The Arts, people can express and analyse their understandings of truth, beauty and faith, as well as expressing and recognising distortions of these.

Creative ways of imagining, enacting, communicating and reflecting upon concepts, feelings, attitudes and values are explored through The Arts program.

### Biblical Lens

Creation	Fall	Redemption	Restoration
<p>God created a wonderful world, which He evaluated and called good.</p> <p>Artistic gifts are given to enrich society, build up the community of faith, enhance worship and showcase the fruits of the Spirit.</p> <p>Humans are made in God's image as creative beings, capable of using and appreciating a wide range of creative expressions. Therefore the Arts have intrinsic value.</p> <p>God inspires our artistic creativity. He directs that in all things we glorify Him.</p> <p>We all have a need to connect with our Creator and one another on spiritual, emotional intellectual and physical levels. The Arts are a conduit through which this communication can take place.</p>	<p>The world and human creativity is distorted by the effects of sin and no longer bring glory to God.</p> <p>People worship the creation rather than the Creator. Our intentions are imperfect at best and intentionally destructive at worst. The Arts can become an idol that leads people away from God, rather than point to Him. The Arts frequently contradict Christian values. The Arts often reveal what a culture values and is thinking and feeling.</p>	<p>Through the work of Christ on the cross, God calls all people to Himself in His wonderful plan of redemption. We are to wrest beauty and meaning from a fallen world and help others to do so.</p> <p>God endowed artists with talent and creativity to reveal his story.</p> <p>Arts have a central place in the worship of God. But they are not where salvation is found. Salvation is only found in Jesus.</p> <p>The Arts can capture and interpret the truth of Redemption.</p> <p>The Arts, when redeemed, have the capacity to portray and interpret what is true, what is real and what is of value.</p>	<p>We become agents of reconciliation, truth, beauty and shalom.</p> <p>In Christ, we can offer glimpses of God's Kingdom on earth in order to show there is hope for a bright future.</p> <p>The Arts' ultimate function, to bring glory to God, is restored.</p>

Sample Units – Applying the Biblical Lens

Units	Creation	Fall	Redemption	Restoration

**References and Resources:**

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