

## History

**History reveals God the sovereign planner of the nations.**

**God has good purposes and plans to fulfil for His world from the international to the personal level and He uses individuals to fulfil these purposes. The good and evil, wise and foolish actions of men all ultimately serve His purposes.**

'All things work together for good to those called according to God's purpose.'

**Romans 8:28**

'But the plans of the Lord stand firm forever, the purposes of His heart endure through all generations.' **Psalm 33:11**

**All of history is moving towards the end of the ages when all things will be brought under Christ's rule.**

'He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times will have reached their fulfilment – to bring all things in heaven and on earth together under one head, even Christ. In Him we were also chosen, having been predestined according to the plan of Him who works out everything in conformity with the purpose of His will.' **Ephesians 1:9–11**

### Aims

The basic faith commitment of every historian determines the way he looks at man's past. For the Christian the Bible provides a broad perspective on man's origin, nature, task and destiny. The central focus of that perspective is God's redemptive work through Christ, His covenantal relationship to His people through the ages. That story provides historical studies with certain basic premises.

(Louis J Voskuil. Quoted by Steensman and Van Brummelen. 1977)

Below is a suggested set of aims which will, hopefully, help Christian teachers of History deliver their subject in manner consistent with their faith.

### Summary of Aims

1. To present History as a linear unfolding of God's purposes on earth.
2. To encourage children to look for signs of God's providence in History.
3. To help students make judgements on events and individuals on the basis of the truth of God's Word and on the consequences of men's actions.
4. To emphasise the importance of cause and effect in the study of History, and how men's decisions always affect others.
5. To study the actions of individuals (both Christian and non-Christian) against the background of their historical setting.

6. To inspire students to correctly respond to, and seek to change, their own culture for the Kingdom's sake.
7. To encourage the children to have a concern for the truth through the thorough investigation of primary and secondary source material.
8. To affirm that wise men and women learn from the past.
9. To stimulate interest in, and enthusiasm for, the study of the past, and to provide a sound basis for further study on the basis of personal interest.
10. To make the study of History a well-integrated part of an overall Christian education.
11. To promote the acquisition of knowledge and understanding concerning human activity in the past.

### Commentary on suggested aims

1. a) A distinction needs to be made between the humanist linear view of History (that through man's efforts the world is becoming a progressively 'better' place – in materialistic and technological terms) and the Christian linear conviction that all History is ultimately subject to the sovereignty of God and is moving towards the climax of the ages when all things are brought under Christ's headship.  
**(Ephesians 1:3-12, especially 9-10)**  
  
b) Teaching History in a broadly chronological framework is therefore very important. Taking periods of History out of order or dwelling too long on a particular period in order to 'get the feel of it' will obscure, in children's minds, the overall thread of History.
2. Whilst establishing cause and effect is a vital historical skill, we need to remind children that there is a divine perspective which must never be lost. After all, 'the earth is the Lord's and everything in it' (Psalm 24) and 'the purposes of the Lord endure for ever' **(Psalm 33:11)**. Picking up the clues of God's active involvement, while involving a degree of speculating, need not be shied away from, as children benefit from the sheer wonder of perceiving God's hand in the affairs of men.
3. This will involve affirming that men are ultimately judged on their response to God's unchanging nature and ordinances, and not on how they react to society's pressures. (For example, Saul was found wanting because he disobeyed God; he is not seen in the Bible as an unfortunate victim of insurmountable pressure.)
4. a) Of all the historical skills, the ability to discern the causes and consequences of actions is probably the most important, because all men are part of wider communities. Nothing we do fails to affect others.  
  
b) However, in analysing the choices men and women have made, and their consequences, students need to understand that God's heart is ultimately redemptive **(Romans 8:28)**. God uses righteous and wise men and women to redeem the effects of the foolish decisions of others. (For example, Britain's acquisition of an Empire is hard to justify theologically but acquired, God used it for blessing some when righteous leaders were involved).
5. This involves giving students a full account of the main political, social, economic and cultural events of each period.

6. a) **Acts 17:26-27** clearly states that all men are placed in historical and geographical settings by God's ordinance to further the advance of His purposes. Students need to be constantly reminded that God has determined their historical settings as surely as He did that of the great Jewish and Christian leaders of the past.

b) While an understanding of some world history is important, the bulk of British children's learning should be about the history of the British Isles, since this is their ordained geographical setting. However, to fully understand our history, frequent reference to other parts of the world will have to be made, e.g. The Norman Conquest, The Reformation, and studies of The British Empire.

7. a) Historians can only ever say what probably happened, but we need to teach children the value of assembling good evidence that enables a high degree of probability to be established.

b) Having gathered evidence, to analyse and organize this information and present it in a form appropriate to the age and ability of the student. This will involve narratives and descriptions of varying length, and substantiated explanations of varying complexity.

c) All historians come to their subject matter with some personal bias. A Christian approach to History will not be unbiased but, hopefully, it will be concerned with doing one's utmost to establish the truth.

8. Throughout the Old and New Testaments there are frequent references to Israel's history. The writers clearly expected their readers to learn from Israel's successes and failures (**Hebrews 11, Romans 15:4**). Past mistakes are there to be avoided, past heroic acts and achievements are there to be emulated.

9. Our methodology should be of such variety and interest that students enjoy studying History and want more History not less!

10. Links with other subjects need to be regularly pointed out to children, so they gradually come to see History as an integral part of their wider education. Therefore, liberal use of graphs and statistics (Maths) maps (Geography) references to literature (English) songs and music (Music) painting, architecture and sculpture of a particular period (Art) mention of famous scientists and inventions (Science) and some studies of documents in their original language (Languages) all help to establish links between History and other subjects in the curriculum. There may also be scope for providing integrated courses, or sections of courses, with some of the above subjects. Skills of analysis, comprehension, and clear presentation will also impinge on other subjects. Most important of all, the development of a specifically Christian approach to History teaching will conform to the overall aim of giving children a thoroughly God-centred education.

11. We obviously hope students will substantially increase their stock of knowledge of the past and grow through that in their understanding of how and why people act in the ways they do.

John Ellwood  
The King's School, Witney  
April 2000

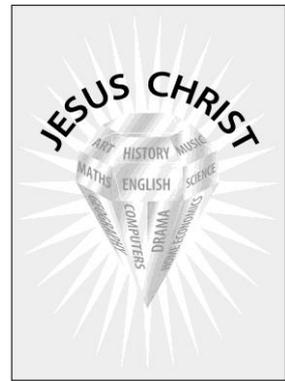
## **A Viewpoint of Teaching Key Stage 3 History**

If History is teleological (unfolding towards purpose – especially **Ephesians 1:10**) and if geographical and historical settings are not accidental but ordained by God (**Acts 17:26-27**) then History needs to be taught in a broadly chronological framework and the life of past individual Christians and the Church needs to be taught with reference to their setting (political, economic, social and cultural). Although the National Curriculum would seem superficially to be a vehicle for both, there are a number of difficulties. These were identified as follows:

1. The value of chronology is impaired by:
  - a. the topic-based approach of the National Curriculum.
  - b. the emphasis on skills-related questions makes it difficult to tell the unfolding of history.
2. The problem of superficiality:
  - a. the prescribed content is very broad, (e.g. 1066-1500 in one 12-week term at 1-1.5 hours per week)
  - b. the emphasis on skills-related exercises results in less time available for an already broad syllabus.
3. Source-evaluation is given some prominence but how valid an exercise is it for 11 – 14-year olds, given the maturity of judgement required?

## **Resources**

Refer to 'Towards a Christian Curriculum' by Barbara Lord



# HISTORY SCHEME OF WORK

**CLASS:** Year 8 **TERM:** 3 **WEEKS:** 26-36

**TOTAL TIME ALLOCATION:** 9 weeks (27 lessons)

## MAIN TOPIC(S):

STUART ENGLAND 1603 - 1688

## HEART CONCEPT: (Main Principle)

**The responses to bad government — rebellion or submission**

**1 Samuel 15:23** 'For rebellion is like the sin of divination.'

**Acts 5:29** 'We must obey God rather than men.'

## ACADEMIC CONTENT

1. James I and the Gunpowder Plot.
2. Causes of the Civil War.
3. The Civil War.
4. Oliver Cromwell and the Interregnum
5. Restoration of Charles II.
6. The Glorious Revolution.

## ACADEMIC CONCEPT(S)

1. To gain a thorough knowledge of the course content.
2. Writing a legitimate account of a historical mystery. (Gunpowder Plot)
3. Establishing short and long-term causes of events.
4. Reaching balanced conclusions about controversial historical characters (Oliver Cromwell) and events (Civil War).
5. Detecting bias in one's own thinking.
6. Empathy. 'How would you have responded to the Charles I rule?'

## DELIVERY

Week 26	James 1 and the Gunpowder Plot
Week 27	Charles 1 and the Eleven Years of Personal Rule 1629 – 1640
Week 28	Exam Revision
Week 29	EXAMS
Week 30	The Civil War
Week 31	The Civil War
Week 32	The Civil War
Week 33	Cromwell and the Interregnum
Week 34	Cromwell and the Interregnum
Week 35	Restoration of Charles II
Week 36	The Glorious Revolution

# HISTORY – SCHEME OF WORK

**CLASS:** Year 8 **TERM:** 2 **WEEKS:** 17-25

**TOTAL TIME ALLOCATION:** 9 weeks (27 lessons)

**MAIN TOPICS:**

TUDOR ENGLAND - HENRY VIII TO ELIZABETH I 1509-1603

**HEART CONCEPT:** (Main Principle)

**England becomes a Protestant nation by God's ordinance.**

**Psalm 47:8** 'God reigns over the nations; God is seated on His holy throne.'

**Romans 13: 1** 'Everyone must submit himself to the governing authorities, for there is no authority except that which God has established.'

## Academic Content

1. HENRY VIII and his divorce of Catherine of Aragon
2. HENRY VIII and the Dissolution of the monasteries
3. WILLIAM TYNDALE  
His life and legacy

## Academic Concept(s)

- An understanding of the process of the gradual acceptance of Protestantism in Great Britain
- An understanding of the lives of Henry VIII and William Tyndale
- Learning to effectively research material for a Historical study

## DELIVERY

Week 17	Test on Weeks 14-16 Heart concept for Tudor England, Henry's divorce of Catherine of Aragon, plus Acts of Succession and Supremacy
Week 18	'God's Outlaw' Parts 1 and 11
Week 19	'God's Outlaw' Parts 111 and 1V
Week 20	Tyndale's letter from prison while awaiting execution Henry V111 and the Dissolution of the Monasteries
Week 21	Henry V111's strange legacy Overview of the reigns of Edward V1 and Mary 1
Week 22	Research skills -start Elizabeth 1 project
Week 23	Continue Elizabeth 1 project
Week 24	Elizabeth 1 project

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## Summer Term

Week 25	Elizabeth 1 Project
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# HISTORY – SCHEME OF WORK

**CLASS:** Year 8 **TERM:** I **WEEKS:** 1-4

**TOTAL TIME ALLOCATION:** 3½ weeks (10 lessons)

**MAIN TOPIC(S):**

**THE BIRTH OF THE REFORMATION**

**HEART CONCEPT:** (Main Principle)

**CHURCH LEADERSHIP:** Using the Church for personal gain or having a heart for God's people and God's ways.

**Ezekiel 34:2** 'Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock?'

**1 Peter 5:2-3** 'Be shepherds of God's flock that is under your care, serving as overseers — not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.'

## ACADEMIC CONTENT

1. The Church in 1500.
2. Europe in 1500.

## ACADEMIC CONCEPT(S)

- To gain a thorough knowledge of the course content
- To develop use of primary source materials (particularly pictures).

## DELIVERY

Week 1 - Heart Concept - Compile a list of faults of Roman Catholic Church in 1500.

Week 2 - Detailed look at three contemporary pictures. Early attempts at reform

Week 3 – Purgatory. Everyday life in Europe in 1500.

Week 4 - Test on Church and State in 1500.

# HISTORY SCHEME OF WORK

**CLASS: Year 9 TERMS: 1 AND 2 WEEKS: 1-18**

**TOTAL TIME ALLOCATION: 18 weeks (54 lessons)**

**MAIN TOPICS:**

**THE AGRICULTURAL, INDUSTRIAL AND TRANSPORT REVOLUTIONS (1750-1900)**

**HEART CONCEPT:** (Main Principle)

Man has been given the job, and the potential ability, of governing the whole of Creation, but in such a way that all should benefit. However, since the Fall, Man's creative genius has been marred by sin, so by no means all inventions are for mankind's good.

**Psalm 8:4-6** 'What is man that you are mindful of him, the Son of man that you care for Him?' You made Him a little lower than the heavenly beings and crowned Him with glory and honour. You made Him ruler over the works of your hands; you put everything under His feet...'

**Proverbs 4:23** 'Above all else, guard your heart, for it is the wellspring of life.'

## ACADEMIC CONTENT

1. AGRICULTURAL REVOLUTION
  - Enclosures.
  - Improvements in agricultural methods.
2. INDUSTRIAL REVOLUTION
  - Steam — Textiles — Coal — Iron and Steel
  - Britain as the 'Workshop of the World'.
3. TRANSPORT REVOLUTION
  - Roads — Canals — Railways — Shipping
4. POPULATION
  - Statistics Emigration and Immigration
  - Disease
5. LIVING AND WORKING CONDITIONS IN NINETEENTH CENTURY BRITAIN

## ACADEMIC CONCEPT(S)

1. To gain a thorough knowledge of the course content.
2. To appreciate the wonderful inventions of man.
3. To begin to discuss motives in those who invented new machines etc.
4. To assess the effects of the major inventions (1757-1900) on Great Britain - as a whole and on individual lives.
5. To appreciate the value of statistical data in historical enquiry.
6. To develop an understanding of the correct use of source material.

## DELIVERY

### TERM 1

- Week 1 - Heart Concept. Strip Farming. Introduce Enclosures
- Week 2 - 'The Enclosure Decision.' Effects on different villagers
- Week 3 - Caring for the Poor. Practical Improvements
- Week 4 - Test on Agricultural Revolution. Introduce Industrial Revolution. Steam

- Week 5 - Research into Textiles Industry. Coal
- Week 6 - Iron and Steel Industry
- Week 7 - Britain..... 'The Workshop of the World'
- Week 8 - Test on Industrial Revolution.  
Coaches and roads in 1700. Turnpike Trusts
- Week 9 - Road Builders. The Golden Age of Coaching. Canals
- Week 10 & 11 - Railways. 'Manchester to Liverpool Railway'  
How Railways affected Britain. Shipping
- Week 12 - Test on Transport.  
Population. Immigration  
List benefits of Agricultural Revolution, Industrial Revolution  
and Transport Revolution
- Week 13 - Population: Disease. Film 'The Cholera's Coming'  
Local study: The cholera in Oxford.

## **TERM 2**

- Week 14 & 15 - Changes in Working Conditions (Study of conditions and use of sources)
- Week 16 & 17 - Changes in Living Conditions (Salvation Army and Government actions)
- Week 18 - Assessment of action against poverty  
Industrial Revolution round-up and recap of 'Heart Concept.'

# HISTORY – SCHEME OF WORK

**CLASS:** Year 8 **TERM:** 1 AND 2 **WEEKS:** 4(b) - 16

**TOTAL TIME ALLOCATION:** 11 ½ weeks (35 lessons)

**MAIN TOPICS:**

**THE SPREAD OF THE REFORMATION IN EUROPE, AND THE COUNTER REFORMATION**

**HEART CONCEPT:** (Main Principle)

The battle is to maintain biblical principles in the face of tradition, violence, and vested interest.

**2 Chronicles 34:21 & 33** 'Go and enquire of the Lord for me and for the remnant in Israel and Judah about what has been written in this book that has been found' ..... 'Josiah removed all the detestable idols from all the territory belonging to the Israelites, and he

## ACADEMIC CONTENT

1. LUTHER
  - Early life and main beliefs
  - His challenge to the Roman Catholic Church
  - The Peasants' Revolt
  - The spread of Lutheranism.
2. The life and work of ZWINGLI and Calvin
3. The COUNTER-REFORMATION
4. The HUGUENOTS
5. An Assessment of the Reformation

## ACADEMIC CONCEPT(S)

- To gain a thorough knowledge of the course content
- To understand the effect of one man's life on a nation
- To understand why and how the Reformation spread in Europe and how it affected the Catholic Church
- To understand why deeply-held religious beliefs can lead to major confrontations
- To develop skills in assessing the reliability of source material

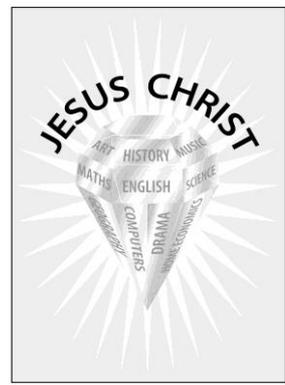
made all who were present in Israel serve the Lord their God.'

## DELIVERY

Week 4(b)	Luther's early life.
Weeks 5-6	Luther challenges the state. Diet of Worms. Write Luther's speech at the Diet of Worms.
Week 7	Luther and the Peasants' Revolt.
Week 8	Germany embraces Lutheranism. The lives Luther affected.
Week 9	Test on Luther. Go through test. Start on Zwingli.
Week 10	Zwingli and Calvin.
Week 11	The Counter-Reformation. Overall survey. Council of Trent.
Week 12	The Jesuits and the Inquisition.
Week 13	Term Test (Weeks 1-13) Reformation game.

## **Spring Term**

Week 14	The Huguenots. Introduction. St Bartholomew's Day Massacre. (Reliability of Sources)
Week 15	Henry of Navarre, and Edict of Nantes (Bias in source material)
Week 16	Effects of the Reformation in Europe
Week 17	Lesson 1: Test on Weeks 14-16.



# INFORMATION AND COMMUNICATION TECHNOLOGY – Year R-Year 6

## Truth to Teach

### 1. Communication

'In the beginning was the Word, and the Word was with God and the Word was God.'  
'The Word became flesh and made His dwelling among us.' **John 1:1,14**

God communicates with His people through Jesus, the Living Word and by His Holy Spirit. Effective ways of communicating in our modern society are through the spoken and written word, but more recently through the electronic word. As we seek to fulfil the Great Commission in **Matthew 28:19-20** we can employ these forms of technology to communicate the Gospel around the world.

### 2. Relationships

'I kneel before the Father, from whom His whole family in heaven and on earth derives its name.' **Ephesians 3:15**

Father God wants a family; ICT has a significant part to play in developing relationships worldwide. E-mail is a cheap and efficient tool for contacting others around the world.

### 3. Rulership

We read in **Genesis 1:26** that God's charge or mandate to Man was, and is, to rule over Creation. Tools such as computers can assist in the research, ordering and dissemination of information, as well as in problem-solving.

God is the source of all knowledge. ICT is a gift to God's people and if used wisely can be used to bring Godly government on the earth. There is opportunity for communication through E-mail and the Internet. (**2 Chronicles 1:11-12**)

## 4. Influence

'You are the salt of the earth ... You are the light of the world.' **Matthew 5:13-14**

It is said that evil flourishes when good men stay silent. Christians are called to be salt and light; this is certainly necessary in the field of ICT where principles need to be upheld, both in the way in which information is handled and in how it is shared.

### Way to Work

Through individual and group lessons the children are taught to: -

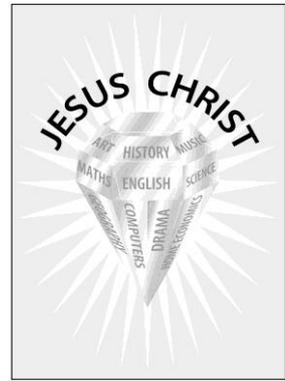
1. Develop ICT capability, including their knowledge and understanding of the importance of information and of how to select, prepare, produce and, where appropriate, transmit it.
2. Develop their skills in using hardware and software to manipulate information in their process of problem-solving, recording and expressive work.
3. Develop their ability to apply their ICT capability to extend their use of language, communication and other learning.
4. Develop creativity in the use and presentation of facts, ideas, art forms and music.
5. Explore attitudes to ICT, its value for them, for others and for society, developing wisdom and self-control in their use of it.

There are five main areas in the ICT curriculum: -

- Communication.
- Handling information.
- Modelling and control.
- Issues related to the use of ICT.
- Subjects related to software.

### Learning for Life

Our aim is for the children to serve God faithfully and rule over the responsibilities He gives them in the contemporary world of Information and Communication Technology. The children should become knowledgeable about the nature of information and confident with the new technology so that they may serve others and rule it rather than be ruled by it.



# INFORMATION TECHNOLOGY FOR YEAR R

## Learning Objectives

1. To discuss the technology which the children are familiar with, e.g. television, microwaves, CD players, DVD players.
2. To gain confidence in using machines appropriate to their age.
3. To appreciate that machines and devices can be controlled by a sequence of physical actions.
4. To learn how to give and follow instructions.
5. To learn to use a mouse to make selections and to organise elements by dragging.
6. To learn to use a computer programme to assemble pictures and to match pictures to texts.
7. To colour an existing picture.
8. To extend mathematical skills.
9. To discuss films, books, television, DVDs and software, identifying positive and negative features. **(Philippians 4:8)**

*Vocabulary:* mouse, click, drag, select, screen/monitor

*Software:* Pages  
Paint  
Starspell  
Tizzy's Toy-box  
My First Workbook  
Number Train  
Primary Maths  
I Want to Read  
Abdraw  
Abwrite

# INFORMATION TECHNOLOGY FOR Year 1

## Learning Objectives

1. To begin producing text using a computer.
2. To increase the children's familiarity with the keyboard.
3. To distinguish the 'Caps Lock' from the 'Shift' key for upper case letters.
4. To begin correcting errors using the delete / backspace key and appropriate arrow keys.
5. To use the mouse to select pictures to accompany text.
6. To use the mouse to select and move pictures on the screen.
7. To extend and practise mathematical skills.
8. To discuss film, television, DVD and software, learning how to handle disturbing elements within them. **(Philippians 4:8)**

*Vocabulary:* caps lock, shift, return/enter, delete, keyboard, space-bar

*Software:* Pages  
Paint  
Number Brush  
Heinemann Maths 2  
Tizzey's First Tools  
Living Books  
I Want to Read  
Starspell  
Abdraw  
Abdata  
Abwrite

# INFORMATION TECHNOLOGY FOR Year 2

## Learning Objectives

1. To improve mouse control and increase familiarity with lower and upper-case letters.
2. To use a word-processor to produce text that communicates meaning, including spaces after punctuation.
3. To use computer graphics to create a picture, selecting appropriate tools for various tasks, including paint tools, brush sizes, use of 'erase' and 'undo' and change of colour.
4. To use 'save as' and a file name for saving work.
5. To save, retrieve and print work.
6. To select and create geometric shapes.
7. To enter information into a database, to look at records and create graphs.
8. To practise and extend mathematical skills.
9. To become aware of peer pressure in purchasing software.

*Vocabulary:* graphics, icon, pencil tool, brush tool, spray tool, flood fill, line, save as

*Software:* Pages  
Paintbrush  
On the Network  
Heinemann Maths 2  
Starspell  
Maths Toolbox  
Matti Mole's Summer  
DK Children's Encyclopaedia  
Christmas Story

# INFORMATION TECHNOLOGY FOR Year 3

## Learning Objectives

1. To use computer typing programmes.
2. To communicate by using a combination of text and graphics.
3. To learn how to alter font size and type, also colour for effect and emphasis; highlighting words, bold, italic and underline.
4. To learn how to amend and save changes to text, including the insertion of words or sentences, centring and adding titles.
5. To use the shift key to type upper case letters, question marks and exclamation marks.
6. To open a new page in Paint and close an unwanted one.
7. To save, retrieve and print work without help.
8. To use graphics with special attention to effect, tone, depth and shading.
9. To learn to use the spell check.
10. To locate and retrieve information stored in a database.
11. To begin to learn the importance of questioning the accuracy of information displayed and to understand that results may be affected by incorrect data entries.
12. To give opportunity for modelling using 'Map Venture'.
13. To discuss priorities in the use of free time at home, including 'computer addiction'.

*Vocabulary:* font, highlight, select all, centre, bold, italic, underline, graphics, insert, copy, frame, align right, align left

*Software:* Pages  
Open Office or Microsoft Word  
Mavis Beacon  
Connections  
Starspell Plus  
Paintbrush  
Map Venture  
Worldwise  
DK Children's Encyclopaedia

# INFORMATION TECHNOLOGY FOR Year 4

## Learning Objectives

1. To give opportunity for further practice on keyboard skills.
2. To learn how to cut and paste to reorder a piece of text, including format, left, right, centre, justify.
3. To learn how to select areas, copy and resize them.
4. To create repeating patterns using the copy tool.
5. Use zoom facilities in editing.
6. To save and retrieve work from folders.
7. To learn how to pictorially present information from a database, selecting appropriate graphs. (Information Workshop)
8. To search for specific data, amend it and then print it.
9. To recognize that newspapers use a variety of written and visual effects. The children could begin to produce their own papers.
10. To discuss the development of personal strategies for the assessment of moral values in software and how to handle them.
11. Type out and effectively edit a piece of writing.
12. To use Clipart, selecting, moving, enlarging, flipping and rotating pictures.
13. To use a problem-solving programme using computer models.
14. Integrate ICT into different areas of the curriculum.
15. To use computer models and spelling games to further develop keyboard skills.

*Vocabulary:* keyboard, backspace, enter, shift, delete, cut, paste, copy, view, edit, centre, resize, zoom, database, field, record, Internet, column, Clipart, enlarge, rotate, wrap, word processing

*Software:* Open Office or Microsoft Word  
Paint  
Starspell Plus  
Eurotour – CD  
Information Workshop  
Map Venture  
Internet Explorer  
BBC website facilities  
Windows NT

# INFORMATION TECHNOLOGY FOR Year 5

## Learning Objectives

1. To begin to merge pictures, symbols and words onto the same file, importing and pasting from other applications.
2. To use an object-based graphics programme to create and manipulate objects and explore possibilities.
3. To minimise and maximise on Windows programmes.
4. To recognise and correct implausible and inaccurate information on a database.
5. To use the zoom facility.
6. To annotate illustrations.
7. To learn to use prepared databases to answer questions which rely on more than one variable.
8. To learn that data records consist of fields into which data is entered.
9. To use AND, OR in their searches.
10. To begin to skim read to sift information to modify a search strategy.
11. To enter numbers and labels on a spreadsheet.
12. To save and retrieve position in a modelling game.
13. To make accurate predictions in a modelling game.
14. To use subject orientated software for research, consolidation and extension.
15. To begin to discuss the advantages and problems associated with ICT and to become aware of the uses of ICT in society.
16. To discuss the power of multi-media to influence our priorities and values, e.g. spending, relationships, fashions. **(Matthew 6:31-33 2 Peter 3: 14-18)**

*Vocabulary:* Spreadsheet, cell, AND, OR, fields

*Software:*

Ability Spread	Mathsphere
Ability Data	Heinemann Maths
Ability Write	Starspell
Ability Draw	Wordpad
Ability Launcher	DK Children's Encyclopaedia
Microsoft Works	Y5 also have use of the software
Pages	on the network in the Y6 room.
Notepad	
Paint	

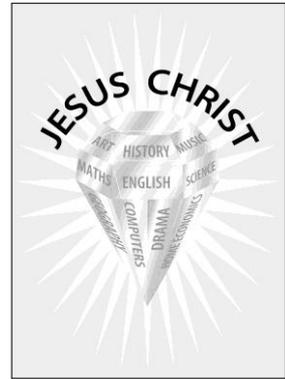
# INFORMATION TECHNOLOGY FOR Year 6

## Learning Objectives

1. To be confident in presenting work using computer generated words, pictures, graphs or symbols to communicate to a range of different audiences, including display features such as boxes to highlight information.
2. To use ICT to create leaflets.
3. To create databases determining fields.
4. To use spreadsheets to explore a mathematical model.
5. To learn how to copy cells on a spreadsheet.
6. To use a spreadsheet to draw a graph, selecting appropriate criteria such as average, pie charts, scatter-graphs.
7. To further discuss the advantages of ICT and its related problems and dangers of misuse, including stewardship of time, proper use of secrecy, evaluating software and developing self-control.
8. To learn to use E-mail and explore the Internet in researching projects.
9. To use subject-orientated software for consolidation, extension and research.
10. To develop control and modelling skills through various programmes.
11. To zoom on Paint to refine work.

*Software:*

- Mavis Beacon
- Open Office or Microsoft Word
- Paintbrush
- Mission Control
- Map Venture
- E-mail Detectives
- MT Certificatemaker
- MT Greeting Cardmaker
- Worldwise
- DK Children's Encyclopaedia



## Mathematics

**Mathematics reveals another aspect of God's nature: A God who is orderly, precise, logical, systematic and unchangeable but also faithful and trustworthy.**

**The Covenantal nature of God is portrayed in the wisdom, beauty and covenantal nature of mathematical relationships.**

'O Lord God of Israel there is no God like you in heaven above or on earth below – you who keep your covenant of love.....' **1 Kings 8:23**

**Mathematics involves the development of thinking skills to a deeper (higher) level and this stimulates more of that which God has created.**

'As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.' **Isaiah 55:9**

**Mathematics serves God's people in helping them fulfil God's commission to worldwide evangelism.**

'God said to them: "Be fruitful and increase in number. Fill the earth and subdue it. Rule over (every living creature).' **Genesis 1:28**

'The consistency of mathematical truths demonstrates the orderliness, precision and consistency of God.'

'Bible Truths for Mathematics' – Ruth C. Haycock

Maths requires working with boundaries, following rules, procedure, systems and methods in order to obtain answers. There is a wonderful order in mathematical formulae and processes which provide consistency, security and fulfilment. These are a reflection of the heart of God, who created a world where everyone and everything has a vital part to play and has a freedom within God-given boundaries without which there would be chaos. The perfect resolution of all mathematical processes demonstrates beautifully how everything is held together by God and sustained by His powerful Word.

**God created number and records much numerical information for us.**

**Number reveals the infinite nature of God because numbers are infinite.  
Romans 1:20**

e.g. Book of Numbers; Genesis; Exodus; the detailed measurements of the Ark and the Tabernacle.

**God gifts men with the ability to comprehend and work with numbers.**

'But it is the Spirit in a man, the breath of the Almighty, that gives him understanding.'

**Job 32:8**

**Mathematics is a subject which deals with principles of truth. Through Mathematics aspects of God's nature are revealed: accuracy, precision, order.**

'For God is not a God of disorder but of peace.' **1 Corinthians 14:33**

## **Mathematics is a language**

- Using symbols and signs which abbreviate words enabling quick thinking.
- It helps solve problems.
- It deals with real and abstract.
- It is logical and sequential.
- It helps us to measure and quantify.

**God has given us Maths as a language which uses principles of wisdom and truth in order to govern situations or problems. In order to reach the truth, we must obey the principles which God has revealed.**

‘If you love me, you will obey what I command.’ **John 14:15**

‘If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.’ **John 15:7**

**Conditions for gaining wisdom and power to govern are: -**

1. Knowing the truth. (principles)
2. Obeying the principles fully.
3. Remaining in relationship with Jesus (obedience to His love) means that we gain all necessary wisdom (fruitfulness), i.e. answers to problems. This is because in Jesus Christ all the fullness of God (knowledge, wisdom and understanding) dwells.

‘For it is written: ‘I will destroy the wisdom of the wise; the intelligence of the intelligent will frustrate.’ **1 Corinthians 1:19**

‘In whom are hidden all the treasures of wisdom and knowledge.’ **Colossians 2:3**

**Pupils are trained in obedience to principles of truth in order to find solutions to problems or challenges; this will lead them to greater wisdom.**

## **Teaching Mathematics**

**A fundamental principle by which we aim in Mathematics is understanding.**

In Mathematics there are perhaps two routes to understanding: -

1. There is a place for following rote instructions (formulae) which leads to understanding, rather like blind obedience. Practise reveals the process which is taking place.
2. In other areas it is important to gain understanding by investigation prior to proceeding further.

**The teacher needs to be dependent on the Holy Spirit to discern which approach is appropriate to any given group or class.**

**Both teacher and pupil need this – dependence on God (fear of the Lord) for His help at any given stage.**

**The need for an alert attitude: -**

- a. Attention to the information given in any problem which begins the process towards a solution.
- b. Observation of detail.

## Learning through Mathematics

1. Obedience – we learn to follow a prescriptive route and certain principles through to a conclusion.
  2. Experimentation – we learn to take risks to get an answer.
  3. Alternative routes – we learn there is not only one way to solve a problem.
  4. Problem-solving – we learn that there is not always only one acceptable answer; there may be a need to explore many to find the most appropriate or the best according to different criteria.
  5. Enjoyment – we learn it can be fun and satisfying to resolve a problem. There is fun in playing with numbers and discovering certain properties, patterns or sequences.
  6. Presentation – we learn that it is important to present information accurately and in a visually pleasing manner which communicates well to the person reading it.
  7. Truth – we learn that God's absolute values are unchangeable.
  8. Wisdom – we learn of God's wisdom through exploring mathematical truths.
- (Note: of the above, 2, 3, 4 and 7 tend to be investigative.)

**God is sometimes prescriptive but often allows us to investigate, explore and find out in order to enrich our experience, increase our resourcefulness and to teach us flexibility e.g.**

- a) Paul's missionary journeys.
- b) Exploring and taking Canaan.

We want students to do investigative work because our aim is for them to discover wisdom by listening to God and exploring the limits of their knowledge for fresh revelation. This will develop in them the qualities of creativity, resourcefulness and a desire to know more of God and His world.

## Concepts

### 1. Numeration system and place value

Heart Concept – Numeracy.

In numeracy and computation God has revealed His systems or order by which members can be controlled and confusion avoided.

'For God is not a God of disorder but of peace.' **1 Corinthians 14:33**

Heart concept – Place value.

A place is given to a number according to its value in the whole given number. God orders and positions all things according to the value He has given e.g. our position in Christ gives us value.

### 2. The four operations (rules)

Addition and Multiplication are to do with increase. Subtraction and Division are to do with decrease and sharing. God intends things to increase. This is a sign of God's blessing e.g. His Kingdom. Decrease is seen as:

- a) The opposite of blessing e.g. in **Matthew 25:29** – 'For everyone who has will be given more and he will have an abundance. Whoever does not have, even what he has will be taken from him.'
- b) Pruning for greater effectiveness e.g. **John 15:2** – 'He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.'  
Division is usually to do with equality in the sharing of resources e.g. **1 Timothy 6:18** '....be generous and willing to share.'

### 3. Estimation and Approximation

These are two of a number of wide strategies because they allow us to compare and assess our information towards a given solution. When mastered, these abilities contribute to solutions in various areas of life, e.g. on any journey a driver constantly estimates fuel capacity, speed and relative distance.

a) **Estimation**

Estimation is the ability to assess the unknown by comparing it with the known in the experience of the student.

b) **Approximation**

This is a skill by which we can rule complicated numbers and operations to see if the operation we have done by mechanical means has given us the answer of the right order.

### 4. Expressions (using BODMAS)

A strategy by which order, and an agreed resolution are brought to a mathematical expression, whether it is expressed in numerical or algebraic form. (1 Corinthians 14:33) BODMAS is a word used to help students remember the best order to solve equations. It stands for B = brackets (i.e. do the bracketed parts first), O = of (i.e. do the multiplication linked to the brackets next), D = any division in the equation, M = multiplication, A = addition, S = subtraction.

### 5. Trigonometry

Trigonometry is a set of relationships which always hold true and can be used to reach a solution.

In learning trigonometry, if the pupils will listen carefully, appreciate and learn the relationships and then apply the knowledge, resolutions of problems will follow. A teachable spirit is needed.

### 6. Spatial awareness

This ability is inherent in us all to some degree but can be honed and refined by learning how to use the relevant skills and by consistent practice. God gives us many things in embryo – which are developed by listening to what is taught and then applying what we have heard.

### 7. Probability

God is sovereign. He rules and reigns, as does His truth, therefore there is not chaos but order in God's creation.

There are laws of cause and effect.

There are laws of probability, i.e. one is able to calculate the likelihood of a happening given perfect and constant conditions e.g. tossing a perfect coin a large number of times will result in an equal number of times that the coin falls heads down and tails down.

Many aspects of business life are based on these laws of probability e.g. insurance policies.

### 8. Fractions

Everything in God's creation can be broken down into smaller parts and each component is a part of the larger whole.

**1 Corinthians 1:27** 'Now you are the body of Christ and each one of you is a part of it.'

We are a fraction of the body of Christ. The knowledge of fractions enables us to quantify amounts less than a whole with increased accuracy.

### 9. Base 10

It would seem that the origins of elementary counting are based on the use of fingers and toes, enabling a child's first experience of number to be placed in sets of ten. Most of the ancient world's numerical system (Arabic, Roman etc.) was based on ten. The metric system which developed from the French Revolution extended the base into magnitude (see measurement). Base 10 is obviously a convenient method of counting e.g. Moses delegation of government was to leaders of multiples of ten. (**Exodus 18:21**)

## 10. Place Value

Our normal structure of place value is based on powers of 10. Place value demonstrates the value of the digit due to its position relative to other digits. Value in Mathematics is an indication of quantity or amount, not of importance or desirability. Each position in the body of Christ has its own value, just as each numerical position in place value carries its own intrinsic value. Larger is not necessarily more valuable than smaller e.g. 1 gram of platinum is of more value than 2 grams of gold. The world generally apportions greater value to the larger number; this is not necessarily so in the kingdom e.g. a widow's mite can carry more significant value in God's sight than a larger monetary gift. The function of place value is to bring order to our notation of figures: - God is a God of order. **(1 Corinthians 14:33)**

## 11. Decimals

Decimals is a convenient method of writing Base 10 to the negative power, extending the place value structure to smaller quantities. Therefore, everything stated about place value applies here.

## 12. Pythagoras Theorem

Pythagoras Theorem is based on relationship pre-determined by God. When the set of relationships are adhered to, then there are known consequences which are helpful to us. This can be compared to the biblical order for relationships God gives us in society which produce 'Shalom' (well-being) when they are followed according to God's commands.

## 13. Algebra

This is a branch of mathematics where letters and signs are used to present quantities in order to find the unknown. In the same way God is unknown to man but through many and various signs God leads man to the knowledge of Him. In Algebra we use letters which are called terms e.g.  $a^2$ ,  $b$ ,  $2c$ ,  $\frac{1}{2}$ ,  $3b$  etc. When these terms are used logically we gain knowledge of the unknown.

e.g.  $a = 2$ ,  $b = 3$ , what is the value of the unknown  $c$ ?

if  $a + b = c$

$2 + 3 = c$

$5 = c$

The value of the unknown designated as  $c$  is 5.

## Resources

Refer to 'Towards a Christian Curriculum' by Barbara Lord

## Quotes

'God is without bounds: You cannot add to God or take away from God. The concepts of addition and subtraction do not apply to the infinite. In all that He is, He is unlimited and unbounded.'

'God's creation is replete with both numerical and spatial relationships. It is the duty of man, as a dominion bearer, to observe this reality and classify it for use. Man, made in the image of God, is able to observe the physical creation and formulate relationships and consequences that both explain and predict. Throughout the history of mathematics, we find man doing just that.'

Mathematics enabled Johannes Kesler (1571 – 1630) a German Lutheran mathematician to 'think God's thoughts after Him.'

Quotes from: Mathematics: 'Is God Silent?' - by James Nickel.

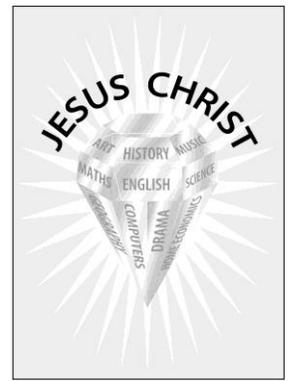
Pub. Ross House Books

PO Box 67

Vallecito.

Ca. 9521 USA

Resource: Teaching Maths from a Christian Perspective – Julia Kennedy, The King's School, Witney, Oxon



# Music

**God surrounds Himself with music.**

**Music adds to our pleasure and our revelation of God.**

**Music can impart the revelation of God.**

Music can be incredibly powerful. It has the ability to stir strong emotions and to communicate in a greater dimension than mere words. It can tell stories or paint pictures. It can shout and it can whisper. It has a vast variety of forms, ranging from a full orchestra to a solo instrument, or a chorus or choir to a lone voice. It can be a highly polished, rehearsed performance, or a spontaneous song. The style can be as varied as the instruments, including the voice, used to make it.

**Music is at the heart of God's presence.**

Heaven and music seem inseparable; there is an eternal dimension to music. God appointed an archangel to supervise continual musical worship in heaven.

Music is the means by which praise and worship is given to God using voices and/or instruments; it should serve, worship and glorify God.

In creating musical ability and musical appreciation, God has given us a wonderful tool for praising God and bringing glory to Him, and we can take pleasure in something God has given for us to enjoy. Music anointed by the Spirit of God leads us into His presence and He uses it to speak to us. Every emotion in the heart of God can be expressed through musical form. The prophets called for the musicians to assist them in discerning what God had to say. **(2 Kings 3:14-19)**

**Revelation 5:11** 'In a loud voice they (thousands of angels) sang, 'Worthy is the Lamb, who was slain, to receive power and honour and glory and praise'. Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: 'To Him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!'

**God makes music: music is part of creation.**

**Zephaniah 3:17** 'He will take great delight in you, He will quiet you with His love, He will rejoice over you with singing.'

**Job 38:7** 'The morning stars sang together and all the angels shouted for joy.'

**Music is a gift to us. God also gifts men to make instruments other than man's voice.**

**Genesis 4:21** 'His brother's name was Jubal; he was the father of all who play the harp and flute.'

### **Music transcends cultural and language barriers.**

This is true of popular/classical music in the world. In heaven every tribe and tongue unites in the same song of worship to the Lamb upon the throne.

**Revelation 5:13** 'Then I heard every creature in heaven and on earth ..... singing 'To Him who sits on the throne and to the Lamb be praise and honour and glory and power for ever and ever!'

### **Students may study the technique of music.**

"Its structure is thoroughly mathematical. Whoever participates in music is really counting without being aware of counting .... Every note of the musical scale has an exact frequency ..... sounds that are pleasing to the ear will display a picture (or graph) that reflects an order and regularity."

Mathematics: 'Is God Silent?' – James Nickel

### **Students learn to practice and perfect their skills.**

Such practice teaches perseverance and the joy of accomplishment. Working together as a team, appreciating each other's gifts and abilities, helps us recognize the synergy that God creates as we work in harmony and unison.

**Students can learn to appreciate music** other than worship i.e. works of gifted composers and musicians.

**Students need to be aware that music can be divorced from what is good and wholesome** and can be used by Satan, the enemy of our souls.

Music and musicians can become a snare of idolatry to us.

**Proverbs 4:23** 'Above all else, guard your heart, for it is the wellspring of life.'

**Musicians need to have a servant heart.**

**A revival in music often accompanies revival of heart towards God.**

e.g. **2 Chronicles 15:8-15, 20:3-30, 23:16-21, 29:3-36, 34:8-13**

**Nehemiah 12:35-47**

Ruth C. Haycock: 'Bible Truth for School Subjects.'

## **RESOURCES**

Refer to 'Towards a Christian Curriculum' by Barbara Lord

Mathematics: 'Is God Silent?' James Nickel. Ross House Books, PO Box 67, Vallecito, California 95251. USA

## The following articles are adapted from a CST Conference Music Seminar given by Miss Carol Jerman of Liverpool's Christian Fellowship School

### The Essence of Music - A Bible Study

Another important function of music is that it is an expression of joy. The soul fills with joy and overflows and out comes singing. 'Singing for joy' is a phrase that occurs many times in the Bible. It is clear that singing was generally associated with happiness (e.g. **Proverbs 25:20** 'Like one who takes away a garment on a cold day, or like vinegar poured on soda, is one who sings songs to a heavy heart'). Music was connected to celebration: **Genesis 31**

tells how Jacob slipped away from his Uncle Laban. In v 27 Laban complains that he was denied the opportunity to have sent him on his way properly with 'with joy and with singing to the music of tambourines and harps.'

**Genesis 4:21** tells us of Jubal, 'He was the father of all who play the harp and flute.' His name means 'joyful sound.' James exhorts us to sing Psalms if we are merry. Singing to the Lord is a vehicle for joy. God Himself rejoices over His people with singing **Zephaniah 3:17** 'and even the mountains, forests and fields are commanded to sing for joy.' e.g. **Isaiah 44:23**

Joy is not the only passion that floods the human heart. We have to face all sorts of conflicts, dilemmas, sorrows. Although its primary function was as an utterance of joy, music in a fallen world gives expression to the whole range of human emotion. Even the most cursory glance through the Psalms uncovers a tremendous span of depths and heights.

In the Bible music is linked to real situations. Songs are responses. Passions are linked to reasons. Songs often deal with the problematic issues of life. In **Psalms 73**, for example, Asaph tells of a personal crisis in faith ('Why do the wicked prosper?') and records the process he experienced in resolving the matter. Music is an expression of people relating to a real world. All the soul's faculties are involved in interaction with that world and there are songs of many types, for many situations. These include songs of celebration and victory (e.g. **Judges 5**) laments (e.g. **2 Samuel 1: 19-26**) love songs (**Song of Solomon**) songs that re-tell history (Psalm 105) songs of instruction and warning (**Deuteronomy 32**) songs to express national resolve (**2 Chronicles 20:19-22**) personal songs of adversity (**Psalms 102**).

Music is an essential part of human life, a fundamental human activity, **Revelation 18** tells us of the final destruction of Babylon. In verse 22 we are given a short list of basic human activities that will never occur in that city again. The first item on that list is music: 'And the voice of harpers and musicians and of pipers and trumpeters shall be heard no more at all in thee.' The Bible gives us a picture of music as part of the fabric of society. It is recorded as being a pleasant social activity (e.g. **Lamentations 5:14** 'The elders have ceased from the gate, the young men from their music.') Songs, accompanied by instruments were made, enjoyed, passed on. They often commented on people or events, either wisely or unwisely, (Jeremiah found it painful to be the subject of gossipy, mocking songs, **Lamentations 3:14**) Music-making was a normal pastime, something for everyone to do, not just the specially trained. In response to situation, ordinary people would sometimes spontaneously improve songs (e.g. 'Saul has slain his thousands and David his ten thousand.') It was usual for people to be involved in social music-making. There were also the particularly gifted, like David, Solomon and Moses, who were inspired writers of songs. There were also professional musicians.

There are a number of passing references to singing men and singing women. Usually their status was that of servants and their function was to provide music for pleasure and to contribute appropriately to a range of celebrations. There were families of Levites whose calling was 'the service of song' in the Temple. They were highly skilled. David prescribed the kind of music and the type of instruments that were to be used (see **Nehemiah 12: 27-47**) There was singing, either unaccompanied or with plucked string accompaniment, interspersed with instrumental sections for cymbals, trumpets and horns.

This 'service of song' went on day and night. The main listener was God Himself.

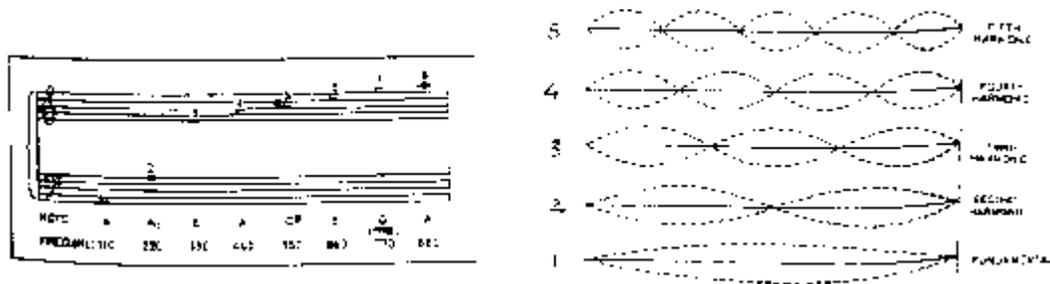
The music of the Temple and also the songs that recorded notable events had an important role in passing on a cultural identity. Both individuals and communities had their songs. The outward song was linked with inward identity, with responses and experiences that constituted the fabric of lives. Song is a significant expression of what people are. Perhaps the most striking examples of this are found in Revelation. Here in chapter 14, the 144,000 sing a song that only they can sing. It is linked to their lifetime experience of following the Lamb and being undefiled. In the next chapter, a great, victorious multitude sings the Song of Moses and the Song of the Lamb. Their lives have been identified with the content of these songs.

This biblical picture of the nature of music and music-making gives a framework for consideration of later musical developments. It gives some guidelines to help us understand current issues.

### Music - Creational and Historical Framework

Some sounds are harsh to our ears, raucous or clashing or out of tune or inappropriate. We perceive some sounds as being musical. This is not just a matter of personal taste or cultural difference but reflects a natural orderliness about the way certain sounds are built up. There is a created sonic order that makes music possible. The whole history of music is basically the story of the exploration of the possibilities of this sonic order.

Orderly, musical sound is built upon groups of sounds called harmonics that are in mathematical agreement. The easiest way to explain this is to consider a vibration string. When plucked, the whole length vibrates, producing a strong fundamental note, the pitch we actually hear. The vibrations going on are more complex, however. Each half of the string vibrates, producing, much more faintly, a note an octave higher than the fundamental. Each third of the string has its own vibrations, producing, still more faintly, a higher note. Each quarter vibrates, each fifth, and so on. A string player can isolate and pick out these harmonics by touching the string very lightly at half its length, or a third, or another fractional subdivision. Isolated in this way, the harmonics have a very clear bell like tone. The smaller



the fraction of the string, the higher is the pitch. We can describe pitch mathematically as the number of vibrations per second. This can be measured accurately and we find that the half string vibrates at twice the speed of the fundamental.

The thirds of the string vibrate three times as fast, and so on. Each time we hear what we think is a single note, we are actually hearing a whole series of notes.

The harmonic series continues, with ever-increasing faintness, growing closer in pitch. Different voices and different instruments have different numbers of the higher harmonics: this will account for much of their individual sound. The purer sounds (like the flute) have few harmonics, while richer sounds (like the cello) have many. If overtones that are not part of this clear harmonic series are produced, the sounds are harsh and unpleasant. In other words, the traditional concept of beauty of tone is not merely subjective. It is based upon a created mathematical pattern, and our sensibilities accord with this pattern.

The philosophers, astronomers, mathematicians and musicians of the ancient world recognized that there was created order, a mathematical beauty, in the world of sound. Music based on this essential order pleased the ear and stirred the heart.

As this sonic order was explored, combinations of notes from the harmonic series were put together, on the basis of mathematical ratio, to form what we now call scales. Five note scales (pentatonic) and seven note scales emerged. The seven note scales (modes) became especially important in Europe. They were the basis of most of our music until well into the Renaissance, when our major and minor key system emerged from them.

All these early scales are wonderful for forming melodies. Each mode was subtly different and gave different melodic possibilities. People's ears were highly attuned to the character of each mode. It was recognized that melodies in one mode would have a different effect on the emotions than melodies in a different mode. It was also commonly believed that music affected morals. Some modes were reckoned to have an ennobling effect. Others were believed to be demoralizing. Aristotle wrote, 'The young should practice just such music as we have prescribed... until they are able to feel delight in noble melodies and rhythms.' Hardly any of this early music has survived, because there was not a very clear way of writing it down. This is the nearest we can get to the earliest surviving tune:



Human experience from the earliest times bears out three important points. The first is that beauty should be considered an essential element of music. The second is that taste must be trained. The third is that music stirs the emotions and affects the listener.

The Chinese, the Babylonians, the Egyptians, and the Greeks all worked out mathematical music theories, based on the naturally occurring harmonics. Although they failed to honour the Creator (Pythagoras and his followers in essence worshipped the mathematical principles that they perceived) they nevertheless did begin the exploration of the created sonic order. The musical instruments, scales and melodies of those times were foundational.

If we are to understand our own time, we need a historical framework as well as a biblical context. An overview of the development of music in Western Europe will help us understand current Western culture.

This overview must include not only the development of musical language but also beliefs about music and the place of music and the musician in society and in the church.

The early church used music in much the same way as the Jews did in their synagogues. Psalms and hymns, for choirs and whole congregations, were a part of worship. Fairly quickly, Christian music became more 'heavenly' than Jewish music. Ongoing developments, especially those initiated by the Popes Ambrose and Gregory, resulted in plainsong becoming the essential music of monastery and church. Certain modes were selected as appropriate and a beautifully calm, almost ethereal, type of melody was required. The rhythm of the music freely followed the natural rhythms of the Latin texts used. There was no steady beat, nor any accompanying instrument. From the beginning, Christians avoided instruments and some types of music because of their association with pagan ritual. Also, the church was affected by the dualism of Greek philosophy, which divided the spiritual from the natural, the eternal from the temporal. Music for worship must be in the spiritual realm. The result of these early cautions and misconceptions was the pure, uplifting flow of plainsong, beautiful and inspiring but rather other-worldly.

From Medieval times through to the Renaissance, Church music was the most important kind. The organ was used for some of this, and other instruments at times. Singing in harmony (normally two parts, a higher and lower version of the tune) developed and popular Medieval music was lively and rhythmic. A whole range of drums, stringed and wind instruments were available, but church music largely lost contact with popular styles. They were judged to be fit for the market place, but not the church. The miracle plays, with their direct and dramatic musical style, had to move out of the church building into the street. Within the church, music was to be used only as the handmaid to worship. Outside, in society at large, people's lives were full of music. Minstrels and roving bands of musicians entertained and people of every strata of society sang and danced for social pleasure. Lullabies, work songs, laments, love songs, songs passing on news or gossip, took place as they always had.

During the Renaissance, there was further development of the skill of harmoniously intertwining tunes. Some use of discord resolving onto concord created a sense of musical tension followed by resolution. Home music-making, in which families and friends would sing or play musical instruments in parts, was popular. There was increasing secularisation of all the arts and less division in style between church music and music for other purposes. Choirs sang beautiful, intricate, well practiced anthems and motets as part of the worship in church services.

The Reformation brought the advent of a great congregational choral style of music into the reformed churches. Hymns were biblically based. They provided declarations of faith, praise and truth for all who were gathered together to worship. These hymns often gave insight into biblical teachings and often expressed processes of faith. They had a straightforward style and were sung in four parts. They were accompanied, usually by an organ. There was also more elaborate music for choirs to sing, but in these pieces, too, musically decorative skills were subservient to devotion.

Church worship and the arts generally separated and music flourished as an art form in its own right. Convictions about the place of music in worship varied. Luther favoured the use of music that inspired the soul. Calvin encouraged Christians to be involved in all the arts in society, but favoured very plain, unaccompanied singing in church services, lest people be distracted from worshipping in spirit and truth by emotional stimulation.

From the fifteenth through to the eighteenth century, the concept of fine arts developed.

Up until the Renaissance, all those who were skilled in the arts were thought of and thought of themselves as craftsmen. They skillfully produced the artistic products that society required. (This does not imply that they lacked individuality in their expression). After this, the fine arts were elevated in people's thinking above the common crafts.

In music, in the seventeenth century, there was increasing exploration of harmony. The major/minor key system had emerged and the old modes had largely fallen into disuse. Composers thought in terms of chords primarily, rather than in intertwining melodies. Modulation to different keys during a piece of music provided the means for the growth of new structures. There was a love of dramatic contrasts (for example, the long crescendo was used). Opera began and the orchestra started to develop. Instrumental music began to supercede vocal music in quantity and importance. Music for church services became dramatic in style, and oratorios told Bible stories expressively. There was an increasing amount of non-church music, and for the first time this became musically more significant than church music. These styles and forms flourished during the first half of the eighteenth century (e.g. Handel, Bach) and continuing developments in musical forms and the orchestra led on to the classical structures of symphonies, concertos, sonatas and string quartets. These were like architectural structures in sound, balanced, varied and making much use of contrasting keys. Beauty of sound was still considered of the utmost importance; whatever was expressed, it should sound pleasing. The great composers, Haydn, Mozart and the young Beethoven were still considered craftsmen, skilled in an elevated art, but attitudes were changing.

The rationalism of the eighteenth century led to a reaction in the arts that resulted in the romanticism of the nineteenth century. Individualistic self-expression was valued. Emotion, fantasy, heroism and tragedy were elevated. The artist was considered to be a superior kind of human being, special. Music was given quasi-religious status. Beauty of sound was still treasured and melody still predominated. Structures became looser, balanced form was thought less important than expressiveness. Textures of sound became more mixed and complex; clarity was not as important as effect. There was increasing exploration of discords and use of notes not in the scale in order to convey emotion and obtain special effects. The orchestra grew. Music became increasingly difficult to perform and the balance between music-making and listening to music began to shift. There was an ever-widening gulf between popular styles and 'great music.'

In our own century there has been a reaction to Romanticism, but also a continued development of some of the trends of the last century. Experiments with the language of music continued, stretching the whole sense of tonality until, in the work of some composers, it was dispensed with altogether. Discords became common place. A sense of violence and confusion and of the individual being almost meaningless, of life lacking purpose have all been expressed. Music conveys the emotion of human experience, and this has been a most discordant century. Experimental composers have even introduced totally random elements into their compositions, making the statement 'there is no difference between music and noise'. Much music in the classical tradition has become inaccessible to the majority of people, because it is hard to listen to, having moved so far from its ordered, harmonic roots. Beauty and truth could no longer automatically be linked in people's thinking, as it had been a century before. Truth and reality often seemed harsh and indifferent to individual joys and sorrows.

Two very important developments this century have been the broadcasting and recording of music and the rise of popular music. For most people in our culture, music is primarily what they hear on radio, cassette, CD. Pop music predominates. It is far more accessible to most people than the music of the classical tradition. Music of all types is influenced also by a mixture of elements from other cultures. We have access to music of every type, from the whole history of written music and from every current culture at the touch of a button. Cross fertilization between popular and classical traditions is again taking place.

## **Aspects of Teaching Music**

### **Nurture**

#### **Develop a taste for beauty**

1. Listen to beautiful sounds (i.e. audio equipment must give good quality reproduction. Live concerts. Birdsong)
2. Sing sweetly. (i.e. do not shout)
3. Make melody predominate.
4. Expect increasing enjoyment of beauty.

#### **Encourage musical expression, especially song**

1. Allow singing as part of general working noise.
2. Encourage spontaneous personal/group making of songs etc. Musical responses to all kinds of experiences are to be expected.

#### **Give music as a vehicle for worship**

1. Use their own compositions, as well as other people's.
2. Use instruments to 'make a joyful noise'.
3. Use songs that give substance for faith to take hold of understanding.

#### **Make music fun**

Remember, music is for expressing what is in the heart. Part of being a child is playing, having fun.

1. Enjoy silly songs, funny songs.
2. Sing songs with games (e.g. skipping rhymes).
3. Most of their music should be happy and light-hearted.

#### **Music must reflect a range of human thoughts and feelings**

1. Sad songs, songs that tell stories, thoughtful songs, songs expressing wonder, work songs, etc. are all needed (part of life).
2. Do not expose the children to music that reflects thought/ feelings inappropriate to children.
3. Music for worship should not be the only kind experienced.

#### **Teach listening skills**

1. Avoid 'being carried away' by the music.
2. Recognise instruments, hear parts, pick out tunes, and understand structures.
3. i.e. encourage understanding and active listening.

#### **Celebrate community events with music, as part of the life of the school.**

#### **Communicate the importance of nurture, not exposure, to parents.**

## **Develop Discrimination**

### **Introduce a wider range of music**

1. Wider range of emotions/human issues as the children increase in maturity.
2. Wider range of cultures and subcultures.
3. Wider range of musical styles.
4. Teach historical development.

### **Teach the children to discern the impact of the music**

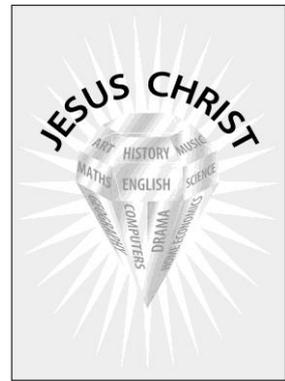
1. Emotional effect: how it is created.
2. Meaning of words (underlying world-view).
3. Combined message.

### **Handle the issue of pop music**

1. Tackle the issue of background music.
2. Be aware of current trends. Help the children judge performance.
3. Include popular styles in music lessons. Do not despise.
4. Encourage the children to think about styles and functions (e.g. are all styles of music suitable for worship?).
5. Draw out their own evaluation, guided by the Scripture, but lead the way.

### **Handle the issue of musical quality**

1. Recognise that not all Christian music is musically good.
2. Continue training of listening skills, to appreciate longer forms and structures.
3. Consider why some music does not lose its appeal.

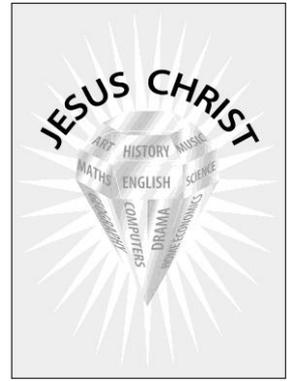


## Teaching History from a Christian Perspective

- Psalms 90:2** 'From everlasting to everlasting, you are God.'
- Colossians 1:17** 'He is before all things and in Him all things hold together.'
- Psalms 33:8-10** 'Let all the earth fear the Lord, let all the people of the world revere Him. For He spoke, and it came to be; He commanded, and it stood firm. The Lord foils the plans of the nations; He thwarts the purposes of the peoples. But the plans of the Lord stand firm for ever, the purposes of His heart through all generations.'
- Hebrews 1:3** 'The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by his powerful Word.'
- Daniel 2:21** 'He changes the times and the seasons; He sets up kings and deposes them.'
- Exodus 15:11-12** 'Who among the gods is like you, O Lord? Who is like you – majestic in holiness, awesome in glory, working wonders? You stretched out your right hand and the earth swallowed them (the Egyptians).'

- These scriptures illustrate the eternal truth we can convey when we teach history from a Christian perspective.
- God is infinite, eternal, personal, immanent, all knowing, sovereign, good, true, ever present, wise, all powerful, unchanging, holy, etc.
- History brings together the greatness and enormity of our God, and the love and care He has for us, the people He has made. He loved us so much, He sent His son to invade time and history, so He could die to save us from the sin which destroyed the relationship man had with God before the Fall. (**John 3:16, Romans 5:12,13**)
- We are all children of destiny, born to be participators in the Kingdom of God. (**Luke 22:29-30**). We were created in His image (**Genesis 1:27**) to glorify Him (**Romans 15:5-6**) to rule over the earth (**Genesis 1:28**) and to be heirs with Jesus. (**Romans 8:27**)
- Our calling to love God and others (**Matthew 22:37-39**), to be 'Salt and Light' (**Matthew 5:13-14**), to make disciples of all nations (**Matthew 28:19**), and to find our personal destiny within His eternal purposes (**1 Peter 2:9**) can all be illustrated through our history teaching, as we look at the lives and influence of Godly men and women, and compare them with those with selfish ambitions, as well as making personal challenges to our pupils.

God is constantly revealing more to us, so never say, 'I've done that.' We will never know all there is to know!



## **Y7 INTRODUCTION.....WHY STUDY HISTORY?**

**A. Studying History helps us understand the BIG PICTURE!!**

**GOD IS IN CHARGE!**

**Psalm 24:1 -**

This is true even in very difficult times.

e.g.: -

-

**GOD HAS A MASTER PLAN!**

**Ephesians 1:10 – ‘...’**

This plan has been unfolding since the world began.

**GOD PLACES MEN AND WOMEN IN PARTICULAR PLACES AT PARTICULAR TIMES.**

**Acts 17:26 (b)**

Why? **Acts 17:27**

This helps fulfil his master plan.

We have all been ‘set’ in Britain at this particular time. Therefore, we must learn about British history first of all.

## **B. Studying History helps us live EFFECTIVE LIVES.**

### **1. SOME FAMOUS PEOPLE ARE WORTH TRYING TO COPY.**

Hebrews 11:39 (a)-

Make a list of some famous people whose lives have had a good effect on others:

### **2. WE CAN LEARN FROM THE WISE AND FOOLISH DECISIONS OF THE PAST.**

e.g.: -

### **3. KNOWLEDGE OF THE PAST HELPS US UNDERSTAND THE TIMES WE LIVE IN TODAY.**

e.g.

## **A BIBLICAL VIEW OF EMPIRES -**

Heart concept: Man-made empires are always founded on greed and pride and so always fall, despite the fact that God uses them for His purposes. The Kingdom of God, however, is founded on service and sacrifice, and will never end. (Read Daniel 2 esp v 44)

Copy out Daniel 2 v 44

## **EMPIRES IN THE PAST**

### **1) Ancient World**

Identification  
of the Four Kingdoms

Chronology of Major Empires in Daniel

\* See next page for 'Identification of the Four Kingdoms'

FEET of CLAY

## 2) a) Other Empires

Make a list of other Empires through history (eg Holy Roman Empire). Try to find out the dates of each.

## b) Modern Empires

## 3) God's use of Empires

The establishment of Empires cannot be the best way of governing people because it involves the domination of subject nations. However, God still uses them and even permits them to be established.

- a) As instruments of JUDGEMENT, e.g.
- b) As a means of SPREADING THE GOSPEL, e.g.
- c) As a means of BLESSING NATIONS where the Empire has Godly leaders, e.g.

Remember: **GOD IS ALWAYS**

## 4) The fall of Empires

They always fall because they contain within them the seeds of their own destruction, especially..... and .....

# LOYALTY — Given or demanded?

**Definition: being faithful in allegiance to your country, an institution or a leader.**

**Loyalty** can be inspired, forced or manipulated by a leader.

Let's look at David and Jesus and then see how William 1 compares with them.

## Jesus

- What inspires you to follow Jesus?
- How did he show courage?
  - 
  - 
  -
- How did he serve? –
  - 
  - 
  -

## David

**1 Chronicles 11:15-19** shows that David's men would do anything for him.

- Why?
- When they had nowhere to go, he
- When they had to fight, he
- When they had lost their families, he
- When ruled by a bad king, he

## William I

Having defeated the Anglo-Saxons how did he ensure his barons would be loyal to him, and the people would not rebel?

- 
- 
- 
- 

What were his three means of enforced loyalty?

- 
- 
- 

William did not lack courage, but was he a servant king?

## **Jesus, David and William in death**

The manner of their deaths was very different and is very revealing about the degree of loyalty each received:

**Jesus** 'And being found in appearance as a man, He humbled Himself and became obedient to death, even death on a cross. Therefore, God exalted Him to the highest place and gave Him the name that is above every name that at the name of Jesus every name should bow...'

**(Philippians 2: 8-10)**

**David** 'Then David rested with his fathers and was buried in the city of David.'

**(1 Kings 2:10)**

'He died at a good old age, having enjoyed long life, wealth and honour.'

**(1 Chronicles 29:28)**

**William** He died afraid to appoint an heir, and no-one bothered to bury him. Jesus died as a servant, to be given back His life and honoured in heaven and on earth; David died loved and honoured; William died hated and alone.

Real loyalty is always earned, even by Jesus; it can never be forcibly taken.

# HISTORY

## Truth to Teach

God has good purposes and plans to fulfil for His world from the international to the personal level, and He uses individuals to fulfil these purposes. The good and evil, wise and foolish actions of men all ultimately serve His purposes.

## Way to Work

1. A chronological overview of our nation's history from a Godly perspective.
2. In-depth studies of certain individuals, topics and periods of history.
3. The use of a variety of methods and materials (narratives, primary and secondary sources, videos, visits to historical sites etc.) to stimulate students' interest.

## Learning for Life

1. To possess increased faith in God's sovereignty over world, national, local and personal affairs.
2. To learn wisdom:
  - by perceiving that all sound judgements are based on biblical principles (whether the one making the judgement recognizes the foundations or not).
  - by avoiding the repetition of the errors of the past.
  - by utilising the sound judgements of previous generations in order to make wise decisions in their own lifetime and so become those who positively shape history.
3. To perceive how Christians in the past have responded to, and have sought to influence, the world around them.

## The Aims of History Teaching in Christian Schools

'The basic faith commitment of every historian determines the way he looks at man's past. For the Christian the Bible provides a broad perspective on man's origin, nature, task and destiny. The central focus of that perspective is God's redemptive work through Christ, His covenantal relationship to His people through the ages. That story provides historical studies with certain basic premises.'

(Louis J Voskuil. Quoted by Steensman and Van Brunimelen, 1977.)

Below is a suggested set of aims which will, hopefully, help Christian teachers of History deliver their subject in a manner consistent with their faith.

## Summary of Aims

1. To present History as a linear unfolding of God's purposes on earth.
2. To encourage children to look for signs of God's providence in History.
3. To help students make judgements on events and individuals on the basis of the truth of God's Word and on the consequences of men's actions.
4. To emphasise the importance of cause and effect in the study of History, and how men's decisions always affect others.
5. To study the actions of individuals (both Christian and non-Christian) against the background of their historical setting.
6. To inspire students to correctly respond to, and seek to change, their own culture for the Kingdom's sake.
7. To encourage the children to have a concern for the truth through the thorough investigation of primary and secondary source material.

8. To affirm that men and women learn from the past.
9. To stimulate interest in, and enthusiasm for, the study of the past, and to provide a sound basis for further study on the basis of personal interest.
10. To make the study of History a well-integrated part of an overall Christian education.
11. To promote the acquisition of knowledge and understanding concerning human activity in the past.

# Identification of the Four Kingdoms – Chronology of Major Empires in Daniel

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