

## STAGE 6

# THE CHRISTIAN WORLDVIEW

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- TEACHING PROGRAM FOR USE IN PRIVATE SCHOOLS
- SUPPORT MATERIALS



## 1. RATIONALE

*“Jesus Christ has made an indelible mark on human history and he continues to do so through his followers. Yet many people do not realise that the values western democracies are built on originate in the life and teaching of Jesus - the equality of all, servant leadership, care for the poor and marginalised, to name just a few.”*  
(Faase, 2016 rear cover.)

The following unit of work provides an opportunity for senior students to self-consciously develop their personal worldview and reflect on how their own belief system relates to the Christian faith in its many expressions as well as the broader Australian society they are part of. It enhances a planned approach to spiritual and ministry formation, and ensures a biblical understanding of Christian perspectives on issues in Australian society. It assumes students have developed an understanding of the narratives of the Christian faith, the nature of Christian belief and practices across a range of contexts, and the significance of Christian perspectives on a range of current issues. The unit reflects the HSC program of study requirement that school provides a context for fostering both moral and spiritual development.

The Christian Worldview complements existing curriculum delivery of *General Religious Education* in senior *Human Society and Its Environment* elective courses such as *Studies of Religion I & II*, *Society and Culture*, *Modern History*, *Ancient History* and *Extension History*. It also enhances student understanding of the variety of perspectives on ethical issues in *Science*, and in *Personal Development, Health and Physical Education* (PDHPE), and more generally across civics and citizenship education. It also addresses curriculum initiatives implemented by the Catholic and Independent education sectors where NSW Education Standards Authority (NESA) endorsed courses such as *Catholic Studies* and *Christian Studies* are offered.

This unit of work responds to a young person’s developmental need to think past their own view of the world to engage with the perspective of others. In doing so, *The Christian Worldview* provides an essential element in the preparation of informed, full and active citizens ready to take their place as adults in a diverse Australian society.

This ‘Schools Edition’ has been developed as an educational resource and assists teachers to maintain the various policies of the NSW Department of Education. When discussing religion or other controversial issues, teachers should always refer to the Department of Education’s policy on Controversial Issues. This will assist in the creation of safe spaces for students to learn in.

Curriculum training is also recommended in the assistance of delivering content which is age and contextually appropriate, while maintaining relevance to the HSC curriculum, the school’s purpose and goals, and being consistent with the core values outlined in Values in NSW Public Schools policy. All the NSW Departmental policy documents can be found on the NSW Department of Education’s website under their policy library.



## 2. AIM

The aim of *The Christian Worldview* is for students to further develop their moral and spiritual growth through explicit instruction in Christianity as relevant to their personal and social context. In this unit it is reflected in a self-conscious reflection on the nature of a worldview and the implications of a Christian worldview for understanding themselves and their world across a range of complex contemporary issues. Students are expected to respond practically and to understand the Biblical foundations for the issues raised in this unit of work.

## 3. OBJECTIVES

Through the study of *The Christian Worldview* across Stage 6, students will develop:

### **Knowledge and understanding about:**

- the relevance of Christianity as expressed through the Bible, the life of Jesus, and core doctrines, to complex contemporary issues
- the complexity of the Christian worldview
- how personal belief systems are typically developed
- the biblical foundation of the Christian worldview

### **Skills to:**

- assess and evaluate the origins and relevance of the Christian worldview
- engage with a range of complex contemporary issues in an informed and ethical manner
- reflect on a personal worldview and identify the relevance of the Christian worldview

### **Informed and responsible values and attitudes towards:**

- a just society
- intercultural understanding
- informed and active citizenship
- ethical principles and behaviour



## 4. UNIT DELIVERY

This unit aims to be flexible enough to readily suit a number of these contexts but will require further planning before implementation in any particular school. The course can be delivered either exclusively in the Preliminary HSC year or across both Preliminary and HSC years.

### Preferred Option: Two year delivery, one period per term.

	PRELIMINARY	HSC
TERM 1	Core: Christian Worldview & Democracy	Option: Leadership
TERM 2	Option: Forgiveness	Option: Care
TERM 3	Option: Equality	Option: Wealth
TERM 4	Option: Jesus	Option: Education & Health; Reason & Science; Women & Children / HSC examinations begin

### Option: Preliminary Course delivery, two periods per term.

	PRELIMINARY
TERM 1	Core: Christian Worldview & Democracy
TERM 2	Option: Forgiveness Option: Equality
TERM 3	Option: Leadership Option: Jesus
TERM 4	Option: Education & Health; Reason & Science; Women & Children / HSC course begins



## 4.1 CLASSES

Classroom delivery of this unit would require the material to be integrated into existing *Christian Studies* or *Catholic Studies* classes. Teaching techniques can be varied to suit individual classes and there is greater accountability for student learning. This is the preferred mode of delivery wherever possible.

## 4.2 SEMINARS

Seminar delivery of *The Christian Worldview* is extremely flexible and easily delivered in most schools. A core presentation is delivered to a whole year group during one school period each term, minimising disruption to existing school routines. A school hall or library with access to a data projector would be a suitable environment. Extension and enrichment activities could be delivered online for interested students. This approach requires minimal staffing but requires strong production values to maintain student engagement in a largely passive learning environment. A minimal expectation would be use of the DVD materials available on K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.

## 4.3 WORKSHOPS

Workshop delivery of *The Christian Worldview* is equally flexible but requires more organisation before implementation. A core presentation is delivered to a whole year group, again using one school period each term and a central venue such as a hall or library. In this context the presentation is shorter and serves as a stimulus for group discussion and activities that follow. Students are divided into smaller groups to complete these exercises in nearby locations. At a minimum this can be done in discrete groupings around a school hall or library. More staff are required for this mode of delivery but a more appropriate learning environment is created for student engagement and deeper discussion. The suggested schedule for seminar delivery is appropriate for workshops.

## 5. OBJECTIVES AND OUTCOMES

THROUGH THE STUDY OF THE CHRISTIAN WORLDVIEW ACROSS STAGE 6, STUDENTS WILL DEVELOP:	A STUDENT:
<p>KNOWLEDGE AND UNDERSTANDING ABOUT:</p> <ul style="list-style-type: none"> <li>the relevance of Christianity as expressed through the Bible, the life of Jesus and core doctrines, to complex contemporary issues</li> <li>the complexity of a Christian worldview</li> <li>how personal belief systems are typically developed</li> <li>the biblical foundation of the Christian worldview</li> </ul> <p>SKILLS TO:</p> <ul style="list-style-type: none"> <li>assess and evaluate the origins and relevance of a Christian worldview</li> <li>engage with a range of complex contemporary issues in an informed and ethical manner</li> <li>reflect on a personal worldview and identify the relevance of a Christian worldview</li> </ul> <p>INFORMED AND RESPONSIBLE VALUES AND ATTITUDES TOWARDS:</p> <ul style="list-style-type: none"> <li>a just society</li> <li>intercultural understanding</li> <li>informed and active citizenship</li> <li>ethical principles and behaviour</li> </ul>	6.1 Assesses the relationship between the Bible and contemporary worldviews across a range of complex contemporary issues.
	6.2 Assesses and evaluates the processes followed to develop the Christian worldview, including biblical interpretation, spiritual development, and the role of Christian community, and applies it to a present-day Christian.
	6.3 Evaluates the connections between the life of Jesus and the Christian worldview across a range of complex contemporary issues.
	6.4 Evaluates the connections between core doctrines of the Christian faith and the Christian worldview across a range of complex contemporary issues.
	6.5 Evaluates the importance of the Christian worldview across a range of complex contemporary issues and their relationship with other religious and non-religious worldviews.
	6.6 Assesses the relevance of the Christian worldview to developing their personal worldview and engagement with a range of complex contemporary issues.
	6.7 Holds informed opinions on a Christian worldview and is able to reflect on their own personal worldview in a manner that equips them to be a responsible and growing member of a Christian community, if they desire.

## 6. FRAMEWORK FOR THE STUDY OF SRE STAGE 6

These topics are contained in the following pages:

- Christian Worldview and Democracy
- Forgiveness
- Equality
- Jesus
- Leadership
- Care
- Wealth
- Education & Health
- Reason & Science
- Women & Children



**Title** Core: Christian Worldview and Democracy

**Sequence** Unit 1

**Duration** 25% of available time

**Outcomes** 6.1, 6.2, 6.3, 6.6, 6.7

### **Unit-specific requirements**

This unit develops the concept of a worldview as the underlying concept for the study of Christianity at a senior level, with an emphasis on the biblical connections that justify these views. It examines the relationship between worldviews, religious and non-religious belief systems, and personal development. Worldviews are also a reflection on the attempt to answer the big questions of philosophy such as:

- what is the relationship between reason and belief?
- why is there evil in the world?
- does our existence have a meaning and purpose?
- how should we live?
- is there a God?

It also requires students to reflect on their personal responses to these ideas in a manner that enhances their social and emotional development as young people. Students are challenged to identify appropriate action as a consequence of their personal responses.

Teacher says to class: "Worldview is like the glasses through which we see the world. We interpret and understand everything in the world through our worldview. Sometimes the glasses can be distorted by believing lies, e.g., that science and belief in God are mutually exclusive, or that Christianity is a Western religion and not relevant to other cultures."

Following discussion of these context-setting issues, students move on to their first study, Democracy.

### **1. Watch Your Step!: Issues raised by the topic**

This topic clearly demonstrates the connections between the Christian worldview and democracy, especially as it operates in the Australian tradition. It is essential that this topic is delivered carefully to stay focused on civics and citizenship while avoiding politics. It is generally expected that teachers will be apolitical and circumspect in their discussions, and it is certainly not appropriate to think that all Christians would support a particular political view. Do not disclose your personal political views or your stance on controversial topics, even when asked directly. Keep focused on the overall issue of democracy.

### **2. Connecting with Jesus and the Bible**

Jesus accepted the government of the day as a reflection of God's sovereignty, and always with a view to the ultimate new heaven and earth of the future. The type of government supported biblically has varied between theocracy, monarchy and democracy each with inherent problems. However the expectation that government should represent and protect a set of values is well established in both the Old and New Testament as well as in principles of church governance. Relevant Bible verses include: 1 Peter 2:13-17, 1 Timothy 2:1-2, 2 Samuel 8:15, 1 Corinthians 1:10, Exodus 18:21, Psalm 72:12-14 and Psalm 82:3-4.



### **3. Considering Other Worldviews**

Through respectful discussion in an academically safe environment, students can identify their own worldview and better understand others with different worldviews. It is essential that students understand that Christianity as a worldview is neither disinterested in human politics nor seeking to establish an earthly kingdom of God. It is perfectly appropriate for Christians to be actively involved citizens, including in politics, and in pursuing social justice and human rights.

### **4. The Deeper Questions**

Question 10 is an opportunity to explicitly review their perceptions of whether Australia's government is effective in representing and protecting "Australian" values from the Christian perspective developed from the video.

### **Additional Information**

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.





**Title** Option: Forgiveness

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

This topic operates on a personal as well as a social level. Secondary students will generally focus on the former and miss the application for Australia more broadly, e.g., our legal system, international relations or relationship to history. As you review questions 1 and 2, try to ensure the bigger understanding is covered.

Recognise that students may become fixed on an aspect of their personal experience that makes engaging with the topic confronting. Make sure any students negatively affected are referred to appropriate school support, e.g., school counsellor, year adviser. It is also appropriate to point out that forgiveness does not equate to putting yourself in danger again or pretending a bad set of circumstances never happened. Justice is as important in the Christian worldview and it is appropriate that we see consequences for our actions.

#### **2. Connecting with Jesus and the Bible**

Jesus spoke regularly on forgiveness and it was a central part of his teaching and healing ministries. He specifically linked our attitude to the topic with how God treats us. It is this forgiveness of sins, achieved on the cross, which enables Christians to have relationship with God. Specific Bible references relevant to this topic include: Proverbs 10:12, Matthew 6:14-15, Luke 23:34, Luke 15:11-32, 1 John 1:9.

#### **3. Considering Other Worldviews**

Forgiveness is a central doctrine of Christianity and an essential element to the Christian worldview. It has its application in many contemporary situations involving formal apologies and acceptance of official wrongdoing.

#### **4. The Deeper Questions**

Question 8 is important but should not be shared publicly. If students choose to discuss this with you, do so privately at the end of the session and with teacher support.

#### **Additional Information**

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Equality

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

This topic is a broad and generalised look at equality rather than any particular contemporary focus. Discussion about gender equality is a separate session. Rather than emphasising difference, the overall message of this session is that the human condition both theologically and philosophically is common to all, no matter the contemporary sources of division. This Christian perspective has been the background for a number of significant cultural and historical shifts that have changed the course of world history.

#### **2. Connecting with Jesus and the Bible**

There is a clear underlying theme of the unlikely people being most used of God across Old and New Testaments. As a result, the New Testament is full of characters from the different groups of the day: rich (Matthew 19:16), poor (Mark 12:41), Jewish, gentile (John 4), male, female, godly and the ungodly (Mark 2:15-17). What they have in common is their relationship with Jesus and their recognised need for a saviour. Bible references important for this topic include: Matthew 18:12, Galatians 3:28, Matthew 25:37.

#### **3. Considering Other Worldviews**

Equality is an important idea across a number of contemporary belief systems, most notably in Islam, Sikhism and Buddhism where core rituals reinforce this perspective. Similarly the secular humanist perspective would also argue that all human life is equally valuable. Yet we live in a world defined by haves and have-nots, and full of hierarchies. Considering the connections between belief and equality is an important challenge to contemporary thinking.

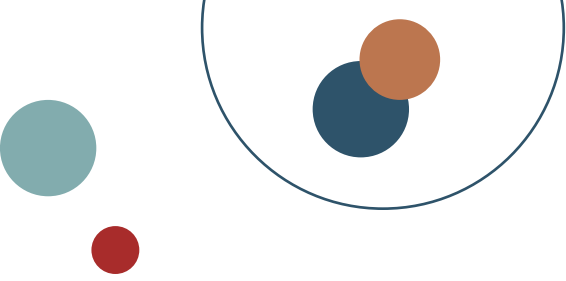
#### **4. The Deeper Questions**

The question of what Christianity adds to discussions of equality is an important starting point to challenging the idea that being a good person who does good things is enough in life.

#### **Additional Information**

Presenters would benefit from some historical background on the history of the Trans- Atlantic slave trade and cultural background on casteism in India. John Green's *Crash Course in World History* on YouTube is a useful starting point.

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Jesus

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

Students have a very limited understanding of how history is written despite the emphasis on sources in the national curriculum. As a result, many students have no idea of how to critically evaluate arguments against the existence of Jesus as an historical character and are dismissive of his existence. Similarly the Bible is dismissed as a single and unreliable source rather than critically evaluated in terms of motive, audience, type of source, origin and historical content. Making the link between history and Jesus is an important part of establishing the Christian worldview.

The question of miracles is an important part of apologetics. In the context of this topic, discussion is limited to how their inclusion reinforces the reliability of the biblical accounts. Miracles should not become the focus of the session.

#### **2. Connecting with Jesus and the Bible**

Christianity at its simplest is a response to who Jesus is and what he has done. If it can be argued that he never historically existed then the Christian worldview becomes a redundant cultural irrelevancy. Establishing the authenticity and historicity of Jesus creates a position that requires a response. That Luke's gospel (1:1-4) opens with a contemporary style presentation of historical process reinforces its importance to the Christian perspective.

#### **3. Considering Other Worldviews**

There is a general perception that faith does not withstand critical enquiry. Challenging this perspective in the context of Christianity models the importance of holding a belief system that is not completely subjective. This reasoned approach to discussing belief is important preparation for being an adult in contemporary society.

#### **4. The Deeper Questions**

The logical chain between the gospel and historical accounts as reliable sources, and the decision of many people to be Christian, is an important conclusion from this study.

#### **Additional Information**

The acceptability of evangelism within a Christian education context would vary from place to place. It is suggested that this topic not be presented as an argument in apologetics, but instead as an observation on the reasonableness of Christian belief. This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Leadership

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

In a Christian education context, it is essential that initiatives to develop leadership skills in students, most commonly through Student Representative Councils and positions such as School Captains, are informed by a biblical perspective. In these programs students often prepare by studying leaders in history among other topics. It should include explicitly studying Jesus, and cover humility and servanthood as concepts. Reflecting on how Jesus modelled servant leadership among the disciples and the impact of Christians exercising this style of leadership in our world are important extensions of leadership skills programs.

This topic is also an important bridge to clarifying the apparent gap between being humble yet taking on a role with authority. This topic is not to become a discussion on models of church leadership or their biblical justification. Discussion of women in leadership should be held over to the session specifically on women.

#### **2. Connecting with Jesus and the Bible**

Jesus provides both a model of leadership and is an authority who made explicit statements on leadership. Understanding the implications of these is essential to the Christian perspective on what good leadership involves. It is ultimately sacrificial. Biblical leadership is presented as a needed role, a Spirit gift among others - but worthy of great respect - and an outworking of the church in the world. Key readings include: Mark 15:21-39, John 13:1-17, Luke 22:24-30.

#### **3. Considering Other Worldviews**

The purpose and practice of leadership varies across belief systems and can be synonymous with abuse in the context of cults. A clearer understanding of what leadership should be can help recognise such organisations and behaviour.

#### **4. The Deeper Questions**

While the question readily equates with the theological argument over free will and pre-determination, it is designed to challenge the pop culture concept that God exercises leadership through complete control.

#### **Additional Information**

The episode refers to the life of missionary Hudson Taylor and his leadership in the organisation that became OMF. A basic understanding of his approach to servant leadership would benefit presenters. This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Care

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

The purpose of this lesson is not to claim Christians have a monopoly on caring, but to instead present the clear command to love each other. The application of this Christian view of social justice begins with Jesus and is not to be an end in itself or a means of earning credit with God. Any discussion generated by the topic needs to ensure these faulty understandings are challenged. Presenters also need to be aware that the opposite view – that Christians need not to care about those around us because God is in charge and can change everything if he wanted to - may also be reflected in student attitudes.

#### **2. Connecting with Jesus and the Bible**

Jesus cared. While he prioritised teaching over his lifetime, there are many instances where Jesus showed compassion as people dealt with the trials of life, for example how he spoke with Jairus (Mark 5:22-43), his follow-up with the woman with the bleeding (Matthew 9:20), and his recognition that the crowds listening to him needed food (Matthew 14:13-21). His very existence was also an expression of caring; he understands our struggles because he was fully human and fully God.

#### **3. Considering Other Worldviews**

It is essential that this presentation recognise that all belief systems include caring and that Christians are not the only people explicitly involved in caring jobs.

#### **4. The Deeper Questions**

This topic closes with a practical question of how to show care. As a means of extending discussion, it could be useful to encourage discussion of family, community and global responses.

#### **Additional Information**

It could be useful to develop a solid understanding of life in slum areas, especially those in India. There is a range of appropriate reference video materials available on YouTube.

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Wealth

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

Wealth is seen in popular culture as a most desirable state, with great emphasis being placed on wealth as a source of power and happiness. The Christian perspective recognises the situation as more complex. The session addresses the effect of wealth on our attitudes and the importance of giving. Money can just as easily become an idol for people who do not have wealth.

It is important to ensure that discussion avoids making connections between wealth, health and success.

#### **2. Connecting with Jesus and the Bible**

The New Testament makes many references to wealth. There is no judgement on the state as being either good or bad; however, there is a very clear stance on how Christians are to be attached to wealth – a Christian should be willing to give freely and recognise it is a gift from God. Examples: Matthew 19:16-22, Mark 4:1-20, Mark 12:41-44, Luke 16:9.

#### **3. Considering Other Worldviews**

It is appropriate to acknowledge that most worldviews are equivocal on the matter of wealth. The iconography of Buddhism is particularly striking in its depiction of poverty and wealth.

#### **4. The Deeper Questions**

The final question is designed to create a contrast between popular culture thinking and a response informed by the Christian worldview.

#### **Additional Information**

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Education & Health

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

This topic develops out of a previous session on caring and provides a specific context for investigating social justice issues. The focus on literacy is something students understand, given the similar emphasis in Australian schools, especially in the primary years.

The session continues to consider universities and the Christian input there. Given the secular nature of universities in Australia, there is often a sense that going to university will be a challenge to faith; that the emphasis on reason and logic are opposed to Christianity. The theme that “we stand on the shoulders of giants” sets such a perspective in a more appropriate context at a time when students are actively engaging with these institutions.

The final issue raised by this session is acknowledging the Christian role in health care, another area typically understood from a secular perspective.

#### **2. Connecting with Jesus and the Bible**

Health was clearly a concern of Jesus, and his understanding of human suffering generates features in many of his miracles, e.g., Mark 2:1-12, Matthew 8:1-17. Education, and specifically literacy, is more of an implication of Jesus’ life and actions. Jesus himself was literate (Luke 4:16-22).

#### **3. Considering Other Worldviews**

As in previous related sessions, recognising that other cultures have also contributed to the development of health and education is important to a sound discussion of these issues.

#### **4. The Deeper Questions**

The concluding questions lead the students to consider their own career aspirations in the light of Christian priorities. The research question would only be appropriate as an extension question for particularly interested students.

#### **Additional Information**

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



**Title** Option: Reason & Science

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### **Unit-specific requirements**

#### **1. Watch Your Step!: Issues raised by the topic**

Science and Christianity are often considered as opponents in our contemporary society. This view is common in schools, notwithstanding the realities in personal and academic circles. Often the battleground is drawn on particular issues, none so obvious as Creation and Evolution. This is not the purpose of this session. The focus is instead on challenging the idea that the two cannot coexist.

#### **2. Connecting with Jesus and the Bible**

Jesus' life has general implications for this topic, especially the importance of reason, e.g., use of logic in Matthew 22:23-33, the "Which is easier?" question in Mark 2:5-12, and the tax question in Matthew 22:15-22. The miracle accounts are a specific challenge for science.

#### **3. Considering Other Worldviews**

Recognising the contribution of a number of religions and belief systems such as environmentalism is appropriate in this topic.

#### **4. The Deeper Questions**

The questions require students to develop their own position on science, reason and Christianity using arguments drawn from the DVD material.

#### **Additional Information**

It would be appropriate to have a basic understanding of the key figures covered in this session including Galileo, Locke and Newton.

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.





**Title** Option: Women & Children

**Sequence** Any order

**Duration** 25% of available time

**Outcomes** 6.1, 6.3, 6.4, 6.5

### Unit-specific requirements

#### 1. Watch Your Step!: Issues raised by the topic

Gender equity is a cross-curriculum priority area in all national curriculum syllabuses and has been a priority area in NSW schools for over thirty years. As a result, most students are well prepared to consider the place of women in the Christian worldview. When people view from a feminist frame, Christianity is typically presented as an expression of the patriarchy that permeates all aspects of society. This episode provides a different perspective.

#### 2. Connecting with Jesus and the Bible

It should not be argued that women in Jewish society of the time were treated with equality. Nevertheless, the New Testament accounts feature women prominently and fulfilling a number of essential roles in the Christian community. Jesus himself modelled compassion for women and their circumstances (e.g., John 8:1-11, Luke 8:1-3, John 19:26). Similarly his often-quoted rebuke of the disciples (Matthew 19:13-14) showed a different view of children to that typical of the time.

#### 3. Considering Other Worldviews

Students who have chosen the NESA course *Studies of Religion* will have studied the role of women across a number of belief systems over their progression through the syllabus. It is essential that students understand that most popular culture depictions of the issue oversimplify the topic and ignore the nuances inherent to any culture. Presenters should specifically avoid any casual reference to Islam in this context.

#### 4. The Deeper Questions

The final two questions are both practical and theoretical. The focus on the game changer concept reinforces the idea that Christianity has not simply been a sexist institution but that on an individual level it has changed women's lives. The compare and contrast question is a similar approach to reviewing other topics presented here.

#### Additional Information

This unit is to be delivered with specific reference to the DVD material contained in K. Faase (2016) *Jesus the Game Changer: How the Life and Teaching of Jesus Changed the World and Why it Matters*. Olive Tree Media: Sutherland.



## 7. COURSE REQUIREMENTS

Specific course requirements are to be negotiated at a school and community level and will vary across schools. As a minimum, this unit would require seven hours of study that could be delivered as four hours across the Preliminary year and three hours in the HSC course. Alternatively, schools may determine to deliver as a minimum six hours of study in the Preliminary year only. This unit would need to be adjusted to meet planned formal assessment requirements for *Christian Studies* or *Catholic Studies* courses in Stage 6.

## 8. GLOSSARY

These definitions are taken from the NESA syllabus for Stage 6 *Society and Culture* (Board of Studies, 2013). Publishing of this material requires the appropriate permissions.

### **Belief System**

A system in which members of the group share a commitment to a set of beliefs and values that systematically defines a way of perceiving the social, cultural, physical and psychological world. Belief systems can be categorised as religious and non-religious. Both have rituals, symbols, stories, traditions and customs.

### **Beliefs**

A set of opinions or convictions; ideas we believe in as the truth. Beliefs can come from one's own experience and reflection, or from what one is told by others.

### **Cultural heritage**

The practices, traditions, customs and knowledge that define who we are socially and personally. Cultural heritage is an expression of the values that help us to understand our past, make sense of the present, and express a continuity of culture for the future.

### **Equality**

Occurs when individuals and groups within a society have the same chances of access to education, wealth, power, equal rights under the law, and so on. True social equality occurs when there is social mobility and access to opportunities and resources that are socially valued. True equality is often thought of as an ideal, rather than an achievable reality.

### **Ethical**

Ethics refers to moral issues of what is right or wrong. Ethical behaviour follows understood codes of what is morally right when undertaking any study of people or society.

### **Globalisation**

A process of integration and the sharing of goods, capital, services, knowledge, leisure, sport, ideas and culture between countries. It has been brought about by improved technologies. Globalisation is evidenced in the emergence of global patterns of consumption and consumerism; the growth of transnational corporations; the emergence of global sport; the spread of world tourism; and the growth of global military and economic systems. Globalisation has created a consciousness of the world as a single place.

### **Identity**

The sense of self. This can be viewed from the personal, social and cultural levels. Identity is formed over a period of time. An identity has dimensions or layers that create a sense of inclusion in a group or culture. Contributing factors to one's identity may include gender, sexuality, family, class, ethnicity, beliefs, social status, group membership and national pride.



## **Ideology**

An organised collection or body of ideas that reflects the beliefs, values and interests of a group, system, institution or nation. In general use, the term refers to the body of doctrine, myth and symbols held by the group that guides individual and group actions.

## **Institutions**

The structural components of a society through which its main concerns and activities are organised – for example, the church, the law, the government and the family. These structures provide stability and continuity for society.

## **Multiculturalism**

An approach to cultural diversity in society that promotes the view that cultural difference should be respected and even encouraged and supported. Multiculturalism is premised on the belief that different cultural groups can live together harmoniously, each contributing to an enriching of the whole society.

## **Mythology**

A set of stories or traditions that serves to support a worldview or is associated with a group or historical event. Myths may have arisen naturally from truth, or they may be fabricated or deliberately fostered to rationalise, support or explain ideas. Mythologies and their narratives provide a framework for societies to explain or support a belief or practice.

## **Philosophy**

The underlying principle or set of ideas that contains a way of thinking and behaving that makes up a broad field of knowledge or doctrine of thought. This mixture of ideas, values and beliefs governs the system or ideology and helps us to make sense of our life and the world and beyond. The philosophy of the system is reflected in the unique rituals, stories, texts, symbols and customs of the group.

## **Racism**

An individual's or group's prejudice or discriminatory behaviours towards those from another ethnic or 'racial' background. Social practices that discriminate against others on the basis of 'race' can be institutionalised within the organisational structures of society.

## **Rights**

The social, civil and political rights accorded to individuals. These include human rights – the fundamental rights that individuals should have as humans, such as the right to life, equality before the law, education and freedom of belief.

## **Secularisation**

A process whereby religion loses its influence over the various spheres of social life. Secular society has emerged from the modernisation process whereby the rise of scientific knowledge and technological advancements have shaped ideas about spiritual thinking in society.

## **Socialisation**

The process by which individuals learn to become functioning members of society by internalising the roles, norms and values of that society. Socialisation occurs as a result of the individual's interaction with the agents of socialisation through which he or she learns to perform social roles.

## **Subculture**

A social or cultural group within a broader culture. Members of a subcultural group share beliefs, social and cultural interests, and patterns of behaviour that tend to unify them and distinguish them from the broader culture in which they live.



## **Symbol**

Symbols have the ability to culturally unify a group of people through their representation and meaning. Symbols such as places, actions, words, people and rituals are layered with meaning and valuable information for different groups in society.

## **Tradition**

The body of cultural practices and beliefs that are passed down from generation to generation, often by word of mouth and behavioural modelling, that are integral to the socialisation process and that represent stability and continuity of the society or culture.

## **Values**

Deeply held ideas and beliefs that guide our thinking, language and behaviour. Differences in values exist among groups of people in society and are a part of one's culture. Values can be challenged.

## **Westernisation**

A social process where the values, customs and practices of Western industrial capitalism are adopted to form the basis of cultural change.

## **Worldview**

A particular philosophy of life or conception of the world that is characterised by an organised and accepted set of ideas that attempts to explain the social, cultural, physical and psychological world. It can also be described as a way to answer the big questions of philosophy.